

**A COLLECTIVE LEARNING PROCESS OF ESTABLISHMENT
AND OPERATION IN LOCAL MUSEUMS**

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A COLLECTIVE LEARNING PROCESS OF ESTABLISHMENT AND OPERATION IN LOCAL MUSEUMS

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บทคัดย่อ

วัตถุประสงค์ในการวิจัยมีอยู่ด้วยกัน 2 ประการ คือ 1. เพื่อศึกษาและทำความเข้าใจต่อ กระบวนการเรียนรู้ร่วมกันในการจัดตั้งและดำเนินงานของพิพิธภัณฑท์ท้องถิ่น 2. เพื่อศึกษาผลลัพธ์จากกระบวนการเรียนรู้ร่วมกันในการจัดตั้งและดำเนินงานของพิพิธภัณฑท์ท้องถิ่น การวิจัยครั้งนี้ได้ใช้วิธีการในเชิงคุณภาพประยุกต์ โดยศึกษาจากพิพิธภัณฑท์ท้องถิ่นใน 2 ลักษณะคือ 1. พิพิธภัณฑท์ที่ผู้สนับสนุนภายนอกมีบทบาทมาก จำนวน 2 พิพิธภัณฑท์ คือ พิพิธภัณฑท์พื้นบ้านวัดม่วง และพิพิธภัณฑท์บ้านเขายี่สาร 2. พิพิธภัณฑท์ที่ผู้คนในชุมชนมีบทบาทมาก จำนวน 2 พิพิธภัณฑท์ คือ พิพิธภัณฑท์บ้านขุนจ่าจันจันารักษ์ และ หอวัฒนธรรมไทย-ยวน

การวิจัยได้ข้อค้นพบว่า กระบวนการเรียนรู้ร่วมกันในการจัดตั้งและดำเนินงานพิพิธภัณฑท์ท้องถิ่นได้มีการเรียนรู้ผ่านรูปแบบการเรียนรู้ ใน 3 รูปแบบ คือ รูปแบบการเรียนรู้ที่ใคร่ครองฝึกฝนด้วยตนเอง รูปแบบการเรียนรู้ทางปฏิสัมพันธ์ และ รูปแบบการเรียนรู้ที่ใช้กระบวนการไตร่ตรองเหตุผล เพื่อให้ได้รู้ในเนื้อหาเกี่ยวกับ ความเป็นมาของชุมชนและเนื้อหาความรู้เกี่ยวกับการดำเนินงานพิพิธภัณฑท์และในการวิเคราะห์ด้วยกรอบ “PHII” (Participation, Horizontal relationship, Interaction and Integration) พบว่า การมีส่วนร่วมของชุมชนในกระบวนการจัดตั้งพิพิธภัณฑท์ท้องถิ่นอยู่ในระดับสูง การมีปฏิสัมพันธ์ในรูปแบบของคนกับคน จะเป็นรูปแบบการปฏิสัมพันธ์ที่มีผลต่อกระบวนการจัดตั้งพิพิธภัณฑท์ท้องถิ่นอยู่ในระดับสูง การบูรณาการเข้ากับการเรียนรู้และวิถีชีวิต พิพิธภัณฑท์ท้องถิ่นในลักษณะผู้คนในชุมชนมีบทบาทมาก จะมีระดับของการบูรณาการที่ดีกว่า พิพิธภัณฑท์ที่ผู้สนับสนุนภายนอกมีบทบาทมาก ผลลัพธ์ของกระบวนการจัดตั้งพิพิธภัณฑท์ท้องถิ่น ลักษณะกายภาพ ของพิพิธภัณฑท์จะมีอยู่ 2 ลักษณะ คือการเป็นอาคารที่มีสถานะเป็นวัตถุประสงค์วัฒนธรรม และที่มีลักษณะเป็นตัวแทนทางวัฒนธรรม โดยอาศัยเทคโนโลยีที่ทำได้ในท้องถิ่น นิทรรศการจะมีอยู่ด้วยกัน 3 รูปแบบคือ แบบเน้นเนื้อหา เน้นประสบการณ์ และแบบผสมวิธี กระบวนการจัดตั้งและพิพิธภัณฑท์ท้องถิ่นโดยมีกระบวนการเรียนรู้ มีผลกระทบต่อการสร้างกลไกในการรักษามรดกทางวัฒนธรรมโดยชุมชน แต่ไม่มีผลต่อการเปลี่ยนแปลงลักษณะทางเศรษฐกิจของชุมชน แต่เป็นเพียงการเพิ่มโอกาสในการประกอบอาชีพเท่านั้น การมีปฏิสัมพันธ์มีการเปลี่ยนแปลงทั้งในเชิงบวกและลบ ซึ่งมีผลมาจากทัศนคติที่มีต่อคณะทำงานและการดำเนินงานพิพิธภัณฑท์ท้องถิ่น และผลกระทบในด้านการเรียนรู้ได้ก่อให้เกิดการเรียนรู้โดยเฉพาะเพียงคณะทำงาน และเป็นการเพิ่มช่องทางการเรียนรู้ทางวัฒนธรรมและอัตลักษณ์เกี่ยวกับท้องถิ่นให้กับชุมชน

ข้อเสนอแนะในการนำกระบวนการเรียนรู้ร่วมกันไปใช้ในการจัดตั้งพิพิธภัณฑท์ท้องถิ่นแห่งอื่น คือการให้ความสำคัญต่อกระบวนการในการสร้างความรู้สึกร่วมในการเป็นเจ้าของ การให้ความสำคัญต่อความรู้และวัฒนธรรมที่มีในชุมชนที่หลากหลาย ต้องมีกระบวนการในการพัฒนาและยกระดับความรู้ การจัดตั้งพิพิธภัณฑท์ท้องถิ่นต้องเป็นกระบวนการในการจัดสรร วางแผน เพื่อให้สภาพแวดล้อมต่างๆของชุมชน สามารถที่จะสงวนรักษามรดกทางวัฒนธรรมและสื่อสารไปยังผู้อื่นได้

A COLLECTIVE LEARNING PROCESS OF ESTABLISHMENT AND OPERATION IN LOCAL MUSEUMS**YANIN RUGWONGWAN 4736773 SHPE/D****Ph.D. (POPULATION EDUCATION)****THESIS ADVISORY COMMITTEE: NAWARAT PHLAINOI, Ed.D., SRISAKRA VALLIBHOTAMA, M.A., SANTI CHANTAWILASWONG, D.Arch, AURASRI NGAMWITTAYAPHONG, Ph.D.****ABSTRACT**

This research investigated the collective learning processes involved in the establishment and operation of local museums. The study design was a case study comparison of the variation and extent of the involvement of community members and outsiders in the process of establishing and operating the museum. The working group was to acquire the knowledge of community history and knowledge of museum operations. The two categories of dominant forces in the establishing and operating processes to be compared included: 1) external support (Muang Temple Folklore Museum and Ban Kao Yee-san Folklore Museum) and 2) community members (Kun Chamnong Cheenarak's House and Samchuk Living Museum and Tai-Yuan Cultural Center).

Results from both case studies indicate that the collective learning processes involved could be categorized into three distinct modes: 1) self-reflective learning, 2) interactive learning, and 3) logical-reflective learning.

The analysis by using Participation, Horizontal relationship, Interaction and Integration (the PHII) framework revealed that the involvement of community members, by assuming a stakeholder role, has been a crucial factor for establishing and operating the local museum; with personal interaction as a fundamental mechanism for the success of this process. The local museum that had community members as the dominant force was more strongly integrated than its counterpart. In terms of local museum physical characteristics, two cultural aspects were found: 1) the museum building as cultural material, and 2) the museum building as a representative of cultural material. The three distinctive types of exhibitions found in this study include: 1) content oriented, 2) experience oriented, and 3) mixed-method.

The collective learning process for the establishment and operation of a local museum contributes an effective mechanism for maintaining a community's cultural heritage, but not a viable income generator. The collective learning processes, including the interpersonal interactions, were found to create both positive and negative attitudes between the founding and operating members. The processes expand and provide alternative channels for community members to learn about their cultural identity.

Findings from this research suggest that the collective learning process is crucial for success in establishing and operating a local museum aspects, that must be embraced, include: 1) a sense of common ownership, 2) diversity of local knowledge and culture, and 3) utilization of an explicit procedure for developing and leveraging local knowledge.

In conclusion, the establishment of a local museum should focus on the planning and allocation of available local resources to preserve the community's cultural heritage, and in turn using this well managed heritage as a cultural medium to express community identity to others.

KEYWORD: LOCAL MUSEUM, CULTURAL HERITAGE MANAGEMENT, COMMUNITY LEARNING

355 pages

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CHAPTER I

INTRODUCTION

1.1 Background and problem statement

Because Thailand's development program ever since the implementation of the 1st National economic development plan, which concentrated on improving Thailand's various infrastructures. These include public utility, transportation, and education all leading to the economic growth essential for Thailand's development. From 1961 to 1997, an improvement in one of these three infrastructural aspects did lead to economic growth, including the success of creating a solid economic infrastructure, one of which is social services. However, the aforementioned improvements had other effects on the economy. It created growth in just the main cities that were the heart of development, while people in surrounding areas were also affected by these improvements as well. These effects include the relocation of labor workers to other areas in search of work, which led to an imbalanced population in those areas. Therefore, the social system broke down. Moreover, Thai society adopted more materialistic attitudes, leading to poor behaviors and deteriorating natural resources and the environment (Office of the national economic and social development board, 2009: 2).

Hence, the implementation of the National economic development plans 1st through the National economic and social development plans 7th has had a negative effect on the society in Thailand. This is stated in the main summary of the 8th National economic and social development plan (1997-2001) that "A good economy thus leads to a problematic society; development does not last." (Office of the national economic and social development board, 2009: 2).

The 8th National economic and social development plan takes into account social problems in the process of coming up with an agenda for improvements. Other than controlling strategies in economics in order to maintain the level of growth as well as generate the pace of growth, this plan has placed importance on "people" and

“a sense of community.” The plan requires that there is “to encourage the capacity for growth of rural areas in order to improve quality of life for all sectors of the society.” This goal is carried out through implementing policies and encouraging various agencies both government agencies and non-profit agencies by applying these to local people or the grassroots groups of the country; for example, the “One Tambol, One Product” program, which was implemented by a government agency and monitored by the national board. Another example is the “Healthy City” program, which is a development program that uses guidelines for development from the National economic and social development office.

Improving the quality of life on a local level in order to achieve sustainable well-being, based on the guidelines specified in the 8th National economic and social development plan consists of many different dimensions. This includes: the health, economy, education in order to improve citizens who receive that education. In the same period that the 8th National economic and social development plan was implemented and used as a guideline to develop the country, the education sector adopted the idea about education reform. The education reform that occurred during year 1999 is attributable to the crisis of the education system of Thailand in these four aspects: (Somwang Pitiyanuwat, 2002: 2).

1. The quality of education in Thailand is not comparable to that in other countries in terms of academic achievement. Teaching content does not contain practical emphasis, but rather places an emphasis on memorization. These do not emphasize analytical thinking, synthetic skills, and creative skills.
2. The opportunity for education is not extensive and there is not an equal opportunity for everyone.
3. Education was unconnected to society, religion and culture. It is currently held in a separate context and is inconsistent with life in society. Moreover, there is a lack of integration of religion, art, and culture into the education system.

4. The present management lacks efficiency and effectiveness. Today, management centralizes power and the structure creates redundancy. There is an extended, long hierarchy (line of command); the policies lack consistency. The standard for resource use is low it does not provide the opportunity for all parties to get involved. The teaching career is unwanted and there are no adept citizens working as teachers. There is a social lack of faith and confidence in the teaching profession, there is no continuous policy improvements, a shortage of information technology infrastructure provided for access of learning resources, and it is unconnected to the local government agencies.

Education reform was created since 1997 and has been operated in many manners. To solve problems resulting from the crisis, as seen with the apparent incident that the Education reform act in 1999, which is the major law that reforms the Thai education system on a macro level. The education reform that took place when analyzed based on general levels both in the theoretical and practical aspect, places importance on the “education system.” This is an education system that aims to prepare citizens for living their lives and having a career. Yet it has been found that the problem concerning education is: “education was unconnected to the society, religion, and culture that exist today.” These problems have not been resolved. This has caused the new generation to adopt behaviors that conform to other cultures, which involve materialism. It also causes people of the new generation to have no knowledge of their culture. These people have deserted their roots to seek opportunities in more developed areas. Based on the National census in 2000, there are 3,823,793 people who migrated. Out of these, 837,800 people migrated in order to seek out new career. The other 468,780 people migrated for career. (National statistics office of Thailand, 2010: 1)

Because of the problem described, there have been efforts to improve citizens’ abilities, concentrating on giving them more knowledge, providing better public resources, and informing them of traditional cultures of that community. The purpose is to create lasting change for that community. This way of thinking differs from the thinking integrated in the education reform previously implemented, which

aims to resolve problems by focusing on the infrastructure and directly concerns “Formal education.” Yet increasing people’s effectiveness by focusing on improving knowledge, public resources, and the traditional cultures, this is an effort to bring back the local learning system, which is natural in the society of local communities. Prior to the National economic and social development plan, people in the mentioned communities possessed knowledge and possessed the ability to pass on these knowledge in the form of socialization passing knowledge on through the use of tradition, ceremonies, and social norms. Increasing such local knowledge concerns increasing knowledge, social capitals and tradition local culture that belong to the particular communities, there have been various aspects involved: economic, health, management of people, agriculture, and education.

Improving the quality of citizens by increasing local knowledge, public resources, and traditional cultures is done through development program. This development program involves working with local government offices, schools, temples, and non-profit agencies. One sector that is important to these improvements is the “Local museums.” There are many local museums, all of which have detailed set-ups and operations that vary. The factors that influence them are environment and surroundings, including social conditions, economic conditions, culture, and shared histories and shared memories.

The creation and operation of these local museums in Thailand has taken place since 1957. In 1987, the trend involved in the creating and operating local museums was inventing new ways for the local community learning a lot. The factors involved are:

1. Government sponsorship that encourages local communities to have a place to keep items that have cultural significance. This place is called the “cultural center.”
2. The fact that the government regulated the possession of valuable antiques and valuable buildings that deprive communities from the ability to take care of items those hold them together. These items are also valuable to the individuals in the community. This problem has led to a procedure in which a negotiation with the government takes place.

The goal is for communities to obtain the right over these valuable antiques.

3. Government support of tourism. This would lead to increased tourism in Thailand, leading to an attempt to create new interesting tourist destinations. The local museums would be part of these tourist destinations.

Many factors discussed have led to the establishment of a plethora of local museums in Thailand. An analysis based on information from the Princess Maha Chakri Sirindhorn Anthropology Center database shows that there are approximately 1,133 local museums in Thailand (Princess Maha Chakri Sirindhorn Anthropology Center, 2010: 45). Establishing local museums brings about benefits in the development of population in the following ways:

1. In education and learning by the community and establishing a local museum results in self-review of knowledge by community members. These reviews concern the subject of history, local wisdom, etc.
2. In education and learning by people outside the community resulted in the exchange of learning within the community. It provides access to the similarities and differences for the communities living together.
3. In the rehabilitation of citizens' capabilities, due to the fact that each community reviews its own wisdom and knowledge, people in the community have gained confidence in themselves. The process of establishment the museum due to involvement of the community, experience in working together cooperatively, would create skills to help citizens perform well in other areas.
4. For the preservation and management of valuables cultural heritage. Working on the local museum is a collective process, it can be connected together both in the aspect of conservation and development.

The success of establishment and operation in local museums requires the appropriate use of social capitals, a strong community leader, and awareness of the history and a shared value among people in the community. In addition, the process of establishment and operation plays a major role in sustaining the local museum and creating growth on issues such as preservation of cultural heritage of the local

community. The interesting things to understand involve: the creation of awareness and the process of establishment and operation a local museum.

Thailand has seen a trend in the establishments of local museums since 1957, it can be seen that establishment and operation these museums is done through collecting cultural objects in order to build buildings and host exhibitions. However, there is no knowledge about the meaning of these cultural objects and there is a lack of collective learning process. There are two reasons:

1. The founding of local museums is not driven by the desire to seek knowledge by local community members, but rather is driven by an external force.
2. It is understood that the goal of establishment a local museum is to collect antique objects and place them in one building. Making the building look pretty and presentable is good enough.

Because of this, museums have conditions that do not differ much from "antique warehouses." These have caused problems in sustaining local museums. For a period, a lot of effort is put into setting up the museum and collecting antiques. But after that period, local museums are abandoned, as is the opinion of Mr. Songsak Kaewmool, a community researcher and president of the local governing council in Lai Hin Lampang Temple district, Lampang province. This opinion reflects the phenomena that:

"In the past, the government provides temporary support. Once the government leaves, the project is discontinued. Sometimes the goal of the whole process is to expand government control rather than create change for the community. It is a careless process."

(Lek-Prapai Viriyapant Foundation, 2009[online]. Available: <http://forums.212cafe.com/lek3/board-1/topic-15.html>)

The establishment of local museums generally focuses on constructing buildings and displaying antiques as cultural objects. When the local museum opens, it is unsustainable. Part of the problem is the lack of a learning process of establishment and operation a local museum.

There are groups that attempt to solve such problems. These organizations include anthropologist groups, archaeologist groups, and museologist groups, including the Princess Maha Chakri Sirindhorn Anthropology Center and the Lek-Prapai Viriyapant Foundation. These organizations offer guidance that focuses on the "learning" process in establishment and operation local museums. It is not only about creating knowledge and meaning for the cultural objects. It is about the process of collective learning among the parties involved in setting up the museum. These guidelines are intended as a guideline to establish and operate a successful local museum, as well as to lead to the sustainable operation of local museums. It also aims to empower people in the local community, to create a shared awareness and appreciation in looking after the local cultural antiques. This also involves improvement in other areas, such as the local economy, community relations, etc.

Establishment and operation a local museum is not only about placing importance on specific physical conditions. It should focus on the processes of "collective learning to establishment and operation in local museums." This particular museum mainly uses knowledge and the creation of knowledge to operate itself.

Trends are found after a review of the documents and surveys of local areas in the following local museums that located in central Thailand:

- Muang Temple Folklore Museum, Ratchaburi province
- Ban Kao Yeesan Folklore Museum, Samutsongkram province
- Ban Nong Kao Floklore Museum, Kanchanaburi province
- Shadow Play Kanon Temple Museum, Ratchaburi province
- Kun Chamnong Cheenarak's House Museum Samchuk Life Museum, Samchuk Market, Suphanburi province

Looking at these allows the researcher to see the phenomenon of establishment and operation in local museums. The case study of the preliminary survey, a pilot study, involves the observation and interviews of museum administrators, reading of education sector research documents and compositions related to the local museum. Based on these, the following have been found:

1. There are two types of establishments of local museums. First, one in which a new building is constructed out of the intention to set up a new museum. Such is the case of Muang Temple Folklore Museum,

Ratchaburi province. Second is a local museum set up by converting old buildings, which is otherwise still useful, into a museum, for example, turning a school, city hall, or house into a museum (adaptive reuse). Such is the case of as Kun Chum-nong Cheenarak's House Museum, Samchuk Market, Suphanburi province and the case of Ban Nong Kao Floklore Museum, Kanchanaburi province.

2. An exhibition in local museums can be based on knowledge and stories of cultural objects and objects containing (Tangible cultural material) and objects that do not form (Intangible cultural material).

For local museums, the primary thought stems not from the social phenomenon that culture and art are merely for the higher class. This class structure is a fundamental thought in Thai culture; it grants that the rich control what is thought in society and have ownership of such thoughts. What contributes to this idea is the nature of Buddhism, which explains the nature of society as being operated by "Karma" made in the past. In Thai society, culture is not determined by asking questions about self and society, but now that the social context has changed, Thai are receiving modern thoughts and adopting them. These thoughts include the fundamental method of scientific knowledge and the development of western education. Thai people have begun to change the culture of learning. This has led to self-introspection asking questions to them and also asking questions to others in the society. Artistic knowledge inherited from their ancestors led to the establishment of local museums. Therefore, these museums differ in character, in terms of creating room for a diverse community.

Local museums that are built on the basis of the collective learning process may allow learning that can lead to local, dynamic social impact in many styles. It can bring about the aforementioned changes, and it can be deemed "successful for that particular area." For example, the ability to preserve one's culture is seen in the example of Muang Temple Folklore Museum. Another example is the ability to find out the roots of one's heritage, as is the case with Ban Kao Yee-san Folklore Museum. Another example, finally, is the economic reform and self-sufficiency, as is the case with people in the Samchuk Market community, where Kun Chum-nong Cheenarak's House Museum is located.

Based on this phenomenon and the understanding of the thinking behind museums, together with local guidelines on the basis of the collective learning process, this research turns to the topic of collective learning processes in the establishment and operation of local museums. The issues at focuses in this research are:

1. Process of establishment and operation a local museum, which involves the continuous learning process with a constantly changing dynamic. These dynamics strongly relate to the forces that affect the process of establishment and operation local museums, which is founded upon a particular learning process. In Thailand, the approach combines the concept of local learning with the concept of preserving cultural heritage. After being in existence for almost 20 years, these approaches have been modified. Such modifications can be used to enhance the knowledge and lead to the development of processes or techniques in development of the local learning process.
2. The outcome of establishment and operation a local museum that contains a basis of the learning process has a direct impact, being that there is an establishment of a museum which brings about change in the community. It is interesting to see how the establishment and operation of these local museums influence the particular learning process when applied. It is interesting to see whether these influences can create or hinder growth and development within that particular community.

It is interesting to analyze the process of collective learning from looking at the development concept since 1987 to the present. To understand this collective learning process, it should be noted that there are local influences that affect the operational goals that a museum sets. The results would vary. Understanding the collective learning process can create lessons and results that vary. This understanding can benefit other future proposals; they can be used to seek methods for improving the collective learning process.

1.2 Research objectives

1.2.1. To study and understand more about the collective learning process of establishment and operation in local museums.

1.2.2. To study the results of the collective learning process of establishment and operation in local museums.

1.3 Research questions

1.3.1 What are the structures of the collective learning process, in terms of the method of learning, the means of learning, and the content differences? Do the external support affect these factors, and how?

1.3.2. In the collective learning process, do the structures in the learning process vary? Do these structures differ between local museums that have greater external support to establish and operate a local museum and the local museums with more dominant community involvement?

1.3.3. In the collective learning process to establish and operate a local museum, what are the results? Things to take into consideration involve the exhibitions, learning activities, and the manner in which these museums affect the local community. How do these results differ between local museums that have greater external support to establish and operate a local museum and the local museums with more dominant community involvement?

1.4 Research scope

The museums in the case studies are limited to museums located in Central Thailand. These provinces in Central Thailand are located near Bangkok. The pattern of Thailand's cultural development and social conditions are affected by the economic

development. These involve the relatively more developed infrastructures as well as the education in local communities. These areas have high potential in being developed, while the area is also at risk of being sucked into other deviating cultural trends. It was easy for people to establish a local museum and to continuously operate them until now. In addition to being located in Central Thailand, the museums selected for the case studies must have two other important qualities:

1. A museum that features the collective learning process, with involvement both from the people within the community itself and also from people outside the community, providing external support.
2. A local museum ran by local people that have the ability to achieve the goal of preserving local cultural heritage or valuable antiques. These museums are not representative of other local museums in Thailand.

1.5 Operation definition

In order to provide a clear framework for communication in this research, the following definitions and meanings of "keywords" have been set as guidelines for interpretation, in order to understand the following matches:

Local museum refers to the conditions of places, people and living environment, which operate and have systems. These operations lead to the presentation of data, background, or local wisdom that involve local people, and in which the museum is located in that area.

Collective learning refers activities that involve the continual exchange of information among people in order to enhance or change practices. These particular people have one same purpose in doing such activities.

Establishment of a local museum refers to the process that leads to the formation of a local museum both in the physical and the organizational form. This

process requires decisions in choosing to act or not to act in order to achieve the museum's goals.

Operation of the local museum refers to the process of local activities done by the groups involved with these local museums. These are activities done in order to continuously create exhibitions or activities pertaining to the dissemination of knowledge regarding the identity of the community.

Learning refers to a person being taught and receiving knowledge that lead to enhanced performance skills or conceptual skills or both for the establishment and operation of the local museum.

Knowledge refers to information that have been synthesized, analyzed, or applied in order to establish and operate the local museum.

Learning style refers to the channel or path used by the person or group to acquire knowledge that is applied in the establishment and operation process.

Method of learning refers to activities or actions that the person or group of persons used to acquire knowledge for the establishment and operation of the local museum.

Exhibitions refer to the showcasing of stories that have unique content, using items with different characters that have tangible characters, which last long and can be exhibited for a length of time.

Learning activities of a local museum refers to actions that are relevant to the museum that aim to enable learning. These are actions that are planned or actions that are executed by the museum committee and members of the community. These actions aim to create an education for museum visitors. This may be in the form of traditional life and deeds in a manner which aims to preserve cultural heritage, both

the tangible cultural materials as well as the intangible cultural material belonging to the particular community.

1.6 Research conceptualization

There are two essential thoughts on which this research is based:

1.6.1 The establishment and operation of the local museum requires a collective learning process that roots from the local people's pursuit of knowledge and the actual learning by people in the community.

1.6.2. This learning process takes place through actual practices and exchange of information that empowers the community.

1.7 Research contributions

1.7.1 An understanding of the phenomenon of collective learning processes involved in the establishment and operation of the local museum. This understanding lays ground for combining two disciplines together social sciences and the conservation of cultural heritage for development purposes.

1.7.2 To understand the continuity of the collective learning process in the establishment and operation of local museums.

1.7.3 To understand results: the results of physical characteristics of exhibitions and learning activities; and the results that reflect four changes within the community. These are: conservation of cultural heritage; social relationships within the community; economic issues; and the learning process of people. All four of these

arise from the collective learning process in the establishment and operation of local museums.

1.7.4. To understand the influence within the community and outside the community for collective learning process in the establishment and operation of the local museum.

1.7.5. To expand the frame of understanding regarding the development process involved in enhancing the quality of life by using culture as a tool.

CHAPTER II

LITERATURE REVIEW

The review of related literatures and materials concerning previous research conducted on this theory is done to explore theoretical knowledge that exists today. The following three groups will be studied:

- Theoretical concepts that pertain to community learning.
- Development of museums and current situation.
- Museums and the collective learning process.

2.1 Theoretical concepts that pertain to community learning

The phenomenon of local communities learning is not a new one. It has existed ever since the time of the ancient societies and has always been a part of community life. This kind of learning correlates with the local community cultural, such as learning through actions. As for the issue of local communities learning, the research has analyzed and reviewed various concepts, focusing on the following issues:

2.1.1. The context of local communities in Thai society as it pertains to learning in the local community.

The local communities in Thai society on the previous era were able to construct a unique learning process where knowledge can be passed from one generation to the next generation. At the same time, the community can adapt to local situations because they have a different social contexts, many of which are an important part of local communities learning. These include the following five contexts: (Aurasri Ngamwittayaphong, 2006: 6-17).

1. Having a paradigm about nature and human life, which states that humans are a part of the natural system in order for the old Thai society could adapt to become modern society, the local people had to depend on nature in order to sustain a living. Therefore, people in the local communities have a view of nature that says they do not own nature; it says that man must learn to have a structured relationship with nature. Part of this comes from the religious view that happiness is not created by the possession of objects, and the belief that having the necessary wealth and possessing a certain amount of objects is not necessarily suffering either.
2. The one dimensional structure of the community which is oriented toward collaboration and dependence on other members of the community comes from the fact that Thai society views human as part of nature. The structure of the relationship is one where society should be and sustainable. Therefore, social relationships in local communities prior to changes in the new era are one-dimensional relationships. Even with this one-dimensional structure, it has an effect on the religious atmosphere and influenced the power structure in society. It has helped people in the community form friendly relationships and nurtured the creation of a society that is dependent and a society where people are willing to work together and help one another.
3. The structure of economic self-reliance is one where the local people create their own schedule of production. People in the community produce goods themselves with the goal to self-sustain because of this, people in the community have more spare time for activities in areas other than making a living. This allows the community to share things and learn together simultaneously.
4. A spiritual value received from various religions. These values is the foundation, which is a main support of people in the community. The values create a social perspective where the locals believe that humans coexist with nature. They are happy to live moderately in an economy that encourages people to be self-sufficient and have just the moderate amount of everything.
5. Other contexts, such as having a natural leader, the leader's role in the community.

In considering the historical context of Thai society, it is important to take in to account the social environment. These are unique due to having an agricultural society; living in environments with different geographic setting and also having certain social environments where governments do not concern themselves with the regulation of education or learning communities. Instead, each community has their own process of trial and error, where they use knowledge obtained from experience and knowledge that are transmitted from one generation to the next, because of this, Thai society has not yet adapted itself; it has not undergone the process of modernization and converted into an industrialization. Having a learning community that exists in this context is a main reason why these communities have gone through the changes that affected them. Once Thai society has been modernized, these various contexts are changing. The form of education in certain schools has started to play important roles in the learning process; therefore, the social contexts have also changed as follows:

1. A change in the pattern of life that resulted from the change in perception based on knowledge derived from the scientific revolution in Western societies. The paradigm shift lead to changes in people's opinions about the relationship that humans have with nature as well as relationships within the community. The new thought is that each individual is a solitary atom that is independent. A one-dimensional attitude about happiness is materialism, or the aspect of consumerism. There is a view that problems arise and are caused by technical failures or equipment problems; therefore, people aims to solve such problems by inventing new technology to manage these problems.
2. Various changes to relationship structures as a result of adapting to modern Thai society, social structures were changed in many areas. There were changes in which communities allowed the involvement of private sectors and government development programs. These involvements changed developmental thoughts in local communities. All these sectors created guidelines and there is command over sectors at different levels. This involves terracing down to the knowledge and thoughts of people in the community; reducing the roles of people in the community. The set of

knowledge that is not in line with the concept of development in modern society were cast away. This changed the structure of relationships within the community, between the community and the state, and between the community and external sectors.

3. The economic structure change that relied on market performance. The government's policy to modernize the country, according to the 1961 National economic development plan, can affect traditional concepts and practices of local communities, which formerly believed in moderation. The government believes that people in local communities are incapable of optimizing production through utilizing resources that already exist. The government believes that caused by the lack of knowledge, lack of technology, and lack of good management. Therefore, the government modified the production system by changing it to one that aimed to export to other markets. The use of chemicals and equipments are unknown among people in local communities, therefore, these knowledge must be imported from outside the community.
4. Values changed idealism became materialism. The Thai society became an industrial society. Governments implemented learning systems both in and outside schools so that citizens would have the appropriate knowledge, allowing the country to become industrialized. This learning system, in addition to providing people with the knowledge needed for industrialization, had other effects in values: the importance of creating wealth and material; studying in schools with the goal of getting an opportunity to have a good career. Happiness in this culture is one with a single dimension: having wealth. People place less important on other dimensions such as happiness, sharing, a close-knit family, or happiness and peace in the soul.
5. There are other contexts. For state support of education in schools through the Office of the Higher Education Commission and budget support to build schools at all levels, the government has efforts to bring about development in terms of both quality and quantity. However, the state education system is not thoroughly accessible. There is a phenomena where accessing the

education system organized by the government is only possible to a select group of people. These people are mostly from the middle class or people with advanced capabilities. As a result, people in the community who cannot access this formal education system either have very little knowledge or no knowledge at all.

Based on an extensive review of the issues regarding the context of education in local communities, there are two phases involved: pre-modernization and post-modernization. Here are the conditions that are significant to the context involved:

1. Relationships between local communities and external sectors of the community. This is not about the intensity of the relationship whether they are well connected or not but rather on the nature of the relationship that exists. The important thing is the structure of the relationship. The significant thing is the style and adaptation of the relationship. In the process of modernization, the relationship is a one-dimensional one where the government issues orders to the community. This affects the local learning communities.
2. External factors and internal factors, the two factors are related, and yet contradict each other. The many external factors include: economic factors, the regime, the education system, etc. The internal factors include: the system, the relationship structure within the community, and traditional values or values of the community. These factors affect the learning pattern of the community. Past events show that external changes lead to changes within the community in the learning process and the material learned by the local people was not expected to predict and external factors within the community. This will be stated in detail when discussing the factors influencing the learning process and its content, in the section that talks about the learning process in such communities.
3. The dynamics of social, it is acceptable and is evident in looking at the world of social science-based thinking in the research today. On issues of

learning communities, the local dynamics affecting factors both within the community and outside the community. It also affects the learning process and content of local learning communities.

2.1.2 Learning process and learning content by local community members.

The issue here is to review the methods and content used in the learning process. The learning process is what happens all the time it occurs and is part of life. The learning process is consistent with the community lifestyle, it isn't a part pulled out or cut out of a particular lifestyle. Professor Nithi Eauwsriwong has demonstrated that there are different concepts present in the education system today: (Nithi Eauwsriwong, 2005: 1)

"The formal education system segregates children from the daily life. If viewed from the eyes of a normal person, the child is like an alien. Before modernization, the child was living with his or her family, but now the child has evolved into a different species, one that wakes up early to get dressed for school, go home in the evening to do their homework. Then come morning, they repeat this same routine over again. This education system has segregated children from the community way of life and from the normal way of life."

There are many techniques that can be involved in the learning process, it can be through both direct and indirect methods: speaking, story-telling, preaching, observing, reading, listening, experimenting, imitating, analyzing, exchanging thoughts, etc. (Aurasri Ngamwittayaphong, 2006: 24) This method has a variety of styles and provide opportunities to people of all sorts. It can occur at any time and in all places in the market, community center, in the field, in festivals, etc.

In terms of theories on learning at an individual level, in relation to learning style or learning format, the result is a concept. This concept explains the differences in people; humans have different forms of learning that vary from one individual to another. Individuals are capable of learning well through different methods, these are: (Muntra Dhamabud, 2008: 2)

1. Visual learners. These are people who learn better when learning from images, such as maps or charts in the contents of a written story, because their minds store memories in the form of pictures.
2. Auditory learners. People learn through auditory senses, these people learn best when listening or speaking. They are not influenced by images, their minds do not create images and the stories they process are not tied to images. These people like to repeatedly listen to stories, and also enjoy storytelling.
3. Kinesthetic learners. People can learn through feelings as they learned through sensory perception including body movements. A good learning experience for these people involves an experience with touching and feelings created through what is being learned.

The learning styles above are organized based on the nature of the important channels on the human body through which the learning process occurs. Aside from these concepts, there are concepts stating that human have other channels through which the learning process occurs. Other than physical means of receiving information, there are also channel that generate and govern the learning process, consequently leading to different learning styles in different individuals. There are 7 channels of learning:

1. Learning through vision will lead to a form of learning based vision or visual learner style as the visible image's color vision.
2. Learning by listening will lead to a form of learning that involves listening or aural learner style, such as music listening.
3. Learning through words will lead to a form of learning that involves language and words or verbal learner style, such as writing, reading, listening to narrations.
4. Physical learning will lead to a form of learning that requires physical movement or physical learner style, etc.
5. Self-learning will lead to a form of learning that involves ideas, trial and error, etc or solitary learner style.

6. Social learning will lead to a form of learning that involves interaction with others or social learner style, such as learning through working with other people.
7. Analytical learning process leads the individual to consider why; it leads to a form of reflective learning process that involves reasoning or logical learner style, such as self-reflective thinking review.

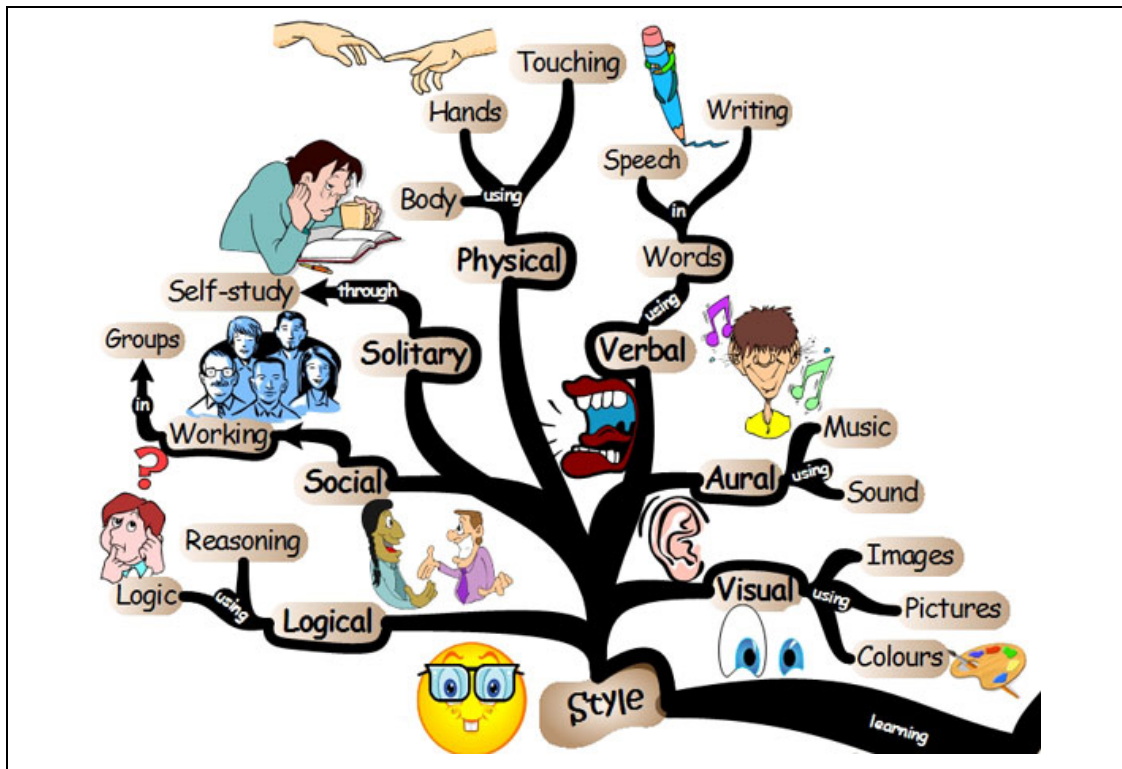


Figure 1 Shows the ways of learning and learning styles. (IQmatrix, 2009 [Online])

Available: <http://blog.iqmatrix.com/mind-map/accelerated-learning-mind-map>

For the learning process in society that is learning level that group box learning and how learning will look consistent, but vary in unit review and consideration is determined in principle to share. The nature of the learning process in the local community will be talked about now.

On an individual level, each person has different learning styles, which involve learning through three visible channels: seeing, hearing, and feeling. These three lead to three different methods of learning: learning by sight, learning by sound, and

learning by touching. Form of the body has to learn for learning process in which social class learning group. The learning channel and forms of learning are consistent manner, but differ in units of consideration. The consideration used will be considered in terms of principles.

The nature of the learning process in the local community involves the creation and transmissions of knowledge have different characteristics from the knowledge that the main stream of society. (Nithi Eauwsriwong, 2005: 2).

1. Knowledge is created or thought up by an individual or a group of people. To answer some problems existing in the community or a former community, problem is shared within the community. This is a natural process and for the public from the beginning.
2. The process of knowledge creation and transmission. The knowledge may be obtained from any of the other communities may have come from migratory. Or from one community to another community related to one, whether it is economic, political or anything of the community.
3. Knowledge is inherited in families and friendly community with a heritage home, temple, church or mosque has supplemented the religious view, wrong. Former home and measure the role in this rather. Whether it is a traditional way of manufacturing jobs is a source of important knowledge of the community.
4. Knowledge of the past community. We'll see how the author who inherited the knowledge. Is a group of people in the entire community. But not deny that It is knowledge that occur Maintain the transmission by anyone known as a specialist.

The idea is that these channels form of learning and learning that people in the local community use to learn the field of social learning. That requires interactions in a traditional way of life through various rituals are important. For the learning process used in the learning community, there is a manner of hospitable learning or learning is natural process that requires support. People in the community will be able to walk to the targeted learning. The concept of the learning process interesting concept one is a concept called "PHII" which consists of four elements with the style. (Uthai Dulyakasem, 2006: 1).

1. Learning to participate in activities. (Participatory)
2. The relationship between the learning of students with in-plane (Horizontal relationship).
3. Learning by environment and interaction. (Interaction)
4. Learning is a process integration link does not separate (Integration).

The feature of this concept PHII places emphasis on nature and level of relationship with each other's learning. The possibility that the students studying in formal education and also non-formal education. The hospitality and education in the learning process of concept "PHII" believes that learning is a process that requires interaction and exchange among people as well as among people and the environment. The environment refers to both physical and social environment. By learning the concept "PHII" will not learn to separate, but the integration of different knowledge.

To lead to the development and enhance their quality of life the learning process as "PHII" will find a consistency in style of learning of people in the local community in the past. In terms of learning through practice, learning can be structured Horizontal relationship, learning by interacting. Also, learning is integrated, not separated in terms of both content integration and content to be alive and fair director of religious knowledge. The analysis methods of learning are integrated in line with life.

The features of the content of learning in the learning process of people in the local community content that is relevant to the lifestyle that Prof.Nithi Eauwsriwong has the features of knowledge communities. There are four local characteristics: (Nithi Eauwsriwong, 2005: 2)

1. The nature of practical knowledge to answer some practical problems, whether to make a living farming and residential treatment.
2. A fair view of the religious knowledge is not the impersonal. But this comes with having perspective or attitude towards the world or the life of a religious nature from the base of knowledge in terms of a fairly generous, not competitive.
3. Knowledge is local knowledge to answer the problems endemic knowledge rather than to announce the international. Local knowledge is

knowledge that is not a theory available in each region. Other communities will also need to add applications. Add to not have is the knowledge that relationship with people.

4. Local knowledge, often not in the form of writing, but will leave in the tradition might be supplemented by ritual or just leave it on deposit in the cultural life of the people, so knowledge about life. This will be linked throughout the relationship building process at local and inherited knowledge.

The content of learning in local communities will be determined by the needs and problems of the community, it is a local custom and look at the integration of science education as perceived by the modern together, such as organic agriculture is on integrating science, technology in agriculture, economics together etc. This content will be as basic content knowledge in life in a manner to preserve and is held in their society because of the learning process, it will be inserted on morality and ethics. The local community attitudes were focuses to the social and living environment.

In addition to issues of learning in the local dimension factors, results of local learning achievement would bring about the changes. It should also create creative change. The community of learning leads to changes in community, those changes is anything from what is observed. The idea was proposed to include two features.

1. Ideas that interested in changing things inside of people in the community such as This is the first scrutinize proposed that the

"Tip of the matter is that learning good cause effective change. Is changed from "inside" is not one to offer or to impose an "explosion from within" as King taught. This makes learning the new consciousness. The awareness causes a change in behavior. Started organize their new life. Leave the traditional "he says. Ecosystem community life, economic stability has secured significant welfare system has discovered a number of communities in local funds. Find a rich and sufficient to solve problems and bring life to survive. We find many social capital or biodiversity in the case of In-Pang community.

Whether intellectual capital and knowledge transfer that fathers have passed on to offspring. Teach them about self-reliance and not on negligence, including knowledge as a way to make a living and social capital, or rules that bind people together akin Lend each other assistance not leave each other”

(Seri Pongpit, 2008: 1)

2. The concept of linking learning with local communities leads to a strong community. The base idea of this concept is consider in community that can be strong by the important part is that you will need a learning process. Therefore, we determine if any strong community be considered in two aspects of the process and the effects of changes such as Adul Wangsrikun’s research has suggested that learning process of the community to make strong community includes seven step process is; a community perception and awareness of the problem, community members are identify with problems, community members seek a solution together, community members shared action, community member evaluate performance together, and community members working together to improve if the operation failed. And also that has elements of learning are activities that consists of three elements of learning that are learning activity, learning base and learning content. (Adul Wangsrikun, 2000: 1).

The phenomenon that occurred in Thailand in the local 20 years ago find that most local communities are field of the development activities that develop in various activities such as building infrastructure, activities of the campaign, activities to aspire to change. That these programs are both operated by government agencies such as Department of Local Administration, Ministry of Health, Ministry of Education, etc and operated by private organizations, a charity that various non-profit organization the sectors of these work in the development of local community causes in the local learning process. In the past, the most development projects are developing on the base idea that the local people are less knowledge and less fortunate. That bring to relationships of learning between the sectors of external and local communities is the style on to Top-Down causes the phenomenon of learning communities become

"who knows – Who not know", but the base idea of the current development work has been modified into a relationship. The external sector of the local community in a horizontal relation that bring to the phenomenon of "collective learning" between the external sector and local communities.

The education in Thailand was develop communication system with to allow local communities access to information technology, knowledge has many characteristics such as books, television and the Internet in local communities. Access to advanced education system more easily. Developed and distributed to regional education away. Give people in local communities themselves have ability to learn and follow new science in their own styles. The context of these is an important part of the learning mechanism of local current.

In addition to the learning process of the local community; the moves towards empowerment to local communities an important goal in the beginning is leading to something about themselves because of the education system that aims to prepare people to enter their industries. Set of knowledge into the education system is a set of knowledge imported from outside the community, lack of close links with the society, focus on industrial skills and knowledge to the mathematical occupations, such as language, communication technologies has made the young generation does not know the source of their own, which lead to lack pride in their roots. Knowing self, in addition to understanding the various aspects related to the self such as the local resources, local culture and traditions has also led to the creation or pursuit.

Traditional knowledge is caused by the learning process to adapt to the environment and local way of life but during the development under the social and economic plan the local knowledge was compressed from outside and insulted local people that there is no potential. Then took place outside to destroy local resources, such as destroy by the Potash mining in Northeast Region of Thailand that dig by millions tons and can not control that lead to dangerous for people. (Srisakra Vaillibhotama, 2008: 109) In the case of the Mab Ta-phut, the pollution problems caused by the industry and the people that it came originally to have been affected by such pollution.

In our society that scientific knowledge cannot explain everything. Traditional knowledge is a process in which people manage the relationship between

two different dimensions of the relationship between people together that led to the social rules in the local as the rest of respected, elder's relationship and relationship between people and supernatural, including religion and superstition to lead to relationship management with nature and the environment leading to the religious traditions and beliefs that various The management of these relationships in two dimensions aimed at men can live happily and safely.

In bringing the application in this research for the learning process concept and learning content in local communities, the researchers applied in this research in three concepts.

1. Has brought the concept "PHII" as a framework to analyze the phenomenon in the process of learning together in the establishment and operation of the pin pin packaging local, because the concept "PHII" is a concept that can reflect the process of learning that people in the local community is and consistent with the nature of the learning process that occurs in the establishment and operation of the local museum that standing on the basis of collective learning. The issue of learning from practice, learning from the horizontal structure, learning from each other and interact and interaction between environments are a key issue in accordance with the format of the learning of people in the local community, nn the past, which is learned naturally.
2. Has brought about the concept of local content learning. The dimensions are 4 types that is; practical knowledge, a view of the religious fair, a problem endemic and often not in the form of writing. This concept is framework for analyzing the dimensions of "Learning content in the process of collective learning in the establishment and operation of the local museum."
3. Has brought about the concept the learning methods of the local has variety, give opportunities to people all the difference, can occur at any time and in all places used to determine the issue learning method in collective learning process in the establishment and operation of the local museum.

2.2 Development of local museums and the current situation

Local museums and its current situation are content to explore the development of museums in Thailand of its environmental factors. This leads to the formation of the local museum community and the current state of the museum community in local areas to understand the environmental factors concerning the local museum in Thailand.

2.2.1 Development of local museums in Thailand

Local museum and its worldly formation compared with the museum which features historical and archaeological, started not long ago. The starting point of the museum was derived from the concept of "Democracy" that has turn to focus on difference and diversity of the people in various regions. In the late 1880 an event of white and black photography featuring rural areas took place in the Room Salle de France's of the Trocadero's Museum of Ethnography. Yet, the thought about the local museums was set for 1971, at the Congress of the International Museum the substance of the local museums were that the values given to various classes and community workers, and "shared memories" is the key to indicate community identity, therefore the concepts are linked to the museum building civil society and took the role in showing the public the habits of democracy while on the contrary, also showing an anti-national heritage of its ignorance to the local characteristics and the importance of holistic cultural (Cheewasit Boonyakieat, 2005: 36)

Local museums are an important mechanism in the community development both in the dimension of knowledge and enhance as well as restore the power of community (Empowerment).

To determine when the existence of a local museum began is still difficult to provide the precise answer. Considering the meaning or definition of local museum, the dimension of its meaning in that area refers to all established museums outside Bangkok area. In this case it will link back to a history in the period of King Rama the 5th reign when the Praya Boranrajatanin acknowledged ideas on the collection and preservation of

national cultural properties from H.H. Prince Damrongrajanupab and established The Museum at Chan Kasem Palace, Ayutthaya by called "Ancient Museum" at 1902 (Paritta Chalermphao Koranuntakul, et al., 2004: 31), but the Museums in this group has developed into the National Museum in the region by Ancient monuments, Ancient ruins, Art objects and National Museum Act 1961.

The Local museums as in the form of a local museum operated by the local people or the local agencies have proven its flow of formation around 1957. Deriving from the policies developed by government agencies involved in the museum or local cultural center started first by the Department of Religion. A development policy announced at the 1964 and updated in 1970 n the development of this is intended the temple was prosperity and the center of the public mind. This project has been set operations. "Developed temple model" criteria that will measure into a developed temple model is including among them the development in the field of public welfare. An area set aside for the temple to the public welfare creating a learning resource center for people in addition to the Scripture school and the library. The Museum is in the scope of this work (Department of Religion, 1983: 191-192 cited in Paritta Chalermphao Koranuntakul, et al., 2004: 33) and later in the year 1982 the Religious Affairs Department announced a temple to develop a center of culture available at local to each region. The cultural center or the first temple to take the role was Mahachai temple, Mahasarakham province, located on Northeastern region. The reason that the temple or Mahachai temple was able to be the first to establish was due to the fact that the abbot has started collecting antiques since 1970.

Other than the religious department, the policy on museum or cultural center within the temple, he Ministry of Education had the policy to build the local museum in school. In early 1977 decade (Paritta Chalermphao Koranuntakul, et al., 2004: 33) policies of the National Culture Commission Act 1979 established a "Promotion and cultural development center" in schools across the country. The origin of the word "Cultural Center" the National Culture Commission is attempting to define the meaning different from the meaning of a place or object as an archive collection of articles and neglecting those associated with academic priority given above the people. The exhibits in the Cultural Center may use models instead of the original, the models and the year 1988 has been promulgated regulations on the Ministry of Education that

about Cultural Center. In 1988 the announcement of providing a District Culture Center was applied to those with ready facilities and preparations.

The role of a local museum is to encourage people in local communities to know themselves. Creation of a local museum is not about building and collecting antiques but must be correlated with the content in terms of cultural history, social history and cultural life of people living in the community which has the formation mechanism from outside the bureaucracy. May it be from the people and academics, including a group of leading intellectuals, Assoc.Srisakra Vallibhotama, little attention and foundations that are the Lek-Prapai Viriyapant Foundation formed around 1987, which in this way that the content will focus on the holistic approach and the view that culture is dynamic. Assoc.Srisakra Vallibhotama opinion of local museum in the new era is a cultural movement that has come before the new century and increases in the early 20th century with such movements as movements of society. It is not the government but the people who play an important role in the movement. The majority are Buddhist monks (Princess Maha Chakri Sirindhorn Anthropology Center, 2002: 4) by such movements as human consciousness itself to see the former derelict in which the society has changed and what the fab is from the process of government to bring the capitalist free economy into Thailand. The Thai society has changed from agriculture to industrial and lead to the collapse of the local community.

Factors in terms of microstructure or the cause of formation to each of the local museum consist with a variety of reasons was being determined upon the context of each place it is enough to conclude the following.

1. The antiques, this is often with a local museum in the temple and school. The temple or schools were receiving donated items or the collection of antiques. The value is a lot. It does not have to organize and bring the show seriously and with increasing efforts to organize and present a systematic story. Local museums include such Rai Khing Temple Museum, etc.
2. A crisis of awareness and perception. Crisis, the crisis is affecting the current or future changes in the perception of awareness and has attempted to communicate with people in society to achieve greater awareness and widely recognized. Museum features include museums of

rock fish by Mr.Kitti Sin U-dom, Suratthani province. Mr.Kitti who feels the change of environment and various fish was sart with to less. Mr. Kitti has the idea to build museum offered to fish in the sea so that people in society have recognized the value and change them etc.

3. Caused by the preferences and values. These reasons are why sometimes difficult to separate from the cause in the first verse are the antiques and things but in this cause is that causes on individual level. The preference of the accumulation of value in the opinion of each individual and when the accumulation of a certain level is used as a museum exhibit Ja Thawee Folk Museum, Phitsanulok province, Gold fabrics of Sathorn museum, Hard-seaw community, Satchanalai district, Sukhothai province.
4. Has been fueled by external cause, the drive and driven from the outside, such as local scholars outside the value local cultural resources. Decided to encourage the movement to protect cultural resources such as local museums at Ban Bosuak, Nan province, by Asst.Prof.Sayan Prichanchit have seen the value of ancient kilns and encourage people to recognize the value and offers the knowledge of occurrence. The local museum was impetus from outside, in addition to these characteristics, development under government policy through various government agencies such as regulations promulgated by the Ministry of Education that about Cultural Center, etc.

2.2.2 Museum and local patterns in current operations

Development of museums in Thailand was be divided into major categories by the nature of the organization operates. The basis of allotment can be divided into two categories: under autonomous museum, museums that are not under the state where the word "Corporate" has the meaning to. Policies and controls in operation in various fields such as the structure of management, personnel work, research and education, and events. For each category museums can be divided into the following sub-categories.

2.2.2.1 Museum under autonomous. Museums are operating under the supervision of the state through agencies, which can be divided into 2 groups is large.

- 1) Museums under the supervision of the Fine Arts Department
These include the National Museum of 42 geographically dispersed throughout the museum in Thailand under the supervision of the Department of Fine Arts. Material presented in the museum are focused on the content, including history and archaeology.
- 2) Museums under the direction of other agencies including universities, various public organizations, currently there are many government organizations have established centers such as the Princess Maha Chakri Sirindhorn Anthropology center was established Pottery in Thailand Museum, National Science Museum Organization was established the Science Museum at Pathumthani province, Mahasarakham University was established Maha Sarakham University Museum, the National, Discovery Museum Institute Then came the start of establishing The Siam Museum, Ministry of Agriculture to build the Royal Agricultural Museum, the old house museums by Chiang Mai University, etc.

2.2.2.2 Museum that is not under the state the museums are also classified into three groups together is.

- 1) Museums operated by nonprofit organizations. The museum will be caused by these privately held jointly established. Through operations in non-profit organizations such as a foundation or association, which includes museums in this group: the Suan Pakkad Palace Museum by the Jumpot-Pantip Foundation; Erawan Museum by the the Lek-Prapai Viriyapant Foundation and Jim Thompson Museum by the James HW Thompson Foundation

- 2) Museums operated by the community or local government.
A museum operated by a local group of people. Caused by the combination of the community. In organizing and operating a museum, including the manner in which operations under the direct supervision of local government and the museum committee. The associate partners from the department are communities such as administrative, educational and religious or community leaders. This involves the maintenance and operation of museums, such as the Ban Kao Yee-san Folklore Museum in Samut Songkhro province.

2.2.2.3 Museum operated by private parties. The museum is run by people who want to preserve knowledge, local culture, which is operated by one person or family to do together, including Ja Thawee Folk Museum, Phitsanulok province, Gold fabrics of Sathorn Museum, Hard-seaw community, Satchanalai district, Sukhothai province etc.

Local Museum is a museum in Thailand which occur under the context is important that support by the government's policy but lack of understanding the nature of the local. As well as preserve the cultural heritage of the government to which the antique away from local. Led to local efforts in order to play a role in maintaining cultural heritage them manually. When the local museum established by the local people can play a role in collecting and maintaining antique as well as art objects and tried to drive their own role to bring about a learning resource. Knowledge of the local museum applies that borrow from mainstream museums. Study and research in order to seek knowledge and build their knowledge using various techniques, such as archaeological studies, storing and retrieving knowledge and the process of transfer and benefit from knowledge, such as museums, the Tony Garnier Urban Museum was try to study and research about the work of architect Tony Garnier who design community for build the museum. They were attempting to extend knowledge and create activities for learning all the time. Or even in Thailand, such as the Nang Yai at Kanon Temple Museum, Ratchaburi province was revive the study of Nang Yai, the cultural heritage within the community. Visitors can see a museum, there are also

events that bring the knowledge acquired, and extend the benefits of knowledge creation activities such as performances for tourists to visit Nang Yai (shadow play). As a source of cultural tourism, creating a grand shadow play to the local crafts, etc. (Yanin Rugwongwan, 2006: 1-22).

One important concept is an important turning point of the creation of local museums. The idea is to make local museums "Museum to local community learning" by the idea of Assoc. Prof. Srisakra Vallibhotama. His attention has proposed an important concept that will allow local museum whose role as a museum for local learning is;

- Need to use their knowledge of local guides. In the first, we need to use them for the operation to create a local museum. This process is in any way depending on the readiness of the local.
- Must have local content and knowledge. Presenting the content of the museum must be interpreted to match the local culture.

The two concepts and issues such as the concept of standing are based on the knowledge of the local. An important staple in the formation of a local museum is the concept that differs from the past. The era before the museum intended to create a local museum which aims at seeking buildings and proceeds to build the furniture to keep the objects values, including efforts to provide technical exhibits rather than the importance of building knowledge of the local. In Thailand, it as already said above that local museums are the first generation in particular, but from the Constitution of the Kingdom of Thailand 1997 is open to the local government can have a "right" to maintain the local art tradition wisdom or culture of the local that makes good flow of the creation of local museums that occurs widely. The organizations or agencies have attention to education and development of local museums such as the Princess Maha Chakri Sirindhorn Anthropology center. The museum has developed a nationwide database and it was an attempt to integrate the local museum into the database of the center for exploration-related research. Enough to conclude a group of content or subject of the research related to local museums to past studies. To reflect the status of knowledge related to the local museum can be summarized as follows three points.

1. A preliminary survey to create a database or the current study. Research points to a study of conditions in various areas of local museums in

Thailand. The research in this issue include research "Research and development museum of local, 1st phase : network and inspection local museum, the Princess Maha Chakri Sirindhorn Anthropology center's research, Bupha Jirapong's research was on "the status of local museum in Chiang Mai", so that research in this is the image of the situation of local museums in Thailand. The nature of the number, location, condition action in general and the current problems of the initial exploration of the Princess Maha Chakri Sirindhorn Anthropology center 's has estimated that local museums in Thailand today (2010) is about 1,113 museums. The status of the local museum, especially in Chiang Mai, the study of the local museum in 1995 found that in the period after operation was established. Many local museums struggle with operations in many areas today. They still need cooperation from agencies and from private and governments to provide advice on operations (Bupha Jirapong, 2008: 3).

2. In terms of education and research in anthropology, archeology, local history and pattern in the presentation. To prepare information for the local museum in the research include research, "History and cultural of Ma-kam Lom community, Ma-kam Lom Village, Bang Plama district, Suphanburi province" by the researcher Nuanpan Boontum, "Guidelines for house museums the artists, Chit Reang-pracha" by Sunsanee Indraprasit. The research in this area was approach that seeks to create stories, information on specialty for the creation of local museums. The methodology used in the anthropological, archaeological and historical study.
3. The action research. Research in such matters is the nature of research by practice to trial. Test the concept and at the same time to make changes in the field research. This allows the researcher to build technical knowledge and at the same field research and developments have changed and are affected by operations research for action research on issues related to. In Thailand, a local museum, as they explore the current knowledge is trying to study and action research that combines knowledge, methodology of the science of archeology, anthropology and social development, such as action

research by Assoc.Prof.Sayan Prichanchit made action research "The community by empowerment in resource management and archaeological museum at Ban Bosuak and Ban Nasound in Nan province" a field of research that the research has demonstrated. Process integration approach to social development such as community participation, the role of operations research in a manner of facilitating the integration method has the archeology.The research has involved the villagers in digging operations and refine the archaeological sources. The results from action research what are the consequences of the two people and the feeling with.The sense of ownership, archeology in the area and people can develop their knowledge in management and supervision of its archaeological resources.

In addition, a case study in local museums from the foreign country found that the issues of interest with knowledge of the operations are local museums.

- Linking local museums to the cultural heritage management system.The focus on the learning process and the process of cultural transmission such a model is in Korea and Belgium. In Korea, they have laws to protect cultural property (Cultural Property Protection Law, CPPL) by start since 1962 s a tool for the operation of heritage conservation and development, culture and a cultural form (Tangible cultural heritage) and the formless (Intangible cultural heritage) by doing through the Board for the selection and support process of learning and transfer of cultural communities. (Jongsung, 2004: 180-188) In case of Belgium was concerning the establishment of the State senate for folk art traditions and motto (Decree instituting a Superior Council of Popular Art and Tradition and Folklore) in 1981 to the organization in providing protection and development of the cultural heritage. The organizations that play a role in three areas: the definition and identify who should preserve cultural heritage, conservation to preserve cultural heritage and disseminating cultural heritage (Demotte, 2004: 174-178) from the model in which the two countries, the local museum might consider that. Sector is only part of the "system" of cultural heritage management requiring macro-oriented structure, such as law, finance, government organizations.Yang

Jongsung has given an image of the problem in 2 issues; the first one to consider is using that macro structure in managing the cultural heritage. Then it appears that there will be some cultures that are not "chosen." Yang has an idea that any cultures came from the creation of mankind which should be preserved so we should not pick them out. Second, the preserved cultures will be just an entertainment when the time has passed for a period of time.

- Museum local operations abroad, from the literature review found that concepts considered. Museum focuses on local communities, groups of people, and a different variety and can be community, a group of people. They are aware that perception. "The identity of their self" and "understanding others" would lead to the coexistence and sustainable development. In the model of Australia, a diverse group of National Federation of James Bennett is given in an article titled "A role for keeping place in the Timor Sea region" brings up images that museum of local operations within the meaning of the importance of stories and the "people" (Insider) of each National Federation. In each region conditions are important. That led to the successful operation of a local museum that James Bennett has a more important issue is that the local museum within the meaning of them. The museum presents the story of the same group, National Union together and to respect cultural ancestors together. Not presenting the story of "Local" in terms of geography and a group of people to live. Unlike the case study, in France, The Tony Garnier Urban Museum which is a museum of urban class of workers in the city of Lyon is a museum in location (Site museum) that frequently occurs from the community to preserve as the design architect of the Tony Garnier. The words want to see "The community of elite workers in Lyon. Issues of implementing the work of architect Tony Garnier as a main issue of establishing museums was present "The self" out of their which Alain Chenvez has analyzed that conditions that cause major for The Tony Garnier Urban Museum was success and received awards from UNESCO in 1991 because of three factors together. The first factor were social

factors, although these community of labor worker from history the community was diverse community but with residence time for a long time that make them into a coexistence with memories cause of many other subject. The second factor is the government, which are responsible for the transmission from the legal system, capital that support from various government contributing to the project. The third factor is factors of participation of the community. The three factors are the key enabling conditions for The Tony Garnier Urban Museum success.

- The development of local museums or creation of local museums. There are no fixed formulas. Do not have a step by step. It can occur in several forms and while the link between the local museum community is not happening easily. If not, has been established by people in a way that the community work together pride in the museum would be difficult to occur. On the other side, The outstanding collection of objects or exhibits significant to creating a sense of history with the community and a unique story would lead to "Highlights" to attract visitors outside the community wishes to visit. (Paritta Chalermkao Koranuntakul, et al., 2004: 79-80)
- The understanding of the processes local museum, a significant factor in performance for museum to survive. Such processes are objects of accumulated thought process to understand and interpretation of the objects may lead to material directly related to lifestyle and objects to communicate to the public.

The review of literature on issues of international local museum is a case study made the important points is two points.

1. Stories or knowledge within the local museum was diversity that is not limited to local or community in physics but it mean on meaningful community on ethnic group. That the conditions of that community is likely to have "memories together" to enhance knowledge sharing may be a critical condition to "share a sense of community" and "enhance the knowledge of the community."

2. External factors in the macro-structural level, such as legal system, capital, supported by external seems to be one of the factors leading to the success of the local museum. The study for the local museum operations can not ignore the context.

A survey of knowledge in the past that issues to build knowledge about the development of local museums are also gaps in many issues and that is interesting to the study of interdisciplinary, because the difference of local museums that different from the operation of the traditional knowledge in their science but local museum on adding more power to the community. Focus on developing people in the community to be strong and self-care. Therefore, the operation requires knowledge of science to coordinate various the trend of local research museum should combine the study of interdisciplinary.

2.3 Museums and the collective learning process

Local museum and collective learning process, in Thailand, local museums in each of all the sources of the establishment and operation under a different context. The local museum is successful or not that is depending on the framework for consideration, as if looking in a matter of cost-effective in terms of economy. Local museums can create their own income dramatically that would be a successful local museum. If consider in the preservation of cultural heritage to be valued, local museums such preserve that value much has. In this research interest in the process of collective learning process that occurs in the establishment and operation in local museum of local reasons mentioned in the above that the process of learning and sharing leads to empowerment of people in the local community to take care of themselves and able to adapt to care for themselves in the midst of social change happens continuously and there is a high dynamic current. This can lead to the development of sustainable local-communities.

The issue of research is study the collective learning process and the establishment of the local museum. Review of knowledge about the concept of the

collective learning process to establish a local museum is to enable research in the basic concepts of "Collective learning process" that is used to establish and operate a local museum, on a review of the issues are.

1. Concept of the learning process of the establishment and operation in the local museum.
2. The form of a local museum from the collective learning process.
3. In case of local museums abroad

2.3.1. Concept of the learning process in the establishment and operation of the local museum.

The establishment of local museums is perceived as just in the process of building and construction work to archaic items for storage or rare antiques. It's still not difficult and not an issue but the situation that occurred in Thailand, development of local museums in the year 2500 onwards with the establishment of a local museum such opinions to made a significant contribution to the "The died local mseum".

1. Local museum was not due to cooperation of local people. It dose not lead to with the sense of ownership for to the maintenance and ongoing maintenance.
2. Antiques and various cultural objects on display were not linked to the meaning of community life or the local people but they are just valuable material, a piece of valuable because of the strange old must be preserved.

Guidelines for collective learning process in the process of establishment and operation of the local museum, the concept were introduced by Assoc.Prof.Srisakra Vallibhotama that presented to enhancing the establishment and operation of the local museum. The process operates as follows.

1. The working group meeting. The group consists of people from outside and within the community to recognize the role and duties of each party and to understand the concepts and methods. Then the frame and content will be studied.
2. Local research for both documents and data and research evidence to explore the local culture that was divided by a survey of research in

ancient documents and present stories about local and exploration of historical and archaeological evidence. Then the data from the second proof of the historical interpretation of cultural analysis, this step is called "the local research."

3. Design and production, a step that people in the local community were work together to raise funds and labor and exhibitions in the production process from local research. (Srisakra Vallibhotama, 2008: 22-23).

If considering all three steps in the process. Local museum set up and operate a joint learning process will have a clearly different from museum that a just process of building and construction work to phsycical environment for storage of rare antiquities. The process of local research, which can provide local people can take part in the review and led to their participation in the establishment of local museums and operated.

In addition to operating procedures that must have the process of local research, local museum set up and operate a joint learning process also an important concept necessary to realize the importance and the operation follows:

1. The honor with "Local people" to participate and that equality must be involved the dependence between. "Local people" support by the external sectors.
2. A process that focuses on knowledge to bring about the links between environment, culture, cultural objects and human that are adjusted to cram into the living not to focus on conservation only antiques

From the concept and procedure that bring to a group of local museum that has been established and operated under the collective learning process, including Chan Sen Museum, Ban Nong Khao Museum, Ban Kao Yee-san Folklore Museum, Muang Temple Folklore Museum, and Sri Sutthawas Temple Museum. The concepts and processes mentioned above, if the aim necessary for the collecttve learning process to establish and operate local museums.

1. To empower the local community and enable them to have the ability to preserve heritage manually and increase their understanding of "the external support," because "local people" have the opportunity to share

and learn and act together to process the development of skills and knowledge.

2. To make the process of creating knowledge by local people. This lead to a sense of shared ownership of knowledge and feel involved in the museum owns. This lead to sustainable museum administrator.
3. To bring to the role of local self-management that is foundation of a civil society.

In conclusion the establishment and operation of the museum with the collective learning process, that focuses on local people to participate with external supporter by local research that use local knowledge creation process and lead to local empowerment.

External supporter's role in the collective learning process to establish and operate a local museum is to help support local people to set up a local museum and helping local people to operate museum of local self-care. The supports access to many features that depending on the context of each community, including the level of support or assistance to have differences which influence by the context and conditions.

2.3.2 Form of collective learning process in local museums

The review of the issue: "The design of the local museum that results from the collective learning process", is done in order to lead to understanding the basics model from of the collective learning process to establish and operate the local museum. The meaning of the word "form" in this review was determine the meaning for physical activity and experience the local museum from the collective learning process can provide to transfer knowledge and experience for visitors. From a review of documents and pilot study found that in each local museum have different format. The interesting in phenomenon those local museums requires the collective learning process were not emphasizing to creation of buildings and exhibitions to showcase objects. The meaning of "The Establishment does not require a building and exhibitions", is local museums can build the new building or invest in building improvements and build the exhibition to show things, but what Local museum from the collective learning process common to the learning process of employees within the collected evidence historical and cultural" . (Srisakra Vallibhotama, 2008: 65) So the form of a local museum it depends on social

capital and local context of such community have many fund they can be organized a museum exhibit label with supervision or the various audiovisual media, as in the case of Chan Sen Museum which arising from the cooperation of the people in the Chansen community. The provost, Oad who is a center of faith, the financing to build Chansen Museum, it can be done and led to the creation Chansen Museum. That resembles a pagoda as part of the building used as space for exhibitions. Another part is a mixed-use activity in the community



Figure 2 Shows Chansen Museums, a form of a beautiful building. (Palungdham, 2008 [Online] Available: <http://www.palungdham.com/t363.html>)

In the case of low capital, however, research has been conducted local research and creates knowledge. This may be in the form of documents, books or even in the people but the local community does not have enough funds to build the building or build the exhibition but the environment of the local community as well as the normal way of life existing as a museum of life (Living museum) by offering more activities to experience and knowledge with visitors. The local museum that establish on this concept such as Sri Sutthawas temple museum that after the search and collection of antiques enough but the temple loss of property to organized buildings. So, the temple has taken to conserve forests around Sri Sutthawas temple approximately 43 acres, the

forest is both the local landscape and while part of the ecosystem of the community. Conservation of the forest, it is a museum that shows the nature. The temple has activities in the area of forest. Forest was learning resources and visitor can learned by the temple architecture that is historic building. The visitor is able to demonstrate knowledge of the meaning of life that over time people of Pa Pao community where Sri Sutthawas temple is locate.



Figure 3 Shows the building of the temple fair Si Sutthawas that represents the cultural value. (Maekhachancity, 2008 [Online] Available: <http://www.maekhachancity.com/2009/12/541.html>)

The form of a local museum that established and operated by the collective learning process than a physical thing, as was mentioned. Format is an important one. Activities in line with experience and life story of a local community. One thing that is important to present the story as the local information and an experience to watch people come to experience. These activities were aimed at preservation such as; rehabilitation a tradition in the past, providing market to selling produce from the local community etc. These activities contribute to the visitors the chance to experience life and culture of local people. These events and experiences that is different from the mainstream museum and aimed to demonstrate the high value of the artifacts and

broadening the scope of the model to the museum building and exhibits to the meaning of living museum that do not necessarily within the framework of the building or area, the limited scope. It may be areas within the community, the natural landscape around the community, which form the head causing the visitor experience as authentic rather than a simulated environment.

2.3.3 A Case study of a local museum in a foreign country.

For a local museum in a foreign land, a survey and review of phenomena that occur in order to help ensure the concept of comparative manner is that there are phenomena that have similarities and differences with the local museum in Thailand

2.3.3.1 The White Rock Museum. A local museum located in Vancouver, the White Rock Museum located in the train station, White Rock, located near the beach in Vancouver. Administration and operated by the Board from the local people. For the museum store has antiques and objects of historical significance in White Rock. The divide objects in the exhibition are two types of objects for permanent display and objects on display at the lecture for teaching a specific group or museum also has various activities. One that supports learning in museums, such as temporary exhibitions, for example, in the August 2 until November 14 2008 the museum has temporary exhibitions on the topic “Weird and Wonderful White Rock” In addition, the museum also has organized lectures, arts and crafts events, the walking tour. There are also things like another of the White Rock Museum are the archives collected stories. There are significant evidence that exist in White Rock to a knowledge base for the study of local history and local stories.



Figure 4 The White Rock Museum (The white Rock Museum, 2008 [Online]

Available: <http://www.whiterock.museum.bc.ca>)



Figure 5 Characteristics of the souvenir shop in the White Rock Museum. (The white Rock

Museum, 2008 [Online] Available: <http://www.whiterock.museum.bc.ca>)

2.3.3.2 Museum in the Park, Stroud to the local museum in the garden in Stroud city, England, a local museum with 120 years of joint development to establish a small museum in School of Art and Science, Lansdown)by a businessman,William Cowle and the development and expansion. Build the museum in the city's park in the year 2001 and run by local government area. On the past the museum has collected cultural objects and important to the history of the city about 5,000 pieces. Now, the museum is ongoing activities, such as during October 2008 and March 2009 that are shown in stamp collection of Professor former Dean, Faculty of Science University of London, and organized a workshop "little people", which is the art of making Paper Mache on weekends, etc., which looks at various events. It is a reasonable cause of attention from visitors. In addition to the location of the museum's being in the park, one can host both indoor and outdoor activities and events there.



Figure 6 Physical character of the museum in Steried. (The Museum in The Park, 2008 [Online] Available: <http://www.museuminthepark.org.uk>)



Figure 7 Characteristic of the exhibition room in the Steried Museum. (The Museum in The Park, 2008 [Online] Available: <http://www.museuminthepark.org.uk>)

For the two local museums in various countries mentioned in the above, there are set in a context of a museum with locations in the urban community but an interesting case study of the local museum is to have multiple and continuously activities at all times. Having a variety of activities that have the ability to extract benefits people with a variety of styles into the museum and therefore the museum can continue to play a role of activity on a regular basis. That such issues, in many museums in Thailand are not allowed because of the many museums can have events. It is the only major local festivals or in a holiday. The nature of the architecture with the deployment of existing buildings or creating new buildings that is seen similar in addition, any other interesting issues is that in The White Rock Museum and Archives that are made as a collection of documents that are important to history of the city both images. A copy of the original document to a document used to create the knowledge of history for consistency. The Archives is doing. If you look in terms of activity, it is an activity that requires expertise in archiving item. But in terms of architecture, the place to store archival documents requires preparation. It has to be a suitable environment for storing documents for as long as possible. The classification has been divided into groups to make meaningful the objects on display.

CHAPTER III

RESEARCH METHODOLOGY

After the literature review of the relevant research pieces from the past, followed by the scope of study present in the Chapter 2, this following chapter, by reason, advances to take on the research methodology. In this study, mix-method has been put into use, including the applied qualitative research approach. In fulfilling the main objective of this research, namely to perceive the relevant occurrence with understandings of the learning process in the establishment and operation in local museums, this first requires the qualitative data collecting of inputs, in forms of anecdotes, verbal arguments and written statements and the physicality of the view; then the analysis of this set of information as well as the interpretation of the data.

The aim of this study is to seek an understanding of the collective learning process in the museum, during the establishment period and once it operates. This study, thus, befalls on many areas and disciplines and touches on a number of dimensions in the development of social and cultural behaviors. With each discipline unique in its approach of knowledge finding, this study claims to apply all appropriate means in fulfilling its own objectives of this study.

3.1 The case studies

In selecting the case study, the conditions and the qualities of the selected museums, which have been set in order to fulfill the objectives of the study, can be itemized as follows:

3.1.1 It is a communal or local museum that is ready to partake in the study.

3.1.2 It is the one that shows interest in setting up and running a “Learning community museum” which can be defined as follows;

3.1.2.1 A museum in which the local knowledge can be gathered studied and collected, in corporation with the local people of the community.

3.1.2.2 A museum where exhibitions and showcases based on local knowledge which through collecting data, information, or acquire the knowledge by local people.

3.1.2.3 A museum whose organization comprises of people from the external supporter team and from the community itself, coming together and joining hands on this sustainable knowledge sharing platform, which consequently will bring about the legitimate decisions and the actions, upon which are agreed and respected by both parties

3.1.2.4 A museum which serves the main purpose in upholding and preserving the cultural heritage existing in the community; and which is run by the people in the community themselves.

In this study, the case studies can be, by its fundamental context of the organization, divided into 2 groups as seen below:

1. Local museums where the external-local supporters play the important role of setting up and managing the museum are: Ban Kao Yee-san Folklore Museum, Samut Songkram province and Muang Temple Folklore Museum, Rachaburi province.
2. Local museums where the local people play the important role of setting up and managing the museum are: Kun Chamnong Cheenarak's House Museum Samchuk Life Museum, Suphanburi and Tai-Yuan Cultural Center, Saraburi

According to the review of relevant literature on "the theories and concepts about the community's learning," one of the most influential factor in shaping the learning process of the local people lies upon how the local people of that community and the external supporter who represents the government unit or other non-profit organization, come to interact with each other on the working basis at the museum. Before the management of the museum often engages on "top-down" approach where "the experts" in whatever field would stand as a sole decision maker in the making and running of the museum, resulting in the "the experts and non experts" working relationship; in which, far too often, the people in the community automatically

regarded as the latter and having little saying. This occurrence, thus, forms the new concept of the community's learning in which "non-hierarchic" approach boasts the equality of all parties involved at the making and operating the museum. And by extension, the study engages on the journey to witness what kind of results and impacts that this shift in the participant's role would produce to the learning process in the establishment and operation of the museum.

The museums in the central provinces that are situated near Bangkok have been used as the case studies of this study, because of its unique position in the community development, both in the social and economic senses. Geographically aspect, the community benefits from the infrastructure development resulting from the economic progress, spiraled from the capital as a hub access to mainstream education grants the community great potential in development. At the same time, threats of losing cultural identity to the mainstream city lifestyle also become as prominent and the fact that the local communities can establish the local museum and continues to operate them becomes the topics of our interest.

3.2 The methods of data collecting

According to scope of data analysis presented on Table 2.7, the process of data collecting which aims to take on the important issues, e.g. the communal context, the communal participation, the external supports and other knowledge building activities set in the scope of analysis present in Chapter 2, has this following set of methods in data collecting:

3.2.1 The Preliminary survey is aimed to get the general collection of primary data by the following steps:

3.2.1.1 To interview the key informants by unstructured interview and to first get introduced with for the first time

3.2.1.2 To observe the location of the museum to get the grip on the general idea of the social and cultural environment of the operating museum

3.2.1.3 To get hold of the relevant demographic statistics, e.g. number of the population, their earnings and the perspective of local economy

3.2.1.4 To survey the case studies museum for measurement and drawing the rough floor plan of museum buildings and survey about exhibition is laid out.

3.2.2 The Preparation for field study

3.2.2.1 Prepare the outline of interviewing questions for the people in the community about their present learning behavior and their participation in the making and running of the museum

3.2.2.2 Prepare the outline of interviewing questions for the people who design the museum; about their museum design.

3.2.3 Interview participants in establishment and operation a local museum with structure-interview. This step is interview with local community individuals and external supporters will aim to find out the learning style of the local people and their participation in the making of this museum

3.2.4 Observation. The observation is aimed to examine the information gathered from the interview and other methods and to have the reliability of information source in check; these observations can be conducted under the guidance provided by the museum or in the pretense of a general visitor

3.3. Research tools

Tool to collect data was use in various combinations. The goal is to collect information for the purposes of research. Research tools is not use by step but will use the appropriate circumstances. In each case may take many tools. Those tools include

3.3.1 Voice recording machine is to be used during the interview

3.3.2 Photo camera is to be used to capture the occurrence as further evidence suggests

3.3.3 Set of questions which is prepared prior to the actual interview?

3.3.4 Notebook to take notes on important issues and information

3.3.5 The researcher who will observe the situation and the traces of evidence during the process.

At times, several tools can be put into use at the same time, depending on the given situation.

3.4 Verification of information sources

Triangulation method, which will be adopted to measure the level of reliability in regards to the sources of information, will verify the information by comparing them, which has been gathered from the different sources.

3.5 Data analysis

In the qualitative research, the following steps are those adopted in the data analysis:

3.5.1. The transcribing the recording tape and editing the language, into a decent written language in respect to the original meaning;

3.5.2 The information organizing and coding system will help the information gathered through the interview on the voice recording tape or found in the notebook, organized and divided into sections by the main content and other details.

3.5.3. The data grouping has resulted into 4 separate groups, which are: the collective learning process, architectural aspect of the museum, exhibition aspect and learning activities in the museum and outcome from the establishment and operation in case study local museums.

3.5.4. Integral data analysis is aimed to make link and arguments from the different aspects and to congregate and compare them in order to come up with the conclusion and interpretation.

3.5.5. Conclusion and interpretation will be based on the information from the different topics in the study in order to better explain the situation: How the establishment and operation in case study local museums was processed by “PHII” analysis frame and analysis about outcome of the establishment and operation in case study local museums that is architecture aspect, exhibition and impact with local community.

3.6 Framework of data analysis

There are two scopes of data analysis in response to the objective of this study, as follows:

3.6.1 The scope in which the learning process in setting up and running the local museum will be analyzed;

3.6.2 The scope in which the results and the impact from such this learning process will be analyzed.

The analysis was analyzed in each case study and analyzed on two groups that are: firstly, the local museums where the external supporters play the important role of establishment and operation in the local museum; and secondly, the local museums where the local people play the important role of establishment and operation in the local museum. The analysis frame was in 4 issues that are: collective learning process in establishment and operation the local museum, results of the collective learning process to establish and operate the local museums: architecture and landscape, results of the process of collective learning in establishing and operating a local museum: exhibitions and educational activities and results of the process of group learning in establishing and managing a local museum: the community impact

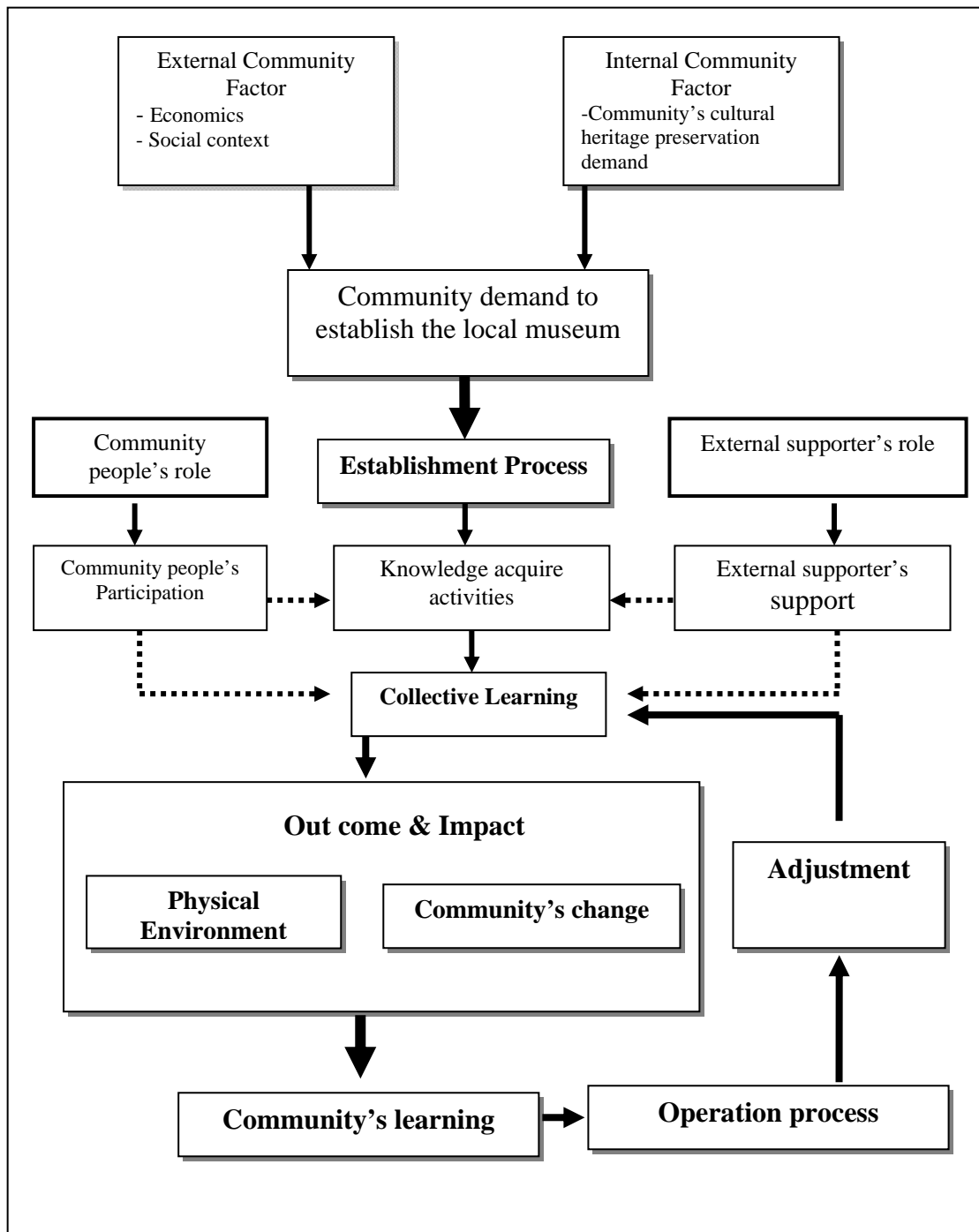


Figure 8 Shows the research framework

3.6.1 Collective learning process in establishment and operation the local museum The scope in which the learning process in setting up and running the local museum will be analyzed; there are 6 topics in discussion as appeared in Table 1:

Table 1 Shows the scope of analysis in studying the collective learning process in establishment and operation in local museums

Topics of analysis	Issues of discussion
1. “PHIP” analysis frame	Issue: How does the management team of the museum process and adapt their way of working? And the interactions of the local people in the learning process?
2. Participants role in learning process	With role of participants of differences, both the local and the external supporters, how does each person shift their roles and undergo the compromises?
3. Learning style	With the management team composed of people in the community, external supporters, what is the nature of the learning style adopted in this learning process? And how is it adapted into the actual implementation?
4. Learning methods	With the management team composed of people in the community, external supporters, what are the learning methods adopted into the process?
5. Learning content	What is the nature of the learning content that is unanimously agreed by the whole management team; and how they have evolved at a different point of the timeline?
6. Places and time for learning	What is the nature of times and places in function during the making and running of the museum? What location in particular of the community used or the learning?

The framework analyze consistent with the process of collective learning to establishment and operation in a local museum as follow:

3.6.1.1 Learning process under the concept "PHII".It can be concluded that the learning process of the people in the community is similar to the natural learning process, which occurs by nature of the knowledge sharing environment. There are 4 different types of this learning process as follows:

- 1) Learning through action,
- 2) Learning through a horizontal relationship
- 3) Learning through interactions
- 4) Integrative learning.

By extension, it should also be agreed upon that learning process of the museum should possess the similar dynamics as the process above. The analysis of the learning process of museum in the establishment and operation it will reveal if "PHII" theory is application to this occurrence found in this study or not.

3.6.1.2 Participants role in learning process. According to the review of the relevant literature and research pieces, it is found that the participants role produces a significant impact upon the learning process of the community: in that, a open, free sharing knowledge platform of the community where the interactions of the participants both the people in the community and the external supporters are omnipresent, will bring about recurrent dynamics and driving forces in the learning process. This consequence contradicts to which of the scenario where the learning process managed by the "top down" organization run by the external supporters only.

As a result, in underlining the shifts of participants role on different mark of the timeline will enable this research to touch on the contextual occurrence of this learning process of the museum to a greater extent.

3.6.1.3 Learning style. On a personal level, each person has their own learning style but through the same set of 7 receptive channels namely the sight or vision sense, the hearing sense, kinesthetic sense, language decoding, personal experience, social learning experience, and through logics and reasoning. Consequently this receptive learning hub brings about different learning style accordingly. In the context of this study, the learning style of the management team

adopts in running the process will be examined and compared in different parts of timeline.

3.6.1.4 Learning methods. People in the community undergo the act of learning in countless methods including through the exchange of conversation, ideas or through the inherited rites and customs or through personal trial, educative and knowledge sharing activities. It is crucial to witness in which method the management team of the museum will conduct the learning process. These methods in addition to the learning style that are observed during the case-study period is hoped to unveil the lessons learnt.

3.6.1.5 Learning content. In the past, the local people in the community gains the learning content through their actual real-life experience, e.g. land cultivating, house building, local healing medication, with the religion belief as a tool in administering these knowledge to a proper usage. It is therefore questionable on what basis the management team of the museum will be making choices of learning content.

3.6.1.6 Place and times for learning. According to the review of the relevant literature and research pieces, concerning the learning process and its learning content of the local community, the learning can be produced in everywhere and at anytime. However with the scope of the study, there will be specification of times and places of the learning process, within the range of the community and this study.

Framework for analysis as shown in Figure 9 shows the basic concept for the phenomenon of the establishment and operation of the local museum as case studies that have many factor and condition to support the collective learning process. In the analysis will use the inadequate framework for analysis “PHII” (Participation, Horizontal relationship, Interaction and Integrations)

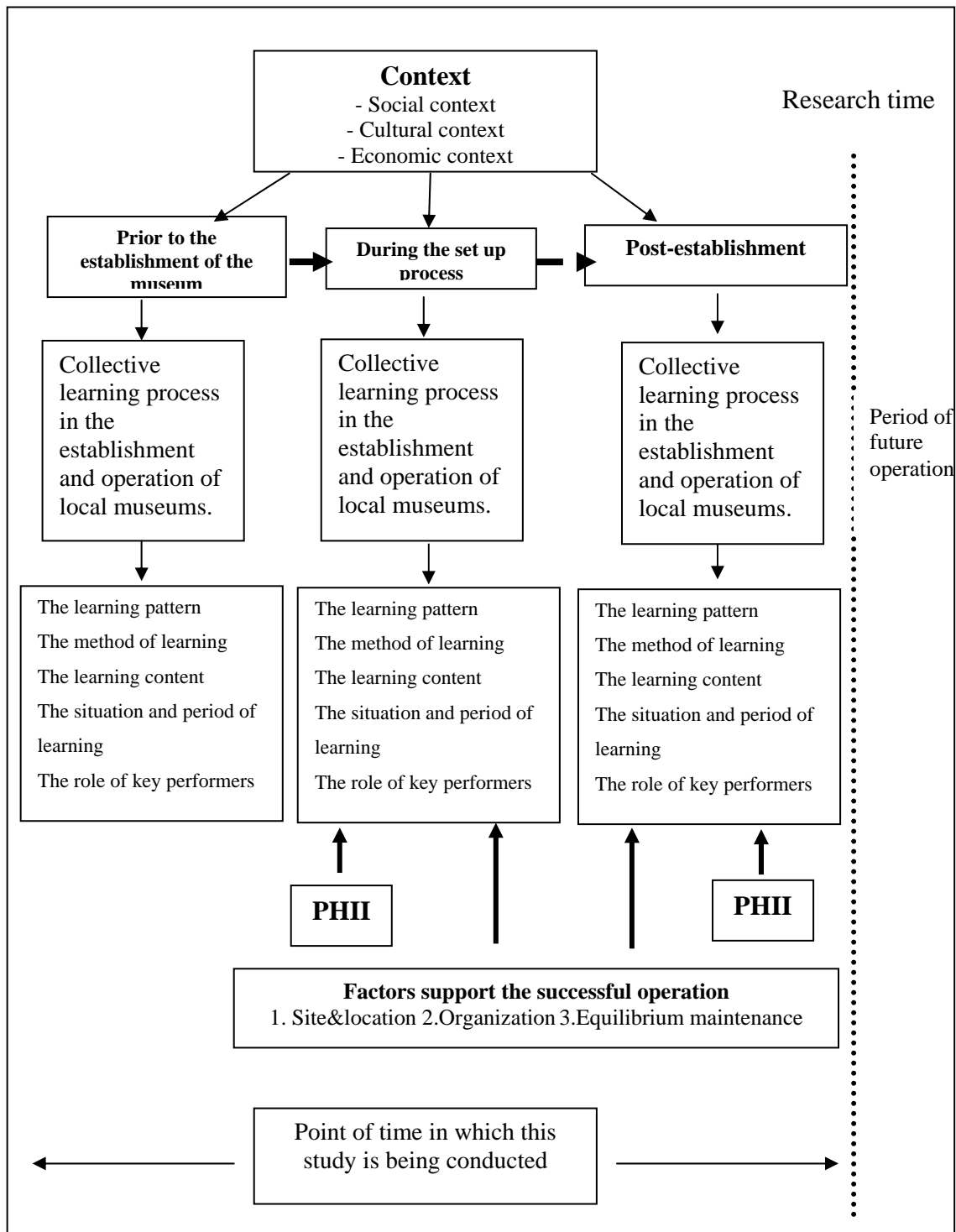


Figure 9 Diagram of the scope of data analysis for 1st research objective.

3.6.2 Results of the collective learning process to establishment and operation in local museums: architecture and landscape.

The output of this learning process of the museum: in the aspect of architecture and landscape (follow the 2nd research objective.) Which is physicality of the museum can be explained in the following framework:

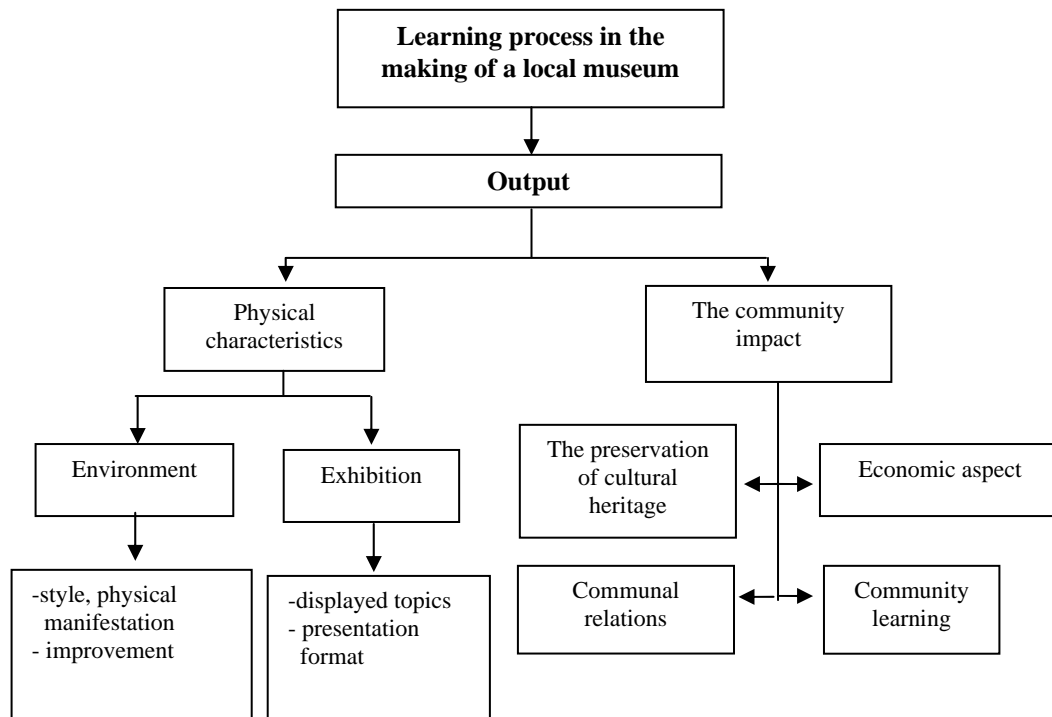


Figure 10 Shows the framework in data analysis in accordance with the 2nd objective.

Table 2 Shows the framework for data analysis of the collective learning process in establishment and operation in local museums with regards to architecture and landscape.

Framework for analysis	Subjects considered in the analysis
Architectural style	How are the physical characteristics and floor plans of the local museum? How has it been developed starting from the beginning to the present?
Construction technology	What are the materials and technology employed during construction of the local museum? What are the characteristics of the actual building, and how are the constructors utilized?
The building facilities system	What is the building facilities system used in the local museum? How is it employed?
Landscape character	What are the landscape characteristics of the studied local museums and what is the extent of the modification of the landscape?

As mentioned above, the framework for data analysis of the group learning process of establishing and operate a local museum with regards to architecture and landscape, which is part of the 2nd objective research, consists of four important subjects. Each subject is related to the study of the group learning process of establishing and managing a local museum as described below

3.6.2.1 Architectural style. One objective of establishment and operation in local museums that involves group learning is finding an appropriate setting or an appropriate location for displaying local knowledge. Decision making of collective learning brings to architecture results directly learning that under the local conditions and context. Such analysis leads to an understanding of the learning process.

3.6.2.2 Construction technology. Establishment and operation in local museums that involves group learning requires construction, improvement or repair of the actual building and its setting. For any act of construction, improvement or renovation, construction technology is required. By analyzing the construction

technology, it is possible to gain a better understanding of the group learning process, which may lead to technological improvement that can be applied to the “construction” “improvement” or “renovation” under the local conditions and context.

3.6.2.3 The building facilities system. In finding and preparing an appropriate setting or an appropriate location for displaying local knowledge, it is necessary for the building facilities system to be installed. Examples include air conditioning, lighting, and circulation control system. The process of this preparation of the building facilities and supporting system is a result of the learning process of the responsible committee in the environment department under the local conditions and context.

3.6.2.4 Landscape characteristics. Landscape is the physical characteristics of or the setting of the entire premise of the building which has been modified to suit the required activities. In establishment in local museums, landscape is part of the environmental display, and at the same time, it has to be accommodating the activities of the museum. Thus, modification of the landscape is a direct result of the learning process of the responsible committee in the environment department under the local conditions and context.

3.6.3 Results of the process of collective learning in establishing and operating a local museum: exhibitions and learning activities. The framework for analysis in accordance with the 2nd objective, which is the study of the results of the process of collective learning in establishment and operation in local museums: exhibitions and educational activities, it is possible to divide the data analysis into three parts as demonstrated in Table 3

Table 3 Shows the framework for analysis of the results of the collective learning in establishment and operation in local museums: Exhibition and learning activities.

Framework for analysis	Subjects considered in the analysis
Content in the exhibition	What are the subjects and content displayed in the case studies or the studied local museums? How are they portrayed and has there been any modification to the content since the beginning of the museums?
Exhibition format	What are the conventions and style of the exhibition?
Media formats and learning activities	What educational activities organized by the local museums that support the goals of the respective museums are available? When and on what occasion are they activities organized and who are the participants? Has there been any modification to the activities since the beginning of the museums?

The framework for data analysis of the collective learning process in establishment and operation in local museums with regards to exhibition and learning activities, which is part of the 2nd objective research, consists of three important subjects. Each subject is related to the study of the collective learning process of establishment and operation in local museums as described below

3.6.3.1 Content of the exhibition. Content of the exhibition is the result of the learning process of the analysis of the local history and knowledge. By analyzing the content of the exhibition, it is possible to gain an understanding of the results of the group learning process, especially in the field of local studies, by the responsible committee.

3.6.3.2 Exhibition format. In displaying the local history and knowledge, aside from the content, the format of the exhibition, comprising for example how the content is told and told through certain media and how the content relates to the setting of the exhibition, is part of the learning process in establishment

and operation in local museums in order to find an appropriate way to narrate the content in the context. By analyzing the format of the exhibition, it is possible to gain an understanding of the results of the group learning process that could lead to better ways to narrate the content to the audience.

3.6.3.3 Media formats and learning activities. In establishment a local museum, aside from using the exhibition as the platform for narrating the local history and knowledge, it is possible to do so through various learning activities; the implementation of such learning activities is the result of the learning process of the committee responsible for the establishment and operation in local museums m; this is in order to make the activities interesting and educational for the audience. By analyzing learning activities, it is possible to gain an understanding of the collective learning process that deals with learning activities under the conditions and the context applicable.

3.6.4 Results of the collective learning process in establishment and operation in local museums: the community impact.

The framework for analysis in accordance with the 2nd objective, which is the study of the results of the collective learning process in establishment and operation in local museums, it is possible to divide the analysis of the results which are the effects of the collective learning process in establishment and operation in local museums into four important subjects as described in Table 4.

Table 4 Shows the framework for analysis of the results of collective learning process in establishment and operation in local museums: community impact.

Framework for analysis	Subjects considered in the analysis
The preservation of cultural heritage	<ul style="list-style-type: none"> - Before the rise of local museums, how was the preservation of cultural artifacts in the area? - In the community in which the local museum is located, how are the cultural artifacts preserved? Is there any difference between the preservation of cultural artifacts before the existence of local museum and after the emergence of local museum?
Economic aspect	<ul style="list-style-type: none"> - In the community in which the local museum is located before the local museum was built, how was the economic aspect: what were the livelihoods of the locals, what was their income, and how were their incomes distributed? - In the community in which the local museum is located in the period in which the local museum is in operation, how is the financial landscape: what are the livelihoods of the locals, what is their income, and how is their income distributed? By comparing the two periods, have there been any changes in the financial landscape?
Communal relations	<ul style="list-style-type: none"> - In the community in which the local museum is located before the local museum was built, how were the relations of people in the community and what were the extent of such relations? - In the community in which the local museum is located in the period in which the local museum is in operation, how are the relations of people in the community and what are the extents of such relations? By comparing the two periods, have there been any changes in communal relations?

Table 4 Shows the framework for analysis of the results of collective learning process in establishment and operation in local museums: community impact. (cont.)

Framework for analysis	Subjects considered in the analysis
Community learning.	<ul style="list-style-type: none"> - In the community in which the local museum is located before the local museum was built, how was the learning process, what was the content, and what were the sources of such knowledge? - In the community in which the local museum is located in the period in which the local museum is in operation, how is the learning process, what is the content, and what are the sources of such knowledge? By comparing the two periods, have there been any changes in communal learning?

The framework for data analysis of the collective learning process of establishment and operation a local museum with regards to local community's change, which is part of the 2nd objective research, consists of four important subjects. Each subject is related to the study of the collective learning process of establishment and operation in local museums as described below.

3.6.4.1 The community impact: The preservation of cultural heritage. One of the chief objectives in establishment in local museums is the preservation of cultural heritage. How has the process of collective learning in establishment and operation the studied museums that operate under the framework of learning and knowledge exchange by the responsible committee affected the preservation of local cultural heritage?

3.6.4.2 The community impact: Economic aspect. Although the local economy is influenced by different factors such as the construction of public facilities and the investments made by the government sector, there is a certain expectation that a local museum will benefit the local economy. In the communities in which the studied local museums are located, how has the group learning process of establishing and managing a local museum affected the local economy?

3.6.4.3 The community impact: communal relations Communal relations are something that were present before the establishment of a local museum and their characteristics depend on the conditions and the context of the community and are susceptible to changes. By establishment a local museum that involves the process of collective learning, new interactions between the locals and between the locals and outsiders are inevitable and can lead to a change in communal relations. Studying the changes in communal relations of the studied local museums' communities can lead to an understanding of how the learning process in establishing and managing a local museum affect communal relations.

3.6.4.4 The community impact: community learning. Community learning is part of the objectives in establishment and operation in local museum that involves the collective learning process. It is believed that the learning which comes from the process of establishment and operation in local museum will contribute to the individual learning process and the process of self learning. Analysis of the local changes in the community is done in order to study whether the collective learning process in establishment and operation a local museum has any effect on the community learning.

CHAPTER IV

CONTEXT AND ENVIRONMENT

In this study, with the purpose of the research being to gain more understanding about the collective learning process in establishment and operation in local museums in order to achieve the desired results, case studies was chosen for research purposes. The following frameworks for analysis exist in this research:

1. Local museum has granted permission and was willing to participate in the research.
- 2 Local museums that are interesting in the aspect of establishment and have a collective learning process in operation as follows:
 - 2.1 Local museums that accumulates informational knowledge and studies and obtains information about local communities by getting local people to participate.
 - 2.2 Local museums that host exhibitions that correspond with local knowledge, as defined through collecting information and finding out what people in the local community know by asking the local people themselves.
 - 2.3 Museums that has the set up and operation procedure that involves collective learning. The workers involved in this collective learning process may be people within the community or helpers from outside the community. This group learning process includes activities where these people continually exchange information and knowledge in order to improve or alter the procedures that fulfill the intent of all the parties.
 - 2.4 Local museums that can achieve the goal of preserving valued antique goods that have important meanings to the local tradition. The local museums must also be operated by people from the local community.

The criteria used in determining which museums qualify as a local museum that can be used as case studies have been discussed in the “Research Methodology” chapter.

The researcher has chosen cases which fit the following criteria: four local museums that have local people participate in the establishment and operation of the museum. The levels of participation vary and are defined through studying the following documents and elementary surveys:

1. Local museums that have supporters who do not belong to the community play a big role in setting up and operating the local museum. These museums are the Ban Kao Yee-san Folklore Museum in Samutsongkram province and the Muang Temple Folklore Museum in Ratchaburi province.

2. Local museums that people from within the community play a large role in setting and operating the museum. These museums are the Kun Chamnong Cheenarak’s House Museum Samchuk Life Museum in Suphanburi province and the Tai-Yuan Cultural Center in Saraburi province.

Apart from these criteria, all of the museums share another common trait: their locations are not far from large developed towns. They are presented with new trends and technology that greatly influence the tradition and lifestyle of these particular communities. But the reason these local museums are able to operate and become a local museum that encourages local learning is therefore what makes it interesting to study. The goal of this chapter is to present the surroundings and environment of these museums. Therefore, the following criteria will be discussed:

1. Location and geography of the museum. This is the presentation of the surrounding and geography of the community where the case study museum is located.

2. The social and cultural environment. This issue is presented in order to overview of the particular society, politics, citizens, and traditions that symbolize the community in which the museum is located.

3. The background of the establishment of local museum. This issue is presented in order to portray how the museum was formed and discuss the major factors influencing the creation of the local museums.

4. The physical character of the local museum. This issue is presented in order to portray the physical character of the museum, including the building and landscape, describing the characteristics of each local museum.

5. The exhibition Character. This issue is presented in order to show part of the physical character of the local museum. This is part of presenting the content, information, and knowledge that show how these exhibitions are presented. These also show how exhibitions are presented in each of the case study museum.

6. The learning activities of the local museum. This issue is presented to show which learning activities in each the case study local museum.

4.1 Muang Temple Folklore Museum, Ratchaburi province

4.1.1 The location and geographical setting of Ban Muang community.

The Ban Muang community is located in the Ban Muang neighborhood, Bang Pong district, Ratchaburi province. This community is set on low-lying, flat land located next to Mae Klong River, on the west side. Houses are built on flat land next to the river and there are some houses immediately near the river shore. The community is 30 km. from the main district of Ratchaburi province, called Aumpur Muang. It can be reached via Petchkasem road, and highway 3080. In terms of the distance from Bangkok, Ban Muang is approximately 100 km. away, with a travel time of 2 hours. One can travel to Ban Muang by car, taking Petchkasem road and merging onto highway 3080. At the intersection with the road leading to Ban Muang, there is a two-lane road that is connected to the main road. This is the only road in the Ban Muang community. The road is parallel to Mae Klong River and crosses important locations: Kanorn Temple, which is where the Nang Yai at Kanon temple Museum (Shadow play museum) is located. The Ban Muang community is located 7 km. far from the main road. This road passing the Ban Muang community leads to Sangchuto road, which links to Kanchanaburi province. It can be seen from the

location that a commute by car to Ban Muang community is convenient. Roads are therefore an important public facility in terms of providing development to the Ban Muang community. A convenient commute enables people to access the Ban Muang community and at the same time, it also allows people from the Ban Muang community to conveniently travel out of town for various tasks contacting others to sell agricultural products. In addition, this community is near Kanon temple, which plays an important role in the conservation of large shadow puppet drama show (a traditional Thai performance) and also an important tourist destination, visited frequently by many visitors.

In addition to this setting, Ban Muang community is set on low-lying, flat land next to Mae Klong River. This is a good area for agriculture, which is the dominant occupation for people in this community. The Mae Klong river originates from Kwai Yai River and the Kwai River, which flow through Kanchanaburi province, Ratchaburi province, and into the Gulf of Thailand in Samut Songkhram province. In addition, the community is located far away from the Tanawsee Mountains in Kanchanaburi province. This mountain serves as a natural wall that blocks out the southwest monsoon winds, which bring about rain in areas surrounding Mae Klong River. Yet areas near the Tanawsee Mountains get less rain because the geographical setting low-lying, flat land located near a large river that flows into the opening of a gulf.

This opens door to trading outside the community, which is why this area was the resident of people since the Ayutthaya era. The center of the town is located near Mahathat temple in Ratchaburi province. Ban Muang is a community that was set up because of the bountiful land and the convenient transportation routes, starting since the Ayutthaya era. Because of this, the community shares a history and inherited traditional roots that came from their ancestors in the Ayutthaya era.

The settlement involved transportation routes by waterway because residents are located near the water, and rice paddies are located farther from the river. But today, the means of transportation has changed from river to roads. Most residents are now situated along the road. Therefore the nature of the community looks set to spread along the road or ribbon settlement.

Because of the conditions of this setting and the favorable geography, the Bang Muang community has never been affected by natural disasters. They also have easy access to the outside community, which enables them to lead normal lives. In addition, Ban Muang is not located in an area that is the center of development, therefore, there is not an excess of industrialization. Today, there is only one industrial factory, which is the metal industry. Thus, most people in the community make a living in the agricultural sector.

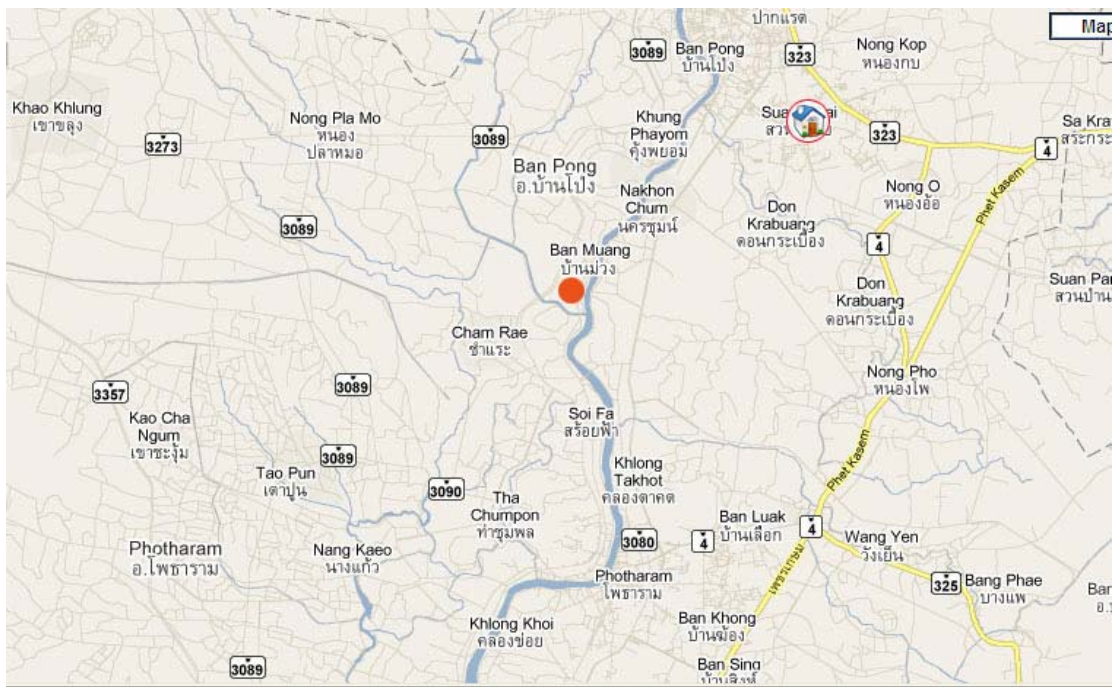


Figure 11 Show map of Ban Muang community, nearby communities and transportation to the Ban Muang community (Google map, 2010 [online] Available: <http://maps.google.co.th/maps?hl=th&tab=w>)



Figure 12 Aerial display by the Muang community, Ban Muang community at point A is, B is Muang Temple Folklore Museum, and Muang temple (Ban Muang Temple) C, D is the Mae Klong river and E is Wat Yai Nakhon Chum (Google Earth, 2010 [online] Available: Google Earth.co.th)

4.1.2 Social and cultural environment of Ban Muang community.

Ban Muang community today, in terms of the area under the control of the Ministry of Interior, has the status of a district under the control of the local Ban Muang district administration. This includes eight villages:

- Moo 1, Ban Muang
- Moo 2, Ban Wang Manao
- Moo 3 Ban Muang
- Moo 4, Ban Bua-ngarm
- Moo 5, Ban Nong Mai Thon
- Moo 6 Ban Muang
- Moo 7, Ban Nong Kha.
- Moo 8 Ban Rubnam

However, in terms of social and cultural considerations, the scope of the Ban Muang community is not determined by the Ministry of Interior and limited to any one particular district. In terms of social and cultural boundaries, Ban Muang uses people's relative location in considering who is deemed to be in the community.

The population of Ban Muang district in the year 2009 was 3,262. There were 1,570 males and 1,692 females; there were 862 households. The average annual income per person was 48,985.51 Baht. The Ban Muang community consists of people with agricultural careers, mainly rice farming. Following that is plantation and cultivation, respectively. In considering the income of Ban Muang residents, it can be found that in the year 2009, Ban Muang residents received a total salary of as much as 82,063,041 Baht. Whereas earnings from the majority who work in the agricultural sector come to only 47,200,563.00 Baht as for money collected the local government body from 2004 to 2007 averaged 292,119.91 Baht per year. Therefore, the majority of the Ban Muang local government budget comes from government funding, which amounts to approximately 12 million Baht per year.

The structure of the Ban Muang local government is one in which the Ban Muang district is governed by its own local governing body. In the past, the President of this local governing body is responsible. The president acts as if he or she has been granted power by the local people, but receives support in funding from the government. The president is therefore a leader who is officially appointed by the government, yet on the other hand, has the respect and faith of the community. This president is therefore considered a leader by nature. For the Ban Muang district, this leader was the late abbot of Muang Temple, Pra Arjarn Lom. In the past, he was the center of faith for Ban Muang residents when it came to various activities. Based on this described social structure, the operation of various activities therefore follows the structure of a "local organization and temple society."

The Ban Muang community is a residential community for the "Mon" people. It is a community that preserves a strong Mon culture. The Mon community believe that their ancestors who migrated from Burma during the Ayutthaya era around the time of King Naresuan the Great (1590-1605) by following the Pra Maha Taerakan Chong who is a Mon monk immigrated to the Mae Klong River and settled there (Muang Temple Folklore Museum, 2004: 125). The name "Ban

Muang" is the name of a home that replicated the name of a village in Myanmar, where their ancestors had lived.

The Mons in Ban Muang follow customs and traditions of the Mon from Burma. The same is true for the Mons who lives in other areas, such as the Mon in Thailand's Koh Kret district, Nonthaburi province, the Mons in the Barng Kra Di district, Bangkok. The Mons who lives in different areas has interactions that connect them together as one Mon network through various activities. One of the reasons that drives the Mon to make efforts to preserve their customs and traditions is that they want to demonstrate their "Mon nationality, even though they are a people without land, it doesn't mean that it is the end of the nation." These traditions include the Mon Songkran Festival, the Mid 10th Month tradition, and the Buddhist Lent Festival merit, etc.

To determine what the social capitals of the Ban Muang community look like, here is a summary:

1. To have a community located in a fertile area that has been developed to receive transportation routes with easy access.
2. Geography contributes to benefiting and is appropriate for the profession of farming, and is an area that does not get violent natural disasters. This enables the community to live on.
3. Having the "Mon" identity with accumulated culture and traditions that have been passed on from one generation to another. Along with a location that can be conveniently accessed and yet because it is not a center for development, this community receives external cultural influences slowly. It also enables easy social integration.
4. A natural leader with a strong sense of community and being the center of faith for the community is another important part that allows for an easy social assembly.

This social capital in the Ban Muang community has led to strong efforts to preserve traditions and lifestyle of the Mon to the best level. The effort to best preserve the "Mon nationality" is an essential factor that drives the establishment of a museum by the Ban Muang people.

4.1.3 Background of Muang Temple Folklore museum's establishment.

Muang Temple Folklore Museum is located in the Muang Temple region, on the Mae Klong River. This museum is located by the temple, which acts as a center where people can come together and spiritually connect. The formation of the Muang Temple Folklore Museum started from the collection of appliances and precious objects. This collection was a part of the Mon tradition the provost Woratham Pitak, or Pra Ajarn Lom, was the one who collected these valuables. Later on, the president of Silapakorn University, Lady Kaisri Sriarun, came to meet the provost and the local people and the idea of setting up a museum was started, with the goal in mind being to accumulate these cultural objects. This also happened to take place during an auspicious period when HM the Queen Sirikit celebrated her 60th birthday. Silapakorn University and their associate partners, such as companies like the publishing company, Matichon Ltd. (Thailand), The Lek-Prapai Viriyapant Foundation, and the Ban Muang Tambon Administration Organizational co-sponsored and supported various aspects, including funding and academic information needed to establish the Muang Temple Folklore Museum. This was done so that the museum could achieve its goals in the occasion of the Queen's commemoration of the special occasion.

In addition to the founding of the Muang Temple Folklore Museum, the operation also led to the establishment of the Mon Education Center. This project was directly related to the creation of Muang Temple Folklore Museum. There are 4 main reasons on which establishment of this education center was based:

- Knowledge about "Mon" is in Myanmar, the previous Mon kingdom but the political climate in Myanmar does not provide the opportunity for study.

- Several decades ago, the main leaders of Mon cultural study were located in England but the current leaders have died, and nobody is there to further the study of Mon culture. Those that are present lack the power. (Muang Temple Folklore Museum, 2004: 148).

- Thailand consists of Mon people who are part of Thailand, ever since the Siam era. Today, Mon communities exist everywhere, particularly in Central and Northern Thailand. This amount of Mon population, particularly being scattered around the country, is beneficial to the study of Mons.

- Many ancient documents indicate that the Chakri Dynasty has relationships with the Mon people, starting from the time of King Naresuan's reign to King Rama the 1st reign. There are ties to the ethnic Mon in Amphawa district, (Samutsongkram province) and there are relationships that formed the Barng Charng royal family, as commonly known.

4.1.4 Physical character of the museum.

The architectural aspects found in Muang Temple Folklore Museum are newly designed. The building is constructed with plaster bricks, raised foundation, and the roof structured to have space under a gable style. This is considered contemporary Thai architectural style. The entrance is a high ceiling hall that connects to the exhibition hall, which is the main part of the building. There is then another exhibition building connected to this building one with the same architectural style the building structure is set up with a plaster brick wall made with high space under a raised light box that is vertical and slightly conceals the windows inside. The top of the wall is decorated with lace around the stencil.



Figure 13 Presents the front of Muang Temple Floklore Museum.



Figure 14 Presents the bridge that connects the main building to the sub-building that shows the architectural: character of the Muang Temple Folklore Museum.

4.1.5 Exhibition character

The exhibitions that are display in the buildings are permanent. They present many stories which can be in 6 categorized topics:

4.1.5.1 The Mon in the myths, exhibition use signs and pictures to go along with the artifacts, in order to explain the history of the Mon which comes form the Buddhist faith.

4.1.5.2 The history of the Mon, exhibitions include signs and pictures that explain the former location of the town and the times in which the Mons lived in these areas

4.1.5.3 The Mon language and its inscription, exhibitions present authentic artifacts and items, including old books that were inscribed in the Mon language, along with small signs that explain the artifacts.

4.1.5.4 Mon tradition and culture, exhibitions are presented with authentic items, categorized into different sections and displayed in the cabinet. These include various artifacts: cloth used to wrap around the books, plates, etc.

4.1.5.5 The Mon migration. Exhibition presented with signs and pictures that show the route the Mons took in migrating-throughout the different eras.

4.1.5.6 The Mon in Thailand and their culture leader. Presented with signs and pictures that show the kings and other significant figures in the Mon history, this includes cabinets where traditionally valuable artifacts can be kept.

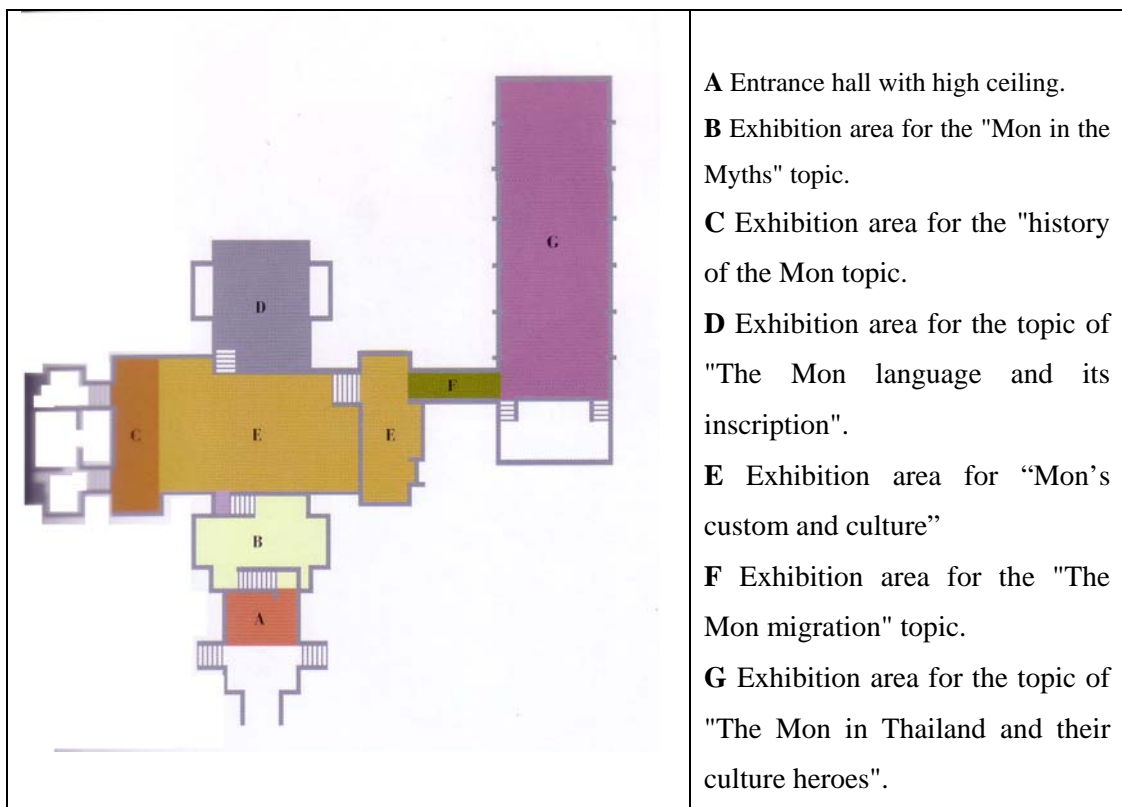


Figure 15 The floor plan of the Muang Temple Folklore Museum, Ratchaburi province. (Mon Studies Center, 2005 :15)



Figure 16 Shows the exhibition, with the topic " The Mon in the myths," Muang Temple Folklore Museum, Ratchaburi province.



Figure 17 Shows the exhibition on the topic: " The history of the Mon ". The Muang Temple Folklore Museum, Ratchaburi province.



Figure 18 Shows the exhibition on the topic: “The Mon language and its inscription”.
The Muang Temple Folklore Museum, Ratchaburi province.



Figure 19 Shows the exhibition on the topic: “Mon tradition and culture”
The Muang Temple Folklore Museum, Ratchaburi province.



Figure 20 Shows the exhibition on the topic: “The Mon migration” The Muang Temple Folklore Museum, Ratchaburi province.



Figure 21 Shows the exhibition on the topic: “The Mon in Thailand and their culture leader” The Muang Temple Folklore Museum, Ratchaburi province.



Figure 22 Shows the exhibition on the topic: “The Mon in Thailand and their culture leader” The Muang Temple Folklore Museum, Ratchaburi province

Upon entering the buildings, it can be seen that the physical design features an orderly planned structure. The buildings are designed to look like large concrete buildings. The materials are finished neatly, with the use of focused light spots. The intended perception is to communicate the characteristics of "high value." This is in part because the museum was organized to create a concept that commemorates the Queen. The concept was started upon the intention of honoring the Queen. Moreover, the exhibition is arranged by topic, each topic being placed in areas separated by raised ground levels so visitors can easily identify the different topics.

4.1.6 Learning activities of Mung Temple Folklore Museum.

Activities for learning that take place during the establishment of the Muang Temple folklore Museum involve external support from people outside the community. In terms of funding for the construction, the museum received support from Silpakorn University. The university also provided technical assistance in

concluding the search of knowledge and creation of knowledge for the content of the museum exhibitions. The analysis of the learning activities dates back from the time preceding the Museum establishment. The learning activities were not initiated by a group of people, but rather by just one person: Provost Woratham Pitak, also known as Pra Ajarn Lom. He was interested in collecting various art objects, which he sought out from various sources and because he started accumulating artifacts, he began to study the origin of these artifacts. Hence, there was support from Silapakorn University to create this project.

In preparing a historical explanation of these art objects, the supporters relied on their conversations with people in the community. And later on, in the process of making a study to gain information for the exhibition and learn about the traditional way of Mon life, the supporters also relied on information gained from their live conversations with people in the community. The supporters then formed a summary and categorized them into different topics that were relevant to the objects on display. This process of finding different information and the questioning of people led the local people to gain awareness of the importance of preserving of community's cultural heritage. In addition, the Mon people's efforts to preserve the identity of "The Mon" to preserve the Mon nationality led them to invite curious people outside the community to their events of traditional culture. This provided interested third parties with an opportunity to experience the life of the Mon. Moreover, one learning activity that the museum offers on a regular basis involves having the speaker act as a tour guide who speaks about the local knowledge, presents international stories and traditional knowledge of the Mon culture to visitors.

4.2 Ban Kao Yee-san Folklore Museum, Samut Songkram province

4.2.1 The location and geographical setting of Yee-san community

Ban Yee-san is located in Amphawa district, Samut Songkram province. The community is located approximately 20 kilometers from the center of Samut Songkram province. Traveling to Ban Yee-san from the city of Samut Songkram can be done by taking highway 35 or Thonburi-Pakthor road. The distance from the

edge of Samutsongkram to the entrance of Ban Yee-san is 10 kilometers. This entrance to Ban Yee-san is separated from Highway 35. In the past, this road was made of gravel road with two lanes. This road also leads to Bang Taboon district and Ban Lham district, Phetchaburi province. Today, part of the gravel road has been improved to concrete, making the commute to the community more comfortable. This route is also used as a shortcut to the Phetchaburi province.

The geography of Ban Yee-san is a plain along the Gulf of Thailand. The distance from the coast of the Gulf of Thailand is about 6 kilometers, therefore, most of the land is mangrove forests. This causes water in the area to be brackish water, leading to the growth of plants that can be grown only with brackish water. The Yee-san people, therefore, have different means of making a living, unlike other communities in Amphawa that mainly grow trees and orchards. The Yee-san people have professions that fit the geography: burning coal from Mangrove trees, which are trees that can grow in mangrove forests. The main canal in Ban Yee-san was dug since the reign of King Rama the 4th of Rattanakosin period. It is a canal that flows from the estuary to the community. In the past, it was the main route of transportation linking people to the land of Ban Yee-san. In addition, there are small limestone hills in Ban Yee-san. These can be considered as an important landmark in the plains area. It is also the setting of Kao Yee-san Temple, which was evidently built since the Ayutthaya era.

The Yee-san community is scattered across different areas of the canal, due to the fact the roads were built afterwards. Roads in the community are very small and were created from people's using the route regularly. The character of Yee-san community is not adjacent to any large streets. The community is dispersed around the mangrove forest and the plains located next to the Yee-san canal. There are concrete roads that come off the main highway that lead into the community. Each household is distant from other households and there are fences set up around households to show boundaries, but they are not dense. The concrete road leads to the hillside area of Ban Yee-san.

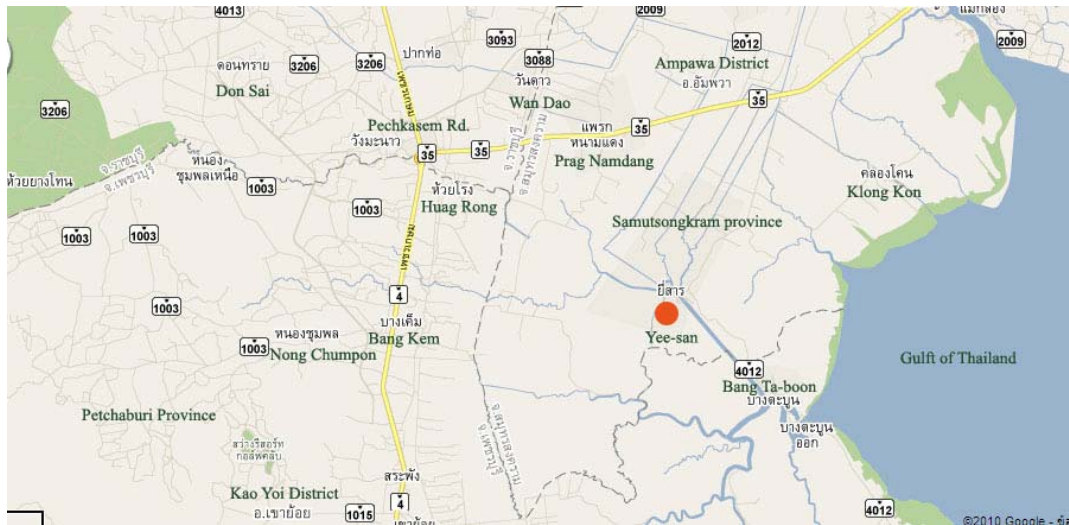


Figure 23 Maps showing the location of the Yee-san community. The location is near the Gulf of Thailand. Making geography generally bordered on mangroves. (Google map, 2010 [online] Available: <http://maps.google.co.th/maps?hl=th&tab=w>)



Figure 24 Aerial photos Shows the Yee-san community by A: Yee-san temple located on a hilltop, B: Ban Kao Yee-san Folklore Museum. Located at the foot of the hill, C :Chao Pho Pu Sriracha , D:Yee-san canal was a dig canal since the ancient past to the main thoroughfare.(Google Earth, 2010 [online] Available: Google Earth.co.th)

4.2.2 Social and cultural environment of Yee-san community.

The Yee-san community today, in terms of areas set up by the Ministry of Interior, include 5 districts that are assigned to be governed by the local government of Ban Yee-san. These 5 communities include:

- Moo 1 Baan Kao Yee-san. 2. Moo
- Ban Klong Ban Nork 3. Moo
- Ban Ton Lampan 4. Moo
- Ban Don Chan
- Moo 5 Ban Klong Khud Lek

The Yee-san population in the year 2009 was 3,230, with 1,608 males and 1,622 females; with 909 households. The majority of the Yee-san people have careers in farming and fishing. They also have shrimp farms. The next popular thing is planting mangrove wood and burning wood for charcoal. The Yee-san government accumulated 300,606 Baht in the years 2008-09. Therefore, the Tambon Administration Organization gets most of their money from the allocation of tax and financial support from the government. In 2009, the Yee-san government received approximately 1,900,000 Baht from the central government, being money raised from taxes and government funding. The local government of the Yee-san community is under the umbrella of the Yee-san district government. The one family that plays a large role in local politics in this district is the “Payonyim” family. The list of names of village chiefs in the district follow:

- Mr.Jinda Payonyim
- Mr.Aumnuay Payonyim
- Mr.Anan Payonyim
- Mr.Pisarn Payonyim

When the National economic and social development plan the 1st was implemented in the Year 1961, Yee-san was distant from the central areas being developed. Along with the lack of convenient roads available for travel to the Yee-san community, there was very little interaction with other communities. The geography is not conducive to farming, therefore there were few immigrants. The ancestor of the Payonyim family is one of the long-living ones in the community. Other families that have lived in the district for a long time include: the Onura family, the Bungsang

family, the Sarasit family, the Chollapum family, the Kansakul family, and the Daransiri family.

Members of these families are in-laws. The result is that people who have lived in Yee-san for a long period are connected and considered relatives. The Payornyim family plays a significant role in governing the Yee-san community. The economic characteristic of this community is one in which people hold careers in farming and fishing. There are two industrial factories in Yee-san, based on information obtained from the Yee-san district administration. The first is a teak wood production factory. The second factory produces frozen squid and shrimp. In addition, the "charcoal" business also generates income. The mangrove charcoal produced by the Yee-san community is a popular product exported outside of Thailand.

Cultural characteristics of people in Yee-san are similar to Central Thailand's culture. People are Buddhist, they dress like people in Central Thailand, speak with a Central Thai form with a Phetchaburi accent. What makes people in Yee-san different is their vicinity to farm culture. Farming is an occupation related to the sea and mangrove. Therefore, some of the unique cultural characteristics include food made from par

This includes leaves from the Chacrum plant, Sarmsib tree, or Krui. Trees in this area cannot have large timbers, and therefore there aren't ingredients from such trees. In the past, the area lacks unsalted water and before the water system was developed, the Yee-san people were seeking fresh water sources. There were Yee-san people going to Phetchaburi by boat to bring back fresh water for sale.

Yee-san people have traditional tales about their ancestors who settled in the area. The legendary folk tale says that Por Pu Sriracha was the ancestor of their community, having come from China. He immigrated with two siblings: Jeenkroa and Jeenku. When he arrived at Yee-san, which was originally located on the coast, his boat crashed into the mountain and was wrecked. The three siblings were separated from one another. Jeenkrao was swept over to Takrao Mountain. Jeenku, the youngest of the sibling, was swept to Ito Mountain. Whereas Jeenkarn, the second oldest, remained that Yee-san Mountain. He was named Por Pu Sriracha and worshipped by Yee-san people. Today, there is a monument for Por Pu Sriracha in the village.

In addition, the Yee-san community, from archaeological excavations during the establishment of local museums, found evidence that shows there was trading. People traveled from the Gulf of Thailand carrying items to be sold by traveling deep into the land by Mae Klong River. Historians predict that the name "Yee-san" was probably distorted from the word pronounced "Bazaar," which means "market."

However, today Yee-san no longer represents the status of a market. It has changed to being an area with mangrove forests; as well as people doing shrimp farming and mangrove charcoal. The lives of the Yee-san people depend on natural resources in the area. Their lifestyles correspond with the environment and resources available. If considering the dimensions of social capital that will be analyzed, the importances of social capitals for Yee-san people follow:

- The community is relatively closed to outside influences; people in the community are all somehow related.
- The location is not conveniently accessed, that context forces people to live in the environment under which they are located.
- The existence of archaeological resources in the area make the area attractive.
- The nature of life is different from people in other areas in the Samut Songkhram province.

4.2.3 Background of Ban Kao Yee-san Folklore Museum's establishment.

Ban Kao Yee-san Folklore Museum is located at, Yee-san district, Amphawa district Samut Songkhram province. This museum was created when the Yee-san people discovered antique substances in the area. Villagers found fragmented tiles in different regions throughout the Yee-san district. This led to the need for conservation and preservation. The artifacts were found in the community and suspicion over the history of Yee-san area arose. People were curious about "where these ancient items came from, and how they were related to them." There are two major reasons as to why this drove to the establishment of Ban Kao Yee-san folklore Museum.

People in the community therefore began to seek external supporter from external organizations, including Silapakorn University and Lek-Prapai Viriyapant Foundation, Assist.Prof.Siriarpa Ratchatahirun acted as the liaison that connected people in Yee-san community with external help, which led to the renovation of the museum. This involved research of archeology and a study of history, performed by the external support team. This led to the improvement of exhibitions and reorganization of the displayed antiques in the museum. The people also respectfully invited her honor Princess Maha Chakri Sirindhorn HRH to the museum opening on 19 July, 2002.



Figure 25 Presents an image of the Yee-san canal in Tumbol Yee-san, Amphawa district, Samutsongkram province.



Figure 26 The area in front of the Kao Yee-san Temple, with restaurants that are popular among the tourists.



Figure 27 An organic-dyed fabric store that belongs to the Yee-san community.



Figure 28 Products inside the organic-dyed fabric store that belongs to the Yee-san community.

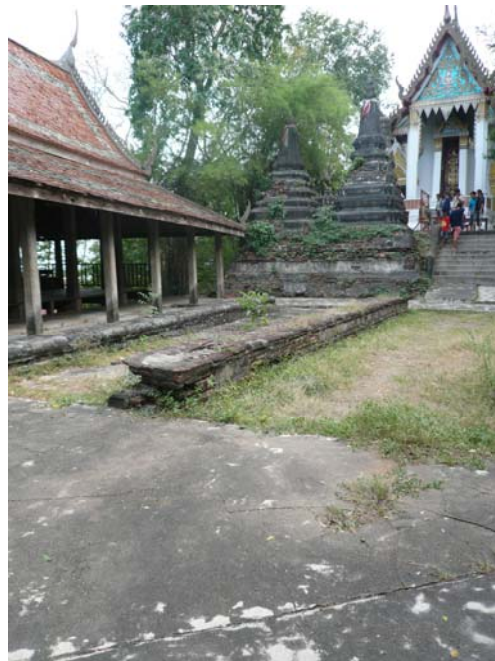


Figure 29 Front areas of Buddhist temples, Kao Yee-san Temple located on Mount Yee-san. That was built science Ayutthaya period based on the pagoda and the art displayed within the temple.

4.2.4 Physical character of the museum.

Ban Kao Yee-san Folklore Museum is set in a two-story building. The top floor is a Thai style building, the ground floor is a wall built with bricks and covered with concrete. This building was formerly a "salakarnparean" (a Thai-style building, usually with only seats inside, used for leisurely purposes) or sermon hall used by the Yee-san temple. When the community initiated the idea for build a museum, the temple granted them this sermon hall to use for the museum.



Figure 30 Displays the architect of Ban Kao Yee-san Folklore Museum, Samutsongkram province.

4.2.5 Exhibition character.

Ban Kao Yee-san Folklore Museum has exhibitions on two floors. The ground floor displays the topic about "Ban Yee-san lifestyle." In this exhibition, aspects of the Yee-san lifestyle are displayed. For example, the burning of the coal, the local food, and items used in daily life, Yee-san homes, etc. These exhibitions are accompanied by models, real artifacts, diorama, and signs that describe what these objects are. The exhibition on the top floor presents the development of the Yee-san

community in the past. This history was discovered through archeological methods. The exhibitions used the artifacts founded, along with signs of description. Moreover, there were exhibitions about the beliefs of the community that had Chinese cultural dispositions.

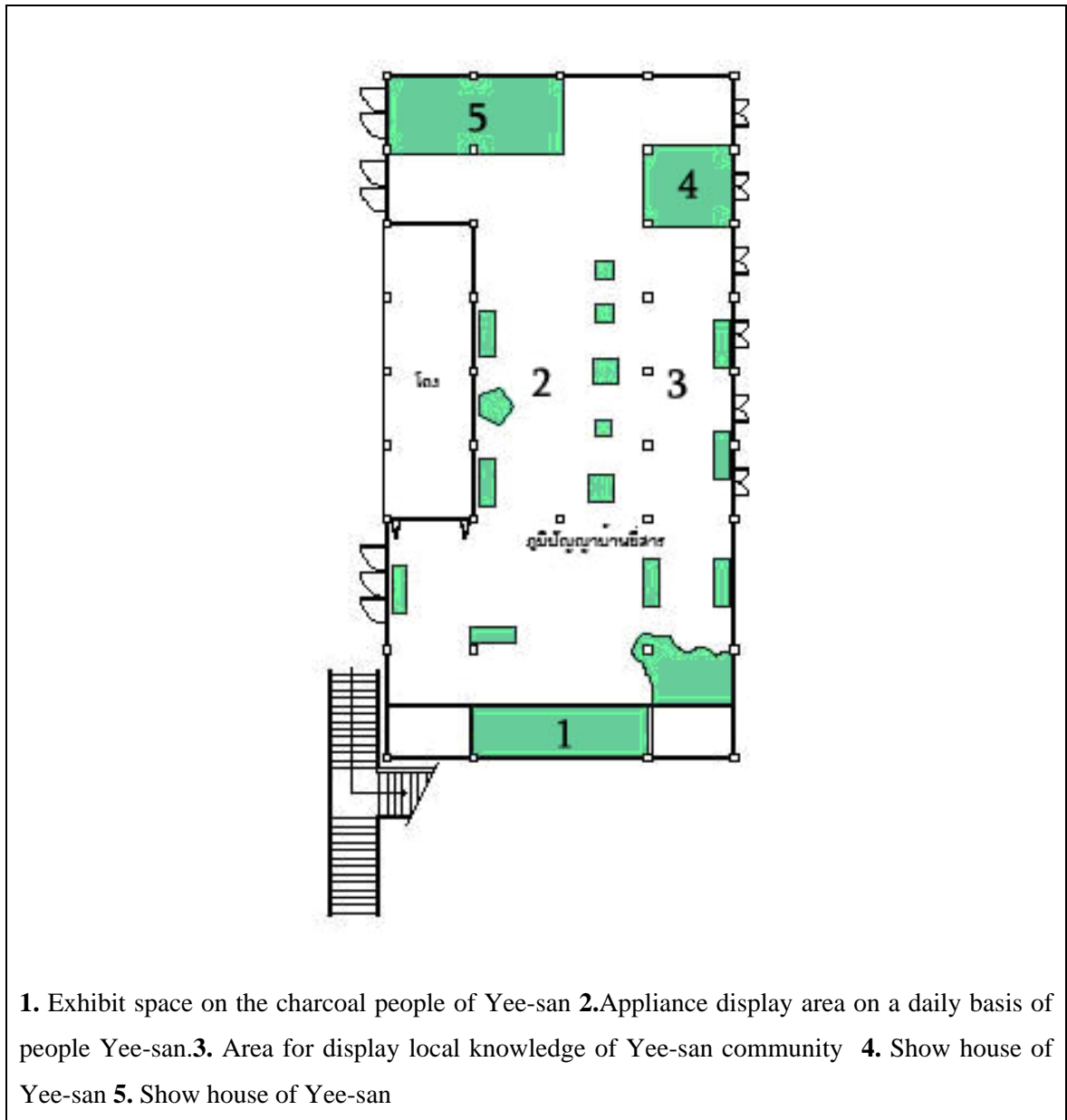


Figure 31 Displays the floor plan of the first floor, Ban Kao Yee-san Folklore Museum, Samutsongkram province.



Figure 32 Display area of the 1st floor of The Ban Kao Yee-san folklore Museum, Amphawa district, Samut Songkhram province. Shows stories of Yee-san people burning charcoal. The presentation was displayed by a model.



Figure 33 Displays the first floor's exhibition, titled "Yee-san people's lifestyle," Ban Kao Yee-san Folklore Museum, Samut Songkhram province.



Figure 34 Displays the first floor exhibition. The topic is "Yee-san people's lifestyle," Ban Kao Yee-san Folklore Museum, Samutsongkram province.

In the first floor of Ban Kao Yee-san Folklore Museum is presenting the story of Yee-san people living. The exhibition present about the living condition of people in that people in Yee-san must adapt to the environment. The subject is told through the various sub stories:

- Mangrove wood charcoal. The earning of livelihood of Yee-san people
- Appliances in daily life. The former, which have been collected and are on display, including crockery, iron knives, etc to reflect life in the past although the community is far but it also has articles appliance that meets the modern era, such as crockery at the cost of including the normal life of the appliance.
- Yee-san's knowledge. The exhibition is present knowledge of fine natural environment and adaptation of Yee-san people accordingly by providing the three aspects of food, medicine and consumer career.

- Yee-san people's homes. Presentations to the living past, Yee-san, which people generally have a small build a house with basic technology.

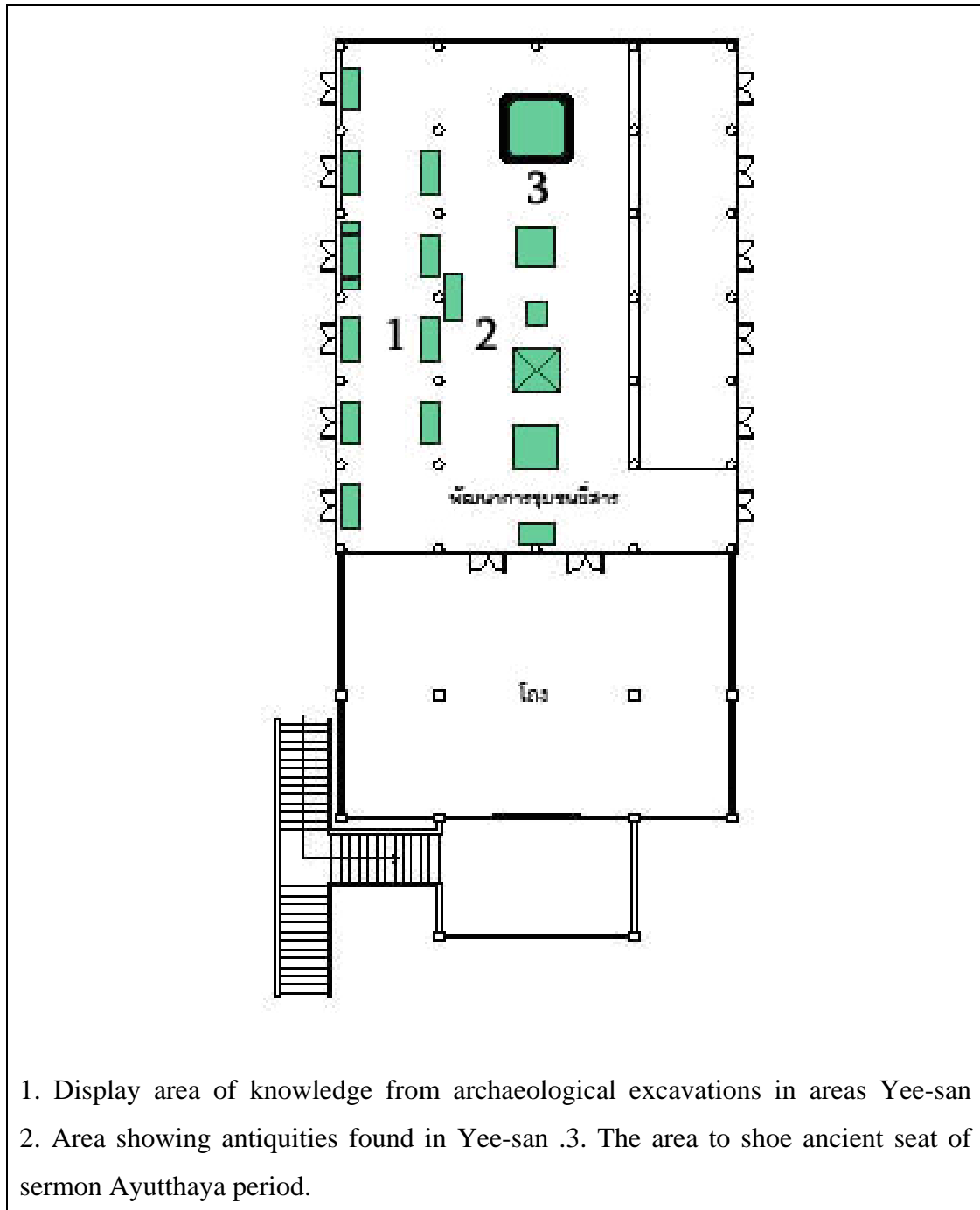


Figure 35 Displays the floor plan of the second floor, Ban Kao Yee-san Folklore Museum, Samutsongkram provinc.



Figure 36 The exhibition on the second floor. The topic is "developing the Yee-san Community," Ban Kao Yee-san Folklore Museum, Samutsongkram province.



Figure 37 The exhibition on the second floor. The topic is "the development of the Yee-san Community," Ban Kao Yee-san Folklore Museum, Samutsongkram province.



Figure 38 The exhibition on the second floor. The topic is "developing the Yee-san Community," Ban Kao Yee-san Folklore Museum, Samutsongkram province.

A visit to the Ban Kao Yee-san Folklore Museum presents more than pure information. With the location being right in the center of the community, one must travel across the bridges that cross the large canal and see the state of this community. Upon arrival at the museum hall, the cultural patterns of the community become recognizable. The culture is one of people who live by the central waterfront. It reflects the community's relationship to Buddhism as a religion. Moreover, the use of the old building shows that this community has existed over a long period having survived the test of time. The designs of the signs in the exhibition and on the various platforms were not elaborately made. It was designed in a more straightforward manner in order to reflect the simplicity of life for the local people. The location of the museum, being located in the area of the Kao Yee-san temple, allows visitors to donate money to the temple, which is the heart of the community. Visitors can also view and appreciate art that is in the temple, which is from the Ayutthaya era.

4.2.6 Learning activities of Ban Kao Yee-san Folklore Museum

Learning activities during the process of starting this museum occurred among the board that started the museum. It is a learning process that took place among people within the community. These people were curious about the artifacts that were found scattered among the community. It led to the pursuit of knowledge, which then resulted in various activities such as collecting objects and the search for knowledge through reading documents. The goal of these activities was to answer the question: “How did these artifacts, being fractioned tiles and plates, show up in the Yee-san area and what relationship do these artifacts have to the community?”

Yet at the same time, establishing a museum is a challenging task for the board of museum establishment who are members of the community. It is “difficult” for the team to answer the question: “How to set up a museum?” The board therefore set out to seek information by looking at other museums. When the museum was first established, the board still felt that the museum did not feel “like a real museum.” This led to further activities aimed at pursuing further knowledge. This time, they had external supporter and technical assistance, coming from experts and archaeological museums. This opened up the opportunity for the board and community members to gain information that answers questions they had on the entire history of the community. It also helped them pair up the artifacts with categorized knowledge, leading to changes in the community about trying to revive former things that exist in the community and preserve these things. For example: food, environment, etc.

When the museum reopened, there were learning activities that the museum had arranged for visitors, including “Makutate Noi” (a little guide), boating along the Soonthornphu Marine, and the boat trip along the canal life that lets visitors experience the lifestyle of people in Yee-san. Experiencing the museum in Yee-san is not limited to the building in which the museum is located. It expands to areas throughout the community, which is like an on-site museum.

4.3 Kun Chamnong Cheenarak's House Museum, Samchuk Life Museum, Suphanburi province

4.3.1 Location and geographical setting of Samchuk Market community

Location and geographical setting of the Samchuk Market community is located in the Samchuk market, which is near a river in Suphanburi province. The location is associated with transportation via water, used in the past as the major means of transportation for convenience in trading but in about 1978, the national highway, Highway 340 built with concrete was constructed, ending the importance of water transportation routes. This slowed down trading activities in the community.

The geographical setting of the community is one with flat land located near a river, and in the surrounding area there are lakes. This condition is suitable for rice farming. This influences living conditions of people in this area. People living outside the area make a living by rice farming; they rely on nature for survival. The product of rice farming is sold as well as consumed in the household. but for the life of the people in the community, Samchuk market. The community lifestyle of people living in the town area is driven by trade. This makes the area around Samchuk market to commercial place for trading agricultural products. It is a place for cultural exchange among the peasant community, the townspeople's trade community, and other communities.

Building in the Samchuk Market, due to the area being set up as a market, requires that houses are built in one row, lined up next to one another. The roads are small and walking is more suitable than using vehicles. These roads are for travel within the community. These wooden buildings have been around for approximately 100 years old and areas of the market are large halls that are for rent as retail space. The area outside the market is the Samchuk district government office. It can be said that the location of the Samchuk market has been a central location for the government as well as the businesses for a long time.



Figure 39 Map showing the location of the community, Samchuk market. Are located near Suphanburi rivers and near the Highway No. 340 (Google map, 2010 [online] Available: <http://maps.google.co.th/maps?hl=th&tab=w>)

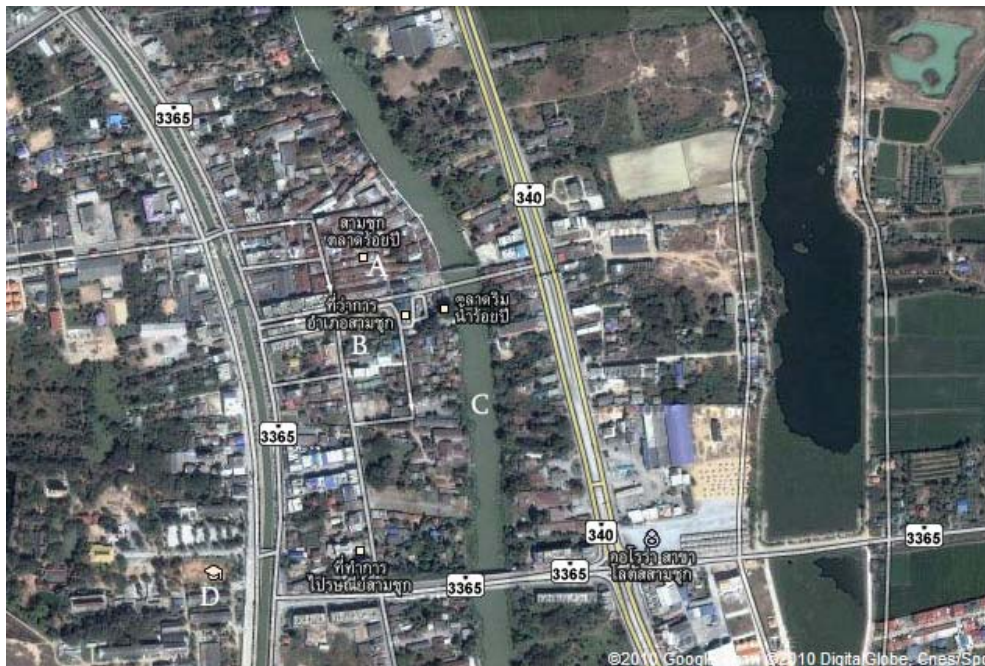


Figure 40 Aerial view Shows the Samchuk Market Community, Samchuk Market Community areas is A, B is the office of Samchuk District ,C is the Suphanburi River(Tha Chin River) D is a Samchuk Rattana Pho-Karam temple and Samchuk Rattana Pho-Karam. School. (Google Earth, 2010 [online] Available: Google Earth.co.th)

4.3.2 Social and cultural environment of Samchuk Market community.

The Samchuk Market community is one of the areas under the control of the Samchuk district municipal. There are 20 communities listed under this municipal: West Samchuk temple community; East Samchuk temple community; Samchuk Market community; Prawanarut community; West Raharn community; Yoo Jaroen Praisanee community; Ban Pratunam community; Ban Khlong Kom community; Ban Tung temple community; Luang Por Wat Bang Ak community; Dong Mali community; Saparn Kao community; Satakorn community; Ruamjai community; Ban Tueng Market community; Tatong community; Ban Nai Klong community; Bangkwarg Market community; and Ta Rua Jarng community.

Samchuk municipality is an area with growth that is urban growth, especially in the Samchuk Market community. The population in the year 2009 was 14,030, with 5,634 households; 1337 of these are in Samchuk. Most people in Samchuk are ethnically Chinese. The Samchuk government received 65,468,072 Baht in funding from taxes last year. The majority of the population is involved in farming and gardening but in the Samchuk Market community where the Khun Jumnonng Jeenarak's House Museum is located, most people are involved in trading.

There is only one industrial factory in Samchuk district, it is a sugar factory called Suphanburi Sugar Factory. This facility has been opened since 1956. It uses sugar cane from the surrounding area to produce sugar.

The Samchuk Market community consists of people who are ethnically Chinese; they came to the area to trade, prior to the construction roads. Samchuk Market is a market located near a river in Suphanburi, Tha Chin River. It is the location where goods are traded among the local community and the outside community. It is also an important rice market as well as a rest area for merchant ships that travel between major cities and Bangkok. It can be considered that in the past, Samchuk Market was a place of economic prosperity. There was a taxman assigned to the area, named Hui Sae Heng. He was appointed by His Majesty the King to be the "Khun Chamnong Cheenaruk." Today, the Samchuk Market district is under the control of the Samchuk local municipal.

Samchuk culture consists Chinese merchants who settled in the area since the early Rattanakosin period, after coming to trade. "Trading" is therefore the identity of people in the Samchuk community; it is therefore integrated into the customs and culture of this Thai-Chinese group.

The governing of this area is currently done through the Samchuk municipal. The governing body is elected by local people, and is assigned by the central government to take care of the area. This governing body consists of the Samchuk Municipal, the Tumbol Yarn Yao Municipal, the Tumbol Wang Luek Municipal, the Nong Pak Nak Municipal, the Ban Sara Municipal, the Nong Sa-dor Municipal, and the Kra-suey Municipal.

This local governing body is supervised by a sheriff, who is appointed by the Ministry of Interior. This appointed sheriff does not have to be someone local. Operations in the local care of Samchuk district are therefore created by the need for the representative of the area and the sheriff, who may not be a local community member, to cooperate.

As for the Samchuk Municipal, in the beginning when the development program was initiated, one of the main people involved was Mr.Pongwin Chaiwirat. He has served as the mayor since the beginning and is still the mayor today.

In analyzing the social capitals that inspired the creation of a museum for this community, there are factors that can be summarized as follows:

- Having been a trade community for a long time. There are beautiful surroundings to the building and as time passes, this will become even more valuable.
- Leaders of local people are located in the Samchuk market community. This enables the coordination of cooperative activities between different communities and the local government.
- Shared memories of the community as a community that has been involved in trading and has been very successful at it, this wealthy community has appointed one leader as the taxman. This shared memory has created pride for people in the community and initiated the questioning about the community's history.

4.3.3 Background of Kun Chamnong Cheenarak's House Museum, Samchuk Life Museum's establishment

Kun Chamnong Cheenarak's House Museum Samchuk Life Museum is located in the Samchuk district, Suphanburi province and is located in the Samchuk Market community. This community is located along the river in Suphanburi, called Tha Chin River. The Ban Khun Chamnong Jeenarak Museum was a result of a particular event. The land between Soi 1 and Soi 2 in the Samchuk Market area is land owned by the Crown property of bureau. The Treasury Department ordered that the land be returned in order to be utilized for other purposes. The people in the area convened and came up with the idea of eco-development projects. This then lead to the project "Talard Mee Chewit, Pipitapan mee Chiwa" (Markets have exist while Museums are lively). This program received academic support from the Community Foundation of Thailand; the Lek-Prapai Viriyapant Foundation; the Thai Health Promotion Foundation; and the Community Organization Development Institute through the creation of the Kun Chamnong Cheenarak's House Museum, Samchuk Life Museum.

This area is set up at Kun Chamnong Cheenarak's House, which his heirs granted the board to use. Stores that have existed for a long time, for example coffee shops, photograph stores, etc. chose to participate in this program to preserve the condition and architectural integrity of the stores. This kept alive the museum look of the Samchuk Market area between Soi 1 and Soi 2.



Figure 41 Shows the entrance of the Samchuk market, Samchuk district, Suphanburi province



Figure 42 Display area of the Samchuk market, Soi 2, is a small path along by house with wooden buildings. This allows the shade while walking in the market.

4.3.4 Physical character of the museum

The Kun Chamnong Cheenarak's House Museum is a wooden house set up in one row, with three stories. The wooden structure leaves a large opening on the ground floor when the door is open. This opening is intended to be used for commercial purposes. The second floor has a terrace that faces and runs parallel to the street, so that it can be used as retail space. The walls of the building are therefore open, using folding doors that fold open and close. The higher floor has a balcony. The interior of the building has walls decorated with tile colors that are beautifully written, which used to be a popular interior designing trend in the past.

In addition, today's market has turned into an area that sells things. The old shops remain open and sell consumer goods, including Jek Aow noodle shop, a café, a photography store, etc. These stores continue to stay in business in the region and stay at the same locations. They still use the same equipments as in the past. These stores are located in the Samchuk Market area, which has walkways that run along the strip. There are two story buildings running across the same strip as well. It connects to the former retail area in Soi 1 and Soi 2, with a passage that is four meters wide.



Figure 43 Displays the architectural character of the Samchuk Market, Samchuk district, Suphanburi province.



Figure 44 Picture taken inside the Samchuk Market.

4.3.5 Exhibition character

The exhibitions displayed in the Kun Chamnong Cheenarak's House Museum, are divided into topics concerning the history of Samchuk: the topics are described below.

On the first floor, the following topics are displayed: Tha Chin River Basin, history of Samchuk, Samchuk the Water City, Goods of 100 year-old Samchuk Market. The displays primarily employ tags, which are accompanied by relevant photographs; there are puppets for the display of the topic of Samchuk Market.

On the second floor, the biography of Khun Chamnong Cheenarak is displayed. The floor is set to mimic the dwelling of Khun Chamnong. Explanations are presented in the form of texts framed and decorated as part of the dwelling.

On the third floor, the topic of Samchuk the Healthy city is displayed. It tells the story of how the market was developed in accordance with the Healthy city project. The rest of the third floor is open to display temporary exhibitions or small seminars on the topics related to the museum.



Figure 45 Shows the exhibition on the first floor with the topic being “Goods of 100 year-old Samchuk Market,”Kun Chamnong Cheenarak’s House Museum ,Samchuk district, Suphanburi province



Figure 46 Shows the first floor of the Kun Chamnong Cheenarak’s House Museum ,Samchuk district, Suphanburi province



Figure 47 Shows the exhibition on the second floor of Kun Chamnong Cheenarak's House Museum, Samchuk district, Suphanburi province.



Figure 48 Shows the area of the third floor Kun Chamnong Cheenarak's House Museum, Samchuk district, Suphanburi province, which houses a temporary exhibition.



Figure 49 Show the environment of. "Silpa Dhummachart",the old style photo shop which also opened an old photo with a camera.

By coming to the Kun Chamnong Cheenarak's House Museum, not only the audience will learn about the history of "Samchuk", the audience can shopping in the local historic market as the museum is located directly in the Samchuk Market. By browsing through the goods in the market, the audience can experience firsthand the atmosphere of the past with the wooden buildings running along opposite sides. The locals of Samchuk call this phenomenon "Life Museum" as they try to preserve the traditions of the market, especially the bargaining which is the heart of this market. Although most products available in the market are not what were sold in the past, several shops such as Jek Aow noodle shop and Silpa Dhumackati Photography Shop try to preserve the atmosphere that resembles the past.

4.3.6 Learning activities of Kun Chamnong Cheenarak's House Museum, Samchuk Life Museum

Kun Chamnong Cheenarak's House Museum came into existence as a deal between the locals and the government as a tool to preserve the landscape and the livelihoods of the locals. At that time, the committee consisting of locals had considered the physical landscape of the market with wooden structures to be the focal point of the community, and the dwelling of Khun Chamnong Cheenarak was architecturally significant and visually appealing. The market and the dwelling led to the attempt to preserve such buildings by turning them into a museum. The responsible committee was then confronted with two main questions: "What is the history of Samchuk?" and "How would the museum be created and how would it look?" Such questions subsequently led to learning activities organized into two categories; one of which concerned the history of the community and many small committees were assigned to the topic. Sources included old documents and such activities as narrating stories from old pictures were organized. Other committees attended to the reparation of the buildings that were part of the dwelling of Khun Chamnong Cheenarak. They had to research a way to repair the old wooden structure without compromising its image and authenticity. Some committees worked together in order to find an appropriate look for the museum. The whole process took the committees two years until support in the forms of ideas and money from outside came, giving the committees the opportunities to visit other museums, which subsequently led to a new array of ideas for their museum. The committees agreed upon a set of conventions for the museum as follows:

- Not taking valuable objects from owner and the owner display the valuable objects in his or her own place.
- Making Kun Chamnong Cheenarak's House Museum the center for information regarding the community and the unique shops in the market of Samchuk and for exhibitions regarding Kun Chamnong Cheenarak
- The merchants are to conduct business similar to how business was conducted in the past to allow visitors the glimpse into the past

By setting the guideline for the museum in such manner, Kun Chamnong Cheenarak's House Museum and Samchuk Market were to possess the characteristics

of Site Museum and Life Museum, allowing for learning activities that the visitors can experience firsthand.

4.4 Tai-Yuan Cultural Center, Saraburi province

4.4.1 Location and Geographical setting of Ban Tontan community.

The community of Ban Tontan is located in the area of Tambon Tontan, Saohai District, Saraburi province. Tambon Tontan is approximately 7 kilometers from the local government office of Saohai District. The distance from the area of Don Mueang, Bangkok, to the community of Ban Tontan is around 90 kilometers using the Pahonyothin route, subsequently the off city route in Saraburi province, and finally the road no. 3225, which leads to Tambon Tontan and Tambon Phrayatot. As for the community of Tontan, it is located near the Pasak River, which used to be a major route used by the locals to interact with other communities.

Geographically, Tambon Ban Tontan is located on a flat plain near a river. The soil is fertile and holds water well enough. With the river and its tributaries such as Klong Huairae flowing through the community, the area is suitable for agriculture, specifically rice farming. Consequently, the main livelihood of the locals and those in nearby communities is rice farming.

Originally, the settlement of the locals of Ban Tontan occurred along the transportation route with the first generation houses built next to the river along the river bank. After roads were constructed, more houses were built inland along the roads; however, the constructed roads still follow the existing river routes; thus, the community stretches westward along the river and the roads.

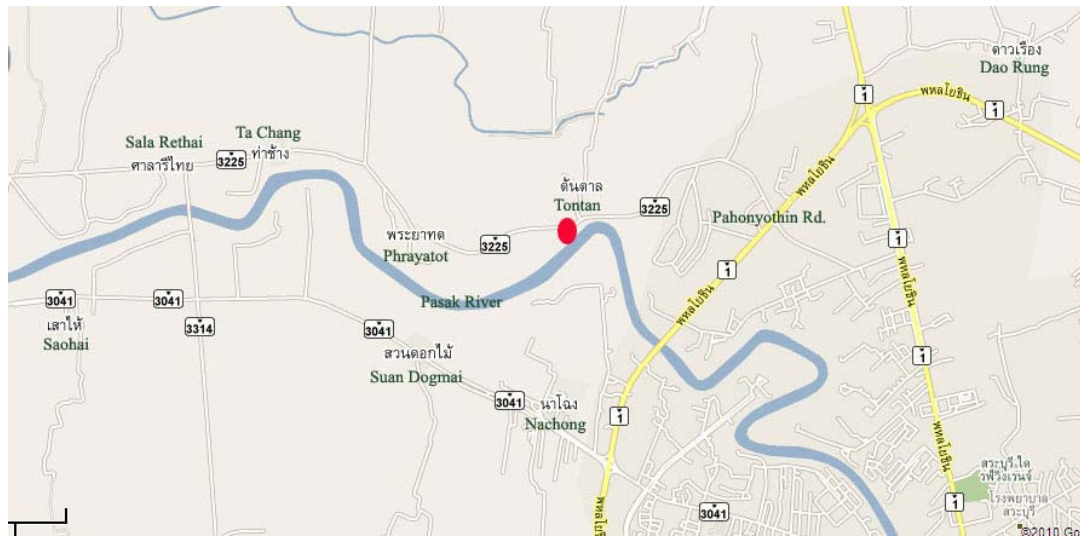


Figure 50 Showing the location of Ban Tan are located near the Pa Sak River and away from National Highway No. 1 just three kilometers. (Google map, 2010 [online] Available: <http://maps.google.co.th/maps?hl=th&tab=w>)



Figure 51 Aerial display area Ban Ton Tan, Saraburi. The A is the Tai-Yuan Tan Cultural Center., B is Tontan Temple , C is the Tontan-Phrayatot Municipality, D is a weekend market area, E is Tanod Temple and F is the Pa Sak River. (Google Earth, 2010 [online] Available: Google Earth.co.th)

4.4.2 Social and cultural environment of Ban Tontan community

The community of Ban Tontan under the government belongs to the area of Tambon Tontan, Saohai District, Saraburi Province; however, under local administration, the community was overseen by Tambon Administration Organization of Tontan-Phrayatot; later, it was promoted from the status of Tambon Tontan-Phrayatot to the status Tontan-Phrayatot Municipal in 2008. The Tontan-Phrayatot Municipal now oversees the area of Tambon Tontan and Tambon Phrayatot . Tambon Tontan is composed of 8 villages as follows:

- Mu 1 Huahin Village
- Mu 2 Huahin Village
- Mu 3 Tontan Village
- Mu 4 Tontan Village
- Mu 5 Tontan Village
- Mu 6 Tarap Village
- Mu 7 Narom Village
- Mu 8 Ngamrom Village

According to the information from the local government of Tontan-Phrayatot, in 2552 the total population of the community of Ban Tontan was 1886 with 902 men and 984 women, belonging to a total of 684 households. The village with the largest number of households is Ngamrom Village with 256 households.

The primary occupations of the people in the community of Ban Tontan are agricultural in nature, particularly rice farming and farming, as the geography of the area is suitable for such activities. Aside from such occupations, a smaller portion of locals belongs to the industrial sector and the government sector; some own business. There is also an organization of housewives in order to bring in more income by doing such work as making fabrics and clothes, making local desserts which are the OTOP products of the Saraburi province. In 2009, the income of the Tontan-Phrayatot Municipal which comes from the taxes collected from 2 tambons totaled 8,849,036.39 baht; the government also provided an extra 7,316,836 baht.

As for the local administration, being under the jurisdiction of the local government of Tontan-Phrayatot, the alderman position is selected using the electoral system with the votes coming from eligible voters in Tambon Ban Tontan and Tambon

Phrayatot . The position entails coordinating campaigns with the municipal clerk appointed by the Department of the Interior providing support to the position. The social landscape of the community Tontan is defined by the kinship and the ideology of Thai-Yuan, rendering local politics devoid of violence.

The community of Ban Tontan and the community of Phrayatot comprised mostly people of Thai-Yuan descent who are the descendants of the people of Chiangsaen from the northern part of Thailand who fled during wartime to the province of Saraburi around the year 1894. This is why the people of Ban Tontan enjoy similar culture and traditions to the people of Lanna.

The community of Ban Tontan clearly demonstrates its “Lanna” ideology through its traditions, colloquialism, dressing styles during important events. In addition, the people of the community of Tontan instill their ideology in the new generation; however the new generation is also affected by the culture from the central part of Thailand leading to changes in, for example, architectural style with recently built houses looking more contemporary and resembling the houses built in Central Thailand. The desserts made by the locals to sell to the tourists such as Kanom Kong (Fry ring dessert), Kao Tommat (Sticky rice with banana dessert) do not originate from the area. The reason for such changes despite the strong Thai-Yuan ideology possessed by the people in the community is the easy access to the central part of the Saraburi province and its development department, not to mention easy access to Bangkok after the construction of the roads, leading to cultural exchange between the locals and the outside community, which further leads to cultural diffusion and selection for further adaptation of the locals. For instance, even though the community of Tontan still retains the Lanna way of consuming sticky rice and Hang-le curry, part of its consumption is now, similar to the central part of Thailand, *Oryza Sativa*, as such strain of rice is cultivated here in the community as well as in Saohai District for which it is known. In the end, what is present in the community of Tontan is the cultural blend between Lanna and the central Thailand

The attempt to preserve the original cultural heritage from the important cultural leader, Mr.Songchai Wannakun, who wanted like to preserve the cultural heritage for the future generations so that they would be able to trace their roots and their identity of Tontan.

In conclusion, the social factors that contribute to the strength of the community of Tontan are as follows:

- A Shared History From the migration from the north to the shared ethnicity of Thai-Yuan, all this leads to the attempt to preserve their ideology in the area surrounded by the culture and traditions of Central Thailand.

- The settlement of the community in a geographically suitable area has allowed the people of Tontan to survive for a long time to this day, leading to an accumulation of capital and cultural resources passed on from one generation to the other.

- Having a strong cultural leader leads to the rightful preservation of the cultural heritage.



Figure 52 Shows the road inside the center of the community of Ban Tontan, Saohai district, Saraburi province



Figure 53 Shows the local market activities organized every first Saturday of the month.

4.4.3 Background of Tai-Yuan Cultural Center's establishment

Tai-Yuan Cultural Center is a local museum which originates from the conviction of Mr.Songchai Wannakun to preserve the culture of Thai-Yuan, which is an ethnicity from the northern parts of Thailand and Laos. Mr.Songchai had tried to gather together cultural objects and had a Thai-style built as his own dwelling. In the house, he showcased his collected cultural objects using his own financial resources. Later, Mr.Songchai received financial support from Think Earth project, allowing for the expansion of the house into Tai-Yuan Cultural Center, Thai-Yuan Museum, situated on the opposite side of the road near Pasak River. The Tai-Yuan Cultural Center is used to house various cultural activities as well as used as a guesthouse for the tourists who would like to experience the local atmosphere. The house of Mr.Songchai or Tai-Yuan Cultural Center, Thai-Yuan Museum is situated near the Kao Kaew Worawihan temple. Usually, the houses are built far apart from one along the bank of the Pasak River. Consequently, the area in which the Tai-Yuan Cultural Center is situated is not densely populated by buildings. Most of the houses are

concentrated in an area near Tontan, which are the center of the community as well as the location of the local government.

4.4.4 Physical Character of the Museum

Tai-Yuan Cultural Center - both the old house of Mr.Songchai and the new building employed Thai architectural style with the actual house high above the ground- a popular style in Central Thailand. The defining architectural characteristic of Tai-Yuan Cultural Center is the practicality as well as the all around green scenery, especially with the new building the area near the bank was modified and turned into an activity field and a houseboat was built in the river near the revetment.

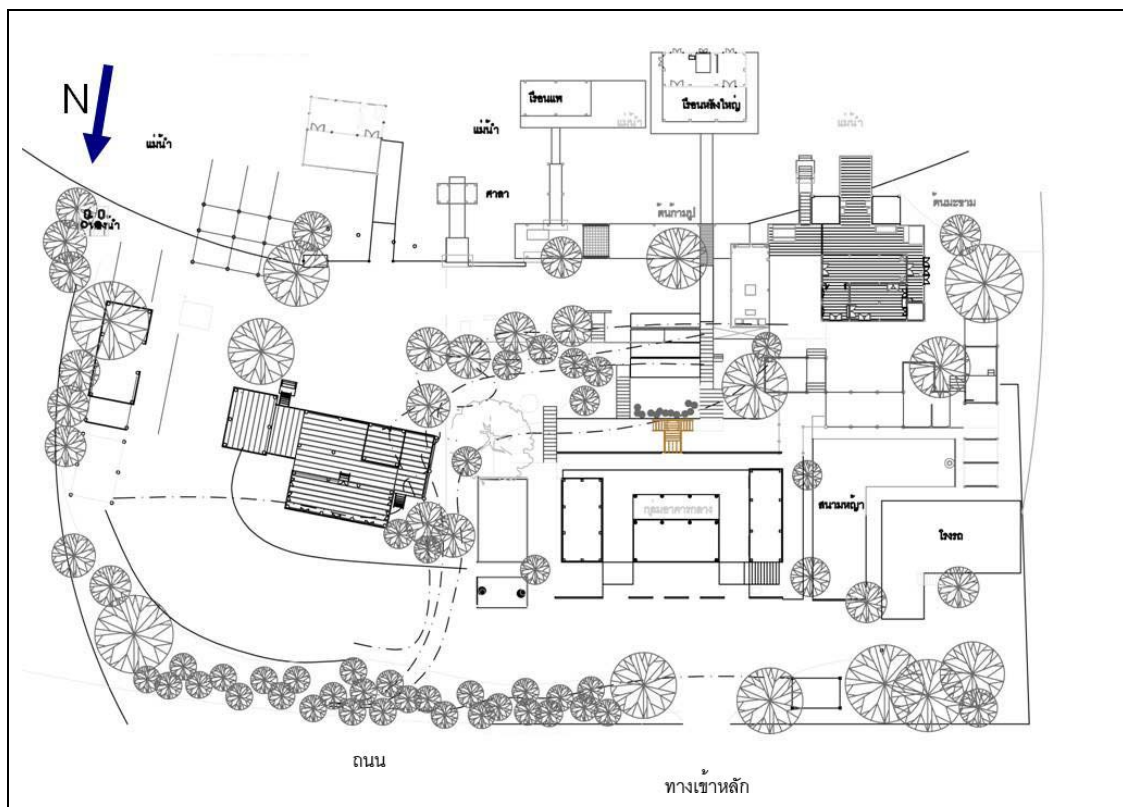


Figure 54 Shows the blueprint of Tai-Yuan Cultural Center, Saraburi province.



Figure 55 Shows the architecture of Tai-Yuan Cultural Center, Saohai district, Saraburi province.



Figure 56 Shows the architecture of Tai-Yuan Cultural Center, Saohai district, Saraburi province.



Figure 57 Shows the architecture of Tai-Yuan Cultural Center, Saohai district, Saraburi province.



Figure 58 Shows the architecture of the house of Mr. Songchai Wannakun, Saraburi province.

4.4.5 Exhibition character

The exhibition displayed in Tai-Yuan Cultural Center is not organized into topics; rather, the cultural objects are placed in house or in the front yard depending on the appropriateness. Moreover, when there are visitors over, Mr.Songchai himself acts as a host and a narrator. When a large group visits, local food and shows are prepared.



Figure 59 Shows the exhibition of a traditional artificial-buffalo vehicle, which is displayed in the front yard of the house of Mr.Songchai.



Figure 60 Shows the daily objects and Thai musical instruments, which are displayed in the house of Mr.Songchai.



Figure 61 Mr. Songchai himself narrates the history.



Figure 62 When a large group visits, Lanna shows are performed and local products, particularly textile products, are available for purchase.

Tai-Yuan Cultural Center has a green scenery, being surrounded by trees and a pond all of which blend together to create a view of the Tai-Yuan Cultural Center. This, combined with the appropriate placement of cultural objects allow visitors to experience the pleasure of local living and the understanding of how the locals in the past lived, which is more than just narration of the history.

4.4.6 Learning activities of Tai-Yuan Cultural Center

Tai-Yuan Cultural Center originates from the interests in cultural objects collection and preservation possessed by Mr.Songchai Wannakun. He had to research and study about the objects whether by talking to other locals or by reading documents. These actions were part of first steps of the learning activities. When “Ban Songchai” became more well known, the community starts to learn more about the old way of living and together they revived the knowledge and the history of the old way of living and the traditions of the people of Thai-Yuan, which were then passed on to the new generation. The traditional dance, the music, the food recipes all of which

were become part of the Tai-Yuan Cultural Center. In the present, the museum also serves as a hotel for the tourists in order for them to experience a way of living that is as close as possible to the real experience.

By analyzing the 4 case study local museums in their own context and environment, it is possible to say that the context that contributes to the communal effort in establishing a local museum is the “shared valuable past” not just a shared past as a shared past can be interpreted to be a trait in every community. For a shared past to lead to a sense of unity in the community, it has to be ‘valuable’; and how the past is seen and signified depends on the people in a community for example the people of Ban Muang with a shared identity of being Mon who migrated from Ban Muang in Myanmar. The past is given value by the community through its attachment with the ancestors and the glorious past of Mon

For the people of Yee-san, the ‘shared valuable past’ was not attached to the community before the establishment of the local museum; however, a certain group of people was curious as to the history of its members’ past and the community’s history. With the discoveries of tile fragments and cultural artifacts, theories as to what the shared past of the community is started to be formulated and enough hype was generated for the people to believe that the history of the community was valuable enough for research efforts.

For the community of Samchuk market, the existence of the glorious past of the area as a major trade center in the area of Tha Chin River is supported by the concrete proof of buildings in the area as well as the appearance of the community’s name “Samchuk” in the literature of Sunthon Pu. The community members were able to look to the ‘glorious past’ before the market’s importance fade; the past was the factor that contributed to the past’s revival attempt.

The past of the community members of Ban Tontan bears resemblance to the past of the people of Ban Muang in that they were immigrants; the major difference is that instead of migrating from a glorious civilization in the Mon kingdom like the people of Ban Muang the people of Tontan fled during wartime. The proof of their past is that some people who share a similar culture with the people of Tontan still live in the old area where it is believed to be the origin of “the past of the people of Tontan”, and this reinforces the value of the shared past in the community.

The mentioned context contributes to the establishment of a local museum; however, it is not the sole factor that leads to the phenomenon but one of many depending on the context and the environment of each community; such factors could be having a strong cultural leader, a crisis, and a desire to preserve cultural heritage.

All the contexts that have been mentioned support and undermine the establishment of a local museum. The next chapter will demonstrate the discoveries that came about during the group learning process in establishing and managing the studied local: For each one, how was the group learning process in establish and managing the local museum; how was the result; and how had the context and the environment supported or undermined the museum’s activities?

4.5 Comparative analysis of the context and environment of the case studied local museums.

A comparative analysis of the context and environment of the studied local museums demonstrates the differences and similarities of the studied local museums.

Table 5 Shows a comparative analysis of the context and environment of the case study local museums

	Muang Temple Folklore Museum	Ban Kao Yee-san Folklore Museum	Kun Chamnong Cheenarak’s House Museum Samchuk Life Museum	Tai-Yuan Cultural Center
Location	Approximately 100 km from Bangkok; located outside of the inner city	Approximately 60 km from Bangkok; located outside of the inner city	Approximately 150 km from Bangkok; located in the inner city.	Approximately 150 km from Bangkok; located in the inner city.
Geography	Flat plain along the coastline; located near a mangrove forest	Flat plain along the river	Flat plain along the river	Flat plain along the river

Table 5 Shows a comparative analysis of the context and environment of the studied local museums. (cont.)

	Muang Temple Folklore Museum	Ban Kao Yee-san Folklore Museum	Kun Chamnong Jeenarak's House Museum Samchuk Life Museum	Tai-Yuan Cultural Center
Social & cultural Environment	A community of Mon with agricultural work being the primary livelihood and a strong system of kinship	A community of Thais with charcoal burning and mangrove planting as their primary work and a kinship system through marriage	A community of Thai-Chinese with trade as their main livelihood with a moderate sense of unity before the establishment of the museum	A community of Thai-Yuan with a shared belief in the ethnicity of Thai-Yuan with a moderate sense of unity through its kinship system before the establishment of the museum
The History of the Establishment of the Local Museum	The abbot of Muang temple collected cultural objects and Silpakorn University provided support in the establishment of the local museum.	Fragments of cultural objects found by the locals in the area of the community of Yee-san led to questions and the attempt to find answers, which led to the cooperation in establishing a local museum	The eviction notice for the community of Samchuk in Soi 1 and Soi in order to pursue land development led to the desire to find a way to bargain with the Treasury Department	Mr. Songchai had an interest in collecting cultural objects. His collection led to the establishment of the local museum

Table 5 Shows a comparative analysis of the context and environment of the studied local museums. (cont.)

	Muang Temple Folklore Museum	Ban Kao Yee-san Folklore Museum	Kun Chamnong Jeenarak's House Museum Samchuk Life Museum	Tai-Yuan Cultural Center
Physical Character of the Local Museum	Newly built building of an applied Thai architectural style with reinforced concrete structures with concrete-plastered bricks on top; located in the premise of the local temple	Originally a sermon hall; Thai architectural style building; located in the premise of the local temple	Originally a house; half of the building is made of wood while the other half is made of concrete.	A Thai architectural style building that was moved to the location and renovated
Exhibition character	Exhibition divided into topics; the content deals with the history of Mon	Exhibition divided into topics; the content deals with the way of life and the history of the people of Yi San	Exhibition divided into topics; the content deals with the way of life and the history of the people of Samchuk	Exhibition organized in accordance with the environment
Learning Activities	Organized Mon's traditions on appropriate occasions	Tourism related activities, Youth guides	Youth guides and organized traditions	Organized traditions and an organized market selling local goods

A comparative analysis of the context and environment shows that location-wise the museums are approximately 100 kilometers from Bangkok, which is the center of development, taking around 1 to 2 hours by car. Traveling is relatively easy, as a proper road system is in place in every community.

There are the same proportions of the studied local museums for the ones situated in the inner city and the ones situated outside the inner city. Determining whether a museum is located inside or outside the inner city depends on the government entity overseeing the area in accordance with the protocols set out by the Ministry of Interior. A community located outside the inner city is governed by Tambon Administration Organization, while a community located in the inner city is overseen by the municipal. The two local museums located outside the inner city received much support from the outsiders, while the two local museums located in the inner received much support from the people in the respective community.

Geographically, all communities in which the local museums are located in are located near source water that used to be a major transport route in the past and reflects the past of the community. Even though the routes may have been replaced by the newer inland roads, the communities still remain at the locations where they were. In addition, the communities in which the studied local museums are on flat plain near a source of water, especially river, which heavily influenced the livelihood of the locals, as the communities located in the important strategic trade point served as the places where goods between communities were exchanged, while members of the communities located in other areas near the water were primarily farmers.

The social and cultural environment of the 4 study local museums all differ with respect to the ethno-cultural ideology in the communities: with one being Mon, one is being Thai, one being Chinese, and one being Thai-Yuan. This renders each community's cultural aspect unique. Nevertheless, they share a commonality in the way that the social and cultural environment is influenced by the livelihood of the locals being primarily agricultural in nature with the exception of the community of Samchuk market where the locals are mostly merchants.

With respect to the physical characteristics of the studied local museums, the museums all differ physically; however, they are similar in the way that the museums' buildings are developed from existing buildings in the communities with the exception of the local museum of Muang Temple that built one from the ground up.

With respect to the characteristics of the exhibitions, most exhibitions are divided into topics concerning the history of the communities in which the museums

are located, including the way of life, the culture, and the local traditions. The only exception is Tai-Yuan Cultural Center whose exhibition is not categorized but displays objects that are placed in appropriate locations similar to how they were placed in the past.

With respect to the learning activities of the 4 museums, all of them organize learning activities that educate visitors about the culture and the way of life. The formats differ in places - for example, some places have youth guides, some have local tourist programs, some have organized traditions advertised to outside audience.

The analysis of the context and the environment of the case studied local museums reveal similarities in some aspects such as the locations of the communities are often near a source of water such as a river or a big tributary and how far the locations are from the center of development. There are so differences among the museums in some aspects such as the ethnicity that connects the way of life and culture and traditions of the community. Lastly, there are cases in which three museums share the same attributes and only one stands out such as in the cases of the characteristics of the exhibitions and the physical characteristics of the buildings.

How these differences or similarities affect the collective learning process in establishment and operation in local museum was analyzed in the next section.

CHAPTER V

RESEARCH FINDING

In this study have chosen methodology in terms of merging by the way how the application of qualitative research. Data were collected on various issues from a local museum that is the case study. People involved in establishment and operation a local museum that is the case study then the information contained in them and understanding them. The analytical framework for the purposes of research, the list will be presented as a case study of a local museum. It is presented in the box below.

- The collective learning process of establishment and operation in local museums presents findings based on 1st objective with an issue that will provide a focal point within the framework of the analysis in Table 1 the learning process under the concept "PHII", style of learning. , how to learn, learning content, location and timing of learning and roles of people involved in the learning process.

- Results of the collective learning process of establishment and operation in local museums: architecture and landscape that presents findings of a purpose 2nd objective. The issues presented are issues within the framework of the analysis in Table 2 include architectural style, construction technology, building facilities system and landscape characteristics.

- Results of the collective learning process of establishment and operation in local museums: exhibitions and activities for learning that presents the findings of the purposes on 2nd objective. The issues presented are issues within the framework of the analysis in Table 3 includes content in the show, forms of exhibition, and activities for learning

- Results of the collective learning process of establishment and operation in local museums: community impact that presents findings of a purpose on 2nd objective. The issues presented are issues within the framework to analyze the information in Table 4 includes the preserve cultural heritage, economic characteristics, relationships in the community and learning in the community.

5.1. Muang Temple Folklore Museum

5.1.1 Collective learning process in establishment and operation the Muang Temple Folklore Museum.

5.1.1.1 "PHII" concept for collective learning in establishment and operation the Muang Temple Folklore Museum.

The establishment and operation the Muang Temple Folklore Museum analyzed by the "PHII" analysis frame will be considered separately below.

1) Participation. Participation in the establishment of Muang Temple Folklore Museum considers the idea of participation there are the seven levels of information. The level of exposure to the opinions of stakeholders, level of consultations, level of planning together to decide, level co-operation, level of joint monitoring, and level of control by stakeholders. The establishment and operation of the Muang Temple Folklore Museum have levels of participation at all levels. It does not happen all the time. If considered in detail as to place the subject on display will be works by scholars who are supported from the outside community and when the subject is already listening to the opinions of people in the community. But, when the museum establishment and completion, the museum is also controlled and operated by the Board, they are composed of representatives of the people in the communities and supporter from outside. Consideration about people who is involved in establishment and operation Muang Temple Folklore Museum, who are leader group of the community, including abbot, elder, teachers are not all people in the community. For external support, both are colleagues form university and staffs of non-profit organization that have business-related culture.

Forms of cooperation that involves participating in the process of establishment and operation of the Muang Temple Folklore Museum a format that is in style where "the party has greater support, with those roles is in the nature of the technical assistance and fund. The party has greater support of those not in the nature of the "gratuitous" or "influence" because during the establishment of museums, external supporters are under different takes on important principles. "Respect for people in the community," and "community people ownership" model of cooperation is in the

nature "The party has greater support; the role of external supporters were available in three types of stimulating activities, collaboration, and academic work.

Table 6 Shows an analysis of participation in the establishment and operation of Muang Temple Folklore Museum.

Participation	Analysis
Level of participation	All levels of information. Level of exposure to the opinions of stakeholders. Level consultations. Level planning together to decide. Level co-operation. Level joint monitoring. And level of control by stakeholders, but not equally in all activities of the establishment and operation.
Participating members	For people in the local communities, that was a group of community leaders, including pastor, older people, teachers or those who respect the community. The external sponsors were academics from universities and non-profit as well as private sector activities in arts and culture.
Format of participation	The external support has greater respect for the principles in the local community.

2) Horizontal relationship. In the process of establishment and operation of the Muang Temple Folklore Museum ,relationship format, in the beginning was compose with the abbot, community leaders along with academics staff from the universities that is important in activities. The partnership in the establishment and operation of the the Muang Temple Folklore Museum occurs between leaders of the community and academics, that was not in the form of a formal organization but as to the nature of "The combined group to co-operation" by the conference talks as a tool. All in group stood on the important concept was "community - local ownership, and will take any action.

Academics will need to allow community people to audit and decision as "making up the object. The establishment team need to keep two sets, one at the University of Fine Arts and another copy will be kept at Muang temple or to build

on in the exhibition when scholars analyze the study will be done to people in the community joint to considerate prior to the establishment of a respected among academics from outside with the leaders of the community. Making operations, that occur as a whole is not in the nature of the order, or commission, but they are coordinated and implementation of their role. This part is the social status of individuals, such as the status of teachers who have knowledge they have roles associated with "knowledge" or elder is listed as community leaders was played a role in raising various assistance. Organization character for establishment and operation of the Muang Temple Folklore Museum is organized as an informal body (Non-formal organization) and is horizontal but also associated with social status based on each person exists.

Table 7 Shows an analysis of the horizontal relationship in the establishment and operation of the Muang Temple Folklore Museum.

Horizontal relationship	Analysis
Cooperation tools	Meeting to discuss and exchange for learning.
Rules	External supporter respect the rights of ownership of the community.
Organization format	<ul style="list-style-type: none"> - Earlier in the nature of the integration work. That is non-formal organization. Enough operation they have adjusted the style of organizes. Those are clearly named, that approach serves as director of operations. - Duties and responsibilities that correlated with an individual's social status.

3) Interaction. The interaction pattern in establishment and operation the Muang Temple Folklore Museum will consider three issues in the form of interaction, the time of interaction and level of interaction. A pattern of interaction in establishment and operation a museum in the Muang Temple Folklore Museum was

measure in two types that are people to people and people with the environment. This was considered to be in two types.

(1) Characteristics of the people in the community and external support in such interaction done through collaboration to find solutions for all problems. Making the interaction of this nature has led to the exchange of information. Scholars led by the attitudes, beliefs, and information arising from the interaction with people in the community. The knowledge that occurs by interacts with community's people used to analyze and summarize for display in the museum. The interaction was occurred in a time of meeting and collect data. Fostering the exchange of knowledge and scholars cause to know what they know. However, the interactions that lead to learning occurs only in a community leaders who join the team only which interact in a manner of sharing learning across the group.

(2) The nature of the interaction involves having friendly people in the community and support of friendly interaction in which the interaction. The form of interaction within a group of people in the community was being in the form of access to their cooperation in various activities that related in establishment and operation a local museum. The cooperation is not possible in a manner consistent and depends on the chances of interests and abilities of each individual. The local people who have knowledge such as teacher, has a role of being a local store of knowledge, as part of the elderly is to have local knowledge of past. The interaction between them will bring the experiences of past generations from one person to another within the community and for the support of friendly interaction. People outside the community, in the process of establishment and operation Muang Temple Folklore Museum were share and learn each other. Because of the external support group are skilled and experienced as different as anthropologist, media worker or architects, etc. are derived collaboratively share knowledge to bring alternatives to the model on display in local museums.

In addition to the interaction between people, interaction between people and the environment. In the process of establishment and operation in the Muang Temple Folklore Museum is second nature.

1. Academics who have the opportunity to support one party in the area of community were interacted with the environment of the community and

physical environment and social environment that cause learning and absorb the life of the community. This interaction is a part led to the summary in the museum exhibition.

2. The people in the community were interacted with the environment in the community is the first to establishment and operation museums, that cause adaptation and lead people living in Ban Muang. But when the museum set up and operate Muang Temple Folklore Museum, environment and people in the community that attended the museum's establishment and operations can interact with the social environment. That occurred during the operation. Social environment, including the rules, norms that allowing a team of community leaders were learned from the social environment these.

Table 8 Shows an analysis of the interaction of the establishment and operation of Muang Temple Folklore Museum

Interaction	Analysis
Form of interaction	<ul style="list-style-type: none"> - Form people with people. Through collaboration but by most scholars as a party with community leaders who join the team. - For interaction within the group of people in the community as to the nature of the cooperation in a manner which is inconsistent and whose role is to collect knowledge, the teachers and the elderly - For the interaction of external supporters were exchanged knowledge between people with different expertise that lead to the choice of exhibits in the museum. - Form people about the environment both the physical environment and social environment.
Period of interaction.	<ul style="list-style-type: none"> - While the meeting. - During the local research.
Level of interaction.	<ul style="list-style-type: none"> - People in the community as leaders that interact with external supporter was many - People in the community generally interact with external supporter level was less. - Scholars working at the level of interaction is very - Academics interact with the community environment in many.

4) Integration. The interview related and observation then check each other, working groups and committees is not intended or show ideas "integrated" into the evidence. If the concept "Integration" into considerate, the establishment and operation Muang Temple Folklore Museum is still not integrated into the lifestyle of people in the community has much.

1. In the establishment and operation. That is just the beginning of a joint working group and developed a model of the Committee later. The format is still not in line with the lifestyle of people in the community. Operations of the Commission will succeed depends on it. "The people" of the people in each community, that is not involved with the work has not been operating the museum is part of life.

2. The museum is a large building. The exhibition is the titles. The building is trying to design the unique architecture of the temple of Muang temple because it is larger than the size of the community are not many people. Maintenance funds are required at high. The Muang Temple Folklore Museum is not integrated into life in economic characteristics.

3. The museum within the temple grounds, that was be a part of the learning environment of the community. Because people in the community, most agricultural occupation, they come to temple to use in the occasion of the museum only on important. Muang Temple Folklore Museum is part of the cause-powered learning communities have only one level during the festival time or special occasions only.

Framework of "PHII" to analyze the process of establishment and operation the Muang Temple Folklore Museum is found in three main points to participate horizontal relationship. The interaction is in the process of establishment and operation of the local museum, but the integration issues that was not integrated and it have any links to development process to establishment and operation and a part for people learning in the community.

5.1.1.2 The role of the people involved in the collective learning process in establishment and operation the Muang Temple Folklore Museum

To establishment and operation the Muang Temple Folklore Museums is a process that is run by a collaboration of people in the community , Education Institute, with a starting point from which the abbot of Muang temple is Provost Worathampitak. The collection of cultural objects of interest from various sources then be stored at Muang temple.

" Old provost ... then he completed education only 4th grade but his idea is a conservative idea to find antiques. When he met the antiques, he request for donation if the owner don't give, he ask for bought. Or the antiques owner don't want to sell, he ask for book it when the owner want to buy if he want to sell it he should tell to the provost first. You have to come with me to find the Pari, it like drums ... what he calls enemy Phe Rree What to beat out all the way ..Tt bought from Karen on 15 years ago which 30,000 bath. Now Luang Por Listen describe to them, they are Buddhist villagers told me it was okay terminal when Yom think when I go visi Muang temple it is not lost. Then it is true that and he provided a way for but some almost 70 percent more."

(Chan Wittayajan. 2009, Febuary 29. Interview)

His status as a focus on antiques and the most respected people's general provost Worathampitak. The collection objects were able to lead to the establishment of museums. But the process of establishing a local museum that is now formed from the scholars and third-party advocacy group on culture was added to meet and start to bring attention to study and record that support by colleges.

"... Enough to come to edit this tomorrow morning, they have only one registration number and officials assumed that this object has a history ... and then I take a photo on page 30 what is done. This record was kept on Department of Fine arts. This record was record the same in two books. Close when it agreed to take it over there because so ..".

"Set to museum building, it is we do. He said that as President, this is a budget for the Department of Fine arts, seven million and his approval to sixty-three million bath and the supervisory staff, design staff, the museum staff in the completion. The provost moment for four million and after that is total all ten million."

(Chan Wittayajan. 2009, February 29. Interview)

These include support in the form of funds for the museum building. Provide architects and designers and construction process by the government museum and in parts of the museum in addition to the abbot to provide capital and construction manual. In the exhibition the museum, academic staffs were studied and used to place objects appropriate. When the museum opened in the year 1993 until the year 2004 during the academic support and those who take part in operations Muang Temple Folklore Museum have ideas on how to improve the content of the exhibition. In this improvement was raised fund in the form of providing by Kathin. The team consisting of Matichon Limited Company (Thailand), which you Mr. Khanchai Bunpan was a mainstay for the process of designing this exhibition. Have a team of academic experts in various fields to attend the meeting consultations to determine ways to show and format of the exhibition.

"... They have hosted the same information in terms that support academic and funding is approved for people you Sujit Wongthed, Khanchai Bunpan, it is now, which I know you Sujit. Ate shares some and he knows that I am an architect. They are a project to Mon study center. I also invited me into one of the team. Update It all really works scope of the temple. But just to go to the museum..... Really committed then it is quite big Mon center study. I have both libraries. Update the new museum. Made to learn Mon."

"... The museum was establish and open before. Building completed long ago and the inside is then supplied once. They were organized as other out of the place already has a description of the mere but much of it. Half the furniture you see in antiques, it is so but then organized a non-theme on. What is it to put a antique little organized group. An organized group that may be of about the fabrics, pot, jar group has organized some This has long been ...".

"... On the side of his technical team, which Mr. Sujit Sekorn and Associate Professor Srisakra told me that the content inside it, it old and outdated. Museum arid I will also readjust the teacher assigned to Associate Professor Srisakra has written about plotted on exhibition again. I'll tell you about which kind. By then he was writing a script before. Let me read it to me to convert stuffed to catch onto the existing area. It has many limitations such as limited budgets. Then furniture or use existing in the same Ta possible he did not want to change ..."

(Chan Wittayajan. 2009, Febuary 29. Interview)

Improve the design exhibition in the old days was how the story exhibit the plot is written to showcase the assigned architects and designers. The leader was set the plot in the area of the building but in terms of design, architects have to consider. Because the initial idea, writing a description of nature but when will be on display, must choose how to present materials that will provide with what role in the collective learning process in the establishment and operation of Muang Temple Folklore Museum. So in a way the people in the community by the leading cultural core are pioneer to collect of cultural objects and then the external supporter were construct knowledge and support the venture, technical and academic. However, Muang Temple Folklore Museum, when creating a complete and updated they were still under the supervision of local government and temple. However, the role of care in the expenditure on buildings by many was responsibility of the temple. The museum staff has been allocated care costs from Tambon Administration Organization of Ban Muang.

"... There are Tambon Administration Organization of Ban Muang. They helped him get a load host ... but money is not about the money I need to donate to the temple. The temple has an account he recognized what account. Museum suppose some leakage, what to paint anything on anything to repair but not enough paint out this very second is the Royal Father. Museum of view just twenty thousand"

(Chan Wittayajan. 2009, Febuary 29. Interview)

Muang Temple Folklore Museum is a characteristic of cooperation support of several parties. It is in the process of establishing collaboration.

However, the role of each party different and come in at different times. In the museum exhibition design, Muang Temple Folklore Museum is a form of academic role rather both in learning and the subject of exhibit, however scholars have been working with local people in a manner that is representative of the local by those representatives of local government leaders, Mr.Sam-ang Promin (the Village chief), including provost Worathampitak or leaders of teacher knowledge are practically Mr. Chan Wittayajan.

Table 9 Shows an analysis of the activities involved in the process of establishment and operation museum and the role of stakeholders in the collective learning process to establishment and operation the Muang Temple Folklore Museum.

Activities of those involved in the process of establishment and operation.	People in the community.	External supporter
Activity in collecting cultural objects.	○	
Activities in pursuit of knowledge, Local research.	■ □	○
Activity decisions for operations.	■	■
Activity in seeking funds to build the museum.	■	■
Activities in the design for build the museum.		■
Events in the plot of the exhibition.		○
Activities in the design exhibition to present knowledge.		● ■
Maintenance activities after the museum open and operating.	□ ■	

Note :Role in the collective learning process to establishment and operation the local museum.

- The role is seeking information and the alternative
- The role of knowledge creation.
- Role as decision makers by using the exchange of learning.
- The role is a collection of knowledge.
- ▣ Role as facilitator in the learning process.

Activity in establishment and operation a local museum.

	Activities to provide and manage resources.
	Activities to acquire the knowledge.

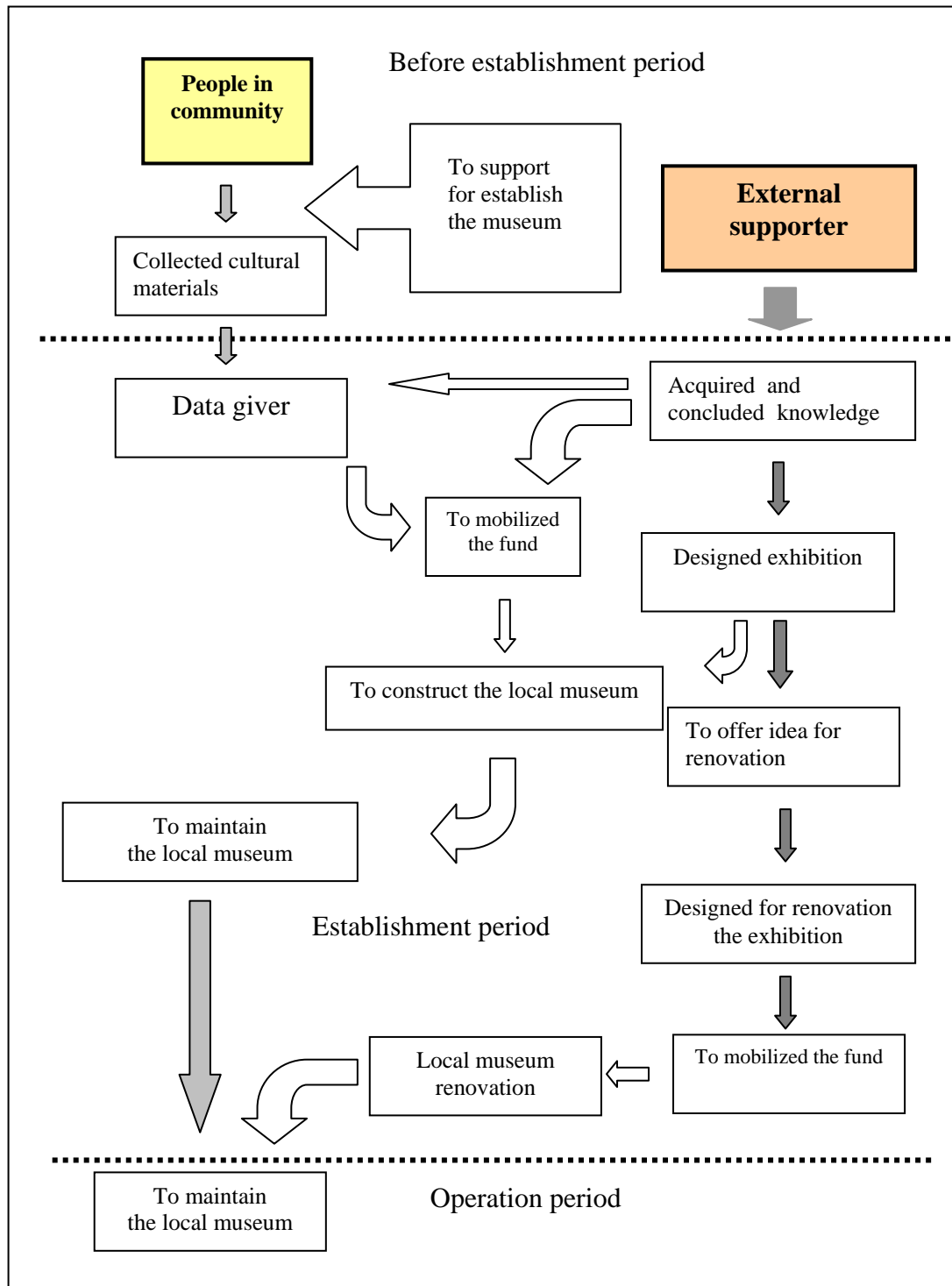


Figure 63 Shows the process of establishment and operation of the Muang Temple Folklore Museum.

From Figure 63 and Table 9, we can see the activities and role in the learning process together to establishment and operation the Muang Temple Folklore Museum. The activities in the establishment and operation activities will consist of two types.

1. Activities to provide and manage resources to lead to the formation of Muang Temple Folklore Museum's physical.

2. Activities to seek knowledge are the object of cultural life of the Mon for presentation to the knowledge in the form of exhibitions in Museums. In the process, learn together to establishment and operation Muang Temple Folklore Museum. The definition of this research is information exchange activities with knowledge of ongoing between people to lead to enhance or change practice. The people at that, the purpose of joint were used in all activities and operations processes.

The activities of providing and managing resources was role of external supporter and the people in the community working group will look into the "decision by the exchange of learning, the role that the establishment of local museums and performance the Muang Temple Folklore Museum be found during the design and building museum. The building will be what happens in the community decision in determining the form of buildings and the construction budget. It must be the participation of people in the community. Meeting must share ideas that led to the decision to form a museum.

For the activity to seek knowledge to the presentation of knowledge, these roles were doing by external supporter and the role of the community in the collective learning. The role will be in style, knowledge creation, seeking information for decision making and store knowledge. The role of knowledge creation of external support is very much and the role of knowledge activities to go to the presentation of knowledge but people in the community play a role of being a store of knowledge.

Interesting issues of the role of stakeholders in the learning process, role of those involved in the establishment and operation. In the process of establishing the learning process requires that people in the community is like resources that provide the raw material. In the process of establishing museums unlike the period before the establishment of the community, especially those who are leaders such as provost Worathampitak, Mr. Chan Wittayajan's role is to be learned through self-discovery.

5.1.1.3 Learning style. Learning style is correlated with the learning channel appear in the process of looking establishment and operation of the Muang Temple Folklore Museum, forms of learning not only correlated with learning channels but it correlated with the content to learn. In the period prior to the establishment, the provost, Worathampitak was started the antiquarian, and valuable cultural material continuously. During that time period, form of learning that the provost , Worathampitak use, if determined to learn how to use the accumulation of cultural objects and learning related to these cultural objects, he was learn by searching the document or experience to be found in the knowledge and process up. He was also searched the knowledge from talking with who knows where that is a source of knowledge is both scholar and people owned cultural objects that have experience relating to cultural objects directly. Therefore, patterns of learning of the provost, Worathampitak was a form of self learning and style of learning arising from interaction with others.

Based on interviews and review of relevant information between them, form of learning during the time of the beginning of the establishment, the period of external support to play their role in operations by learning of people who support the party is making up the object: search knowledge from document, search knowledge from talking to people. The goal of that period was intended to establish a local museum, local research and making up the object was important in the process leading to knowledge creation.

"... Enough to come to edit this tomorrow morning, they have only one registration number and officials assumed that this object has a history ... and then I take a photo on page 30 what is done. This registration, stuck on the meaning of Department of Art. This book also measured the same two books. Close when it agreed to take it over there because so...".

(Chan Wittayajan. 2009, Febuary 29. Interview)

The learning style, mostly working as academics from Silpakorn University was the third forms such as: self learning, social learning and considered reasons because of the creation of knowledge to be showcased in exhibitions of Muang Temple Folklore Museum was making up the object of cultural causes of the process of organizing

various hard data. This leads to consider links with the process of exchanging information and ideas across and to organize various cultural objects and led to the exhibition.

Later when the museum opened for some time there has been improvement Muang Temple Folklore Museum again. The improvement in this museum aims to enhance the content of the show to more of the process of the implementation. The greater is the scholars and experts are different when brainstorming together and working in conjunction with the academic scholars who have knowledge background in the history and archaeological expertise. Therefore, the proposed scheme of the storyline and presentation on the display and the learning style of team are learning style that is not different from the time of the first establishment that are of self-learning style, social learning style, analytical learning for considered reasons.

"..... Inside of his technical team, which Mr. Sujit Wongthed ,Asst.Prof. Srisakra Vallibhotama told me that the content inside it that was old and outdated. I will also readjust. Asst.Prof. Srisakra has written plotted on exhibition again. I'll tell you about which kind by then he was writing a script before. Let me read it to me to convert, stuffed to catch onto the existing area. It has many limitations such as limited budgets. Then furniture or use existing in the same possible he did not want to change".
(Chatri Prakitnuntakarn. 2009, May 7. Interview)

In Muang Temple Folklore Museum is now open for people to watch continuously. The work of the sponsoring party began to reduce their role and try to increase the role of people in the community more. By learning the critical work of the people in the community to learn and find solutions to the problem is finding ways to Muang Temple Folklore Museum for sustainability but the current situation the learning process is not yet operational in concrete because of the current period. Supporter reduced role for the community people who care deterioration of the learning process is incipient. Currently, the Muang Temple Folklore Museum under the supervision of Muang temple and Ban Muang Tambon Administration Organization. The District Administration has allocated the budget for the museum's administrator. But in terms of developing and leveraging knowledge is open to question, people in communities still trying to find answers to.

Table 10 Shows an analysis of the activities involved in the process of establishment and operation museum and learning style involved in the collective learning process to establishment and operation the Muang Temple Folklore Museum

Activities of those involved in the process of establishment and operation.	People in the community.	External supporter
Activity in collecting cultural objects.	+ □	
Activities in pursuit of knowledge, Local research.		+ □ *
Activities on the local information.		
Activity decisions for operations	□ *	□ *
Activity in seeking funds to build the museum.	□ *	□ *
Activities in the design for build the museum.		+ □ *
Events in the plot of the exhibition.		+ □ *
Activities in the design exhibition to present knowledge.		+ □ *
Maintenance activities after the museum open and operating.	+ □	

Note: Learning style in the collective learning process in establishment and operation the local museum.

- ◇ Learning by vision ◆ Learning by listen ◆ Learning by word ◆ Learning by movement
- + Learning by self learning □ Learning by interact with other * Learning by reflective reason

Activity in establishment and operation a local museum.

	Activities to provide and manage resources.
	Activities to acquire the knowledge.

5.1.1.4 The method of learning on collective learning process in establishment and operation of the Muang Temple Folklore Museum.

The analysis model learning, considered in the learning process and the establishment of joint operations, Muang Temple Folklore Museum. The period before the establishment of local museums who are part of the process is the Provost Worathampitak. This provost started to collect cultural objects by way of learning. The provost who wants to protect was to ask who the owner of cultural objects, studied from the book and share knowledge with others. Barriers to learning that caused by the most that was

refusing to provide cultural objects which brings difficulties of collecting material in some parts it is. Objects are rare, if lost that was set the evidence of knowledge relating to cultural objects were lost by then. "By refusing offers of cultural objects," There are several kinds of cultural items are objects of worship, the memories and the respect of family and not rely on the individual. Fear that providing cultural objects will be missing or improper advantage.

During the establishment of museums who are part of the learning process. In addition, the Provost Worathampitak was an important sector in the process of establishing. The external supporter was actively involved in the process leading to the establishment of a learning process, including faculty, and academics, Silpakorn University, the Lek-Prapai Viriyapant Foundation, and the Princess Maha Chakri Sirindhorn Anthropology center. By the external supporter these sponsored the establishment of the museum are more concrete. Silpakorn University proposed project "Museum" for the university budget and when their allocated budget any support for the assignment. A professor from the Faculty of Architecture, Associate Professor Wanida Peungsunthorn was architect who designs the building. For an important part in establishing and relating to the learning process is "local research" by the local research process was done by a team of researchers from Silpakorn University. In the research process including preparation of material cultures that one, the Provost Worathampitak collected. It also has local knowledge and search for its history of community cultural tradition by inquiry from people who are awareness, Mr.Chun Wittayajan and other villagers to realize that.

During the establishment of Muang Temple Folklore Museum, the support from external academics was significant role in the learning process for the establishment of local museums. The people in the community, some people are only part of the data. When the data collection was enough, the scholars were analyzed knowledge to make outline various and to find methods of presentation. Each issue of presenting it. Use any medium to communicate with the visitor to lead to conclusive knowledge. The Learning Channel was a channel that happens to learn that the exchange of learning. and create channels of information systems. The key to learning is the interview discussion meetings making up the object. By these methods occurs occasionally as a convenient meeting of team technical operated improve the Muang Temple Folklore Museum in the 2nd after the establishment of the first to talk in the house on the evening to discuss ideas for improvement.

"... Talk with the overall concept with which most Srisakra to be the idea of the meeting. This is like ... are you talking interchange ... If I have to agree. Assoc. Srisakra will write.... "

(Chatri Praktinuntakarn. 2009, May 7. Interview)

Table 11 Shows an analysis method of learning involved in the collective learning process to establishment and operation the Muang Temple Folklore Museum.

Method of learning involved in the process of establishment and operation	Activities to provide and manage resources			Social knowledge for knowledge to offer		
	The before establishment time	The establishment time	The operation time	The before establishment time	The establishment time	The operation time
Discovery of documents				✓	✓	
Inquiries from persons who know				✓	✓	
The system information / registration management		✓			✓	
Archaeological excavations						
Discussion meeting		✓	✓		✓	✓
Application		✓	✓		✓	✓
The study visiting						

The analysis in the process of learning how to collective learn to establishment and operation the Muang Temple Folklore Museum find that the activities related to procurement and resource management. On period before the establishment of museums was not have to learn anything because at that time no goal of establishing museums. The events to seek knowledge in order to lead to the presentation of knowledge, they use the discovery of documents and inquiries from the knowledge. By the phenomenon that in that period, the provost, Worathampitak began collect cultural objects with personal attention and appreciation that cause a search to find a description about the items that object. The objectives of the Provost want to fairly protect cultural materials. For example, the knowledge about the use of ivory as accessories that was process to build parts of the ivory is hard that so:

“... Time we ask, Doctor, he is scientists, he saw ivory. He said that mere ivory remove see it come to him.... It must be as he will peel off some of them. How to peel them? Ancient ivory and told him to think about a minimum age. Muang temple set it to 300 years, it set in 1680. Lumnam temple here is build on in 1957. On the past time monk who request leave the Buddhist monkshood and want to home, he will make some thing such as a rope, some carry a knife with him, the twist any knife he calls Pra-dag knife, some art made of ivory..... Made of ivory, buffalo's horn, why he can carve?. I told him preach. Ancient people do not know. Rice that left from meal they left out in the jar and they put water in it. So, year and half years it rots. When scoop out froth, it into sour. Soak in the ivory in sour water on 7 nights, the ivory will soft and it easy to carve.”

(Chan Wittayajan. 2009, February 29. Interview)

For the period of the establishment and timing of operations Muang Temple Folklore Museum way of learning was the same in the two events that are activities in procurement and management of resources and activities for knowledge to presentation is to organize information / registration management, discuss the meeting and act.

Activity that is specific to the activities of knowledge to lead to the presentation of knowledge is the discovery of documents and ask and learn from knowledgeable people because of such activities, it is an activity that is the nature of local research which Intended to find out and set the content knowledge of the past or on local search of documents and records both historical evidence or work with modern composition analysis or data already collected were help to create the content of the story to the exhibition. But for events management and administrative resources, learning content to be in comments style that lead negotiator for inferences in practice, learning by the meeting and logical reflective learning of what works in the learning process.

5.1.1.5 Learning content. Learning contents in the collective learning process to establishment and operation local museums Muang Temple Folklore Museum in the learning team learned to lead to the establishment and operation of the Muang Temple Folklore Museum if considering that in each period. The mean time to date in working to learn the content in any way, it concludes would be that difficult because the

various activities of the work style in parallel. Not an activity is in one activity to another is completed. In some activities have to repeat all the time, but the meaning of the events will determine which content each activity during learning any team wants to learn. As shown in Table 12

Table 12 Shows the learning content and activities of those involved in the process of establishment and operation the Muang Temple Folklore Museum.

Activities of people involved the establishment and operation in local museum	Learning contents
Activity in collecting cultural objects, cultural objects	Contents relating to cultural objects, tradition, and cultures
Activities in pursuit of knowledge	Content pertaining to cultural objects, customs and culture and history of the Mon people
Activity decisions, operations, and finding ways of operating	Finding ways of operation
Activity in seeking funds to build the museum	Finding ways of operation
Activities in the design and establishment of museum	Looking for assembly design
Events in the plot of the exhibition	Inferences on issues like presentation
Activities in the design exhibition to present knowledge	Enhancing information material culture, traditions and culture, related to the plot show
Maintenance activities after the museum opening and operating	Finding ways of operation

Note: Type of activities to establishment and operation in local museum

	Activities to provide and manage resources
	Activities to acquire the knowledge.

Content in learning, if considered by a group of activities will find a group of activities to bring knowledge to the presentation of knowledge. Content of learning content is about life history of the Mon group. Knowledge associated with cultural material, such as academics from the Silapakorn University. Record materials have been prepared. In the process they create one object and analysis of cultural objects

that they come from what is made from what used to pan when they classify, it will lead to knowledge creation. The activity to provide and manage resources to establishment and operation museums, the content in terms of how best This requires experience of working people in the reciprocal and leads to finding the best option to work such as design architect who designed the museum building. Be one of the local architectural styles. Including information as to the utility from the exchange between people in the team and can lead to the traditional museum format of Muang temple.

5.1.1.6 Place and times for learning. In the collective learning process to establishment and operation the Muang Temple Folklore Museum, if considering the issue of location in the view that the physical space or a place of learning and place them learn anything about the content it would be difficult because the phenomenon, activities related to learning and working in the community and external support occur in many places in the temple and houses of people. Some of the content can investigate in the community environment, physical environment and social environment. As in the case of a museum administrator, the place where he learned is from the social conditions that have to come to the Mon people in Myanmar Fostering the exchange of knowledge in the Mon in various dimensions and knowledge they can use native speakers to bring museums to Muang temple.

"... We did not study long-winded, but asked that people who are Mons come into contact with each other. Mon Mon of Myanmar with Thailand and read his books translated into Thai Mon and I. And the information then what we will provide information that people want to know some things about the history I this day."

(Sawat Jermcrug. 2009, February 7. Interview)

For locations in a manner that causes a learning process is "Discussion group". Discussion group is possible in a formal manner and non formal such as: Meeting for the operation.

Time to learn was a time associated with activities related to museum operations such as in the external sponsors have learned the story of local people. It is time to have the opportunity to talk with people in Ban Muang.

"... We're going to help the measure. A servant what he wants, it is to know about anything with ice on what attractions."

(Chan Wittayajan. 2009, February 7. Interview)

Problems and obstacles, on process of establishment and operation of the Muang Temple Folklore Museum during the time of establishment, were providing funds to support the application for drive to achieve. The establishment of Muang Temple Folklore Museum which require considerable capital in such financing, it is important that you lead to preach from Mr.Sujit Wongthed, Journalist of Matichon, a significant lead in fundraising activities by various to find funds to improve museum

Content in the range of learning after the establishment of the museum contains two types of content that is related to the upgrade and expansion of knowledge has come from the section relating to the history and culture. And content of the operations of local museums.

"... We believe that the local museums are the Museum of content. Not at the building. It cleared everything out. But it is becoming a person. If people are not ready, it is not a local museum. It is like us to create them ... then it is not a local museum or we go direct. He must do so. He must do this. He must walk by us. It matters not whether. it is managed by local people. Did not learn anything are not allowed to learn to learn. It is like us to enter the temple it was not his Ban Muang and strategies for solving the problem is still the same question. Find many other ways I have not.... Still looking for ..."

(Valailuk Songsiri. 2009, December 29. Interview)

For the period after the establishment and operation, what are the challenges of the Muang Temple Folklore Museum? "The sustained performance and continuous" critical conditions affecting are.

1.The transformation of care museum Since Muang Temple Folklore Museum in the beginning of the establishment was funded by the government to do through the Silapakorn University. When it opened for the construction and

operation of the first, they were tried to transfer to the local government for maintained by Tambon Ban Muang Administration Organization. However in order to maintain the museum building is a large building as a result of cultural objects and the most caused by a collection of the provost Worathampitak feelings that occur are cultural objects such as "Treasures of the Temple". When the provost, Worathampitak dies, the protection of cultural objects those were in the care of the temple but in the local museum administrator. The need for a maintenance budget, such as wages administrator's transformation was be responsible by Tambon Ban Muang Administration Organization. It is only providing support administrator's wage but maintenance such as painting, was supported by the Muang temple. Critical issue is the "transformation museum maintenance" in the case of the Muang Temple Folklore Museum was appeared to overlap in the subject, entitled "The intent of the work sponsored from outside. Intended to give "people in the local community" is the self but the reality, the right decision and support the budget dimension is possible through the support and obstacles. The sustainability of the Muang Temple Folklore Museum the exit occurs is in the nature of the museum's committee. The composition of the Board of Directors consists of representatives of various sectors, including the District Administration, temple; community leaders, academics from various party's decisions associated with the Muang Temple Folklore Museum is under the supervision of the Museum Committee. The relationship between the Commissions is important in terms of sustainability of the Muang Temple Folklore Museum."

2. The loss of the provost, Worathampitak lead to losses in the core of the museum of the local community. The intention of continuing it was depending on the new provost. This part of the loss the provost, Worathampitak was not only be fair that the loss of supporting Muang Temple Folklore Museum and the loss of those who have knowledge. Which lead to depress the local museum of Muang temple until scholars have tried to revive the outside by means of the local historic core of revive by setting up projects, local history, the lower Mae Klong River Basin: the collective learning process to bring about development to cause the learning process within the local community will see that the time after the establishment of local museums and the Muang temple and operations. The external support has played a key role in stimulating the learning process for maintaining the museum. The

channel is learning activities related to museum content. However, an activity that requires people in the local community and a core part in the activities, besides the issue of dismantling, is also making the operating the museum sustainable. On the other hand is to create a system of care. The process of learning to work through is the channels following in adjustment operations.

5.1.2 Results of the collective learning process: architecture and landscape.

5.1.2.1 Architectural style. The building style of museum is a contemporary Thai style. The building was designed by Prof. Wanida Pungsunthorn just a national artist in the field of visual arts. Museum building design is a local Thai architecture style to coordinate with utility building to the exhibition is a large open space for the exhibition. Designers is used space under a high the roof has a gable in the proportion of Thai architecture and decoration building by Thai style ornament because the museum is located in Muang Temple. The design features the architecture of the Muang temple was used designing the shape of museum. The building roof is a gable roof that is not have “Hang-hong” (The element of Thai style roof) in addition, the appearance of buildings located in small communities and the utility of the building to large if the design characteristics of the building aspect to see the big building or split the shape of the environment such as: to emphasize the building of the high (vertical building) or to the general characteristics of the building to a large plate width that will bring building isolated from environment. Architects who design buildings that do choose to focus on the horizontal building and to design the building in front elevation to look small by the welcoming hall. The large exhibition hall was assigned to a position deep into when viewed from the front This helps reduce the size of the building and while vertical lines are used to reduce a proportion of the building do not see a huge volume. In side wall the light box and vertical plane can reduce the length of the wall.



Figure 64 Shows images in front of Muang Temple Folklore Museum.



Figure 65 Shows the vertical lines in the reduced portion of the building do not see a huge volume in elevation.



Figure 66 Shows that focus on building on the horizontal the Muang Temple Folklore Museum



Figure 67 Shows the front of gable roof has a traditional Thai style ornaments and elements of Thai architecture at the Muang Temple Folklore Museum.

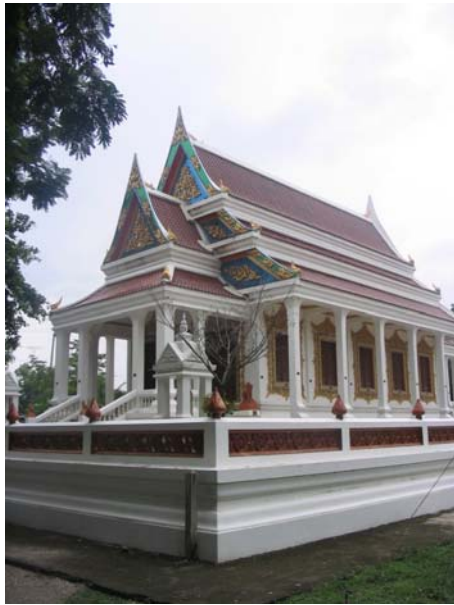


Figure 68 Shows a comparison Ubosot of Muang temple style building with Muang Temple Folklore Museum.

For within the interior space designers can use to raise the floor that can separate space, so the interior space can divide in various sections for organizing the Shows in the titles.



Figure 69 Shows the elevated floor to make space inside is divided into sections. The Muang Temple Folklore Museum.

5.1.2.2 Construction technology. In addition to issues about the shape of architectural museum technology in the construction of the Muang Temple Folklore Museum, construction technology that is widely used today that is system of reinforced concrete cast in that the antenna beam structure. This technology such as construction technology community that people cannot be constructed, it requires advanced equipment and technology.

Construction and technology that cause the local temple museum design on the construction of advanced technology in construction because the museum project is operating under occasion of the auspicious period celebrations around the complete fifth birth of the Queen Sirikit. Building need to feel secure enough to survive for a long equation that the honor of the Queen Sirikit.

The advantages of using construction technology in concrete casting in terms of strength and durability, which make the building, can be active for a long time. However, a disadvantage is that the maintenance building for required many resource to care for the high number compared with Muang Temple Folklore Museum was received from the donation. The maintenance must be to help support For example, during the past to paint the new building and the temple is a sponsor of two hundred thousand Baht

"... Now Tambon Ban Muang Administration Organization, they helped his patronage to the load but that is not about money, Money from donate was received to the temple. The temple has an account he recognized what account, museum leak case if some of what to paint. Repair, but not enough paint so the provost was spend foe repaint the building in twenty thousand bath (And money comes from that for painting: the interview) temple's money, I find it is the responsibility of the provost."

(Chan Wittayajan. 2009, February 29. Interview)

5.1.2.3 The building facilities system. The building facilities system is a critical one, for creating a comfortable indoor environment, because the museum is not air-conditioned but building to prevent the temperature inside the hot, the design technique used is to open the void under the ceiling around the building to

get the air under the roof. To the manner causing the air to prevent heat from the roof and the high ceilings makes the building conditions have enough space to make air raise the heat to high and cold air can be replaced.



Figure 70 Shows the opening up around the building under the ceiling to get into the air under the roof to the manner causing the air to prevent heat from the roof. The Muang Temple Folklore Museum.

Overall appearance of Muang Temple Folklore Museum was reflects the local characteristics. The coordination characteristics of vernacular architecture for the audience and local people have seen what concrete of "identity" of the architecture. However, it is necessary to coordinate utility. The building of exhibition space requires open space. It also must consider the natural light to enter the building. Enough to accommodate the visitors can visit the exhibition. In order to reduce the amount of lighting within the building it is also used for natural ventilation. To building a proper temperature so that viewers can watch without swelter and a power to be air-conditioned. Such a design therefore acts in a manner of "Creating the environment for convenience right to learn."

5.1.2.4 Landscape characteristics. Landscaping for the Muang Temple Folklore Museum has made that the museum is located in the area of Muang temple that is the public areas of the community. Adjustments, landscape designers can tailor

around the museum by adjusting the parking area only. In the nearby is in accordance with existing conditions before the period of the activities of the community or traditional activities. The temple area is often used the Muang Temple Folklore Museum has become part of those activities.

Determine which, if any reason to adjust landscape has not been many updates and a way that will not improve much why these should come from the operating budget is very limited. However, the landscape does not adjust until it is too much advantage of the landscape has also held Muang Temple Folklore Museum along with Thai-style building applications when the environment is in harmony with the environment of the temple. Most of the traditional Thai style buildings; the environment is not the alienation.

5.1.3 Results of the collective learning process: exhibitions and learning activities.

5.1.3.1 Contents in the exhibition. Exhibition in museum of the Muang Temple Folklore Museum is the exhibition at the show in the titles of six headings are The Mon in the myths, The history of the Mon, languages Mon and inscriptions Mon, traditions and culture, The Mon migration and The Mon in Thailand and their culture leader. The title is the sixth title to be subject screening and passes by with the intent to deliver: "The Mon people" through the history and culture.

The content of the show title and sixth in Muang Temple Folklore Museum if considering that was not content to just cover the Mon community in Ban Muang but the content of cross cover all of the Mon community in Thailand. One likely cause of the intention of the working group to improve the operation of the second to the role of local museums to "Mon Study Center," the content of the show, covering the story and history of culture and way of life of all the Mon in Thailand.

5.1.3.2 Exhibition format. The museum exhibition in Muang Temple Folklore Museum is display in titles. In each title was set relate to condition of the building floor plan in making an exhibition circulation.

The characteristics of exhibition circulation for a museum exhibit of Muang Temple Folklore Museum was restricts by the architectural layout because the building has small hall. The hall was designated as exhibition space on "The Mon in the myths" after walking through the exhibition on "The Mon in the

myths " will find a large hall. The characteristics of these areas will allow visitors to browse the exhibition of hospitality. Then they walk between the buildings through building small and large container. The aisle is set to be showcased on " The Mon migration" using a map and description tag, and after aisle would find the exhibition hall. That exhibit "The Mon in Thailand and their culture leader" after the audience will walk back to the old path to return to the exit at the end of the thoroughfare. The Muang Temple Folklore Museum was merged or semi-independent way is to make visitors walk through the story to be placed to sort contents but the audiences were able to have the opportunity to choose viewing content on a certain level of hospitality.

Placing thoroughfare by topic of Muang Temple Folklore Museum's exhibition, physical condition linked to the relationship of the titles of exhibition

"... It's like tunnel evacuation map. I have the ideas that seem fascinating. Tunnel, it would show about the migration of the Mon. Unknown seven-eight times. I was told that the proposed ideas. Here I would like to propose seven immigrants Mon eight times. The map should be offered through the one work, the second work, the team of academic teachers is... I have seven maps. He thought the caption to explains maps ...".

(Chatri Prakitnuntakarn. 2009. May 7. Interview)

In addition, the form of exhibitions that communicates information, knowledge, various which will offer two types of objects through the story true by the various cultural objects, photos and map for the story on the incident in the past. This restriction is another. These are historical events that occurred in the past for a long time. A period during which no recording technology to help fill the imagination of spectators is a simulation that using images in the style of illustration. The value of beauty and story highlight their content.



Figure 71 The exhibition area of the first topic where visitors begin their tour, titled “The Mon in the myths” of the Muang Temple Folklore Museum. This topic tells the story of the beginning of the Mon people through pictures depicted by artists.



Figure 72 Exhibitions hall in which visitors can freely walk around of Muang Temple Folklore Museum, Potharam district, Ratchaburi province.



Figure 73 Exhibition hall visitors can view as independent. The Muang Temple Folklore Museum.



Figure 74 Walkway that connects to the building that hosts the “The Mon migration” exhibition, Folklore Museum of Muang Temple Folklore Museum, Potharam district, Ratchaburi province.

5.1.3.3 Media formats and activities for learning in local museums.

The Muang Temple Folklore Museum use cultural object, map, paintings illustrated and description. The show under the titles the media are the following:

1) Cultural objects. Real objects as cultural objects that were collected from various sources and classifications that use as media in the museum. To be consistent with the title of the exhibition, such as headings, Mon, traditions and culture which brought blankets Bible, the Book of Buddhism at the show can help the audience to see the faith of the Mon toward religion and jobs. This requires craftsmanship skills to create art to give as offerings to Buddha. In the exhibition of these cultural objects stored within the cabinet or platforms are designed to be used for storage or display.

2) Maps. Maps are media to help visitors to understand the complex issues more easily, such as the Mon cities in different periods. To help visitors understand the location of various cities of the Mon in the past and make up geography. The map was initially made have provided for a large audience can be seen clearly

3) Painting. Painting is a medium that can be considered unique to the Muang Temple Folklore Museum. The design of the exhibition takes into consideration the contents of the show some. Should allow audience to see, but the content is a past or a myth. Pictures of the event is not really therefore the artist drawing up the fantasy of the artist lets viewers "see" what is easier to abstract events such as the legend on Buddhist interpretation "The couple swan" as the source of the Bago City in Myanmar, etc.

4) Description. Caption is the media support of other types of media to help visitors know the details that show what is what or how significant descriptions of these. This is a short description to say that cultural objects are showcased what life is about, what or paintings in exhibition is about or when the situation was occur on the past.

In addition to fixed media within the exhibition also other types of media used to help viewers can learned. Such as: Interpersonal and activities. The interpersonal media will tell personal stories through local people.

“(Interviewer: When you come here first done that?)

It was completed. Museum opened at around 13 years. I came in with a village chief; I come to care the museum. I has knowledge about Thai-Mon art and culture. such as: dress for Mon folk, can writing Mon, reading Mon etc. I am modern Mon. I can explain to people who come to visit the museum.”

“I describe the use of recognition and awareness of myself. I am not scholars but I can remember the story of Mon. such as: Phra Maha Chedi Chawe Dagongi's really a formerly was Mon's pagoda, who created I remembered. I did not study but I asked people living in Mon to come into contact with each other. The other is to facilitate”

(Sawat Jermcrug. 2009, May 7. Interview)

Media in exhibition is not only media for audience, a way of life of people is media too. When the museum happens, there has been a way of life linked with this museum. Such as: organized in the tradition of community, prepare a food dish - sweet as the Mon to visitors on special occasions.



Figure 75 Map show about the location of major cities of the Mon.

“ ... A special menu, this means that special occasion. If anyone wants to eat a traditional Mon really came together to see that you are 50 persons. You can call to village chief and agreement that will eat during the day. A cook will prepare to take on that time. All you need to ensure that it was indeed eating Morn.”

(Sawat Jermcrug. 2009, May 7. Interview)

5.1.4 The community impact.

5.1.4.1 The preservation of cultural heritage. From observations and interviews check each other, The cultural heritage perseverance of the Ban Muang community was started before the establishment of local museums up, with people in the community that a Thai- Mon ethnic group has tried to maintain their identities through customs and traditions. The reason for do that because they want to keep. "The national Mon were end of free land, but not national". The establishment of the Muang Temple Folklore Museum, it reinforces efforts to preserve the cultural heritage of Mon to be more concrete. Intention of the Board of Directors consists of leaders in the community and academics who external supporter was to established Mon study center that were be a collection of the Mon language, cultural material, traditions not to lose. The establishment of the Muang Temple Folklore Museum thus causing the impact for Ban Muang community became strongly the center of gathering knowledge of arts, culture and traditions of the Mon.

5.1.4.2 Economic aspect. From observations and interviews check each other, Ban Muang Community is a community that the majority of agricultural occupations since before the establishment of local museums. Income of the population is mostly caused by agricultural product. When the establishment of local museums, economic impact was rising from the establishment and operation the local museum is "to reaffirm the Mon fabric" ant that cause a new career that was the cause of economic opportunity. Especially women's groups have joined together to establish women's groups in the weaving. However, the incomes of population, most still come from agricultural product. Revenue from tourism is not what happens in the Ban Muang community. Although the context of community is not far from the main road and tourism tourist route is another important the Kanon temple. The travel route

can be developed to draw tourists to come but the context of community was not developed tourism facilities. Allowing tourists to come visit concentration in Ban Muang community amounts greater than ever before but these tourists are not spending so no income distribution to the local people. Overview of the process, establishment and operation the Muang Temple Folklore museum was no effect on the economic aspect of the community much.

5.1.4.3 Communal relations. To establishment and operation Muang Temple Folklore Museum was established and operated in a manner of greater external support. The nature of the community is a community that has Mon identities with cultural self clear. Relationships in the community have in the past based links with strong kinship. After the establishment of local museum relationships within the community not be changed both positive and negative characteristics. People living in the community to normal and maintain relationships in the community in the same manner, that is a group in accordance with the tradition of community work and have access to the temple by opportunity.

Cause the relationship has not changed in the Ban Muang community clearly because the community is not large in size and the process of socialization in the community itself to create its own identity from the people of Mon culture and traditions through the family the practice is still ongoing, so the relationship the community has relatively high levels. The establishment and operation process of local museum is not to encourage the development of relationships within the community but rather to develop working relationships with external supporter instead.

5.1.4.4 Community learning. Community learning in Ban Muang community before the Muang Temple Folklore Museum was learned through education and learning through socialization that make people in Ban Muang culture and social norms similar. When the establishment of local museums, the impact of the learning is clear that was lead to self-pride in being. "Mon of Ban Muang". That were expressed through the story of a community and history of the Mon with pride at the people come. However, learning through their local museum did not occur to anyone or most people in the community. Learning was occurs only individuals who focus on history and the Mon culture.

Ban Muang community after the collective learning process to establishment and operation local museums all four of the impacts were present in the transition is clear that is the preservation of cultural heritage and led to the formation of Mon study center. However, these concepts or policy is the most ideas from outside sponsors that intended to provide Ban Muang community developed as the study and knowledge of the Mon in Thailand. The target will continue to require such conditions and different contexts. If allow the Muang Temple Folklore Museum towards the Mon study center by role of the community that need to develop capacity of local leaders to understanding and to have skills in research in order to operate and oversee their Mon study center.

5.2 Ban Kao Yee-san Folklore Museum

5.2.1 Collective learning to establishment and operation the Ban Kao Yee-san Folklore Museum. Presents findings on issues of collective learning in the establishment and operation of the Ban Kao Yee-san Folklore Museum, the analytical framework presented in Chapter 3 as detailed below.

5.2.1.1 "PHII" concept for collective learning in establishment and operation the Ban Kao Yee-san Folklore Museum.

1) Participation. From interviews related and check each other, the participation of people in the community and academics who external supporter is involved in high level but look at all the activity levels of participation does not equal and do not look like a process of participation. In local activities such as research, academic activities will be the operator and provide the community through meetings and discussion but in the renovation of buildings, made furniture for the museum; people in the community who are capable in terms of construction also joined the action.

For those who participate in it if considered as a whole in the community are just a group leader in the establishment of museum operations that were the majority of community leaders and educated people and scholars from outside the university and non-profit organization. Such as: Lek-Prapai

Viriyapant Foundation, Princess Maha Chakri Sirindhorn Anthropology center. Issues of participation, if considered in operational activities, people in the community and academics that have come to participate different. An event such as the planning was a community leader and academics only but activity to act that have people in the community to join hands with.

Table 13 Shows an analysis of participation in the establishment and operation of Ban Kao Yee-san Folklore Museum.

Participation	Analysis
Level of participation	All levels of information. Level of exposure to the opinions of stakeholders. Level consultations. Level planning together to decide. Level co-operation. Level joint monitoring. And level of control by stakeholders, but not equally in all activities of the establishment and operation.
Participating members	For people in the local communities. To a group of community leaders, including pastor, older people, teachers or those who respect the community. The external sponsors are academics from universities. And non-profit As well as private sector activities in arts and culture. Cooperation model.
Format of participation	- Role of external support was academic and consulting. - People in the community joined the team. The miners and provide resource.

2) Horizontal relationship. The interview related and check each other, model for the establishment and operation Ban Kao Yee-san Folklore Museum is a form of non-formal organization but coordination based collaboration, that based on trust and a willingness to move to the goal of establishing the local museum. The external support, the scholars give advice and operations in local research. People in the community will act to provide resource and build a museum. The work of the community people were do all the time that is convenient and free from the burden of their careers. Collective working tools were meeting and

talking together to exchange ideas. They do not use any rules. They working together by living trust each other because access to the working group that volunteer to work in a manner no revenue return. They can not use the rules or command but they require the assistance requested both academics who external supporter and people in the community.

Table 14 Shows an analysis of the horizontal relationship in the establishment and operation of the Ban Kao Yee-san Folklore Museum.

Horizontal relationship	Analysis
Cooperation tools	- Use the meeting to discuss for exchange of learning.
Rules	- External sponsors to respect the rights of ownership of the community. - Trust.
Organization format	- A working group is not official. - People in the community joined in the task free from occupation.

3) Interaction. The interviews related and check each other, Interactions that occur in the establishment and operation of the Ban Kao Yee-san Folklore Museum, the nature of the interaction between the people, it is considered very reasonable. The establishment and operation of the Ban Kao Yee-san Folklore Museum, the local research is the process that academics who support the party into action. Such actions are an attempt to advance their knowledge and various arising from the research to the people in Yee-san community. For scholars who are supported by external in addition, the interaction between the people is interacting with people within the community. Yee-san community environment both the physical environment and social environment, It is important to do local research because of the discovery and interpretation of various antiques, scholars have used data from geographical conditions and information from hearsay of the old people who still remember the stories in the past. Such as information about conditions in the

community about 60-70 years ago, community Yee-san was a community of people living in densely. The evidence from archaeological excavations, porcelain fragments found many a generation that is many years by many different soil ages allowing scholars to the conclusion about the conclusion of the community that Yee-san. Community seems to be valid since the Ayutthaya period and a source of massive exchange of goods with countries outside.

Interactions that occur between people to people was the only time the various discussion meetings but the environment are interactions that occur at any time. Important that the interactions that can have the wisdom. Because visibility and exposure conditions that everyone in the team able to interact with the same but will lead to the removal of knowledge to bring to the presentation in the exhibition. The majority of scholars are the role of training in it.

People in the community, mainly relatives together they joined in the establishment of local museums and performance that causes interact. The interaction between community leaders to find a way to perform in order to achieve the set goals that led to the creation of space for interaction among others in the community who not play a role in the process of establishment and operation a local museum. The interaction of people in the community do not be in the nature of the exchange of learning rather, it seeks cooperation and ask for aid resources. Process of establishment and operation the Ban Kao Yee-san Folklore Museum has led to revive the relationship of people within the community who away from the community for a long time. In the past, they were a kinship with the people in the community Yee-san but now to the main base in place other embroidery. While operating Ban Kao Yee-san Folklore Museum, Asst.Prof.Siriarpa who is a leader of community was rely on the traces of memories to search for such kindred, when the encounter, they have to come visit their house again Yee-san.

The external supporter interaction in the group of external supporter, that is the friendly exchange of knowledge in the techniques of archaeological excavation, that is the nature of the work to students and faculty of the field archaeologist to have the opportunity to transfer experience between them. Scholars who were external support after that take part in establishment and operation the Ban Kao Yee-san Folklore Museum, they have set the new knowledge about the

history and origin of Yee-san and take it passes by with their existing knowledge set and can be set such knowledge transfer to group together scholars.

Table 15 Shows an analysis of the interaction in the establishment and operation of the Ban Kao Yee-san Folklore Museum.

Interaction	Analysis
Form of interaction	<ul style="list-style-type: none"> - Form people with people. Through collaboration but by most scholars as a party with community leaders who join the team. - For interaction within the group of people in the community as to the nature of the cooperation in a manner which is inconsistent and whose role is to collect knowledge, the teachers and the elderly .- Interaction between people in the community leads to ways of solving problems in human resources to establishment and operation a local museum and lead to cooperation between people in the community. - Interaction between external supporter is in the nature of the exchange of technical knowledge and the creation of new knowledge set. - Form people about the environment by most academics will be able to transfer knowledge from interaction with the physical environment to the knowledge of the museum exhibition.
Period of interaction.	<ul style="list-style-type: none"> - While the meeting. - During the local research.
Level of interaction.	<ul style="list-style-type: none"> - People in the community as leaders that interact with external supporter was many - People in the community generally interact with external supporter level was less? - Scholars working at the level of interaction is very - Academics interact with the community environment in many.

4) Integration. Integration in establishment and operation of the Ban Kao Yee-san Folklore Museum for learning process and way of life of people in Yee-san, from the interview observation and monitoring data between

them, learning process that can not integrated into the way of life of people in Yee-san. Because the establishment and operation are considered, that he museum is a set of “The legacy of past treatment” but the lifestyle today of Yee-san’s people was career that part about the burning charcoal, shrimp farming, employment is still living according to their own way. When they have a free time from daily work they take to joint museum’s activities. Yee-san, so most people rely on the knowledge that they have the same set for life but at the same time Yee-san community as a source to learn of the third party.

Integration process to establishment and operation local museum to daily life, from the observer into the field, the museum building is located in the community’s public area. Despite the advantages that everyone come watch and not feel that any person who owns one but what followed to provide someone to care and be responsible for cleaning. If the museum keeper on busy or go to the occupation, museum will close. Museum has become isolated from the life of the community. In other way, working group has tried to present the way of life of Yee-san in a manner that is normal for people who like to experience they was known as. "Eco-tourism" and "Home stay". This is what the integration of presentation culture and way of life of the community with their normal life they does not require much management.

Conclusion from the analysis process, establishment and operation Ban Kao Yee-san Folklore Museum by "PHII" will find that participation horizontal relationship and interaction was supporting the establishment and operation are extremely.

5.2.1.2 The role of the people involved in the collective learning process in establishment and operation the Ban Kao Yee-san Folklore Museum.

The establishment and operation of the museum the Ban Kao Yee-san Folklore Museum started from people findings antiquities in the community and question about them. Cause the question himself, who’s San people are? And emotional part that want Yee-san to be known, they were started making the establishment of museums. They requested aid from the provost of Kao Yee-san temple for developed the sermon hall to museum space. They funding from all people in community and improve the sermon hall

by repair the construction and build furniture for display antiques that they discovery in community and open it as a local museum in the first time. When they open the museum on a few time, they was start the question about the museum that they do "It is a real museum or not?" "How they can up level of knowledge or exhibition for attract audience or visitors who visit the museum? This question brings the team which establishes the museum need to improve it. They were consulted with some person who was born in community and work in university that led to improvement of the museum exhibit again. By this time, Yee-san communities receive technical support and support in fund to improve local museums.

"He looks that we have anything quite like how they look from his view from the historic mountain. Department of Arts came up to the temple door and two doors came in the Fine Arts Department registered since about 1957 or about 1947 other than walking to where formerly on the ground. It is waste, waste cup plate I break any divers' wares some pretty beautiful do not waste cup bowl fragments it to all divers. That is falling under the ground small fragments. It was not like someone to splash them. Is that it is all around before actually from the neighborhood school; I go to after they split. This piece has broken the dig a lot more digging to find more. Then it came from. This is the question we set friendly."

(Tanu Payonyim. 2009, April 18. Interview.)

In the beginning of museum operations, in addition to fund and mobilize to seek cooperation to knowledge creation museum, the working group is to use knowledge from other museums with the study visit.

"Because of lack of money and lack of knowledge, I use the private funds. I ran straight over there to see here Tang is not enough sometimes do what. I used to take people to tour with tickets on sale and we are free to go with him we have the knowledge experience. (Seminar: teachers enough to remember that to go some silk) is to Chansen Lopburi, Ayutthaya, Muang Temple is to bring the villagers organized a tour to see. Then also, it was a good feeling he had with the museum. Let him see that he made a museum like this."

(Tanu Payonyim. 2009, April 18. Interview.)

After the museum building was completed in the first, the return to review their work. And considering that museums are made at the beginning, it cannot create interest or have enough points to make museums sustainable role. The reason that antique items they have on that even as antiques when compared to the official museum that have various beauty and value antiques still cannot compete or to create attractive for others to come visit, leading to improved museum.

"The first time we thought that we completed to the villagers to come. It's like this is already a museum and we can look back at ourselves. Enough thinking on pages, it's like this is a cup of coffee before grandparents used banana eating it. People who come see us, they see that work. Second, he will come or if he comes he will come like a time before we see silk. It's nothing more I saw and knew. We will stop at just this. I will give him one back or some. This is just to own it because of what we do not pretty when compared to the National Museum. They are much his stories then, they keep coming from anywhere. Then he took it. We only collect things that belong to the district of us in our community. What we had no story. One cup of coffee on it, what a story it was not silk, we did not know. If this condition is very different, it is not something to warehouse."

(Tanu Payonyim. 2009, April 18. Interview.)

To improve this team has been support by outside organizations, with Asst.Prof. Siriarpha Ratchatahirun, a lecturer at Silpakorn University and the descendants of Yee-san. A coordinator cause and technical support from the Faculty of Archaeology of Silpakorn University, Princess Maha Chakri Sirindhorn Anthropology center, and the Lek-Prapai Viriyapant Foundation. This is students and academics in the field came down to the archaeological excavations. This knowledge has led to an exhibition in the museum upstairs in his house brand substances present

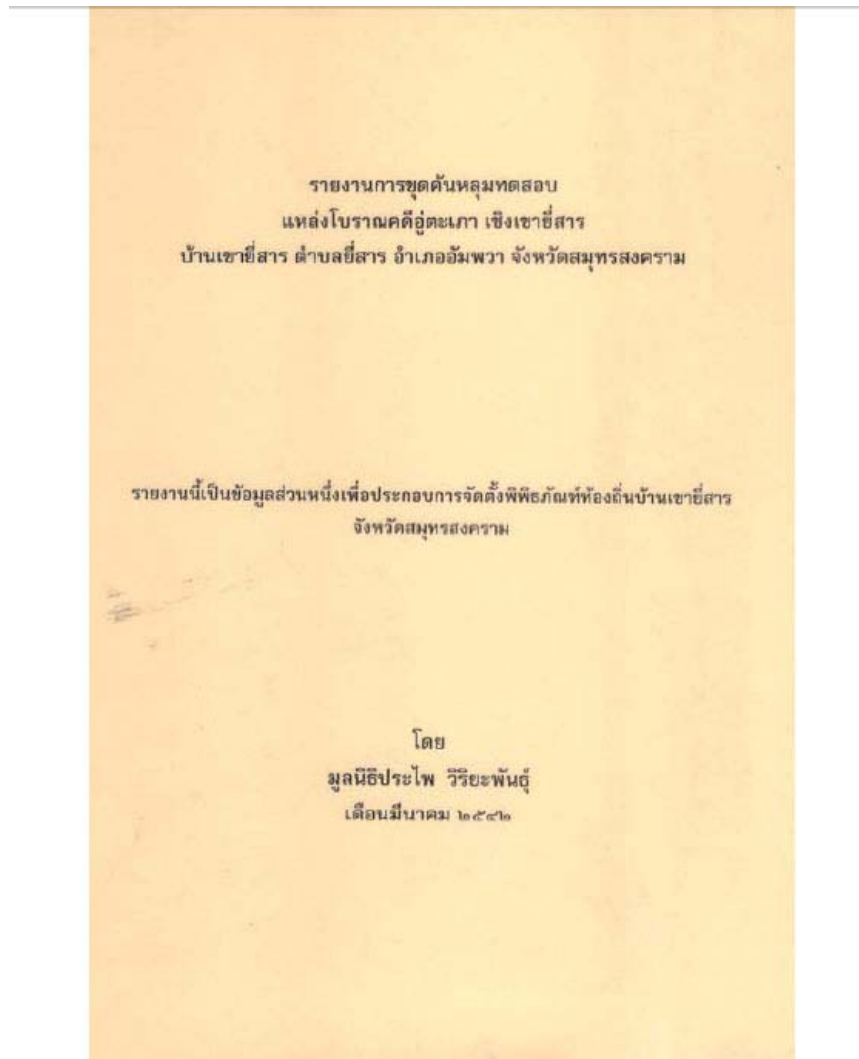


Figure 76 Shows the book report on the archaeological excavation area at Ban Kao Yee-san Folklore Museum, Amphawa district, Samutsongkram province.

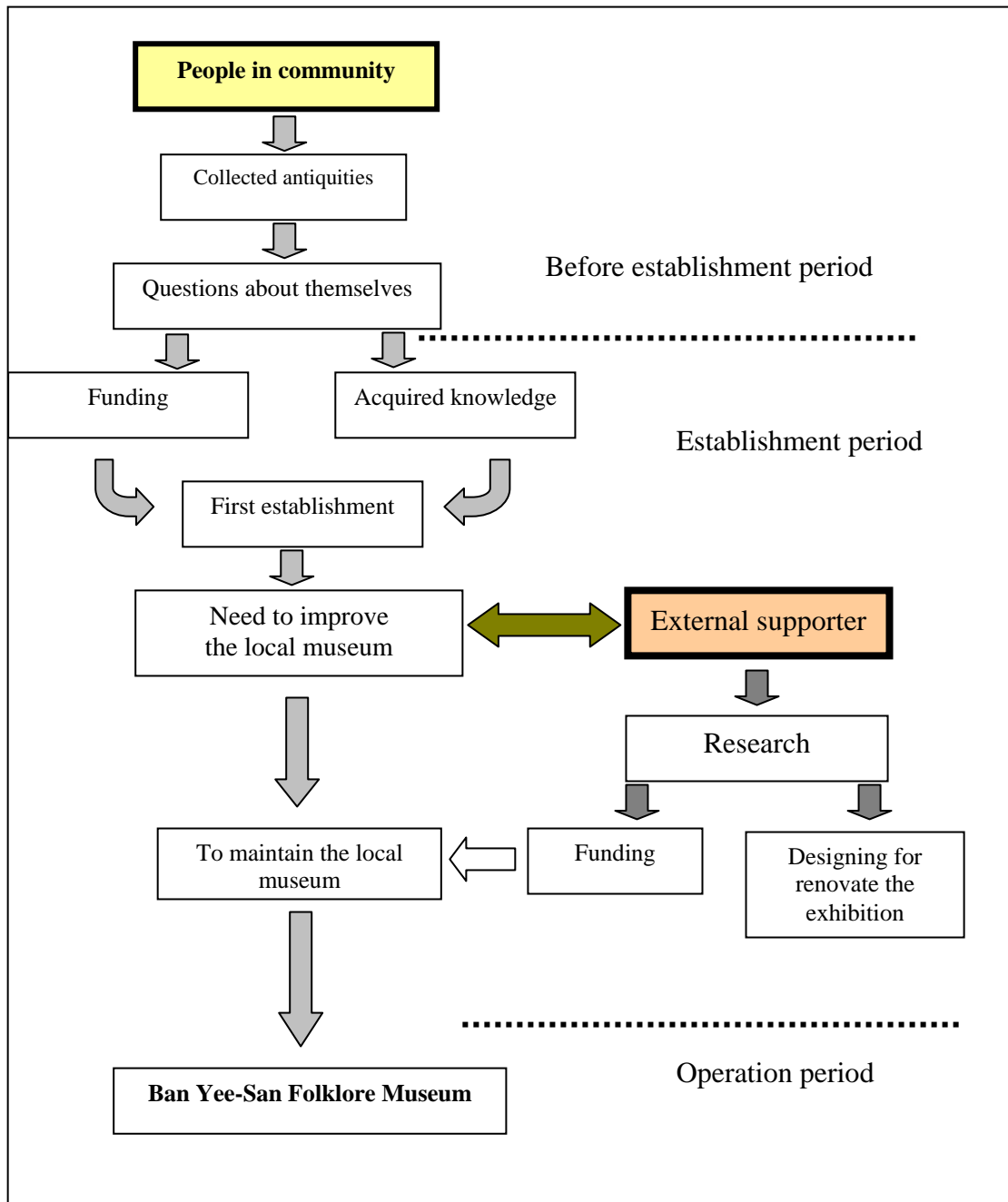


Figure 77 Shows the process in establishment and operation the Ban Kao Yee-san Folklore Museum.

Besides receiving support in the academic, the Ban Kao Yee-san Folklore Museum is supported on capital of social investment funds (SIF) which funds the Bank. To improve the museum has so improved in the second check; it is conditional on the technical and capital funds received from the company to improve. Enough to improve operations and successfully accomplish and are respectfully invited her honor Princess Maha Chakri Sirindhorn HRH.

Table 16 Shows an analysis of the activities involved in the process of establishment and operation museum and the role of stakeholders in the collective learning process to establishment and operation the Ban Kao Yee-san Folklore Museum.

Activities of people who participate in the process of establishment and operation the local museum	Community Members	External support
Activity in collecting cultural objects.	○	
Activities in pursuit of knowledge. Local research.	■ □	○
Activity decisions in the operations.	■	■
Activity in seeking funds to build the museum.	■	
Activities to improve museum.	■	
Events in the plot of the exhibition.	■	○
Activities in the design exhibition. To present knowledge.	■	●
Maintenance activities after the museum open and operating.	■ □	

Note : Role in the collective learning process to establishment and operation.

- The role is seeking information and the alternative
- The role of knowledge creation.
- The role of decision makers by using the exchange of learning.
- The role is a collection of knowledge.
- ▣ The role as facilitator in the learning process.

The activity in establishment and operation a local museum.

	Activities to provide and manage resources.
	Activities to acquire the knowledge.

From Figure 77 and Table 16 show the activities and role in the learning process together to establishment and operation Ban Kao Yee-san Folklore Museum. The activities in the establishment and operation activities will consist of two types.

1. Activities and to provide resource to lead to the formation of the physical Ban Kao Yee-san Folklore Museum.

2. Activities to seek knowledge are a source of material, cultural way of life of Yee-san for presentation to the knowledge in the form of exhibitions in museums. In the process, learn together to establishment and operation Ban Kao Yee-san Folklore Museum. The definition of research was used in all activities and operations processes. The role of people in the community working group will be in style to decide share and learn with "with such roles in establishment and operation Ban Kao Yee-san Folklore Museum was found in the timing of the improvement to the museum.

5.2.1.3 Learning style. Learning style in the process of establishment and operation the Ban Kao Yee-san Folklore Museum was correlated with the content and learning how to learn. If determined by the nature of the activity of establishment and operation Ban Kao Yee-san Folklore Museum patterns of learning to work is shown in Table 17

Table 17 Shows an analysis of the activities involved in the process of establishment and operation museum and learning style involved in the collective learning process to establishment and operation the Ban Kao Yee-san Folklore Museum.

Activities of those involved in the process of establishment and operation.	People in the community.	External supporter
In the process of establishment and operation.	+ *	□ *
Activity in collecting cultural objects.		+ □ *
Activities in pursuit of knowledge. Local research.		
Events on the local information.	□ *	□ *

Table 17 Shows an analysis of the activities involved in the process of establishment and operation museum and learning style involved in the collective learning process to establishment and operation the Ban Kao Yee-san Folklore Museum. (cont.)

Activities of those involved in the process of establishment and operation.	People in the community.	External supporter
Activity decisions. Operations.	☐ *	☐ *
Activity in seeking funds to build the museum.		+ ☐ *
Activities in the design. Build the museum. Events in the plot of the exhibition.		+ ☐ *
Activities in the design exhibition. To present knowledge.		+ ☐ *
Maintenance activities. After the museum open and operating.	+ ☐	

Note: Learning style in the collective learning process in establishment and operation the local museum.

- ◇ Learning by vision ◆ Learning by listen ◆ Learning by word ◆ Learning by movement
- + Learning by self learning ☐ Learning by interact with other * Learning by reflective reason

Activity in establishment and operation a local museum.

	Activities to provide and manage resources.
	Activities to acquire the knowledge.

For the activity to seek knowledge for knowledge to offer during the first museum established, Yee-san people have organized to bring ancient objects in the museum and present the story of a community of Yee-san. Self-knowledge as a form of learning to be a form of learning is the nature of the trial and error and contemplated their reasons. That the various antique stores of how it is stored and showcased

"He had done already. Store already. I then show people. In this exhibition he applies space under the building. It is a sermon hall. Place to keep it together in large. I own it begins with the division to help with content. Here is the history village make it up to how serious magic. We used to remove oil paint on paper

that we go to print. To see history as we know our local. What is not much mystery? Some of it because the lack of inheritance and we do not know really. That is how our house. In the entire exhibit is divided into episodic possible”

(Siriarpa Ratchatahirun. 2010, January 7. Interview)

The period of improving museum in this activity, seeking knowledge for knowledge to offer will be the role of external supporter that was academic research and was action of method of local research and archaeological excavation. This form of learning of support team was a form of learning using interactive with the people in the community and academics including the type of learning from the wise.

"How the Assoc. Prof. Sriskra, one is moderately up data periodically. He will provide a discussion meeting with villagers to collect data from academic articles and objects. Then the other one is a research document. Then the interpretation of which we have. There is no one writing about it in Yee-san. It contains information tells us the main teachers also analyzing and processing is then interpreted the nature of the terrain and objects that we find.”

(Siriarpa Ratchatahirun. 2010, January 7. Interview)

Why the form of a working group set up to learn and operate Ban Kao Yee-san Folklore Museum’s activities in pursuit of knowledge to offer knowledge to include forms and learn to think for consideration, practice trial and test by yourself. Form of learning to interact with the others and form of reflective learning process reasons is due to the nature of the content they want to learn it; it was related to the content that to search community’s history, which requires knowledge of linking data and interpretation of data in different ways to cause cognition as the thinking process the form of learning in nature. Form of learning that interaction with others and form of reflective learning process; it is suitable to the characteristics of the content of learning for learning patterns of thought that consider. Training trial and test by themselves were from of learning about ways to display knowledge in the form of

exhibitions this is a form of experimental methods that the incentives to create and build awareness for the audience has been modified presentation at all times.

The group of activities, procurement and resource management that form of learning was used in a manner not unlike the activity to seek knowledge for knowledge presentation but only in the group's activities, procurement and resource management, most of the roles that people who are working group. The format was in the style of learning that interaction with others and forms of reflective learning process because the content they want to learn was a matter of finding the appropriate way to use existing resources to ensure the establishment of museums and to decide on the implementation must be considered together to determine the best option. Including the form of learning is trial and error to try to find ways to fit lifestyle and culture brand substance. In order to provide and manage existing resources to bring operations of the museum continued. For example, in providing income to bring the cost of care in museum the working group in the community trying to find ways to obtain the appropriate revenue and not create a hardship for visitors and the museum administrator.

"What are the benefits of museums are trying to find the museum is actually part of the revenue if we're going to sell tickets. I feel uncomfortable again, believe it? Ticket sales are only about two months. I was printed tickets from the University and sale on five baths for children and ten baths for adult; we sold on a short time. The museum's caretaker tells us it was not comfortable, that people come to see the museum and we sell tickets it was not a good choice. Never mind..., that he also admitted that he did not do not pay for them, we made enough of us to this conclusion as we finish selling ticket and left it out and use the donation box instead. It appears that our method of self-donation. Another part, It is our policy to distribute income to the villagers, with earnings partly into the museum."

(Siriarpa Ratchatahirun. 2010, January 7. interview)

5.2.1.4 The method of learning on collective learning process in establishment and operation of the Ban Kao Yee-san Folklore Museum. Process of establishment and operation of the Ban Kao Yee-san Folklore Museum during the time before the museum as a starting point was learned from the questions toward

antiquities historic sites in Yee-san area. Who was instrumental in the learning process to lead to the establishment of museums was a group of people who are the same idea. The method of learning was to search the published documents, which is not of much. In addition to these group of people that want to seek knowledge of "Who was Yee-san people?" then that group of people were also gathering as a team to establish the museum. Knowledge content of these persons was preferred. "How to do museums?" it can lead to knowledge by visit to the other museum.

That these periods, it was time to extend the period of the establishment of museums in the first when the museum first successfully completed down the working group at the start also the idea that "The museum has antiques. Can draw attention to how people come to visit?" and "Has led to the pursuit of knowledge?" to enhance content to be displayed in the museum, learn how it is used. "Share and learn" by to consult with experts. The scholars who have supported from the outside were done a local research by both methods of archaeological excavation and study of ancient documents, preliminary a way that requires expertise.

After Yee-san Folklore Museum are open again the working groups, especially the local people have the concept of nurturing. The museum is sustainable learning process, but also a challenge of running today, one is that efforts development to future generations. The museum will be able to care for the current generation. It has been trying for generations to come to understand the workings of the current working generation.

Table 18 Shows an analysis of method of learning involved in the collective learning process to establishment and operation the Ban Kao Yee-san Folklore Museum.

Method of learning involved in the process of establishment and operation	Activities to provide and manage resources		Social knowledge for knowledge to offer		
	The before establishment at time	The establishment at time	The before establishment at time	The establishment at time	
Knowledge from their experiences.			✓		
Discovery of documents.				✓	
Inquiries from persons who know.				✓	
The system information / registration management.		✓		✓	
Archaeological excavations.				✓	
Discuss the meeting.		✓	✓	✓	✓
The act.		✓	✓	✓	✓
The study visit.	✓	✓			

5.2.1.5 Learning content. Based on interviews and review of relevant information, learning content which the working group was learned to the establishment and operation of the museum considers that in each period that the range of activities will determine which content on each activity during learning any team want to learn. As shown in table 19

One will find a group of activities to bring knowledge to the presentation of knowledge. Content of learning is about historical background of Yee-san community through the methods of archaeological excavation, research document, inquiries from people in the community. Knowledge related to various cultural objects such as academics from the Silapakorn University has been conducting archeology excavations, analysis of the antiquities, and classification, analyzed together with data on other that lead to knowledge creation.

Table 19 Shows the learning content and activities of those involved in the process of establishment and operation the Ban Kao Yee-san Folklore Museum.

Activities of people involved the establishment and operation in local museum	Learning contents
Activity in collecting cultural objects, cultural objects	Content of cultural objects and history of Yee-san community.
Activities in pursuit of knowledge	Content of cultural objects and history of Yee-san community.
Activity decisions for operations,	Finding ways of operation
Activity in seeking funds to build the museum	Finding ways of operation
Activities to improve building	Finding ways to improve and provide resources.
Events in the plot of the exhibition	Inferences to the issues presented.
Activities in the design exhibition. to present knowledge.	Enhanced information material culture, traditions and culture. lifestyle-related plot in the exhibition
Maintenance activities after the museum opening and operating	Finding ways of operation

Note: Type of activities to establishment and operation a local museum

	Activities to provide and manage resources
	Activities to acquire the knowledge.

For group activities to provide and manage resources to establishment and operation museums the learning content was a terms of finding the best way to operation, so they was required experience of working people in the reciprocal and lead to finding the best option to work such as building improvements to the museum, to find a way to adjust the building to look at appropriate areas to show or to find a way to earn a scholarship to the museum of care.

5.2.1.6 Place and times for learning. In the collective learning process to establishment and operation Ban Kao Yee-san Folklore Museum if considering the issue of place of learning, that the learning activities of working groups that was both the community people and external supporter was occurred in many places such as: the temple, houses of people and environment within the Yee-

san community. The environment here possible the physical environment and social environment were is in the case of archaeological excavation in the various areas of the Yee-san community.

"Even later, the archaeological excavation, we dig it behind my house that I was informed to Associate Professor Srisakra , it is their different scrap tiles divers out to it. When I was young, I going to play anything. I run back home and star players like to go toe. I must have called a E-Tor ... I need to find the back of these It is their waste materials and a porcelain much more clay. I took it to professor. Therefore, it leads to. In archaeological excavations later with enough to dig down even more digging I found what many."

(Siriarpa Ratchatahirun. 2010, January 7. Interview)

Time for learning in the learning process for the working group in that community to come to work or join meetings which was the time to share and learn was often a time that they free from work. Working as in the case of a third party if required to talk to various to exchange comments.

"We ask between working groups for meeting if we free from career that is not fishing or other. We joint to help."

(Siriarpa Ratchatahirun. 2010, January 7. Interview)

Problems and obstacles of the process of establishment and operation of Ban Kao Yee-san Folklore Museum during the establishment period was

1. Lack of knowledge in two issues, which were the lack of historical knowledge to understand the archaeological antiquities existing and knowledge in an create exhibition that interesting.

2. Lack of resources in cash and a place to set up museum. The amount of resources and funding work based on donations, the private finance and activities to earn money. The place, they ask to get help from the temple to ask the sermon hall in a monastery. The working group must ensure that the abbot was the earnest and good intentions so abbot has allowed.

For problems that arise in the operation of Ban Kao Yee-san Folklore Museum with two important aspects that are

1. None of the younger generation into the operation. The new generations today although the working group tries to develop more of such person but there are few. Development of new generation should be required to develop the new generation in the community that to be able to create a new generation of community and a next generation awareness of the value of their cultural heritage exists.

2. Inability to enhance the knowledge, an issue that will be the aridity and not create new magnet in the learning process for external people and within the community. This will bring the condition of the museum is a warehouse.

5.2.2 Results of the collective learning process: architecture and landscape.

5.2.2.1 Architectural style. Architecture style of Ban Kao Yee-san Folklore Museum that the working group in the community has requested permission for the sermon hall of the temple to be used as exhibition space for antiquities found in the area of Yee-san community. By the application of such work must show commitment to the provost and a strong intention to be able to operate successfully and establish museums, this condition was a critical condition. Buildings such as sermon hall are the property of the public. Working people in the community when it is allowed they was improved and repaired the sermon hall to be showcased. Sermon hall, the old buildings that Thai classical style building, It has a open space under a high floor. Working group who were the people in the local area was build the new open hall in front of the building and on the ground floor space they was build the block wall to close the space under the building for the display area.. By improving the building, from interview Mr.Tanu Payonyim, they brings builder to improve and to repair the building.

"Then the space under the plaster, but it is not already. Rough plaster it in any form. It does not look good adapted to each new floor. I think that the old Lord Abbot they intend to do this for real, he is the measure on what the floor. I do not know the forgotten, the church or the ground floor. What I do not know. He uses

marble stone, but poor grades I use marble crab he ordered it with a spare. Then add the crab people to complete. Well, the floor ... then people went out money to help some money. It is the donation and loan He came by to borrow. Donation lose part Part loan, he provided it has a ground cover. Then some money is being used over there to do anything to make this moment a glass barrier grating."

(Tanu Payonyim. 2009, April 18. Interview)

In addition to the second revision of the external support to help in an exhibition in the Barn Kao Yee-san Folklore Museum, the factor in improving the building to suit the show. They found that the conditions that people in the community want to use the space in sermon hall to live in the moment of a religious festival thus the need to maintain the original sermon hall as possible.

"It is because everything in terms of all the people are not like this is that he took the wrong moment it will bring to complain. If the builder come from outside, the style of gable will not be a local style. So, what can I do? Bought it... What kind of lamp you want to?... Took it. If you want the luxury style of decorative items, you took it. In other condition, people come to sermon hall have to for religious ritual. The remaining one group of people have to sleep, they need to sleep at sermon hall. Therefore, building on the second floor must be able to adjust to sleeping area when people come to observe religious precepts. “.

(Valailuk Songsiri. 2009, December 29. Interview)

On those reason, the sermon hall like that today located on the terms of use "The times that have as you will find it " however, those in need of good and durable material. Reason in use good and durable material to construct the museum, that for strong and elegant as a museum worthy of the Yee-san people.

The Kao Yee-san temple's sermon hall, in addition to building the show and exhibition of cultural objects and that museum itself also features a cultural object by itself is a story and there is a "real" allowing visitors to "touch" way of life of Yee-san. The sermon hall as the building restrictions of the working group cannot find the budget to build the museum and the abbot of Kao Yee-san temple can

be allowed to be made the museum. The working group has to improve the environment and design constraints and management to the appropriate environment to a museum.



Figure 78 Show architecture of the Ban Kao Yee-san Folklore Museum, Amphawa district, Samutsongkram province.

5.2.2.2 Construction technology. Construction technology of the Ban Kao Yee-san Folklore Museum was building that adapt from the sermon hall of Kao Yee-san temple. The architectural technology of Ban Kao Yee-san Folklore Museum is a wooden structure that available in their communities in central Thailand, but the environment of the Yee-san community in general is flat near the mangroves. Plants that are in place around the trees in the mangrove forests such as mangrove strips from the community's brand is no substance to the proper implementation of tree planting as a building. When do ask Aunt Bun Man, a museum staff, she provide an explanation that former home of the people in most Yee-san is a thatch house or a house in style fastening that use bamboo and construction techniques as "binding tie", but building Ban Kao Yee-san Folklore Museum is thus building seems to be imported

from outside the community. However, nature of the subject machines to a religious building such as sermon hall is a common tradition of Thai culture in social institutions as centers of social and psychological. Constructions by focused on the beauty and strong that use a wooden structure building, was supplies chopped for what is normal and also given the near area. Phetchaburi province, the area have the important guild that have evidence of continuity historical since the Ayutthaya period. Beautiful woodwork architecture can be considered as architectural masterpieces such as the sermon hall of Yai-Suwannaram temple and the sermon hall of Nai-klang temple. Therefore, knowledge of technology to build a wooden architecture in the region believes that those areas be transmit continuously. The builder for wooden architecture can find in not difficult for the Yee-san community.



Figure 79 Shows the front of the Kao Yee-san temple, Amphawa district, Samut Songkhram province.



Figure 80 Shows The Yai Suwannaram temple's sermon hall, Phetchaburi province.

5.2.2.3 The building facilities system. Architecture of Ban Kao Yee-san Folklore Museum was building efforts to improve the utility of religion to come into place for facilitate learning, this is basically to have adequate space to display and exhibition materials, to have enough light to suit the vision and to ventilate the air in good. The sermon hall is fine to use. There are advantages to building are spacious, building a light box and materials of building is wooden and mortar in which half. The walls have wood properties that do not store heat thus building cool. Along with having lots of windows that allow wind to blow it easy. The adaptive of a museum's building designed by the deployment of these state are benefits and suitable for exhibition.

5.2.2.4 Landscape characteristics. The working group has not been modified landscapes. However, improving and maintaining clean because the museum is in the public areas of the Yee-san community and close to the canal, so that make the landscape can be inherited Yee-san in very well. In addition to the museum committee, the idea of trying to conserve plants which located near the museum under the natural conditions as remains the same as in the past. Yee-san mountain plants as a source of natural herbal substances that people use in the past. Because Yee-san in the

past are far from other communities to find drugs or doctor was not easy. Yee-san wild mountain herb is a source of substances that people use for own health care.

5.2.3 Results of the collective learning process: exhibitions and learning activities.

5.2.3.1 Contents in the exhibition. Exhibition in the Ban Kao Yee-san Folklore Museum features exhibits on the subject. The two main subject headings are way of life of communities and development of Yee-san. Both topics are the actual objects that are important objects of cultural antiquities and graphic description tag to describe the story in the new sermon each subject. Each title has been organized to show the sub heading.

1. "Way of life of Yee-san" has divided the organized expression to the various sub-headings mangrove wood charcoal, machine tools used in everyday life, traditional food, Yee-san's local wisdom , Yee-san people's homes.

2. "Development of Yee-san community " is divided into sub-subject that were, the geography of Yee-san, Yee-san in the past, the path across the peninsula, the archaeological excavation, the map of solid layer, the belief in worship , ,Kao Yee-san temple and Buddhist art, antiquities which found in Yee-san.

Exhibition show the viewers to see the development of communities that are counted as long since the Ayutthaya period. The evidence appears in a document combined with archaeological evidence excavated in areas Yee-san in addition to the life of the Yee-san people before development time.

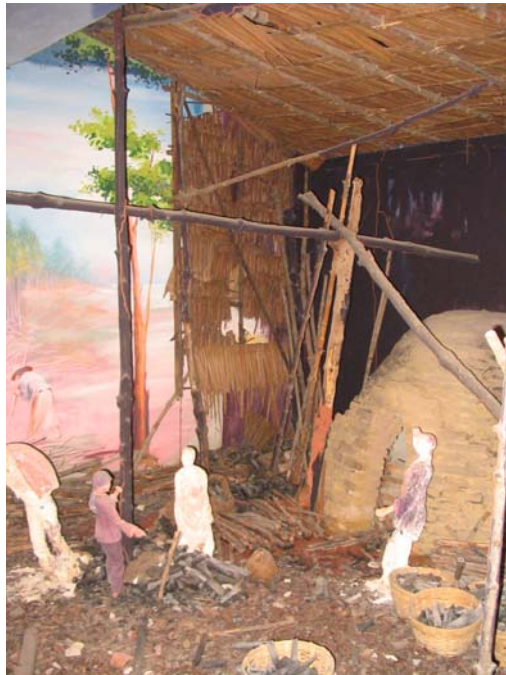


Figure 81 Shows the simulated scene presented by the "occupation of people burning charcoal at the Ban Kao Yee-san Folklore Museum, Amphawa district, Samutsongkram province.



Figure 82 Shows the model presented by the state. "Yee-san people's houses." Ban Kao Yee-san Folklore Museum. Amphawa district, Samutsongkram province.



Figure 83 Shows the real image and object labels in the narrative description, the Ban Kao Yee-san Folklore Museum. Amphawa district, Samutsongkram province.



Figure 84 Shows the display antiquities found in Barn Khao Yee-san community. Ban Kao Yee-san Folklore Museum. Amphawa district, Samutsongkram province.

5.2.3.2 Exhibition format. The exhibition on display in the Ban Kao Yee-san Folklore Museum use classification of the object specified by titles that conduct by researcher. The format of the exhibition is a selection of works. Exhibition format is defined as the titles that mentioned earlier in 5.2.3.1, and topics with the show using real objects, models and models with description. The presentation in a manner that is heading advantages in terms of the information arising from research, the ability to create knowledge and can tell visitors will be able to understand.

The exhibition circulation of Ban Kao Yee-san Folklore Museum has two exhibitions both separate. The first subject heading are “Way of life of Yee-san” that exhibit on ground floor and "Development of Yee-san community” that exhibit on the upstairs. The audience can choose any subject before any visit. Circulation in such a cause of the nature of architectural space, that is limited in each floor and the shape of a rectangular surface area. Visitors can walk through exhibit on two titles without order.

Circulation in each floor is same format that is the audience can walk as satisfy but with the condition that in each floor has single entrance therefore forced to walk in a way, left to right, right to left or left switch - it depends on the right audience, thoroughfare, which is organized as semi-autonomous.

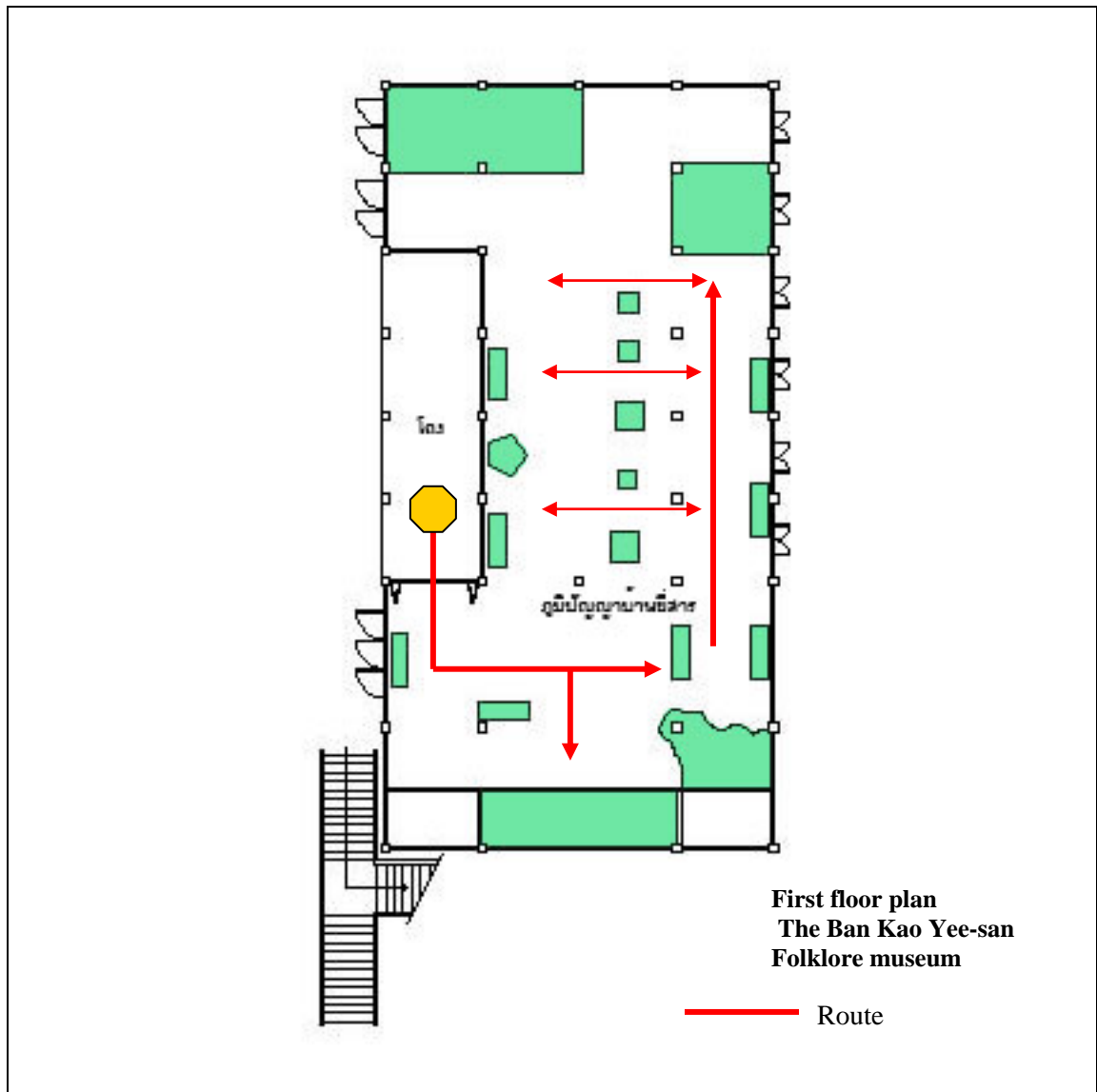


Figure 85 Shows characteristics of the routing within the first floor of The Ban Kao Yee-san Folklore Museum, Samutsongkram province.

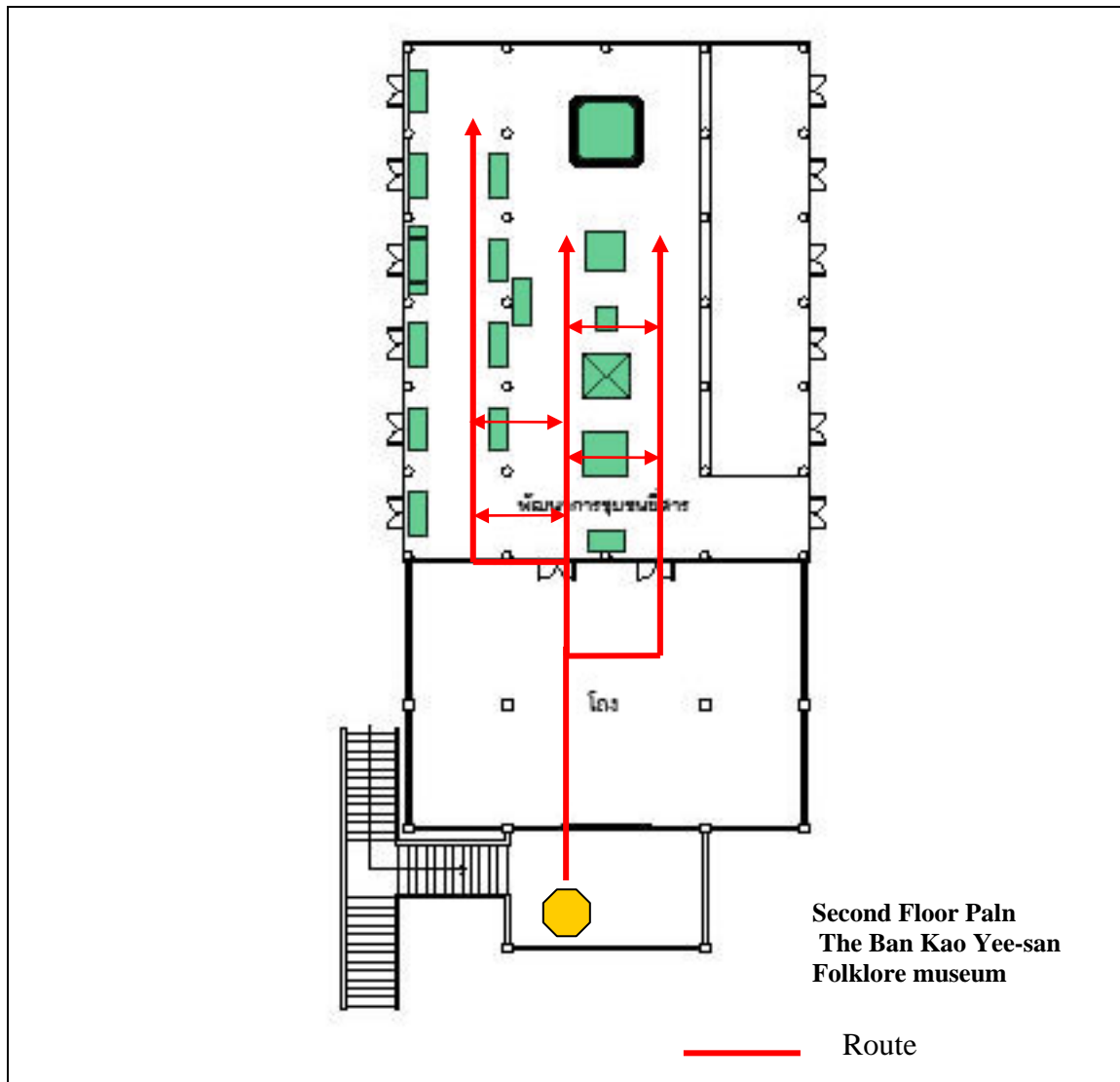


Figure 86 Shows characteristics of the routing within the second floor of Ban Kao Yee-san Folklore Museum, Samutsongkram province.

5.2.3.3. Media formats and learning activities displayed by the museums. Learning materials in Ban Kao Yee-san Folklore Museum is a combination of various media types, including maps, pictures, real objects, models, and posters with details.

1) Maps are a medium that is used to help educate about the location and geography of the community of Yee-san and shipping routes in the past.

2) Photos are a medium used to help educate about the real or actual occurrences in the community. Also shown are the photos of Yee-san antiquities found in the Yee-san community

3) Actual objects are the most common out of all the media types. They are organized according to exhibition titles; for instance, the topic of "Khao Yee-san and art of Buddhism" has a Buddha figurine throne from the beginning of the Rattanakosin period from the community of Yee-san showcased; another example is a drug grinder, which is showcased on under the topic of everyday items.

4) Object models are the second most common media type after real objects. Due to certain reasons some real objects could not be shown; for instance, when the object is too large to be shown such as a mangrove forest or when an object is subject to a fast decay such as food. Therefore, a replica or an object model is made as a learning tool in place of the real object.

5) Banners with Explanations are a medium which compliments other mediums by imparting knowledge regarding the objects and other media. These banners are usually kept short and concise.

6) Banners with Narrative Descriptions are a medium which is used to explain a subject in details in a narrative format. The Ban Khao Yee-san Folklore Museum employs this type of media to explain the history and geography of the Yee-san community.

7) Activities are on type of learning media allowing visitors to experience firsthand the way of Yee-san people life. These include overnight 'homestay' and traditional Yee-san food. These activities are organized after an appointment is made or on an important occasion.

The uniqueness of the Ban Kao Yee-san Folklore Museum lies in the use of the simulation and background (Diorama) that helps to instill imagination in the mind of visitors. It tells the story of the coal-burning occupation's history of the people

of Yee-san and the simulated dwellings of the people in the past. Real objects are also displayed in the model house, which is a “Ruean krung pook.” (The bamboo house)

5.2.4 The community impact.

5.2.4.1 The preservation of cultural heritage. The Yee-san community prior to the establishment of the local museum was simply a small community from the development center of the province even though it was a community where the Kao Yee-san temple which is a registered historic is situated. The conservation of cultural artifacts was not initiated at the moment despite such a fact. Later with the management and the establishment of Ban Kao Yee-san Folklore Museum leads to an enrichment of knowledge on the part of the working committee with regards to the subject of cultural artifacts conservation and the subject of their own past. The process led the people of the Yee-san community to invest in the conservation of the various aspects of cultural conservation, which led to the restoration of the cultural traditions and artifacts in a number of ways such as the revived food which use the suaeda maritime leaf as its ingredient and the revived use of a local clothing product. In addition, after the establishment of Ban Kao Yee-san Folklore Museum, the committee has started a project of cultural conservation in the community aimed at preserving Thai scrolls and books found in the Kao Yee-san temple, which are some of the oldest documents dating from the Ayutthaya period; some date from the Ratanakhosin period. The mentioned activity receives support and cooperation from scholars who are outsiders. In conclusion the changes to the Yee-san community with regards to the conservation of cultural artifacts and traditions are together the efforts of the working committee to try to conserve their own culture and restore of the past traditions.

5.2.4.2 Economic aspect. The Yee-san community comprises mostly people whose livelihoods are coastal fishing, shrimp farming, coal making from the mangrove forests, and being employees, which is due to the geography being located near the sea, preventing the usual agricultural livelihoods. Prior to the establishment of the Ban Kao Yee-san Folklore Museum the economic aspect was not in good shape; the financially well off were the owners who had the resources to develop the land further for business purposes such as planting mangrove trees or farming shrimps. After the management and establishment of the Ban Kao Yee-san Folklore Museum, the Yee-san community became more well known to the outside, even though there were not a lot of

visitors and even though the income generated from tourism was not high, the outsiders bought more local products such as coal which was bought by such countries as Italy for the grilling of food. Stores selling seafood products and local foods were opened to tourists which increased business opportunities the most vivid effect of the management and establishment of the Ban Kao Yee-san Folklore Museum.

5.2.4.3 Communal relations. The community of Ban Kao Yi-san does not have a large number of population and most members are related by marriage. The communal relations changed dramatically in the way that the working committee, particularly the leaders of the community, cooperated more in order to manage various projects partly due to the process of the establishment of the Ban Kao Yee-san Folklore Museum, which was a local process driven by local people. The fact that it was a local effort means that the committee went through obstacles together and required the working committee to cooperate. All of these factors led to a positive change in the communal relations. Nevertheless, although the establishment of the Ban Kao Yee-san Folklore Museum might have been a local project supported by the locals, not all locals place importance on the establishment of the museum and some do not trust the working committee, thinking that they are using the process of the establishment of the museum to further their own goals. This issue led to various conflicts and to the discourse participated by the working committee and the locals regarding corruption. Locals place importance on the balance sheet and financial statements. Any financial decisions made by the museum have to be approved by the directors of the museum; in addition, the pay required to see the directors has been lifted in order to prevent criticisms and donations can be made willingly by the visitors. Even the museum curator cannot take money from tourists but is given salary by the museum. The relation between the locals and the committee, therefore, proceeds in a cautious and doubtful manner, unlike the relations between the supporters of the establishment of the museum and the committees.

5.2.4.4 Community learning. Learning process in the community of Ban Yee-san is through the educational system, experimentation, and the social system until knowledge is learned for example how to survive in an area that lacks fresh water but needs to save a large amount of such water, how to perform occupations specific to the mangrove forest area, including how to select which trees are suitable for coal burning; all these knowledge are the results of experimentation in an infertile environment. After the

Ban Kao Yee-san Folklore Museum is established, the medium that affects the communal learning greatly is the learning of the history of the community from the past to the present which brings them pride as a community and partly to their ancestry tree knowledge who used to live in the area but left to other places, meaning that more family relationships are created in the process. Nonetheless, with regards to the learning aimed at improving the quality of life, the Ban Khao Yee-san Folklore Museum has not realized that goal and is its weakness; the museum committee is still pursuing that goal, however. Therefore, the learning process which resulted from the establishment of the local museum of Ban Khao Yee-san has been related to instilling communal pride and trying to improve the quality of life, which requires time and support from outsiders as well as cooperation among the locals to succeed.

From the communal and local changes of the four aspects of the management and establishment of the local museum, it is possible to see that the community of Yee-san does not have a clear public policy or agreement on the community level that results from the process of learning in managing and establishing a local museum; however on the level of the leaders of the committee who plays a role in policy setting and managing the community, cooperation is created and an agreement about the conservation of cultural heritage and traditions and related spheres such as preserving the atmosphere and scrolls and books has been reached.

5.3 Kun Chamnong Cheenarak's House Museum, Samchuk Life Museum.

5.3.1 Collective learning to establishment and operation the Kun Chamnong Cheenarak's House Museum

5.3.1.1 "PHII" concept for collective learning in establishment and operation the Kun Chamnong Cheenarak's House Museum. The process of establishment and operation Kun Chamnong Cheenarak's House Museum, when analyzed according to the framework of "PHII", shows the following details:

1) Participation The process of establishment and operation Kun Chamnong Cheenarak’s House Museum is a process in which the locals are heavily involved while outside supporters act as advisors and provide suggestions. Participation among locals, the working committee, and outside supporters are deep as the working committee which is composed of locals operates by themselves. The interesting thing regarding participation in the process of establishment and operation Kun Chamnong Cheenarak’s House Museum, however, is that even though the processes are run by local people, the committee is voluntary which means that they have to consider those who are involved in the process but are not part of the committee; this is complicated by the fact that the committee are not authorized to make decisions, but they are based on gathered ideas and consensus worked by the committee and supported by the cooperation of the locals; the results thus depend on the persons involved which presents a constant challenge to the working committee in pushing for the start of projects, but it can be interpreted in another way as such a process can regulate those who profit from the activities through these social processes.

Table 20 Shows an analysis of the participation in establishment and operation the Kun Chamnong Cheenarak’s House Museum

Participation	Analysis
Level of participation	All levels are present: information giving level, receiving comments from participants who are affected by the project level, Group planning or brain storming level to the extent of decision making level, involving in the carrying out of the project level, reviewing level. The involvement of participants differs according to the activity. Persons who are not part of the working committee participate through the social processes.

Table 20 Shows an analysis of the participation in establishment and operation the Kun Chamnong Cheenarak's House Museum. (cont.)

Participation	Analysis
Participating members	As for the locals, the people who participate are the leaders in the community such as the educated people in the community, village heads, teachers or respected persons. As for outsiders, the people who participate are scholars from tertiary educational institutions and nonprofit organizations. Persons who are not part of the working committee participate through the social processes
Format of participation	Outsiders provide support in the form of academic knowledge and advice. Locals form the working committee and are the ones who carry out the project and they are also the fund.

2) Horizontal relationship. The working committee of the establishment and operation of Kun Chamnong Cheenarak's House Museum is the market committee who tries to push the preservation and development of Samchuk market. The working committee is voluntary: every member has a full-time job such as being a merchant or a teacher; all of them spend their free time after work or whenever they are free to discuss and push the mentioned project. Therefore, no one has an authority to authorize anything; however, they are respected due to their seniority and social position such as the positions of teacher and mayor. The rules in working together thus are trust and responsibility of each person who volunteers to be responsible for the work. Cooperation uses conversations as a medium of exchanging ideas rather than using formal documents. During talks and discussions, if conflicts arise, a person who is deemed a senior and who is great at compromising will serve as the coordinator.

Table 21 Shows an analysis of horizontal relationship in the establishment and operation of the Kun Chamnong Cheenarak’s House Museum

Horizontal relationship	Analysis
Cooperation tools	- Discussions as a way to exchange ideas
Rules	- Responsibility - Trust
Organization format	- Informal working committee - Locals participate on their own free time

3) Interaction. Interactions that lead to the process of establishment and operation of Kun Chamnong Cheenarak’s House Museum that involves learning activities are interactions between people as people who play the most important role in establishment and operation Kun Chamnong Cheenarak’s House Museum are the locals who form the working committee who have long lived in the environment of Samchuk Market. Interactions with the environment thus are only an inspiration and knowledge prior to the establishment and operation of the museum. Nevertheless, the fact that the working committee has started the preservation and development of Samchuk market which led to the establishment of Kun Chamnong Cheenarak’s Museum leads to the activities that create more interactions between the locals. Prior to the establishment of Kun Chamnong Cheenarak’s Museum, people have already had interactions which are daily interactions; there were people coming together on cultural occasions; however, the crisis of the market, having been threatened with the risk of bulldozing, led to the coming together and interactions about how to solve the crisis, learning thus occurred from the mentioned interactions, whether it be setting out a guideline for resolving the crisis, deciding to utilize the culture and originality of the village as an important development scheme for cultural tourism, or establishing Kun Chamnong Cheenarak’s Museum.

As for the outside supporters, the interactions in the case of Kun Chamnong Cheenarak’s Museum may have occurred, for instance, on occasions of coming to exchange ideas with the locals, their interactions are not independent. This is because in the process of establishment and operation Kun Chamnong Cheenarak’s House Museum outside supporters play a role in accommodating the locals, the interactions occur as an

exchange of ideas to find ways to help support the locals in Samchuk Market in establishment and operation the museum by themselves; and in the present, the outside supporters have a lesson concerning the process of accommodation that leads to the an exchange of knowledge.

Nonetheless, the issue of the interactions with the environment is the distinctive point of Kun Chamnong Cheenarak's House Museum. It is considered that the way of life in Samchuk market with normal exchange of goods is considered as an environment of "life market" that should be preserved for visitors who would like to experience the market like in the past, especially the stores that are involved in the project such as the photography shop and the coffee shop in which their way of trade resembles the past.

Table 22 Shows an analysis of the interactions of the establishment and operation of the Kun Chamnong Cheenarak's House Museum.

Interaction	Analysis
Form of interaction	<ul style="list-style-type: none"> - Between people through group working, primarily between the working committee and the locals with outside academics as supporters. - between locals are interactions and exchange of ideas on new subjects - between outside supporters, some interactions that do not affect the establishment and operation of the local museum - between men and environment, led to the format of the museum being life museum
Period of interaction.	<ul style="list-style-type: none"> - During meetings - During local research - During interactions with the environment which occurs constantly
Level of interaction.	<ul style="list-style-type: none"> - Working committee has a high level of interaction - Other locals and the working committee have a high level of interaction - Academics who are part of the working committee have a moderate level of interaction. - Academics have a high level of interaction with the local environment

4) Integration The integration of the process of establishment and operation Kun Chamnong Cheenarak's House Museum with the process of learning and the way of life occurs constantly as in the work of the working committee, obstacles are constantly faced, and thus the learning to find a way to resolve those obstacles and uncertainties leads to the integration with the activities of the working committee; however, for the other people, the establishment and operation of Kun Chamnong Cheenarak's House Museum is simply a restoration of past value, and thus the learning that results from the establishment and operation of Kun Chamnong Cheenarak's House Museum occurs in a way that allows locals to reassess themselves, but after the establishment of the museum the integration of the learning process with the way of the people of Samchuk has not occurred. Nevertheless in the present (2010), the working committee has received a research fund for systematically studying Samchuk people, and the said research of the working committee may play an important role in integrating the process of establishment and operation of the museum with the learning of Samchuk people.

The integration of the process of establishment and operation with the way of life of Samchuk people is what the people of Samchuk excels at, as the format of "life market, lively museum" created by the working committee that involves trading activities of the people of Samchuk market is displayed through the daily activities that are not separate from the lives of the people. This leads to the successful integration of Kun Chamnong Cheenarak's House Museum and the Samchuk market with the way of life of Samchuk people, which is an important part in leading to the durability of Kun Chamnong Cheenarak's House Museum.

In conclusion, by analyzing based on the framework of "PHII" from the characteristics of the process of establishment and operation of a local museum which have locals heavily involved as in the case of Samchuk market, the interesting point is the ability to integrate the process of establishment and operation of a local museum with one's way of life, and at the same time that is considered a learning activity only that it is limited to the working committee and the participants

5.3.1.2 The role of the people involved in the collective learning process in establishment and operation the of Kun Chamnong Cheenarak's House Museum. The reasons that led to the establishment of Kun Chamnong Cheenarak's House Museum

all started with the fact that the Department of Treasury was going to expropriate the land which is the part of Samchuk market, specifically Soi 1 and Soi 2 for land development for the purposes of business growth. This led the locals of the market to come together and find a way to negotiate with the Department of Treasury; eventually, the project of conservation and development of the market was proposed after the working committee assessed the resources in the community. Ban Kun Chamnong Cheenarak is part of the project “life market, lively museum”. In the beginning phase of the establishment of the museum or in other words, the beginning phase of the working committee which was run by the committee of Samchuk market, an important obstacle was found having a goal but now knowing how to accomplish it. Two years passed and the charity of Chumchon Thai provided assistance as a counselor and helper to the working committee of the market development project. Firstly, the working committee wanted to gather valuable or rare objects to display in the Ban Kun Chamnong Cheenarak house. By that time the committee of the market had received the permission to use Ban Kun Chamnong Cheenarak’s house from the descendants of Kun Chamnong Cheenarak, but there was the issue of the management of the museum being voluntary in nature and not having financial resources to pay for the museum’s staff who were to take care of the displayed objects without whom the objects risked being stolen.

“...after that we had a meeting; in the end, the conclusion was to preserve - but to preserve what, that we did not know – and we did not know what to do, so the committee was set up. We cooperated in thinking and doing but it was not successful, the locals were not successful in thinking, and it was like we had lost the will and the strength. Consequently, the Chumchon Thai Foundation came in and asked us to do it; they also chose us as one of the 12 cities in the project of Pilot Cities – Active Project of Healthy City – Active Project of Healthy City of Chumchon Thai Foundation, which received funding from the Thai Health Promotion Foundation. It was like they chose us... and helped do it together. So we asked the locals for a consensus on what to do, whether to preserve or to bulldoze and rebuild. Actually, our locals were involved so when they were involved it was like a brain storming session – what we wanted to do us did. So the project started progressing; they took us to see things, and we used them as examples”

(Pongwin Chaiwirat. 2009, April 4. Interview)

“ ...When we came back we had a talk.. a new talk we are not going to do it again – what if their stuff disappeared, what would we do? Even though all items were registered, Kun Chamnong’s House had no one sleeping there for decades, so who were to guard the place what if there were fire? Because we are volunteers, we are not paid wages; instead, we spent our time and other things... The result was..so we.. the descendants of Kun Chamnong told us you can do whatever you want with the us. they gave it to us.They let us borrow. Consequently, the Chumchon Thai Foundation came in and had a look at us... had a look at what we did and then invited us to be part of the Active Project of Healthy City, 12 Pilot Cities throughout the country. So we... umm.. we were able to thought of the dynamics and the processes – lots of them – but we did not have the hands to do them; we thought about this for two years and when the Chumchon Thai came in and taught us the work process and the process of administration, we were able to do it..They then...for the work of the Chumchon Thai Foundation, if you want to request funding, we had to organize ourselves, then we got money from those who were well of, they donated to us around 60,000 baht. Then we made a project requesting for funding to the Thai Health Promotion Foundation when we did that, the Thai Health Promotion Foundation gave us 5 millions baht. The when we repaired the Kun Chamnong house”

(Krittaya Suemsuk. 2008, November 1. Interview)

The format of the museum's collection has no valuable cultural objects in the museum but the owner to show their home. The Kun Chamnong Cheenarak’s House Museum intention acts as an information center and exhibition in property of Kun Chamnong.

"Kun Chamnong’s house, we wish to start from the first to make museum because Kun Chamnong’s house is beautiful if we have the house as community’s capital, so that we decided to fix the idea that. We are not need to keep the antiques or valuable objects form other, who lives in community because we work every day and night and we back home, no one guard for its. We talk about it that public announcement to the people in market if one has any antiques, you can set the antiques corner for people watch. We use the house for one project each”

(Krittaya Suemsuk. 2008, November 1. Interview)

In knowledge creation of the Kun Chamnong Cheenarak's House Museum, the result of knowledge gathered by the project raise the knowledge the styles and discovery of the task force with the people in the market and support from outside markets, but is related to market

"I am the Thai language teacher. I walking trail poetry from literature of Soonthornphu, that write about Samchuk district. All come together and talk, the talk is people who live here on 60 years 50 years, but then remembered it to cease. Soonthornphu, the poet on King Rama the 3rd in Ratanakosin era who write about Samchuk and then it jumps to King Rama the 5th, the time to establish the community. We ask for elder in community for old picture to tell a story. Any one who has little old small photos, bring it to me and I show it on computer screen for talk about the picture. Then invite people about 20-30 people to eat dinner together and show the picture on LCD projector, then let him tell and we can write. Then compose stories come out from King Rama the 5th reign to the present is a history of my community. "

(Krittaya Suemsuk. 2008, November 1. Interview)

When working group was collect and summarize knowledge from the projects and research from various sources, they has led to making the museum exhibition by actions of the work done in parallel. Team and several teams working on each side, such as work to repair Kun Chamnong's house. The repair team working group was tried to seek knowledge in the construction and repair of old wooden building.

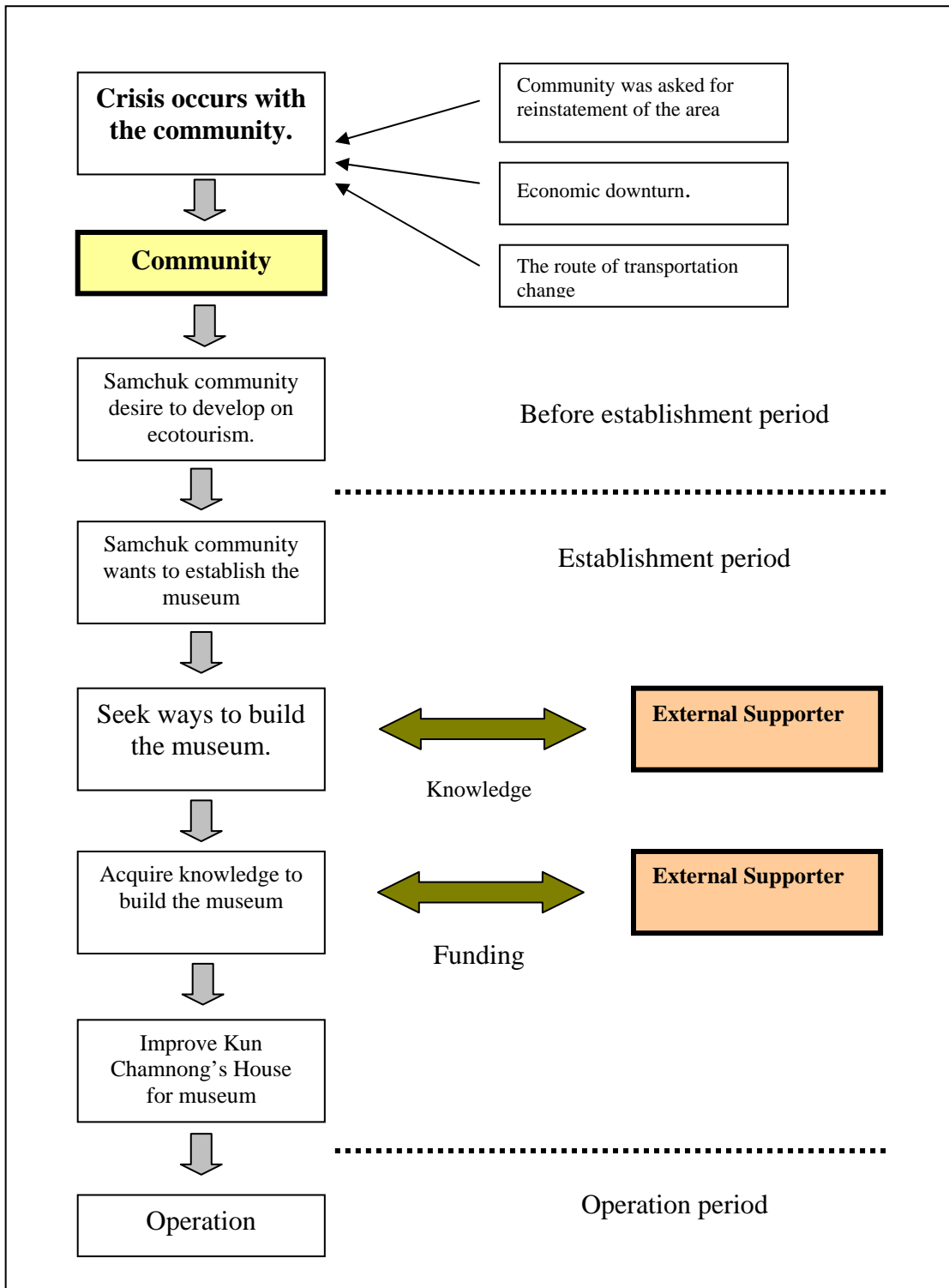


Figure 87 Shows the process of establishment and operation.the Kun Chamnong Cheenarak's House Museum, Samchuk Life Museum.

Table 23 Shows an analysis of the activities involved in the process of establishment and operation museum and the role of stakeholders in the collective learning process to establishment and operation the Kun Chamnong Cheenarak’s House Museum, Samchuk Life Museum.

Activities of those involved. In the process of establishment and operation.	People in the community	External Supporter
Activity in collecting cultural objects	○	
Activities in pursuit of knowledge. Local research.	○	◻
Events on the local information	□	
Activity decisions. Operations	■	◻
Activity in seeking funds to build the museum.	■	◻
Activities to improve museum.	■	
Events in the plot of the exhibition.	○	◻
Activities in the design exhibition. To present knowledge.	□	◻
Maintenance activities. After the museum opened and operated.	● ■	

Note: The role in the collective learning process in establishment and operation

- The role is seeking information and the alternative
- The role of knowledge creation.
- Role as decision makers by using the exchange of learning.
- The role is a collection of knowledge.
- ◻ Role as facilitator in the learning process.

Activity in establishment and operation a local museum.

	Activities to provide and manage resources.
	Activities to acquire the knowledge.

From Figure 87 and Table 23 show the activities and role in the collective learning process to establishment and operation Kun Chamnong Cheenarak’s House Museum, Samchuk Life Museum. The activities in the establishment and operation activities will consist of two types.

1. Activities for provide resource to lead to the formation of the physical museum

2. Activities for seek knowledge in cultural material, cultural way of life of Samchuk community for presentation to the knowledge in the form of exhibitions in museums.

In the collective learning process to establishment and operation in Kun Chamnong Ccheenarak's House Museum Samchuk Life Museum in the activities of providing and managing resources, the role of community people in the working group will be in style. "To decide by share and learn". Be found during the home improvement Kun Chamnong Cheenarak's house to the museum which building was valuable and beauty of the community, they decision to determine the form of buildings and improvements, it must be the participation of the people who working in the community. Meeting must share ideas and led to the decision to select the appropriate ways to improve the building as a museum. However, the renovation must follow resources, such as they try to repair the floor tile is to preserve the legacy or the time before decide for "Living museum project" was part of the decision by the exchange of learning from performance problems and obstacles. It has been decided to find alternative forms of the museum that was easy to care various cultural objects by people in the community. The activity for the role of providing and managing the resources their role were working like people in the Yee-san community.

For the activity to seek knowledge to the presentation of knowledge, the role of the community in the collective learning process was in style: knowledge creation, seeking information for decision making and collect the knowledge by themselves. The role of external supporter was playing a role in facilitating manner, or advice helpful to determine how to seek knowledge presentation such as: local research. People in the Samchuk community had the role of a collection of knowledge which is quite a lot of these stores of knowledge as to the nature of memory and way of life, follow the normal.

Interesting issues of the role of stakeholders in the collective learning process in the establishment and operation of the Kun Chamnong Cheenarak's House Museum was people in community had are very large role and was be a virtual resources that provide the raw material only in part by the lifestyle and the story is not far in the past 1-2 age range as the story of these people's experience that remains in the memories of people in the community and the role of the author with knowledge of local research.

5.3.1.3 Learning style. In establishment and operation process of Kun Chamnong Cheenarak’s House Museum, learning style in the collective learning is correlated with the content and method of learning. If determined by the nature of the activities in the establishment and operation the Kun Chamnong Cheenarak’s House Museum, learning style to work looks as shown in Table 24

Table 24 Shows an analysis of the activities involved in the process of establishment and operation museum and learning style involved in the collective learning process to establishment and operation the Kun Chamnong Cheenarak’s House Museum Samchuk Life Museum.

Activities of those involved in the process of establishment and operation.	People in the community.	External supporter
Activity in collecting cultural objects.	+	
Activities in pursuit of knowledge, Local research.	+ □ *	□
Activities on the local information.	+ □ *	□
Activity decisions for operations	+ □	□
Activity in seeking funds to build the museum.	+ □	
Activities in the design for build the museum.	+ □ *	□ *
Events in the plot of the exhibition.	+ □ *	□
Activities in the design exhibition to present knowledge.	+ □	

Note: Learning style in the collective learning process in establishment and operation the local museum.

- ◇ Learning by vision ◆ Learning by listen ◆ Learning by word ◆ Learning by movement
- ✚ Learning by self learning □ Learning by interact with other * Learning by reflective reason

Activity in establishment and operation a local museum.

	Activities to provide and manage resources.
	Activities to acquire the knowledge.

Learning style on the establishment and operation of Kun Chamnong Cheenarak’s House Museum Samchuk Life Museum, most of the people in the community who was Samchuk market committee had a learning style that relate with

learning content. During startup, the knowledge content of the committee wants to know about "how to work?". They know the goal was what but they did not know in detail how to do, how in a matter of museum and in order to revive Samchuk market and how to build the museum They lack of information relating to "Samchuk" As a working group responsible for the study of the Samchuk community history can study from poem of Soonthornphu. When research backgrounds on the community for Samchuk for develop a story to be displayed in the exhibition, they can not be done in early. It is knowledge that is required in group activities, procurement and management of resources and activities in pursuit of knowledge to offer knowledge. This form of learning for the team as a form of learning in three types of learning formats that are consider practice trial and error by themselves, interaction with others and reflective learning.

The example in order to recover on "food" that is the best in Samchuk market. The committee had learning style in a manner that is to interact with people outside the community by field trip and then be contemplated that "should do", so it bring to perform experiments in the project "Food Coupons".

"When we enter this process has already. We are campaigning to food campaign that grandparents who never do anything good, we came together to make each and then went out for sale. Then come out of this sale. Our visit to the Rayong... Rayong Municipal. He gave us coupons to eat in the Yom Jinda market. We inspire. Wow! Let's do our coupons at home, maybe. Coupon here in our market does not buy. However, we sell out to sell at the bank and local government office, We tell every body that on Wednesday we will invite people to make delicious food . Helping me to have lunch and dinner into the market Wednesday, one day we all agencies resurrection is the turning on food. "

(Krittiya Suemsuk. 2008, November 1. Interview)

However, if the view through time and in various learning activities, learning style of working people in Samchuk has not changed and how will adjust to suit for situation and problems.

For external supporter's role in the learning process in a manner of convenience, learning content was try to find ways to guide and helping people in the

community that can do to restore communities in the right direction and people in the community who own operations by themselves. Learning style is that interaction with others and form of reflective learning process is the main reason such as during the beginning of the museum's organization. That is the nature of the market. The guideline for the development has caused to meet with people in the community.

"... We went down to also talking that all houses in the market itself. That they think. He reviews how he has a problem here I talk slowly and gently told it after we already developed the market. We came to see what how it makes them feel proud and whatever things that will make people come back. How we recover the economy, he said that actually it would have cost recoveries that what they have is that beautiful house. In building ..."

(Tumtim Keawking. 2009, April 8. Interview)

The learning style of external supporter was not change the learning style during the time of the establishment and operation but how to choose the appropriate learning content and situations.

5.3.1.4 The method of learning on collective learning process in establishment and operation of the Kun Chamnong Cheenarak's House Museum Samchuk Life Museum. Collective learning process in the establishment and operation Kun Chamnong Cheenarak's House Museum Samchuk Life Museum consider that if each time. Starting from the period prior to the establishment and operation Kun Chamnong Cheenarak's House Museum Samchuk Life Museum. The time the community has not had the collective learning. The time the community must accept the changes in the market due to be sluggish due to a road during that period people in the community have not been included in any project works to look. Learning is in the nature of compliance with their normal lifestyle. It is a way of learning from the act. The exchange of information together people only people within the community only

But when the crisis started from the Treasury Department must be restored in the area of Soi 1 and Soi 2 has led to the development of the ecotourism market. Learning process has started with people in the community. Particularly with the leaders, the majority leader of the community required knowledge in two areas: methods to build the

museum and conservation markets, research and background of Samchuk market, learn how to use is to share and learn with more education and technical transfer of operations from the Chumchon Thai Foundation. That one is sitting any time during the first two years of work trying to help themselves to finding ways of operating to establish museum The Kun Chamnong Cheenarak’s House Museum Samchuk Life Museum and the Chumchon Thai Foundation has come a mentor to give advice about the process of operations such an approach to brainstorming meeting for conflicts management.

After Kun Chamnong Cheenarak’s House Museum Samchuk Life Museum started operating, to date, a working committee Samchuk market operates continuously in various activities and to create attractive to people to meditate as if one side in such activities. Activities will be lead to stimulate trade in the community but in terms of working time trying to bring good things. In the past they have brought to the attention of people to visit Samchuk. Learning method of the working group in the museum after establishment, it is to act and learn to resolve issues to achieve performance possible.

Table 25 Shows an analysis of method of learning involved in the collective learning to establishment and operation the Kun Chamnong Cheenarak’s House Museum, Samchuk Life Museum.

Method of learning involved in the process of establishment and operation	Activities to provide and manage resources		Social knowledge for knowledge to offer		
	The before establishment time	The establishment time	The before establishment time	The establishment time	
Discovery of documents	✓			✓	
Inquiries from persons who know				✓	
The system information / registration management		✓		✓	
Archaeological excavations		✓		✓	
Discussion meeting		✓	✓	✓	✓
Application		✓	✓	✓	✓
The study visiting		✓		✓	

5.3.1.5 Learning content. In the collective learning process to establishment and operation the Kun Chamnong Cheenarak's House Museum, Samchuk Life Museum, content in the learning team learned to lead to the establishment and operation of the museum. If considering that in each period, that the range of activities will determine which content on each activity during learning any team want to learn. As shown in Table 5.20.

Learning content, if considered by a group of activities will find a group of activities to bring knowledge to the presentation of knowledge. Learning content is about historical background of Samchuk market through to the inquiry from people in the community. The technical working group was used. "Picture the old story collection" to the old image were beginning to open in the past memories of people who are live in Samchuk market during the past. Knowledge related to various cultural objects such as various appliances. In the way of life of Samchuk, it has registered in order to prepare information.

For group activities to provide and manage resources to establishment and operation museums is content in terms of finding the best way. This requires experience of working people in the reciprocal and lead to finding the best option to work such as improving Kun Chamnong Cheenarak's House as a Museum to find a way to adjust the building to look at appropriate areas to show or to find a way to restore market development to a museum to look at life.

Table 26 Shows the learning content and activities of those involved in the process of establishment and operation the Kun Chamnong Cheenarak’s House Museum, Samchuk Life Museum.

Activities of people involved the establishment and operation in local museum	Learning contents
Activity in collecting cultural objects	Content of cultural objects and way of life of Samchuk market.
Activities in pursuit of knowledge. Local research.	Content of cultural objects. History of people Samchuk market.
Activity decisions. Operations	Finding ways of operating
Activity in seeking funds to build the museum	Finding ways of operating
Activities to improve building As a museum	Finding ways to improve and provide resources
Events in the plot of the exhibition	Inferences on issues like presentation
Activities in the design exhibition. To present knowledge.	Enhanced information on cultural objects. Customs and culture. Lifestyle-related plot in the show.
Maintenance activities. After the museum opened and operated.	Finding ways of operating.

Note: Type of activities to establishment and operation a local museum.

	Activities to provide and manage resources
	Activities to acquire the knowledge.

5.3.1.6 Place and times for learning. In the collective learning process to establishment and operation Kun Chamnong Cheenarak’s House Museum, Samchuk Life Museum for place and time to learn because the behavior of the working group that is in all of the volunteers the intention to revive the life of Samchuk market but people in the team all have tasks in their careers and personal obligations during the day. Made to meet to discuss and do activities to establishment and operation a local museum become free of the burden at work.

"... Yes tired. If someone was tired he can stop and leaving at home and when he strong, he can back to help for run it. Because our directors are volunteers, they all have it no more, we met on five or six o'clock at night to cool the second throw nine do we meet what story I have to do. "

(Krittaya Suemsuk. 2008, November 1. Interview)

This period is the time to bring about exchanges between team learning. In the case of an act is to do activities such as "Old image that tell old story" but it happens all the time free from the daily workload.

For such places in the majority community will be hosted in the Soi 1 and Soi 2, and upon receipt of permission from the heirs of Kun Chamnong Cheenarak allowed the house in use for community activities. Several activities of museums was uses the area of Kun Chamnong Cheenarak's house.

In addition, within the market remains an area for activities such as "sweeping gossamer hundred years" where such activity to contribute to the community started to learn to raise capacity to work together

So, if considered on the issues of time to learning in the establishment and operation Kun Chamnong Cheenarak's House Museum most of the time during the evening that people were free from daily career but if considering the nature of the period of activity will find that the timing of the learning activities in the establishment and operation Khun Chamnong Cheenarak's House Museum most occurred during a gathering of people.

The place of learning occurs where the central area of the community in Soi 1 and Soi 2, environment in which the life of people in Samchuk market community.

5.3.2 Results of the collective learning process: architecture and landscape.

5.3.2.1 Architectural style. Architecture of Kun Chamnong Cheenarak's House Museum and Samchuk market are row wooden building style that built to a commercial building with ground floor used to transact, the second floor is residential use. Form of row house building using wood as such found ubiquitously in the market, waterfront communities such as Kao-Hong Market at Bang Pla Ma district, Suphanburi province, Khlong Suan at Banpo, Chachoengsao province, etc. However, the

form of architecture, these markets have different identities look like the old market of row building face-then covered roof path you can walk to the market without sun rain but for the Samchuk market, architectural style is unique row house style buildings scattered along the Soi in the market. Each is in the details of the architecture different. The building is decorated differently, especially building of Khun Chamnong Cheenarak's House Museum. The calcareous nature of the wood building and a cement structure are details to reduce the hardened look. Tiles are colors tile that popular used in the past.. Building is a reinforced concrete structure but the walls are wood. Using wooden walls reduce the building lightweight compared with the lead brick wall and wood is a material that does not absorb heat. Thus building a state of comfort that is better than a brick wall. The building is open many windows. Ventilation can cause various good. In addition, characteristics of the floor plan of a building's Khun Chamnong Cheenarak's House Museum, on the ground floor is a open hall look for 2nd and 3rd floor to a different room but a large area sufficient to use the exhibition.

During the time before set the house for a museum, the housing conditions of the rich decorated with the various architectural details such as decorative wood carve the painted tile color floor. As well as furniture made neatly however, these also decay to the time when the team received permission from the heirs of Khun Chamnong Cheenarak to use the building as a museum for the exhibition. The repair work must have the strength of the building to the condition used but no team has changed the shape and layout of the building at all.

"It is old and ruined. Nobody live in the house. The house was use in hair salons. It is difficult to do anything all. I had to ask for use the house. The house owner was allowed and I repair the house. First time after repair the hose, My team ask for antiques. Who have antiques, I ask for it to show in the museum. In the end we were visit The Anek Navikkamul's house, it is a house museum. He build a old style coffee corner as a model to show. When we come back, we start to talk. We then summarize it. In my community, the market was still alive to make a living. We think it is a market Living Museum project. "

(Pongwin Chaiwirat. 2009, April 4. Interview)



Figure 88 Shows architectural house museum, Kun Chamnong Cheenarak's House Museum Suphanburi province.



Figure 89 Shows the characteristics and the wall. Kun Chamnong Cheenarak's House Museum, Samchuk market, Suphanburi province.



Figure 90 Shows the architectural style in Samchuk Market, Suphanburi province.



Figure 91 Shows the architecture of the home market, Kao-Hong Market, Bang Pla Ma district, Suphanburi province.

5.3.2.2 Construction Technology. Kun Chamnong Cheenarak's House Museum, Samchuk market and building in the neighborhood Soi 1 and Soi 2 are the hundred years building. Technology in the construction building is used for plastering and brick building floor and a wooden building on a construction technology that is simple. If considered in the past, the construction and material in this type that is not commonly found. That need to supply labor or taken from outside community. The ordinary person was construct general most will find it natural materials in place. For materials such as wood in the past, the material readily the modern technology of construction of the Chang Mai Thai knowledge as well.

The present to repair old buildings to maintain close to the original is difficult because of the builder who are skilled that hardly find. Combined with modern materials, it is different from the original material. Such as floor tiles or wood for the repair because it age of the original wood through the use of small colored and texture through time and usage. If new to the unobtainable original color and texture will be lost. Therefore, in home building, repair Khun Chamnong Cheenarak's house wish must seek knowledge and technology in order to improve the building to maintain the same close as possible.

"Go where the first, It is what... I went to Samut... home (Yee-san: The Interview) Yee-san to see that one before. ... And then later went to see how to improve wood what they do to see where this went, What I ... at Bangkok in "Ancient City" and see several combinations thinking ...".

(Pongwin Chaiwirat. 2009, April 4. Interview)

5.3.2.3 The building facilities system. Architecture of Kun Chamnong Cheenarak's House Museum look like a "cultural object" that is, the old building with the community and the former residence of the person at the center of the community. The operation of the working group has issued guidelines in an effort to preserve the building's original physical condition for most. facilities system facilitate the building Kun Chamnong Cheenarak's House Museum wish it has not been modified from its original state, including the nature of the original building will be placed along the light allowing the building to the light volume. The invention makes

use of light in a small museum in addition, the limitations of the building. That was originally just a house designing content offerings can be adjusted to suit the nature of the building space. Particularly in upstairs the heat during the day, the operator can choose to have these areas as temporary exhibitions hall. The audience does not need to come up without the show or is it a mixed-use hall for special events which can be scheduled or the time to come to the region and then Kun Chamnong Cheenarak's House Museum. The architecture itself is also capable. "Cultural objects" can make their own audiences can experience directly.

5.3.2.4 Landscape characteristics. In addition to building Kun Chamnong Cheenarak's House Museum, the main building that tells information. Samchuk market of people already is. In Samchuk market, especially in the Soi 1 and Soi 2 Market Committee has tried to maintain the building as it was a request by the owners in each building. The preservation of traditional buildings, which are not on the up or demolition and the committee was tried to support on cleaning. Getting through the cooperation of people in the community has resulted in a landscape similar to conditions in the past. That enables people to have the opportunity to visit Samchuk market experience the landscape of Samchuk market in the past.

However, holding the right of each house is right behind the landlord makes after some owners do not agree they have to adjust their building to suit their commercial activities.

"We do not lock here because of the civil works, it seemed that one. Some of us participating, cooperation therefore, those who resist, people who are not interested in it. Moment if the rats walk on each block. You can find that the rules we agreed on that. Therefore, we will preserve the conservation and marketing. Repair of what to fill this fact. The Treasury Department must ask for permission. They ask for permission first. But he is not ... enough to fill years we do not ask permission to do what he did not but we tell in our concept, such as to maintain the old colors, do not apply to anything. "

(Krittiya Suemsuk. 2008, November 1. Interview)



Figure 92 Shows the landscape characteristics of the shop front improvement building different from the original condition.



Figure 93 Shows the landscape characteristics of the shop front improvement building not differ from the original condition.

5.3.3 Results of the collective learning process: exhibitions and learning activities.

5.3.3.1 Contents in the exhibition. Knowledge presentation in Kun Chamnong Cheenarak's House Museum was presented in the form of exhibitions and non-exhibition. In parts of the exhibition on the first floor of a museum they exhibit by title. The subject on offer at the museum wish Kun Chamnong Cheenarak feature, Tha Chin River Basin, Samchuk: The water town, History of Samchuk community, Samchuk market: Hundred years market . In the second floor of the exhibition title, History of Kun Chamnong Cheenarak with the presentation of image description and placement of furniture and decoration same period of Kun Chamnong Cheenarak still living in this house. The placement of furniture out to the audience the atmosphere and the people in the past to make the form of art interfering in the creation of decorative furniture, such as bowl vase's frame.

Exhibition of the Kun Chamnong Cheenarak's House Museum, thus the story is from the past Samchuk market of the community with the realization on the Suphan River (Tha Chin River), that is a source of exchange of agricultural products and the market has to travel through time to the present and now, the market was adjust to new environments because of the change of transportation routes. Samchuk market, thus reducing the central role of rice, it led to changes in the present and people in the community that is merchants come from the past still play a role in his next. Market Committee decided to market a project such as life museum project of the existence to house participating. The antiques in their possession was display at their homes or shops for cooperation with business since the past to trade, as in the past, such as natural beauty salon art, Rush Porn shop selling antique clock, etc., which is a form of exhibition that people have created the Samchuk market. That is the nature of on site museum.

The content of the exhibition is the result of the process of collective learning both in content to revive and find people to come with Samchuk market and in one of the show to find ways together to find how to display as mentioned above content to show that the work aims to provide information and knowledge about the history of Samchuk community and shows "A rich past of Samchuk" through the activities of trade talks in the past. Kun Chamnong Cheenarak's

history wish to describe of the local government monopoly has been appointed to a government monopoly and art objects.

5.3.3.2 Exhibition format. Kun Chamnong Cheenarak's House Museum was modified from a house. The form of exhibitions will be presented in a manner presenting the plot that is the plot of the background and the general condition of the community Samchuk. tags will be presenting on the figure caption. The exhibition on the subject are Tha Chin River Basin, Samchuk: The water town, History of Samchuk,community, Samchuk market: Hundred years market and will be in the same area for the same subject.

The nature of the building to the restrictions on the entrance and the need to maintain the existing building to be most placement path was a reason for circulation which is in single-way circulation it not appropriate. The free circulation is appropriate and it allows the audience can walk to see exhibition by fascinate. On the second floor visitors can walk up the stairs of the house. The second floor was exhibitions that provide on "Kun Chamnong Cheenarak's history" and walk through the stairs connecting the second floor. The third floor is a temporary exhibiton space. The limitations of the architecture makes thoroughfare horizontally for exhibition in the same class that designed for visitors to view freely. Thoroughfare, but must be vertical in nature and travel in opposite directions, each one

5.3.3.3 Media formats and activities for learning in local museums. Kun Chamnong Cheenarak's House Museum use of media in a manner that blends. It comprises of: photo caption, model, real objects and events with the following characteristics.

1) Photo caption. Kun Chamnong Cheenarak's House Museum selected types of media for illustrated description of the knowledge to explain matters. Especially in an exhibition floor where the figure caption is characteristic of the label caption stories and pictures to contribute to better describe it.

2) The model. That is a model of community expression Samchuk market. That allows visitors to see the physical condition in view of the bird eye view.

3) Actual objects. These are in the exhibition show on 2nd floor at to enable visitors to see through. Actual condition of the home as in the past

by the fact that media objects are installed in real conditions that was considered as the highlights of the exhibition within the Kun Chamnong Cheenarak's House Museum.

4) Events. This activities as a medium that can be considered as a unique of Kun Chamnong Cheenarak's House Museum and Samchuk Life Museum, activities were used as media suchas: Little guides, Special activities by the Commission etc. Forms of learning in the Kun Chamnong Cheenarak's House Museum and Samchuk Life Museum are not limited to building. The visitors can learn through reading, watching, related to community that was interacting within the market. The learning was through experience of the audience.



Figure 94 Show the format of the exhibition. Kun Chamnong Cheenarak's House Museum Samchuk Life Museum's model.



Figure 95 Shows the form of arrange furniture as period of Kun Chamnong alive.



Figure 96 Shows cultural events held in the Samchuk market.



Figure 97 Shows trade activities in the market that was same the past.

5.3.4 The community impact.

5.3.4.1 The preservation of cultural heritage. Samchuk people in the market prior to the establishment of Kun Chamnong Cheenarak's House Museum and Samchuk Life Museum under eco-market that people are just people with professional trade they not interested in the preservation of cultural heritage in general they is a source of knowledge. However, preservation of cultural heritage will be in the form of treatment for the Chinese tradition by socialization process only. When the project is up in addition to causing Kun Chamnong Cheenarak's House Museum and Samchuk Life Museum already that also lead to a number of treatment cultural heritage other characteristics such as Moon Cake Festival. Trying to maintain physical condition of Samchuk was the heart of the community. In Samchuk market, in each house was private property, so they maintain by different owner that the house in Samchuk market should occupied by external capital if some owner was sell his house for external people that is risk for the control of physical in Samcuk market. If a building occupied by outsider, they will change state building that is difficult if it had

happened was. The leaders in the community try to purchase building which the owners in the community want to sell. They prevent funds from one party to destroy the physical condition of the community. The mechanism works because no legal or any other government, that withhold such changes. Therefore require a mechanism of social trust, and relatives to solve the problem. Can see that impact of the community arising after the establishment and operation of the museum is a local team and social mechanisms that attempt to preserve cultural heritage by people within the community itself.

5.3.4.2 Economic aspect. Samchuk market community was a trading community in the past, but when a road through the community Samchuk was built, The market was affected and the trade in market is not stagnant but when they were established and operated Kun Chamnong Cheenarak's House Museum and Samchuk Life Museum, the market was developed in terms of conservation. It has led to economic changes clearly. Potential merchants in Samchuk market started intensified. From the work of the Market committee has developed a market environment and various campaigns to change and conservation while maintaining marketing and trade activities in Samchuk market as part of the outside community into the rental space for business. The current area of trade are not limited to specific Soi 1 and Soi 2, but have expanded to the Soi 3 and Soi 4 and the area in front of the community. During the holidays people will come here and parking in the market, that is not enough and need to park in front of Pimol Pokaram temple, that is far from the market approximately 700 meters.

"It is proud of each one. They market them I proud. Someone come visit us after we sold bed for some 10 years ... (laughing) really called sleep buy, when I open house can sleep to finish it, customers come to wake up me when he want to buy. "

"Shop outside, the rental home are all up for rent. Campaign before asking dump free for sale for Saturday to Sunday to sell out on Wednesday, it was campaign of committee and today host a substantial income including Mittaphun Road, the outside public road, the house owner can has income from rental the front of the house space. "

(Krittaya Suemsuk. 2008, November 1. Interview)

5.3.4.3 Communal relations. The Samchuk market community is not big in size. Before the establishment of the museum and market development projects, the relationship of the people in Samchuk market that is share some interaction acquainted with each other. It does not work together as planned but when it is established and operated Kun Chamnong Cheenarak's House Museum and market development, people in the community have become increasingly interactive. Solutions to the operation, The Market committee, in the period of the establishment, conflict of ideas from people in the community with the idea of working all the time. It does not ensure that such operations will be wasted or not or part not see the importance of old houses. That is one view. Request assistance in the first, community can not do much. The work requires perseverance in attempting to perform tasks and demonstrate the use of positive change that occurred is a testament to the concept of the development of ecotourism. A current relationship in the community in recognition of work has increased. However, when the market returns of economic improvement and tend to be higher that make the return on the trade of the community have increased. The work requires cooperation from everyone in the community because of work that is no power to enjoin or legal authority in arresting If the annex building or change the way of trade. The relationship of working with people in the community that provide confidence in the approach on development of eco, it is therefore necessary to reinforce the action all the time.

5.3.4.4 Communal Learning. A museum that people in the community play a role in the establishment and operation very during and before the museum's operations. Learning community is just learning through the education system, socialization and learning from practice. Kun Chamnong Cheenarak's House Museum and market development projects in conservation can lead to learning through experience in social work of the working group and while it has in the process of learning to know themselves but learning will only occur and of those who joined the operation. For the general public, impact on the community learning from established and operated a local museum is learning to adjust cram life, business and trade their lives to. But that challenge of Samchuk communities market is learning to maintain sustainability of "The samchuk market" in a society that is changing all the time. Currently working has tried to make the learning process through the local research.

"On the first time it is difficult to do any activities. Samchuk was never events along the twenty-three years. It quite difficult to ask, that tears flooded. People who tired, then stop and leaving home. When they fill moderately strong, they back to help and run it. Because our committee are volunteers, they all have it no more, we met five, six o'clock at night for meeting and discussion for "What we do?" and "Try to do any thing by my self". Chumchon Thai Foundation teaches us about the work. We also do community, meeting people who live in market and Meeting people who live outside for joint activities with us."

(Krittaya Suemsuk. 2008, November 1. Interview)

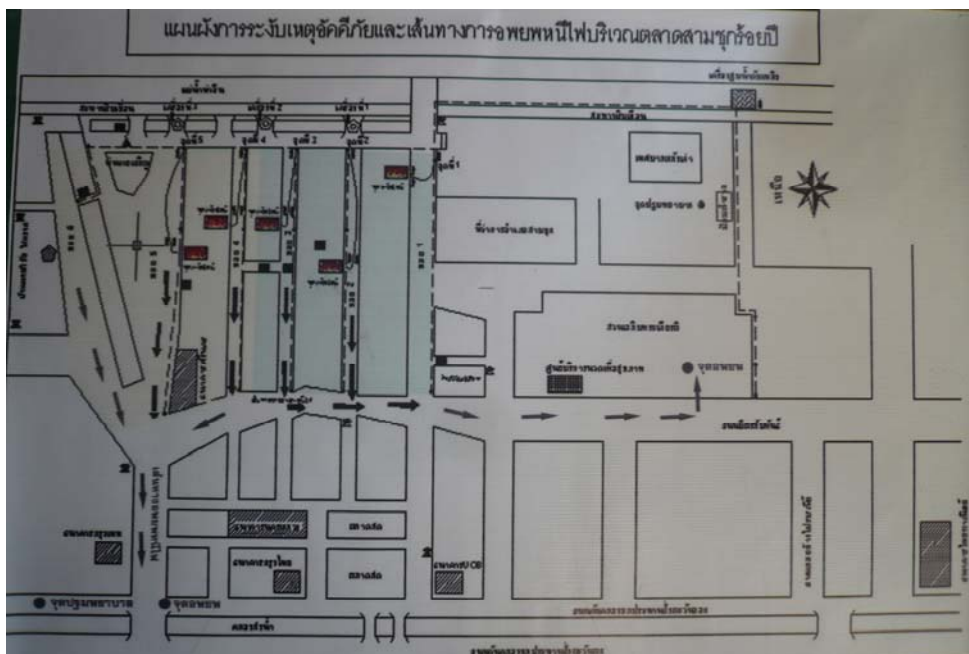


Figure 98 Shows map and directions to stop the fire cause of fire at Samchuk market. Arising from the learning process and bring the community to manage manually.

In the collective learning process to establishment and operation the Kun Chamnong Cheenarak's House Museum and Samchuk Life Museum have created a positive and negative impact on communities in many areas that mentioned above. If considered as a whole will see that collective learning process to establishment and operation museums Kun Chamnong Cheenarak's House Museum

and Samchuk Life Museum has led to the public agreement on several characteristics that appear in the agreement announced at the various and agreements in a manner that is collaborative as an attempt to preserve the right to rule as a rule of community building within the community. Prevent capital from external sources into a row house occupied buildings in the community, etc.

5.4 Tai-Yuan Cultural Center

5.4.1 Collective learning to establishment and operation the Tai-Yuan Cultural Center.

5.4.1.1 "PHII" concept for collective learning in establishment and operation the Tai-Yuan Cultural Center. When the concept "PHII" the process of assembling and analyzing operating Tai-Yuan Cultural Center. Details are as follows.

1) Participation. Issue of participation, if considering the concept of participation that interested in the perspectives of outsiders and the people in it is a concept that attempts to resolve the problem, developing a style from top to bottom, the idea that the proposed level of participation that with seven levels that can be considered as participation, the highest, between people inside and people outside the control level by stakeholders. Tai-Yuan Cultural Center was caused by people and the people who are local people and belongings, but the buildings are private property. Participation is considered what is not because of the privacy of their property, on the other side the activity of knowledge and culture is run by community which activities related to the Tai-Yuan Cultural Center appeal an activity that is monitored and run by the community itself. The local government support thus operating the participation of people in the community level.

Table 27 Shows an analysis of participation in the establishment and operation of the Tai-Yuan Cultural Center.

Participation	Analysis
Level of participation	In the Tai-Yuan Cultural Center is a personal space. The decision is a matter of privacy. But in the events related. The level of participation high
Participating members	People in the community and sponsored by external Support on some capital
Format of participation	Role of external support. In some of the fund. People join the community cultural activities.

2) Horizontal relationship. Because the Tai-Yuan Cultural Center as personal property, organization from is hardly to describe in from of museum organization, however, in various cultural activities that do by people in the community. Be used for collaboration and working in volunteer that based trust operations and the majority of people who come to work in various cultural activities. Some people will do in the space of incumbency but some of them are semi-professional manner. For example, in case the chef, the people in the community cooks who will accept the burden of cooking, this rotating, etc. However, occasional relationship with the same characteristics as it has in the horizontal not focused on the order of command.

Table 28 Shows an analysis of the horizontal relationship in the establishment and operation of the Tai-Yuan Cultural Center.

Horizontal relationship	Analysis
Cooperation tools	The discussions.
Rules	- Responsibility - Use both sides.
Organization format	- a collaboration with Mr.Songchai mainly - People in the community joined in the task free from occupation

3) Interaction. Interaction in the process of establishment and operation of the Tai-Yuan Cultural Center, they were interaction in the form of the between people type and people and the environment types, but the level of individual interactions that are began learning process manually of Mr.Songchai that accumulate objects by himself and the natural environment around combined with a study of knowledge exchange with various, the timing of interaction is not any period of time but is always time

For the expansion of cultural activities as a result of strong community interaction interchanges and intends to share in the conservation of nature and culture. The culture of the Ban Ton-tan community has a unique that learns through the socialization process. Interactions between people in the community have led to the creation of various cultural activities to support the Tai-Yuan Cultural Center, such as food, dance performances, etc. The interaction between people in a friendly, interactive community based on social foundations of the traditional village, when the activities of the Tai-Yuan Cultural Center have been driven also relied on the traditional interaction. If it is determined that affect the exchange of learning between them or not, the situation would appear to have found the exchange of learning between them. This content is present cultural content and way of life of Tai - Yuan to a new generation. If it is determined that socialization is not, how strange but socialization is not done through traditional customs, but the socialization activities through collaboration in various cultural activities in Ton-tan's community for the relationship between external supporter. In the case of the Tai-Yuan Cultural Center is clearly not happening as in the appeal sponsors will be outside support. Through the capital and share and learn with Mr.Songchai but the chance that external support will be met and led to the interaction between them is less likely. , Interaction and the relationship between external supporter and lead to the exchange of learning in the case Tai-Yuan Cultural Center is not clear.

Table 29 Shows an analysis of the interaction of the establishment and operation of the Tai-Yuan Cultural Center

Interaction	Analysis
Form of interaction	<ul style="list-style-type: none"> - The form people with people. Through collaboration. And socialization. - People form the environment. Learning is natural.
Period of interaction.	<ul style="list-style-type: none"> - Interaction with the environment. Happens all the time. - People to people interaction between naturally occurring all the time.
Level of interaction.	<ul style="list-style-type: none"> - Interaction with the environment is very interactive level. - People in the community will have the same level of interaction at a high level.

4) Integration. Integration process set up and operation of the local museum with the learning process and ways of life. The Tai-Yuan Cultural Center was caused by the accumulation of cultural objects by Mr. Songchai. The establishment and operation of the Tai-Yuan Cultural Center is integrated into the daily life of Mr.Songchai to try to seek knowledge at all times, to understand the origin of the various cultural objects and operational Tai-Yuan Cultural Center. A model for the normal environment of living was making the different treatment, according to our daily lives. Tai-Yuan cultural Center can to take care by himself. According to the existing owners including the visitor's entrance virtual visitation is by welcoming home waiting.

5.4.1.2 The role of the people involved in the collective learning process in establishment and operation the Tai-Yuan Cultural Center.

If compared to a local museum that is the case of other three cases with Tai-Yuan Cultural Center in the process operation is simple and procedures arising from the learning process of Mr.Songchai that started with a love and a desire to preserve artifacts traditional. He was collectes cultural objects until many people known, that bring tem to visit and Mr.Songchai opened the house for visitor. He is a guide by himself and led to the establishment of Tai-Yuan club, those who interested in culture conservation together in activities. The accumulation of cultural objects of Mr.Songchai which based on teacher

and knowledge acquire that bring to the process of knowledge in different ways such as talking with knowledgeable people.

“Personally, we prefer collection. ... Former capital is the father. My father's favorite to collect too, but my father does not collect substantially, what it is like my father took a little bit but I like this and we want it is to be completed. ”

"Tai-Yuan club, we came to a matter of awareness of local people because the people came in here 200 years ago, culture began to be swallowed. How do we help to preservation and develop our culture. "

"Then I like to study of local wisdom. Unfortunately this time it was not saved and the many issues it must be lost. I am interested in everything, whether the magic is all about anything about anything to it."

“My home closes and opens. The word refers to both closed and open mean no one would come to my house to have it. Most people would not dare. People who make me think I should open house is Mr. Songpon Thimasart later, Governor of Suphanburi He came to see my home. He said that my home is the best museum to be open for others to see. Allow people to visit. "

(Songchai Wannakul. 2009, January 9. Interview)

Creation of the museum of Mr.Songchai has the idea that should display daily life. The placement of various cultural objects was place in normal way of life and improve environment according to the Thai house shady past.

"I set all objects on really way of living. I am not set as a collection of seriously. What it is that it's utility. Where is it in the kitchen, then they're in the kitchen. In the living room, living room, then it is in the kitchen. That should be set on ground floor space, it set on ground floor. "

(Songchai Wannakul. 2009, January 9. Interview)

After a home is a museum and is known representative of Siam Motors Group saw the attention has come for support under the project "Think Earth". The interesting in the design process of the Tai-Yuan Cultural Center is a process that uses natural methods to use in their learning. Museums format was design as part of daily life but

these things happen are through the experience. Interaction with the environment and to create a clear way of thinking and lead to an environment of the local museum has a specific person.

In addition, in the form of Tai-Yuan Cultural Center has taken is a museum that appropriate with capacity in maintenance and set it as part of normal life. The reason that If the form of museum is large and complexity, it will led to use many resource in museum maintenance that will led the museum owner have no time for career. The important point that occurred with Mr. Songchai that residential use as the museum, It led to the issue of privacy.

"One day, he said. I have to change then because of my privacy, it lost out. People to visit all the time, I tired. He asked me about the other side of my home what to create. I buy the component of old house to do house to my daughter. So he asks for Money Company then he supports me to made museum. I told him museum that is a great word that it looked great project. I want to make cultural center, It seem to be not complexity and not necessary to have many cultural and antique objects. ."

(Songchai Wannakul. 2009, January 9. Interview)

This matter "privacy" is an interesting key ideas used as a guide in designing a local museum, which used the house as museum. The privacy of house owners will lose or if the building is a useful function and visitors may cause interference with the activities that occur in buildings.

Table 30 Shows an analysis of the activities involved in the process of establishment and operation museum and the role of stakeholders in the collective learning to establishment and operation Tai - Yuan Cultural Center

Activities of people involved the establishment and operation in local museum	People in the community.	External supporter
Activity in collecting cultural objects.	○	□
Activities in pursuit of knowledge. Local research.	○	□
Activity decisions. Operations.	■	
Activity in seeking funds to build the museum.	■	◻
Activities to improve museum.	■	
Events in the plot of the exhibition.		
Activities in the design exhibition. To present knowledge.	○	
Maintenance activities. After the museum opened and operated.	● ■	

Note: Role in the collective learning process to establishment and operation.

- The role is seeking information and the alternative
- The role of knowledge creation.
- Role as decision makers by using the exchange of learning.
- The role is a collection of knowledge.
- ◻ Role as facilitator in the learning process.

Activity in establishment and operation a local museum.

	Activities to provide and manage resources.
	Activities to acquire the knowledge.

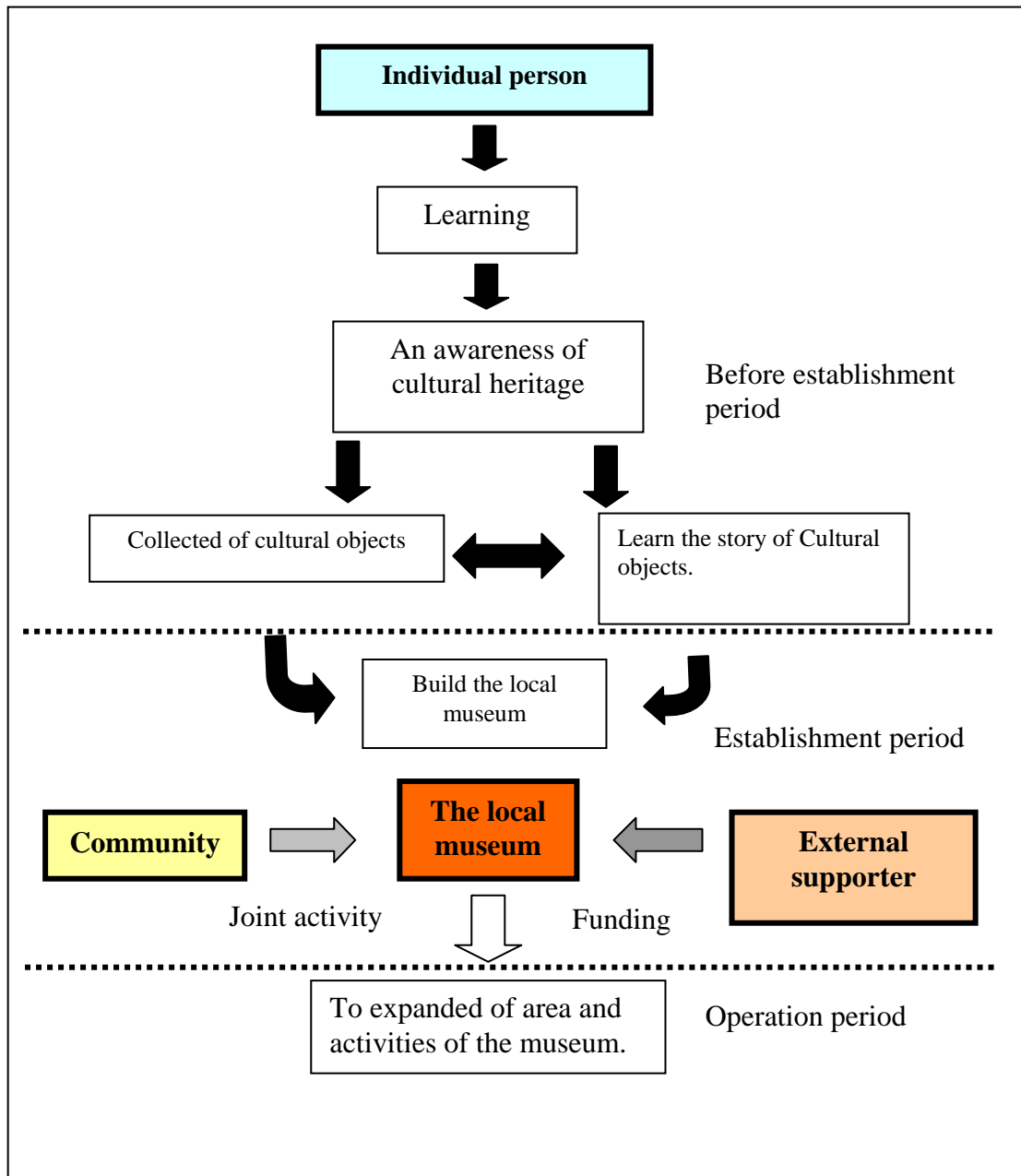


Figure 99 Shows the process of establishment and operation of the Tai-Yuan Cultural Center.

For the role of those involved in the collective learning to establish Tai-Yuan Cultural Center will find that almost all the roles in the process are people in the community. In this case is Mr.Songcai. Cause all items and objects and buildings are almost all personal property of Mr.Songchai, therefore, establishing almost all operations that under decision of a majority of Mr. Songchai.

On the other side, the operation of the Mr. Songcha need to share and learn with people outside the community. External community in this case study does not mean a particular academic institution or from a non-profit organization but also meaningful to people who are local people, other Ban Ton Tan. These individuals role as an important source of learning for him to exchange for conversation that bring for knowledge and material culture, traditions, beliefs and cultures.

"The interview: teacher went out of the store to find.

Mr. Songchai: It is now the favorite subject of local knowledge with unfortunately, this time because it was not saved and many issues, it must be lost. I'm interested in everything by whether it is anything magic about everything I do next.

Interviewer: beliefs about beliefs, rituals and build a house.

Mr. Songchai: as much as we would like to see is a hero

Interviewer: love to talk with great people.

Mr. Songchai: No matter what the thieves are."

(Songchai Wannakul. 2009, January 9. Interview)

In addition to the time he has an idea will built Tai-Yuan Cultural Center and wood collection began. The demolition of the building structure from the old house and he received support from the Think Earth Foundation. The community is supported by external funding in the creation of such buildings by the independent Mr. Songchai operational. This role is in the nature of the facilities for Mr. Songchai, the building was created by the intention to set by creating such a traditional Thai house by the knowledge that Mr. Songchai obtained from experience and share knowledge with others.

5.4.1.3 Learning style. In the process of establishment and operation Tai-Yuan Cultural Center, Learning style in the collective learning process to establishment and operation the Tai-Yuan Cultural Center is correlated with the content and learning how to learn. If determined by the nature of the activity of establishment and operation model of learning that Mr. Songchai use looks as shown in Table 5.26

Table 31 Shows an analysis of the activities involved in the process of establishment and operation museum and learning style involved in the collective learning process in the establishment and operation of the Tai-Yuan Cultural Center.

Activities of those involved in the process of establishment and operation.	People in the community.	External supporter
Activity in collecting cultural objects.	☐ *	☐
Activities in pursuit of knowledge. Local research.	☐ *	
Activity decisions. Operations.	+ ☐ *	
Activity in seeking funds to build the museum.	+ ☐	☐
Activities in the design exhibition. To present knowledge.	+ ☐ *	☐
Maintenance activities. After the museum opened and operated.	+ ☐ *	

Note: Learning style in the collective learning process in establishment and operation the local museum.

- ◇ Learning by vision ◆ Learning by listen ◆ Learning by word ◆ Learning by movement
- + Learning by self learning ☐ Learning by interact with other * Learning by reflective reason

Activity in establishment and operation a local museum.

	Activities to provide and manage resources.
	Activities to acquire the knowledge.

For forms of learning that occurs in the establishment and operation of the Tai-Yuan Cultural Center. Most will be in form of learning that interaction with others. Form of learning that interaction with others and form of reflective learning process reasons. Because the content of Mr.Songchai focus is knowledge about various cultural objects and stories about life and culture in the past was mainly to share with others all the time. Stretch led to the wise consider the various links and lead to the conclusion of their knowledge. In terms of residential housing and is used to store objects of various cultures. Also act as the knowledge to know and enabling environment to live trees and appropriate to their life and can be broadcast to others. The nature of the experience and tell opportunity for individuals to experience one yourself.

In the learning process in the body in a manner of providing services and resources, learning style of Mr.Songchai was used in the learning process.

Form of learning in three types of learning style used to interact with others, learning style that interaction with others and learning style is by reflective in him. The learning style of Mr.Songcha was not separate but he learns in a way that is integrated in nature. When will the knowledge or use he would consider reason then bring out the context and circumstances. The study of such local landscape, it is not possible to separate the activities of knowledge to the present or in the activities for providing and managing resources. However, he interested in education and has applied to life and landscape around the Tai-Yuan Cultural Center.

5.4.1.4 The method of learning on collective learning process in establishment and operation of the Tai-Yuan Cultural Center. Mr. Songchai was learning to establish and implement Tai-Yuan Cultural Center by many methods if determined in each period in each of the events. As shown in table 32

Table 32 Shows an analysis of the method of learning involved in collective learning in the establishment and operation of the Tai-Yuan Cultural Center.

Method of learning involved in the process of establishment and operation	Activities to provide and manage resources			Social knowledge for knowledge to offer		
	The before establishment time	The establishment time	The operation time	The before establishment time	The establishment time	The operation time
Knowledge from his experiences.	✓	✓	✓	✓	✓	✓
Discovery of documents				✓	✓	✓
Inquiries from persons who know.		✓		✓	✓	✓
system information / registration management.						
Discussion meeting		✓	✓			
Application	✓	✓	✓	✓	✓	✓
The study visiting						

Learn how Mr. Songchai used to provide activities and resource management and activities to seek knowledge for knowledge presentation. From interview an observation, Mr. Songchai, There are four ways.

1) Knowledge from their experiences. It is in the nature of the encounter from the environment and experiences. Such as exposure to the environment of residential natural snuggle. Experience them, the cause of knowledge, which are said to have knowledge through observation. And consider reasons. Experience of Mr Songchai is a continuous and during the entire period of operation of the Cultural Times - Yuan.

2) Discovery of documents. Learning in a manner that is learning to use reflective thinking and training manual, that is use for acquire knowledge about the history of various cultural objects.

3) Conference discussion, that Mr. Somchai learns by discussion through a group of Tai-Yuan club. Meetings and change of idea has led to operations activities related operations such as: Home stay, the provision of food to welcome the visit etc.

4) The act is that Mr.Songchai learn how to establishment and operation Tai-Yuan Cultural Center such as: landscaping, build the house. The accumulated knowledge has come. The landscaping that cause the experience and learning and leads to a specific knowledge of him.

5.4.1.5 Learning content. Learning content in the collective learning process of establishment and operation for the Tai-Yuan Cultural Center, if considering that in each period that the range of activities will determine which content on each activity during learning any team want to learn as shown in table 5.28. Content in learning, if considered by a group of activities; find a group of activities to bring knowledge to the presentation of knowledge. Content of learning is about historical background of the Thai-Yuan lifestyle and culture also how life Central Thai culture through queries to share with the people and other people in the community or scholar.

For group activities for provide a resource for establishment and operation Tai-Yuan Cultural Center is content in terms of finding ways to keep natural environment and do not depend on others. Providing resources in a manner that it is possible on concept that alive follows the power of mine. The content in a manner that is integrated with the activities in acquire knowledge as knowledge of planning, building that relate with the landscape. Mr.Songchai research and used to build the

environment of Tai-Yuan Cultural Center including his housing that is the private museum ,another.

Table 33 Shows the learning content and activities of those involved in the process of establishment and operation Tai-Yuan Cultural Center.

Activities of people involved the establishment and operation in local museum	Learning content
Activity in collecting cultural objects.	Content objects and cultural life of Thais and Thai Yuan.
Activities in pursuit of knowledge. Local research.	Content objects and cultural life of Thais and Thai Yuan.
Activity decisions. Operations. Finding a way to operate in line with life.	Finding a way to operate in line with life
Activity in seeking funds to build the museum.	Most own a property management and learning content is about the proper allocation of personal resources
Activities of those involved. In the process of establishment and operation.	Content learning
Activities to improve building As a museum.	Finding ways to improve and Create an appropriate environment to geography and culture.
Activities in the design exhibition. To present knowledge.	How to find the right place.
Maintenance activities. After the museum opened and operated.	Environment. Making maintenance a part of life.

Note: Type of activities to establishment and operation a local museum

	Activities to provide and manage resources
	Activities to acquire the knowledge.

Learning content in establishment and operation of Tai-Yuan Cultural Center is adaptation and integrate what they learn into their lifestyle to the way of life in a manner that is sufficient well-being.

"So if the time how to build or do anything that I use to do it simply, good looking and useful in saving concepts. Thinking to do then is simple, look good and it is useful saving. "

"It is now the favorite subject of local knowledge with unfortunately, this time because it was not saved and the many issues it must be lost. I am interested in everything, whether the magic is about what do next. All about it. "

(Songchai Wannakul. 2009, January 9. Interview)

5.4.1.6 Place and times for learning. In the collective learning process to establishment and operation Tai-Yuan Cultural Center, place of learning was occurred in the environment of the community that is typical of Thai people learning in the past, but the important place of learning, it is a place to cause the interaction between the people and between people and the environment and these is related to a matter of learning time because of the establishment and operation of the Tai-Yuan Cultural Center, the learning can occur on every time because the learning process that Mr.Songchai use it as a natural learning process and he learn from his own needs. Not caused by external factors driven, if compared to the museum as a case study in the other.

5.4.2 Results of the collective learning process: architecture and landscape.

5.4.2.1 Architectural style. Architecture of the Tai-Yuan Cultural Center is style of architecture can found in Central Thailand. A variety of styles including the home of Mr.Songchai that is Thai style house with high space under a gable roof, it is a traditional style. The back of the house is a small building located near a large pond for fish. When cross to the road, Tai-Yuan Cultural Center. Building, the main building is a Thai-style building that built on the space under a high embankment with the ramp down. The bank is the slope has been adjusted to the landscape and it has a yard for activities. The building is a cluster of Thai traditional house, after each set independently from each other but the landscape can make its connection to building unity. There are floating house on a barge, float in front of the bank and have a pier along the river bank.

The architectural style of Mr.Songchai's house and Tai-Yuan cultural Center is a result of learning about the life of Thai people living in the past should take snuggle by nature. The house has grown to the format and how to pass through the changes and adjust the format as a traditional style. Mr. Songchai learns from books and their experiences. When he has knowledge, he implemented. The architecture that from knowledge is what happens in the real life and on each other as well that is as part of the presentation of knowledge to visitors.



Figure 100 Shows Mr.Songchai's house, where the place display cultural objects.



Figure 101 Shows small building near the pond along the home of Mr.Songchai.

5.4.2.2 Construction Technology. Architecture of the Tai – Yuan cultural center is Thai traditional architectural style. Building technology is a timber construction that can use for removal. From interview Mr. Songchai, the building of Tai – Yuan Cultural Center which a new one, that built by a desire to reflect the style of house that located on waterfront Therefore he find a house that looks like and the implementation of the building, in the present.

"I study from textbook ... And see where he's really a here it is not central style house (non-Thai Yuan)... no.. Not be seen not be the authentic Thai style But I know from reading".

(Interviewer: Yes, Who was built house for you?)

"Folk carpenter but I control the project by my self. Some time I exchange knowledge with other such as: Landscape designer, I make him try to set the landscape and I learn from him."

(Songchai Wannakul. 2009, January 9. Interview)

Construction Technology of Tai-Yuan Cultural Center is a technology that use local tools to find it locally not rely on advanced technology from outside. And while one of the buildings; it is a learning process about the Thai construction technology in the past through the act.

5.4.2.3 The building facilities system. As mentioned in the above for the architecture of the Tai-Yuan Cultural Center is a form of Thai tradition architecture. Mr.Songchai was built in accordance with the original the cultivation of traditional buildings. However, a method of environment to the idea of Thai people in the past. Environment that is easy to use without modern equipment. The idea of dependence, including natural lighting in the Tai-Yuan Cultural Center has a high space under the house that the majority of life events during the day will be in the space under this. So, during the day, they do not need electricity to light or air conditioning system. Thai house in the past no air conditioning system but from the wisdom of Thai people that use landscaping and tree planting to shade and cooling the tank helps to reduce the heat of the building. With the positioning of buildings to place the wind direction that allows wind to blow and the building is in a condition suitable for comfortable living without having to rely on modern equipment and lead to no costs associated with these materials.

5.4.2.4 Landscape characteristics. Characteristics of the Cultural Landscape of the Tai – Yuan Cultural Center is to be deployed in a variety of activities such as cultural shows, listening to lectures, which has conditioning they were. This part is to adjust the vertical soil bank waterfront and planting trees to achieve the large trees. With shade for cool the building, This issue is different from the other case study. The Tai-Yuan Cultural Center, although not a historic building with the community, but it is an object of cultural property "represents" the cultural community enabling visitors to experience conditions similar to traditional ways of life of the community.

The landscape in the appearance of the Tai-Yuan Cultural Center was learning result of Mr.Songchai from personal experiences and share knowledge with others. Act and application of that knowledge and work as a landscape this is an appropriate activities and comfortable living.



Figure 102 Shows architectural of Tai-Yuan Cultural Center and fine landscapes to use as a yard activities.



Figure 103 Shows a landscape that is customized for activity, Tai-Yuan Cultural Center



Figure 104 Shows the bank waterfront of Tai-Yuan Cultural Center.

5.4.3 Results of the collective learning process: exhibitions and learning activities.

5.4.3.1 Contents in the exhibition. Content of the exhibition within the Tai-Yuan Cultural Center, the exhibition is to reflect the image of Thai people living in the past, both the Tai-Yuan and the Central Thai. The picture of life is required to provide content knowledge in two areas: ways of life of Thai people in the past based rely on natural links. So those audiences can understand those methods and at the same audience will experience with the buildings and landscape by themselves. On the other hand, the visitor can learn art and culture of Thai people in the past, through activities, show, food service that allow viewers to be able to experience yourself.

The contents that are on presentation was show by reasons of Mr.Songchai, that he want to transfer his believe about local current began losing traditional culture. Mr.Songchai need to preserve the heritage and to others. Especially the new generation and that such knowledge would also be a part of human

development must take a strong reduction of others and will enable the sustainable society.

“Tai-Yuan Club here we come to it a matter of awareness of local people. Because the people come in here 200 years, it then started to be swallowed. Well done to help maintain we help each other succeed. ”

"What country are various well-beings, it must depend on people. Because people was a majority factor for development if we have good people it's the development if we have bad people, it will take to the chaotic distress. Well, because the first thing we need to think about is that people. If we have good people is to educate him. That he has learned it is wise. In society can be. "

(Songchai Wannakul. 2009, January 9. Interview)



Figure 105 Shows the placement of cultural objects, the house of Mr.Songchai.



Figure 106 Shows food and drink, the services of the visitors that using a small bowl.

5.4.3.2 Exhibition format. Format of exhibition of Tai-Yuan Cultural Center, it is a no title style but the line in the manner of implementation. "The Experience" The house is in the nature of the placement of various objects on display. As an appropriate location such as cage birds will hang on the ceiling. Cart will be placed on ground is that visitors will see the object items are similar to the original environment. Mr.Songchai will be presenting their stories with a placement as such seems to be in line with normal life.

In the Tai-Yuan Cultural Center, the reconstruction will take the form of cultural objects placed in an appropriate location as the sampan is quiet on the waterfront. In addition to exhibits and objects, Tai-Yuan Cultural Center, the type of activities, including learning and organized to serve local food, the dance performances during the visitors were visit. The activities of these will be presenting by Mr.Songchai. Exhibition format of Tai – Yuan Cultural Center is learning by experience.

"... Come here and we have both the food and accommodation. I performances including clothing as see housewife. I composed in part Thai. He woven sarong skirt itself I put the kids here is a woven sarong in this locality. . House where I stand here it is Thai-style house that considered a central. No house north because it lost the house then check out. Now Northern Thai or Thai Chiang Saen group is here. We come to this place about 203 year sago. Culture is divided into three styles, first it is lost. The second it combined with the Central and third it still remaining. Therefore, in our place right now is to continue for conservation then published. Here I made the eight years since 1999. Next dance will be "King Ka La". We consider Lanna was diversity among ethnic groups. We are also provided to tourists or people who received the study visit Lanna know how that is what. I would not have to go to the North when I perfectly to Saraburi and then I see we have."

(Songchai Wannakul. 2009, January 9. Interview)

The circulation of exhibition of Tai-Yuan Cultural Center is a line that visitor can walk on independence. Visitor can walk to see the museum by their interesting and can rest on the area of the house for touch the environment

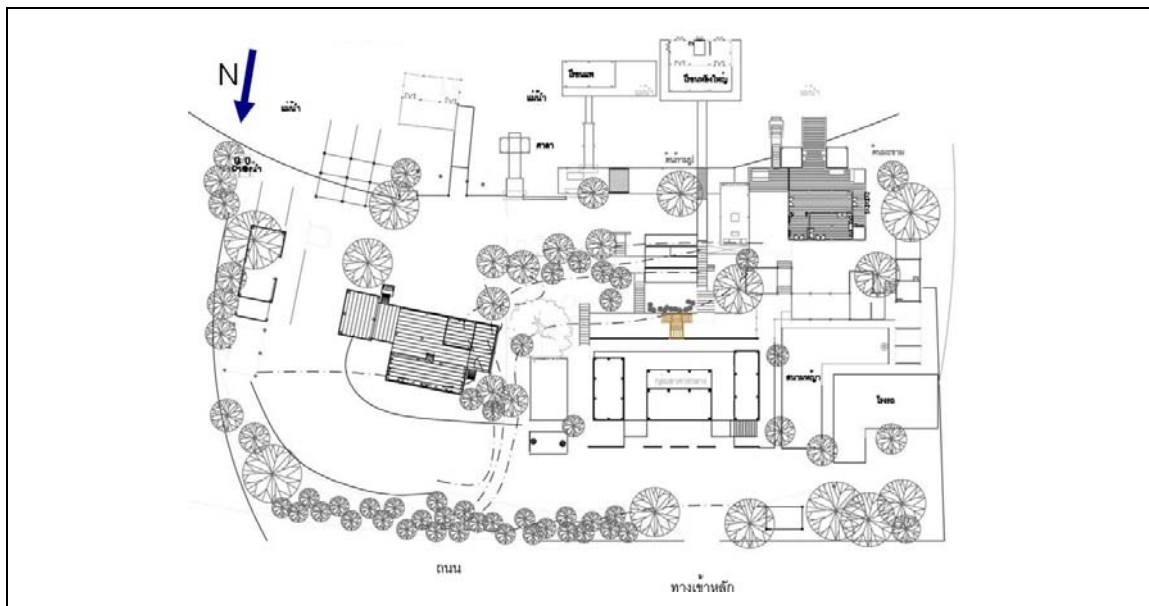


Figure 107 Shows the path of visitor's circulation in Tai-Yuan Cultural Center, Saraburi province.

5.4.3.3. Media formats and activities for learning in local museums. Form of media used for learning in The Tai-Yuan Cultural Center, there are actually three types objects, lectures and events on various occasions.

1) Actual media objects. Tai-Yuan Cultural Center used as a primary medium. The media highlights the real object was placed under real conditions on a daily basis to make the audience can recognize the actual condition of life of people living in the Central Plains bar.

2) Describing. The important medium of Tai-Yuan Cultural Center and a speech by Mr.Songchai Wannakul who lectures that require the experience and know how to tell the audience to attract interest.

3) Activities. The media for the Tai-Yuan Cultural Center, the activity of two types of events held on the occasion of a visit organized as a traditional food. The dramatic performances of the term's activities both on a monthly basis including local and traditional market, these activities can build knowledge and interaction between visitors and the community greatly.



Figure 108 Shows a young actor in the Tan House are preparing to show "Fon saou mai" for visitors



Figure 109 Shows Mr.Songchai, who is the speakers during the visitors. Visit the Tai-Yuan Cultural Center

5.4.4 The community impact

5.4.4.1 The preservation of cultural heritage. The formation of the Tai-Yuan Cultural Center from interest and desire that will conserve the cultural heritage of Mr.Songchai before the open house as a museum, Ban Ton- Tan is similar Ban Muang community on has a clear identity on culture. People in Ban Ton Tan have a culture like people who live in northern region of Thailand, which has a history of migration and are herd since the early Rattanakosin Therefore, prior to the establishment of Tai-Yuan Cultural Center. Ban Ton Tan was a community trying to preserve their culture through the socialization process. When the Tai-Yuan Cultural Center was concrete, those bring to the expansion in preservation of cultural heritage in various activities such as the cultural market or old waterfront markets. The preservation of cultural heritage in the form of conservation and is also a fine effort to cram their culture can be used in current society. In the form of cultural tourism to cultural heritage of their communities can benefit more than just hearsay or memory only.

5.4.4.2 Economic aspect. Ban Tan is a community with income from employment in agriculture is farming and animal husbandry is the main and after Mr.Songchai started his home as learning resource therefore increasing the numbers of people who come visit more. However, increasing the revenue increases the number of visitors is not the main income of the community. People in the Ton Tan community still rely main income from agriculture but the opening of Tai-Yuan Cultural Center affect the economic characteristics of the Ban Ton Tan was to increase chances of making money than making agriculture alone, including weaving, which has a group of housewives doing textile industry. Of one of the people thus increase chances of selling textile skills of villagers, local sales of cooking for tourists as a special occasion. Including the current market are on the ancient waterfront home. The market is held on the first Sunday of every month, week, etc.



Figure 110 Shows the preparation of a dessert. Ton Tan villagers have made exports to the outside community.



Figure 111 Shows local textile products. Tan woven community of people brought up and sold visitors to the Tai-Yuan Cultural Center.



Figure 112 Shows that the textile plants of the group of housewives in the home textile is a few as the original

5.4.4.3 Communal relations. Ban Ton Tan is a community with their clear identities. Communities have strong social group through the culture with the Tai-Yuan. Before the open house of Mr. Songchai as a source of learning, the relationship of the people in the community was look normal patterns of agricultural communities that are dependent each other and gathering activities in the social occasions. When the establishment of Tai-Yuan Cultural Center has been to expand, the cultural activities led to the opportunity of interacting in the community working together more, such as share trading in the market. To come together in a welcome to visit different care for conflict or dissent in the process of establishment and operation Tai-Yuan Cultural Center. Denis was not as the establishment and operations of the Tai-Yuan Cultural Center is operated by Mr.Songchai only there can be no consideration.

5.4.4.4 Community learning. Establishment of Tai-Yuan Cultural Center to make an impact on community learning will be in the form of creating a culture of learning about the Tai-Yuan for the youth generation. Although the range before the Tai-Yuan Culture transfers such knowledge will be learned through socialization processes, when the open Mr.Songchai's house as learning resources. Learning of youth was through the act of cultural activities such as cooking and weaving, which has all but part of the expansion resulting from Tai-Yuan Cultural Center. Such learning, thereby creating a self-luck to the new generation is still alive.

Learning process for the establishment and operation of the Tai-Yuan Cultural Center has led to all four of the impacts of different levels. But what is interesting. That leads a public policy of Ban Ton Tan community. This policy is weekend cultural activities on weekends. The guidelines have been implemented to drive the concrete and led to the request to the support of the local government is the Municipal who budget allocations to support such activities.

The findings in the four case studies on issues of process and learn to establishment and operation a local museum and the results of the collective learning process together to establishment and operation a local museum as already expressed above. Will find that it has some issues with similar characteristics but some issues have different characteristics. Depending on the context is different in each community in the establishment and development of museum to raise the level of the

findings. It will use information from the findings that the comparative analysis. By comparison in the framework of the role of those involved in establishment and operation a local museum. This shows in the next chapter.

CHAPTER VI

COMPARATIVE STUDY

Based on results from the previous chapter, the local museums in the case studies share similar traits both in the collective learning process of establishment and operation in a local museum and in the yielded results. Then there are certain subjects to be considered regarding the comparative analysis in order to make the museum case studies easier to understand. The framework of the learning process is as follows:

- The collective learning process aimed of establishment and operation in a local museum must be a comparative analysis between local museums with greater external support and local museums with greater community involvement. The framework used to analyze the data is presented in Table 1: a learning process of "PHII". It reflects the style of learning: How to learn, learning content, location and timing of learning and roles of people involved in the learning process.

- The results of the collective learning process in terms of architecture and landscape. This is a comparative analysis between museums with greater external support of establishment and operation in a local museum and museums and museums with greater community involvement of establishment and operation in a local museum. The framework of analysis is presented in Table 2, which includes architectural style, construction technology, and management systems for Director of Environment, and landscape characteristics.

- Results of the collective learning process of establishment and operation in the museum exhibitions and activities to improve learning. This is a comparative analysis between museums with greater external support of establishment and operation in a local museum and museum sand museums with greater community involvement of establishment and operation in a local museum. The comparative analysis focuses on issues within the framework presented in Table 3, including a presentation of the contents of the exhibition, forms of the exhibitions, and the activities for learning.

- Results of the collective learning process of establishment and operation in local museums and their impact on the community. This is a comparative analysis between museums with greater external support of establishment and operation in a local museum and museums and museums with greater community involvement of establishment and operation in a local museum. This comparative analysis presents issues within the framework presented in Table 4, including the preservation of cultural heritage, economic characteristics, relationships in the community, and learning community.

6.1 Collective learning process of establishment and operation in local museum.

6.1.1 Collective learning process based on the concept of "PHII"

Collective learning process of establishment and operation in four local museums in the case studies involved the use of a learning process. The concept of "PHII" is the principle that the learning process can take place when there are four types sub-procedures or four minor aspects: participation; Horizontal relationship, interaction; and integration. These can be found in Chapter 5; therefore, the research uses the findings to analyze the process of establishment and operation in local museums that is shown in Table 34

Table 34 Shows the comparison process in the framework used for the collective learning process in the establishment and operation of the local museums as case studies.

	Museums support		Museums with greater community with greater external support	
	Muang Temple Folklore Museum	Ban Kao Yee-san Folklore Museum	Kun Chamnong Cheenarak's House Museum	Tai-Yuan Cultural Center
Participation	Level of participation is high. However, participation does not occur in all activities. And the people who take part are the leaders in the community and academics from the external support group.	However, participation does not occur in all activities. And the people who take part are the leaders in the community and academics from the external support group.	Level of participation is high and the people involved are community members who are on the museum board of directors. The external support's role is merely to facilitate.	Level of participation is high and is initiated by community members. The external support's role is merely to facilitate.
Horizontal relationship	Initially, the established working group was not officially assigned but later, they developed a Board of Trustees and invented a mechanism in which operations are based on cooperation rather than on issuing orders.	Initially, the working groups were not officially assigned but later, they developed a Board of Trustees and invented a mechanism in which operations are based on cooperation rather than on issuing orders.	Developed by a local committee and is based on trust. Work was done on a voluntary basis, which involves a mechanism where operations are based on cooperation rather than on issuing orders.	He was done by individuals. Yet when there work was expanded, there was coordination with community members to form a club. This club's job is then to coordinate by seeking help and asking for cooperation.
Interaction	Interaction, including among people, which is at a high level is interaction among people in the working community who are academics. Other than that, there is also interaction between these scholars and their physical and social environments.	Interaction, including among people, which is at a high level is interaction among people in the working community who are academics. Other than that, there is also interaction between these scholars and their physical and social environments.	Interaction among people is one that opens up the opportunity for community members to communicate and work together to preserve the Sam Chuk market. In addition, the museum takes on a live form, which creates an interaction between the visitors and the environment.	This begins with the people who are interested in cultural heritage items, leading up to the search for information, which leads to interaction between people in the same area. At the same time, having that interaction with the environment also affects self-education.

Table 34 Shows the comparison process in the framework used for the collective learning process in the establishment and operation of the local museums as case studies (cont.)

	Museums with greater external support		Museums with greater community support	
	Muang Temple Folklore Museum	Ban Kao Yee-san Folklore Museum	Kun Chamnong Cheenarak's House Museum	Tai-Yuan Cultural Center
Integration	The establishment and operation of the Muang Temple Folklore Museum is also done in a manner that separates lifestyle from the learning process of community members.	The establishment and operation of the Ban Kao Yee-san Folklore Museum is also done in a manner that separates lifestyle from the learning process of community members	The establishment and operation of the Kun Chamnong Cheenarak's House Museum is done in a manner that integrates it with community lifestyle. The learning process has been initiated by the working group.	The establishment and operation of the Tai-Yuan Cultural Center is one that integrates both community lifestyle and the learning process of Songchai district, and the results positively influence the community.

Based on using the “PHII” framework to analyze the process of establishment and operation in local museum, it can be found that local museums with “the external-local supporters play the important role “in terms of participation have a high level of participation. These can be separated into 7 levels:

1. Level of exposure to the opinions stakeholders (people with vested interests)
2. Level of consultations
3. Level of cooperation in planning and making decision
4. Level of cooperation in performing activities
5. Level of joint monitoring
6. Level of control by stakeholders, where the production of information has the least effect in participation
7. Level of control by stakeholders at its highest level

In considering the establishment and operation of the museums in the case studies, it can be found that a high level of participation by community members

comes from having leaders of the community participate in the process. Also, the community members have the ability to monitor the performance. However, if we consider the level of activity, we can see that the level of participation in the activity is not the same. In terms of research that involves archaeological excavations in communities with greater external support, the community members are only involved in providing some information or with stakeholders' providing opinion.

For museums with the local people play the important role involvement, the level of participation is high both in terms of the whole establishment and operation process as well as the activities. Community members would do the work themselves whereas the external support would act as facilitators and advisors.

The issue with have a horizontal relationship results pertaining. this issue are the same for both types of communities. In the consistent manner, the nature of the establishment of local museums and the other two styles tend to form the organization. The increased number of people who are interested in the preservation of local heritage can be develop to a team or a board; a more formal manner. In favor of coordination, it assists them to operate and also to use the superiors command at work, which is based on trust and responsibility in respect to having a mechanism set up for working together rather than using laws or regulations.

The issue with have interaction. Both types of museums share similarities and differences in this matter. The similarities found in the four case studies are to be discussed. First, interaction among people in the process of establishment and operation of the local museum creates "social space" and leads to more interaction between the community members, community members and the external support crew—resulting in the exchange of ideas and a collective learning process.

However, the social space occurs only among people who are involved. It concerns only leaders of the community and leaders of cultural knowledge. As for the external support, this matter concerns only those who are part of the museum's working group.

Interaction among community members in the process of establishment and operation in a museum creates a learning procedure. This is the exchange of knowledge about "past events" that involves experiences and memories, including knowledge about lifestyles that are in danger of becoming extinct. This exchange of

knowledge takes place between the older generation and the new generation. This interaction has also played a role in accumulating resources in the process of establishment and operation in a local museum. As for interaction with external support, it can be found that museums with greater external support who are mostly experts specializing in sociology or history have had exchange of information. This led to an expansion of information and knowledge about local history and the operation of a local museum.

In terms of interaction with the environment, the two types of museums yielded different results. This interaction with the environment comes out of the process of establishment and operation in a local museum. The interaction characteristics for the two types of museums are different in nature. For museums with greater external support, the sponsors have the opportunity to interact with the environment both physically and socially. As a result, this interaction leads to synthesizing information that can be used to put together the exhibition. On the other hand, interaction with the environment has always existed in museums with greater community involvement. The establishment of a local museum, therefore, does not have the same effect. However, the latter kind of museum applies this interaction in operating the local museum to create an experience for the audience, in the form of a "Living Museum."

The integration process issues established and operate local museum into the learning process and ways of life in the local community. Local museum is a great way for external support development, as local museum act as a learning center for community members and also be part of their life.

The issue of integrating the establishment and operation process with the learning process and lifestyles of the local community. In museums with greater external support, integrating the establishment and operation process with the learning process and lifestyles of the local community is a process that requires development. This is particularly with the aspect of integrating it into the community lifestyle. At present, the operating condition for local museums requires external support such as from the administrator, and this requires maintenance fees. Finding funding for this depends on the community leaders, and their ability to do this affects the museum's sustainability. This integration process for museums with greater external support can be

done to a certain extent, in the form of expanding the activities related to culture, like the Yee San ancient food that is used during festivals, to educate other people in the form of socialization and through culture and tradition.

For local museums with greater community involvement, integrating the process of establishment and operation in local museums with community lifestyle was done well. These museums successfully established a museum operation that suits community lifestyle, therefore, the community members were able to handle museum operations as part of their daily routines and did not require much assistance. For integration of museum establishment and operation with the learning process, this research noticed that museums that grew out of people's interests for example the Tai-Yuan Cultural Center are better able to integrate the community learning process with the museum's establishment and operation procedures.

6.1.2 Roles of people involved in the collective learning process of establishment and operation in local museums.

The learning process for the working group who are responsible for establishment and operation in local museums are very important because the goal is to bring what we learn into action. In societies where people officially group up to work together, the operation would be based on duties but in this collective learning process of the working group, the organization structure is informal and is a grouping that's done loosely. It is based on a mechanism of trust and the idea that everyone in the group has come together to achieve a common goal: to complete the museum establishment and make the operation sustainable. As a result, the roles of people in the working group are assigned by nature and not through duties. In comparison to local museums with greater external support, the research found that people's roles are different, as shown in Table 35

Table 35 Shows a comparison of the different roles for people involved in the collective learning process of establishment and operation in local museums.

Activities in the process of establishment and operation in the <u>museum</u> .	Status.	Museums with greater external support.		Museums with greater community involvement.	
		Muang Temple Folklore Museum	Ban Kao Yee-san Folklore Museum	Kun Chamnong Cheenarak's House Museum	Tai-Yuan Cultural Center
Activities in finding and seeking out resources.	Community member.	Role in decision-making in the exchange of knowledge and role in organizing such knowledge.	Role in decision-making in the exchange of knowledge and role in organizing such knowledge.	Role in decision making through knowledge exchange and role in finding information to create options.	Role in decision making through knowledge exchange and role in finding information to create options.
	External supporter	Role in decision-making through the process of knowledge exchange.	Role in decision making through exchanging knowledge.	Role in facilitating and easing the learning process.	Role in facilitating and easing the learning process.
Activities in seeking out knowledge to use in sharing.	Community member.	Role in creating knowledge; role in organizing knowledge, role in facilitating and easing the process of obtaining knowledge.	Role in creating knowledge; Role in organizing knowledge and role in facilitating and easing the learning process.	Role in decision making through knowledge exchange and role in finding information to create options.	Role in creating knowledge.
	External supporter	Role in creating knowledge and role in making decisions through the process of exchanging knowledge.	Role in creating knowledge; role in seeking out knowledge in order to create options; and role in decision making through the process of knowledge exchange.	Role in facilitating and easing the learning process.	Role in organizing knowledge.

Table 35 Shows a comparison of the different roles for people involved in the collective learning process of establishment and operation in local museums (cont.)

Activities in the process of establishment and operation in the museum.	Status.	Museums with greater external support.		Museums with greater community involvement.	
		Muang Temple Folklore museum	Ban Kao Yee-san Folklore museum	Kun Chamnong Cheenarak's House Museum	Tai-Yuan Cultural Center
Activities in finding and seeking out resources.	Community member.	Role in decision-making in the exchange of knowledge and organization of such knowledge.	Role in decision-making in the exchange of knowledge and role in organizing such knowledge.	Role in making decision through knowledge exchange and role in finding information to determine choices.	Role in making decision through knowledge exchange and role in finding information to determine choices.
	External supporter	Role in decision-making in the exchange of knowledge.	Role in decision-making in the exchange of knowledge.	Role in facilitating and easing the learning process.	Role in facilitating and easing the learning process.
Activities in seeking out knowledge to use in sharing.	Community member.	Role in creating knowledge, role in organizing knowledge, and role in facilitating the search of knowledge.	Role in creating knowledge, role in organizing knowledge, and role in facilitating the process of learning.	Role in creating knowledge .Role in organizing knowledge.	Role in creating knowledge.
	External supporter	Role in creating knowledge and role in making decisions through exchanging knowledge.	Role in creating knowledge to create options and role in making decisions by exchanging knowledge.	Role in facilitating and easing the learning process.	Role in organizing knowledge.

The analysis of the roles involved in the learning process is done by separating activities in finding and managing resources that is fundraising, finding buildings, and other resources of establishment and operation in a local museum. These activities require that the working group have a certain learning process. The role of the external supporter in local museums with a large role, including roles in making operational decisions by using information and knowledge from the exchange of learning in the working group and local people but for museums with greater community involvement, the external supporter will play a role of a facilitator in the learning process. The reason why the roles of the external supporter vary includes various reasons:

- Entitlement to founded resources. For example, in the case of Muang Temple Folklore Museum, the funding for a building came from outside sponsors. The decision-making authority there fore rests on the external support but the decision-making process must involve a process of sharing and learning, and also participation from community members. In the case of the Tai-Yuan Cultural Center where various cultural objects and various properties belong to individuals, it is up to the individual owners to decide what they want to do with the property. The external support merely helps give advice on finding funding.

- Determining roles for the external support. This is a good way to change role assignments that have been structured based on an experience where people do the same jobs. This view states that making decisions for the community is inappropriate because it causes them not to be self-reliant. For example, with the Thai community foundation, the committee serves as a mentor to marketing knowledge in order to restore market and create a local museum. This external support role was assigned from the beginning. With fundraising activities, the two kinds of museums are similar activity-wise in that the community plays a role in decision-making through the exchange of information with external support as well among community members themselves.

Although the two kinds of museums have different levels of community involvement and external support involvement, the task of finding and managing resources, particularly with cultural heritage objects, are done by the community members. Therefore, the decision to act or not act is one that community members must participate in. This decision is based on the foundation of the learning process, for example, in the case of Ban Kao Yee-san Folklore Museum. In this museum, the decision to raise money by selling

entrance tickets after a trying out the system and exchanging opinions, they decided to cancel the ticket fees and tried to find capital from other sources.

An activity of the group that seeks knowledge to present involves local research and finding a cultural object's history. The role of the external support in this learning process and the establishment of museum for the type of museum with greater external support is one built on knowledge creation, finding knowledge to determine which alternatives are available, and making decisions by exchanging information. This is different in museums with greater community involvement, where the external support will act merely as a facilitator in the learning process. For museums with greater external support, one of the reasons why sponsors play a role in the pursuit of knowledge is to find content that can be applied in creating exhibitions. On a superficial level, the contents are similar in that they concern "antique objects" or "stories of events that happened in the past." Yet as for the details, museums with greater external support in two case studies with Muang temple Folklore Museum and Ban Kao Yee-san Folklore Museum requires certain things for content learning. These are: how to use knowledge that requires technical expertise, including archaeological excavation, making up antiques, research and historical interpretation, which has these methods. Community members cannot perform these tasks themselves. Therefore, this is a major reason leading to knowledge creation of external support. For museums with greater community involvement, the knowledge created and founded by the community is knowledge that can be used by community members themselves. The external support would merely facilitate by providing funds to support research or teaching the methods of finding knowledge, etc.

6.1.3 Learning style

In the learning process of establishment and operation in a local museum, the working group must use various models of learning in order to access the content they want. Consequently, the learning style and contents are all connected. At the same time, the learning style is correlated with the channel in which people receive information, including through seeing, hearing, feeling, learning through language, learning through self study, learning through social interaction, and learning through analytical reasoning. Table 36 and 37 are show the comparative analysis of the learning style that the working group used of

establishment and operation in a local museum in the case studies both by community members and by the external support.

For learning patterns that the working group used in the collective learning process to find content, it is found that there are three forms of learning. First is analytical thinking, in which the learner uses trial and error. Second is learning through interaction with others. Third is the reflective learning process. The model of learning based on vision, hearing, and language are forms of learning that are based on the individual. If looking at in terms of group operations, we will find that the working group in both kinds of museums use all three of the following forms:

Table 36 Shows an analysis of the activities involving the working group and the learning style employed by community members who are involved in the establishment and operation of local museums in the case studies.

Activities done by community members.	Museums with greater external support.		Museums with greater community involvement.	
	Muang Temple Folklore Museum	Ban Kao Yee-san Folklore Museum	Kun Chamnong Cheenarak's House Museum	Tai-Yuan Cultural Center
Activities in accumulating cultural objects.	+ □	+ *	+	□ *
Activities in seeking knowledge and local research.			+ □ *	□ *
Activities in making decisions regarding the operations.	□ *	□ *	+ □ *	+ □ *
Activities in finding resources to create exhibitions.	□ *	□ *	+ □	+ □
Activities in designing, creating, and improving the museum buildings.			+ □	
Activities in determining the structure of the exhibitions.			+ □ *	
Activities in designing the exhibitions in order present information / knowledge.			+ □ *	+ □ *
Activities in maintaining and operating after the museum have been opened.	+ □	+ □	+ □	+ □ *

Note: The learning style in the collective learning process in the establishment and operation of local museums.

- ✚ The learning style used in analyzing, and self trial-and-error.
- ▣ The learning style that involves interaction with other people.
- ✳ The learning style that involves analytical reasoning.

Types of activates in the establishment and operation of local museums.

<div style="display: flex; align-items: center; gap: 5px;"> <div style="width: 15px; height: 15px; border: 1px solid black; margin-right: 5px;"></div> Activities to obtain and manage resources </div>	<div style="display: flex; align-items: center; gap: 5px;"> <div style="width: 15px; height: 15px; border: 1px solid black; margin-right: 5px;"></div> Activities to find knowledge to lead to the presentation of knowledge </div>
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Table 37 Shows an analysis of the activities involving the working group and the learning style employed by external supporter who are involved in the establishment and operation of local museums in the case studies.

Activities done by community members.	Museums with greater external support.		Museums with greater community involvement.	
Activities of people who are involved in the establishment and operation of local museums.	Muang Temple Folklore Museum	Ban Kao Yee-san Folklore Museum	Kun Chamnong Cheenarak's House Museum	Tai-Yuan Cultural Center
Activities in accumulating cultural objects.	✚ ▣	✚ ✳	✚	▣ ✳
Activities in seeking knowledge and local research.			✚ ▣ ✳	▣ ✳
Activities on the local information.	▣ ✳	▣ ✳	✚ ▣ ✳	✚ ▣ ✳
Activities in dissection making for operation	▣ ✳	▣ ✳	✚ ▣	✚ ▣
Activities in finding resources			✚ ▣	
Activities in the design. Establishment / Renovation museum			✚ ▣ ✳	
Activities in the plot of the exhibition.			✚ ▣ ✳	✚ ▣ ✳
Activities in the design exhibition to present knowledge.	✚ ▣	✚ ▣	✚ ▣	✚ ▣ ✳
Maintenance activities after the museum open and operating.				

Note: The learning style in the collective learning process in the establishment and operation of museums.

- ✚ The learning style used in analyzing, and self trial-and-error.
- ▣ The learning style that involves interaction with other people.
- ✱ The learning style that involves analytical reasoning.

Types of activates in the establishment and operation of local museums.



From Table 36 and 37 shows the comparison models of Learning Styles of community members in the collective learning process in the establishment and operation of local museums. The learning style that involves interacting with others is the learning style most often used by community members to seek knowledge. Between the two kinds of museums (one with greater external support and one with greater community involvement), the latter employs all three forms of learning. As mentioned in 6.1.2, in local museums with greater external support, community members mainly learn about finding resources and managing those resources. Knowledge creation and knowledge finding used in creating the exhibition are gathered by external support. The result of this is that people in the community must carry on operations of the activities themselves, leading to the existence of a variety of content knowledge. Hence, the three forms of learning are used in almost every activity, particularly learning through interaction with others.

For local museums with greater community involvement, it can be found that the learning style used to access knowledge is one that involves interaction with others. This is because content that the external support seeks out is about giving support to community members, and finding resources for the museum. Because of this, the learning style that engages interaction is effective in making people understand concepts about context and relevant conditions. The external support is then able to give advice and proper guidelines to help the community.

In addition, the learning style through analytical reasoning and self-study is another one often used to access knowledge. This is particularly true for people working in museums with greater community involvement. The content wanted by both community

members and external support is” Finding proper guidelines” for such activities. Practicing and learning from actual results would help the two groups would help both types of local museums find the appropriate practice.

In addition, the study made a comparison as to whether the learning styles changed over time, as the museum establishment progressed. The study found that the learning style had not changed over time. However, the study found that the learning style would change whenever the changes in the contents learned pertained to each person’s role in the collective learning process.

6.1.4 Learning methods

The learning method in the collective learning process of establishment and operation in a local museum in the case studies has been comparatively analyzed as shown in Table 38

Table 38 Shows the learning methods that the working group employs in the process of establishment and operation in local museums in the case studies, separated into different phases of operation.

Method of learning for the people involved in the process of establishment and operation in local museums.	Activities in finding and seeking out resources.				Activities in acquire knowledge to present						
	Period prior to the	during the	Period	during the	Period	to the	Period prior	during the	Period	during the	Period
Individual knowledge that comes from experience.	○◆	◆	◆			×◆	○◆	◆			
Finding information from documents.						✓◆	✓× ○◆	◆			
Asking questions to experts and people who understand the subject matter.			◆			✓◆	✓× ○◆	◆			
Organizing a system and making registrations.				✓×○			✓×○				
Archeological excavations.							×				

Table 38 Shows the learning methods that the working group employs in the process of establishment and operation in local museums in the case studies, separated into different phases of operation. (cont.)

Method of learning for the people involved in the process of establishment and operation in local museums.	Activities in finding and seeking out resources.					Activities in acquire knowledge to present				
	to the	Period prior during the	Period during the	Period during the	Period during the	to the	Period prior during the	Period during the	Period during the	Period during the
Meeting to exchange opinions.			✓ ○ ◆	✓ ○ ◆	× ○ ◆			✓ ○ ◆	✓ ○ ◆	× ○ ◆
Application.	◆		✓ ○ ◆	✓ ○ ◆	× ○ ◆	◆		✓ ○ ◆	✓ ○ ◆	× ○ ◆
Field studies, learning how to do things.	×		× ○					○		

Note : ✓ Muang Temple Folklore Museum
 ○ Kun Chamnong Cheenarak's House Museum
 × Ban Kao Yee-san Folklore Museum
 ◆ Tai-Yuan Cultural Center

For both the museums with greater external support and the museums with greater community involvement, the learning takes place in the phase of museum establishment because this is during this phase, museum workers have to seek out information to be used in setting up the museum.

The learning methods most often used by both types of museums to acquire and manage resources are: organizing information/making registrations; meeting to exchange ideas; and taking action. These patterns relate to learning styles that involve interaction with others, analytical reasoning and self-study. The reason why museums choose these two learning styles is because they aim to establish a system of organizing information and making decisions that are founded upon all parties' acceptance, in order to achieve trust from both people in the community and the external support people. Even though the external support group consists of expert, the decisions to implement any actions must be based on conditions set by community members, while the community

context is essential. This often led to trial practices where the experiences gained are later used to improve subsequent operations.

For activities aimed at attaining knowledge that are to be used in presenting knowledge, the methods used by local museums was meeting to exchange views, taking action, asking questions to people involved and experts, and finding information from documents. This is because the working groups in both types of museums want to learn about the history of lifestyles (how it came about) and the information pertaining to cultural objects. Such knowledge comes in various forms: knowledge that explicit knowledge and tacit knowledge. Explicit knowledge that is obtained through finding documents, such as research or various literatures is easier. However, local knowledge has not yet been organized and written down. For example, with the subjects of community history and community cultures and traditions, using a learning method that involves meeting and exchanging opinions and asking questions to people and experts is a more useful method. Such is the case of Ban Kao Yee-san Folklore Museum, where information on the history rarely appears in documents and literature. The history of Samchuk community is the same, it appears only in one literature—the famous writer and poet, Soonthornphu’s piece. “Nilas Supan” (to leave for a distant land to Suphanburi province)

There is no clear difference seen in the two types of local museums but there are significant influences that lead to the differences in learning content and the complex structures of the content. For example, in the case of the Ban Yee-san community where people want to learn about the community’s origins, and used evidence found in the community, including tile fragments. The learning method here is digging up archaeological facts, which is later the method used to access knowledge on that matter.

6.1.5 Learning content

There are both similarities and differences in the learning content of this research’s case studies. These are shown in Tables 39 and 40

Table 39 Shows a comparison of learning contents in the activities to obtain and manage resources in the local museums.

Characteristics of the museum.	Case study museums	Contents learned in the activities to find and manage resources
Museum with greater external support.	Muang Temple Folklore Museum	Finding ways to conduct operations, seeking information to use in designing buildings, increasing the information available on cultures, traditions and information pertaining to the plot of the exhibitions
	Ban Kao Yee-san Folklore Museum	Finding ways to conduct operations, finding ways in improving and finding resources. Finding conclusions in these subjects, with the hope of presenting it in the exhibition, and increasing the information available on the cultural objects, traditions and cultures, and lifestyles that pertain to the story presented in the exhibitions.
Museums with greater community involvement	Kun Chamnong Cheenarak's House Museum	Finding ways to conduct operations, finding ways to improve and finding resources. Finding a conclusion in these subjects, which is presented in the exhibitions, and bringing the information about the cultural objects to the next level, traditions, and cultural lifestyles that are related to the story presented in the exhibitions.
	Tai-Yuan Cultural Center	Finding ways to conduct an operation that fits with lifestyles.

Table 40 Shows a comparison between the different learning contents in the activities conducted to find information to use in the museum presentations.

Characteristics of the museum.	Case study museums	Contents in the activities aimed at obtaining knowledge in order to present it to the public
Museum with greater external support.	Muang Temple Folklore Museum	Contents pertaining to cultural objects, traditions and cultures, and the history of the Mon people.
	Ban Kao Yee-san Folklore Museum	Contents about cultural objects and the history of the Yee-san community.
Museums with greater community involvement	Kun Chamnong Cheenarak's House Museum	Contents about cultural objects, their history, and the lifestyles of the Samchuk community.
	Tai-Yuan Cultural Center	Contents pertaining to cultural objects and lifestyles of Thai and Tai-Yuan people.

Contents in the collective learning process of the working group, if considered in terms each different activity obtaining resources and resource management yields a result that shows the two types of museums have similar learning contents. Both kinds of museums aim to acquire and properly manage the limited resources available; these are "practical knowledge" to be used of establishment and operation in a local museum. Such is the case of Ban Kao Yee-San Museum, where the working group is comprised of sponsors and people outside the community who all have to come together to discuss and exchange ideas on finding ways to improve the city hall building and apply it to host exhibitions. In the case of Kun Chamnong Cheenarak's House Museum Samchuk Life Museum, the working group consisting of external supporter and community members must have many discussions to agree on one way to display the various cultural objects. They must also consider the safety of the objects. As a result, they decided to keep the objects at the owner's houses, presenting the objects inside their homes. The Kun Chamnong Cheenarak's House Museum acts as the information center that tells people to visit the houses themselves.

Likewise, the contents learned in the two types of Museums do not differ. This is because the contents sought out by both types of museums are contents pertaining to knowledge about objects of cultural importance and lifestyles, the history, and traditions that exist and also traditions that may have become extinct. In the case of Muang Temple

Folklore Museum, the contents are about the pursuit of knowledge to lead to delivering information associated with the history of the Mon people, Mon lifestyles, and Mon cultural traditions. In the case of the Tai-Yuan Cultural Center, the content is based on people seeking knowledge about the history of the Tai-Yuan people, both in terms of their background and lifestyle. Such knowledge is specific to this area, it is not the kind of knowledge that can be sought out and then widely distributed. Therefore, there is very limited access to such content. The working group of the Kun Chamnong Cheenarak's House Museum Samchuk Life Museum has talked about the difficulties they face, and describe it as follows:

“In the Suphanburi book, there is only half a line that talks about the history of Samchuk. Therefore, because we are Thai language teachers, we walk in the footsteps of the great literary Soonthornphu. We derived information from anything that existed in the Samchuk district and discussed among ourselves. I am a local, going back 50 to 60 years is plausible but anything before that is untraceable. Soonthornphu longed to the reign of Rama the Third, information we found skipped straight to the reign of Rama the Fifth, which is when the Samchuk community was built from the time of Rama the Fifth's reign to the present, there is no information.”

(Kritiya Sermsuk, interview, November 1, 2008)

6.1.6 Places and time for learning

Aside from the roles of those involved, the forms of learning, methods of learning, and contents learned that were have already been analyzed, the location and timing in the collective learning process is another important part that supports the learning process. The findings from each case study have been analyzed in Table 41, which is shown below.

Table 41 Shows a comparative study between the location and time of learning in the collective learning process of establishment and operation in local museums in each case study.

Characteristics of the museum.	Case study museums	Location and period of the collective learning process in the establishment and operation of the local museums in the case studies.
Museum with greater external support.	Muang Temple Folklore Museum	-This can occur in many places, including the temple yard, residential houses, and community environment .- Occurs in conversations and meetings
	Ban Kao Yee-san Folklore Museum	- This can occur in various places, including the temple yard, residential houses, and around the Yee-san physical environment as well as social environments.
Museums with greater community involvement	Kun Chamnong Cheenarak's House Museum	-Period when people are free from their full-time career obligations.- Using the area between Soi 1 and Soi 2.- In the market area.
	Tai-Yuan Cultural Center	-Environmental conditions in the community and the neighborhoods.- Places that lead to interaction among people and among people and the environment.- The period of learning can occur any time.

In terms of the physical environments of the place and time in which the learning takes place, the research finds that any location in the community can be used as a place to learn. This is true of the collective learning process for the museums in every case study. Every location around the community area can be used as a place for learning, depending on the content and methods of learning. For example, in the case of Ban Kao Yee-san Folklore Museum, there are old tile fragments scattered throughout the community. This physical environment made possible the act of an archaeological excavation around the community area. In the case of the Tai-Yuan Cultural Center, Mr.Songchai applied his

knowledge in going to inspect places around the community as well as outside the community.

"The first angle comes out of educational textbooks, and the second angle comes from field studies, going to see the actual location. (Interviewer: How far out do you go? For the case of the Tai-Yuan House, how far did you venture?) This is a house that belongs to a Central Thai style."

(Songchai Wanakul, interview, January 9, 2009)

On the other hand, there are certain locations that encourage learning in the collective learning process of establishment and operation local museums in the case studies. As for the aspect of a social space that promotes interaction, such as conversing, verbal discourse, etc. An example is the case of the Muang Temple Folklore Museum, where the external sponsors are scholars and they employ informal discussions to exchange information and work toward a conclusion in the process of determining the structure of the exhibition in the museum, Muang Temple Folklore Museum. Or in the case of Kun Chamnong Cheenarak's House Museum Samchuk Life Museum that employs the technique of using pictures from the past to form discussion items, to lead to the discovery of history of the Samchuk market.

As for the period in learning, there are two types. The first type is a period when people are free from routine work due to the establishment and operation of the local Museum both with the community members and the external support. They all come together and serve as volunteers and they all have full-time jobs. Therefore, in order to join the group for discussion and exchange of information and opinions, these people need to do during free time from work. In the case of Ban Kao Yee-san Folklore Museum, the working group will take time to help in improving the City Hall and talking to one another. This is the same for the Kun Chamnong's House Museum where people take time in the evening, when everyone is free from their full-time jobs.

The second period that allows another learning style is the "all the time in carrying on a lifestyle," which is the natural human learning style. An example is the case of Mr.Songchai but the issue of time period here, if considered in conjunction with the characteristic of the local museum, does not have any relevance to the matter of whether the local museum is one with greater external support or one with greater community

involvement. Basically, the type of museum has no effect on the time period of a learning style that takes place all the time in carrying on a lifestyle. What influences such time period is the integration of museum operations into community lifestyle, for example, in the Tai-Yuan Cultural Center. Mr. Songchai revived an old culture from the past and brought it back to life. He adopted that culture his outfit and his residence applying the experience on a regular basis, all the time.

6.2 Results of the collective learning process of establishment and operation in local museums: architecture and landscape

6.2.1 Architectural style

The architectural style is a result of the collective learning process that takes place in the process of trying to adjust to the environment, lifestyle, and culture that are the context that direct the establishment and operation of the local museum. The findings have used the architectural styles of each local museum in each case study to create a comparative analysis that is shown in Table 42

Table 42 Shows a comparative analysis of the different architectural styles of the local museums in the case studies.





Characteristics of the Museum.	Case Study Museums	Architectural Style.	Characteristics of the Architectural Style.
Museum with greater external support.	Muang Temple Folklore Museum		- A newly designed building.- A modern-Thai style building that is adapted from the former temple building.
	Ban Kao Yee-san Folklore Museum		-Is adapted from the sermon hall - Is a Thai-style building with an elevated foundation.

Table 42 Shows a comparative analysis of the different architectural styles of the local museums in the case studies. (cont.)

Characteristics of the Museum.	Case Study Museums	Architectural Style.	Characteristics of the Architectural Style.
Museums with greater community involvement	<p>Kun Chamnong Cheenarak’s House Museum</p>		<p>- Is a renovation of the Kun Chamnong's House .- The particular museum is a part of other buildings that share the same walls, half of the museum is wood.</p>
	<p>Tai-Yuan Cultural Center</p>		<p>-Using the Thai-style building that was moved from another location, and renovated here.- Is a Thai-style building with an elevated foundation.</p>

"Architectural styles of local museums." based on the findings in each case study, the architectural style is one that presents a local aspect but is not a local architectural style. A local architectural style is one that is created from the wisdom of the community, one not located in the capital. Most of these towns are rural and located in different areas, being far away from any materialistic civilization (Wiroat Srisuro, 2543: 44). One aspect is they use construction materials that can be found in those particular communities but the phenomenon found in all four case studies is the " local museum’s architectural style” does not have patterns or employ the use of materials found within the community. However, the architectural style of the four museums in the case studies is one that is “local architectural style.” The word “local” is meant to provide a physical meaning, referring to various communities’ interacting. These interactions lead to dependence and the spread of technology, beliefs, and cultures. This interaction also connects people who are distant relatives, for example, with people in the Tha Chin River and people in the Lower Central Thailand region.

In Ban Kao Yee-san Folklore Museum, the Tai-Yuan Cultural Center, and the Muang Temple Folklore Museum, the architectural style is one with an old Thai-style house belonging to Central Thailand, with an elevated foundation. This is a form of local architecture that belongs to residences of flat lands in Central Thailand.

Museum buildings that are used in the four case studies feature two qualities. The first is the quality of being "a real cultural object." This means being a historical building in the community. The second quality is having a "cultural representation." This is a building that may not share any history with the community, but still reflects the unique identity of the community, enabling external audiences to learn about the unique identity. However, buildings that are "cultural representatives" have a disadvantage in that they cannot create a true sense of lifestyle for the audience, it can only create style that seems almost real.

6.2.2 Construction technology

The factors that influence which technologies are used in the construction or renovation of local museums is related to the collective learning process to establish and operate a local museum. This is a result of finding techniques in building methods or in renovating the local museum. The results are influence by factors such as capital available, technology available in the local community, labor and craftsmanship available, etc. Based on the findings, the comparative analyses of these factors are shown in Table 6.10.

Table 43 Shows the comparative analysis of construction technologies use in the local museums in the case studies.





Characteristics of the Museum.	Case Study Museums	Architectural Style.	Technology used in construction.
Museum with greater external support.	Muang Templ Folklore Museum		- Uses a structure with poles, concrete, and walls that are made smooth with cement.- Employs local craftsmen.
	Ban Kao Yee-san Folklore Museum		- A wooden structure, called "ruen krueng sub" .- Employs local craftsmen in renovating.

Table 43 Shows the comparative analysis of construction technologies use in the local museums in the case studies. (cont.)

Characteristics of the Museum.	Case Study Museums	Architectural Style.	Technology used in construction.
Museums with greater community involvement	<p style="text-align: center;">Kun Chamnong Cheenarak’s House Museum</p>		<ul style="list-style-type: none"> - Uses a structure with poles, the lower floor is built with bricks that are covered in cement, and the upper floor is built on wood .- Is a building that has been there before, employs local craftsmen in renovating.
	<p style="text-align: center;">Tai-Yuan Cultural Center</p>		<ul style="list-style-type: none"> - Technology used is a Thai-style house that is constructed by assembling the pieces.- Employs local craftsmen who invent.

Initially, the basic assumption is that the technology employed is supposed to be technology that can be found in the local community. The reason that using local materials and construction techniques that local people normally use should be a good choice. It would reduce costs and can be repaired or supervised by the local people themselves but the findings showed that the two types of construction technology used to build or renovate local museums are advanced technology and basic technology. Local museums that employ a lot of advanced technology are the ones that have access to such technology. This comes from having a social network in the community, along with getting funding, for example, in the case of Muang Temple Folklore Museum. Also, the use of basic technology that engineers can find in the local area, for example, with Ban Kao Yee-san Folklore Museum, the Tai-Yuan Cultural Center, and the Kun Chamnong Cheenarak’s House Museum. The difference in physical characteristics of the museum is not influenced on the type of museum whether the museum has greater external support or greater community involvement. Factors that support differences in the physical characteristics of the architectural style and the technology used in the construction are as follows:

- The amount of capital. A large amount of capital would enable the creation of a physically strong, large building, with lots of details, and there would also be access to advanced technologies.





- Sources of capital. For funding, if the funds come from local region, the working group members, consisting of people in the community, would be able to make decisions. They can select the mechanics and form their own buildings. If the funding source is external, the decision will be up to that external source, even though community members participate, it is in the form of giving advice and suggestions. In particular, funding from the government would result in leaving the decision-making process to the bureaucratic procedures.

6.2.3 The building facilities system

Arranging a system that enhances the building facilities involves adjusting the temperature, having a system of lighting that enables viewers to see exhibitions easily, a good walking passage in the building, etc. The findings in the four case studies have been comparatively analyzed in Table 44

From Table 44, it can be seen that all the local museums both the ones with greater external support and the ones with greater community involvement engage in the use of natural air in their ventilation system. This is opening windows to let in wind, as well as using construction materials that do not absorb heat. These results in having a temperature that is suitable for the building use. There are two local museums in the case studies that differ in respect of their ventilation system. The Muang Temple Folklore Museum was constructed by architects who designed it so that it ventilates in a manner that prevents heat from entering the building, by using certain materials and having an elaborately designed building. Another example is the Tai-Yuan Cultural Center that employs the use of landscaping, having trees planted around and having a well nearby to reduce the heat that would otherwise be reflected into the building.

Table 44 Shows the comparative analysis of building facilities system used in the local museums in the four case studies.

Characteristics of the Museum.	Case Study Museums	Architectural Style.	Technology used in construction.
Museum with greater external support.	<p>Muang temple Folklore Museum</p>		<ul style="list-style-type: none"> -Uses a natural ventilation system that blocks out the heat - Uses natural lighting mixed with artificial lighting.
	<p>Ban Kao Yee-san Folklore Museum</p>		<ul style="list-style-type: none"> -Uses a natural ventilation system. - Mainly uses natural lighting.
Museums with greater community involvement	<p>Kun Chamnong Cheenarak's House Museum</p>		<ul style="list-style-type: none"> -Uses a natural ventilation system - Mainly uses natural lighting.
	<p>Tai-Yuan Cultural Center</p>		<ul style="list-style-type: none"> - Uses a natural ventilation system and the geographical surrounding to lessen the intensity of the heat that enters the building. - Mainly uses natural lighting.

The lighting used is similar to the ventilation system in that in every museum studied, the lighting mainly comes from natural lighting. There is an opening that lets in natural light. Muang Temple Folklore Museum is the only one that uses artificial lighting in addition to the natural lighting.

In summary, the system chosen to enhance the building facilities in local museums is a result of the collective learning process in finding a system for the buildings that to be museums. The following are the common traits in the process:

- To try to apply existing conditions of the building in "adjusting the environment" to fit their needs, instead of "creating an environment." This means optimizing existing features of the building, particularly by using the least amount of resources to create an appropriate environment for museum visitors.

- To try to avoid using sophisticated technology. In enhancing the building facilities, technology is expensive and requires more investment that the working group and community cannot afford, and also in the long run, the use of this technology would be costly to maintain. Such technology is therefore not suitable for museums with little resources.

6.2.4 Landscape character.

The landscape characters of the local museums are part of its physical condition. It can enhance learning activities and it can be an environment that promotes a local atmosphere that is inviting for visitors. A comparative study of the different landscape characters of the local museums is shown in Table 45

Table 45 Shows the comparative landscape character of the local museums.

Museum characteristic.	Museums in the case studies.	Geographical Characteristics.
Museums with greater external support.	Muang Templ Folklore Museum	Not much adjustment in the landscape character; uses the same landscape characters of the Muang temple; adapted the yard into a parking lot.
	Ban Kao Yee-san Folklore Museum	No changes in the landscape character; has the same landscape as the Kao Yee-san community.
Museums with greater community involvement.	Kun Chamnong Cheenarak’s House Museum	No changes in the landscape character, but the working group tried to preserve the original landscape character of the Samchuk Market community.
	Tai-Yuan Cultural Center	Changes were made to landscape character, in order to adapt it to suit the thinking of the local Thais.

Landscape characters are part of the environment in the community. Maintaining the appropriate landscape characters will preserve the local cultural characteristics of the community. For most museums, there were no adjustments in landscape characteristic but in museums with greater community involvement, as in the Kun Chamnong Cheenarak's House Museum and Tai-Yuan Cultural Center, there was an attempt to preserve or revive past characteristics of the environment. The reason it is important is that the landscape characteristics is part of community life and identity. Preserving nature is therefore like preserving a cultural heritage.

In the collective learning process of the two museums with greater community involvement, there were great efforts to find ways to preserve and maintain the original geographical characteristic of the community. For example, in Kun Chamnong Cheenarak's House Museum , where they asked for cooperation from community members in Soi 1 and Soi 2 in maintaining the traditional look of the building. They even collected money to purchase a building that was up for sale by the owners in the community, in order to protect those buildings from falling into the hands of an external group that could create change in the building and lead to the loss of the traditional geographical characteristics.

6.3 Results of the collective learning process of establishment and operation in local museums: exhibitions and learning activities

6.3.1 Contents in the exhibition

For the four case studies, museums undergo the collective learning process, as mentioned above and this process leads to the creation of certain physical characteristics in the local museum. As part of the exhibitions, there are activities for learning as part of the knowledge sharing. These are for people within the community not in the working group as well as visitors. These contents show various parts of the data or information founded by local work and research; they led to the presentation in the form of exhibitions and activities for learning. The contents of the exhibitions in the four museums are shown in Table 46

Table 46 Shows a comparison of the contents in each case study.

Museum characteristic.	Museums in the case studies.	Contents in the exhibitions.
Museums with greater external support.	Muang Temple Folklore Museum	This history of the Mon people, their lifestyles, cultures, ancestors, and cultural objects.
	Ban Kao Yee-san Folklore Museum	This history of the Yee-san people: how they make a living, their food, their residences, their cultural objects.
Museums with greater community involvement.	Kun Chamnong Cheenarak's House Museum	The history of the Samchuk Market community and their lifestyles.
	Tai-Yuan Cultural Center	Lifestyle and culture of the Tai-Yuan and the Central Thai residences.

Contents of the exhibition in both types of museum are similar. They are displayed in a manner that would help visitors to understand the history of the community, the local people's way of life including their way of making a living, food, tradition, and the community history.

Contents found in the four local museums are a result of the collective learning process of establishment and operation of the working group, including the joint research and summarized information from various contents acquired through the learning process. This can lead to a set of knowledge related to local cultures. Therefore, unless the content is a set of knowledge that leads to local people learning about themselves, the idea of preserving the collection of information and knowledge will be elusive. It would fade from memories of the community due to the influx of cultural communities. For example, with local food and clothing where there is more pride in their locality that "contains a rich past," which is the foundation of community empowerment.

However, the contents are not fixed, but are evolving. Based on the findings from most local museums, especially in Muang Temple Folklore Museum, Ban Kao Yee-san Folklore Museum, and Kun Chamnong Cheenarak's House Museum, the content has been adjusted at least once. Such modification is not a modification of the goals in communication, which is to tell the story of the local community. It is to improve the presentation method and to modify the contents to

having a different perspective in the presentation. Such modifications can take place anytime depending on operations by the working group in each museum.

6.3.2 Exhibition format

The “exhibition format” refers to the manner in which contents are presented. This is the result of the learning process by the working group, where they attempt to select the format to present data and information about the community. This information is obtained through the working group’s efforts in seeking knowledge. The exhibition formats of each museum in the case studies are shown in Table 47

Table 47 Shows a comparison of the exhibition format in each museum.

Exhibition format.	Museums with greater external support.		Museums with greater community involvement.	
	Muang Temple Folklore Museum	Ban Kao Yee-san Folklore Museum	Kun Chamnong Cheenarak’s House Museum Samchuk Life Museum	Tai-Yuan Cultural Center
- Places importance on objects.			✓	
-Places importance on contents.	✓	✓	✓	
-Places importance on phenomenon				✓
-An open walkway.				✓
-A somewhat-open walkway.	✓	✓	✓	

The exhibition format is considered a product of the collective learning process of establishment and operation in local museums. The format used to educate visitors is different for each local museum. The exhibition formats used in the museums can be summarized into the following three formats:

- Forms of exhibition stand using the titles of storytelling through the objects on display are placed in relation to the technical content that requires the audience to see and read themselves.

- The form of exhibition in which speakers tell stories. In the case of a museum of local speakers will be local people with knowledge of the stories in their areas the history and culture, visitors can get knowledge from listening.

- Forms of using their experience in handling the local activities in the culture or the placement of objects in a natural setting or where they fit appropriately. The geographical characteristics vary so that viewers can use their experience and exposure in the interpretation of their past experiences.

The exhibition format used in case studies uses a combination of these models. The local museum will use the exhibition format that they are familiar with. This is likely to come from their supporting knowledge creation and the supporting role of knowledge creation in academic in situations. The exhibition formats that focus on content is used often. Because the form of knowledge to look at the findings as evidence for the actual form of the narrator and patterns of use of their experience in handling are formats that local people choose to use. This is an experience or event that has already occurred in their daily lives.

6.3.3 Media formats and activities for learning in local museums

Media formats and activities for learning in local museums are partially used to support the presentation and content information of the audience. This is a product of the collective learning process in an attempt to find the right method in utilizing the existing resources to present different data and information, they have to analyze the media. An analysis of the "social media" and forms of learning in the local museum found that media formats and learning activities in the local museums in the four case studies were different and diversified. This is in terms of media formats and learning activities. This is summarized in Table 48

Table 48 Shows the analysis of media formats and learning activities in local museums.

Exhibition format.	Museums with greater external support.		Museums with greater community involvement.	
	Muang Temple Folklore Museum	Ban Kao Yee-san Folklore Museum	Kun Chamnong Cheenarak's House Museum Samchuk Life Museum	Tai-Yuan Cultural Center
- Photograph		✓	✓	
- Illustration	✓			
- Maps	✓	✓	✓	
- Sign	✓	✓	✓	
- Sign with description	✓	✓	✓	
- Object	✓	✓	✓	✓
- Model		✓	✓	
- Staged conditions.		✓		
- Real condition			✓	✓
- Story telling / Tour guide	✓	✓	✓	✓
- Activities for visitor	✓	✓	✓	✓
- Activities particular to events.	✓	✓	✓	✓

There are patterns found with media use in local museums and there are two characteristics that do not affect the different forms of media directly. In three museums, the Muang Temple Folklore Museum, Ban Kao Yee-san Folklore Museum and Kun Chamnong Cheenarak's House Museum Sam Chuk Life Museum, the media formats used include same map tag descriptions, photos and real objects but in the main part of the Tai-Yuan Cultural Center, it mainly uses real objects and real conditions. The factors affecting the difference in the type of media in the three exhibitions format focus on content. The Tai-Yuan Cultural Center exhibition follows one type of phenomenon. Other activities for learning can be found in every museum in local events with three types of lectures. Activities by visitors, such as organizing local food and making them available to viewers, are seen in the Yee-san community.

6.4 The community impact.

The learning process in the establishment and operation of local museums, in addition to having a physical product arising directly from the production process was results in a manner that impacts the community itself. It is difficult to conclude that the immediate effects that occur with all due process, establishment and operation of the local museum, merely because of the nature of field research as a case study. It does not take place in a closed system. However, there is interaction with the outside influences all the time. And there are also various development programs that support and assist community continuously, these influences make changes in a manner that affects the community. However, the researchers consider that these effects occur with all four case studies in all four issues, namely the preservation of cultural heritage, the relationships in the community, the economic characteristics, and learning in the community. Local museum with collective learning process have created a negative impact on local communities. In all four of these issues presented in this section, the issues are as follows.

6.4.1 The preservation of cultural heritage

Preserving cultural heritage is the first objective of establishing a local museum. To build the local community talent would provide a mechanism to preserve their cultural heritage through the collective learning process of establishment and operation in of the local museum. Have created a negative impact on local communities is shown in Table 49

The comparative analysis of the nature of museums and cultural centers in two types of external support is greater. The museum community members will find that greater local community's impact on conservation of cultural heritage of the local museum is located in a similar manner. The expansion of the activities to the preservation of cultural heritage in a different format, such as restoring the community traditions do not provide for a long time, including the development of cultural tourism.

Table 49 Shows a comparison of the impact on communities in the preservation of cultural heritage at local museums.

Museum characteristic.	Museums in the case studies.	Preserving cultural objects.
Museums with greater external support.	<p style="text-align: center;">Muang Temple Folklore Museum</p>	<ul style="list-style-type: none"> - Re-instilling the effort to preserve cultural object of people in Ban Muang community, to give it more shape. - Ban Muang community has become a center for collecting knowledge in art, culture, and traditions of the Mon people.
	<p style="text-align: center;">Ban Kao Yee-san Folklore Museum</p>	<ul style="list-style-type: none"> - The working group who are community members gained knowledge in both preserving cultural objects and learning how to improve their history. - People in the Yee-san community began to pay attention to and tried to preserve cultural objects in various aspect, and this lead to the revival of cultural objects in other areas.
Museums with greater community involvement.	<p style="text-align: center;">Kun Chamnong Cheenarak's House Museum</p>	<ul style="list-style-type: none"> - Leads to the preservation of cultural objects in other respects, for example with moon festival and trying to preserve the physical form that is the heart of the Sam Chuk community.
	<p style="text-align: center;">Tai-Yuan Cultural Center</p>	<ul style="list-style-type: none"> - Leads to the spread of results of preserving cultural objects in many respects. For example, cultural activities, having cultural markets or ancient markets.- Efforts to adapt personal traditions to make it cater to present community needs, in the respect of tourism, in order to make one's cultural object useful in other aspects other than tales told and memories.

But the difference in impact on the conservation of cultural heritage of the local community is where the concentration is on the preservation of cultural heritage. This is determined by the frequency of events on the conservation of cultural heritage, or the formation of activity in the preservation of cultural heritage will find new sponsors for the museum's exterior is greater. Relatively high concentration of cultural heritage conservation is less than museums with greater community involvement. Museums such as Muang Temple Folklore museum have activities

preserve cultural heritage is an activity that has the tradition of community and held specifically on the agenda every year. For the Tai-Yuan Cultural Center, during the past two years, this community has initiated and organized "the market traditional spring" to coordinate activities to create interest among trade and tourism and its cultural life, such as in consumer be sold to tourists. In the period that will begin once a month, but the current expansion is held every weekend.

Considering the source of these differences, there are probably results of the contribution of the collective learning processes. Because of the collective learning process for the local museum has greater external support; the party has greater support for operational decisions.

Using information and knowledge from the exchange of learning in the working group and the local people, especially the activities of knowledge lead to offering knowledge. Placing the role of the conditions caused by factors external support during the establishment of source, including the nature of the content you want to learn. They need to learn how to use their expertise or obtain support outside the capital is to support placed in such roles, even though overall will lead to preserve the cultural heritage of the community in concrete. The learning process sharing it has not been integrated into the lifestyle. The establishment of local museums and the learning process as it looks. "Special event" that requires special occasions or the appropriate term for the operation. Museum with greater community involvement has a learning process and operation that been integrated into the life of the community, such as with the Samchuk market, where the commercial activities, image and presentation of cultural life in the manner of "Living museum" have been integrated together. Activities in the community, such as the Moon Festival have been integrated together with the operation of the local museum. This allows community members have the opportunity to preserve cultural heritage in a way that concentration.

6.4.2 Economic aspect.

The establishment and operation of a local museum is aimed at developing the cultural heritage preservation. However, in the context of Thailand Developments in the various respects will contribute to the population's "well-being" to establish and operate a local museum contributes to the economic characteristics of local

communities. This is what should be taken into account. According to the data field in the local community, the museums are located in the four case studies communities are interesting issues about economic characteristics of the affected local communities, as shown in Table 50

Table 50 Shows the comparative effect on economic characteristics of the community in local museums.

Museum characteristic.	Museums in the case studies.	Economic characteristics.
Museums with greater external support.	Muang Templ Folklore Museum	- Reviving the Mon fabric-making method, which built new careers that opened more economic opportunities.- The majority of the most people's income still comes from careers in agriculture .- There is no economic impact on the Ban Muang community.
	Ban Kao Yee-san Folklore Museum	- Having a main career for people in the community is still the same trait, therefore income from tourism is still minimal. - The wood coal from "Kongkarng" tree has been ordered from abroad and therefore exported, because there are many visitors from outside the community.
Museums with greater community involvement.	Kun Chamnong Cheenarak's House Museum	-Improving the market for preservation purposes has brought about a clear economic change, there is more trade in this community.- The measurement used to measure economic change in the Samchuk market is the increased number of retail stores in the Samchuk market.
	Tai-Yuan Cultural Center	- People in the Ton-tarn community depend mainly on income from agriculture.- Increased opportunities in creating more income from careers other than agriculture alone, for example, with textiles and food for tourists.

The findings from the four case studies of the establishment and operation of the local museum on the learning process, the impact of the economic aspect in these communities find that the local impact of dramatic changes in style. To establish a local museum in a commercial district area, these areas have the potential to be

developed and improve the economic benefits. The local museums established in the agricultural district do not affect economic characteristics in terms of change, but as increase economic opportunities that expanding opportunities for employment from the agricultural sector to small industrial or handicraft, but as to the nature of the extra revenue is not the main income.

It causes the collective learning process to establish and operate a local museum, although the process leading to the preservation of cultural heritage clear but in the economic development of the community must depend on the context of the original structure of the local economy with economic structure in the community for the agricultural community, having the resources and infrastructure and supporting agricultural production. This includes knowledge and skills of local people to meet in agricultural production. Economic characteristics of the development of the agricultural sector to better not only increase production but this can be done by breeding plants and changing the way of cultivation. The technology for planting to enhance the quality of production also has mechanisms in agricultural markets outside the community that also affect the price of the products. Including agricultural production is the production part of the state of nature Therefore, the collective learning process to establish and operate a local museum enough to operate a local museum. Local community members use it as an occupation of the provision but setting up and operating a local museum is filled with pride in the fatherland than their fathers.

In the trade community, the collective learning process to establish and operate a local museum has led to "create a different point of sale" from the commercial areas nearby. Whereas the structure of the economy in a trade, the availability of resources and knowledge in handling, the process collective learning process to establish and operate a local museum has led to the search of knowledge that can be used to develop a different point of sale. This can be more attractive for tourists.

6.4.3 Communal relations

The collective learning processes of establishment and operation in a local museum is not just a process aimed at the preservation of cultural heritage but the

process also focused on the exchange of learning among the team and includes community members. The impact it has on relationships in the community is picking up the issues into consideration. Comparing the analysis as shown in Table 51 shows this.

Table 51 Shows the comparative effect on community relations in local museums community.

Museum characteristic.	Museums in the case studies.	Relationships within the community.
Museums with greater external support.	Muang Temple Folklore Museum	- After the establishment of Muang Temple Folklore Museum the level and style of the relationships within the community did not change, both positively and negatively. People in the community continued living life normally and maintained the same relationship style.
	Ban Kao Yee-san Folklore Museum	A relationship that significantly changed is the relationship between community leaders who are part of the working group. They cooperated with one another more in order to carry on museum activities.- Relationships of some people in the community and the working group were characterized by weariness and lack of trust.- This led to a search for relatives in the Yee-san area in the past and left the community. This search created new relationships among people who are relatives.
Museums with greater community involvement.	Kun Chamnong Cheenarak's House Museum	- There were more relationships created in the community. In order to resolve issues in museum operations, by having the market committee be leaders.- Disagreement in community member's opinions and thoughts of the working group existed all the time. This is because they are unsure whether the operation is a loss, and a part of it is because they do not see the importance of having an old building, they do not think there will be any visitors.
	Tai-Yuan Cultural Center	- When the Tai-Yuan Cultural Center was established, it had an effect on the cultures. It led to the creation of an opportunity of people in the community to interact and work together.

The study found that the denominator level of community relationship does not necessarily change. This depends on the level of participation in the operation of the community members, if the establishment or operation is able to create a process

for community members can participate; it can increase the relationship with each other. From local museums in the case studies, the museums with great community involvement have greater nature of relationships in the community; this relationship has positively changed after the establishment of local museums and performance. However, the negative relationships of such conflicts do not trust when opportunities occur. The team must be careful to maintain balance. Relationships in the community is not negatively correlated as excessive If not, the driver of establishment and operation a local museum. Will not be attainable and may lead to more negative relationship.

6.4.4 Community learning

The establishment and operation of a local museum will also aim at preserving the cultural heritage of the community. Creating the learning process is an important goal as well. The local communities in the four case studies bear results in the issue of the impact of the learning community, as shown in Table 52

Table 52 Shows the comparative impact on community learning in the local museum community as a case study.

.Museum characteristic.	Museums in the case studies.	Learning within the community.
Museums with greater external support.	<p style="text-align: center;">Muang Templ Folklore Museum</p>	<p>-Self-studying led to having pride in the being "Mons in Ban Muang," which is expressed through telling the history of the community</p> <p>.- Learning about themselves through the local museum. This doesn't happen to everyone, or even for most people in the community. It mostly happens with people who pay attention to history and Mon cultures.</p>
	<p style="text-align: center;">Ban Kao Yee-san Folklore Museum</p>	<p>- What has a clear influence on community learning is learning about the community history, from past to present, which leads to pride.</p> <p>- In the learning in order to have a better quality of life, this is still a weakness of the Ban Kao Yee-san Folklore Museum and it has not reached its goal in doing this.</p>

Table 52 Shows the comparative impact on community learning in the local museum community as a case study (cont.)

Museum characteristic.	Museums in the case studies.	Learning within the community.
Museums with greater community involvement.	Kun Chamnong Cheenarak's House Museum	- Led to learning through work experiences in the social aspect of the working group. At the same time, it led to the learning process in finding oneself, such learning occurs only with the working group and people who take part in the operation .- For the other community members who live in the museum community, it is a learning that influences lifestyles and businesses, making businesses viable.
	Tai-Yuan Cultural Center	- Creating learning that has to do with the Tai-Yuan in the next generation.

In summary, the impact of the collective learning process to establish and operate a local museum on issues of communities learning from the four case studies of the effects vary, these include the impact as follows:

1. Cause the learning process of the local people. The only people who are working or participating museum operations and the learning process is dynamic and involves the continuous acceleration but have to learn how to more problems.
2. More channels for learning. The transfer of a self-knowledge to younger generations, in addition to the socialization of action, is done through tradition and customs of the community.
3. Learned to adjust to cram life and hence, their culture can survive in the midst of social change.
4. Does not change learning with others within the community who do not participate. The importance of learning through the establishment and operation of the local museum can cause be particularly true in local museums with greater external support. One can find that the learning process will occur only of the people involved of establishment and operation in a local museum because the content of learning content is about seeking knowledge, history, culture and traditions of the local content of specific interest groups. Therefore, the importance of the attention and the

importance of participating in activities do not influence people who are not interested, because they will not join of establishment and operation in museum. Therefore, creating learning communities occur only in certain groups but people in the local museum in the greater community, in addition to content learning in the pursuit of knowledge to offer knowledge and providing and managing resources, also have content to bring the cultural heritage they have. This can be developed to lead to economic benefits to the community. Although community members are not in the interest in seeking knowledge, history, culture and local traditions is also interested in participation in the local museum to create economic opportunities and lead to the interaction of people in the wider led to the creation of learning in the wider community. Only learning content will change from the original content.

All four of the impacts, if considered as a whole will be found that leads to the occurrence of public policy or agreement in the community as an attempt to preserve cultural heritage in a different community; in the Yee-san community, the agreement in a group of people trying to prevent the market to buy into a building in Samchuk market from external community capital, reviving the culture of the Mon community and weekend activities of the Ton Tan community. From analyzed data, it can see that an agreement or public policy occurred. Levels of concentration and different formats can result in these differences, the context of the community since the original. These characteristics lead to different community problems, when the establishment of local museums and the nature of the problem or the problem have developed dynamically. The occurrence of public policy aimed at bringing together community practice that is so diverse, but the most public policy or agreement with these do not overcome a law. Community activities need to be strictly observed but as the agreement among the leaders in the establishment of local museums states, most of that was play a role in community leadership in the various agreements has led to the widespread practice in the community. For example, in the case of brand community substance later found the book in Kao Yee-san Temple has tried to implement the conservation and study their book, and are conducted in the King, respectfully in her honor of Princess Maha Chakri Sirindhorn, HRH.

The comparative analysis of the local museum is the fourth case study of two types in the local museum where the party has greater support. It found that in the

collective learning process to establish and operate a local museum, there are several issues at the local museum in the second group. The role of external support and the role of community members are different. It contributes to the difference in the collective learning process and changes the consequences but there are several issues that the different roles of those involved did not cause the difference, this will be discussed in the next chapter.

CHAPTER VII

DISCUSSION

A study of the learning process in the set-up and operation of local museums, based on the four case studies and the stated objectives, produced two conclusions:

1. To study and gain an understanding of the collective learning process in the establishment and operation of local museums
2. To study the results from the collective learning process in the establishment and operation of the local museum.

7.1 The collective learning process involved in establishment and operation a local museum.

The collective learning process in establishment and operation local museum is an interesting phenomenon and varies in each case study. Two aspects will be presented:

1. A summary of the analysis of the process of establishment and operation a local museum, which involves a learning process that uses the "PHII" framework.
2. The collective learning processes in establishment and operation a local museum in which participants have different roles. The method of learning, way of learning, and contents learned, along with the location and time that differs among the local museums (in our case studies) occurred within the process of learning among community members. These lead to collective learning among people in the particular community and among community members and people outside the community.

7.1.1 Analyzing the collective learning process of establishment and operation in local museums through the “PHII” framework.

A summary of the analysis of the process of establishment and operation in local museums, which involves a learning process that uses the framework of "PHII" in the analysis that is;

7.1.1.1 Participation. In this collective learning process, there is a high level of participation by community members and supporters outside of the community. On a scale of 1 to 7, in terms of: extent in which information is provided, extent of listening to other opinions from people with vested interest, extent in which people discuss problems as a team, extent in which people plan things together and make decisions together, and extent of control by people with vested interest.

But these extents do not exist in all activities of the operation and their existence also varies. Participation in some events is higher than others. Participation level is low in activities that require advanced skills such as archaeological excavations, etc.

Therefore, for certain activities that require these expertises, community participation is at a level that involves only people with vested interests. On the other hand, local museums with more internal support, which comes from the community itself, the learning content and learning method are less sophisticated. The external supports play a role in facilitation. Thus, most of the participation in activities comes from people with vested interests. This matter is very interesting as far as external support is concerned. The interesting fact is the way in which the responsibilities in each operation are assigned. If community members are more involved or have full control, the local museum would be more sustainable.

7.1.1.2 Horizontal relationship. A horizontal relationship does not place importance having instructions and commands, but rather on collaboration. It is a condition that enables learning in these operations. The findings show that most people involved are volunteers. Therefore, the structure of the relationship between community members and the external support team is one that involves assistance. People ask for help rather than issue orders.

This is found in the Barn Kun Chamnong Cheenarak's House Museum, where there is mutual agreement on having objects

displayed at participating houses throughout the community. There is no exhibiting them in one setting, in order to ease the minds of owners of the cultural objects. This also enables the owners to look after the objects themselves. In the case of the Tai-Yuan Cultural Center, Mr.Songchai granted permission for visitors to enter the residences by knocking on doors and then being let in to view the cultural objects.

Having a horizontal relationship and having a learning process involved in the operation of the local museum does not involve the use of rules or restrictions in the working process. Instead, it relies on the parties' trusting one another and being responsible for their duties.

The assignment of roles and responsibilities to team members is associated with each member's social role. For example, a teacher would get assigned a responsibility pertaining to knowledge, such as research, summarizing information, etc. On the other hand, a community leader would be assigned to the role of coordinating, fundraising, etc.

The structure of a horizontal relationship in the establishment and operation of local museums is developed from having a group of people with common interests. These people do not receive any sort of compensation. Instead, they rely on having trust and having a common goal these drive the mission of the working group. Therefore, when faced with conflict, reconciliation is an important part of the operation.

7.1.1.3 Interaction. Having people interact leads to the learning process. This interaction can occur both between people and between people and the environment. This study found that in the collective learning process in establishment and operation a local museum, interaction between people significantly promotes learning a lot. It opens up the opportunity for people in the society to exchange knowledge.

As far as interaction between people and the environment, this form of interaction does not have any influence on people who belong to the local community. Yet for people in the external support group, the scholars, interacting with the environment both the physical and social environment encourages learning, synthesizing, and analyzing information that are used to repair exhibitions. In

addition, knowledge gained from interacting with the environment helps these scholars create an experience for visitors.

7.1.1.4 Integration. In terms of integrating a collective learning and community lifestyle into the process of establishment and operation a local museum, it can be found that museums with greater external support have lower integration. The main reason concerns the formation of museums. Museums with greater external support take on the form of autonomy; it is isolated from the community lifestyle. The operations are handled separately and have no relationship with the community's way of life.

On the other hand, museums with greater community involvement have a museum format that is determined by lifestyle. The process of establishment and operation the museum is connected with the learning process and lifestyle of the community; this is an important condition that produces museum sustainability. If having a local museum is intertwined with routine community life, it will not create any obligations. At the same time, the tasks can be done at anytime and as part of a daily activity that is free from burden; therefore, they are able to look after the museum. This integration is a key condition in making museums the operation process sustainable.

7.1.2 Collective learning process of establishment and operation in local museums.

From the local museums in the case studies, it can be found that there are certain issues of interest in the collective learning process. The roles of those involved in the form of learning, ways of learning, learning contents learning location, and time of learning are studied in the following manners:

7.1.2.1 The roles of external support in museums that receive greater external support. Supporter are involved in making decisions about operations that pertain to activities, which aim at obtaining the offering knowledge. These operations are done by using information and knowledge obtained from the exchange of learning between the working group and the local people.

An important factor that leads to the external support playing a role in making decisions about the operation is that the method of learning requires

certain expertise. Because of this, the external support who are scholars and experts in using advanced techniques need to play a role in operating. These include: knowledge creation; interpretation of knowledge; history and archeology; and summarizing knowledge for displaying it in the museum but for local museums where there is greater community involvement, the learning method does not involve sophisticated techniques. Therefore, it enables the local community members to operate the museum themselves while employing the external support as a facilitator.

7.1.2.2 Case study that involve external support being present in local museums. External support comes in many forms:

- Local community members acting as the liaison like in the case of Ban Yee-san Folklore Museum, with Asst.Prof.Siriarpa acting as the liaison between the community and the Lek-Prapai Viriyapant Foundation as well as Silapakorn University.

- A source of cultural interest and is well-known among scholars, and is old capital. For example, in the case of Muang Temple Folklore Museum, there is a social improvement program that supports these cultural programs. It seeks out communities with features that fit the requirements of the project. It seeks these communities out in order to provide support to the museum, for example with Kun Chamnong Cheenarak's House Museum, Samchuk Life Museum

7.1.2.3 Learning style for museums in the case studies. There are three types of learning styles: learning through analytical thinking with self trial and error; learning by interacting with others; and learning with reflective reasoning. The learning style used depends on the content and the method of learning. This also involves the person's role in the learning process.

For the local museum in the case study, community members learn through interaction with others. It is a learning form that community members most often use in order to seek knowledge. Between local museums with greater external support and local museums with greater community involvement, the people involved in the latter one use all of the three learning styles in many of the museum operation activities. One of the causes is that the learning process for museums with greater external support involves a particular learning content. This learning content requires that community members mainly learn how to seek out and manage

resources. The knowledge creation and knowledge that is required to obtain contents for museum exhibitions are the responsibility of the external support. Therefore, members of the local community want to learn mostly about things related to seeking out and managing resources. At the same time, a museum with greater community involvement involves having community members carry on the activities themselves. This means the knowledge they seek out is diversified. The three types of learning style are therefore used in almost all activities, especially with learning through interaction.

In addition, it was found that learning styles do not change based on the time period whether it is pre-establishment period, during the establishment, or during the operation of the local museums. Also, the form of learning most often used by the majority is a combination of different forms, and it varies depending on the activities involved in the process of establishment and operation of the local museum.

7.1.2.4 Learning style through analytical thinking and self-learning. This involves many methods, for example, asking the expert, observing, reading books. Such is the case for the Muang Temple Folklore Museum, Kun Chamnong Cheenarak's House Museum Samchuk Life Museum, Thai-Yuan Cultural Center. A learning style that involves analytical thinking and self-learning involves the fact that it is human nature to adapt. It also involves the fact that a creation of knowledge in this manner does not require expertise, but instead depends on individual abilities, for example, being observant, thoughtful, or analytical. Such is the case of Mr.SongchaiWannakul at the Thai-Yuan Cultural Center and Kritiya Sermsukat, Kun Chamnong Cheenarak's House Museum Samchuk Life Museum.

7.1.2.5 Learning in the working team is used most often in learning through interaction. This involves applying one's personal knowledge or one's personal experience to in exchange of other knowledge to enhance one's own knowledge. The exchange can be made in a semi-formal manner, such as at a conference or a conversation. It can also be done in informal procedures, such as the field studies or talking to the expert.

7.1.2.6 Learning style that involves analytical thinking and self trial and error. The workers often use this form of learning, and it produces many

experiences. Success in certain aspects would lead to pride and a step forward in the work. Failure in other aspects would lead to more knowledge-hunting and more trials, until the obstacles are overcome.

7.1.2.7 The method of learning involved in the collective learning process of establishment and operation in local museums are case studies that involves a combination of things. The acquisition of knowledge is a process that involves many groups of people. Each person has a variety of styles in seeking knowledge but the interesting part of this phenomenon is that the combination of learning methods of people who have come together to create knowledge that include the support of social and cultural factors involve:

- A shared culture, which comes from having a common ancestor or a shared history. These factors are found in all of the case studies. The cooperation is part of the force that brings together community members and creates knowledge. People seek out information in order to find out their "History and story."

- Having a culture that focuses on "cooperation and avoiding conflict." Having this kind of culture encourages continuity in the process of knowledge creation, and can lead to the construction of a local museum.

7.1.2.8 There are two types of learning content. Content that involves finding and managing resources to establish and operate a local museum. The other is content that involves finding knowledge about the emergence of the community, including the history of culture and lifestyles of community members. This information is to be used in the museum exhibition.

7.1.2.9 The contents in both types of museums involve two styles that are similar. Both the museums with greater external support and the museum with greater community involvement both desire to know how to find ways to operate and know how to operate the museum. They also want to know how to alter and manage the limited resources available, which is considered "practical knowledge" that can be used in establishment and operation a local museum.

7.1.2.10 The place for learning in collective learning. In terms of the physical environment, it can be found that in all of the case studies, all areas in the community environment can be a place for learning; it depends only on the content and methods of learning.

7.1.2.11 Places where learning occurs: social areas can encourage the exchange of knowledge. One learning place for a certain kind of learning is a physical place. On the other hand, it is fair to consider that a place that facilitates collective learning in establishment and operation a museum in the case studies is a local area that encourages social interaction. These are important places that create the exchange of knowledge and collective learning.

7.1.2.12 When learning occurs in the collective learning process, where it most often occurs when people are rid of daily obligations. The establishment and operation of local museums is an extra task where all of the people involved are volunteers and have obligations required in making a living. Spending time on museum work can only be done when people are rid of their daily obligations.

7.2 Results of the collective learning process of establishment and operation in local museums: architecture and landscape

The architectural style and landscapes of the local museum in the four case studies are affected by obstacles faced in the process of establishment and operation a museum. Another factor affecting architectural style and landscape is the resources that exist in each community. There suit therefore comes from solutions that were made to best fit conditions in each community. They can be summarized as follows:

7.2.1 Architecture of the local museum in the four case studies is not derived from "Vernacular Architecture" and technologies specific to the community. Instead, it is derived from "Local architecture" which community members can use both in the design and in the technology used for construction. Communities are small, and even though each community has different conditions, creating a unique architectural style requires the accumulation of much knowledge and techniques. The community will do well if there is interaction within the community, among different communities, and the collective collection of information. Therefore, applying local architecture to building the local museum shows the improvement of environment,

which are directed by many things—natural resources, technology, and interaction with other communities.

7.2.2 The architectural style of local museums in all of the four case studies have the following important characters:

7.2.2.1 Designing buildings or improving the environment in a manner that is appropriate and is conducive to learning. This includes having enough space, which comes from having existing buildings be utilized for other purposes, and then altered to suit other needs. These alterations can be done through the use of natural light and having a passive ventilation system. These adjustments are done because of limited budget, and such alterations reduce costs in operations.

7.2.2.2 A building that has the quality of being a cultural object both in roles that are “real” and “substitutes.” This enables visitors to learn through experiencing the building itself getting a sense of the environment that is part of the community history or part of the community life.

7.3 Results of the collective learning process of establishment and operation in local museums: exhibitions and learning activities.

In terms of spreading knowledge, the local museums in the case studies all use similar methods. This is using exhibitions and activities. The exhibitions take on different forms.

The form of exhibitions and activities for learning in the four case studies are out of a process of establishment and operation that had involved overcoming obstacles. It involved proper management of limited community resources. The display format results from decisions made under certain conditions in the community. These can be summarized as follows:

7.3.1 The form of a museum exhibition in the four case studies involves spreading knowledge through exhibitions but the exhibitions have different styles:

1) Exhibitions that focus on content or “topical exhibition. “This exhibition is arranged by titles. Each title has been studied and analyzed by experts in the particular fields and also by community members working together for example, in the case Ban Kao Yee-san Folklore Museum and Muang Temple Folklore Museum.

2) Exhibitions that focus on characteristics of the phenomenon, also known as “exhibition that demonstrate phenomena.” This exhibition does not categorize topics but instead features virtual and real environment, so the audience can experience things first-hand. Such is the case with the Thai Yuan Cultural Center.

3) Through merging different forms; this exhibition features the arrangement of different subject matters and also focuses on the nature of shared experiences. The museum that does this is Kun Chamnong Cheenarak’s House Museum Samchuk Life Museum.

7.3.2 Form of learning in museums. In addition to the format of the exhibition, there are three forms of learning within the local museum in the four case studies:

1) Learning through the exhibition. Learning about objects through the signs displayed, graphic communications, and new sermons that have been placed deliberately.

2) Learning through lectures. This form of learning requires a narrator that helps the audience learn through listening. In local museums the employ the form of lectures, speakers will be those who have directly experienced the situation or will be a local member of the community, who describes the story that they have seen or describes a story about something that they have done.

3) Learning through experience. This model is where other activities are employed. The goal is to let the audience experience the activities themselves. For example: dance performances, food, living with residents and experiencing the authentic way of life. These experiences may be organized through letting the audience experience a lifestyle of community members that already exists, or it may be staged when there is an opportune event.

7.3.3 In addition to the three forms mentioned in above, the form of exhibitions in local museums in the four case studies features one key concept regarding the physical design of the exhibition: it must be easy to maintain. This does not mean in terms of cleaning, but rather in terms of not having technology in the exhibition. Employing techniques that feature picture captions, nice organization of objects, and proper lighting are applicable. Such techniques can be used by community members to maintain the museum, making the mass self-reliant as possible as they do not need to rely on outside technicians.

7.3.4 Certain event formats can encourage interaction between the audience and community members, including the speaker. The museum's dramatic performances act as a "medium" or a "space" that allows people to visit. And local people use the opportunity to share and learn. If further consideration were to be taken, it can be seen that even the design process itself creates "interaction" between people in the communities themselves and the external support.

The "activities" makes knowledge sharing more powerful. The degree depends on the nature and timing of the particular activity. Activities that feature "lifestyles," such as the Songkran Festival in Barn Muang and the cultural performances in the Thai Yuan Cultural Center. These activities have the ability to generate interest and allow visitors to experience the "lifestyle" of community members. However, activities that involve describing, by having a tour guide or having a teen tour guide, encourage visitors to be able to receive "information" easily.

However, what can be seen through field data collection in the four case studies is that the collective learning process to establish and operate a local museum is not driven only toward having a successful operation. It is not only targeted at the "audience." Instead, a local museum promotes learning within the local community. It is a place that gives local people the opportunity to search and learn about their own history. It also allows the revival of traditional customs. This phenomenon can be found in the four case studies. In addition to community members reviving and searching for their history and culture, the other people involved in the other functions also learn about forming relationships. This creates a new social space, letting

community members interact more. This, in turn, opens up the opportunity for people to exchange knowledge within the community itself, as well as sharing with the external support group. It helps people collaborate to achieve one steady goal that is essential in the establishment of the local museum.

7.4 The community impact

In addition to yield in the physical characteristics mentioned above, the collective learning process to establish and operate a local museum also impacts the local community. The impacts are as follows:

7.4.1 The preservation of cultural heritage.

This is the biggest impact to the local communities: the preservation of cultural heritage. In addition to having a collection of local culture, it also affects the local community in the aspect of preserving cultural heritage. It has led to the creation of the following:

7.4.1.1 The working group. The members are interested in working to preserve cultural heritage that fit the context of that particular community.

7.4.1.2 Reviving old cultural heritages of the community that had existed in the past.

7.4.1.3 Expanding the conservation of cultural heritage, before the establishment of the museum, this mechanism employs the use of socialization in the form of tradition and culture. These forms are then adapted to other forms, such as research, merging cultures, etc.

The impact is revealed in the case study. The preservation of cultural heritage is an influential process and is subjected to conditions that impact the community. The interesting thing is what cultural heritage is chosen—what characteristics are present in the chosen items. Even though tangible cultural materials and intangible cultural materials are associated with the community's past, the current situation does not necessarily allow maintenance of the cultural heritage. This is an

interesting issue to be further considered, after the community has established mechanisms in preserving its own culture.

7.4.2 Economic aspect

The effects are often in the equation when it comes to establishing a local museum. It is considered whether the local museum will generate higher income for local people. This is because having a local museum is tied to tourism. For example, ecotourism or cultural tourism would bring people outside community into the community with shopping and such activities by these visitors, income would be distributed to local community members but the four case studies found phenomenon showing that the establishment and operation of a local museum does not have any economic effect in revenue. It does not lead to a change of career either, particularly with communities that rely on agriculture. The establishment and operation of a local museum affect the economic characteristics of community members in the form of "increasing opportunities for income." That income may be from manufacturing crafts items, selling agricultural products directly to visitors cutting out the middlemen but for local communities located in commercial areas, establishment and operation a local museum with the learning process will increase opportunity to add economic value to their product sales.

In terms of economic characteristics in preserving cultural heritage, the need to maintain traditional lifestyles and the expansion of economic opportunities is a challenge in community development in rural areas of Thailand that hope to create a balance on both sides.

In this matter, the research uses a case study from abroad that involves an attempt to preserve traditional ways of life and expand economic value. In Provence, France, there is an effort to produce material that comes naturally from a traditional way of life. This region has a large number of cultivated lavender flowers. It is generally accepted that the lavender flowers from Province are of high quality. Business people saw the opportunity to develop cosmetic products with the Olivier Baussan. This business was known commonly today as "L'Occitane" that has a stringent policy highlighting the preservation of lavenders and its traditional cultivating and harvesting techniques. Today, L'Occitane products are sold worldwide.

The issue of preserving cultural heritage while creating economic opportunity is something that local communities must continue to learn for development purposes.

7.4.3 Communal relations.

The impact of establishment and operation in local museums on relationships in the community rests on the expectation that the process will help develop relationships of community members. These relationships would then empower communities to care for themselves. The four case studies found that communities with positive relationships have positive attitudes, leading to respect for one another. This relationship grows from operations where people in the local community work together, both among themselves and with the external support. Because the work is volunteer-based, with no compensation, operations require commitment. People can not be forced or commanded, and therefore, personal responsibility is needed. The establishment and operation of the local museum takes a long time. The team therefore validates its "credibility," showing that the members have abandoned their personal interests and the interests of the public mind, leading to an international mutual recognition and better relationships. However, these relationships will exist only among people who are involved in the establishment and operation of the museum, and not just in any regular community member.

With negative relationships, it is different. Negativity is caused by negative attitudes, mistrust, and fear that members of the working group are working to gain personal benefits. Members don't feel confident in the team concept and their ideas conflict with the concept of operations. It takes time to reduce these negative feelings. In doing so, the performance must demonstrate transparency and honesty. The worker must be seriously committed to the cause that leads those with negative attitudes to gain confidence. This pattern of negative relationships leads to a lack of cooperation. So in terms of relationships within the community, there are both positive and negative attitudes that impact the collective learning process in establishment and operation a local museum. The working group must try to reduce the negative relationship to a minimum in order to successfully establish a local museum.

7.4.4 Community Learning.

Learning communities is another factor that drives people in the local community to adapt and learn to cope with the ever-changing society. The four case studies found the following:

7.4.4.1 Process of collective learning to establish and operate a local museum is creating a learning process for the local people. This concerns learning about the operations and problem solving, particularly for people who are working or participating in museum operations but for those who did not participate in operations, or people with low participation, the learning process will not occur in. In solving problems together, and having the learning process be influential and continual, the increase in learning varies depending on the problems faced or other influences.

7.4.4.2 More channels for learning in order to transfer self-identification to younger generations, through forces other than socialization through tradition and customs in the community.

7.4.4.3 The learning to adjust and adapt accordingly to another lifestyle that help them survive in the midst of social changes.

7.4.4.4 No influence in learning on other community members who do not participate or place any importance on learning through the establishment and operation of the local museum.

Linking the establishment and operation process to the learning process that engage the entire community is not easy. Because in order for a person to learn something, he or she must have the belief that learning is beneficial. That it is helpful in terms of both material and immaterial needs that vary based on the individual. Therefore, the demands of learning vary in each individual. For the establishment and operation of the local museum, the content and experiences involved are about learning about one self and preserving one's own cultural heritage. The case studies find that learning can occur in communities that have shared history and cultures. This is because these things hold the community and link people together, helping people express their individualism

CHAPTER VIII

CONCLUSION AND RECOMMENDATION

8.1 Conclusion

The two objectives in this research are:

1. To study and understand the process of collective learning of establishment and operation in local museums.
2. To study the outcome of the collective learning process learning of establishment and operation in local museums.

8.1.1 The conclusion based on the first objective

In the collective learning process to establish and operate a local museum, for all the case studies, there are frameworks in which we consider if the concept of learning communities. These include: the local view that sees humans as part of nature; having a community with a horizontal structure; an independent economic structure; having spiritual values; having a natural leader; the leader's role in the community (Aurasri Ngamwittayaphong, 2006: 6-17); and having a shared history, culture and memories. These context play a large role in the process of establishment and operation the local museum in the four case studies.

In addition, the collective learning process in establishment and operation local museum consists of employing the methods of learning that is based on the following learning format:

1. Learning through analytical thinking and self-training.
2. Learning through interacting with others.
3. Learning through reflective reasoning.

Having a shared culture which comes from sharing the same ancestor, history, and culture that emphasizes “cooperation to avoid conflict” is important in the context of collective learning processes in the establishment and operation of the local museum. This

is because work is based on volunteers and there is no hiring or process of commanding. In addition, the collective learning process that influences the physical characteristics of the museum will be decided under different contexts, varying from one case study to another. The one thing that resonates in all the case studies is that they all choose to establish a museum in a public or private building that already exists because in the beginning, the museums did not receive any funding.

We now move on to discuss the collective learning process to establish and operate a local museum. We use the "PHII" framework to analyze the situation based on the concept that there are four conditions necessary for learning to occur in any community or society. These are: Participation; A Horizontal relationship; Interaction; and Integration. Based on the four case studies, we found that participation by community members existed in both situations where external support was greater as well as where community participation was greater but the difference is that with greater external support, if considered as a whole, participation is high but in terms of activities, the participation level varies. Depending on the nature of activities, especially activities that require high expertise, the participation level of community members is lower they provide data or give opinions as people with vested interests. Participation of community members not only lead to social areas of knowledge exchange, but also allow them to control the establishment and operations themselves. This requires in skills and knowledge. Therefore, the level of participation between external sponsors and community members is something that can be tailored to the circumstances and timing. In the early stages, external support can be greater while community members may be less involved. But after a while, learning from one another can occur in the process of upgrading the knowledge and skills of community members, particularly with those who belong to the museum working group. Therefore, there could be less external support and more participation of community members.

In terms of have a horizontal structure where there is no commanding, this is a condition that can be crucial to the learning process. There is a phenomenon where the formation of a working group is done through a voluntary process. The operations are based on people requesting assistance from one another. People on both sides ask for help, rather than issue orders. There is commitment to achieve a goal and this is an important mechanism that ties the team together.

The form of interaction that plays an important role in the process of establishment and operation a local museum is one that occurs among people. It is one that allows the exchange of knowledge and experience in solving problems and obstacles. Another form of interaction that is important is the interaction between people and the environment. Individual knowledge and talent is required in learning about nature. This contributes to obtaining knowledge that corresponds with the environment.

The final issue is the integration of the collective learning process in establishment and operation a local museum with learning and lifestyle. For museums with greater external support, the integration process is not as good as that of museums with greater community involvement. This is because the format of the former museum separates it from the normal lifestyle of community members but the latter museum form is set up based on community lifestyle and therefore corresponds to that normal lifestyle. The integration process of establishment and operation a local museum that combines the learning process with community way of life will create sustainability for the local museum.

8.1.2 Conclusions based on the second objective

Another research finding concerns the influence that the collective learning processes has on the physical characteristics of the museum. It found that the local architecture of the museum consists of the following dominant characteristics:

7.5.2.1 An effort to design buildings that improve the environment and are appropriate and conducive to learning.

7.5.2.2 Applying the traits of "Local Architecture" that can be used both in the form and construction technology.

7.5.2.3 The building has the quality of being a cultural object; it is "real" and is a "representative" of the product. The physical characteristic of this product, which is the exhibition, contains the following:

1) The form of a museum exhibition in the four case studies involves having knowledge presented at the exhibitions but the form of exhibition looks different and is available in three styles: Topical exhibition; Exhibition that demonstrate phenomena; and a form merging the two methods.

2) The form of various learning activities that encourage interaction between the audience and community members, causing people in the area to learn together.

3) One of the key concepts of the physical form of the exhibition is that it has to be easy to maintain. This does not refer to cleaning, but rather the technology used in the exhibition. Techniques should include having picture captions; proper organization of objects; and good lighting. These techniques make it easy for community members to maintain the museum, making them self-reliant.

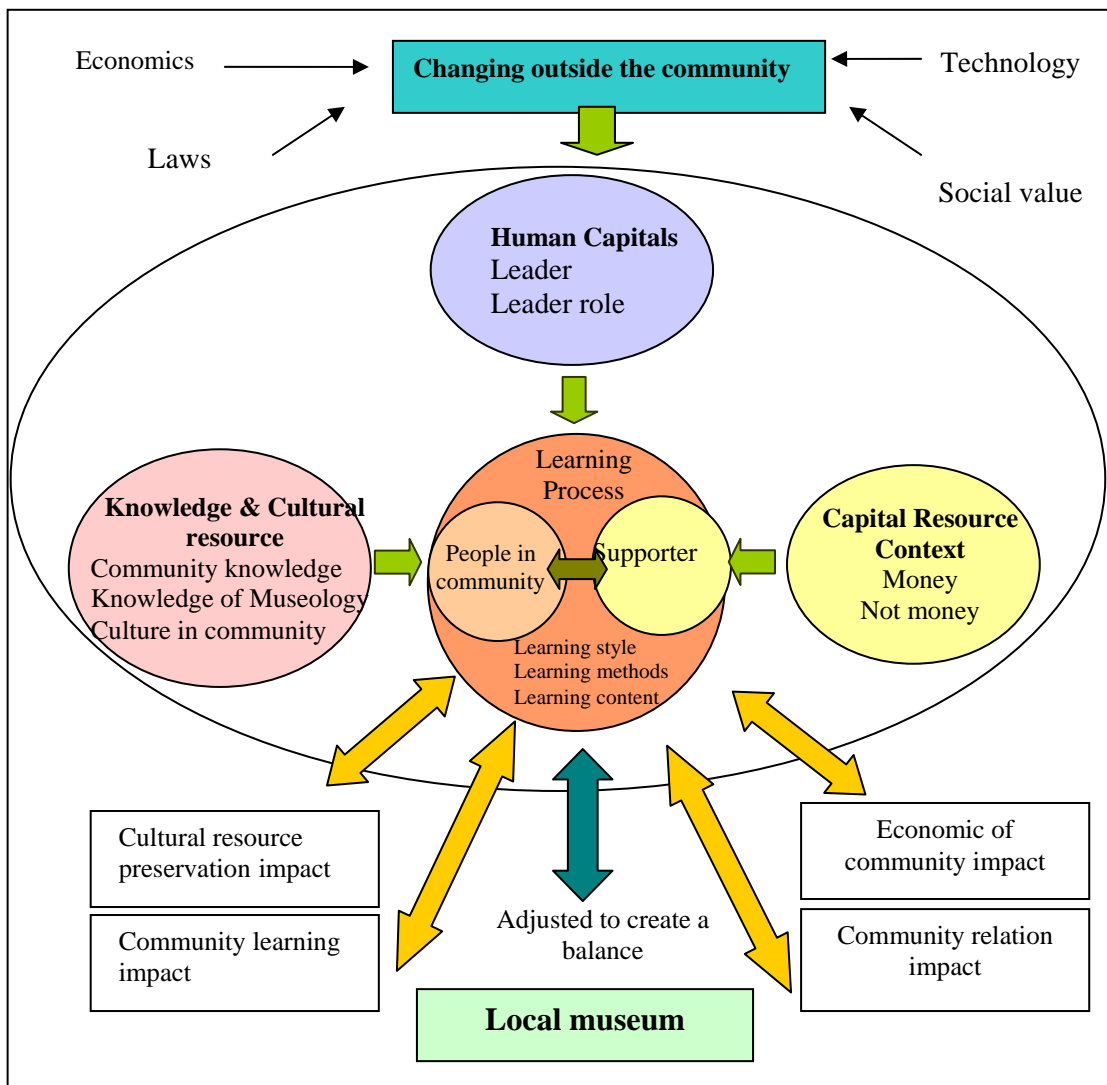


Figure 113 Shows the model of collective learning process in establishment and operation a local museum.

The model in Figure 113 represents the overall characteristic of the collective learning process in the establishment and operation of local museums in the four case studies. This model was adopted from information obtained through the field study and the analysis of this information. This differs from the model where the framework for research primarily arises from the review of relevant concepts and theories, which is shown in Figure 8

In the process of establishment and operation a museum, the work done occurs in three contexts that pertain to human capital: Context of knowledge and cultural capital available in the community; Context of capital resources, including both cash and other resources such as certain buildings. Designing the building is therefore a process that involves learning. The types of learning include: learning through interaction between community members and external support supporting knowledge collaboration. It can also be the exchange of information in the horizontal structure that leads to learning in the local museum but the collective learning process to establish and operate a local museum does not revolve around having a physical museum. Instead, the important thing is that members of the local community get to learn about themselves, and that they are ready to preserve their cultural heritage. With the four case studies, the skill of community members was grows out of their occupation and daily lives. The preservation of cultural heritage which is done through creating local museums is a task that requires unknown skills. The establishment and operation procedures must be learned in order for community members to acquire skills and knowledge necessary for the cultural heritage preservation as well as the creation of their own cultural heritage.

In addition to the physical results, the learning process in establishment and operation a local museum also affects the community by forming clear procedures in preserving cultural heritage. The process involves having a committee of workers who preserve cultural heritage, revive tradition, revive past lifestyles, and expand the benefits of preserving these cultural heritage.

Economic impact, as far as the economy is concerned, the local museum does not have a direct influence on economic growth in the community. This is especially true for local communities that rely heavily on agriculture. However, for

local museum located in commercial areas, the establishment of local museums plays a role in creating economic value added to goods in the community.

The effect on relationships in the community, there are both positive and negative influences on such relationships. These positive relationships involve cooperation, support, and having positive attitudes toward working. The negative relationships include having arguments and not cooperating. This comes from negative attitude toward work and operations; there is also mistrust within the team.

Impact on learning, the collective learning process in establishment and operation a local museum affect the learning community in a manner of people working together, adding channels for people to learn about their own identity. Originally, this only involved learning from traditions and stories passed down. It is learning to adjust to a lifestyle and culture, and coping with changes in the world. Individuals who don't participate in the process of establishment and operation a local museum will not learn, because learning is done through the process of establishment and operation a local museum. This learning does not respond to their interests.

The differences shown in figure 8, is that in the initial model, the external support will handle the operations. They directly support the collective learning process in establishment and operation a local museum. However, the model developed after analyzing data is different. External sponsors who join the process of establishment and operation a local museum need to work together with the working community members. They must operate within the assigned context. The basic model can be considered a factor in determining the collective learning process. Analysis of field data shows that the external support must operate under conditions and context defined by the communities. This includes: human capital, cultural capital, and capital resources that are both monetary and non-monetary.

One similarity with the initial model and the post-analysis model is that the operational context involves changes and influences. These constantly affect the collective learning process. These effects are narrow, they affect: the physical characteristics of the museum, the operation of the museum, and four community changes: the preservation of cultural heritage, the economy, the relationships within

the community, and the learning that takes place but it has no effect outside the community. This involves the macro context, such as technology, law, and values.

8.2 Suggestions for local museums in the case studies

For local museums in the four case studies, the research makes the following suggestions to enhance the development of operations:

8.2.1 Suggestion for Muang Temple Folklore Museum.

The Muang community is a community with a definite identity that is defined by the Mon ethnicity and cultures. The collective learning process to establish and operate a local museum is therefore a process that supports preservation of this identity. In the past, this community's learning process is very strong, there is a strong culture of leadership and self-learning process. This was lead to the collection of knowledge and cultural objects but now these collectors are either deceased or are very old. The analysis frame of SWOT (SWOT Analysis) were also determined as shown in Table 53 will be made to see what strengths weaknesses opportunities and threats of Muang Temple Folklore Museum.

Table 53 SWOT analysis of the Muang Temple Folklore Museum.

Analysis frame	Analysis
Strengths	<ol style="list-style-type: none"> 1. To have an unique culture 2. To have a strong cultural leader 3. To have a social network with external community college 4. The location is set on the route of tourist.
Weaknesses	<ol style="list-style-type: none"> 1. The location of community was outside the center of development. 2. The economic structural community dependence on agriculture which is not supported and consistent with cultural activities. The museum operates.

Table 53 SWOT analysis of the Muang Temple Folklore Museum. (cont.)

Analysis frame	Analysis
Opportunities	<ol style="list-style-type: none"> 1. Muang Temple Folklore Museum can enhance development in the learning process of the working group and community through social structure and culture of their strength. 2. Muang Temple Folklore Museum can connect to tourist destinations nearby cultural community that is a Nang Yai at Kanon Temple Museum and push for cultural activities to support the museum
Threats	<ol style="list-style-type: none"> 1.The lack of new generation to carry on the learning process and operate the Muang Temple Folklore Museum. 2.Loss of existing cultural leaders today. because of the elderly. 3.The entry of outside capital and modern living, because communities are not even in the center of development and the distance is not far from the city and the convenient transportation, thus likely to be threatened by external capital.

The possibility of losing these important people is therefore very high. In order to spread information and make this local museum be more than just a storage facility, the research offers two proposals. The first is to encourage the new generation to understand cultures and lifestyles of the Mon through the collective learning process to establish and operate the Muang Temple Folklore Museum. The second is to develop a curriculum of "Mon study" to be applied in local schools. This is to ensure that learning in the new generation is continuous. Although the current procedure features strong socialization, lots of knowledge is disappearing from the socialization scene. Inventing a curriculum and using it in schools as a local course is part of supporting the socialization process.

Another suggestion from this research is to apply the knowledge from cultural heritage and use it to enhance today's lifestyle. Applying the knowledge can also help create a continuous learning process for the community. However, the operation to develop and enhance should be invented from within the community

itself. Otherwise, the application of this cultural heritage would only be used for learning purposes and not pragmatic purposes.

8.2.2 Suggestions for Ban Kao Yee-san Folklore Museum. This museum illustrates the collaboration of community members to seek knowledge about their history, as they are self-driven. There is help from the external support group. The community has successfully established and now successfully operates the museum.

Table 54 SWOT analysis of the Ban Kao Yee-san Folklore Museum.

Analysis frame	Analysis
Strengths	<ol style="list-style-type: none"> 1.To have cultural objects. and a unique history. 2.To have a strong cultural leadership. 3.Local leaders focus on the activities of museums. 4.To have network of relationships with outside scholars.
Weaknesses	<ol style="list-style-type: none"> 1.The location of community is not in area of development. 2.The economic structure of community is depend on mangrove resource that is not support on cultural activities witch museum concern. 3.Internal conflicts arising from differences in ideas and attitudes of people in the community.
Opportunities	<ol style="list-style-type: none"> 1. Government was build concrete way through the community to go out to Ban Laem. That has facilitated the travel and tourism. It is the new route. 2. The Thai ancient book found to extend education and research for the cultural heritage of the community.
Threats	<ol style="list-style-type: none"> 1. Conflict exists within the community. 2. Chances of losing people in the working group, that can arise from disappointment and there is no substitute for the new generation.

The researcher suggests three issues for Ban Kao Yee-san Folklore Museum is; should take advantage of knowledge of cultural heritage create to use support today to make the process of learning and community development. To take advantage of the knowledge that cultural heritage is the creative use; working group in the community may take advantage of the social networks on various to seek collaboration with external support, so the learning process in cultural heritage management to the creative use can lead to enhanced quality of life of people in the community.

The working group should be preparing a new generation to learn the operation of local museums in order to make the museum care towards continuity and sustainability.

The working group should be developing eco-tourism activities and cultural that is a strength point of the community to bring about continuity and a highlight for people outside.

However, the operations, the working group required to maintain equilibrium operations and activities as much as not to lose the local identity.

8.2.3 Suggestions for the Kun Chamnong Cheenarak's House Museum, Samchuk Life Museum.

Market Committee is working to build strong and continuous learning process in reviving the market and in establishing the museum. This museum is also a model for creatively using cultural heritage to fit the lifestyles that have changed. If consider the strengths weaknesses opportunities and threats of Kun Chamnong Cheenarak's House Museum, Samchuk Life Museum to lead to recommendations to as shown in Table 55

Table 55 SWOT analysis of the Kun Chamnong Cheenarak's House Museum, Samchuk Life Museum.

Analysis frame	Analysis
Strengths	<ol style="list-style-type: none"> 1. House and physical environment have a unique style. 2. To have community leader and a strong cultural leadership that enough to draw people in communities to collaborate in providing care and community development. 3. Community based on trade. Enables the development of trade activities and create a gravitational force people to come visit easily. 4. To have experience in operations.
Weaknesses	<ol style="list-style-type: none"> 1. The community is rapidly changing, and the stampede to the trade of merchants outside the community that affect common awareness and supervision of product quality is difficult. 2. Market area size is not large. The area of the market is limited. If someone comes to visit in large quantities cause congestion.
Opportunities	<ol style="list-style-type: none"> 1. To have experience in operations that recognition by UNESCO can to support the community organizations among others. 2. Market development in terms of cultural tourism in other formats.
Threats	<ol style="list-style-type: none"> 1. The rapid growth of markets and market buildings in the privacy of being the opportunity to venture outside to buy for investment in other formats the opportunity in the changing patterns of community life. 2. Growth without a direction and lack of balance could cause tourists not to visit.

What the researcher wants to have recommendations to the Board market as a Kun Chamnong Cheenarak's House Museum wish the two issues. Currently, the market recovery has succeeded, but to maintain sustainability in the working group is

unable to work in a manner of providing and managing resources, but need a working role as a local researcher as ever. operates in the collective learning process to establish the Kun Chamnong Cheenarak's House Museum to seek knowledge in terms of finding ways to provide and manage resources in a sustainable way. Local research is ongoing work should build the team continued with the process of transfer of knowledge to future generations. In addition, another of the recommendations is to create a new generation into the learning process. So, they can cause a wave of learning in the process preserve the cultural heritage of consistently oriented development. This may be done by creating local young researchers to create local programs to create a new generation into the learning process.

In addition to the learning process of the Commission to maintain market conditions of the market to be sustainable should be a formal mechanism to manage the community, working with municipalities to set rules or agreement for maintenance of its former market through local laws to the physical condition of the market and trade activities can be sustainable existence.

8.2.4 Suggestions for the Tai-Yuan Cultural Center.

This museum is a good example for integrating the learning process in the establishment and operation of the museum with a normal life but the process depends on individuals who are leaders in the community. The analysis of strengths weaknesses opportunities and threats of Tai-Yuan Cultural Center as shown in Table 7.4., found that the process is to rely on the ability of individuals to cultural leadership in driving. To make the learning process of establishment and operation in a local museum to be sustainable, it must be new cultural leaders with the knowledge and skills in operations and the learning process manually. The leaders will create a new cultural leader. Then requires the cultivation and curing requires the transfer of knowledge from the deep-rooted cultural leaders today. Therefore, in addition to transferring knowledge of local culture to younger generations in the learning process and should ask questions to the minor as a new generation in order to maintain and develop knowledge of cultural heritage that they have caused sustainable and also a procedure which resulted in the exchange of learning between leaders and youth in the

current generation. Order to preserve and develop cultural heritage and on the other side will transfer the experience and knowledge ingrained in today's cultural leaders to younger generations as well.

Table 56 SWOT analysis of the Tai-Yuan Cultural center.

Analysis frame	Analysis
Strengths	<ol style="list-style-type: none"> 1. A local museum was integrated into the lifestyle. 2. Have a strong cultural leadership. 3. Known of the tourist 4. Supported by local government.
Weaknesses	<ol style="list-style-type: none"> 1. Most operations rely on a lot of cultural leaders. 2. The Tai-Yuan Cultural center as personal property.
Opportunities	<ol style="list-style-type: none"> 1. A community that has a clear culture, combined with the natural environment along with enabling development of cultural tourism. 2. To develop a model of the business community as a source of indigenous weaving together the cultural tourism.
Threats	<ol style="list-style-type: none"> 1. Loss of cultural leaders. 2. The lack of new generations to come continue 3. The Tai-Yuan Cultural center as personal property. If the future is not transferable and the new owners realize the value may potentially be lost heritage.

8.3 Suggestion in applying the learning process in other local museums

This study found that when the process of collective learning in the establishment and operation of the local museum involves one same scope of attitude, the processes that lead to decision-making and forming the structure of the local

museum, especially in these four case studies, must be a process of learning and are influenced by certain contexts.

The development process and management of cultural heritage has been an ongoing problem in Thai society. The Constitution of the Kingdom of Thailand in 2007, Article 66, granted citizens the right to preserve, restore tradition and local knowledge through laws and education systems but macro management, such as management through laws and various education systems, is one factor that hinders the effective management of cultural heritage on a community level.

For communities with various forms of cultural heritage, including traditions, language, and certain cultural events, there should be awareness and attention placed on the preservation of cultural heritage. Community members are the most important stakeholders because they have vested interests and are the owners of these cultural heritage properties. In beginning to preserve cultural heritage in “local museums,” this research suggests the following to community members:

8.3.1 Placing importance on the process of forming a sense of ownership.

This is essential to the advancement of operations. Based on the case studies, even though most local museums were able to carry on operations that lead to the establishment of a local museum, the interest and desire to start a museum originally came from one particular group of people. This group then led to a larger working group, but because the nature of local museums require the cooperation of community members in many areas, such as sharing knowledge, experiences, and getting participation from people in the community. All these lead to the preservation of cultural heritage in the local community. If the majority of community members do not have a sense of ownership of the cultural heritage, the local museum would be one that belongs to the temple or the district. There would be a notion that it is a museum that doesn't involve all the individuals. The community members would feel like it is not necessary to get involved and this could lead to their overlooking the importance of preserving cultural heritage, and overlook aspects that experts have no knowledge

8.3.2 Emphasis on knowledge and various aspects of cultures that exist in the community.

Based on the case studies, many local museums start off from having valuables from the past and having tangible artifacts in architectural style but communities that do not have such resources starting out, people can use cultural heritages that do not necessarily come in the form of images, also called “intangible cultural material. “The creation of this kind of museum requires that people derive new knowledge from existing knowledge; this may require getting technical assistance from external support.

8.3.3 Developing and improving knowledge.

For local museums that were successfully established, it is probably impossible to maintain status quo without any changes whatsoever because if the local museum doesn't have any activities to develop and increase knowledge, the local museum would be "dead" and become just a storage room. Once again, the process of learning and development of knowledge is something that needs to be done consistently. People should place important on forming new questions, and community members must do this themselves, while they may obtain some support from various external sponsors.

8.3.4 The establishment of local museums does not mean construction and build exhibitions.

The heart of designing a local museum is the process of knowledge creation and having activities that enable people to pass on their knowledge. These depend on the use of "communication." "Communication" in this definition does not mean using labels or images, but instead, it refers to the community environment. This can be told and communicated through the environment itself. The process of establishing a local museum is therefore about planning based on conditions in the community including physical conditions, cultural traditions, landscape, lifestyles, tradition, culture, etc. It is about the ability to communicate and "tell the identity" of the local people, using the context and conditions that exist in that particular

community. Hence, it is not always necessary to invest a large amount in the museum building and the exhibitions.

In addition to the four points made above, another important point to make concerns establishing a lasting collective learning process one that is sustainable. What this research proposes would lead to a sustainable collective learning process. There are three aspects to the implementation process:

- **Bringing younger generations into the process of collective learning in local museum operations.** To create a new generation that is involved in the collective learning process. This would enable the continual transfer of knowledge from one generation to another.

- **To build a network of learning.** Currently, most local museum operations take place within the community. Exchanging information with other museums would lead to the creation of several academic scenes—this can be considered as an important first step but to develop collective learning among different museums and make it sustainable, it is important to encourage people from the various working groups to share their information with one another. The strategies used would have to take into consideration factors such as saving resources and having a convenient and easy lifestyle.

- **Support of the local government organization is important.** Most of the work concerning the collective learning process to establish and operate a local museum is done by leaders of the community. If these leaders are changed due to generation changes and various other contexts, the support from the local government will be put at stake. The learning process of establishment and operation a museum rely both on both in monetary and non-monetary resources. Therefore, they should create a mechanism that guarantees continual local government support this collective learning process.

8.4 Recommendation regarding policy

This study found that in the four case studies, there is a phenomenon where the collective learning process in the establishment and operation of the local museum

is a process that requires learning and interaction between the community members and the external support who are specialists. Many groups of researchers have attempted to find technical support, and there are also several groups of researchers who are capable of academically supporting the community. Therefore, there should be an agency or organization that acts as a coordinator for the community and the scholars with diverse specializations, who are interested in the issue of cultural heritage management. This is needed to establish a proper context that fits the community. In the process of cultural management, it is based on volunteer jobs, which comes from the community members' coming together. There is no definite authority governing these operations, and it cannot lead to the opportunity to receive scholarship support or budgets from local administrative units. Even though the constitution identifies the various rights and duties in conservation and restoration of traditions and local knowledge, the legal supplement that provides specific instructions has not been enacted. Determining roles, local agreements, mechanisms relating to the management of cultural heritage, and the rights and duties are tools at the macro level of community support in the management of cultural heritage in areas or in the short term. This involves developing and establishing agreements to preserve cultural heritage that the local government can play a role in coordinating so that local people can: make an agreement and share mechanisms, preserve cultural heritage manually, cause feelings of ownership share, and lead to the development of community involvement to preserve heritage manually. In addition, policies in law and such agreements concerning education for researchers who have backgrounds in architecture and who are lecturers rests on the concept that there should be development in the curriculum and instruction. This curriculum would enable students to obtain the skills and vision that would help them work with community members and experts in other fields. They would gain the ability to support the management of cultural heritage of the community and the technical ability that can be used in present buildings that have different utility from the past.

8.5 Recommendations for future research

The research on the collective learning process of establishment and operation in local museums find that there are still areas with gaps of knowledge. Here are the three issues:

7.9.1 Research-based participation. This would enhance and develop knowledge in existing museums to create learning among different communities and researchers. This concerns finding answers to new questions in order to preserve cultural heritage of the community.

7.9.2 Experimental research. This involves a local museum designed using the community experiences and the surroundings both in terms of physical environment and social environment as a tools of communication, while integrating the local community lifestyle.

7.9.3 Pragmatic Research. To improve performance of each community and to preserve cultural heritage that is intangible material.

8.6 Lessons from research: postscript

This research has objectives set for understanding that the learning process together to establish and operate a local museum and study results from the learning process. Researcher believes that knowledge to create any, it's can review what happened in the past would be brought lessons and these are lessons that can lead to the development of new things. On the other hand, the researcher does not want to create a "formula" of establishment and operation a local museum. Because of the local communities' context, each of the factors is different, so the operation the museum to success, it is different.

What they have learned from the research showed that in the process of establishment and operation a local museum, it is the encouragement of cooperation requires the patient to overcome the barriers issues. These problems are barriers to

both what is the driving force for established and operated a local museum. However, "Obstacle problem" is a condition that causes major learning process of people in local communities, in order to overcome these obstacles. In the case of Yee San community, the problems in order to build knowledge of the antiquities found in the local. So, orders to overcome obstacles, The Yee San people try to seek help from outside experts.

The operation of local museum that does not work to create revenue, but it is working to create a pride to the community - local self. It is not an easy subject. Because people in the team must overcome the ideas of others who have ideas that "work made for the benefit of theirs own" or "working group made fewer would stop." but every team, all of these people look like "do not fall but actually discourage" a lesson that allows the researcher to articulate mind working on future.

8.6.1 Learning of the local community people. What they have learned from the research showed that in the process of establishment and operation in local museums that requires patience, encouragement and assistance to overcome barriers to problems. The obstacles these problems are possible through what is the driving force and is undermined establish and operate local museums. However obstacle problem is a condition that causes major learning process of people in local communities to overcome obstacles such problems. In the case of the Yee-san community, problems in order to build knowledge of local antiquities found in order to overcome obstacles Yee-san people seek help from outside experts. Lessons learn from the Samchum community, the problem was to create cooperation of people in the community market. Getting a simple activity like sweeping gossamer hundred years is an activity that makes people part of the community turned its attention and has led to cooperation in other activities continue. Work that does not work to earn money but to work to build pride to the local community self. It is not easy because the people in working group to overcome the thoughts of others who have thought that; The working group done for the benefit of themselves or working group made fewer would quit, but working all of these people look like not fall but actually discourage a lesson that allows the researcher to articulate mind working on future developments.

Learning of the people, the research has three themes: the concepts are

1. Actual learning process is by act of the trial to test, to modify the id, to do away process which can not be expected to predict that these problems will end when. Learning process that occurs as a process is not linear, sometimes when they find the impassable way, they can return for the new review.

2 Solving problems and obstacles, even more variety of obstacles has been modified or weakens but it does not mean those obstacle problems are disappear. Obstacle is also one new in the new format or new issues. Making the learning process of the working group and the people involved are ongoing. There is dynamic. The break through in each of the victory is accumulation and lead to confidence in implementing the knowledge and skills to new problems as the one that called "Empowerment".

3 The collective learning process of establishment and operation a local museum, that happens to everyone that is involved. Learning does not only people in the community only.

The working group concluded that both people in the community and external support from outside the community, there are different learning process from finding the exit from the crisis, various problems and obstacles. "There are not any problems with any solution and solution without any problems, "making the problem leads to learn regularly and continuously.

8.6.2 The process of collective learning to establish and operate local museums as a case study of the four look with some similarities, but all four museums have their own characteristics in 4 types.

8.6.2.1 Muang Temple Folklore Museum. That is a form of external support is greater in the learning process. The process was started by the cultural leader of the community from the center of the faith community. External supporter are in the role of summarizing knowledge, exhibition design and build the museum, as well as the provider of funds to support the Museum building. These formats brought a large amount when compared to the size of the community and brought maintenances in the later requires continuous financial support and many. Museum sustainability depends on the awareness of the cultural leader or leaders of

the community. As an important lesson for who involved establishment and operation to awareness on process.

Finding the solution of the problem even today Muang Temple Folklore Museum will be transferred to come under the supervision of the local organization and they have The Mon Study Center Committee to cooperate the policy for play a role in community care with their museum but Muang Tambon Local Administration Organization still lack personnel with skills in conservation and development of cultural heritage. Activities to do today are just the physical care of the museum environment. Development personnel in the local government to have the knowledge and skills of cultural heritage conservation and development, it is important to begin the process of care measure Purple sustainable local museum.

8.6.2.2 Ban Kao Yee-san Folklore Museum, that is a form of external support is greater in the learning process. The process is caused by the community leaders. Role of external support had a role in knowledge creation, conclusion knowledge and summarize the content of the exhibition. People in the community had role in providing capital and construction operations. These formats have brought the right size compared to the size of the community. The maintenance of the physical characteristics of the museum can be made in the budget is not very and one person is in care.

Issues that are challenging and important lessons of Ban Kao Yee-san Folklore Museum does not appear to differ from the Muang Temple Folklore Museum is to maintain the sustainability of the museum that need someone new individuals or groups to come to the next. If the new one is maintaining the physical museum only, the process of local museums as a source of social interaction to create the learning will stops. To build a new generation to have skills of cultural heritage conservation and development is important.

8.6.2.3 Kun Chamnong Cheenarak's House Museum Samchuk Life Museum. That is a form that people in the community have greater operational. External supporter play a role in the external appearance of a facilitator and consulting. This model brings the museum to the right size when compared to the size of the community. Process of establishment and operation led to the creation of the learning process at work in development of the persons involved, the creation of an

agreement to manage the environment and social rules in Sam Chuk market community. However, the success of Sam Chuk market that people recognized both nationally and internationally is also new challenges arise: include the balance of the growth of the market. If the committee can not balance it will cause the loss of identity of Sam Chuk market in the future. Solution of the problem, the researcher has a opinion that can not be resolved by the Commission of market. Market Commission must cooperate with allow people in Sam Chuk market trade only in Sam Chuk market. New vendors can sell in the area that provide a new by Municipal and it can build the tourist is interested in the new and can connect with Sam Chuk market's activities.

Issues of the learning process of the present work have begun the process of local research to create new knowledge by themselves. Is considered a major step in create a self-development process. In the process of research, apart from issues of local knowledge in terms of knowing and understanding the local environment is good and should be done early but later research process should be a local presence in the expected direction of the predicted problems in the future and lead to aggressive operations to prevent them and including research to develop products based on the rich local culture. It can create a new attractive for tourist

8.6.2.4 Tai-Yuan Cultural Center. That is a form that people in the community have greater operational and the format of one person operate and expands into the community. External supporter played a role as a facilitator and consultant. Bring the museum to the right size when compared to the size of the community. The Museum maintenance is consistent with life as usual. That is to expand the cultural events in other. Challenging problem of the Tai-Yuan Cultural Center on the future that affect the sustainability of the Tai-Yuan Cultural Center is the hall that was personal property and knowledge that is a tacit knowledge, when loss the cultural leaders is the risk of losing Cultural Hall and knowledge. Issue of personal property, researcher can't comment because of personal privacy is to respect by the researcher. For the knowledge, the knowledge is tacit knowledge. Research has proposed that people should develop new personal and group by socialization process on the type of learning culture through life. So, the community should work to expand

your knowledge in a variety of issues and extended to new generations with different needs, knowledge and ways of learning.

In addition to lessons from a local museum is the fourth case study of a model that resembles the joint that may be similar but with different details. Lesson for Government part that has a role in monitor and allocation of benefits should to recognize and learn in the process of establishment and operation a local museum is review the policy that made in the past in the management of cultural heritage that has the budget process to support. The successes evaluate of the project activity or various needs are a timely manner and indicators on the performance of the budget.

8.6.3 Finally my own research is important to learn about what makes working at a local museum in each case study. They can be worked continuously and lead to successful development, that due to the three major kinds.

8.6.3.1 Having co-ideal to help and support. Workings in development for the local museum in case studies have so many people come to help each other, although not all people of the community or most people of the community. Having the correct amount of joint ideology and a variety of different skills to support each other can result in driving activity in terms of the development. This issue allows the researcher to review the meaning of "collective learning process" that may have implications primarily means that all or most people of the community. But the condition is true, everyone has a scrap behind different attitude. Collective learning process of one group of people may be the group is few if compared to the amount of people in the community. Learning of this group has led to changes in the community more or less. It is more valuable as collective learning process in terms of quality, what is more useful than quantitative.

8.6.3.2 The success of ongoing and gradual. Little success is important to work in development. Because if the team can not do what unsuccessful, they feeling not confident and disappointment will occur easily such as : People of Samchuk market can organize events sweeping hundred years gossamer and accomplished. Victory is the first step result to empowerment and it can brought spirit to do something more difficult. This is important lessons that the researcher must

recognize the work of development community in the future to be targeted as possible and not difficult. It results in empowerment and learning to step beyond.

8.6.3.3 The success of the work is accepted. This is continuing the success of the operation. Because if the work of a team that was successful, whether big or small. If not accepted it would lead to disappointment, too. "Acceptance "significant means the outcome of team's activities is good quality with good benefits pleasant. There are several levels of acceptance: the level of acceptance of most people in the community. , acceptance of people outside, recognized by government sectors, recognized by international organizations. Acceptance is driven to another part of the learning processes and procedures are developed and continuously enhanced.

8.6.3.4 Learning of the people in the community and government are different. Government or formal organization operations must be under the context of the regulation rules and the budget situation now is implemented quality assurance system used to evaluate the performance of government organizations, various makes any fiscal year will be assessed. Success or changes in corporate learning organizations to develop in a manner so as to need to know is what to do. How to solve the problem on time limit, and the problems or obstacles they may take a long time in order to learn because it requires an appropriate context and factors include but while the community when there is a problem and must learn to resolve obstacles in a manner as to learn slowly to fix. The experience of people in the community has been accumulated knowledge arising from trial and error will lead to solving problems, but how much time is unpredictable depending on the context and resources within the community. Lesson which the researcher must understand that learning communities or groups to bring to the changing of time can not be expected to do but to gradually clear away

8.6.3.5 In the learning process may not be willing to learn. The learning of the people in the community towards the development does not mean that all people in the community to learn together but the phenomenon is only a group of people trying to overcome obstacles and problems by learning ways to lead to problems and not allow another generation to learn to overcome the problem. Some people in community can be both resistance in the learning process or no role in the learning process depends on the nature of the relationship in the community. Research

in the learning process to create the expansion effect could be used to modify from the simple to see what changes that will lead to a change in the thinking leading to changes to accept the idea of change and lead to learning continue. Which allows the researcher to understand the lessons of nature to develop by learning process requires.

8.6.3.6 Learning does not focus on good - not good. Learning in the education system is aimed at learning to filter who can and people have no ability to make appropriate career that has complexity, difficulty, different. While learning in local communities are in the style of learning to overcome the problem that is not in the nature of the fighting retreat. The researcher understand the lessons learned in the view that differ from the original and that learning style of learning to overcome problems is critical to career development.

Learning process it's a dynamic that is similar dynamic. Learning process is the process of seeking a way to lead to problems and solve the crisis in various, and it is the nature of man. However, in today's society, we focus on "Education." This is a process that emphasizes a formalized system of measurement, evaluation, but learning is different. It is a natural, happen anywhere and focus on the problem. Encouraging people in the local-community have learning process. It is like creating a mechanism to take care themselves more sustainable than knowledge and technology from outside to develop.

Learning process even as something as natural but conditions must be appropriate and sufficient support to cause the learning process effective and effectiveness. Collective learning process to establish and operate a local museum is one example that reflects that in Thailand, learning process of people in the local-community had in the past has been made less important. Due to outside factors the key is to develop people to the industry. Knowledge is about "the real right or wrong." Knowledge is about creating opportunities for career but knowledge from learning is different, it is a matter of skills to adapt to change and error and try to find something appropriate and used to solve the problem. Thing from learning may not be the best thing in the eyes of others but what is most appropriate for that community.

Collective Learning process to establish and operate a local museum, It is open-ended questions, with no fixed answer or a single answer but the answer to the diversity movement has changed and depending on the context and conditions that will

be affected. The local museum can be sustainable in the future may be not important questions but to find ways to maintain and restore diverse communities that differences and identities have an opportunity to renew themselves, maintain their cultural heritage and continued development for have social standing in the world gracefully. It may be a better question on the next.

“While we are not the Sakura flower, we do not mind that the other breed, but we should the most beautiful in our breed. Fu-G Volcano existing customers only but the mountain shall find it is not worthless. Although, are you not excellence the samurai, as a result, let's is minions of the samurai. We are will a captain can't is finished everybody, if, without crew of ship has already, how are we will get along well with.”

Behind the painting, Sri Burapha

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