

**Transferring Local Wisdom on Pottery at Ban Talad,
Talad Sub-District, Muang District, Nakhon
Ratchasima.**

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ABSTRACT

The present study aims to 1) study the background of pottery making in Ban Talad, Talad Sub-district, Muang District, Nakhon Ratchasima; 2) study the production processes and pottery knowledge transferring. Population in this present study are head of the village, assistant-head of the village, the mayor, teachers and students at Talad Sub-district Non-formal Education Center, teachers and students at Ban Bu (Pracharatpatana) School, and Ban Talad's villagers. Research instruments are in-depth interview and focus group.

Research results were as follow:

The background of pottery in Ban Talad, Talad Sub-district, Muang District, Nakhon Ratchasima was dated back to 1559, when the village was established. In the past, there were a stream ran through the village with abundant of water. People and cattle usually crossed the stream here; consequently, people move here to sell or exchange their products and goods. After a while the village was established and called "Ban Talad" (Market Village). At the stream's bank, there was quality clay for pottery. People began crafting pot since then with unique techniques and sold their products at the market. Nowadays, pottery here remain one of the careers performs by only elderly in which some of them quit the profession for they are too old for it.

Pottery production at Ban Talad used clay to craft the pot. The shapes of the pots are "Mor U"—pot used to store water; and "Mor Tat"—pot used in funeral. The pottery processes start from structure the clay into the desired shape by wood pad and plate stone. After completing all the process, the pots will be baked outdoor. Mostly the pots are made to the customer's orders.

Pottery knowledge transferring is the knowledge transferred inside both the community and family. The knowledge is from hand-on experience and practices. It is the knowledge which has been passed on from generation to generation; in consistency with local people's way of life.

Keywords : Transferring, Local Wisdom, Pottery.

1.INTRODUCTION

Globalization extensively affects lives in Thai society, especially in the ideological thinking of people. High technology society is one of the causes of changes. As the high technology is not originated from the country, Thai people gradually imitate western behavior and leave their local wisdom behind. Local wisdoms are seen as ancient knowledge and have no importance to young generation in the society. Thai National Economic and Social Development Plans, since plan 1 to now, continuously focus on the increasing of Thailand'

GDP while Thai way of life and local wisdom play not much roles in the plans. However, Thai local wisdoms survive through time with their changes. People collect their experiences from time to time and apply those they have collected with what they have from the past. This can be seen as one of the reasons that Thai local wisdoms change. Local philosophers are in decreasingly numbers and rarely found in Thai society. Thai pottery is one of those cases that face the change mentioned. In the past, pottery is crafted by hand and local tools. In crafting, potters crafted the clay with hole inside and baked in kiln. All these clayware are used to store water or in kitchen.

In technology development society, it affects the way Thai people eat and live. They change their style in selecting tools and equipment to facilitate their lives. Pottery has now in low interested of people in the society. People change their preference from pottery to metal and plastic. Metal ware and plastic ware are new cultures that reflect modern life in society. As such pottery makers are in reducing numbers due to the lacking of young generation and income of the profession. In the past, pottery can be easily found in local community, but the situation changes nowadays. The income of the profession is not attractively interesting and worth for investment. All these reasons affect the survival of pottery which is considered one of Thai local wisdoms. The local wisdom is to be preserved and maintained to exist in our culture and society. This is to be noted that local wisdom is our ancestors' experiences and thought that are collected and passed on from generation to generation. Something is left behind while something has been found in compensation as time goes by. This is to say that local wisdom is local knowledge that has been collected and used to develop local community. (Terdchai Chuaibamrung. 2011 :40)

Pottery industry in Ban Talad (Talad Village), Muang district, NakhonRatchasima Province is the craft of pots and water containers. The uniqueness of pot here is the bottom of the pot which is bulbous—rounded and curved. It is the original shape that potters here did it in the past. To sculpture this, potters use “Mai Lai”, a wooden pad tool; and “Hin Du”, plate stone. Potters use the plate stone prop inside the pot while using the wooden pad to gradually shape the pot from outside. (Bang Sonmai. 2013 : 40) This is the ancient method which can be seen in pottery here. The knowledge transferred process of Ban Talad has not been formed. In the present time, pottery philosophers are getting old and can be rarely found. It is concerned that the knowledge will be lost through time. It needs knowledge management to prolong the knowledge of making pottery here. Ban Talad Pottery Group is formed up, but the members of the group are decreasing for many reasons. From machine industry in the past, most of the group members now change to hand-made pottery which cause the high cost of manufacturing. The pottery in Ban Talad has not many interesting models. Besides, other materials are now replacing the pottery and they are easy to be bought.

The study of pottery knowledge transferring in Ban Talad, Talad Sub-district, Muang District, NakhonRatchasima is not only the knowledge management from local philosophers, it is also considered as a preservation of the local wisdom. It touches upon the background of the pottery making at the site, the community's dynamic, and ways of transferring pottery knowledge under the cooperation of the community.

The present study aims to 1) study the background of pottery making in Ban Talad, Talad Sub-district, Muang District, NakhonRatchasima; 2) study the production processes and pottery knowledge transferring

2. METHODOLOGY

Population

Population in this present study are head of the villages, assistant-head of the villages, the mayor, teachers and students at Talad Sub-district Non-formal Education Center, teachers and students Ban Bu (Pracharatpatana) School, and Ban Talad's villagers.

Research Instruments

Research instruments of this present study are in-depth interview and focus group.

1. In-depth interview applied in this present study is structured interview used to interview research samplings which are head of the villages, assistant-head of the villages, the mayor, teachers and students at Talad Sub-district Non-formal Education Center, teachers and students Ban Bu (Pracharatpatana) School, and Ban Talad's villagers; to collect the background of pottery making in from the research site.

2. Focus group meeting is applied to sample group and pottery makers. Researchers set concept ideas and pattern of the meeting to collect the data on production processes and pottery knowledge transferring in Ban Talad.

Data Collection

Researchers collected the data on our own from Ban Talad Community.

1. In-depth interview: Researchers, together with research team, prepare for the interview and arrange for the interview with the samples. The interview will be dealing with:

1.1 Background of pottery making in Ban Talad, Talad Sub-district, Muang District, NakhonRatchasima.

1.2 Production of Ban Talad pottery such as materials, output products, production processes, products' functions, and marketing.

2. Focus group: Researchers set up focus group discussion to collect data according to the topics as follow:

2.1 Present condition and problems of pottery production in Ban Talad, Talad Sub-district, Muang District, NakhonRatchasima.

2.2 Knowledge transferring in pottery making in Ban Talad, Talad Sub-district, Muang District, NakhonRatchasima.

Data Analysis

This present study applied Participatory Action Research (PAR). Descriptive method was used to analyze the data from observation, interview, and memos.

3. RESULTS

Conclusion

1. The background of pottery in Ban Talad, Talad Sub-district, Muang District, NakhonRatchasima was dated back to 1559, when the village was established. In the past, there was a stream ran through the village with abundant of water. People and cattle usually crossed the stream here; consequently, people move here to sell or exchange their products and goods. After a while the village was established and called "Ban Talad" (Market Village). At the stream's bank, there was quality clay for pottery. People began crafting pot since then with unique techniques and sole their products at the market. Nowadays, pottery here remain one of the careers performs by only elderly in which some of them quit the profession for they are too old for it.



Fig 1 The village with abundant of water there was quality clay for pottery.

2. Pottery production at Ban Talad used clay to craft the pot. The shapes of the pots are “Mor U”—pot used to store water; and “Mor Tat”—pot used in funeral. The pottery processes start from structure the clay into the desired shape by wood pad and plate stone. After completing all the process, the pots will be baked outdoor. Mostly the pots are made to the customer’s orders.



Fig 2 Pottery production at Ban Talad.



Fig 3 Production processes.

Pottery knowledge transferring is the knowledge transferred inside both the community and family. It is the knowledge which has been passed on from generation to generation; in consistency with local people's way of life.

4. DISCUSSIONS

1. The background of pottery in Ban Talad, Talad Sub-district, Muang District, NakhonRatchasima was dated back to the year 1559, when the village was established. In the past, there were a stream ran through the village with abundant of water. People and cattle usually crossed the stream here; consequently, people move here to sell or exchange their products and goods. After a while the village was established and called "Ban Talad" (Market Village). At the stream's bank, there was quality clay for pottery. People began crafting pot since then with unique techniques and sole their products at the market. Nowadays, pottery here remain one of the careers performs by only elderly in which some of them quit the profession for they are too old for it. This is because people change their way of life. They change the way they eat and live. They change the way they choose living appliances to facilitate their lives, from wood or pottery to metal and plastic. Moreover, the income by making pottery is not interesting and young generation does not want to learn how to do it either. All these reasons affect the survival of pottery which is considered one of Thai local wisdoms. As such, community and related people should see the importance of the issue in order to preserve and maintain the local wisdom. Walaisathian (2006) stated that restoring local wisdom involves all sectors in community as part of it. All communities consist of their own local wisdoms which are related to their way of life, society, culture, and politics. Each community may have different levels of resources to manage. Restoring local wisdom makes it a clear picture of what the knowledge is about, and results in easy access to the knowledge. The importance of restoring the local wisdom is upon the "value" of it to all sectors in the community. Some knowledge or local wisdom cannot be explained logically as they are faiths or beliefs in the community. Restoring and transferring local wisdom is not only passing on the knowledge by explanation, narration, suggestion, or written text; it also needs in-depth understanding and real practices.

2. Pottery production at Ban Talad used clay to craft the pot. The shapes of the pots are "Mor U"—pot used to store water; and "Mor Tat"—pot used in funeral. The pottery processes start from structure the clay into the desired shape by wood pad and plate stone. After completing all the process, the pots will be baked outdoor. Mostly the pots are made to the customer's orders. Pottery knowledge transferring is the knowledge transferred inside both the community and family. It is the knowledge which has been passed on from generation to generation; in consistency with local people's way of life. Community as part of learning process is the key that results in the consistency of learning and way of life. It is what we learn from hand-on experience acquired from relatives and philosophers in each society. It is the knowledge gather together under the same beliefs; and requires a long period of time in learning to become skillful to the profession. Sook-oun (2008) conducted a research on The Intelligent Indigenous to Preserve Resuscitate and Develop the Bake Clay Pottery the Base Economic of Community Procession Srisaket Province which yelled the results as pottery was one of the career people in the past did for their living before the migration. The methods in crafting pottery were passed on to younger generation. The method of transferring the knowledge was mainly oral literature in which the younger

generation had to notice, remember, and imitate from older generation. Crafting pottery requires both heart and hand. The business models are mainly single owned business that affects the negotiation of price, management problems, and production cost. Some manufacturers quit the profession as other careers make more income. The development of local wisdom should focus on the variety of pottery product such as home and garden decoration and souvenirs.

Suggestions

Suggestions from research results

1. Local organization should provide plans to support and praise local philosophers who passed on the knowledge to the next generation.
2. There should be crafting center where all the handicrafts were kept; together with their production methods.
3. Local people should use local pottery as for its preservation of the local wisdom as it is considered one of the ways to pass on the knowledge to young generation.

Suggestions for further study

1. There should be a study of the knowledge management models from successful pottery makers.
2. There should be a study on the uniqueness of the pottery and community.

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