



Area-Based Action Curriculum: Innovation in Education for Sustainable Development of Tai Lue Cultural Community, Thailand

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Abstract

The objectives of this research are to; (1) present educational innovation in the process of establishing the true potential of the Tai Lue community in Chiang Kham and (2) study the process of creating capacity through the use of Area-Based Action Curriculum of the Tai Lue community in Chiang Kham. This research study utilizes a mixed-method research approach with an integration of Participatory Action Research-PAR, qualitative research, and quantitative research. The number of subjects included in this study, which uses the area-based action curriculum of the Tai Lue Chiang Kham community, is comprised of 20 external people and 45 students who studied in the community's educational institutions. As a result, the procedures and processes of this approach were implemented by people embedded within the community.

The findings indicated that the use of the Area-Based Action Curriculum helps in developing the expanded potential of the Tai Lue Chiang Kham ethnic community and the participants were interested in curricular activities, especially those associated with active-learning practices. Consequently, community members hold the potential of creating their own cultural curriculum. Furthermore, the study of the Area-Based Action Curriculum of the Tai Lue Chiang Kham community of Phayao province in Thailand, involved the process of enhancing the community's potential in order to further develop aspects of cultural tourism. Ultimately, the process employed in this study would allow the community to serve as a model that has embraced sustainable forms of eco-cultural tourism.

Introduction

Education is an important factor in human resource development. Education is known to be the cornerstone of a country's development toward further progress. From the past to the present, education has been

a vital factor for national development in terms of economic aspects, politics, governing, social and cultural aspects. Education has become a form of dissemination, as well as being involved in the transmission of knowledge, ideas, values, ideology, and culture of the

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people in a specified society (Siritrangsri, 2010).

The Institute for Lifelong Learning (UIL) associated with UNESCO places an emphasis on the education of communities and cities. The UNESCO Global Network of Learning Cities (GNLC) was established to help local governments develop concrete strategies for creating a learning city. The city plays an important role in supporting education and lifelong learning. It also plays a role in helping communities achieve the goals of sustainable development in three important dimensions; social, economic, and environmental development. Currently, there are many cities that have an important role in the allocation of resources and the implementation of educational programs that help to improve the quality of life of the citizens. This is done by providing citizens with access to key aspects of lifelong education (Bureau of International Cooperation Ministry of Education Thailand, 2019). The international policy also places the focus on the education of the city and the community in regard to the development of the human potential of its residents.

Although better educational management in Thailand can improve the country's developmental potential, in another dimension, the educational system also contributes to certain weaknesses that exist within the community. The residents of many communities have discovered that they have migrated from their original communities but felt pushed out in order to pursue a career in accordance with the capabilities they gained from the existing educational systems. Moreover, Thai textbooks often portray the "community" by incorporating notions of poverty, agriculture, of lagging behind, of not being developed and as being a place that is full of problems (Sukkhata & Boonnak, 2015).

The above factors contribute to the weakening of the power of the community. Due to the obvious separation between the community and the educational system, it has led to a noticeable impact on the community. Now, the problems caused by community's failure has become one of the undeniably important problems of Thai society (Chareonwongsak, 2001). Therefore, the educational system tends to emphasize the citizenship of the state and the potential for labor as a great benefit to the country. On the other hand, the system may have weakened the power of the community, which in turn, has affected the families and communities that serve as the cornerstone of the structural system in Thai society.

Communities in Thailand are considered to be

important cultural units in society. At the same time, every community has knowledge that is valuable to the consciousness of the community in terms of its history, way of life, traditions and culture (Wanliphodom, 2008). Culture is a distinctive identity of any community. Knowledge is comprised of the accumulation of experiences of the community in various forms. That accumulation can be present in the form of documents, ancient scriptures, history, hearsay, monuments, archaeological sites, antiquities, or through community philosophers who represent a source of information and an actual learning resource of the community. All of these are valuable to the identity of the community and they can strengthen knowledge. More importantly, even though a community can be full of knowledge, it can still lack the ability to draw on the accumulated knowledge and convey it systematically and concretely.

The Tai Lue Chiang Kham community is an ethnic community consisting of many groups of Tai Lue people. Each individual group migrated many times and has thus become larger (Chuesa-art, 1995). The Tai Lue cultural community relies upon "Lue" in their attachment to the community and this has the power to further establish the Tai Lue Chiang Kham community. Members of this community have tried to differentiate Lue from other localities through economic status, language, dress and some aspects of culture. They are more outstanding than other Tai Lue people in Thailand and they are able to pass on the Lue to young Lue people. In addition, Tai Lue people in Chiang Kham have tried to establish their identity by resurrecting history through cultural establishment to strengthen the community and to seek "space" in Thai society. They have established themselves as the center of Tai Lue. It can be seen from the establishment of associations, clubs, cultural centers, Tai Lue museums, and in the event known as "inheriting Tai Lue legend" that has also been recognized by the outside society. At present, the Tai Lue community in Chiang Kham has a certain status. It is perceived as a center for the Tai Lue networks both inside and outside the country (Anukunwathaka, 2011). The readiness of the history and culture of the Tai Lue Chiang Kham ethnic community is regarded as the strength of the community. It has been built through the community's cultural areas. This is a consequence of the numerous festivals and cultural events that take place in these communities. The people have escaped from the current reality that it was just an imaginary community longing for the past that cannot be returned to the present. The

importance of the community occurs only when there is an area of cultural expression. The community is therefore considered a cultural expression area, but is lacking sustainability and is not representative of the true way of life of the community (Anderson, 2009).

The curriculum or knowledge of the community is therefore important as it will help strengthen the community in the dimension of education. Curriculum can be a tool that helps communities manage knowledge, disseminate local wisdom systematically and truly meet the needs of the community (Mangkhang, 2018). It is considered a community right and a fundamental civil right to have opportunities to develop a curriculum that can solve both community and local problems. The community curriculum should therefore be a form of community learning practice that manages a wide range of knowledge through community action research that has been conducted by qualified researchers. The area-based action curriculum should come from the community because the community truly owns the relevant knowledge. The curriculum can be related to the life of the people, and the people in the community should have an opportunity to manage the education of their community (Facer, 2009). At the same time, it should also open ethnic areas in order to create real ethnic communities in everyday life through community curriculum management. In this regard, the learning of community curriculum draws the community to participate in the process of educational management in various dimensions. The community can then manage the educational process by themselves in order to strengthen the community as well as to upgrade the knowledge of the community. This would then help to solve structural problems and reduce inequality within the educational system. This can be used as a bargaining tool for ethnic communities. It can be employed through the educational management of the community, by the community and for the community.

Objectives

1. To present educational innovation in the process of establishing the true potential of the Tai Lue community in Chiang Kham
2. To study the process of creating capacity through the use of area-based action curriculum of the Tai Lue community in Chiang Kham

Conceptual framework

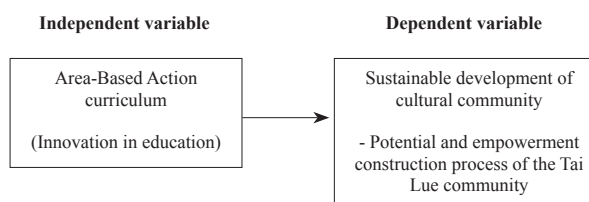


Figure 1 Conceptual framework

Research methodology

This study implemented a mixed method research approach. It involved the integration of qualitative - quantitative research and community-based action research techniques. This method used the participation of the people, members of the community, philosophers, community leaders, monks, the elderly, youth, and cultural groups in conducting this research study. The overall scope of the research is as follows:

Phase 1 Research problem development

The researcher studied the concepts and theories related to community action research and curriculum by analyzing relevant documents and research along with analyzing the basic context of communities in historical and cultural dimensions. This process included surveying the needs of the community. The knowledge gained from the analyses were then developed into a research proposal through conversations, interviews, observations, and community involvement.

Phase 2 Action research

Step 1: Study the problem: The researcher and the community collaborate to synthesize issues, study problems, and explore needs as well as to establish guidelines for collaborative research by using a variety of methods.

Step 2: Plan: The researcher and the community plan for knowledge creation in area-based action curriculum by focusing on the historical and cultural dimensions to formulate a plan for various types of learning activities.

Step 3: Learning practice: The researcher and the community jointly conduct community education activities with an emphasis of expanding participation with the community to create an area-based knowledge curriculum. Learning experiences were organized by the researcher to identify areas of knowledge and to develop community education activities that came from community operations.

The curriculum design and development process

consisted of the following: (1) Establishing a committee to create a Tai Lue area-based action curriculum (2) Defining the components of the Tai Lue area-based action curriculum (3) Defining relevant learning activities (4) Defining criteria for the purposes of assessment and evaluation (5) Assessing the quality of the curriculum. (6) Conducting trials for the area-based action curriculum and (7) Evaluating the results after implementing the curriculum. Before applying the curriculum, a trial was conducted to examine the quality of the Tai Lue area-based action curriculum through the lens of the Index of Item-objective congruence with 3 experts.

Phase 3 Evaluation and assessment

Step 1: Trial of the activity model: The researcher and the community jointly experiment with the use of knowledge in area-based action curriculum by organizing experiences. This is done through the use of a variety of tools that allow the researcher to participate in experiments through observations, interviews, testing and experimenting with the area-based action curriculum users with 2 groups as follows:

- 1) 20 people of the general public - outside the community
- 2) A group of 45 students from educational institutions in the community

The population of the experiment using the area-based action curriculum of the Tai Lue Chiang Kham Community is comprised of 20 external people and 45 students who studied in the community's educational institutions. The procedures and processes were implemented by people in the community. Community leaders have clarified the purposes of the curriculum and the learning management process. They incorporated the wisdom of the teachers in the community by including all 4 learning activities. The participants were divided into groups and then joined each of the learning activities. Participants had access to the community trams in order to reach the learning activity bases. In each learning base, lectures, demonstrations, and practices were held. The learning activities required 2 hours per base for the full implementation of the learning activities. The learning activity management process was conducted by involvement of people living within the community. Researchers and some villagers participated in observing behavior and interviewing participants in developing the curriculum.

Step 2: Analysis of experimental results: The researcher and the community analyze the results of the applied area-based action curriculum by means of

interviews, conversations, observations, reflections, and post-operation reviews.

Phase 4: Data analysis and synthesis

The researcher conducts an analysis on the results of the area-based action curriculum with the participation of members of the Tai Lue Chiang Kham ethnic community. The researcher then synthesizes the relevant data that reflects the results of the area-based action curriculum in order to develop the potential and empowerment of Tai Lue Chiang Kham ethnic community.

Historical context

Tai Lue is an ethnic group that has dispersed and settled in the upper northern region of Thailand covering the provinces of Chiang Mai, Chiang Rai, Lamphun, Lamphang, Phayao, Phrae, and Nan. In the past, the traditional settlements of the Tai Lue people were in the Xishuangbanna area in the Southern Yunnan province in the People's Republic of China. Later, they moved to the northern regions of Thailand and Myanmar as well as to the northern region of Laos. They then dispersed into the plains between the valleys throughout the continent (Abhakorn, n.d.).

The Tai Lue people speak the "Tai" language. They have their own cultural identity in terms of language and dress, as well as a number of other traditions and rituals (Yan Jong, 2005). The characteristics of ethnic groups are different in each community. The majority of the Tai Lue people work in the field of agriculture, especially in rice farming. The Tai Lue production system in the past was based on a natural economy that was based on subsistence agriculture. The overall characteristics of the culture of the Tai Lue people are similar to those of the Tai Yuan, or "Kon Mueang" people. More importantly, Tai Lue people still maintain their own ethnic awareness (Moerman, 1965). Currently, the Tai Lue people have attempted to raise the consciousness of their ethnic identity through historical awareness of the Tai Lue cultural community. This has been particularly focused within the Tai Lue community, Chiang Kham, Phayao Province.

Area-Based Action Curriculum of the Tai Lue Chiang Kham Ethnic Community

Area-Based Action Curriculum of the Tai Lue Chiang Kham ethnic community was initiated by the researcher embedded in the area of the community and who addressed the community needs through interviews and informal discussions involving various groups of people. It was found that most people in the community

wanted to present and preserve their Tai Lue cultural identity. Therefore, this led to a series of questions being asked and a community forum being established to promote ethnic identity, income generation and community strength. In this scenario, the people in the community were actually the curriculum developers and knowledge owners. For this reason, they were able to transfer their knowledge to the curriculum. At the same time, they could define their own ethnic identity. The researcher would then facilitate and support the process of development of the area-based action curriculum of the Lue Chiang Kham community.

Operational research process

This study on “The Area-Based Action Curriculum: Potential and Empowerment Construction Process of the Tai Lue community” employed the Participatory Action Research (PAR) approach. This method is based on the concept of Kemmis & McTaggart (1998). The action research spiral consisted of planning, acting, observing, and reflecting. In addition to these principle elements, Kaesang (2016) explained that the concept of this research process involves a spiral that consists of planning, acting, observing, and reflecting. It is explained in greater details as follows:

1) A plan is an operation that is structured according to specific guidelines; however, a general plan can be more flexible. The practice of planning in this research approach will follow the predetermined guidelines as expected and be conducted under complete control.

2) Acting and observing involves the act of collecting data in order to acquire basic information that reflects current events. These events would be both continuous and consistent across all aspects of the research focus.

3) Reflecting: This step reflects upon the results of the research study in the form of a process. Reflections are considered through discussions between collaborators that then lead to the adjustment of situations and projects. Overall, reflecting will help in the planning of the next phase of the operation.

In this study, the researcher and the community collaborate to develop the concept of the Kemmis and McTaggart action research spiral by adding steps in the operational research process in accordance with the study on “The Area-Based Action Curriculum: Potential and Empowerment Construction Process of the Tai Lue community”. All of which emphasizes the identity of the community and the development of the TAILUE model as is illustrated in the figure below:

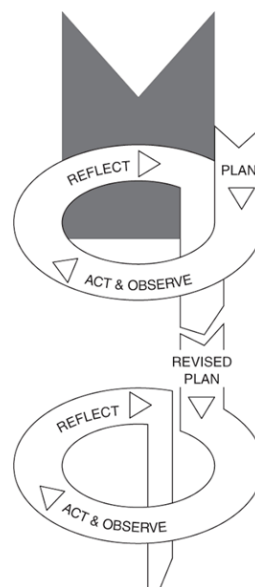


Figure 2 The Action research spiral of kemmis and magtagart

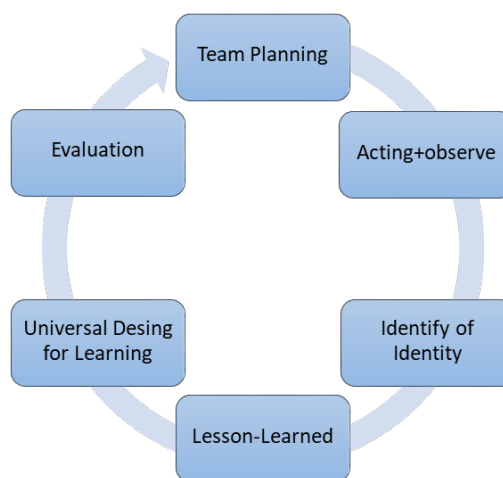


Figure 3 Action research spiral of TAILUE model developed from the concept of the kemmis and McTaggart approach

With the integration of the concept of the Kemmis and McTaggart approach, the action model of the TAILUE model was developed to be consistent with the spatial context of the community and to allow the aforementioned operation to meet the needs of the communities in specific areas as follows:

1) Team planning is a collaborative process that pulls from the potential of the people in the communities. It involves a way of common thinking in which the members of the community have roles and responsibilities

that enable them to work together. They then come together to make plans from the start which result in working together, joint evaluation, joint improvement and shared responsibilities that help to form a joint conclusion. Effective team planning aims to enable people in the community to participate in joint strategy formulation by collaborating on every step of the process.

2) Acting + Observing involves the skills that people in the community systematically have towards the process of working. It also involves other activities associated with clear procedures for solving problems or seeking answers through the work process of the community. It then brings in the act of observing what is happening in the work process in detail to methodically analyze or find the relationship of what has happened to the community.

3) Identify of identity is the ability to present the national identity of people in the community. This allows members of the community to be involved in community operations. This is done to determine the format of the approach or the activities that are associated with presenting the image of the Tai Lue Chiang Kham ethnic community to the outside society.

4) Lesson-Learned is the process of reviewing the learning and the experiences of past operations and of analyzing the causes and factors that reflect the results of the work process. It is considered a form of review analysis that occurs after the practice and allows participants to understand the process, summarize knowledge and give feedback that reflects the results of the work. The aim of this step is to improve the efficiency and effectiveness of the operations through discussions that establish guidance on the next step of the work process.

5) Universal designing for learning is to design a learning environment for all learners. The design can be fully utilized from the learning environment. The design is aimed at being cost effective and comprehensive for all learners. The design is also constructed to be implemented equally and to create flexibility within the educational system of the community. Ultimately, it is designed to respond to each different learner so that all learners can then learn equally.

6) Evaluation focuses on achieving the desired objectives of the community as well as to develop a process for data collection and analysis of the operations. It considers indicating the strengths or weaknesses of the work process. The process of evaluation should be flexible and consistent with both the community and

society.

The study of Tai Lue Chiang Kham ethnic community and the empowerment of the Tai Lue community in Chiang Kham utilizes the original cultural resources of the society that have been continuously developed. This allows the Tai Lue Chiang Kham community to sustain its own ethnic identity. Although there have been some changes over time, the consciousness of the history and culture of the community have remained within the lives of the members of the community.

This study has been conducted through a research process that involves community participation. It is considered a process that has helped the people to lay the foundation of the Tai Lue culture community through the creation of a community curriculum. It has involved the emergence of the curriculum operations committee and community culture groups in various fields that hold meetings and jointly study various issues resulting in the extension of the culture of Tai Lue Chiang Kham community within a broader empirical focus.

In addition, in 2018, the Tai Lue Community Culture Group in Chiang Kham also expanded this system of cooperation to other Lue communities such as the Tai Lue Cultural Community in Muang Mang, Yuan City. In that instance, they selected the name of their community as the name of their former homeland when they had lived in Xishuangbanna. This culture group was comprised of the Tai Lue community in Ban That Sop Waen, Moo 1 and Moo 2, Baan Yuen, Ban Mang. This area accounted for a total of 4 villages. The inclusion of these villages has made the Tai Lue cultural practices seem stronger and has offered even greater potential for developing the community and to build upon the capacity and power of the community.

Results

This study on Area-Based Action Curriculum: Innovation in Education for Sustainable Development of Tai Lue Cultural Community was conducted as an action-based form of research as well as a form of participatory action research.

The researcher and the community have jointly created and developed the curriculum. The resulting curriculum reflects the potential of the Tai Lue community in Chiang Kham as follows:

1. The potential for knowledge management of the community from the joint research process of the Tai Lue Chiang Kham ethnic community

It was discovered that an area of significant potential of the Tai Lue Chiang Kham community is that they have always managed to collect data on their own history and culture along with having the ability to recognize the way of life and well-being of the members of the community. The knowledge has been established in a historical manner as has been told by the community's elders. Later, when local trends became more popular with Thai society, the prior knowledge was systematically recorded by the younger generations who learned to value the traditional culture of the Tai Lue community. There continues to be a search for more information in the form of academic data from researchers situated both inside and outside the community. This has helped to promote the wisdom of the teachers to both old and new generations through an exchange of knowledge within the community. Therefore, the knowledge of the Tai Lue has grown significantly. At the same time, the research process employed by the Area-Based Action Curriculum: Potential and Empowerment Construction Process of The Tai Lue Community can help to enhance the capacity of the community to manage existing knowledge. This can be done by opening an area for people in the community to synthesize knowledge and to create a curriculum for the community through the actions of people in the community themselves. Information and knowledge of the community has been synthesized again through the curriculum creation process as well as through the processes of knowledge selection and development. These aspects can be used to create the actual learning activity of the curriculum. All of the above can be regarded as another way to transfer the knowledge of the community as it is reflected in the curriculum. It would enhance the potential of the community in managing existing knowledge and developing the further knowledge of the community to a higher level.

2. Potential in managing cultural resources of the Tai Lue Community through a participatory action research process

It has been determined that the important resources of Tai Lue Chiang Kham ethnic community are cultural resources that should be considered high-value resources. Notably, these resources already exist in the community. In the participatory action research process, the community can clearly present the value of the Tai Lue culture through unofficial organizations of the community that have knowledge and expertise with regard to the culture of each group such as the Fung Cheng Group, the Lue Kong Group, the Gong Drum

Group, the Weaving Group and the Nang Nok Group. These groups are comprised of the cultural resources of the community wherein each group has strong relationships within the group to practice and develop the skills of each group continuously and then are ready to transfer knowledge to any interested parties. The research process strengthens the methods employed for transferring knowledge to various cultural groups in order to develop the capability of the group to transfer knowledge acquired through the curriculum. This facilitates the transfer process to be more efficient and promotes the ethnic identity of the cultural group in public forums on various occasions. This also creates an opportunity for members of the community to receive recognition and cultural awards, both locally and nationally. Ultimately, it is also a reflection of the potential of the improved cultural management of the Tai Lue Chiang Kham Community.

3. Community economic development potential

In assessing the results of the research, it was found that The Tai Lue community in Chiang Kham could use Tai Lue cultural capital to drive the economy of the community in concrete ways. The emergence of "Kad Tai Lue" is to generate income for the people in the community by using Tai Lue culture. In this way, income can be generated through the cultural products of the community whether they be food, textiles, or agricultural products. Consequently, the members of the community are able to manage both the cultural and economic development of their community. In addition, the community would be supported by various agencies in both the public and private sectors when organizing "Kad Tai Lue" events. This dimension reflects the use of cultural potential to generate income to support community activities. It can also help participants to develop the economy of the community while preserving and inheriting their own culture.

4. The potential to create a cultural network

A reflection on the success of the Tai Lue community in Chiang Kham brings to mind the construction of Tai Lue cultural network. It was found that it is comprised of a formal network and an informal network. The official cultural networks, namely the Chiang Kham Tai Lue Association and the Tai Lue Association of Thailand, drive the preservation of the Tai Lue culture by requiring participants to travel back and forth to jointly organize events. A particularly important event is known as "Inherit the Tai Lue Legends" which can help to unite Tai Lue people throughout the

country by allowing them to express their ethnic identity. At the same time, an unofficial network can be established. Various cultural groups gather themselves in the community by relying on the basic relationships within the community or those facilitated by the community leaders. The emergence of both types of cultural networks is considered a more complex network of relationships that use cultural attachments to strengthen and harmonize the benefits of the cultural organization.

Discussion

This study on the Area-Based Action Curriculum: Potential and Empowerment Construction Process of The Tai Lue Community encompasses a form of action research as well as a participatory-based form of action research. These have contributed to the development of the area-based action curriculum of the ethnic group of Tai Lue in Chiang Kham district, Phayao province. This study was implemented based on the following specific details:

Part 1 Assessing community needs and developing research problems

Area-Based Action Curriculum Tai Lue Chiang Kham Community was initiated by a researcher who was embedded within the community and addresses the community needs through interviews and informal discussions with various groups of people. It was found that most people in the community wanted to present their Tai Lue cultural identity. Therefore, this led to the generation of a series of questions and the creation of a community forum that could present concepts of ethnic identity, income generation and community strength through the process of establishing an area-based action curriculum. In this manner, the people in the community are the curriculum developers and the knowledge owners. For this reason, they would be able to transfer their knowledge directly to the curriculum. At the same time, they could also define and present their own ethnic identity. Consequently, the researcher can facilitate and support the process of developing an Area-Based Action Curriculum of the Tai Lue Chiang Kham community.

The action research question was established based on the development of the community curriculum design through a community forum and a needs assessment process. This resulted in identifying the community's problems and understanding how to solve them in order to meet the needs of the community. It also provided a set of guidelines for further research with

clear objectives. All of this is in line with the concept established by Taba (1962) who stated that the curriculum development process should begin with the process of collecting data in the context of schools and communities which provides existing background information and refines the curriculum to be in line with the community's needs. Choei-keewong (2002) proposed that a survey of the community's problems is a study of the well-being of the community and its learners in order to get information that truly matches the developed curriculum. This outcome is consistent with the research process of the area-based action curriculum of the Tai Lue Chiang Kham community, which enables the researcher to analyze the research process based on the conditions, problems, and needs of the community

Part 2 Design and development of the area-based action curriculum

The curriculum creation and development process enacted by the area-based action curriculum development committee of the Tai Lue Community Culture Curriculum Committee encompasses the key points of the content and learning activities in terms of the 4 dimensions of the area-based action curriculum of the Tai Lue Chiang Kham community. These 4 dimensions are identified as the historical dimension of the Tai Lue Chiang Kham community, the dimension of Thai Lue food, the dimension of Tai Lue weaving, and the dimension of the performing arts of the Tai Lue people. The community has appropriately considered that all 4 dimensions are important to the development of the curriculum so as to establish a complete knowledge and understanding of the circumstances. This led to a consistent practice of community involvement. The curriculum design of the area-based action curriculum was also consistent with the needs of the community and included various learning activities. Importantly, the curriculum of the community focuses on practical skills that can be learnt in a short time that would enable researchers to effectively learn about the way of life of the Tai Lue community in Chiang Kham within a single day. The resulting curriculum can also be considered a response to the establishment of cultural tourism within the community.

The concept established by Kemmis & Mc Taggart (1988) in the process of conducting action research was applied to the design and development of this area-based action curriculum. It consisted of planning, acting, observing, and reflecting or what is known as PAOR. However, the area-based action curriculum of the Tai

Lue Chiang Kham community included the operational cycle process (PAOR) which emphasized the true identity of the community. The researcher and the community developed the TAILUE model in order to achieve the area-based model curriculum as a satisfactory conclusion of the community proposal. Therefore, the model consisted of 6 steps: 1) T (Team planning) 2) A (Acting + Observing) 3) I (Identify of identity) 4) L (Lesson-Learned) 5) U (Universal design for learning) and 6 E (Evaluation) Evaluation.

The process of community operations under the conceptual framework of the TAILUE Model area-based action research is comprised of 3 cycle processes as follows:

1. Action process of the first cycle involving the selection of knowledge. The researcher and the community came together to brainstorm and create questions. The villagers were divided into groups by the researcher and asked to freely find answers to the questions.

2. Action process of the second cycle involving the creation of curriculum. The researcher led the process of inviting speakers who are teachers within the community to support the process of curriculum creation and development based on community knowledge.

3. Action process of the third cycle involving the concept of practice transfer. The researcher along with community members are divided into groups that then develop the transference of relevant skills of people by explaining the skill training process. This process establishes a wisdom teacher within the group who is able to explain the process steps and show clear and correct examples and methods to the learners.

The curriculum development process was in line with that of Mangkhang (2018) who proposed the concept of the area-based Social Studies Curriculum for All. This process examined the mass experiences of the community members that were recorded from an analysis of the revised master curriculum. This process employed the teaching and learning experiences of the community members in all dimensions. These experiences were jointly developed to be used as a teaching management method in line with the environment and the needs of the community. The learning management process meaningfully strengthens the desire for citizenship of all of the learners in the community. The development of the said program can enhance the learning process of the learners and elevate the potential of the community as well.

Part 3 Implementation of the curriculum and evaluation

The community members have helped to implement the principles and objectives of the curriculum. In this way, the community conducts learning operations using speakers and learning resources taken from within the community. The learning activities are divided into 4 dimensions, namely the dimensions of the history of the Tai Lue community in Chiang Kham, the dimension of Thai Lue food, the dimension of Thai Lue weaving and the dimension of the performing arts of the Tai Lue people. By assessing both the learning activities and the degree of satisfaction of the members of the community, the participants rated their level of satisfaction at the highest level. In addition, the organization of the learning activities in each dimension corresponded to the needs of the learners in the program through a variety of activities including authentic media and learning resources. The learners were able to learn and practice from direct experiences, which then enhanced both the capacity of all of those who came to study and the members of the community as well.

The evaluation, analysis and synthesis of the data were conducted with the use of the area-based action curriculum of Tai Lue Chiang Kham community, Chiang Kham district, Phayao province in 3 areas. Overall, this included an evaluation of the users' level of satisfaction with the curriculum, an evaluation of the learning activities according to the activity records, the meeting reflections and the thoughts of the community members on the use of the curriculum. The evaluation process involved the members of the community, while the tools were checked by relevant experts. The participation of the community allowed these individuals to find potential solutions through the process of creating a suitable curriculum. They would then be able to develop and improve a curriculum for their own area in the future. This outcome is in line with that of Garvin (2000) who presented the learning organization concept, which focused on skills for procuring and transferring knowledge. This process included changing the behavior of the individuals in the organization by promoting the acquisition of new knowledge.

The results of implementing the area-based action curriculum of Tai Lue Chiang Kham community are presented herein. The study of the area-based action curriculum of the Tai Lue Chiang Kham community, Chiang Kham district, Phayao province is an action-

based and participatory-based form of research. As a result, it was found that the area-based action research process is a collaboration between researchers and local community members who must work together throughout the research process. This approach is consistent with that of Buason (2013) who identified the techniques and method-of-use for the participatory-based form of action research. It is believed that research is carried out in order to solve problems that are directly relevant to those individuals who are involved. This approach must be followed from the very first step of the research process and be maintained until the last step. In this regard, the area-based action curriculum of the Tai Lue Chiang Kham community is able to meet the problems and needs of the community by using the community itself as a basis of knowledge and by also empowering the community through the research network. As a result, it is also a way to contribute to the strengthening of the community. Undeniably, the community is an important resource of ethnic cultural knowledge. When the community owns knowledge, the community should have the power to manage that knowledge along with their own experiences. Thus, the culture of the community will be more important and stronger. The members of the community will then be able to negotiate with the power of the state in managing the community. This is because both central and local states still want to present the identity of the community in response to various projects that involve the Tourism Authority of Thailand, such as tourism development projects at the community and local levels. Consequently, the state must rely on ethnic cultural community groups that will lead to a great deal of bargaining among the relevant stakeholders. Importantly, the issues that will be bargained over will include the distribution of funds, as well as the management of budgets and the community.

Suggestions

According to the findings of this study on the Area-Based Action Curriculum: Potential and Empowerment Construction Process of The Tai Lue Community, it was found that the area-based action curriculum could provide opportunities for community members and locals to conduct research by leading them to the actual practices employed in various systems. This would then promote the potential of local knowledge management in concrete ways. The suggestions for effective implementation of this curriculum can be

divided into 4 areas as follows:

1. Policy on promoting the educational management of communities

Since the right to education should be accessible to everyone, research on the Area-Based Action Curriculum: Potential and Empowerment Construction Process of The Tai Lue Community, therefore, has given importance to the process of knowledge development within the community. It focuses on creating knowledge within the community by developing a curriculum that is based on the community's history, society, and culture. This is accomplished through the cooperation of both community members and researchers. The development of the area-based curriculum can serve the needs of the community and meet the potential development of the community. However, government policy should support this process as a true method of learning for members of the community that actually acquire the knowledge. Government sections should allow the community to determine the curriculum format and the teaching and learning activities that emerge from within the community. The community should be promoted and supported as a central axis in collaboration with both governmental and educational institutions at the basic education level. This should also be done at higher education levels to further strengthen the community. People in the community should have the right to manage their own education process for their citizens, and they should have the opportunity to conduct relevant research on their own community. In this regard, the community may develop into a professional experience training unit for students in many branches, especially for students with access to professional teaching experiences. This would enable them to contribute to their own education and to that of all members of the community. These policies can additionally raise the level of education of the community and increase the potential of people living in the community in various dimensions. It can also contribute to the development of an important educational foundation for the country that will emerge from within the community itself.

2. Policy on raising the standard of educational management in communities

The Ministry of Education should have a primary policy for community education. It should serve as an organization with the goal of optimal educational management. In the modern world, there are many different forms of knowledge and experiences. It is true that learning can happen in every area. This may be

especially true with regard to the knowledge of wisdom, art and culture. This form of knowledge is instilled in various ethnicities as a hidden resource of knowledge within the community. It exists in the realms of mass learning experiences, learning resources and the wisdom of teachers. Therefore, learning from community resources and local learning resources are vitally important. Therefore, the Ministry of Education should support, promote, and upgrade the process of educational management for the community. The government sector should also set policies for the community by creating a department that has the full potential to manage the educational system of the community. A system for tracking the quality of community education management should also be developed. Moreover, an opportunity to compare the educational standards of various communities and match the standards of the educational program at the national level should also be provided. This could be accomplished by merging the community education credits with the formal education management process. The said policy would help to improve the level of education provided by the community, as well as to raise the quality of education across the nation.

3. Human resource developmental policy and the concept of cultural capital

Because the community and locality are the cornerstones of Thai society, government agencies should therefore give importance to communities and local areas and must support community strategies with goals aimed at improving human resources. This is because many communities have quality personnel, and the said personnel should be able to develop their potential and drive the community efficiently. This is especially true in communities with strong cultural foundations whether they be related to history, society, beliefs, traditions, or the culture of the community. These are the important resources of the community. They can be considered a form of cultural capital that will bring forward the identity of the community as a particular strength. Such cultural capital can then become a form of economic capital. This would involve the delivery of cultural tourism, the promotion of homestay opportunities within the community and the development of community markets. All of this should be contained within an established policy of human resource development. Cultural capital is able to help promote and develop both the potential of the people as well as the economic potential of the community. Both of which will create a community with power and potential for the

sustainable development of the community and society.

4. Educational management policy with community participation

Educational management of a community should not be ignored by the state. Important policies of public education should focus on the education of the community with the participation and cooperation of teachers and educational personnel. These individuals play a role as important reinforcers of the education system of a community. In the past, the state focused on education through a core curriculum that neglected the common sense of local citizens. In rural communities, this caused learners to put less emphasis on their own community and locality. However, this led to various social problems. Thus, the participation of community members in educational management, especially as social studies teachers, could play a significant role in establishing a sense of personal pride in citizens today. There should be integrated learning management practices which must be linked to the community and locality. The school curriculum should be developed by embracing the acquired knowledge of the community members to then develop teachers, learners, and informed community members. This curriculum should cover all dimensions which would then strengthen the effective teaching and learning processes of the community.

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