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Enhancing Learning Potential for Solving Economic Problems in the Community: An Integral Approach of “People Research and Development (PR&D)”

การพัฒนาศักยภาพการเรียนรู้ในการแก้ปัญหาเศรษฐกิจชุมชนด้วยการทำประชาพิจัยและพัฒนา

- : อูสา สุทธิสากร
- : ผู้ช่วยศาสตราจารย์ ประจำสาขาการศึกษาทั่วไป
- : คณะมนุษยศาสตร์ มหาวิทยาลัยหอการค้าไทย
- : E-mail: usa__sut@utcc.ac.th

บทคัดย่อ

บทความนี้มีวัตถุประสงค์ในการนำเสนอการแก้ไขปัญหาความยากจนในระดับชุมชน ด้วยการพัฒนาศักยภาพการเรียนรู้ของชุมชนจากการทำประชาพิจัยและพัฒนาที่มีมิติในการแก้ปัญหาอย่างเป็นองค์รวม และมีบริบทที่เหมาะสมกับสังคมไทย การวิจัยและพัฒนาโดยประชาชน หรือประชาพิจัย (People Research and Development, PR&D) เป็นวิธีการวิจัยและพัฒนาซึ่งเกิดขึ้นจากประสบการณ์การทำงานพัฒนาชนบทในประเทศไทย ในระยะ 20 ปีที่ผ่านมาของมูลนิธิหมู่บ้าน เริ่มจากประมาณปี 2526 ที่มีการเปลี่ยนแปลงกระบวนทัศน์การพัฒนาจากการไปพัฒนาชาวบ้านสู่การวิจัยและพัฒนาของชาวบ้านเอง โดยอาศัยภูมิปัญญาท้องถิ่นทุนทางสังคมและเครือข่ายเศรษฐกิจชุมชน หัวใจของการทำประชาพิจัยอยู่ที่ การสร้างกระบวนการเรียนรู้และการจัดการความรู้ที่ทำให้ชุมชนหลุดพ้นจากวิถีคิดแบบพึ่งพา และรอความช่วยเหลือจากรัฐหรือภายนอกหันมาคิดถึงการพึ่งตนเองและพึ่งพาอาศัยกัน โดยการสร้างองค์กรชุมชนและเครือข่ายให้เข้มแข็ง

คำสำคัญ: ประชาพิจัยและพัฒนา การเรียนรู้

Abstract

This article concerns poverty and poverty-solutions at the community level by enhancing the potential for people in the community to reach their own solutions based on the integral approach and relevant to a Thai context. People Research and Development (PR&D) is the research and development methodology derived from experience of the Thailand Village Foundation in rural development over more than 20 years. The paradigm of development is shifted from the developing of people by outsiders to research and development by the people themselves; through local wisdom, social capital, and network organizations. The essence of PR&D is to activate the learning process and knowledge management within the community, liberating people by exchanging dependency for self-reliance and strengthening people organizations and networks.

Keywords: People Research and Development, Learning Process

Introduction

At present, there are an estimated more than 1.2 billion human beings in the world who live in poverty. For them, every day is a struggle to obtain food and basic needs without any hope for the future. The United Nations Development Program (UNDP) stated that these people earned less than one dollar per day (Racelis, 2000: vii). In addition, the income gap between the rich and the poor in developing and developed countries increased enormously from 5:1 in the last decade to 390:1 in this decade (Racelis, 2000: v). This situation challenges the world's major organizations to urgently find ways to fight poverty. Furthermore, the years 1997-2006 were announced by the United Nations to be the decade for the eradication of poverty.

Thailand is no different from the world's poverty pattern. Since even after launching the National Economic and Social Development Plans, supervised through the aid programs of the United States of America and The World Bank 40 years ago, the poverty situation has not yet improved. Poverty is still a major problem in the country. There are 7.9 million chronically poor people, whose poverty extends from one generation to the next. In addition, since the economic crisis of 1993, the number of the poor has increased by 22.3% (เมธี ครองแก้ว, 2546: 5-6).

This article concerns poverty and poverty solving at the community level by increasing the learning potential of people in the community based on a holistic approach relevant to the Thai context.

Perspectives on Poverty

1. Economic Approach

By general definition, particularly for economists, poverty refers to the group of people whose income is lower than the poverty line* (อภิชัย พันธเสน, 2540: 155). For Thanaphornphan (รังสรรค์ ธนะพรพันธุ์, 2526: 103), poverty includes 5 main points: economic insufficiency, economic inequality, deprivation, dependency and diseconomies.

In addition, Puntasen stated that different definitions are used for the different ways of solving poverty. In his opinion, which includes much more than just the economic dimension, poverty represents deprivation from human needs (อภิชัย พันธเสน, 2540: 157). To clarify, human needs encompass more dimensions than simply basic needs; it also includes the dimension of the mind, which is as important as the material dimension. By this definition, human needs are composed of at least 9 dimensions (Ekins, 1986: 158): permanence or subsistence, protection, affection, understanding, participation, leisure, creation, identity of meaning, and freedom. As we will see, if we use basic needs as the criteria, most of it covers only the

first dimension of permanence or subsistence. For human beings, the mind dimension is very important, or may even be more important than the material dimension (อภิชัย พันธเสน, 2540: 159).

Apart from this, the critical point of poverty in Thailand is not absolute poverty but relative poverty (อภิชัย พันธเสน, 2540: 156). Research of Medhi Krongkaew (เมธี ครองแก้ว, 2546: 1-13), Kakwani and Medhi Krongkaew (1996: 1-15) support this statement. They found that although the total picture of poverty is not so bad, the distribution is serious. The more the economy expands, the more the income gap between the rich and the poor widens. This contributes to more economic, political and social problems, of which the main cause is a lack of opportunity to own the factors of production, consisting of labor, capital, land, as well as technology and management (อภิชัย พันธเสน, 2540: 157).

2. Socio-economic Structural Approach

While poverty has long been analyzed by economists largely in terms of low income and consumption, some sociologists emphasize the social structures as processes

* Poverty line is calculated by sufficiency income for basic consumption, including food calories that are needed and other necessary expenses. Anyone whose income does not meet these criteria, or the poverty line, are considered poor. The poverty line is adjusted every year for inflation. At present, and since 2004, the average poverty line in Thailand is 1,163 Baht (วิชชุลดดา มาตันบุญ และสมนึก ชัชวาลย์, 2549: 10).

that create, sustain, and even deepen poverty. These include social class and marginalization.

Marginalized in a socio-economic dimension means the powerless, the subordinate, including the have-nots of the majority (ชูศักดิ์ วิทยาภักดิ์, 2541: 7). Surichai Wankaew (สุริชัย หวันแก้ว, 2546: 3) stated that marginality not only refers to geographical distance, but can also be marginal attention in society. Thus, we can consider marginality in many dimensions: economic, political, socio-cultural and environmental.

Because poor people are also powerless, their marginalization proceeds through social exclusionary processes that prevent or limit their access to assets, basic services, benefits, and rights or entitlements. Sen (2000: V) considered social exclusion as both a cause and a consequence of poverty. The poor, therefore, lack a reasonable share of land, food, shelter, clothing, household equipment, employment and money, sanitation, health and education, information, communication technology, state social security and insurance schemes; and the right to social equality, participation in decisions affecting them, self-respect, and dignity. Poor people are placed in a relationship of dependency on better-off groups, who trade off selective support to the poor for loyalty and services in return (Ortigas, 2000: 24-25).

In addition, marginalization can be considered in local and international levels of relationship, for example the exclusion of the Third world from the world system. Some poor countries cannot escape from dependency on the world economic system, because they sell only a few kinds of crops to the world market. Some, which have no raw material to attract investment from other countries, have been excluded from the world economic system, remaining in the marginal corner of the world. These countries cannot take part in determining the framework of world trading, and lack opportunity to develop themselves. Thus, we can see that marginalization is not only a phenomenon occurring at the local level, but also in the international economic world, (สุริชัย หวันแก้ว, 2546: 34).

3. Psychological Mediator Approach

In addition to the social, economic, and political factors, there are painful dynamics among the poor which seem to contribute to making them even more poor, and preventing them from lifting themselves up from the mire of poverty. The cycles of poverty operate through strong correlation between poverty and helplessness.

It is a fact that low income restricts choice and frequently renders the poor unable to predict the outcome of their effort. Extreme,

grinding poverty does produce helplessness; it is a rare individual who can maintain a sense of mastery in the face of it (Ortigas, 2000: 33).

A chronic state of poverty can bring about intense feelings and experiences of frustration. There are two primary reactions to frustration defined as a psycho-emotional condition that is brought about by blocking the attainment of a desired goal. Researchers and theorists have developed an hypothesis that aggressive behavior is to be anticipated as a logical and expected consequence of frustration and they find extensive evidence in a number of experimental situations to support or confirm this. Among its effects, poverty brings about frequent states of frustration followed by intense experiences of uncontrollability, which in turn produce helplessness, causing depression, passivity, and defeatism associated with poverty. Powerlessness is also reflected in increasing dependence on charity, welfare, aid and other forms of largess and patronage from more affluent sectors (Ortigas, 2000: 34).

Research on “Consultant with the Poor” by the World Bank analyzed data from 58 groups of both rural and urban poor people from 12 countries. The results show their reflections on themselves, which found that their feeling concerning poverty are loss, sorrow, pain, anxiety, failure, anger, being scorned, ashamed, isolated, alienated,

depressed, stressed, and afraid (Narayan, 2000: 90).

From these perspectives, we can see the complicated dynamic of poverty, which is related to many problems and disciplines, and covers both mental and material dimensions.

The Economic Approach introduces us to attributes and common characteristics of the poor, those who have not, or lack both material and will to serve their own needs, compared to others in society. The Socio-economic Structural Approach explains and helps us to understand how poverty is created, sustained, and deepened by marginalization; the process of excluding the poor from access to assets, services and benefits, security and insurance, the right to social equality and a good quality of life. These together make them live in a condition of dependence, lack of dignity and self-respect.

The Psychological Mediator Approach provides deep understanding of how the condition of poverty affects the psychological state of the poor, reflected in their passivity and helplessness learned from the strong relationship between poverty and the uncontrollability of their lives. Meanwhile, we can understand their self-concept derived from their own perception.

What did we learn from these perspectives to help find an efficient way to solve poverty? First of all, I think, we need more approaches, more explanations, and a deeper understanding about poverty and the poor apart from the economic perspective. From past to present, economists have played a prominent role in presenting material poverty because they have criteria to calculate and estimate the poverty line. Meanwhile, theorists in other fields lack figures and numbers. However, for solving poverty we need multi-disciplines, to integrate knowledge and wisdom from many related fields such as the sociology of community, or psychology of enhancing the potential of the poor, etc.

Second, not only is the situation complicated and related to many problems, but poverty covers both human dimensions of mind and material. Thus, we need a holistic, practical way relating to the mind (psychological), and also material (environmental) aspects of the poor.

Third, we saw some consensus from these perspectives that the poor cannot rely on themselves. The cause of poverty is not because of laziness or inactivity, but because of the socio-economic structure in society. Thus, we should think about their self-reliance in the dimensions of material and mind also. This means providing opportunity for them

to exercise ownership over factors of production, while still maintaining self-respect and dignity.

For poverty solving, this writer proposes enhancing the learning potential through people's own research and development, which the writer believes will stimulate people's learning by themselves, and will lead to authentic community problem solving in a community context. Besides, it will lead them through an experience of authentic sustainable self-reliance. Based on primary studies, people research and development has applied methodology from participatory action research combined with development experience in the Thai context, applying ways of thinking relevant to Thai development work.

Enhancing Learning Potential by Participatory Action Research (PAR): PAR as Epistemology for Empowerment and Development of Learning

Participatory Action Research has frames of references developed from participatory development combined with action research. Principles and the nature of people's participation are based on the assumption of unequal development.

At the international level of unequal

development, PAR works primarily in the rural context of the South, centering on the Northern style of development, which is being imposed in its technological, cultural, and political dimensions. Through this fundamentally colonial process, people’s indigenous knowledge is being, or has already been, destroyed and replaced by Northern expert knowledge and corresponding Northern technologies, worldview, power structures, and so on. PAR assumes that people and communities are capable of recovering their indigenous knowledge, and thus engaging in an autonomous or self-reliant development process (Grenier, 1998: 17).

Fals-Borda (1988: 2) claimed that not only having principles of liberation and rehabilitation, PAR is a method for creating knowledge and improving the quality of people’s lives, activating marginalized people in the third world such as Tanzania, Brazil, India and other places used in the mid 1970s. PAR represents the creative wisdom and practice for underdevelopment countries, when old methods of research cannot activate change in the economy and society.

PAR is based on three important values: (1) all people have the capacity to think and work together for a better life; (2) current and future knowledge, skills, and resources are to be shared in equitable ways that deliberately support fair distributions and structures; and

(3) authentic commitment is required from external and internal participants, authentic commitment means to persist at every level and over the long term towards the shared goal of social transformation (Fals-Borda, 1988: 4).

Samayao (1999: 7-14) stated that PAR leads to empowerment for people, because people control projects and decision making processes. Thus, participation activates learning, providing new opportunities for people through democracy and leadership. Community participation in research brings about solidarity in the form of people organizations.

PAR methodology is based on problem solving action research using scientific methodology which is fixed and inflexible, but found that after solving one problem, another problem quickly revealed itself. This limitation hindered achievement of the target solution, as well as limiting creativity. Thus, to solve this problem it was necessary for a researcher to remain with the project to participate in ongoing problem solving. After adjustment, a new methodology was introduced called “participatory action research,” which is cooperative learning by both researcher and people, and then applying the research results to solve problems in the community.

With reference to epistemology, the name given to the study of what we know and how we come to know it, traditional views of scientific enquiry tend to see knowledge as a freestanding unit, with an existence of its own, residing “out there” in books and databases. In this view knowledge is divorced from the people who create it.

However, action researchers see knowledge as something they do, a living process. People can generate their own knowledge from their experience of living and learning. Knowledge is never static or complete; it is in a constant process of development as new understanding emerges (McNiff and Whitehead, 2002: 18).

In conclusion, PAR is the process in which groups of people in an organization or community study a problem together with a researcher throughout the whole process, from the beginning through the end. It is a process in which people in an organization or community are the participatory actors and have equal power with the researcher in doing research (Whyte, ed., 1991: 20).

Enhancing Learning Potential by People Research and Development (PR&D)

People Research and Development (PR&D) is a methodology of research and development derived from more than 20 years

experience in rural development by the Village Foundation in Thailand. Beginning in 1983, there was a paradigm shift in development from developing the people to research and development by the people themselves, incorporating local wisdom, networking and the community economy. The heart of PR&D is the activation of the learning process within the community, liberating people from a feeling of dependency and waiting for help from outsiders, to self-reliance and cooperation by strengthening the people organization and networks (เสวี พงศ์พิศ, 2546: 14-16).

In PR&D, the community worker or researcher will have a new role as a “facilitator,” one who is a catalyst, offering assistance in coordinating the new information that comes from the learning process of the people and their networks. The new role begins with learning about the community’s roots; community history, community rehabilitation, old wisdom about foods, drugs, ways of earning a living, including collecting data on plants, products, resources, etc., until the community fully understands themselves, and can formulate a resource plan or manage the community “capital.”

In PR&D, the community agrees on a master plan together. It is an economic and social development plan originating within the community, which people develop as part

of their learning process (เสวี พงศ์พิศ, 2546: 94). This offers an opportunity for people to learn how to research, and plan for themselves based on their needs, cultural roots, economic and social capital, developing principles of self-reliance leading to further sustainable development (จำนงค์ แรกพินิจ, 2545: 67).

Thus, PR&D is a holistic and integral concept and methodology, touching every dimension of community problems and requiring full participation and involvement of the community social networks, as well as expert input from outside the community in some cases.

An outstanding by-product of PR&D is SMCE (Small and Micro Community Enterprise), which people create from the learning process when they discover their real “capital.” It is a new management method to add economic value to their community and is the beginning point leading to self-reliance.

1. Basic Concepts of PR&D

When we consider the framework and methodology of people research and development, we can see some resemblance between participatory action research and people research and development. Nevertheless, there are some differences. In other words, we can say that people research and development is participatory action research

in a Thai context, which applies principles relevant to Thai society. There are 4 basic concepts of people research and development, which are:

- Peasant economy of A.V. Chayanov
- Sufficiency economy of King Bhumiphol
- Learning process in producing a community plan by Mai Rieng community, Nakhon Si Thammarat
- Learning process of In Paeng community, Sakhon Nakhon

1.1 Peasant Economy of A. V. Chayanov (Chayanov, 1986: 19-44)

The peasant economy concept resembles the pattern of production in virtually all countries. By this means, the peasant economy can explain general production patterns of Thai farmers’ economy in agricultural based communities. Natsupha (นัตสุปะญา นาสูฎา, 2543: 67) stated that the peasant economy has its special economic mechanism in managing resources, both labor and material, which can reproduce itself, has its own way of development, does not depend on capitalism and is self-reliant. It can still confront, bargain and sustain capitalism. A good explanation of peasant economy upgrading to theory based on household data is given by A. V. Chayanov from Russia.

Chayanov explained that the economy

of a farming family that uses family labor, not hiring outside labor, is a stable system. A small farm family can sustain itself economically because the production for meeting consumption in the family is not for profit. Thus, they can use sufficient labor to meet the requirements of consumption. In other words, a family can exploit family member labor to supply their consumption needs. Chayanov explained that this economy is not capitalism. In times of low profit, a capitalist organization may stop production, but in a farming family they can guarantee their own needs by self-exploitation, and not exploit others. They are driven by their own desire to work, based on their status as workers, which is different from the desire of an entrepreneur who wants profit from the exploitation of others.

1.2 Sufficiency Economy of King Bhumiphol (เลวี พงศ์พิศ, 2546: 65-67)

The sufficiency economy philosophy is derived from the wisdom of King Bhumiphol, and not just old fashioned Thai wisdom; the sufficiency economy is also relevant to the current economic system of the country. It represents a way to create autonomy, or self-reliance, by connecting every level of the economy to support the other, as does the forest with multi-level biodiversity. In a community economy there are many clusters,

such as mixed farming, forest agriculture, and so on. This kind of economic management will result in synergy, which saves costs and time, and produces better results than separate management for each activity.

The sufficiency economy focuses on self-reliance at every level, starting from the family to community. The King did not want people to perform as in former times, where everybody produces only for their own consumption, which is not appropriate. However, we should begin from exercising good management in producing for community consumption first, then expand to sub-district, district, and province. When we have a good economical foundation from being self-reliant, production for trading will be no problem and no risk from loss or having no market to sell to.

1.3 Learning Process in the Production of a Master Plan by Mai Rieng Community, Nakhon Si Thammarat

The strong point of Mai Rieng is that people in the community can search data, increase their knowledge and find answers by themselves. This is a good model for people's research and development in other communities.

Because of the problems of low rubber prices in 1987, the community tried to solve their problem by building a rubber factory

using their own funds. However, they found that this did not solve the problem, because rubber problems are related to policy and structure. Thus, in 1997, Mr. Prayong Ronnarong, the wise man and leader of the community, made the decision to produce a master plan for rubber farming. In this way, people in the community had to learn to do research on their own, with a little advice on where to find data and information. Besides, they had to survey data and information from people who grow rubber trees, studying from real experiences, recording data, sampling, etc., to understand the problems and find a resolution for their problems. Furthermore, it was not easy for people to contact government officials.

At last, a master plan was approved by all farmers. Although the government protested at that time, a public hearing was held by farmers who plant rubber in six provinces. This stimulated people to recognize their true problems and to see the way to solve it, with or without government support.

This was a successful master plan by people who are farmers. It proved that people had the potential to do research, collect data, analyze data and form a master plan. They merely needed some advice about a working framework, methodology and instruments for collecting data (จำนงค์ แรกพินิจ, 2545: 51-87).

1.4 Learning Process of In Paeng Community, Sakhon Nakhon

The most outstanding learning process of In Paeng community is the synergy of community wisdom. Wise men gathered information on indigenous knowledge and the diversity of natural resources around them. This caused people to renew their relationship with their environment, and enabled them to manage their resources based on sound principles through the use of local wisdom.

After surveying a variety of plants, they tried to make wines from indigenous plants. After trying for many years they were successful with Mak Mao and Thai myrobalan. They also produced indigenous seasoning powder made from many kinds of vegetables. Their experiences have been disseminated and transferred to other communities and networks all over Thailand. Besides, people here can exchange their experience with other communities and create networks of development for supporting themselves (จำนงค์ แรกพินิจ, 2545: 51-87).

2. Principles and Processes of PR&D

PR&D will be successful when following these principles and processes:

(1) Understanding oneself and the world.

This means knowing who you are, the aim of

living, as well as the social environment and current needs that affect the people's way of life.

(2) Knowing their roots and identity. This means knowing history and culture that makes people proud of themselves and their ability to determine their own future.

(3) Knowing their potential and capital. This regards not only the monetary aspect, but also social capital, such as natural resources, wisdom and knowledge, connectedness and the brotherhood of people in a community, religious doctrine and the wisdom in people for example, which are more valuable and have more power than money.

(4) Knowing their incomes, expenses and the problems. By collecting all information on income and expenses, including debts and properties concerning their households, people will understand their situations. Based on their findings, many families can find ways to decrease spending on luxuries, and save more money. In the larger framework of village and sub-district, the analysis of all categories of expenses can lead to management of community enterprises, since the stress is on the need to market in the community before extending to outside markets.

(5) Learning from other communities' success. By visiting successful communities, they can learn from their experiences, their

strategies and the way to success. However, what should be realized here is that learning from other communities' success does not mean to copy or imitate their forms, but to understand their thought processes on how to create opportunities for success.

(6) Analyzing data and finding new alternatives. This is the process of first gathering together all data collected from research in their community, as well as information studied from other communities. The community will brainstorm for their ideal community, what they would like to see for their community in the future, and find ways to make their dreams come true.

(7) Writing down their community master plan. This activity brings together all their sub-plans. This way leads to their ultimate goal, a strengthened and self-reliant community. Later, a public hearing will be conducted by people in the community to share their thoughts, and cooperate in refining their master plan.

The basic philosophy and major principle of people research and development is the stress on holistic management of economic, social and natural resources, including the environment and value of the community. Particularly important is economic management based on a sufficiency economy, and the way farmers organize production, where the main

objective is self-reliance, but relates to and has a variety of economic activities for dealing with, and survival within, capitalism. Through the process of PR&D, and analyzing their expenses and income, they will understand the real situation, and their own situation. In addition, community enterprises which result from the PR&D process, not only reduce community costs, but they also learn to manage their capital and surplus value in the community, which will lead to a consistent increase in income.

Creating the master plan which determines the way of community life is an instrument and process that will activate learning while doing. From this process, people commit together to plan their future. No other methodology ever offers this opportunity.

In conclusion, PR&D (people research and development) and PAR (participatory action research) have essentially the same objective, which is to initiate the process of learning for people in a community to improve their quality of life, and which development is based on their cultural and old wisdom roots. However, PR&D and PAR have some differences which are:

1. Decreasing roles of outsiders, researchers or community workers. In PAR, although there is equal participation by the

people, researchers help each other in defining problems and problem solving. In this process the whole community actively participates, and exercise power in the researching process. However, the researcher and community worker still have their roles, at least in the role of contributors or participants. Meanwhile, in PR&D researchers will reduce their role to the minimum, or withdraw altogether. That means the opportunity is given to the community to research by themselves. Researchers or community workers will become facilitators who offer assistance in case of need, for example how to get information or contact experts to share their knowledge, etc. Thus, the result of people research and development is their own achievement, whether it is the master plan or a community enterprise.

2. Considered from a learning aspect, both PR&D and PAR result in learning, but learning which may be at a different level or quality. PR&D will facilitate comprehensive learning which is more relevant to people's needs, which will increase motivation to learn, and provide more independence from researchers or community workers. The community can independently define their process of learning; what they would like to know, what they should know, or what they must know.

Principles of Learning and Knowledge Management Through PR&D

The community's learning process is a group process in which learning is activated from the exchange of ideas and sharing of experiences, analyzing problems and finding ways to solve problems together within the community. These group-learning processes stimulate intellectual activity through brainstorming and finding the way most acceptable to everyone in the community. In addition, the community's learning process is dynamic in a real life context. Learning occurs during the sharing of ideas, and analyzing the problems to find the cause and solution. Then the solution is turned into practice. Whenever the people are confronted with a problem, the process of reflecting, analyzing and practicing will enhance the capacity of people's intelligence (ลีลาภรณ์ นาคทรพรพ, 2548: 61-64).

The principle of the community learning process is experiential, (Kolb, 1997: 138-156), which has these characteristics: (1) Learning is best conceived as a process, not in terms of

outcomes; (2) Learning is a continuous process grounded in experience. Knowledge is continuously derived from and tested by the experiences of the learner; (3) The process of learning requires the resolution of conflicts between dialectically opposed modes of adaptation to the world; (4) Learning is a holistic process of adaptation to the world; (5) Learning involves transactions between the person and the environment; and (6) Learning is the process of creating knowledge.

The principle explaining knowledge management acquired from the process of people research is "Knowledge Creation" (Nonaka and Takeuchi, 1995: 8-9; Takeuchi and Nonaka, 2004: 96-101), which proposes that knowledge management emphasizes interaction between people. In this way, the principle can explain knowledge management in many levels, from interpersonal in the community through inter-communities, where knowledge will be developed through "community of interaction" of "explicit" and "tacit" knowledge.*

* Knowledge can be classified into two types: "explicit knowledge" and "tacit knowledge" (Nonaka and Takeuchi, 1995: 8-9; Takeuchi and Nonaka, 2004: 3-4). Explicit knowledge can be expressed in words, numbers, and shared in the form of data, scientific formulas, visuals, audiotapes, product specifications, or manuals. Explicit knowledge can be readily transmitted to individuals formally and systematically. Tacit knowledge, on the other hand, is not easily visible and expressible. It is highly personal and hard to formalize, communicate or share with others. Tacit knowledge is deeply rooted in an individual's action and bodily experience, as well as in the ideals, values, or

Conclusion

This article has presented poverty and a way to solve poverty at the community level using the “people research and development” method (PR&D). PR&D offers people the opportunity to learn to be researchers, planning for themselves based on their needs, cultural roots, economic and social capital, and to build principles of self-reliance to further sustain development.

PR&D is an intellectual process which facilitates the learning process and knowledge management within the community, integrating old wisdom and new technology with the current way of life, economy, society and culture.

Regarding developmental aspects, PR&D will empower the people to develop human resources through developing ideas, concepts, visions and a new paradigm for social development based on a learning society, and for the construction of a sustainable knowledge based society in the future. This means that the decision making and all other local, society, or country processes should be based on knowledge, and come from the people’s participation, particularly from the

emotions that they embrace. The relationship between explicit knowledge and tacit knowledge can be explained by the concept that knowledge is created through interaction between tacit and explicit knowledge, rather than from tacit or explicit knowledge alone.

grass-roots level, not only from some groups that have rights in making decisions as before.

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Asst. Prof. Usa Sutthisakorn received her Master's Degree in Educational Psychology from Chulalongkorn University. She is currently a full-time lecturer at the School of Humanities, University of the Thai Chamber of Commerce. Her main interests are in learning, knowledge management and people research.