



# EVALUATION REPORT FOR ERI SILKWORM SUSTAINABILITY PROGRAM

The Freedom Story  
August 2017

Dr. Melissa Cianfrini

## **The Freedom Story**

The Freedom Story organization focuses on preventing child trafficking and exploitation through scholarships, mentorship, and resources for at-risk children. A collaboration between US and Thai staff, the organization has successful experiences in the Chiang Rai region of Thailand, with 93% of scholarship holders staying in school. Further details of scholarships and sustainability programs can be found at: <http://thefreedomstory.org/>

## **Acknowledgements**

This evaluation would not be possible without the patience and efforts from several people. Thanks go to the Thailand Founding Directors Worn Donchai and Tawee Donchai for setting aside time in their very busy schedule to meet with myself to discuss the Eri Silkworm Sustainability Program and conduct the interviews, and to allow me the opportunity to be part of their story. Special thanks also goes towards Dan Olsen from the Freedom Story's headquarters in Oakland, and the flexibility to Skype at random times due to difference in time zones. Special thanks also goes to the outgoing international coordinator Lisa Winterfeldt for all her time driving me around in Chiang Rai, and sharing her experiences with empowering communities. Finally, a special note to the individuals who participated in the evaluation; thank you for your sharing your experiences, and trusting me to tell your narrative.

## **Researcher**

Dr Melissa Cianfrini holds a postdoctoral research position in the office of the Pro-Vice Chancellor of Education at the Centre for Education Futures, at The University of Western Australia (UWA) in Perth, Australia. She conducts exploratory and action research which informs the delivery of learning and teaching at UWA, and provides scholarly support to academics with integrating learning technology into teaching. She is also a university associate at the Graduate School of Business at Curtin University, where she graduated with a PhD in Community Psychology in 2016. Her research interests include community development and empowerment, labor migration, and foresight methods to identify preferred futures.

## **Executive Summary**

The Freedom Story provides culturally relevant support services for children and communities in northern Thailand, with a mission to prevent child exploitation and empower communities. This value is conceptualized through a variety of sustainable programs, resources, and mentorships. Following a new trajectory and a name change, the organization is turning to evidence-based research to inform policies. This evaluation is part of this new direction.

The following evaluation is a collaboration between The Freedom Story and an external researcher, with the purpose to evaluate the effectiveness and efficiency of the Eri Silkworm Sustainability Program in meeting fundamental goals within the context of pursuing best-practice.

The following report provides contextual background on the program, methodology, findings, followed by lessons learned.

From the data analysis it appears the program is providing benefits to the community, empowering farmers with knowledge on sericulture and income to supplement everyday living expenses and education. The program set out to support women and elderly members of the community, and this is evident in the demographics of the participants. Furthermore, the program gave a sense of purpose, and achievement for participants, illuminating an affinity with the silkworms.

A pertinent call to action from the participants was the increase in trainers and further career training programs. Participants struggled with the silkworms at the commencement of the program, which was portrayed in the data as a lack of knowledge. A second call emerged in the data, with participants interested in witnessing a working farm which included the production of dyes, soaps, and fertilizers.

A series of recommendations follow the analysis, which provide insights into a possible new evidence-based direction for the Freedom Story.

## Contextual Background

The Eri Silkworm Program began in 2012 and was underpinned by a fundamental purpose to empower communities in the Chiang Rai region. These communities have existing skills in weaving, and access to trees in the area which are suitable to feed the Eri silkworms. Initially five families participated in the program, however this program was met with challenges early on, with problems around the lifespan of silkworms and their sensitivity to pesticides. Initially it took four crop cycles for farmers to finally have some success; this was equivalent to eight months. The program was awarded a budget from the Ministry of Science and Technology to provide lessons on dyeing the raw silk.

Overall the long-term goals for the sustainability program were to support families in earning further income to contribute towards children's education, targeting women and grandparents, and utilizing an organic process with less pesticides and chemicals.

The evaluation of the Eri Silkworm Program came about after the researcher contacted the Freedom Story (formerly known as the SOLD Project) in July 2016 to offer pro-bono services while in Thailand. This brief analysis of the sustainability program aims to capture the experiences of the farmers participating in the program, and provide lens for lessons learned in informing evidence-based practice.

Within the context of Thailand, sericulture (Silkworm farming) is a major part of Thai agriculture, with 101,000 farmers engaged in sericulture in 2013, and 80% living in the Northeast of Thailand (International Sericultural Commission, 2013). Support for silk farmers is sourced from a variety of avenues, which promote sustainability in sericulture and include The Queen Sirikit Department of Sericulture, Kasertart University, Chiang Mai University, the Ministry of Science and Technology, and non-government organizations such as the Freedom Story.

Thai silk symbolically represents Thailand and the Thai culture, being very much part of the fabric of community life and identity in Thailand (Songsrirote & Thanyakhun 2009). As of 2009 the country was ranked sixth as the world's largest producer of raw silk, however compared to international competitors such as China and India, the cost of raw silk production in Thailand was higher (Songsrirote & Thanyakhun 2009).

## Methodology

A preliminary fieldtrip was arranged by the International Volunteer Co-coordinator and Sustainability Program Coordinator for the researcher to meet farmers. This fieldtrip gave the researcher a perspective of the program, and the opportunity to ask farmers questions on their experiences with the sustainability program. The researcher was also shown around the Freedom Story head office outside of Chiang Rai.

The researcher, Thai Sustainability Director and International Volunteer Coordinator collaborated on aims for the evaluation, with one of the coordinators spending time with the researcher to explain the silkworm process and the sustainability program over two days. From this collaborative process, it was established the study would explore:

- a) An evaluation of the Eri Silkworm Sustainability Program; and
- b) A lessons learned approach to inform future evidence-based practice.

The researcher then returned to Australia in August 2016, and constructed a short interview schedule of semi-structured questions, that were informed by the preliminary data collected and information from meeting the Thai team. The survey was reviewed by the Thai team for feedback.

Data collection was carried out by one of the Thai Sustainability Directors, with the International Volunteer Coordinator sitting in on a couple of interviews. Participants were chosen to participate as a result of the Director having an existing working relationship with them. Communication was continuously maintained between the researcher, International Volunteer Coordinator, and a U.S. representative.

This approach to data collection in qualitative research is known as community-based participatory research. This method relies on collaboration during the research process through existing relationships, with a community leader or similar acting as a conduit between community and researcher. It empowers communities by illuminating a sense of ownership over the research process (Ritchie et al., 2013)<sup>1</sup>.

However due to external circumstances and scheduling of the launch of other programs, the interviews were conducted in May 2017. The transcripts were then typed and translated from Thai into English for data analysis to be carried out by the researcher. In total five farmers participated in the evaluation.

In order to capture the lessons learned for future research, the researcher conducted an interview with the International Volunteer Coordinator over Skype. Member checking occurred after this interview, which permitted the participant the opportunity to make changes to her comments to ensure they reflected her perception accurately. Triangulation<sup>2</sup> was employed by the researcher to clarify data where there was some confusion. This process was made possible through triangulating with the International Volunteer Coordinator, who was able to verify the data with the Thai Sustainability Director.

## **Findings**

Farmers who participated in the evaluation were asked a series of open-ended questions which explored their experiences with the silkworm lifecycle, and the sustainability program run by the Freedom Story (hereon in referred to by its Thai name Wattanaseree Foundation). The International Volunteer Coordinator and Sustainability Director in Thailand were also asked to share their experiences with participating in the fieldwork phase of the research process. Their perspectives have been included in the lessons learned.

### The Silkworm Lifecycle

All five participants in the evaluation were asked about their experiences at each stage of the silkworm lifecycle, as explored below.

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<sup>1</sup> Further readings on the principles of community-based participatory research: Blumenthal, D.S. (2011). Is community-based participatory research possible? *American Journal of Preventative Medicine*, 40(3), 386-389. Belone et al., (2014). Community-based participatory research conceptual model: Community partner consultation and face validity. *Qualitative Health Research*, 26(1), 117-135.

<sup>2</sup> Triangulation is the process of cross checking data with several sources.



*View from the Freedom Story Resource Center, Chiang Rai. Photo: M. Cianfrini*

#### *Feeding the silkworms*

Initially participants had a lack of knowledge on care and maintenance of the silkworms. They described an awareness of the use of chemicals and impact on the health of the silkworms, as well as a general lack of understanding. Some participants mentioned an iteration of starting a new farm over a few trials with the silkworms before they were able to care for them throughout the whole cycle. Others mitigated the problem by contacting the foundation for assistance.

Other issues include external factors such as a change in weather impacting on the lifespan of the silkworms, employment, and existing health issues which impacted on the participant's ability to care for the silkworms. Interestingly some farmers referred to the silkworms with affection, almost similar to a pet:

*When I am with Eri silk worm, I felt in love with them. I love to see it when worm eat a lot of food and growth up. But I feel sad and tired when the worm died [sic]*

*I have positive experience with it. I feel relaxed, no stress. I also get the supportive feeling from them [sic]*

Participants also identified the positive experiences they perceived with feeding the silkworms, including the ability to feed their family through additional income.

#### *Pupa*

In general participants identified they retained the pupa as food for their families. For some, they divided the pupa between food for their families and to sell to their neighbor or at the local market. Others retained the food for their families, with excess pupa sold to their neighbors from between 200 and 250 Baht per kilogram.

### *Butterflies*

Participants had mixed responses regarding their successes with breeding butterflies. Those with negative experiences include several attempts to breed the butterflies, but discovered they were not strong enough, and as a result ordered a further supply of eggs from Chiang Mai University and Kasetsart University, through the assistance of Wattanaseree Foundation. A couple of participants did have positive experiences with breeding the butterflies, however even those who were successful also suggested they would consider enlisting the help of the foundation if they were having trouble breeding in the future.

*I can breed the egg of butterfly now. Some of them is not healthy enough or shortage of eggs. I may ask for more from the foundation in the beginning of every year.*

### *Cocoon and raw silk*

All participants sold their raw silk nests to the Foundation. This price ranged from 100 Baht per gram, to 350 Baht per kilogram. One participant identified selling their raw silk to an individual for the purpose of making soap.



*Pupa from The Freedom Story Resource Center. Photo: M. Cianfrini*

## The Program

Participants were asked about their experiences and perception of the sustainability program. Participants perceived the training program at Kasetsart University to overall be a beneficial experience in gaining knowledge and practical training on how to care and maintain a silkworm farm. However one participant did feel that while the practical training was easy to understand, it lacked technology and tools required.

None of the participants identified themselves as a trainer, however they believed they could train if their neighbor sought advice on caring for a silkworm farm. A couple replied that while they have not formally trained, they had spoken about the process to the community.

## Program Strengths

Participants were asked what they identified to be an aspect of the program they liked the most. Overall participants identified the training and knowledge from the Foundation as a key aspect. The staff were acknowledged for their efforts and the updated training and equipment given to the participants. One participant identified they were experiencing a period of grief, and the program gave them a work-related activity, creating a sense of motivation. Another participant felt a sense of achievement with the process of the silkworm lifecycle, as highlighted earlier:

*When the silkworm is ready, they will turn yellow and prompt to create its silk nest. I feel proud to be one part of the achievement when the silk is ready to make its nest.*



*Staff members Lisa and Worn meet with a Silkworm Farmer. Photo: M.Cianfrini*



### Program Challenges

The challenges participants listed were mostly related to a lack of knowledge and understanding of how to care for silkworms. One participant cited a perceived lack of confidence in their ability to maintain the silkworms, while another identified a particular stage in the silkworm lifecycle which was proving to be challenging; where silkworms excrete on others, consequently leading to their deaths. However this participant was able to mitigate the issue with a solution of washing and drying the other nests.

Most participants did not encounter problems with selling produce from the silkworm farms, however a couple found the silkworms produced a low amount of silk nests, and commented on the price to sell as not high enough.

Participants were asked how they spent their earnings from the silkworm farms, with all listing the earnings going towards everyday living such as food, household bills (such as electricity), and children's education.

### Future endeavors

Participants were asked if they would be interested in producing fertilizer, soaps and dyes. Four out of the five participants listed all three, with one participant listing dyes.

Participants were asked if they perceived a benefit to experience a functioning farm at the resource center to learn about the silkworm lifecycle, to which all five responded in the affirmative. They called for more training to be available on this farm and an increase in field trips.

Finally participants were asked if they had suggestions to add, with three of the five participants offering up suggestions. These suggestions centered on the foundation equipping itself with more trainers and career training programs. These suggestions were also in context with income; that further training for participants would lead to better income, and also present further job opportunities to the community.

### Demographics

The participants in the evaluation were all female, between the ages of 45 – 54 years old (2), and 55 – 64 years old (3). The participants reported intergenerational living, with grandparents, parents, and children living together. Four of the five participants were from Baan Pha Sang Nue, with one participant from Baan Pha Sang Tai.

## **Lessons Learned**

This section provides the opportunity for reflection on the findings as well as the evaluation process. It is a collection of reflections which include the International Volunteer, Sustainability Director, the participants, and the researcher. These lessons are thematically coded to capture a snapshot of the evaluation process, and to inform future directions towards evidence-based practice.

### *The Eri Silkworm Sustainability Program*

From the data analysis it appears the program is providing benefits to the community, empowering farmers with knowledge on sericulture and income to supplement everyday living expenses and education. The program set out to support women and elderly members of the community, and this is evident in the demographics of the participants. Furthermore, the program gave a sense of purpose, and achievement for participants, illuminating an affinity with the silkworms.

A pertinent call to action from the participants was the increase in trainers and further career training programs. Participants struggled with the silkworms at the commencement of the program, which was portrayed in the data as a lack of knowledge. A second call emerged in the data, with participants interested in witnessing a working farm which included the production of dyes, soaps, and fertilizers.

#### *Time as a Commodity*

Time was a commodity which required factoring into planning, with the timing of the research coinciding with the launch of a new product line. The timeline was continually pushed out due to other factors being prioritized before the evaluation, and it was suggested that the researcher be present conducting the fieldwork and be responsible for the timeline of the research. A cultural sense of time perception may also have influenced the timeline being pushed out, with research reflecting an undefined definitive sense of time in non-Western cultures, compared to Western cultures (Jenkins, 2011).

#### *A Collaborative Process*

It was suggested the research process be streamlined, with direction coming from an executive level, which also involves the Thai directors from the commencement of the process. Reflections revealed that the Thai directors and team were not involved in a meeting to discuss the benefits of the evaluation, and that the timing of their involvement was late. A recommendation from this is to establish a framework for collaboration between the U.S. and Thai offices, with Thai directors and team empowered with ownership of the process. Collaboration is vital to supporting cross-cultural research, in particularly where language barriers are present (Musil et al., 2004, as cited by Jenkins, 2011).

#### *Embedding Good Research Practice in Thai Culture*

The process of conducting research in Thai culture requires further exploration. Northern communities appear to perceive foreign organizations as missionaries, with the possibility of some hesitation to participate in support services offered by The Freedom Story. A resounding point to consider is collaboration with community as vital and communities be invited into the process.

There was also a perception that Thai communities may feel pressure to answer evaluations correctly, with the possibility of a degree of anxiety in regards to answering correctly instead of honestly. Another suggestion by Thai-based staff was the significance of the villagers knowing the researcher asking the questions, who would then feel comfortable with sharing their stories with them. This could also be mitigated with a researcher accompanied by Thai staff.

Current literature suggests the binary concept of cultural insiders and outsiders can play a pivotal role in conducting cross-cultural research. An insider shares cultural similarities to participants, and thus are more likely to be accepted by the community (Suwankhong & Liamputtong, 2015). It is also posited that cultural insiders possess a window of in-depth insights into the cultural values which underpin the community (Liamputtong, 2010, as cited by Suwankhong & Liamputtong, 2015), and can use this knowledge to foster trust and rapport with communities. Elements which can enhance a cultural insider's ability to connect with participants include language, shared ethnic identity, and shared gender identity (Suwankhong & Liamputtong 2015).

However, the same literature also suggests the strengths of cultural outsiders is in their lack of cultural exposure, where they can be less biased and more likely to scrutinize (Liamputtong,

2010; Coloma, 2008; Merriam et al., 2001, as cited by Suwankhong & Liamputtong, 2015). Cultural insiders can operate under an unquestioning assumption that they already understand the data, however fail to follow up with further probing questions (Suwankhong & Liamputtong 2015). However, a brief search into conducting research in Thai culture produced scant results, therefore further in-depth investigation is required a) how to embed ethical research practice specific to Thai culture; and b) addressing the perception of a cultural requirement to answer correctly, rather than honestly.

#### *Embedding Evidence-Based Research in The Freedom Story*

There was a suggestion that volunteer researchers not be managed through International Volunteer Coordinator, but rather at an executive level, permitting the process more weight and importance. This would require further planning with Thai staff, rather than limiting the process to U.S. staff. Again there was a call for further collaboration with the entire team, to ensure that any possibility of awkwardness in relationships and hierarchy in organizational structure is eliminated.

The question of the researcher conducting the research and data collection was also important to consider, according to the Thai director. They suggested the researcher have a degree of familiarity with the programs to be able to ask further probing questions.

A final suggestion is the research be understood as a priority; that research is essential to the organization moving forward towards evidence-based decisions.

#### *Future research for best-practice*

There is a call for further research into the Shopseri products, weaving group, and organic farming from the Thai director. It is recommended that future research be guided by purpose (*what is the rationale for conducting the research?*), monitoring and evaluating (*reviewing the strengths and weaknesses of programs to ensure continual best practice*), and within these, aspects which address feasibility, social, economic, cultural, and environmental impacts of the programs. In the event the Freedom Story decided to move towards evidence-based practice, an additional component to the organization's core values which illuminates research guiding best practice would be established, and further investigation would be required to set out the strategic intentions and outputs of this core value.

## **Concluding Remarks**

A limitation of the evaluation was that it was not prioritized, which subsequently lead to the timeline being extended to a year. This was particularly a challenge for the researcher, who subsequently also extended the timeline due to external commitments. However, the data captures a snapshot of one of the many sustainability programs run by the Freedom Story. The Eri Silkworm Sustainability Program is one that taps into the heart of Thai culture and identity, empowering communities with skills set to increase a sense of economic wellbeing. An interesting and surprising theme to occur throughout the interviews was the affection participants cultivated for the silkworms, and the sense of confidence and purpose which emerged. However participants also called for further training to support them in the program.

Forecasting for the future, engaging in evidence-based best-practice policies requires the establishment of a research culture in both the U.S. and Thai offices; collaborating and leaning towards a greater sense of ownership over the process. This requires further investigation into understanding how to conceptualize and conduct ethical research practice culturally appropriate to

the Thai culture, ensuring all the while the research process is achieving the Freedom Story's values of providing inclusive, sustainable programs that foster positive relationships within the community and the organization.

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# Appendices

## Appendix A

### Sample Questions in English

#### Eri Silkworm Sustainability Programme – The SOLD Project

##### Interview Questions

Thank you for agreeing to complete this survey which is designed to evaluate the Eri Silkworm Sustainability Programme, run by The SOLD Project. The programme aims to teach silkworm farming to local communities as a means to supplement income and promote wellbeing. Therefore this survey aims to capture the thoughts and experiences of the farmers involved in the programme. There are no 'correct' or 'incorrect' answers; instead the survey seeks to understand how the programme works for you and its impact on the community.

Please note your answers are confidential, and your identity will be hidden. By completing this survey you give approval to participate in the study. It will take 20 – 30 minutes to complete. Thank you again for your contribution.

\* \* \*

##### The Silkworm Lifecycle

We are looking for ways to improve our programme so it works better for you. Please give us your thoughts and experiences on the following:

(a) Feeding the silkworms – for example, the positives and negatives of feeding:

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(b) Pupa – for example, do you eat the pupa? Do you sell the pupa? If so, to whom and at what price?

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(c) Butterflies – for example, do you breed the butterflies to produce silk eggs?

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(d) Cocoon/raw silk - for example, Do you spin the silk yarn or weave the raw silk? Do you sell the raw silk cocoon/fibre? To whom and at what price?

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**The Programme**

(a) Training workshop – please describe your experience with training at Kasetsart University. For example, was it easy to understand? Was the knowledge useful?

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(b) Are you a trainer? If so, please describe your experiences.

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(c) What do you like the most about the programme? Please explain why:

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(d) What do you find the most challenging about the programme? Please explain why:

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(e) Do you encounter problems when selling produce from the silkworm farm? If so, please explain:

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(f) Please identify three items you use the silkworm income on (for example food, taxes, clothes, education, etc.):

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

(g) At SOLD, we are planning to expand the programme to produce soap, fertiliser, and dyes to colour the raw silk. Would you be interested in producing the following goods (please circle):

Soap    fertiliser    dyes

(h) Would you like to see a functioning farm, where you can learn about the silkworm lifecycle, and how to make products such as soap, fertiliser, and colour dyes?

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## Demographics

1. Age range:

18 – 24 years 25 – 34 years 35 – 44 years 45 – 54 years 55 – 64 years 65+ years

2. Gender of primary silkworm farmer:

Female    Male

3. Household:

(a) Single-parent home: yes no

(b) Number of dependents (children, grandparents, etc.): \_\_\_\_\_

4. Average household income per year:

\_\_\_\_\_

5. The name of your village:

\_\_\_\_\_

6. How did you find out about the Eri Silkworm Sustainability Programme?

\_\_\_\_\_

7. Any further thoughts you would like to add?

\_\_\_\_\_  
\_\_\_\_\_

Thank you.



## Appendix B

### Sample Questions in Thai

โครงการการพัฒนาอย่างยั่งยืน ไหมอีรี -โครงการ SOLD

คำถามในการสัมภาษณ์

ขอขอบคุณสำหรับความคิดเห็นในการสำรวจในครั้งนี้ซึ่งถูกออกแบบมาเพื่อประเมินความยั่งยืนของโครงการไหมอีรี

โดยโครงการ SOLD โครงการไหมอีรี

นี่มีจุดประสงค์เพื่อให้ความรู้ในการเลี้ยงไหมให้กับชุมชนในท้องถิ่นเป็นการส่งเสริมรายได้คุณภาพชีวิตและการเป็นอยู่  
ดังนั้นการสำรวจครั้งนี้มีจุดมุ่งหมายหลักที่จะรวบรวมความคิดเห็น และประสบการณ์ของผู้เข้าร่วมในโครงการในครั้งนี้  
คำตอบจะไม่มีถูกหรือผิด

เนื่องจากการสำรวจนี้พยายามที่จะเข้าใจถึงวิธีการทำงานดำเนินโครงการและมีผลกระทบที่มีต่อชุมชนของผู้ตอบแบบส  
อบถามนี้

ทุกคำตอบจะถูกเก็บเป็นความลับ และทั้งนี้ ข้อมูลส่วนตัวผู้ตอบแบบสอบถามจะถูกเก็บไว้เป็นความลับเช่นกัน

การกรอกแบบสำรวจนี้ถือว่าให้คุณให้ความยินยอมเข้าร่วมเพื่อการศึกษาในครั้งนี้ การตอบคำถามจะใช้เวลา 20 -30  
นาที ขอขอบคุณอีกครั้งที่ให้ความร่วมมือ

\* \* \*

วงจรชีวิตของหนอนไหม

เรากำลังมองหาวิธีในการปรับปรุงโครงการเพื่อพัฒนางานเลี้ยงไหมของคุณ เพื่อจะทำให้การทำงานของของคุณดีขึ้น  
กรุณาแสดงความคิดเห็นและประสบการณ์ของคุณ ดังต่อไปนี้:

ก. การให้อาหารหนอนไหม –ตัวอย่างเช่น ในเชิงด้านบวกและเชิงด้านลบของการให้อาหาร:

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ข. ดักแด้ – ตัวอย่างเช่นคุณจะมีดักแด้ไหม คุณขายดักแด้ไหม ถ้าเป็นเช่นนั้น คุณขายให้ใครและราคาเท่าไร

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ค. ตัวผีเสื้อ –ตัวอย่างเช่น คุณผสมพันธุ์ผีเสื้อไหม คุณทอไหมดิบไหม คุณขายผ้าไหมดิบไหม  
คุณขายให้ใครและราคาเท่าไร

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โครงการ

ก. การฝึกอบรม อธิบายประสบการณ์ของคุณกับการฝึกอบรมที่มหาวิทยาลัยเกษตรศาสตร์ ตัวอย่างเช่น การฝึกอบรมเข้าใจง่ายหรือไม่ ความรู้ที่ได้มีประโยชน์หรือไม่

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ข. คุณเป็นผู้ฝึกสอนหรือเป็นวิทยากรให้ความรู้หรือไม่ ถ้าใช่กรุณาอธิบายประสบการณ์ของคุณ

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ค. อะไรที่คุณชอบมากที่สุดเกี่ยวกับโครงการนี้ กรุณาอธิบายเหตุผล

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ง. อะไรคือสิ่งที่ท้าทายมากที่สุดเกี่ยวกับโครงการนี้ กรุณาอธิบายเหตุผล

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จ. คุณพบเจอปัญหาอะไรใหม่เมื่อขายผลผลิตใหม่จากฟาร์ม ถ้ามี กรุณาอธิบาย

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ฉ. กรุณาระบุสามรายการ เมื่อคุณได้จ่ายออกเมื่อได้รายได้จากการทำใหม่ (เช่น อาหาร ภาษี เสื้อผ้า การศึกษา ฯลฯ)

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

ช. ที่องค์กร **SOLD** เรวางแผนที่จะขยายโครงการในการผลิตสมุนไพร และสีย้อมไหมดิบ

คุณมีความสนใจในการผลิตสินค้าดังต่อไปนี้ (กรุณาวางกลม)

สมุนไพร สีย้อม

ช. คุณต้องการที่จะเห็นฟาร์มที่มีการจัดการอันดี เป็นสถานที่เรียนรู้เกี่ยวกับวงจรชีวิตของหนอนไหมและวิธีการผลิตผลิตภัณฑ์ต่างๆ เช่น สมุนไพร และสีย้อม

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ขอบเขตประชากร

1. ช่วงอายุ:

18-24 ปี 25-34 ปี 35-44 ปี 45-54 ปี 55-64 ปี 65 ปีขึ้นไป

2. เพศของเกษตรกร :

ชาย หญิง

3. ครัวเรือน:

(ก) บ้านเดี่ยว : ใช่ ไม่ใช่

(ข) จำนวนผู้อยู่อาศัย (เด็ก ปู่ ย่า ตา ยาย ฯลฯ):

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4. รายได้ของครัวเรือนเฉลี่ยต่อปี

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5. ชื่อหมู่บ้าน

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6. คุณรู้จักโครงการการพัฒนาอย่างยั่งยืน ไหมอีรี ได้อย่างไร

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7. ข้อคิดที่อยากจะเสนอแนะเพิ่มเติม

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ขอบคุณ