



The Participatory Action Research in Community-Based Learning Process of Indigenous People: A Case Study of World Heritage and Nearby Communities in Phra Nakhon Si Ayutthaya Thailand

Noraseth Thecha^{a*}, Woralun Boonyasurat^b, Charin Mangkhang^c, Jarunee Dibyamandala^d

^a*A Ph.D. student in Social Studies Program, Faculty of Education, Chiang Mai University, Chiang Mai, Thailand*

^b*Advisor, Director of Social Research Institute, Chiang Mai University, Chiang Mai, Thailand*

^{c,d}*Co-advisor Department of Curriculum Teaching and Learning, Faculty of Education, Chiang Mai University, Chiang Mai, Thailand*

^a*Email: noraseth_wizard@hotmail.com, ^bEmail: woralun@gmail.com, ^cEmail: charin.mangkhang@cmu.ac.th*

^d*Email: jarunee.d@cmu.ac.th*

Abstract

This research had the objective to study the potential and learning process of Participatory Action Research in Community-Based Learning Process of Indigenous People : A Case Study of World Heritage and Nearby Communities in Phra Nakhon Si Ayutthaya. The population used in the study were indigenous people in the area specific sampling according to the advice of community leaders and people in the study area of world heritage and nearby communities in Phra Nakhon Si Ayutthaya in the number of 20 people by using. The tool used in the research were interview form, non-participatory observation form and assessment form of community-based learning process and the data were analyzed according to qualitative the research result as follows. In Phra Nakhon Si Ayutthaya, there were communities with unique culture consisting of 2 groups including 1. Indigenous people living in world heritage area, the historical Nakhon of Phra Nakhon Si Ayutthaya has Indigenous people that tourists were very interested.

* Corresponding author.

They were important food and goods of Phra Nakhon Si Ayutthaya such as boat noodles and Roti 2. Indigenous people in surrounding communities and adjacent areas of the historical Nakhon of Phra Nakhon Si Ayutthaya had specific expertise according to the type of Indigenous people. They had experience passing on from generations to generations. They had public mind to allow outsiders to study closely such as fish weaving, carving, hammock weaving, peacock fan, Huntra candy, Mon brick, Lan leave hat, ancient pottery and boat noodles. These two Indigenous groups of people had the same objective which was to pass on to the next generation. The community-based learning process of indigenous people, a case study of world heritage and nearby communities in Phra Nakhon Si Ayutthaya was important in driving the Indigenous people to remain and to be sustainable along with the leadership indigenous people which was the ability of Indigenous people that must use participatory process with every party to drive themselves to the society and cooperate with society that is called 4 Reconstruction (4R).

Keywords: Community-based learning process; Indigenous People; world heritage; Phra Nakhon Si Ayutthaya.

1. Introduction

In 1992, some areas in Mueang district, Phra Nakhon Si Ayutthaya province was registered as world heritage, historical Nakhon of Phra Nakhon Si Ayutthaya so both private and public sectors had policy in developing Phra Nakhon Si Ayutthaya as tourism city on arts and culture by focusing on preservative tourism and to feel the atmosphere of the old capital and reminisce story in the past when Phra Nakhon Si Ayutthaya was still prosperous so Phra Nakhon Si Ayutthaya province grew quickly regarding the city and people in the area could not adapt in time to the change[8]. This caused misunderstanding in the dimension of life quality development of Ayutthaya society and it caused inequality and critical problem nowadays such as construction on ancient relic, city plan improvement, public utilities that lacked historical value and public and private sector organizations with management of world heritage with no sustainable development which was consistent with the concept "Postcolonial Discourse" [11] which was the basic method of fighting and struggle to find the truth by considering knowledge from people in the local area by presenting historical stories and world heritage in local area apart from the mainstream history.

Indigenous people would happen from cultural accumulation and people and nature and become product with cultural capital of each community and society [2]. In the area of Phra Nakhon Si Ayutthaya province, there were communities with unique cultures which were all power in promoting world heritage as follows. 1. Po Sam Ton sub-district community 2. Wat Sa Kae community 3. Pratuchai community 4. Khlong Sa Bua community 5. Wat Toom community 6. Phu Kao Thong community 7. Huntra community 8. Patong community and 9. Suan Som Dej community.

The community-based learning was a process that promoted strong citizens according to characteristics of world citizens that focused mainly on learners. This was a strategy implemented in teaching to make citizens know what they wanted to learn by using community as a wide learning area that supports learning of citizens. Owens and Wang [13] proposed a guideline to manage community-based learning by focusing on participation of indigenous people and surrounding community and benefit both parties. Indigenous people will know the

community closely by studying the need and problem of the community and present a solution which was considered a process that could promote the power of Indigenous people. In the participatory operating research to develop the community-based learning process of indigenous people, a case study of world heritage and nearby communities in Phra Nakhon Si Ayutthaya, the researcher believed that the potential of Indigenous people and management of culture capital of community was an indicator of strength of the community citizens because the participatory operating research will make Indigenous people to receive the learning process of the community-based learning process of indigenous people in the world heritage area and nearby communities in Phra Nakhon Si Ayutthaya in developing the civil society with quality to the local level and international level.

2. Objective of the research

1. In order to study the potential of Indigenous people and cultural capital management of community in in the world heritage area and nearby communities in Phra Nakhon Si Ayutthaya.
2. To develop the learning process of the community-based learning process of indigenous people in the world heritage area and nearby communities in Phra Nakhon Si Ayutthaya

3. Literature review

This research had the concerned theory and documents as follows.

3.1 Cultural capital concept

Pierre Bourdieu [3] proposed cultural capital concept consisting of 3 formats including 1. embodied state cultural capital is a cultural capital with long management on the body and the mind or accumulated from the past to the present 2. objectified state cultural capital is a cultural capital that is tangible as historical evidence. 3. Institutionalized state cultural capital is a cultural capital which is the source or organization with credibility focusing on giving knowledge and center of knowledge source and circulation to the public.

3.2 Community-based learning

Owens and Wang [13] had given the meaning of teaching by community based as a strategy used in managing classes so that learners would know what they wanted to learn by having community as a wide learning area that supported learning of students. Community based learning will create learning result that covers academic knowledge, working and occupation. As for development of people and society regarding the value of service and work and understanding and using of community consisted of 3 steps as follows. (1) Specifying frames or plans is to specify clear frame so that learners can learn from experience. (2)The step of self-learning is a step that learners learn by themselves which might be a simple, uncomplicated processes by questioning or researching or a process with complication to achieve the learning objectives.(3) The reflecting step is a step that reflects or summarizes what they have learns which might be performed by oneself by recording the learning or group discussion. Group discussion would often cover correct, incorrect or unexpected things. This reflects step will go back to framing or planning for specifying the learning objective.

3.3 Global citizen

Global Citizenship is dynamics that influences development of citizenship, politics and social right. Nowadays, the viewpoint of citizenship of each country is different according to the context of each country such as politics and historical development or other factors. Global citizenship characteristics [14] are as follows. 1. realizes the world widely and understood the role and global citizenship 2. Respect the see the value of diversity 3. Understand the world operating process 4. Fascinated by determination to justice in the society 5. Participate in community in every level from the local to the world 6. Work with others to create equality and sustainability of the world 7. To be responsible for one's own action.

4. Research methodology

This research used participatory action research as a frame in the research to study the potential and develop community-based learning of indigenous people and management of cultural capital of community in world heritage area and nearby communities in Phra Nakhon Si Ayutthaya. The research maintained the data confidential and presented in a big picture, requesting voice recording, the data from voice recording would be transcribed and kept confidential and would be destroyed immediately after finishing the education.

4.1 Population

20 indigenous people living in world heritage area and nearby communities in Phra Nakhon Si Ayutthaya

4.2 Research tools

The research tools were as follows. Non-participatory and participatory observative interview form and potential of indigenous people and management of community culture.

4.3 Data Analysis

Qualitative data of interview form and non-participatory and participatory observation form in studying potential of indigenous people and management of cultural capital of community in world heritage area and nearby communities in Phra Nakhon Si Ayutthaya. The data were analyzed by content analysis.

4.4 Study area

the researcher selected 9 areas in collecting the data including 1. Po Sam Ton sub-district community 2. Wat Sa Kae community 3. Hua Laem community 4. Khlong Sa Bua community 5. Wat Toom community 6. Phukaothong community 7. Huntra community 8. Pa Tong community and 9. Suan Som Dej community. The reason that the research used such areas due to environment condition, geography and history of the community that specifies lifestyle of community to be specific and become community culture that pass on to the present.

4.5 Research process

The research process consists of 2 parts with the details as follows.

Part 1 the participatory research operation which has the study steps according to research scope divided into 4 steps as follows. 1. Planning step is the step in preparing coordination with community to maintain community context by creating and developing tools used in the study and data collection. 2. Action is to perform according to the research plan. 3. Observation is to observe lifestyle in managing cultural capital of indigenous people and to participate in the activity and community operation. 4. Reflection is to reflect the observation result and opinions of the potential of cultural capital in each community to research participants and analyze and assess together until the education process.

Part 2 Specification of community-based learning process of indigenous people in world heritage area and nearby communities in Phra Nakhon Si Ayutthaya is divided into 2 steps as follows. 1. Using of participatory rural appraisal (PRA), there is community development plan, brainstorming opinions in creating community-based learning of indigenous people in world heritage area and nearby communities in Phra Nakhon Si Ayutthaya.

2. After Action Review (AAR) to review work operation on success and problems that happen and transcribe community process to community-based learning process of indigenous people in of world heritage area and nearby communities in Phra Nakhon Si Ayutthaya. The data verification method was triangulation, Data Triangulation by verifying use of data by many methods in the same matter including observation and interview.

5. Research framework

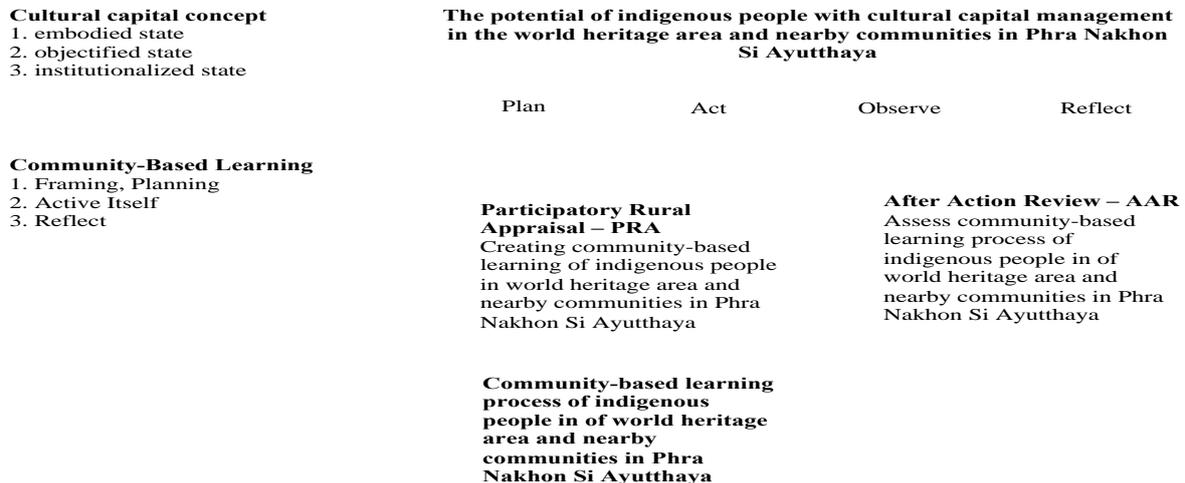


Figure 1 : Research Framework.

6. Research Findings

This research had question in studying the area which are some part of Phra Nakhon Si Ayutthaya district which is considered historical Nakhon of Phra Nakhon Si Ayutthaya which is a world heritage with significance on

historical tourism and world heritage city with cultural capital in the form of culture which is ancient relic and ancient object but why this world heritage has a large amount of population with diversified culture and most importantly, they have cultural capital of indigenous people with value in promoting Ayutthaya in world heritage area and nearby communities. Therefore, the study result could be explained in 2 main points including the potential of indigenous people and cultural capital management and community-based learning process of indigenous people in a world heritage area and nearby communities in Phra Nakhon Si Ayutthaya. The study results were as follows.

6.1 The potential of indigenous people in cultural capital management in world heritage area and nearby communities in Phra Nakhon Si Ayutthaya

In this study, the researcher selected 2 areas in collecting data and can separate the group of indigenous people according to the specified criteria.

6.1.1 Indigenous people living in a world heritage area and nearby communities in Phra Nakhon Si Ayutthaya with the details as follows

1. Indigenous people in Pa Tong community, Pratuchai sub-district, Phra Nakhon Si Ayutthaya District.

The community were people who are Buddhist and Muslim living together. The indigenous people sell Roti Saimai as their main occupation of people in this community. This is the product of Phra Nakhon Si Ayutthaya that tourist love to buy as souvenirs. The identity of indigenous people that sell Roti Saimai in a large number, but they will not compete for customers because they have their own regular customers who come to Phra Nakhon Si Ayutthaya and help publicize to people to buy the shop that they recommend.



Figure 2: Roti Sai Mai.

2. Indigenous people in Suan Som Dej community, Pratuchai sub-district, Phra Nakhon Si Ayutthaya.

The community located around Suan Somdej Phrasinarakin aka Suan Somdej is located on Uthong road in the area of historical park of Phra Nakhon Si Ayutthaya. Most of the indigenous people conducts the occupation of vending especially group of food places of the provincial food which is Ayutthaya boat noodles. It is considered

food with uniqueness of Phra Nakhon Si Ayutthaya. There are a lot of food places around the community to support a large number of tourists during weekends and holidays. The indigenous people will be remembered by many groups of customers, and they will spread by word of mouth so a lot of customers will come and have it and the business is expanded to Suan Som Dej community.



Figure 3: Ayutthaya Boat noodles.

6.1.2 The indigenous people in the surrounding community and nearby area of historical Nakhon of Phra Nakhon Si Ayutthaya has the details as follow

1. Indigenous people in Hua Laem community, Tah Wasugree Sub-district, Phra Nakhon Si Ayutthaya District.

Indigenous people of Hua Laem community has occupation in making Tapien fish weaving which is passed on from generations. The work has its uniqueness. In making Lan leave Tapien fish, before the work is finished, each process is separated. The indigenous group has expertise especially from weaving, painting, making pattern and assembling into the product that can be sold. One ruse of Tapien fish weaving on local belief is fertility. We can see from Thai ancient proverb "New rice, oily fish" which means fish is eaten with rice. As for oily fish, it means fish in reduced water season with fat and very delicious. The second thing is the moral of "perseverance." Tapien fish is often made for newborn to look at because they will persevere like the name of Tapien fish [10].



Figure 4 : Tapien Fish Weaving.

2. Indigenous people in Wat Toom community, Wat Toom sub-district, Phra Nakhon Si Ayutthaya District

Indigenous people in Wat Toom community has the occupation of wood carving. There is just one household left. The craftsman has skill of Chang Sip Mu which is the royal class of craftsmen in Thailand with skills and expertise in producing wood carving work that is beautiful with elegance and value showing Thai identity. The wood carving work product that has its uniqueness of Wat Toom community is carving of set of altar table and other miscellaneous works as required by customers [16].



Figure 5: Wood carving work.

3. Indigenous people in Phukaothong community, Phukaothong Sub-district, Phra Nakhon Si Ayutthaya District

Phukaothong community is a community with diversified cultures, religion and belief that lived together peacefully both Buddhist and Islamic people. Indigenous people in this community used knowledge from different area and created the occupation of producing hammock which is not original Phra Nakhon Si Ayutthaya but it created a new production source in the central region. Moreover, the community makes peacock tail fan but there is only one family which the material used in the production is imported from India [1].



Figure 6: Work of hammock production and peacock tail fan production.

4. Indigenous wisdom in Huntra community, Huntra Sub-district, Phra Nakhon Si Ayutthaya

Indigenous wisdom in Huntra community is a successful group that creates identity of the community that

focuses on participation process of the community by having management system and upgrading important place or product in the community as tourism place by focusing on historical data. There is an occupation group of Ban Huntra sweet house by making and selling Huntra sweet so Huntra sweet is a local sweet which can create work, income and can be another work for people. It is considered potential of indigenous wisdom in creating new wisdom to promote world heritage in adjacent area of Phra Nakhon Si Ayutthaya [7].



Figure 7: Huntra sweet.

5. Indigenous wisdom in Pot Sam Ton Sub-district community, Bangpatan District

Indigenous wisdom in Pot Sam Ton Sub-district community conducts unique occupation which is hat work which is wisdom with outstanding appearance and lightweight material. After production, they will be sent to other communities to go into the process of weaving various hat parts until a hat is finished. This is another product that used belt production process. Moreover, there is indigenous wisdom with ability to product Mon bricks with production of solid bricks which is an identity of Pot Sam Ton community. It is strong brick in the construction [5]. Employing to make Bai Si Thep is an extra occupation of indigenous wisdom in community of various occasions such as ordination, Wai Kru ceremony. Bai Si Thep is beautiful, delicate and complicated and it is high skill craftsmanship. Most of customers are people from outside area such as Bangkok that employed [12].



Figure 8: Hat weaving work, Mon brick production and Bai Si Thep.

6. Indigenous wisdom of Khlong Sa Bua community, Khlong Sa Bua Sub-district, Phra Nakhon Si Ayutthaya

In Khlong Sa Bua community, there is only one indigenous person who still makes an ancient pottery work. Moreover, the indigenous person received the wisdom from ancestor and there is teaching in Wat Khlong Sa

Bua school and various show events. Potter work is delicate, beautiful and original and it still maintains the identity of the community by producing various types of pottery such as cooker pot, pattern pot and line pot [4].



Figure 9: Ancient pottery work.

7. Indigenous people in Wat Sa Kae community, Uthai District

Indigenous people in Wat Sa Kae community has outstanding feature on selling noodles on a boat which reflects lifestyle of people around Khlong Kao Mao which is an important river in communication and selling by water. The outstanding feature is selling on a boat which the original uniqueness is still maintained which reflects and went back to water lifestyle of Phra Nakhon Si Ayutthaya. Nowadays, noodles on a boat are sold regular at Wat Sa Kae port. There are regular customers especially at midnight, there are people coming to have noodles continuously. The indigenous people speak with warm and caring atmosphere and train customers who come and eat noodles to help others, help themselves and to be considerate [17].



Figure 10: Noodle shop on a boat.

6.2 The learning process of the community-based learning process of indigenous people in the world heritage area and nearby communities in Phra Nakhon Si Ayutthaya

From the study of the potential of indigenous wisdom and cultural capital management of the world heritage area and nearby communities in Phra Nakhon Si Ayutthaya in the dimension of study, the role of executive and teachers in educational institutions and teacher producing institutions can integrate the community-based

learning process of indigenous people because community has a wide learning source that will support learning of learners which will be learning that covers academic knowledge, working and occupation on developing people and society. As for the value of service and work and the aspect of understanding and using community source consists of 3 steps [3] as follows. 1. Planning 2. Active itself 3. Reflect.

Participation is an important part in creating learning community. Marquardt [9] said that learning community that promotes learning has types of learning as follows. 1. Adaptive Learning from experience and reflection from the past 2. Anticipatory Learning is learning in expectation of incident in the future which specifies to happen the most 3. Deuteron-Learning is learning about learning 4. Action Learning is learning that focuses on solving problems in work operation and complicated problems.

Moreover, community of learning is to create knowledge subsystem of indigenous people in living their lives that can be transcribed into important learning process to be example for citizen consisting of 4 steps [15] as follows 1. Knowledge Acquisition 2. Knowledge Creation 3. Knowledge Storage 4. Knowledge transfer and Dissemination. Learning Skill and Disciplines are factor what will drive learning subsystem forward fully and create knew knowledge or create continuous innovation. The learning skill and disciplines [15] 1. System Thinking 2. Personal Mastery 3. Team Learning 4. Mental Model 5. Share Vision 6. Dialogue. From the learning process above, the learning process of the community-based learning process of indigenous people in the world heritage area and nearby communities in Phra Nakhon Si Ayutthaya is important in maintaining indigenous wisdom and make it sustainable along with Leadership indigenous people which is an ability of indigenous wisdom that must use participation process with every party to drive themselves to the society and social cooperation that is called 4 Reconstruction (4R) as follows.

1. Respect means to join in the expectation that the indigenous wisdom will have the role and duty in maintaining occupation indigenous wisdom and their own culture by expecting that they will maintain it as long as possible and at the same time there is expectation for citizen to be interested with cultural capital and indigenous wisdom.

2. Reflect means to join in reflecting thoughts. Indigenous people have the duty to assess their cultural capital regularly by creating participation process, gathering of the group as much as possible and trial and error so that cultural capital can be by them and citizens as much as possible whereas indigenous people have public mind to allow outsiders to develop their cultural capital, to exchange knowledge or expand network continuously.

3. Respond means to join in paying attention. Indigenous people strictly preserve their unique cultural capital such as race or specific expertise that cannot be passed on and indigenous people fell protective of their cultural capital so that outside will not look down on or let to change from its original condition. In the meantime, citizens must respect indigenous wisdom as they are people who access the cultural capital the most.

4. Reserve means to join in reserving. Indigenous people have the main role and duty in reserving and passing on cultural capital. In the meantime, citizens should join in preserving cultural capital with indigenous people.

From the result of the study of potential of indigenous people and cultural capital management of communities

in the world heritage area and nearby communities in Phra Nakhon Si Ayutthaya, we can see that indigenous people manage their indigenous wisdom for survival and durability in their occupation. It is considered a model of learning people with learning process and lifestyle of global citizenship as a model to young people in educational institutions and have leadership of indigenous people to citizen in every dimension. It can be show in a chart as follows.

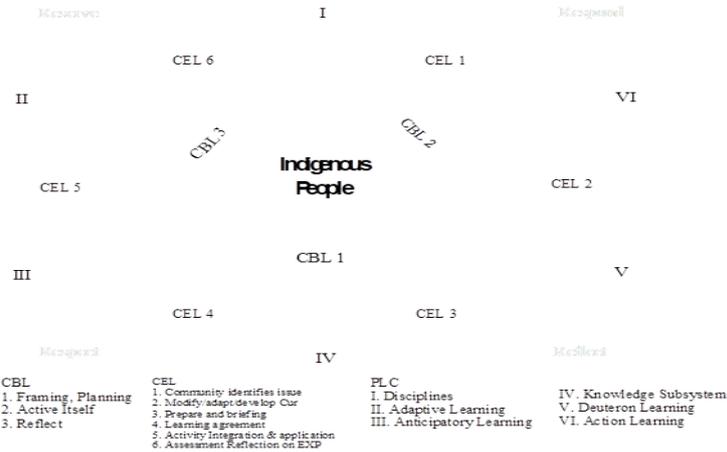


Figure 11: The chart of the learning process of the community-based learning process of indigenous people in the world heritage area and nearby communities in Phra Nakhon Si Ayutthaya.

7 .Summary and research result discussion

Indigenous people in the world heritage area and nearby communities in Phra Nakhon Si Ayutthaya all have indigenous wisdom and cultural capital that happen by cultural accumulation of people and nature mixing until they become product of cultural capital of each community and society. Indigenous wisdom in the world heritage area and nearby communities in Phra Nakhon Si Ayutthaya is consistent with concept of cultural capital of Pierre Bourdieu [3] which consist of 3 formats including 1. Embodied state 2. Objectified state 3. Institutionalized state. In Phra Nakhon Si Ayutthaya, there are communities with unique cultural capital consisting of 2 groups which are indigenous people living in the world heritage area, historical Nakhon of Phra Nakhon Si Ayutthaya such as indigenous people in 1. Patong community 2. Suan Somdej community. The outstanding point of most of indigenous people would conduct the occupation of selling. They have knowledge in conducting business and there a lot of indigenous people nowadays and respond to tourists and they are important foods and products of Phra Nakhon Si Ayutthaya province such as boat noodles, Roti Sai Mai and Tapien fish weaving work. The important obstacle in developing indigenous people is that this group of indigenous people will gather at a very low level because they want to produce goods in a large amount to support tourists so organization that collects data will not have consistent data and there are errors because the acquired data are not thorough and most of them are just by word of mouth. Another group is indigenous people in the surrounding communities and area close to the historical Nakhon of Phra Nakhon Si Ayutthaya consisting indigenous people in 1. Hua Laem community 2. Wat Toom community 3 .Phu Kao Thong community 4 . Huntra community 5 .Pot Sam Ton Sub-district community 6 .Khlong Sa Bua community 7 .Wat Sa Kae

community. The outstanding point of indigenous people is that they have specific expertise according to the type of indigenous people that must use experience that they have learned from generation to generation and identity of community in each local area and indigenous people will have public mind to concerned organization or interested people to study closely consisting of carving work, hammock weaving work, peacock tail fan work, Huntra sweet, making of Mon bricks, Lan leave hat weaving, ancient pottery work and boat noodles. The important obstacle is that the indigenous people in each group must face with economic problems. Most of them are old people and have low number of indigenous people and there is a chance to disappear from indigenous wisdom. Moreover, as each community is located far away from each other so there are low number of tourists. There are only interested people to join and there is still limited publication so this indigenous people try to fight and struggle in developing their work and continue the indigenous wisdom so that it will not disappear in the future. The community-based learning process follows the concept of Owens and Wang [13] as the main concept in developing the knowledge which have been proposed in 3 steps which can be discussed as follows. 1. Specifying frames or plans is the step concerning skill and experience of indigenous wisdom that has been accumulated for a long time so it becomes valuable social capital and worth passing to newer generations 2. Active Itself is the step that indigenous people have skill and experience that they have trained and become expert 3. Reflect is the step that indigenous people can assess the process from learning by trial and error until they have skill in solving problems delicately and quickly and in order for the learning process to have efficiency, there must be learning community of indigenous people and citizen in developing cultural capital. Therefore, leadership of indigenous people is an important trait in maintaining and passing on cultural capital along with developing young people and citizen to be global citizen. The participation process with every part to drive oneself to society and cooperate with the society is called 4 Reconstruction (4R) consistent with Global Citizenship Characteristic [14] consisting of 1. Respect means join in expectation. Indigenous people have the role and duty in maintaining their occupation, indigenous wisdom and cultural capital by expecting that they will maintain it as long as possible. In the meantime, there is an expectation for citizen to be interested with the cultural capital of indigenous people so that learners would be global citizen that realize the world widely. 2. Reflect means to join in reflection. Indigenous people have the duty in assessing their cultural capital regularly by building participation process and gathering of the group as much as possible and trial and error so that the cultural capital can serve themselves and citizen as much as possible. In the meantime, indigenous people have public mind and allow outsiders to develop their cultural capital, to exchange knowledge and expand the network continuously so that learners will become global citizen and understand how the world works and to participate in the community in every level from local area to the world and work together with others to create equality and sustainability of the world. 3. Response means to join in paying attention. Indigenous people feel protective of their unique cultural capital such as race or specialized expertise that cannot be passed on and indigenous people feel protective of their cultural capital and do not let others to look down on or to change from its original condition. In the meantime, citizen must respect and realize the value of diversity and to have responsibility to their action 4. Reserve means to join in reserving. Indigenous people have the main role and duty in preserving and passing on cultural capital so that learners will become global citizen who are fascinated in determination to justice in the society. In the meantime, citizen should join in preserving cultural capital along with indigenous people in the world heritage area and nearby communities in Phra Nakhon Si Ayutthaya so that they would remain in a sustainable manner.

Reference

- [1] Amarin Village Head., *Phukaothong indigenous people*, Interview,16 September 2019.
- [2] Boonmee T., *Civil Society*, Bangkok: Saithan, 2004.
- [3] Bourdieu P., *The forms of capital*, New York, In J. Richardson (Ed.) *Handbook of Theory and Research for the Sociology of Education* : Greenwood, 1986, pp. 241-258.
- [4] Charoenporn N., *Making of pottery pot work*, Interview.14 August 2019.
- [5] Deedpin S., *Making of Mon bricks*, Interview,19 October 2019.
- [6] H.R. John., Gerhart B., and Patrick M., *Human Resource Management : Gaining a Competitive Advance*, 5th. Ed. New York : McGraw-Hill,2006.
- [7] Huntra A., *Huntra Sweet*, Interview,20 October 2019.
- [8] Kirdsiri K., “The Recommendation on the Historic Urban Landscape.” *Trans, NAJUA : Architecture, Design and Built Environment*, Vol. 30, 2016 ,pp D29-D36.
- [9] Marquardt., *The Global Learning Organization* New York Irwin,Noe, Raymond A, 1996.
- [10] Mepolkrit W., *Weaving Tapien Fish*. Interview,8 August 2019.
- [11] Moreeng B.B., *Reconceptualising the teaching of heritage in school*, South Africa: University of the Free State, Bloemfontein, 2014.
- [12] Ngeonrean R., *Making of Bai Si*, Interview, 23 October 2019.
- [13] Owens., Thomas R., and Changhua W., *Community-Based Learning: A Foundation for Meaningful Educational Reform. Service Learning, General. 37. 1996. Available: <https://digitalcommons.unomaha.edu/slceslgen/37>[Dec. 13,2021].*
- [14] Oxfam., *Education for Global Citizenship a Guide for School*, England : Oxfam House, 2015.
- [15] Pirasan J., *Operating community on Arts learning*, Thailand, Phusanulok: Dao Ngeon Press, 2014.
- [16] Thongnaksit S., *Wood Carving Work*. Interview,15 August 2019.
- [17] Tuangsuwan W., *Boat noodles of Wat Sa Kae port*. interview .22 October 2019.