

# The *Mahaboworn* Model of Social Studies Learning Network Innovation to Develop of Indigenous History Learning Resources in Northern Thailand

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## Abstract

The objective of this research is to 1) explore historical background through a participatory workshop on the legend of Phra Nang Malika of Wiang Malika in Lanna, and 2) create indigenous history learning resources through mural painting and picture book, the legend of Phra Nang Malika, in Mae Ai Luang Temple Chiang Mai Province. The samples included the following: 1) 22 community leaders, monks, school administrators, teachers, village philosophers, and youth representatives; 2) 8 indigenous technologists; and 3) 5 learning management specialists. Purposive sampling was used to choose a total of 35 individuals. The instruments used in the research were an unstructured interview, a knowledge synthesis form to create murals, and a validity assessment form and 4) a performance evaluation form for a picture book regarding indigenous history. Quantitative data were examined using statistical software to determine the mean and standard deviation. Qualitative data were analyzed using content analysis and presented in a descriptive format. The findings indicated that;

1) In Mae Ai district, the legend of Wiang Malika and Phra Nang Malika is a legacy of Chiang Mai Province, which is related to the history of Fang, and Phra Nang Sam Pew, which is connected to the Lanna Kingdom's historical growth. In terms of trade, politics, governance, and religion, for example, is considered the role of women as rulers or kings, which exemplifies the notion of feminism throughout history and influencing the development of the Lanna Kingdom's later age and 2) The outcome of the development of learning resources on indigenous history through murals and picture book at Phra Nang Malika in Mae Ai Luang Temple, Chiang Mai Province, through "*the Mahaboworn Model of Social Studies Learning Network* or CMUR Model" resulting in educational materials on indigenous history that integrate the cooperation of universities, communities, temples, and schools, resulting in high-quality knowledge of indigenous historical record. A summary of the indigenous history picture book is also included. The appropriate sampling value is most suitable ( $\bar{x} = 4.57$ ,  $SD = 0.37$ ).

**Keywords:** social studies learning networks, CMUR model, indigenous history curriculum, mahaboworn model

## 1. Introduction

According to Educational Makerspaces' philosophy, Buddhist Intelligence Education's philosophy, and multiperspective concepts. It relates to a phenomenon that arises in a democratic society when individuals are required to analyze information critically. Numerous Interpretations of the same phenomenon among society are a varied mix of cultures and perspectives that serve to educate students about the world in which they live that historical education should be approached from a variety of perspectives. History is a complicated subject that should be addressed from a logical standpoint. This is because no historical information is as authentic as it is contextualized in a complicated time and geographical setting. The presenting of multiple historical views encourages students to exercise their critical thinking skills. Most students are obliged to research primary sources to identify what is the fact, what defines interpretation, what constitutes proof, what defines well-cited sources, and what is the primary interpretation that contradicts fact. Students are expected to comprehend and understand the principles of different perspectives, varied historical sources, and, in particular, historical facts with contradictory records, which students evaluate and learn to question. The data are provided to examine the

data's trustworthiness in responding to student queries by comparing it to selected data from other standpoint comparison resources. Evaluating and deciding on these procedures requires a comprehensive strategy that promotes critical thinking development (Somdej Phra Yannasangwon Patriarch Sakolmahasangkharinayok (Charoen Suwattana), 2010; Black, 2011; Kurti, Kurti, & Fleming, 2014; Bickmore & Parker, 2014; Wansink, Akkerman, Zuiker, & Wubbels, 2018; Somdej Phra Buddhakosachan (P.A. Payutto), 2019).

The Sustainable Development Goals 4 (SDGs 4) in terms of promoting equal and inclusive education mentioned that all individuals should be encouraged to pursue lifelong learning. Success based on high-quality education reaffirms the well-established notion that education is a major engine of sustainable development. Additionally, it intends to provide vocational training at comparable costs and to eradicate gender discrimination and inequity. Along with the goal of ensuring universal access to high-quality higher education and the development of learning skills that permeate their local communities through the surroundings as a critical element in learning integration and Mastery of various academic disciplines. One strategy is to develop and improve educational equipment and personnel that are sensitive to children with disabilities and gender identity and that promote a safe, non-violent, inclusive, and effective learning environment for everyone. To guarantee that all students gain the knowledge and skills essential to encourage sustainable development, including education for sustainable development and sustainable livelihoods through cultural diversity and also through culture's engagement in sustainable development (United Nations, 2015).

In the Buddhist era, the fundamental curriculum of elementary education was envisioned. 2008: strives to enhance all students, who are the nation's strength, into balanced human beings with physical knowledge, morals, and an awareness of being both a Thai citizen and a global citizen. Maintaining a democratic government with the King as Head of State, possessing the knowledge, fundamental skills, and attitudes necessary for vocational and lifelong education with a student-centered focus on the belief that everyone can gain knowledge and achieve self-actualization (Ministry of Education, 2008), and in aspects of opportunity creation and equal rights. There are critical strategic goals that focus on combining the strength of diverse sectors, including the corporate sector, civilized society, and local communities, through assisting individuals in integrating (Office of the National Economics and Social Development Council, 2018) for educational leadership must place a premium on integrating spatial identity in the community as a foundation for managing many aspects of learning. For example, community history, community geography, ethnic culture, Buddhist art history, and ecoculture.

Vertical history, or history iceberg, is a teaching paradigm that provides a unique standpoint on studying history in-depth than what it appears to be. Instructors and students must have knowledge and comprehension of historical events that have occurred in the past and are now irreversible. The historical narratives have been documented and some have been published from the works of scholars, in which each historian's works are unique and frequently accurate. Constantly critique both the positive and negative aspects of anything, since this represents the history and the tale constructed through crediting the original or obtaining historical information from that too. Exploration is the study and analysis of history as a place for critical thinking including the use of references from trustworthy sources, in which historians analyze facts and propose their findings. The process becomes even more comprehensive when students utilize historical materials and literature to enhance their critical faculties. Critical thinking is a high-level cognitive strategy that aims for precision, clarity, simplicity, logic, and justice. Teachers and students must comprehend the procedure and constantly keep their cognitive processes in mind (Black, 2011).

Indigenous or indigenious history is the recounting of history's truths through aboriginal narratives regarding education, law, government, politics, or history from an indigenous perspective (Mahuika, 2019). Indigenous communities are those that have a history of coexistence with different tribes. Additionally, it is an ethnic identity that exists as a result of a pattern of good local culture (Daes, 2008). It is the study of a community's or village's history by the use of stories, tales, and village histories conveyed orally of villages, or native communities (Wittayapak, 2003) is a technique of researching social history from a mass perspective. The majority of persons who lack official authority do not have access to a new educational program. Masses is a socialist system in which individuals are disadvantaged in terms of life, education, and political power. Mass economics is a critical component that enables us to view society's movement as a driving factor throughout the history of the masses in society. A sizable portion of the power that propels history forward. In a summary, indigenous history is the examination of local mass societies from their inception to date, largely through the use of local artifacts. It will contribute to the formation of a more realistic scene of society at the micro-level and, ultimately, to the formation of a snapshot of society's history as a whole. As a consequence, the technique of investigation is frequently multidisciplinary (Mettarikanon, 2005) Indigenous history research also introduces a unique aspect to studying history from the institution, as illustrated by the conception of the historical iceberg, in

which much of history has been suppressed and erased by the state. It devolves into a chronology of unmentioned recollections. Furthermore, studying historical society results in high-quality awareness of specific history, which, not surprisingly, results in the development of empirical studies that provide valuable historical narratives for learning and passing on to the next generations.

Mural painting is another national artistic expression that can be employed to represent the nation's history, time, and culture by depicting the evolution of the Thai community through many eras which are carefully shown in the mural as a story-line with exceptional balance, culminating in aesthetic perfection (Manichot, 1986). Since these paintings are based on historical occurrences, they are excellent for learning Buddhism, history, archaeology, costume design, residential construction, and diverse customs, as well as for playing games (Department of Fine Arts, 1981). Additionally, it demonstrates the importance of education as an essential part of community and country legacy, filled with religious values. Poetry and embellishment of the King's majesty are used to decorate the structure since they improve the beauty of the property's walls as a means for conveying Buddhist philosophy. It displays the artist's ability and emotion as a matter of morality. To religion, there is a process of making intricate, careful, delicate, and responsive artworks that emerge from the mural designers' efforts to capture historical events and remains. It is utilized as a soothing technique since mural paintings depict topics with moral values and serve as emblems of the nation's development. It is beneficial for research into the history of racial representation, art, architecture, sociology, ecology, archaeology, and traditional cultures. The ideology is derived from Buddhist scripture and serves the country's economy (Manichot, 1986). Mural paintings are therefore suitable for conveying historical narratives and may also serve as a resource center for historic sites.

Indigenous history learning resources are a facility that exhibits the conclusions of community or village historiography analysis focuses on traditions. The communities' traditions and history are recounted by the residents, who are original inhabitants. Therefore, the knowledge is obtained from the experiences of researchers who conduct research in the community and rely on information gleaned from village histories. To comprehend the diversity of cultural methods, the mythical history and documents that have been documented or derived through memory and transmission have been gathered (Wittayaphak, 2003). Diverse cultures have varying experiences and systems, communities might be diverse on a village level or across areas that share a common culture and history from the past (Eawsriwong, 1987). Eventually, adjusting and attempting to become a "group of people" without a shared definition of "society" will generate plenty of complications. History will bond members of a society together in the belief that they share similar ancestors. Developing an indigenous history requires not just the work of researchers or a small group of community members, but also the collective consciousness and knowledge of the inhabitants inside the community, how they came to be, and how they contributed to the community's battle against change that led the community to the present (Sattayanurak, 2015).

Educational management for sustainable development must concentrate on enhancing local communities' capacity to achieve self-reliance through involvement and self-management by knowledge and morals in a manner that does not compromise their standard of living or the ecosystem. To accomplish the aim of a peaceful, wealthy, and sustainable society where education management is centered on developing the capacity of local communities, learning in a specific topic may not even be adequate for present learning governance. Collaboration throughout professions to create social studies learning that is responsive towards the next century's growth of global dynamism. A cross-disciplinary approach to teaching and learning is a novel method of thinking and problem solving that entails cooperation between areas of social and academic facilities to address society's significant problems through knowledge sharing that enhances all student knowledge and findings in a complicated community-based setting where the purpose of learning across science is to understand. Subsequently, cross-disciplinary learning fosters effective spatial education collaboration networks, establishing a focal point for learning across sectors (Mangkhang & Piriyaachagul, 2020; Kaewpanya, Mangkhang, & Dibyamandala, 2021; Mangkhang, 2021), which will be able to integrate community knowledge to design learning in Community-Based Transdisciplinary Learning in Social Studies (CBTDLSS).

Wiang Malika is a small ancient city in the district of Mae Ai, Chiang Mai Province is located approximately 17 kilometers from Fang District, across Moo 8, Moo 16, and Moo 4, Tambon Malika. Wiang Malika's structure and location. Comparable to smaller villages found in the North, it is defined by the shape of the plains near the city's slopes. Therefore, the fortified city and outlook of the town follow the natural contours of the terrain (Nuansiri Wongtangawat, 1985). One of the Lanna Kingdom's historical advancements in terms of commerce, politics, governance, and religion, among other things. Additionally, it emphasized the role of women as rulers or kings, demonstrating the feminist notion that featured on the page. influencing the Lanna Kingdom's later growth.

As a consequence of the foregoing, there is no study of Phra Nang Malika's history in Mae Ai district, Chiang Mai Province, which is considered to be a component of the Lanna Kingdom's historical development up to the present day, would culminate in a learning experience that integrates the collaboration of educational institutions through the study of historic sites. Community and higher education institutions to establish learning centers of indigenous history that may be utilized for social studies teaching and learning activities in Mae Ai district, Chiang Mai province, thus strengthening the area's academic performance in compliance with key Sustainable development goals.

## **2. Method**

By gathering and evaluating data from literature review, interviews, and assessment forms, this research is Participatory Action Research (PAR). The study's findings were presented descriptively through the use of quantitative data and illustrations, as well as data synthesis and lectures.

### *2.1 Target Groups*

The study's participants were divided into different target audiences: (1) in Wiang Malika historical areas, community leaders, monks, school administrators, social studies teachers, village philosophers, and youth representatives; (2) in Wiang Malika historical areas, local technologists; and (3) learning management specialists. To ease data collection, the research team selected samples through the use of a specialized sampling technique (Purposive Sampling), a total of 35 individuals, comprising of (1) Community leaders, monks, school administrators, teachers, village philosophers, and 22 youth representatives were interviewed as part of the research. (2) 8 indigenous technologists and (3) 5 education management specialists

### *2.2 Research Instruments*

Among the data collecting methods are the following:

- (1) Type of unstructured interview folklore of Phra Nang Malika of Wiang Malika in Lanna
- (2) A synthesis of information for the purpose of creating murals painting
- (3) A method for evaluating the validity of indigenous historical information
- (4) Evaluation form for indigenous history picture book

### *2.3 Methods of Data Collection*

(1) Documentary study of indigenous history by the collection of data from documents, books, journals, and other secondary sources included in the database. To obtain fundamental truths regarding Phra Nang Malika's history and mythology using the knowledge for further research of educational issues.

(2) The Field Study Is Divided into Four Phases

Phase 1 Situational Analysis is a qualitative data collection process that involves interviewing members of the research sample groups, including community leaders, monks, school administrators, teachers, village philosophers, and youth representatives, who are residents of the area with knowledge of the indigenous history and legend of Phra Nang Malika. The instruments utilized are as follows: Type of unstructured interview Local tale of Phra Nang Malika of Wiang Malika in Lanna.

Phase 2 Data Validation is a qualitative data collecting process that involves integrating indigenous history, the Phra Nang Malika mythology, and painting murals. Afterward, community stakeholders conducted a knowledge verification evaluation to determine the validity and appropriateness of the indigenous historical image. This will lead to murals depicting indigenous history that represent the collaboration of all professions and secured community consent to portray their indigenous history through murals painted. The instruments utilized are as follows: a synthesis of the information to create murals painting and a method for evaluating the validity of indigenous historical information.

Phase 3 Design and Creation include the design and development of paintings depicting the indigenous history and the legend of Phra Nang Malika in the vicinity of Mae Ai Luang Temple in Chiang Mai Province by indigenous craftsmen who are knowledgeable about the place. The murals were produced by the famous indigenous history of Phra Nang Malika in collaboration with the research team during the creation and production of indigenous history graphic novels. Then let study the operation and make more specific recommendations on how communities may showcase their cultural history.

Phase 4 Evaluation of indigenous history picture book, namely the legend of Phra Nang Malika, by specialists in learning management using the evaluation form for an indigenous history picture book.

#### 2.4 Data Analysis

(1) Qualitative information the team of researchers evaluated the data following the study purposes by utilizing the Content Examination technique, which was derived from the analysis of interview papers and the data validity evaluation form, to summarize and explore the problem within each data category.

(2) Quantitative information the study team analyzed the data collected from the assessment using a statistical package software that can be used to do a descriptive analysis on the data. Statistic involves presenting the mean and standard deviation of statistical analysis data.

### 3. Results

The research team categorized the data collected throughout the investigation and reported the findings in accordance with the study's core principles. The study's findings can be summarized as follows.

*A participatory indigenous history research of the legends of Phra Nang Malika and Wiang Malika in Lanna* discovered that the legends of Wiang Malika and Phra Nang Malika are historically associated with Fang City, Chiang Mai Province, and Phra Nang Sam Phew, which is important to the Lanna Kingdom's economic and commercial advancement. Politics Arts, culture, and religion, among other things, are related to the cultural revolution of northern Thailand's floodplain civilizations, including the Reed Basin Civilization (History of Yonok - Chiang Saen) and the Fang River Basin Civilization (Lanna History) Furthermore, it explored the role of women as rulers or kings, which illustrates the ideal of feminism in Thai history. As per the traditions and myths have given by the people, Wiang Malika's background is noteworthy, and historical relics still remain in the Mae Ai and Fang districts of Chiang Mai province.

*The Outcome of the Create Indigenous History Learning Resources Through Mural Painting and Picture Book, the Legend of Phra Nang Malika, in Mae Ai Luang Temple Chiang Mai Province, Through the Process of "Mahaboworn for Social Studies Learning Network"*

(1) Community: Community Intelligence (C) acts as the custodian of local resources such as social and cultural capital. With some, folklore, folk tales, oral traditions, wisdom, and nature of literature are conveyed through the local community, which serves as a resource distributor and a learning center for integrated social studies in the region. Additionally, the neighborhood is designated as a cultural heritage site. that is critical to humanity's survival.

(2) School: Multiple Intelligence School (M) is responsible for representing the school's needs through its administration. Teachers and students must consider the requirements of curriculum clients when developing local courses that are appropriate for the context and needs of the school, where the school serves as an educational space and fosters good citizenship in the society. A geographical analysis of the evolution of desirable citizen traits in a community.

(3) University: University Engagement (U) contributes to the formation of educational materials by compiling in-depth information about social studies from the social studies curriculum. Community history and the interests of civil society and communities, where the university functions as a focal point for cross-sector collaboration and serves to coordinate spatial education development with houses, temples, and schools.

(4) Religious (Wat): Religious Education for all (R) Temples to serve as a hub for bringing together stakeholders across all sectors to establish consensus on community development matters. A learning center that is in the core of a community is an area that can allocate community knowledge and resources for the development of spatial education.

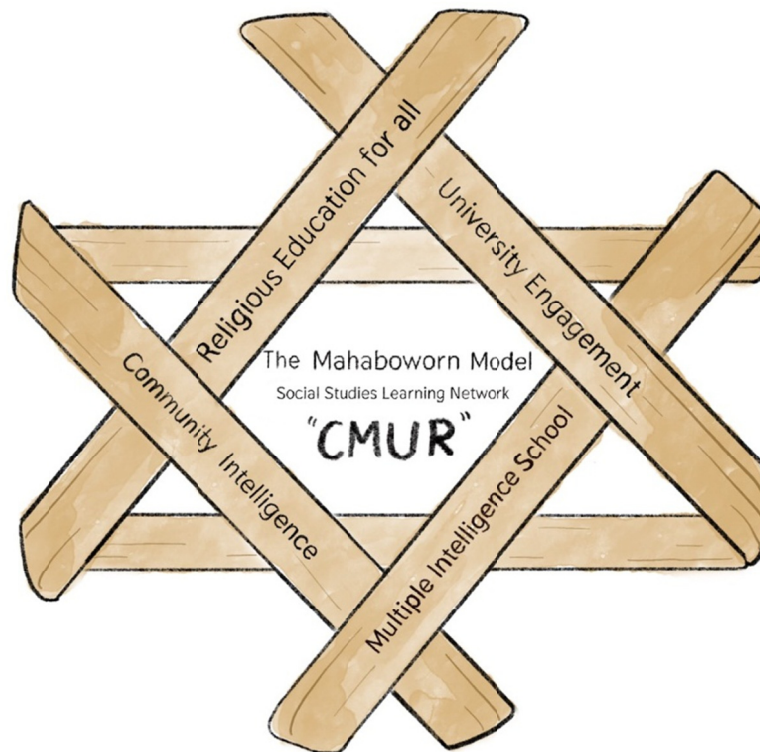


Figure 1. The *Mahaboworn* model of social studies learning network: CMUR Model

Source: Mangkhang, C. et al., 2021.

This project details the acquisition of learning sources for indigenous history that incorporate the collaboration of universities, households, temples, and schools, resulting in high-quality knowledge of indigenous history that does not contradict the local community's way of life. This leads to the production of empirical works that convey important indigenous history narratives as a means of learning and transmitting knowledge to the next generation.

Similarly, the assessment of the indigenous history graphic novel, the legend of Phra Nang Malika, and the finding are as follow:

Table 1. contains pertinent information about indigenous history picture book in the legend of Phra Nang Malika (n=5)

No	Assessment item	$\bar{x}$	SD	Interpretation
1	Indigenous history picture book respond to the needs of schools and localities.	4.80	0.45	most suitable
2	Indigenous history picture book promotes awareness of the importance of local identity of citizens in Wiang Malika historical area.	4.20	0.45	very suitable
3	Indigenous history picture book promote an understanding of their own community contexts.	5.00	0.00	most suitable
4	Indigenous history picture book promote historical consciousness. and see the value of history in their communities	4.40	0.89	very suitable
5	Indigenous history picture book provides an opportunity for an intellectual quest for vernacular history through practicality.	4.60	0.89	most suitable
6	Indigenous history picture book promote knowledge and understanding of the history, politics, government and important people of Wiang Malika.	5.00	0.00	most suitable
7	Indigenous history picture book promote knowledge of geography and arts and culture of Wiang Malika.	4.20	0.45	very suitable
8	Indigenous history picture book promoting pro-active citizenship of local children and youth.	5.00	0.00	most suitable
9	Indigenous history picture book promotes pride for children and youth as local pro-active citizens.	4.20	0.45	very suitable
10	Indigenous history picture book promote creativity	4.20	1.10	very suitable
11	Indigenous history picture book have content that is consistent with indigenous history learning resources.	5.00	0.00	most suitable
12	Indigenous history picture book has content that responds to local needs.	5.00	0.00	most suitable
13	Indigenous history picture book have local media used for learning.	3.80	0.45	most suitable
14	Indigenous history picture book create new knowledge that can be used to create innovations for the community.	5.00	0.00	most suitable
15	Indigenous history picture book offers creative and useful knowledge for studying other indigenous history.	4.20	0.45	very suitable
Total average		4.57	0.37	most suitable

Sources: Charin Mangkhang, Nitikom Kaewpanya, Tongsuksombun, & Watchara Pangchan.

According to Table 1, the entire suitability of the indigenous history picture book regarding Phra Nang Malika's legend was the highest ( $\bar{x} = 4.57$ ,  $SD = 0.37$ ). As a consequence, graphic novels concerning the indigenous history and the legend of Phra Nang Malika are most appropriate since the indigenous history picture books respond to the needs of schools and localities, promote an understanding of their community contexts, provides an opportunity for an intellectual quest for vernacular history through practicality, promote knowledge and understanding of the history, politics, government and important people of Wiang Malika, promote pro-active citizenship of local children and youth, have content that is consistent with indigenous history learning resources and response to local needs, have local media used for learning, and create new knowledge that can be used to create innovations for the community.

#### 4. Discussion

*A participatory indigenous history research of the legends of Phra Nang Malika and Wiang Malika in Lanna* discovered that the legends of Wiang Malika and Phra Nang Malika are historically connected to Fang City, Chiang Mai Province, and Phra Nang Sam. Skin, which is essential to the Lanna Kingdom's economic and commercial development. Politics Arts, culture, and religion, among other things, that are connected to the historical development of upper Thailand's watershed civilizations, including the Reed Basin Civilization (History of Yonok-Chiang Saen) and the Fang River Basin Civilization (Lanna history)

Secondly, the role of women as rulers or kings was highlighted, demonstrating the emergence of the notion of feminism in national history. According to community folklore and myths, Wiang Malika's past is regarded as valuable and also There may be historical relics in the Mae Ai and Fang areas of Chiang Mai province that confirm Wongtangawatt (1985) description of Wiang Malika as a minor ancient city. It is located in Chiang Mai Province's Mae Ai District, approximately 17 kilometers from Fang District. The kilometer extends between Malika Subdistrict's eighth, sixteenth, and fourth settlements. Wiang Malika's form and location are reminiscent of tiny settlements found across the north. Also, because flat region at the foot of the mountain, the city's position, the city wall, and the panoramic view, therefore meandering according to the nature of the place, as Chotisukrat (2013) stated that the tales of Fang and Wiang Malika, both stories contain material that in

succession. It outlines the relationship between Fang and Mae Ai districts, or Wiang Fang and Wiang Malika constituencies, as well as the district's name. Moreover, Ano (2006) observes that The Legend of Wiang Malika is a local legend having cultural importance and is incredibly meaningful to the indigenous citizens of Mae Ai District since it is a narrative that depicts the history of Mae Ai District's ancient settlements and historic places. Wiang Malika is a metropolitan environment. A small antique that goes all the way back over 400 years.

Presently, remnants of the city walls and moats persist, as evidenced by the examination of archives. According to social history research and fieldwork in the community, Wiang Malika's indigenous history is critical to the establishment of the Lanna Kingdom. Consequently, the Wiang Malika Historical Region has relics of history that have been passed on from generation through the Wiang Malika people's main memory.

*The outcome of the create indigenous history learning resources through mural painting and picture book, the legend of Phra Nang Malika, in Mae Ai Luang Temple Chiang Mai Province, through the "Mahabowon Social Studies Learning Network"*, culminating in learning sources for indigenous history. A place that fosters collaboration between universities, communities, temples, and schools to gain high-quality knowledge of indigenous history that is compatible with the manner of border local communities, resulting in the development of research literature that tells local historical stories. A wonderful resource for education and the dissemination of deep knowledge to the upcoming generations. The indigenous history picture book achieved the highest total, which corresponds to Saisophon et al. (2018) argued that learning resources function as a repository for public information, a source of interest-based knowledge-seeking, and a source of social studies learning outside the classroom, allowing the student to modify their knowledge to their current circumstances and expertise. This can result in greater awareness for and admiration of objects in the local community, enabling conservative conservation to continue in line with Supho (2004). Since this community is so accessible, knowledge plays a role in educating students, and it also serves as a suitable medium for conveying viewpoints and experiences to students. Through involving members of the community in teaching students to be aware of and experience the environmental problems that occur in the community, students also gain a better understanding of the issues that arise in Sriwilai (2002) proposed that students in the community should learn social studies knowledge management of community wisdom and culture. Those who are happy to be able to contribute to the community's well-being and grateful that some have inherited knowledge. Subsequently, the program enables graduates with the skills and ability to carry out their work on wisdom. Alternatively, by comprehending the community's culture, it enables the community to embrace students' capacity to comprehend the culture and become a successor to the culture, which benefits those who live in the community. Additionally, Subwattana (2011) stated that local history encouraging indigenous citizens in discovering themselves and developing their sense of indigenous through the community's history and previous stories may disclose what the community has accomplished, what they are unable to do, and what they fear. As well as, comparable to what, believe or disbelieve, what are the remedies, how they have been gathered into knowledge, and what has been handed on to the native population, that returning to knowing the indigenous people's identity is critical for survival. As Sattayanurak (2015) said, in the future, The significance of researching local history is that without community roots or history, a community gradually loses its adaptive capacity and tends to devolve into a "humanity" without a shared definition of "community." That will cause a whole slew of complications. History will bind the group together in the belief that they having a similar ancestor. Creating an indigenous history does not mean that it is developed just by researchers or a tiny number of members of the community. That must be the consciousness and awareness of residents about how they came to be and how they have contributed to the community's resistance against transformation onward.

## 5. Conclusion

Indigenous history learning resources are those that enable learners to pursue information independently based on their interests, allowing them to obtain firsthand experiences in social studies through personality, and fostering relationships between learners and communities. Studying and enabling education for learners to better study and understand their indigenous history, which represents and supports the local people's identity to social history research the style of living, customs, traditions, and important culture and to eliminate knowledge from those histories till there is a sense of conserving the locality and bringing the deep knowledge of indigenous history curriculum to advance the locality's progress feedback

## 6. Suggestions from the Research

### 6.1 Suggestions for Implementing Research Results

6.1.1 There should be an emphasis on recording as a historical database and developing educational media in the community to establish a database and indigenous learning resources.



6.1.2 Administrators of educational institutions network and community leaders should foster collaboration between educational institutions and communities to organize community-based social studies teaching activities.

### 6.2 Suggestions for Next Research

6.2.1 Indigenous history curriculum, the tale of Phra Nang Malika for the disabled, and informal education should be developed to provide an egalitarian and equitable cognitive development.

6.2.2 It is necessary to assess the necessity for developing an area-based curriculum that incorporates social studies material for ethnic students learning indigenous history.

6.2.3 Should explored the achievement competencies of social studies teachers utilizing the indigenous history curriculum, namely the tale of Phra Nang Malika, on students in Mae Ai district, Chiang Mai province.

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