



## Revitalization of Cultural Heritage Virtue for Development of a Living Museum at the Wat Ket Area, Chiang Mai City, Thailand

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### Abstract

The research paper entitled ‘Revitalization of Cultural Heritage Virtue for Development of Wat Ket Area, Chiang Mai City Thailand as a Living Museum’ is of two objectives (1) to examine and analyze on the distinctive of social and cultural value in the Long Sa Pao tradition and (2) to revitalize and convey the value of the Long Sa Pao tradition as part of a living museum development.

This research was conducted by the qualitative research method. It focused on a historical study and interviews with community leaders, religious leaders, seniors, knowledgeable and technologists in the Wat Ket Community to collect data. The analysis of core values was carried out using logical suitability between the historical story or events that evoke this tradition; finally, the “virtue” was changed, showing a difference. The difference from Loy Krathong in part of the living museum and the uniqueness of the social and cultural relations of the Wat Ket Community.

The results revealed that the Long Sa Pao Tradition was originated in the Haripunjaya period due to the great loss from the epidemic. It is a community merit-making tradition to dedicate merit to relatives and siblings who have passed away. In this research, it focused on the revitalization of the Long Sa Pao tradition of Wat Ket Community, Chiang Mai Province. The Long Sa Pao tradition has made better relationships among the people in the community. This showed the development potential of community-based tourism and retains an identity in the form of a living museum. This research, therefore, opens a new academic dimension to the practice of the Localization by deepening the values and power of the local capital and the practice of tourism and building a rejuvenating identity.

### Introduction

In the past, Chiang Mai, Thailand was a center of prosperity and diversity in arts, culture, traditions, ethnicity and religion. It has an enhanced virtuous

identity, but with economic and urbanization, development that is not coupled with conservation, has diminished the value of cultural heritage into unbalanced and unsustainable development. The Wat Ket District of

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Chiang Mai was a prosperous center in the past, inhabited by people of various races, religions, and architecture and today has a unique Lanna identity (Chairat, 2006)

Despite the modern development into the Wat Ket community area, however, the people in the community desire the type of development that preserves the traditional way of life, culture, beliefs and architecture. For example, in 1999, there was a coalition fighting the development of a new urban plan from commercial and residential areas that cannot be used for more than 50% to the areas for conservation and the integration between the old and new things. It awaked both insiders and outsiders and sparked the sustainable development and conservation. (Chareonmuang, 2006; Chairat, 2000)

Therefore, research and development has been carried out in the area. It can be concluded that the Wat Ket area remains an important and outstanding area of 4 dimensions of cultural heritage with potential for sustainable urban development. It has the following components: (1) Visible Features of Lanna: buildings with traditional architecture, (2) Cultural Features of Lanna: people still follow the old traditions and culture, (3) Lanna and Lifestyle: lifestyles tied to religion, language and traditional dress and (4) the harmonious diversity between modern and traditional (Prabudhanitisarn, 2016).

However, if the community in Wat Ket does not undertake any action, social and cultural capital can be loss or lack the power to resist the transformation of capitalism. One of the things that will lead to sustainable development represent the development of the social and cultural capital that exists in the community to lead to identity, the power of cooperation, love and cherish one's own living space until the economic growth. (Prabudhanitisarn, 2016)

The key approach is discovering and restoring the hidden values in the society and culture and make practical use of it, creating the area of Lanna Wat Ket of Chiang Mai, the living country in the form of 'Living Museum' tourism which is the new concept of value research and leads to sustainable development.

In the Wat Ket area, there is a legacy of multidimensional Lanna, so the researcher has chosen a social and cultural capital called the 'Long Sa Pao' tradition as a case study. It is interesting and unique in itself, has a fascinating history. Many areas near the river have disappeared. However, the area of Wat Ket is still being renovated for conservation and extension to the new generation as part of the development of the Wat Ket

area. And it became a Lanna conservation area and an ecotourism site called the Living Museum.

### Objectives

1. To examine and analyze the outstanding social and cultural values in the Long Sa Pao tradition.
2. To revitalize and convey the value of the Long Sa Pao tradition as part of the development of a living museum.

### Conceptual framework

There are two conceptual frameworks in this research: First, the general framework reveals the general development of the Wat Ket community, initiated from multiple perspectives for sustainable development of the Lanna Wat Ket. Second, the revitalization virtue of the Long Sa Pao Tradition for the development of a Living Museum, However, this research was selected to study the specific social and cultural funding of the Long Sa Pao tradition. Therefore, the results are focused on adapting to the practice and supporting the development of a specific residential landscape in the area of the Long Sa Pao tradition.

#### 1. Conceptual framework of wat ket living museum development

Wat Ket community contains various dimensions of social and cultural capital including Lanna physical, Lanna culture, Lanna livelihood and a combination between old style and modern style. Each dimension consists of the minor capital component including a fundamental component and workable supporting components, which are moving and linking. Moreover, each dimension exists within a history, religion, culture, economic, ecosystem, habitation, social relationship and homogeneous context. This research identifies the relationship of social capital, workable supportive component and linkage of those components, for empowering localization power that copes with globalization.

The integration of four outstanding and valuable capitals to represent the identity of Wat Ket, have resulted in the "Lanna Wat Ket Living Museum", for requiring a significant symbol of the Wat Ket Community. Two key issues have changed, the first of which is that by promoting economical and knowledgeable management and integrating existing identity, value has increased to become a modern type of the Wat Ket Living Museum that affects to local development viz., better economic and higher-income without a change of livelihood. The

analysis can be summarized into steps as follows: value, revenue through creativity, capital, tourism resources, public relations packages, and living museums. regarding the second issue, the new development pathway that combines the ancient and modern styles results in those living within the Wat Ket Community to admire and be proud of their local heritage. (Prabudhanitisarn, 2015)

and knowledge management. These concepts consist of three parts of an action:

Action 1: Identifying the virtue of the social and cultural capital process by searching for an outstanding, powerful and living capital, this research selected Long Sa Pao Tradition in Wat Ket community. The researcher found that the Long Sa Pao Tradition in Wat Ket Community is composed of 2 important and meaningful components, they are instrumental as operational

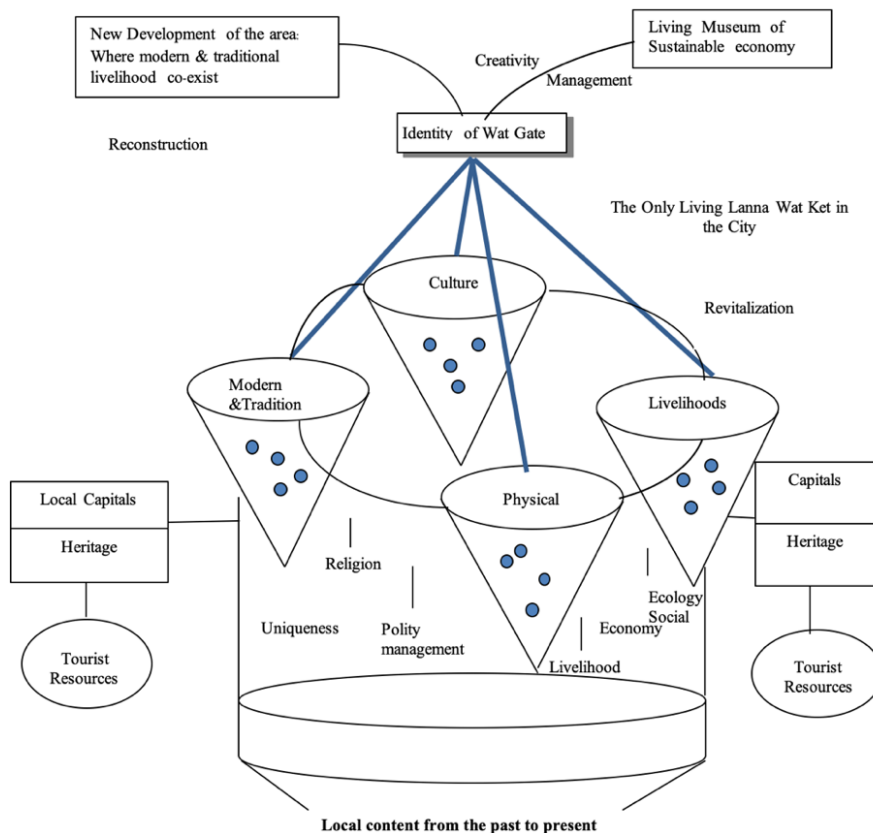


Figure 1 Conceptual framework of wat ket living museum development

**2. Conceptual framework revitalization virtue of long sa pao tradition for development as a living museum**

The conceptual framework is to restore the Long Sa Pao Tradition as the Living Museum. It is also based on the concept of neoliberalism, globalization, localization, social and cultural capital, and living museum. The development of the living museum is based on the concept of space-based cooperation, mechanisms

components. The instrumental components consists of material on making Sa Pao Luang (floating basket in the form of a ship) and decoration material, like Sa Pao Ngern (Silver Sa Pao), Sa Pao Kham (Golden Sa Pao), minor Sa Pao, Lanna flag, triangle flag, Lanna candlelight and Exorcise (things that are offered as means of misfortune expulsion). The operational component represents a component of the ceremony that includes operation processes since established main Sa Pao at the

temple to release the Sa Pao to the river, including some activities like Vessantara Jātaka preaching (story of the Buddha when he was born as Prince Vessantara), parade and exorcise worship.

The Long Sa Pao Culture and traditional components found value in three dimensions by reviewing history, the relationship of local people and traditions and the differences that made the tradition unique, local people proud of this identity both objective and subjective value.

Action 2, a driven virtue of Long Sa Pao Tradition by revitalization, for making the unique identity of the tradition to Wat Ket community. This tradition has to occur action annually, and this action must be based on indigenous tradition, including restoring and continuing. The explored value information from Action 1 should be

communicated in the form of a book, leaflet, exhibition, video, website, for communicating to the local community and visitors. Gaining value from these dimensions may influence appreciation from the people and boost the economy.

Action 3, organizing an annual event of gaining value from the dimensions may influence appreciation from the people and boost the economy. The Long Sa Pao Tradition includes collecting knowledge of tradition value and another component for communicating to visitors, and promoting Long Sa Pao Tradition to be the identity of Wat Ket Community that leads to an establishment of the living museum with a living tradition and culture. Therefore, all processes need to be synthesized including virtue identification.

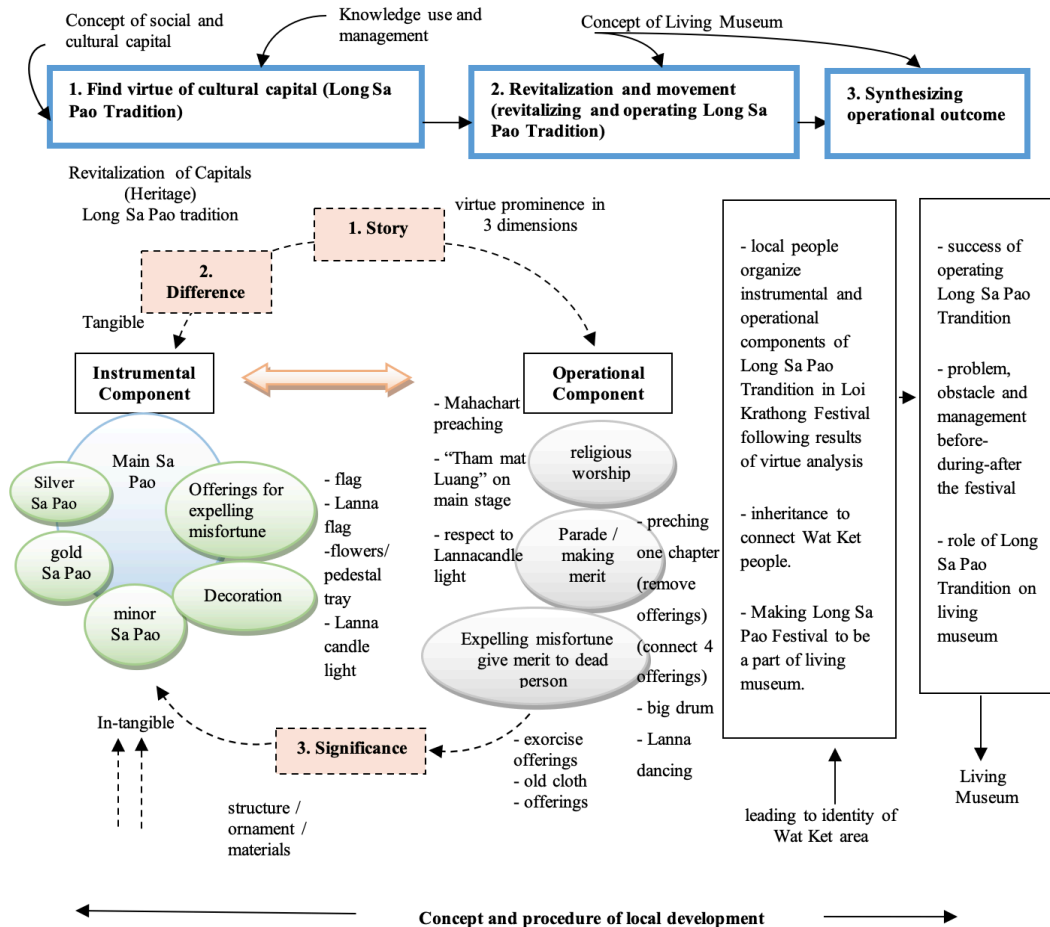


Figure 2 Conceptual framework virtue of long sa pao tradition for development as a living museum

## Research methodology

This research was qualitative research and data was collected from various key informants by research tools as follows.

**Table 1** Key informants and research tool

Application from theory to action	Data Source and key informants	Research tool
1. Find Virtue of Cultural of Capital (Long Sa Pao Tradition)  - Identifying the virtue of Long Sa Pao Tradition (Data on dynamic of Wat Ket history from the past to the present and interesting background, historical data, story of Long Sa Pao Tradition since Haripunjaya period, distribution of Long Sa Pao Tradition into Chiang Mai, origin, construction) - Components of Long Sa Pao Tradition (Instrument component, Operational component) - Researching Virtue of three dimensions (Story, Significant, Difference)	Leader of community, religious leaders ,elderly persons, Knowledgeable people, technical officers in Wat Ket Community (20 Cases)	- Reviewing related development projects and dissertations that operated in Wat Ket area. - Group meeting and In-depth interview with stakeholders
2. Revitalization and operating Long Sa Pao Tradition  - Organize the Long Sa Pao tradition during the Yi Peng Festival.	Leader of community, religious leaders, elderly persons, Knowledgeable people, technical officers in Wat Ket Community (20 Cases)	- Group meeting and In-depth interview with stakeholders
	General people in Wat Ket area in all four religions including youth, new generations and business owners. (50 Case) outsiders visited Wat Ket area and attended Long Sa Pao Tradition (50 Cases)	- Using questionnaires to all people who participated in including both local people and outsiders, all genders, all ages. - Ask the people who come to join the Long Sa Pao Festival. - Observing participants at Long Sa Pao Tradition
	Researcher of Chiang Mai University, Chiang Mai Municipality and Tourism Authority of Thailand. (5 Case)	In-depth interview
3. Synthesizing operational outcome  - Guidelines for developing the identity of Lanna in Wat Ket community area:  - Guidelines for the development of a living museum	Leader of community , religious leaders ,elderly persons, Knowledgeable people, technical officers in Wat Ket Community (20 Cases)	- Group meeting and In-depth interview with stakeholders
	General people in Wat Ket area in all four religions including youth, new generations and business owners. (50 Case)  outsiders visited Wat Ket area and attended Long Sa Pao Tradition (50 Cases)	- Using questionnaires to all people who participated in including both local people and outsiders, all genders, all ages. -Ask the people who participated in the Long Sa Pao Festival whether they are interested or not, or how to develop it into a living museum and how it will develop. - Observing participants at Long Sa Pao Tradition in order to know how much they are interested in attending the event.
	Researcher of Chiang Mai University, Chiang Mai Municipality and Tourism Authority of Thailand. (5 Case)	In-depth interview: To inquire about the possibility of developing the Long Sa Pao tradition to be the identity of Chiang Mai Province and to drive it as a Living Museum in the Wat Ket community area and to develop it for Ecotourism.

## Data Analysis

### 1. Analyze the virtue of Long Sa Pao Tradition

1.1 Analyze the historical dynamic of Wat Ket since the past to the present, the story of the Long Sa Pao

Tradition from the Haripunjaya period and the distribution of the Long Sa Pao Tradition to Chiang Mai.

1.2 Analysis of elements of the Long Sapa tradition (Components, tools, operational elements) How does each element have their own significance and value in order to form the Long Sa Pao tradition?

1.3 Virtue analysis of three dimensions (Story, Significant, Difference)

1.3.1 Story: historical virtue, story of Long Sa Pao Tradition since Haripunjaya period, rational and

concept of the tradition related to religion, belief and way of life, dynamic and historical background.

1.3.2 Difference: analyzing virtue of difference by considering the virtue of prominent identity that differs from Loy Krathong Tradition, analyzing virtue of two core components by considering the difference between Long Sa Pao Tradition and Loy Krathong Tradition to highlight the prominence.

1.3.3 Significance: virtue that significantly connects to the way of life, the significance of connection of Long Sa Pao Tradition's story and thought/way of life, belief, the religion of people from the past to present, genuine virtue and connection of the component and sub-component constructed the tradition that relates to Wat Ket people from the past to present and caused revitalization.

2. Analysis of the revival and implementation of the Long Sa Pao / the unsuccessful organization of the Long Sa Pao Festival during the Yi Peng Festival. Analyze those who participated in the Long Sa Pao tradition of their feelings of satisfaction and their involvement in the community, how the traditions and cultures were restored and tend to foster continuity and sustainability; or not?

3. Synthesize the performance from the probability of the participants and the trends of the Long Sa Pao tradition in the Wat Ket area for sustainable development, for the uniqueness of the temple and to establish a living museum.

## Results

The Long Sa Pao Tradition was re-operated in 2013 after 80 years of discontinuation, as the cultural capital for the localization process of Wat Ket. The focus of this research was on searching and synthesizing influential ideology and beliefs behind the operation of this tradition; in essence the core value, that is defined by this work as the "virtue." The "virtue" of Long Sa Pao Tradition was synthesized and presented as follows. This tradition considers an extensive historical background since the Haripunjaya period in 1397 A.D. with the hidden core values of ideology and beliefs grounded from Buddhism. They were associated with the gratitude dedicating to a considerable number of departed relatives from the massive epidemic; gratitude they owed since leaving the area for many years. The tradition was intentionally originated combining not only such core values but also the mindsets of people with the river way of life and experience from the Mon ethnic group. The

latter represents an intention to make a large and holy river vehicle that could transport the extraordinary merits and necessary materials to their deceased relatives.

To be specific, it was Sa Pao that conveyed their gratitude through the river. In addition, that historical phenomenon of Haripunjaya was neither just individual nor family tragedy, but it was a collective one, regardless of being noble, ordinary, wealthy or poor people. This tradition was the community's efforts from preparation to operation and appreciation at the end. The collaboration of the robust community was equally able to describe as another core value of the tradition. Wat Ket people operated this tradition continually in the past but discontinued it for the past 80 years owing to the rapid economic, social and cultural change. Long Sa Pao has remained not only in good memory but also a deep desire of the previous generation of Wat Ket to revitalize it as their cultural belonging to create pride among the modern generation.

The results then are further synthesized making logical sense of how each action from the components representing the manifestation of the virtue of the tradition. In addition, for validity confirmation, further analysis of the meaningfulness of significance of this tradition to Wat Ket people before and after the operation was conducted. Power of Long Sa Pao is further implemented from analyzing its uniqueness and differences from the Loy Krathong. The results were summarized and presented to Wat Ket people and their visitors during the tradition. Results of these analyses are presented by the analytical flow chart in Figure 3 as follows. (Northern Thai Information Center, Chiang Mai University Library, 2012)

### 1. Virtues of Long Sa Pao Traditions

#### 1.1 Story Historical information

##### 1.1.1 Historical Background of Long Sa Pao Tradition

According to historical records, there was a tremendous outbreak of the plague in Haripunjaya, causing many deaths from all walks of life. Those who survived migrated to the cities of Thaton and Hongsawadi in the Burmese Kingdom (known as Saterm in Thai). Dead bodies were left behind without cremation, therefore becoming food for vultures and animals. (Hfocus, 2013)

The tremendous outbreak of the plague lasted for six years, after which the survivors returned home to Haripunjaya. Recognizing the state in which their deceased relatives had been left, they returned to

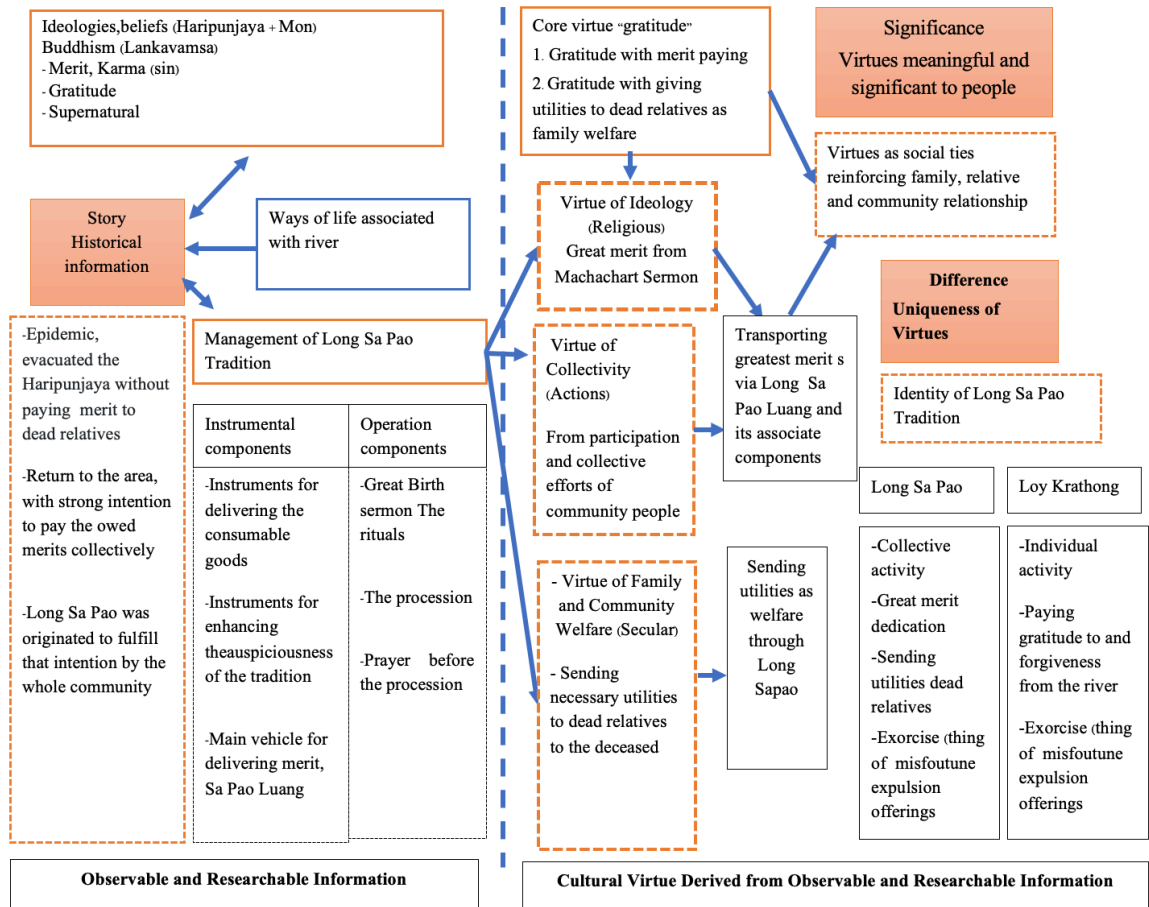


Figure 3 Virtues of long sa pao tradition

perform the cremation ceremony for those departed. The funeral ceremony considered to be the most important for the departed relatives, it was performed for delivering the departed souls to heaven or reborn in the blissful state.

On and after the historical records, it can be concluded that the people maintain a great need to manage this ritual. The Haripunjaya incident has determined the idea and management of traditions mixed between Mon tradition and the original via the integration of the ideology, belief and lifestyle considered to be leading to the chief power of the tradition and the creation of this tradition that consists of two components. (Benjakan, 2012)

1.1.2 Ideology and Beliefs

The tradition originated from an ideological combination among the Haripunjaya people and Mon people who practiced the Lankavamsa Buddhist tradition.

They believed in the Law of Kamma, merit, demerit, and gratitude to departed relatives. They believed that if the merits and transference of merit are made for the departed relatives, it would encourage them to be reborn in the higher plane of existence. If relatives who passed away had more merit, they would have more and more merit. If there was some demerit, it would support them to reduce that demerit. The faith combined with the concept of gratitude to relatives who passed away revealed their desire to abate any difficulties in the next world for their departed relatives.

In addition, it combined the lifestyle that bonded with the river that had nourished people since ancient times. It is the river of life that brings fruition to the beautiful goal. Therefore, in the tradition related to rivers, people used a Sa Pao, a junk-like figure, as the vehicle of merit by contributing appliances to make merit for the deceased in the whole community. In this

way, it has become a tradition for the entire community to devote merit to relatives who have passed away.

### 1.1.3 Instrumental Components

This refers to the instruments that build the vehicle for containing necessary sacrifice offerings and delivering merits such as Sa Pao Luang (Big Sa Pao), Sa Pao Ngern (Silver Sa Pao), Sa Pao Kham (Golden Sa Pao) and subordinate Sa Pao's or the instruments being used for auspicious enhancement. These instruments fall into four categories as follows.

(1) The Sa Pao Luang or a leading vehicle is made for all members and contains various items, utensils, necessary materials for making merit to the departed relatives considered as the first great merit in the ceremony, and the sacrificial offerings and necessary materials or the vehicle for delivering merit by blessing, spreading loving kindness, recalling for transferring to the departed relatives and also to increase merit and releasing them from the misery realm and encourage them to be reborn in a higher plane of existence.

(2) The instruments employed for the auspicious enhancement of the tradition are Sa Pao Ngern (Silver Sa Pao), Sa Pao Kham (Golden Sa Pao) and subordinate Sa Pao's, Lanna flag, Lanna candlelight and the Arch Made of Leaves (gate decorated by trunks of banana trees, sugar cane stalks and galangal as well as coconut leaves). Each of these acquires their own meaning of auspicious enhancement. Sa Pao Ngern, Sa Pao Kham and subordinate Sa Pao's stand for sustaining and protecting all sacrificial offerings in the Sa Pao Luang. Lanna flag likened to the symbol of goodness. Lanna candlelight stands for the navigation light to heaven. The Arch Made of Leaves stands for a symbol of hospitality Vessantara – the name of the Buddha in his tenth existence.

(3) The instruments used for delivering the sacrificial offerings and requisites.

(4) The instruments for exorcising or driving out or attempting to drive out a wicked spirit from a person or place is considered as the fourth instrument and does not exist in Haripunjaya historical record. Regarding the Wat Ket Community, the necessary materials and consumable things are placed in the Sa Pao such as the betel nut, Mieng (tea leaves used for masticatory purposes), tobacco, banana and sugar cane. All items are cut into small 108 pieces as sacrificial offerings to remove ill-fortune.

These instrumental components must be punctiliously produced collectively. The people must use

the most excellent vehicle and materials to enhance the auspiciousness of the tradition for real powerful ideology creation. If it was in the Haripunjaya period, it would compare to delivering unfinished worthy merit to the departed relatives. (Northern Thai Information Center, Chiang Mai University Library, 2012)

### 1.1.4 Operation Components

This refers to the significant performance and ritual activities needed in the tradition for mobilizing the ideology and beliefs which consists of the concepts of karma, merit and gratitude for increasing merit to departed relatives materialized in three operations.

(1) Mahājātakadesanā is a sermon on the great birth story of the Bodhisatta Vessantara and is considered as the remarkable sermon that people listen to once a year on the full moon night of the twelfth lunar month at the time of floating Sa Pao on a river. Regarding the Mahājātakadesanā, the preacher sits on the pulpit among Buddhist devotees to preach from the first daylight to midnight. It is believed that the departed relatives will gain great merit if their living relatives can listen to all 13 chapters of the sermon within one day. According to the Wat Ket's Mahājātakadesanā, a Dhammāsana, a high pulpit is built with a seat where a monk mounts for preaching. It usually is elevated higher than the eye level of the listeners. In the morning, the villagers gather in the temple to continuously listen to the sermon all day for the sake of the enormous benefit from Mahājātakadesanā and recollect their departed relatives. The most significant thing for listening to Mahājātakadesanā at Wat Ket is Phaa Kampee or scripture cloth, the handmade fabric embroidered by Princess Dara Rasmi. This is brought to participate in the rituals as if those who are listening to the sermon would be in the rituals with the representative of Princess Dara Rasmi. Consequently, the powerful ideology created as the great merit by the listeners is transferred through the Sa Pao and on behalf of community members as well.

(2) Chanting holy stanzas before the procession refers to the chanting of Buddhist stanzas on virtue and morals to recall the goodness and the virtue of Triple Gem and sharing loving-kindness to the departed relatives and oneself.

(3) The Sa Pao Procession is a management process of bringing the sacrificial offerings and necessary materials to float on the river to complete the merit-making to departed relatives.

These operation components must also be



organized collectively in the community to transfer the great merit to departed relatives for the sake of liberating them from the misery realm and to reduce their bad deeds and send them to a higher plane of existence.

#### 1.1.5 The Great Merit of Mahājātakadesanā

According to the “Thang Tham Luang” (Vessantara Jataka Preaching Ceremony) equally known as the Mahājātakadesanā, when people can listen to all 13 chapters of the sermon in one day, they will achieve great merit and be born in the land of Ariya Maitreya in the future. Moreover, it will produce the great benefits to the listeners because each chapter has its own meaning with specific virtue and doctrine that teach about merit, demerit, and alms giving, observing precepts and spiritual cultivation by following the footsteps of the Vessantara. The listeners of Mahājātakadesanā derive pleasure and understand Dhamma without any boredom and feel delighted with giving of alms, observing the precepts and spiritual cultivation. In addition, the listeners not only gain the knowledge and appreciate goodness, but this sermon has an effect on the lyric rendering melody, producing good feeling, skillfulness and concentration in the listeners and arouses the great merit from sharing loving-kindness to the departed relatives and oneself to use for next life including all living being and hungry ghosts for liberating them from any misery from dreadful deeds and direct them to heaven.

#### 1.1.6 The Virtue of Welfare Utility for the departed relatives of having good consumable things and comfortable life after death

This virtue relates to the sharing of loving-kindness to the deceased by putting the necessary materials, consumable things and clothing into the Sa Pao as if sharing things, donation and welfare to the departed relatives in order to use as the consumption in another plane of existence or for oneself to enjoy a pleasant life in the next life. These all reflect the virtue of welfare utility in terms of gratitude or another welfare as the sacrificial offerings and consumable goods in the Sa Pao are floated and allowed to drift for a while along the river until meeting with people on both sides of the river who lack food or consumable things that can take whatever they desire. This is considered as providing welfare, the donation for those who are still alive to make merit for their relatives, oneself and others.

The Satuang is a small container made from banana leaves, which is the vehicle for putting the sacrificial offerings to worship the wicked spirits that will harm us. It enables one to feel relaxed, relieve them

from misery realm or adversity they are faced with. This is the compensation for those who participate in an exorcise ritual to gain relief from any misfortune.

#### 1.1.7 The Virtue of Collective Activity

The Long Sa Pao represents the traditional practice that is achieved by many people working together. Especially in the Haripunjaya period, community members and families gathered to help make a Sa Pao that was big enough for containing all kinds of practical items from multiple families to dedicate to their departed relatives. In the case of Wat Ket Community, presently the people gather to help the process of preparing Long Sa Pao Tradition, planning for making Sa Pao, designing Sa Pao pattern by brainstorming how and where the budget will come from. The result is the Wat Ket Community jointly donates the money to produce the Sa Pao.

In addition, they help to prepare an exorcise ritual; small 108 pieces of sacrificial offerings, the instrument ornaments, flag, bouquet, candles for decorating Sa Pao and making the Arch Made of Leaves; all of these are incapable to compete by a single person, rather, all community members participate. It takes approximately one month in advance for the collaboration from multiple households from different locations and students of Wat Ket School.

The participation in rituals such as listening to Mahājātakadesanā, dedicating to departed relatives, being a host for sermon preparation, chanting, making wishes or participating in procession together, create the virtue of collective activity in making merit and unity among the people in the community.

The synthesis of these influential virtues can be summed up as firstly, the virtue of great merit based on Mahājātakadesanā; secondly, the virtue of Welfare Utility for the deceased of having good consumable things and comfortable life after death and thirdly, the virtue of collective activity is the merit-making they work on together through Sa Pao Luang and subordinate Sa Paos. The welfare transferred through Sa Pao also creates the virtue of significance in both gratitude to departed relatives and the generosity of family members and community leading to the virtue of difference that is the identity of Long Sa Pao Tradition.

#### 1.2 The Significant Virtue and Ways of life

The core value of Long Sa Pao remains the concept of gratitude that is considered as the most significant part of everyone’s heart, especially the gratitude to parents and relatives. If anyone passes away,

there will be hope that he or she won't face a difficult situation in another world, hence the consumable things placed into the Sa Pao to dedicate the merit to the deceased. It is required to be performed once a year adding from the usual Buddhist practices to emphasize the gratitude and to let the Wat Ket community members revitalize this tradition.

The gratitude can also arise for oneself by placing the objects of welfare into the Sa Pao for dedicating to oneself in the next life. In so doing, villagers bring the consumable items to the Sa Pao with no specific recipients in mind, but they could be deceased people or spirits to whom past wrongs or offences had been committed, or other hungry ghosts to consume or secure themselves. This results in good relations arising in oneself, family and community, helping to keep the community happy and safe from any misfortune.

The virtue of gratitude arises from collective activities or important rituals like the participation in Mahājātakadesanā (a sermon on the great birth story of the Bodhisatta Vessantara.), because the listeners have to chant and make wishes to departed relatives by pouring the water of dedication to transfer merit to other beings, meditating, sharing loving-kindness through the Sa Pao. All of these are parts of Buddhist life in general that are practiced in the Long Sa Pao Tradition.

### 1.3 The Virtue of Difference

The study of the virtue of difference represents not only the academic comparative study but also the study to develop the academic distinction toward the identity development of Long Sa Pao Tradition. This virtue of difference is twofold; it will make practical significance and concreteness, as well as sustainable, develops localization via the virtue conversion into the living museum tourism through Long Sa Pao Tradition. In addition, it embodies historical virtue and lifestyle associated with history from the past to the present. Originating before the general Loy Krathong Tradition of the Sukothai period, Long Sa Pao can be considered to represent an outstanding Buddhist tradition.

Regarding the Loy Krathong tradition in Lanna, it was introduced after the Long Sa Pao Tradition in Haripunjaya period. It is believed that Princess Dara Rasmi of Chiang Mai, the Royal Consort of King Rama V, was the one who initiated Loy Krathong tradition in Chiang Mai between 1917-1927 by lighting a candle on a coconut husk shaped like a narrowboat or swan and periodically managing just a piece of a wooden tree branch to make a narrowboat with some burning incense

sticks. However, it was enormously unfavoured at that time as people preferred furnishing their houses and front gates with lanterns and tree leaves, and simultaneously attending the preaching of the Mahājātakadesanā or Tang Tham Luan. This means the Loy Krathong tradition was influenced by the Long Sa Pao Tradition, changing from the big Sa Pao to a smaller format. It was also influenced by the Indian Festival of Lights known as Diwali. This tradition refers to the veneration of the Trinity in Brahmanism-Brahma (creator), Vishnu (preserver), and Shiva (destroyer). The Thai people have adopted and modified the concept to incorporate their local beliefs. Loy Krathong in Thailand is a manner to ask for forgiveness from the goddess of water (the Ganges River in the Hindu tradition). This is because the chief factor in the livelihood of the country is agriculture, which relies heavily on rivers and waterways for cultivation. (Northern Thai Information Center, Chiang Mai University Library, 2012)

## 2. Analysis of Potential for being a Part of Living Museum

From the analysis of the virtues of Long Sa Pao Tradition, it was found that the tradition has several hidden concrete virtues that are reflected in the results such as the historical record of Mon people who believed in the supernatural power combined with the Buddhist beliefs in the concept of Kamma. The virtue of lifestyle connection originated from the way of life that connected to the river by using Sa Pao as the vehicle to the soul of the deceased. This has become the Buddhist traditional way of life that emphasizes on the concept of merit and demerit. The Long Sa Pao tradition is different from Loy Krathong tradition in various aspects i.e. the instrument for floating, the pattern for floating, the purpose for floating and the components to make up Long Sa Pao tradition, the virtue of bringing various components to seamlessly combine and the virtue of beliefs, an ideology that creates Long Sa Pao tradition in the concept of the gratitude with merit and gratitude with the continuation of the relationship in household and community in terms of welfare by having the virtue of collective activity for mobilization.

The result of information collecting of local residents and tourists during the Long Sa Pao tradition, which was held on the lunar day of the twelfth month. They understand and feel it by studying the value through the Infographic Documentation. At the same time, if tourists visit the area one month prior to the event, they will see the Sa Pao preparation, which is done in the

temples, such as Sa Pao Luang, Sa Pao Ngern, Sa Pao Kham, and its decorations such as Tung, Chor and Khom etc. Before the day of floating Sa Pao, they could see the preparation of expectorants such as cloth ribbons to devote for the deceased. Most of the target groups reflect the feelings they get from participating in the Long Sa Pao along the Ping River and from joining the parade. They feel the great merit received from the Great-Birth Sermon (a sermon on the great birth story of the Bodhisatta Vessantara) and the merit-making contribute to the deceased.

The results of the mobilization of Long Sa Pao tradition revealed that the participants of this activity increased among people of all ages. The traditionally important social engagement is the link between people participating in common activities. The appreciation of being a part of the tradition was once discontinued and has revitalized and the feeling of belonging and to own an admirable heritage. At the same time, the social tie made the people in the community more powerful to be able to fight with other development trends. The powerful heritage enhances the relationship of people in the community and makes people participate in collective activities. People in the area feel proud to be part of revitalizing cultural tradition that has different identities from Loy Krathong tradition. These are identities associated with ways of life and they can be built upon to create a Living Museum for the sustainable.

Driving the Long Sa Pao Tradition at Wat Ket, we can clearly recognize the success in developing the Lanna identity. By narrating historical stories, values restore within the event, there is a collaboration of people in the community and the government. In addition, Chiang Mai Municipality recognizes the importance of forgotten traditions and resurrects in the Wat Ket area. The harmonious blend of cultural and intellectual elements makes visiting the Long Saphao tradition as well as learning other aspects of the Lanna cultural heritage. At present, there is a problem with the epidemic situation, so the tradition has not been passed down continuously, but the information is still inscribed for the next generation to discover.

## Discussions

Two methods are used for this discussion, a method of thinking (or epistemology) and an action method.

### A: Thinking Method

The Epistemology found that it is not easy to use

the social capital and cultural capital to cope with the Globalizations that will come along and bring the new from of development. It requires the empirical data and systematic analysis to create the Local Capital of the Localization.

The process of obtaining the virtues of social and cultural capital involves three components. Firstly, beginning with basic logical thinking, the obtaining of powerful social and cultural capital, must be the capital that has been selected and can be studied in-depth. Secondly, it must be the powerful community capital, meaning it has been practiced for a long time, even though it may have stopped, yet it is stationary in memory and in need of a new generation to revitalize it as well as some places where including sufficient operation traces remain that that can be studied in-depth and can be mobilized. Thirdly, the capital must be consistent with the community context and the current community situation and there should be an impact occurring from the mobilization; especially if it coexist with the modern forms of development. (Kanchanaphan, 2001; Kitiarsa, 2003)

In the selection of social and cultural capital in the Wat Ket case, the researcher has examined the socio-cultural capital in Wat Ket area by starting with the joint research with Chiang Mai Provincial Social Development and Human Security Office in 2013. This has the multidimensional of local capital such as the visible features of Lanna that means possessing the identity in architecture, the lifestyle of Lanna that means food and religious ways of life, the cultural features of Lanna and the harmonious diversities among modern and ancient things. In conclusion, the researcher and the community leaders have considered that Long Sa Pao Tradition representing the powerful local capital that can be revitalized, the virtue found to build upon and continuously mobilize to be the identity of Wat Ket area. It was an outstanding tradition practiced in the past. Due to the influence of modern development, it has been discontinued for years. The revitalization produces the preservation and the continuation of Long Sa Pao Tradition that considers an unusual historical background associated to the way of life of people on the full moon night of the twelfth lunar month from the past to present. If the revitalization and continuation of the consistent tradition concerning the life of people in Wat Ket Community, it will help to convey a sense of belonging and the participation of the people inside and outside of the community in this tradition, therefore presenting

the identity of Lanna in Wat Ket area and return the community strengths. In other words, when bringing it to be part of the living museum, it will create the Localization in the operation process of the Wat Ket Community. In a logical way, this is the power to be used to fight against any changing trends that may be neglectful of Lanna or any changes that possess modern values, resulting in the lasting preservation of traditional culture and its values. (Kitiarsa, 2003)

### **B: Action Method**

The action method to the acquisition of knowledge from the study of social and cultural capital as the discovery of virtue and build upon it to generate the power of Localization. The study based on the capital foundation to find the virtue or power has three important foundations of virtue analysis or the power of Long Sa Pao Tradition that can be divided into three aspects. In the first place, the story has referred to the historical background of Long Sa Pao Tradition since the past that has an interesting cause with the hidden ideological beliefs and ideas of Long Sa Pao Tradition creation. Next, the sign refers to the significant association with people's way of life from the past to the present. In the first two dimensions, this is the framework analysis of the virtue of social and cultural capital, when bringing them into operation process to cause the impact to the coexistence with the new development, which at this point, is the living museum. To maintain the association of people with the prominent identities of capital, the researcher introduced the third dimension of the difference, referring to the difference of Long Sa Pao Tradition that can construct the prominent identities to be a part of the Living Museum for obtaining the identity of Lanna for the Wat Ket area.

The results from the four times of the Long Sa Pao reflect the collaboration of people from different religions without restricting it to the Buddhist tradition. In the operation step, the common destination is to dedicate merit to the deceased. This reflects that Long Sa Pao Tradition is unlimited only for the Buddhist, but it is able to connect people from various religions.

The possible way to promote the cultural value of social capital that have been carefully examined through research to establish the Living Museum. The Long Sa Pao Tradition still functions and is traditionally practiced in the Wat Ket Community, while in some place of Chiang Mai it has already disappeared. Therefore, this tradition can be developed as the knowledge center because, it contains the conclusion of unusual historical

background through research work, documents, infographic brochure from the beginning of Long Sa Pao Tradition.

All of this is just a part of what makes up a living museum in the Wat Ket Community. During the Long Sa Pao tradition, where people both in the area and outside the area will come to study, learn and feel the true value. If the values of other social capital are studied to create a multi-faceted living museum, it can become a learning centre for life-based activities throughout the year, becoming an area where people come to admire the lifestyle. They can learn the value of the Lanna Heritage which can lead to the living Lanna area of Chiang Mai, a new type of tourism and economic income for the local people.

All of this reflects the model of thinking method and action method to the virtue synthesis for becoming the powerful virtue to create strong Localization called "Living Museum" and enables the community to fight against and endure globalization (Thiangburanathum, 2010).

### **Suggestions**

From a literature review, it was found there is no researcher who has studied in-depth about the core virtue. This is an important study that leads to the action research that has the power of localization that creates a platform to fight against and withstand the globalization. It is the in-depth conceptualization and the tools expected to be effective and powerful which have been designed for the first time in order to make a thinking method. Importantly, the repeated research in socio-cultural capital and adherence to its concept and focuses on the continuous operation of capital is required to make the localization and enable its real practice for the local community.

In the case of Wat Ket Community, if wanting to create more power in preservation and collaboration, further studies on remaining local capital virtues like lifestyle and food of Wat Ket Community, a collaboration of four religions, religious sites and architectural style in Wat Ket Community by using the same thinking method would be useful. With the integration of all virtues, It became the area with various good things that have the virtue of Lanna that lead to Localization that can be used to cope with Globalization. There must be a new Lanna Wat Ket of Chiang Mai, where it is more approachable and full of real value that may become the Living Museum. Additionally, it can develop emotional awareness in the virtue of good things in the Wat Ket

Community and also create the social and economic benefit in return.

The academic research that confirmed that the Long Sa Pao tradition has its virtues that can be developed to be Wat Ket's identity. After 4 years, the collaboration of community, academic section and government organization is clearly shown.

Even though each level of collaboration occurred may be only at the co-operation level, it may lead to continuous sustainability and become the Lanna identity of Wat Ket area. In addition, it may create the living museum if people who have the power to make a decision in policy or related policies such as Municipality, The Tourism Authority of Thailand and Ministry of Tourism agree with the concept, envision the importance and continuously help to support and build upon. This not only proves that Localization can be achieved in the operation process, but it enables the Wat Ket Community to be living Lanna that exists with identity.

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