

Research for the Educative Use of Cultural Heritage and the Development of Human Resources —Through Practice in the Phrae Community, Thailand

Mizuho Ikeda

1. INTRODUCTION

This paper discusses a number of problems and the issues regarding sustainable management of cultural heritage by way of a case study conducted in Phrae province, Northern Thailand (Figure1).



Figure 1: Phrae province, Northern Thailand

Cultural heritage is a product of cultural activities representing the indigenous values of certain regions and groups. For the sustainable management of cultural heritage, it is important to not only provide legal protection, but also to encourage local communities to be aware and collaborate for the protection of cultural heritage. One of

the popular methods for raising the value of cultural heritage is cultural tourism. The promotion of tourism expands employment, activates local economies, such as hotels and restaurants and provides an opportunity for people to reconsider their local tradition and history through the fact that tourists come to see their cultural heritage (Wannalert 2004). While there is a positive aspect, however tourism also has negative impacts on the management of cultural heritage such as damage to the cultural landscape and the transformation of culture (Wannalert 2004; Charoenwongsa 2004; and Hitchcock, King and Parnwell 2010), as well as the lack of a sense of ownership (Lertcharnrit 2010). In other words, the insufficiency of the framework of involvement of the local community in the process of management causes the lack of sense to cultural heritage and moreover a loss of meaning itself.

In order to establish the sustainable management of cultural heritage, I intended to clarify the process of interaction between the local community and cultural heritage especially from the aspect of school education. It is important to understand what cultural heritage means for the community concerned, how they form the concept of cultural heritage and transfer the knowledge. Based on the results of the research project of API, I carried out some experimental trials to encourage teachers to participate in the process of cultural heritage management.

First of all, this paper briefly examines what “Thai cultural heritage” is as the common concept before considering cultural heritage at the local level, who defines it, and why it should be conserved. Second, the paper analyzes the relationship between cultural heritage and school education. Because school education functions as one of the devices to transmit knowledge of cultural heritage, the result of the

analysis will show the contestations between the national and the local views of what cultural heritage should be. The paper mainly focuses on Social Studies and the local curriculum which was recently implemented in Thai education. As a framework of analysis, the paper presents the objectives of the National Education Plan and the Basic Education Core Curriculum, and then discusses the concept and structure of Social Studies. The investigation was carried out through class observation, interviews and questionnaire research. Furthermore, the paper presents the results of a workshop for teachers organized for the purpose of solving problems and sharing information. In conclusion, I propose some possibilities regarding cultural heritage management in various Asian communities that possess similar problems. It is my hope that this paper could contribute and promote discussion of similar issues arising among Southeast Asian countries.

2. Process of the Project

The methods applied for the investigation were mainly informal interviews, participant observation, questionnaire research, and a workshop for teachers.

The research targets were teachers and their students. However, the research aimed not only to clarify the interaction between cultural heritage and local communities, but also to establish new methods of cultural heritage management. Various collaborators according to their specializations, such as an international organization for cultural heritage, local heritage interest groups, and university lecturers joined this project. Apart from them, the collection of publications, research reports, and newspapers were the other important resources for the research.

The project was managed based on the concept of “Project Cycle Management” (PCM), which entails managing work as a cycle of “Planning”, “Practice”, “Evaluation” and “Improvement” (Figure2). Moreover, it has a characteristic of “participation in the process of decision making”. Following the idea, several activities were planned and organized in a collaboration of the local community and institutions concerned. The results of the project have been diffused by way of a workshop, a presentation, a conference, an activity report, and a publication.

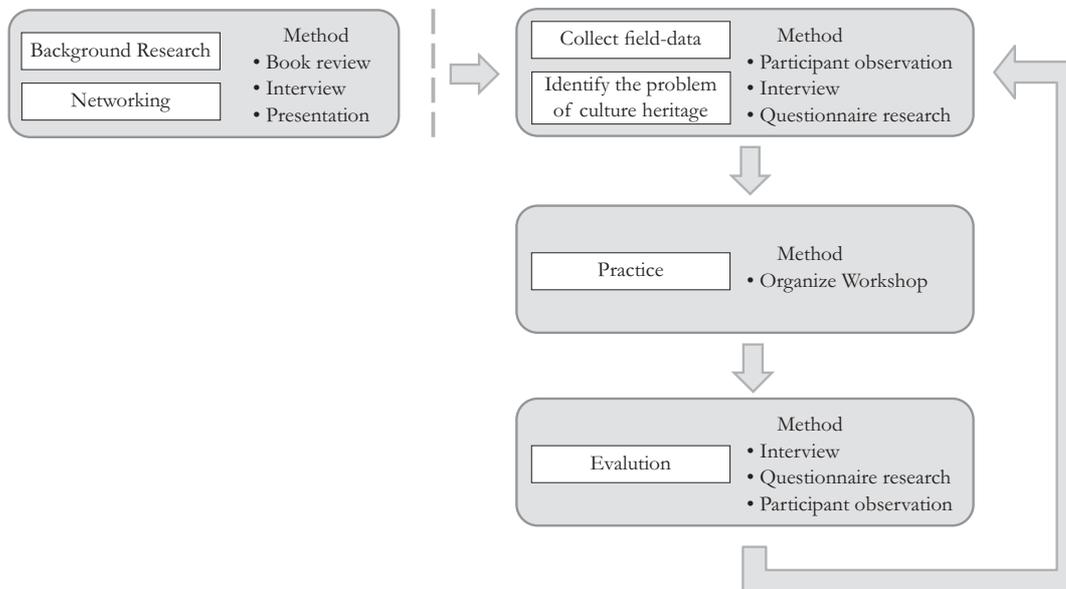


Figure 2: Process of project

3. Background Information: Phrae province

Phrae is located on the narrow basin of Northern Thailand. Surrounded by mountain ranges from 1000 to 1600 meters, it is bounded by five provinces including Payao in the north, Nan in the northeast, Lampang in the west, and Sukhothai and Uttaradit in the south. Yom, which is the most important river for communication and agriculture, flows north to south in the province and into Sukhothai. As with other northern provinces, Phrae's physical characteristic of having difficult access to the sea and other cities has influenced its history and lifestyle.

One of the most well-known cultural heritage sites in Phrae is Chorhae temple, whose stupa is believed to have been built when the city was founded around the 11th CE. In it, a grand annual Buddhist ceremony is carried out every March. The city is enclosed by an old wall, and has nine temples which also date back to the early period of Phrae. The local communities believe that the city wall is a sacred living entity and its destruction will bring bad fortune and evil. Moreover, there are a number of historic houses which relate to the former royal family of Phrae where vernacular wooden architecture has been left in the old quarter of city. In this way, the community does not consider local heritage as past, but lives with it as understood through their own belief systems and manners. In order to conserve the local uniqueness and their own heritage, the volunteer conservation group "Luk Lan Muang Phrae (Children of Muang Phrae) was established in 2001 and has actively been involved in many activities since.

4. Cultural Heritage and School Education in Thailand

Following the enforcement of the National Education Act 1999 (revised in 2002), Thai education has encountered drastic changes and reformation. According to Hirata (2003), the reformation of education was caused by the 1997 economic crisis which created an enormous shock and a sense of the impending crisis among the educators concerned. As the great importance of

education correlates with the National Economic and Social Development Plan, the reformation of education therefore requires dealing with the needs of the industrial world, which seeks a higher standard of human resources as a part of development of the economy. The main changes focused on the decentralization of the system, nine years of compulsory education, drastic reform of the curriculum, and the introduction of a quality guarantee system. The decentralization of education in particular, has made each school possible to have the authorization to develop a part of the school curriculum as local curriculum according to local needs.

Definition of Cultural Heritage in Thailand

Before verifying the relationship between cultural heritage and Social Studies, it is necessary to mention the definition of cultural heritage briefly because the meaning and its role have changed over time. Originally, the concept of cultural heritage, that is, of culture in the broad sense, was formed by the Thai elite in the 19th century. It was a political ideology meant to oppose Western colonization and necessary to integrating the nation. The concept of culture was considered in creating a new "Thai" identity. During the first Phibun (Plaek Phibunsongkhram) Government (1938-44), several regulations and decrees called "Rathaniyom" (whose the literal translation is "state preference") were issued. The government aimed for the "creation of new culture and tradition" (Tamada 1996:144) in anticipation of the development of national consciousness. Rathaniyom covers various aspects such as the name of the country, the national flag, the national anthem, the song of praise to the king, the patronization of domestic products and the Thai language, the wearing of traditional clothes, a preferred hair style and customs. It understands that the concept of culture includes not only art, such as court dance and paintings, but also customs, food, clothing, houses, beliefs, morals and work. Because this so called national culture put importance on the integration of the nation, it was not concerned with the particular cultures of each region and the cultures of the ethnic minorities.

Rather, cultural assimilation was carried out against the ethnic minority in terms of language, religion, customs and cultural style. However, the cultural assimilation gradually toned down by the end of 1980 onward. During this period, democratic movements against the military dictatorship were activated among students, labor unions, peasants and citizens of the cities. As a response to these movements, the government established agencies, such as the National Culture Commission (1979) under the Ministry of Education and the National Identity Board (1980) to expand the meaning of Thai culture and identity so as to realize pluralistic coexistence, along a broader social class. The National Culture Commission also organized various seminars, evaluated the past National Development Plan, and analyzed the present situation of Thai society. As a result, the commission pointed out the excessive importance given to economic growth in national policy, which played a role in the resulting social problems, such as environment destruction, the weakening of the family system and materialism. The commission suggested that the policy need to concern cultural and mental perspectives.

In this way, the concept of culture expands the meaning and sets out to achieve a balance between development and sustainability, as much as the integration of broad members of the society. The interest in the role of culture is increasing as the progress of globalization continues, which can be observed in various cultural campaigns carried out by the commission. School education, which is the main focus of this paper, also plays an important role in the diffusion of the concept.

Objectives of Social Studies

Based on National Education Act 1999, the first new curriculum was introduced in 2001. After several revisions, the Basic Education Core Curriculum 2008, which is currently applied, came into existence. The objectives of Social Studies as extracted from Basic Education Core Curriculum B.E 2551 are:

1. To address self-adjustment in accord with exigencies of environmental situations and management of limited resources.

2. For learners to acquire understanding of development and change in accord with exigencies of various periods, times and factors, leading to understanding of oneself and others.

3. For learners to acquire patience, forbearance and acceptance of differences.

4. For learners to be endowed with morality and the ability to adjust knowledge gained for application in leading their lives as good citizens of the country and desired members of the world community.

Above all, the learner's quality of Social Studies which is related to the concept of culture are:

1. The ability to compare the information on Thailand with neighboring countries in order to gain experiences and understanding of the eastern and western worlds regarding to religions, morality, ethics, values, beliefs, customs, traditions, culture, politics, administration, history, and geography using historical and sociological methods.

2. The capability to understand morality and conduct themselves in accord with the status, roles, rights and duties, as well as exhibit participation in their customs, traditions and cultural activities.

3. Knowledge on Thai wisdom, pride in Thai nationalism and the history of the Thai nation; adherence to the way of life and the democratic form of government under a constitutional monarchy.

In short, the study of culture can be used for the acquisition of international knowledge through an understanding of a people's own culture. It can also contribute to the sustainability of the environment and limited resources by means of the conservation of traditions and cultural activities. In the case of Thailand, the study of Thai culture can facilitate the establishment of the Thai identity.

Structure of Social Studies

Social Studies in Thailand consist of Religion, Civics, Economics, Geography and History. In terms of learning time, history has a special time

allotment separate from Social Studies. At the primary level, 40 hours per year is allotted to history, while 80 hours per year is allotted to each of the other areas. In the lower secondary level, history is given 40 hours per year, while the other areas are given 120 hours per year. In the upper level, history is allotted 80 hours in 3 years while the other areas are allotted 240 hours in 3 years. In this point, the further investigation is required why the Thai education system places more emphasis on history than on the other subjects. I consider this phenomenon a reaction of central government to the decentralization of education. In history class, the historical concept of a unilinear dynasty and the continuation from Sukhothai, Ayuttaya, Thonburion to the Rattanakosin dynasty are strongly emphasized. Thus, the way of Social Studies is clearly inconsistent with the concept of decentralization of education and the development of an original curriculum which reflects local needs.

The local curriculum on Social Studies which possibly includes local geography, natural resources, the local economy, local history, customs and traditions, is allowed to teach 40 hours per year and is usually set up as an elective or an added subject. Apart from Social Studies, local customs and traditions can be taught in different subjects, such as the Thai language, Home Economics, Physical Education and Art. However, the content of the local curriculum all depends on the school environment and needs, so that some schools do not teach local topics. Instead, they carry out a more practical and skill based curriculum which directly connects with employment or higher education. The general impression I got of the local curriculum in Phrae province is its gradual shift to ASEAN studies, foreign languages, and IT education more than local culture. Moreover, the degree of teaching local culture in the local curriculum or other subjects is influenced by the teacher's ability and experience, as much as it is by the principal of each school.

Questionnaire Result for Secondary School Teachers

In the previous section, I mentioned that Basic Education Core Curriculum places importance on

the knowledge of culture; but to what extent can the actual field of education be achieved? Another question that needs to be answered is this: what do teachers consider in teaching cultural knowledge, and how do they practice and deal with the problems? In order to examine the proposed questions above, a questionnaire research was carried out. The survey focused on local culture and knowledge from the standpoint of community-based cultural heritage management. The respondents were secondary school teachers of Social Studies in Phrae. Of their total number of 100, males consisted 34.0% while females 66.0% (Figure 3).

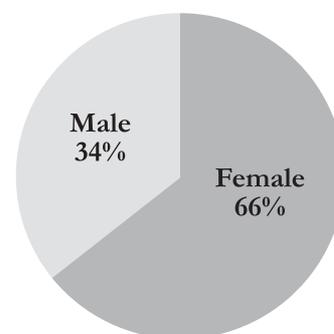


Figure 3: Proportion of gender (%)

As for age (Figure 4), the breakdown was as follows: those in their 20s made up 7.0%, 30s 8.0%, 40s 20.0%, 50s 60.0%, 60s 4.0%. As Figure 3 shows, the school is female dominant not only in the Social Studies department but in its entirety. As for age, those in their 50s have the highest percentage of the entire faculty. In other words, more than 60.0% of teachers will retire within 10 years.

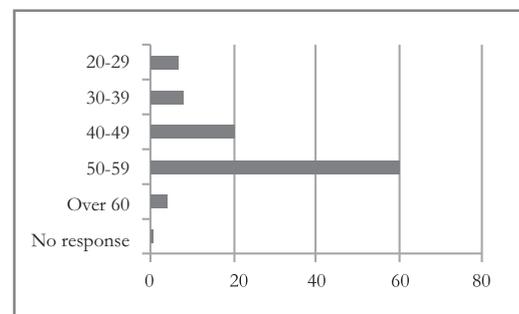


Figure 4: Proportion of age (%)

The first question in the questionnaire had to do with the teaching condition of cultural heritage in each school. Fifty percent answered “Teaching local culture or knowledge in the class”, while 50.0% answered in the negative. The following question was for the teachers who responded “teaching local culture or knowledge in the class” (Figure 5). They were asked about the content of local curriculum in Social Studies. The possible answers were presented in the multiple choice format as follows: “Prehistoric period of Phrae”, “Historic period of Phrae”, “Folk story”, “Lan Na language”, “Local dialect”, “Traditional music/dance”, “Herbal medicine”, “Traditional cooking”, “Indigo”, “Traditional architecture”, “Traditional architecture” and “Other”. The most common answer was “Historic period of Phrae” at 62.0% of the respondents, followed by “Prehistoric period” and “Folk story” at 50.0%. According to the results, the historic period seemed to be more familiar and related to the life of teachers. Also, “Folk story” was considered important knowledge to teach the students. Third was “Local dialect” and “Herbal medicine” at 46.0% each. The rest that followed were “Traditional architecture”

at 44.0%, “Traditional cooking” at 38.0%, “Traditional cloths” and “Lan Na language” at 28.0%, “Traditional music/dance” at 22.0%, “Indigo” at 14.0% and “Other” at 6.0% which included beliefs and customs.

The following question was for the teachers who responded as follows: “not teaching local culture or knowledge in the class” (Figure 6) and asked what the difficulties are in teaching local subjects. The possible answers were presented in the multiple choice format as follows: “Lack of knowledge”, “Lack of time”, “No relation to the school curriculum or teaching subject”, “No relation to the National exam”, “Lack of educational material”, “Too much hassle” and “Other”. The most common response was “No relation to the school curriculum or teaching subject” at 70.0% of the respondents. The next was “Lack of knowledge” at 28.0%, followed by “Lack of time” and “Too much hassle” at 14.0%. “Lack of educational material” and “Other” were not selected. The results clarified that the biggest obstacles for teaching of the local subjects was their relevance to the teaching subjects.

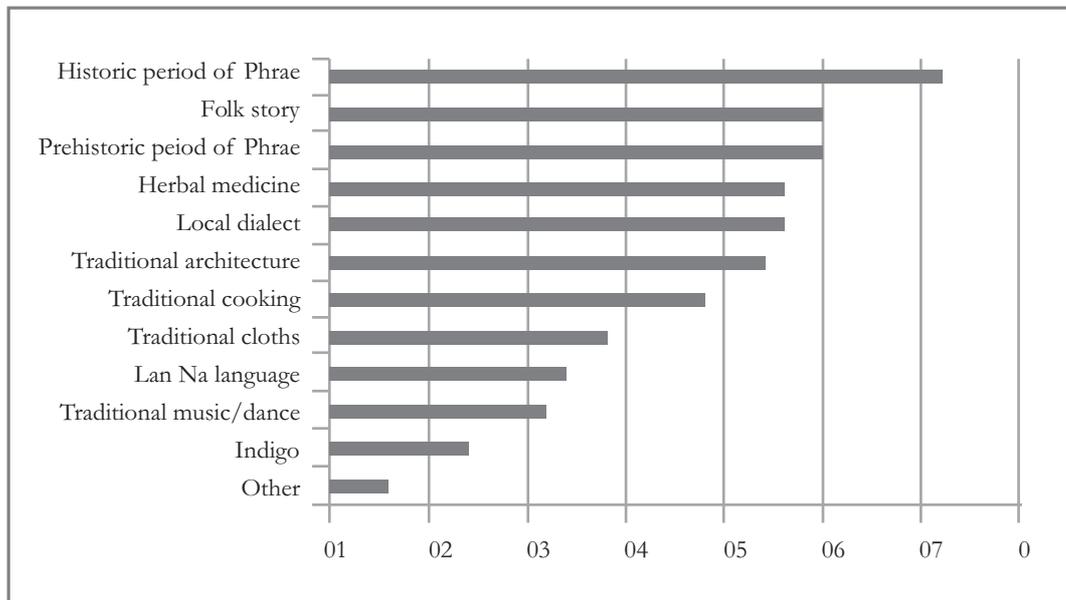


Figure 5: What local history/ local knowledge do you teach in your class (%)

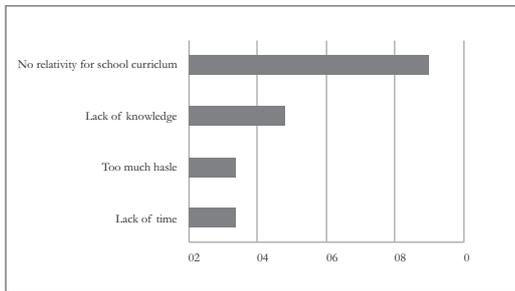


Figure 6: Why do you not teach local culture/ local knowledge in your class (%)

Moreover, the respondents who answered the question above were asked whether they were interested in teaching it if an opportunity arose (Figure 7). Eighty-four percent of the respondents answered yes, 14.0% said no, while 2.0% gave no response. Therefore, it is understood that if the problems of relevance to their teaching subject and lack of time were solved, most teachers potentially would like to teach local subjects.

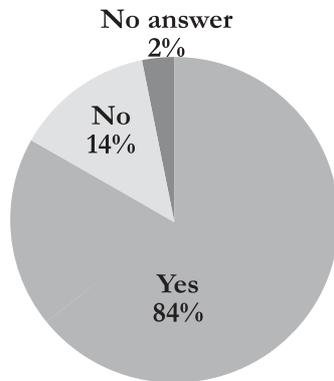


Figure 7: Are you interesting to teach local history / local knowledge? (%)

The next question concerned the recognition of teachers as to whether they considered it necessary to improve the class (Figure 8). Two alternatives answers were given of which 98.0% of the respondents answered yes, while 2.0% said no. The respondents, who chose the answer yes were then

asked to answer, what they would like to improve in class (Figure 9). The possible answered were presented in the multiple choice format, as follows: “Knowledge of the subject”, “Teaching method”, “Teaching ability”, “Textbook”, “Teaching material”, “System of examination” and “Other”. The most common answer was “Teaching material” at 83.8%, followed by “Knowledge of the subject” at 81.8%, “Teaching method” at 68.6%, “Textbook” at 51.5%, “Teaching ability” at 46.4%, “School curriculum” at 43.4%, “System of examination” at 29.2% and “Other” at 3.0%. The answers to “Other” included “Increase the number of temporary teachers” and “Extra activity.” As a result, most of the respondents considered “Knowledge of the subject”, “Teaching method” and “Teaching material” very critical to teaching local subjects. Moreover, nearly half of the respondents considered “Textbook”, “Teaching ability”, and “School curriculum” as also problematic.

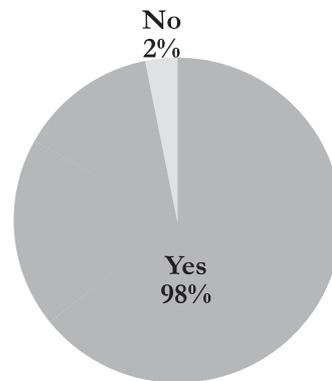


Figure 8: Do you consider the necessity to improve your class? (%)

One of the common goals of the National Education Plan and Social Studies is to develop human resources who understand Thai culture and knowledge to produce a harmonious society through problem solving, technological know-how, and life skills. In order to achieve these

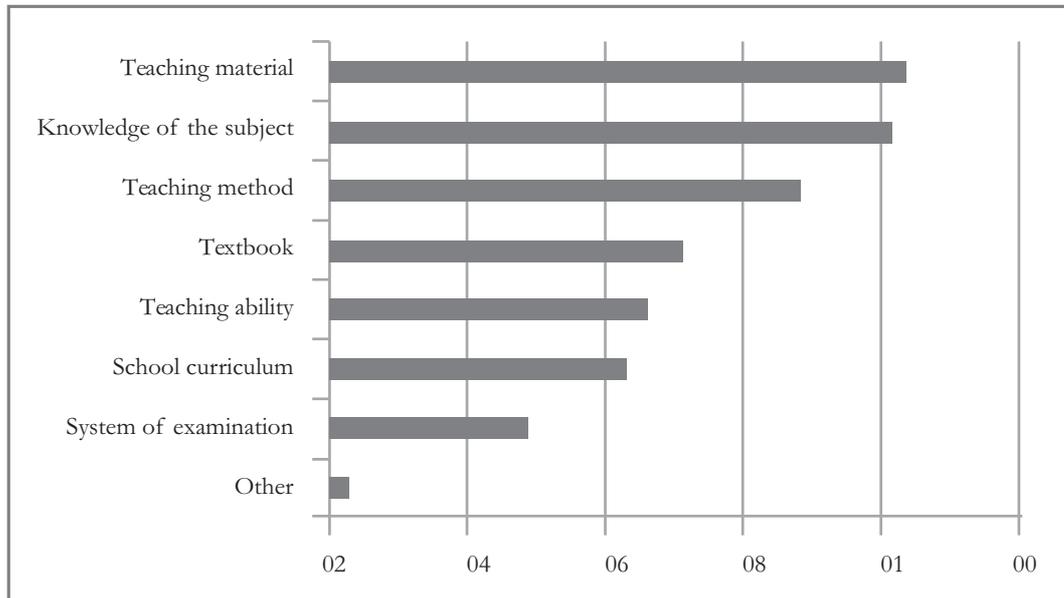


Figure 9: If you have an opportunity, what would you like to improve? (%)

objectives, first, it is necessary to provide a regular training opportunity and information for better quality of class. In 2012, the Thai government launched a project called “OTPC” (One Tablet Per Child) and distributed 900 thousand tablet-type-gadgets for free. Surely the demand for teaching materials was very high; however, it was difficult to use it effectively without proper training for teachers. Therefore, the investment in intangible aspects should be noted here. Second, there was a problem existing between the Basic Education Core Curriculum and the system of National examination. One informant from Sungmen Chanupatham School said: “The content of the Basic Education Core Curriculum is increasing every year. We used to teach local subjects in this school, but there is no time now” (informal interview, on 27 February 2013). As part of Curriculum management in Thailand, the examination for the National assessment of educational progress is carried out at the end of each stage. The exam aims to evaluate the achievement of each student according to a National standard, so that the exam is based on the content of the Basic Education Core Curriculum. Therefore schools need to teach the content of the Basic Education Core Curriculum

for certain particularly to grade 6. Because the exam results directly relate with entering university, they spend most of the time preparing for the exam. According to the educational statistics of UNESCO, access to higher education is 48.0%. In 1999, the ratio of students who proceeded to the next stage of education was 33.0% and increased to 40.0% in 2002. That clearly showed the popularity of higher education in Thailand. The ratio of students who proceeded to higher education in Phrae was much higher than the average, at approximately 60.0% in 2012.

The reformation of education in Thailand aims to decentralize education and to activate a flexible and unique curriculum according to regional needs. From the view point of cultural heritage management, the reformation had a significant meaning: it opened the opportunity to promote local heritage which had rarely been of concern unless they were national monuments or popular tourist sites. However, the survey revealed the current situation of Basic Education Core Curriculum that it prevents rather than promotes local culture and knowledge. There is even a risk of bureaucratic control. It could be said that Thai education is at a

turning point and there is need to verify again how the principle of National Education Act and Basic Education Core Curriculum can be achieved.

5. Workshop for Teachers: Integration of Cultural Heritage Study into School Curriculum

Based on the research results and the potential demands of teachers, the Workshop for integration of the cultural heritage study into the school curriculum was carried out. Because the Workshop focused on the integration of the study of cultural heritage and school curriculum, 19 teachers were invited from the secondary schools of each district, with others also free to participate.

The workshop consisted of two programs, Workshop 1 and 2. Workshop 1 had four activities: indigo dyeing, architecture, archaeology and museum. The theme of each activity was selected from among the representative heritage of Phrae province, which was usually not taught in school. Also, tangible heritage was selected to activate the experienced-based studying. All activities consisted of lectures, on-the-spot visits, and hands-on-activities. After Workshop 1, the participants joined Workshop 2 that mainly focused on presentations by the participants. Workshop 1 took place over four days while Workshop 2 was a one day presentation by the participants and consisted of a mock class based on information and ideas from Workshop 1.

The objectives of the workshops were as follows:

1. Expand the knowledge and awareness of cultural heritage in Phrae.
2. Encourage the study of cultural heritage in the school curriculum.
3. Activate experienced-based studying.

Each activity of Workshop 1 was led by a collaborative institution and groups engaged in issues of conservation of the cultural heritage in Phrae. As an added objective, the workshop encouraged the participants and those institutions to create new connections for future projects. The workshop was set up as a mediation which connected people to people, people and cultural heritage. The collaborating institutions were:

- Luk Lan Muang Phrae Network
- Phrae Architectural Heritage Preservation Club
- Regional Centre for Archaeology and Fine Arts of the Southeast Asian Ministers of Education Organization SPAFA, Bangkok
- National Discovery Museum Institution, Bangkok
- Majo University, Phrae College

Workshop 1: Day 1. Indigo dyeing

The first day (Figure. 10-12) of the workshop was all about indigo dyeing. Indigo is one of the special products of Phrae province. Every Friday and some special ceremonial days were days dedicated to indigo, so that every civil servant and school student wore indigo clothes. Moreover, indigo has been used as a traditional herbal medicine, especially for skin disease. The workshop was carried out in the indigo studio and presented various aspects of indigo.



Figure 10: Day 1- Presentation of indigo dyeing



Figure 11: Day 1- Experience of indigo dyeing

Time	Activity
8:00 a.m.	Meeting at Paradornhotel
8:30 a.m.	Move to Kewanaindigo workshop
9:00 a.m.	Presentation of your name and ice-breaking activities
9:30 a.m.-12:00 p.m.	<ul style="list-style-type: none"> • Short lecture for general history of indigo dying • Presentation of history of indigo dying in Phrae • Presentation of indigo plants and extraction of pigment. • Presentation of other pigments for dying • Short lecture for dying process and technique etc.
12:00 p.m.-13:00 p.m.	Lunch
13:00 p.m.-14:00 p.m.	Free discussion regarding to indigo dying
14:00 p.m.-14:15 p.m.	Tea Break
14:15 p.m.-15:00 p.m.	Experience of indigo dying
15:00 p.m.-15:30 p.m.	Reflection

Figure 12: Activity schedule



Figure 13: Day 2- Presentation of traditional architecture in Thailand

Workshop 1: Day 2. Architecture

The second day (Figure.13-15) was devoted to traditional architecture. Teak is another special product of this region; through its exportation the former royal family generated its wealth. A number of historic houses and vernacular wooden architecture have been left to stand in the old quarter of Phrae. The first national forest school was also established in this province.

Workshop 1: Day 3. Archaeology and Local History

The third day (Figure. 16-18) concerned archaeology and how it relates to the story of Phrae. Although many archaeological sites are not recognized as cultural heritage by local communities, they are revealed in people's beliefs and folk stories. Therefore the activity focused on familiarity with local heritage and assimilation of archaeology into old stories. Moreover, visits to the actual excavation site activated understanding and inspired participants.



Figure 14: Day2- Visit vernacular houses in Phrae

Time	Activity
8:00 a.m.	Meeting at Paradorhotel
8:30 a.m.	Move to Gingerbread house
9:00 a.m.-10:45 a.m. 9:00 a.m.-9:45 a.m.	<ul style="list-style-type: none"> • Presentation of general history of traditional architecture in Thailand and Phrae. • Presentation of architectural conservation project of SP
9:45 a.m.-10:30 a.m.	Presentation: development of vernacular house in Phrae
10:30 a.m.-10:45 a.m.	Tea Break
10:45 a.m.-11:15 a.m.	Presentation: believes in traditional architecture
11:15 a.m.-12:00 a.m.	Presentation: past, present &future of cultural heritage and architecture in Phrae
12:00 p.m.-13:00 p.m.	Lunch
13:00 p.m.-15:00 p.m.	Town-walk: visit vernacular houses in Phrae
15:00 p.m.-15:15 p.m.	Tea Break
15:15 p.m.-16:00 p.m.	Reflection

Figure 15: Activity schedule



Figure 16: Day 3- Presentation of research result in Mae Kham Mee

Figure 17: Day3- Visit the cave site

Time	Activity
8:00 a.m.	Meeting at Paradorhotel
8:30 a.m.-10:45 a.m.	<ul style="list-style-type: none"> • Presentation of general knowledge of archaeology • Presentation of general information of archaeological sites in Phrae • Presentation of research result in Mae Kham Mee • Presentation of folk story related with ancient site in each district.
10:45 a.m.-11:00 a.m.	Tea Break
11: 00 p.m.-12:00 p.m.	Presentation of community archaeology and Nathong village project
12:00 p.m.-13:00 p.m.	Lunch
13:00 p.m.-14:00 p.m.	Move to Nathong village
14:00 p.m.-15:30 p.m.	Visit the cave site and museum
15:30 p.m.-16:30 p.m.	Back to Parador hotel
16:30 p.m.-17:00 p.m.	Reflection

Figure 18: Activity schedule

Workshop 1: Day 4. Museum

The fourth day (Figure.19-21) was about museums. The collaborative institution, the National Discovery Museum, was engaged to develop the program “How to make a creative worksheet with museum objects”. According to the questionnaire research, one of the demands from teachers is to improve the ability of educative material. Therefore, the activity focused on skills necessary to create a worksheet. Also, it provided the basic concept of museology.



Figure 19: Day 4- Presentation of museum study

Workshop 2: Day 5. Presentation

The final activity (Figure. 22-24) was carried out two weeks after Workshop 1. The participants from each school presented class plans using information from Workshop 1. Moreover, the class plan was developed assuming the actual teaching situation. Therefore, some schools could apply the plan in their school and provide an activity report later on.



Figure 20: Day 4- Group discussion

Time	Activity
8:00 a.m.	Meeting at Paradornhotel
8.30 a.m. - 10.30 a.m.	<ul style="list-style-type: none"> • Brief presentation of educational service in Discovery Museum • Presentation of concept of learning in museum. • Presentation of concept of active learning and worksheet design
10.30 a.m. -10.45 a.m.	Tea Break
10.45 a.m. -12.00 p.m.	Discussion of school curriculum and learning expectations
12:00 p.m.-13:00 p.m.	Lunch
13:00 p.m.-13:30 p.m.	Move to WatLuang Museum
13:30 p.m.-15:00 p.m.	Visit WatLuang Museum
15:00 p.m.-15:30 p.m.	Back to Paradornhotel
15:30 p.m.-16:30 p.m.	Practice Worksheet design and presentation of worksheet design by participant
16:30 p.m.-17:00 p.m.	Reflection

Figure 21: Activity schedule



Figure 22: Workshop 2- Teacher's presentation



Figure 23: Workshop 2- Teacher's presentation

Time	Activity
7:45 a.m.	Meeting at Paradorhotel
8:00 a.m.-9:00 a.m.	Presentation 1: TinopatVittaya School
9:00 a.m.-10:00 a.m.	Presentation 2: RongkwarnAnuson School
10:00 a.m.-10:15 a.m.	Tea break
10:15 a.m.-11:15 a.m.	Presentation 3: MuangkaiPittayakomShool
11:15 a.m.-12:15 p.m.	Presentation 4: SungmenChanupatham School
12:15 p.m.-13:00 p.m.	Lunch
13:00 p.m.-14:00 p.m.	Presentation 5: VilaikiatAupatham School
14:00 p.m.-15:00 p.m.	Presentation 6: Song Pittayacom School
15:00 p.m.-15:15 p.m.	Tea Break
15:15 p.m.-16:15 p.m.	Presentation 7: Ban Raow School
16:15 p.m.-17:15 p.m.	Presentation 8: WangchinVittaya School
17:15 p.m.-17:30 p.m.	Reflection

Figure 24: Activity schedule

6. Conclusion

By means of research, it is revealed that cultural heritage in Phrae has been buried in the local context. Therefore, folk stories, language, food, herbal medicine, and traditional clothes which relate to the daily life of local communities were frequently observed through questionnaire research, participative observation, and discourse with the respondents. In the case of teaching cultural heritage in school, the selection of information is entrusted to teachers, so that actual

content of teaching cultural heritage is defined by the teachers' experience and knowledge. In other words, a matter in which local communities or teachers have no interest or lack of knowledge is not included as cultural heritage. For example, tangible heritage, with the exception of traditional architecture, has generally low recognition; nevertheless many archaeological sites exist within the province and are registered as archaeological monuments. One reason for the low recognition is that most of these monuments have not been investigated because of lack of human and

economic resources. Moreover, local beliefs that spirits (*pi*) dwell in old places also prevent local people from getting involved in these places. Intangible and tangible heritage should be regarded as equally important; both of them construct local history and provide important information for local communities. Therefore, it is important to expand the concept of cultural heritage and include it as much as possible in people's lives.

Another concern is the issue of cultural heritage's being used for certain political agendas. The possible solution in such case is to create a space where local communities and different professional groups can connect with each other and share the issues of cultural heritage. It should not be formal, but open and practical. Museums are usually a good place for interacting with others and getting local information. However, museums are not always located nearby, like the case of Phrae. As an alternative, the workshop for teachers was organized and got many people involved to create a network where schools take the lead. I propose that a reiteration of these activities provides an opportunity to reconsider the significance and meaning of cultural heritage among people. Consequently, it leads to sustainable management of cultural heritage. This is just the first step toward greater interaction between local communities and cultural heritage in the context of school education in Phrae. Moreover, the cooperation of the public sector from various fields is essential to the activities which are to take a firm hold.

The research for cultural heritage is meant not only to deepen understanding of cultural heritage itself, but also to secure and promote cultural diversities. The study of cultural heritage is significant to establishing good relationships among the complex societies of Southeast Asia which consists of various ethnic groups, cultures, and religions. This notion is also important to Japanese society because globalization joins neighboring countries together and also allows them to influence each other. Japan, sooner or later, needs to face up to various social changes. Globalization is unavoidable;

therefore, there is no point in discussing contestation and conflict between what is local and global. Rather, it is important to examine how localism and authenticity are attached to cultural heritage, to reconcile the situation in globalized society. The practice of cultural heritage would indicate a good example of how to survive a fluid transition.

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