



Pgake Nyaw
respect in nature
Story of Pgakenyaw

Present By Dr. Prasert & Nutdanai
Trakansuphakon

Pgakenyaw Association for Sustainable
Development (PASD)



Ecological Knowledge on Natural Resource Management of Karen People

“Use the river with care,
use land and forest with care”

“One Gibbon die Seven Forest[s] become sorrowful, One
Horn Bill dies, seven Bayan trees become lonely”

“Muf Qa Hklej// The Great Grand Mother Bayan Tree”

“Dei Pau Htoof/ Umbilical Cord trees”



Rotational Agriculture Landscape in Karen Community



Appropriate conservation technical (e.g. structure of soil/ground not change)





Varieties of products in rotational agriculture field (May –June)











The cycle of fallow land (back bone of rotational agriculture)
food sources, varieties plants, wild life, recovering soil and
absorb carbon/carbon storage



Carbon Storage in Rotational Farming Agriculture and Fallow fields in Hin Lad Nai village

The net carbon storage from fallow fields, covering 236 ha, left to recover for 1-10 years account for **17,348 tons C**, while CO₂ emissions from the burning of rotation fields are only **476 tons C**.

Therefore, RF does not cause of climate change but **maintain the balance of the ecosystem**, and reduce greenhouse gas (GHG) emissions.





Poo Noo is a healer and respected village elder. He helps maintain the relationship between villagers and their land, water, and crops.

A MISUNDERSTOOD TRADITION

In a 1957 report, the Food and Agriculture Organization of the United Nations (FAO) declared shifting cultivation a “backward type of agricultural practice” and “a backward stage of culture in general.” Ever since, the predominant view among experts has been that the practice devastates forests and biodiversity. More recently it has been charged with contributing to climate change.

The criticism is to some extent based on confusion with an entirely different kind of slashing-and-burning, says Thailand-based agricultural anthropologist Malcolm Cairns. When farmers, ranchers, or corporations destroy intact forests and permanently transform them into pastures or plantations, it’s clearly not good for the forests or the environment in general. But “that’s very different,” Cairns says, “from the sustainable, rotational shifting cultivation practices of indigenous peoples.”

Those practices, which are found on every continent, are extremely varied. But they follow a common pattern. First, most of the trees and shrubs are cut down in a relatively small patch of forest, typically around one hectare, where they are left to dry. In a few days, the withered vegetation is burned to put nutrients into the soil in preparation for planting crops.

HIN LAD NAI, THAILAND—In the dark, unfurnished room where Chaiprasert Phokha sits, in a house on stilts, a sunbeam falls through the pane-less window and fills a glass jar with amber light. Phokha leans his wiry body into the light and pops the vacuum-sealed lid off the jar. With an encouraging nod, he passes it to me. The sweet aroma of rainforest blossoms fills my nostrils.

“We’ve harvested 3,000 jars (4,500 lbs) of wild honey this year,” Phokha says. “All of it came from wild bees living in the forest around our village.”



The village is Hin Lad Nai, an indigenous Karen settlement in the Chiang Rai province of northern Thailand, and Phokha is the head of it. The wooded hills around it look like a wilderness, as lush as the national park we drove through on the way north.

Yet this forest has been slashed and burned for centuries.

The villagers here practice “shifting cultivation,” an age-old and worldwide practice of clearing patches of forest to plant crops for a few seasons, then letting the woods return. It’s also called “swidden agriculture.” But “slash-and-burn” is the pejorative term that captures how many foresters and development experts, both in Thailand and around the world, perceive this tradition.

In Hin Lad Nai, burned fields are restored for agriculture. This is sometimes confused for a more harmful practice in which forests are burned to make way for pastures. The Thai energy company PTT gave its Green Globe Award to Hin Lad Nai to recognize the village’s ecological stability.



The honey in my hand, though, tells a different story. It’s evidence of a forest with rich soils and abundant wildlife—including that key indicator of a healthy ecosystem, bees.

“Hin Lad Nai forest has remained remarkably healthy, despite centuries of shifting cultivation,” says Prasert Trakan-suphakon, a Thai social scientist and Karen himself who has worked with the village for years. “And, at a time when numbers of honeybees are declining worldwide, local wild bees are thriving.”

NATIONAL GEOGRAPHIC

These Farmers Slash and Burn Forests—But in a Good Way

Farmers in northern Thailand cut small patches of forest, grow crops, then let the trees regrow. The result: good harvests and happy woods.



Villagers in Hin Lad Nai, Thailand, routinely use fire to clear fields between planting cycles. The United Nations once called this a “backward type of agricultural practice,” but the forest remains healthy for the villagers.













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ส่งข้อความ ✎

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Collect 20 % from net profit
from NTFPs for

“community collective fund”

Good communication
is collaborating and sharing
experience of practices to each
other



Rotational Farming Workshop

Join Us How IT is Sustainable System ???

Host By Hirladnai Community



2-4 September 2016

Hirladnai Village, Chaing Rai



HONEY JOURNEY

รุ่น 2 : พึ่งพาอาศัยกัน

27-29 APRIL 2018

HOST BY : Hinladnai , Chiang Rai





We use food system as
mechanism to communicate
the story of Pgakenyaw
community on NRM



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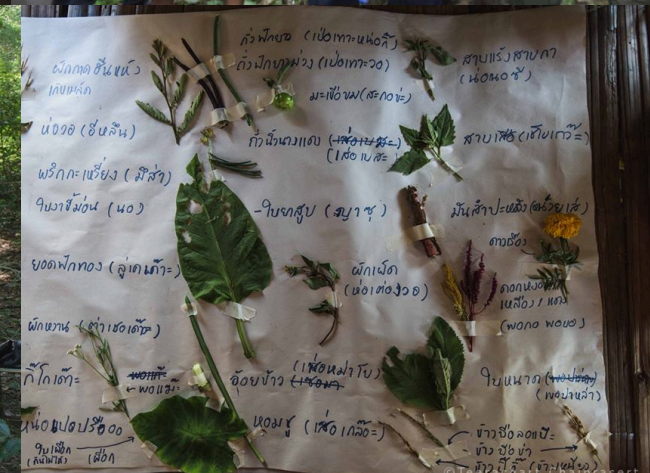
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We use food system connect
people from outside the
community

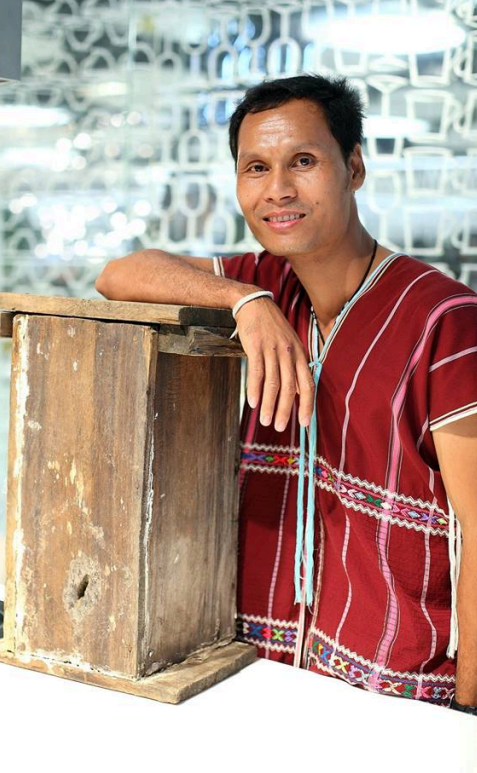




greenery.org



greenery.org



Share knowledge and
experiences
from Hin Lad Nai
Community
to others...









Dynamic of Indigenous Knowledge
Young Indigenous People created
Innovation Mechanism or new
Paradigm for Food Sovereignty and
Sustainable on NRM
for Sustainable Development Goals
(SDG)

Food Feed

ตำราอาหาร 'ปกากะญอ'





L'ATELIER

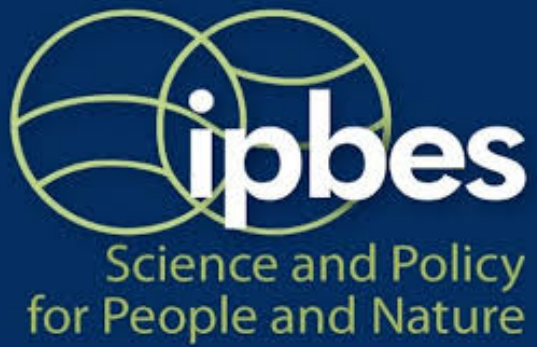
de Joël Robuchon





Young people Proud on their Cultural Identity









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respect in nature