

The Conditions and Guidelines of Action Learning Resources Through Miang Indigenous Wisdom in Mae Kampong Village, Chiang Mai Thailand

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Abstract

The objectives of this qualitative research were to study the conditions of the action learning resources through Miang indigenous wisdom in Mae Kampong Village, Chiang Mai Thailand, key informants consisted of twenty-six respondents, the instrument used was an unstructured interview form, the data were analyzed by content analysis and summarized into issues, and to study guidelines of the action learning resources through Miang indigenous wisdom in Mae Kampong Village, Chiang Mai Thailand; key informants consisted of twenty-five respondents, the data were analyzed by classifying into items. The research results were as follows: 1. The conditions of the action learning resources through Miang indigenous wisdom in Mae Kampong Village, Chiang Mai Thailand consisted of six aspects including 1.1 The social structure of Mae Kampong Village, Chiang Mai Thailand, 1.2 Ways of life, livelihood, and local wisdom, 1.3 Occupations and living, 1.4 Miang planters as an occupation, 1.5 Characteristics, and 1.6 Economics. 2. Guidelines of action learning resources through Miang indigenous wisdom to promote creative education in Mae Kampong Village, Chiang Mai Thailand consisted of the strengths, weaknesses, opportunities, and threats of the action learning resources applying as derived data to construct a model of action learning resources through Miang indigenous wisdom in Mae Kampong Village, Chiang Mai Thailand.

Keywords: Action learning resources, Miang indigenous wisdom, Mae kampong village, Chiang mai thailand

Introduction

Thailand's 20-Year National Strategy (2017–2036) (Thai Government Gazette, 2017, p.27) focused on enhancing competitiveness in terms of creating a future industry and services for creative and cultural tourism by promoting this type of travel by enhancing and managing goods and services with the help of local wisdom, creativity, and cultural capital; supporting the use of new technologies and innovations to enhance the tourism industry, marketing, and site management, particularly for historical sites and regions distinguished by their unique cultures and ways of life, with a focus on Thailand's unique stories; protecting the intellectual property of tourist attractions; encouraging historically significant, culturally significant, and artistically significant cities to register as conservative sites and to gain international recognition so that the cities can develop through imaginative image-building and development planning for urban areas and distinctive tourist attractions; promoting seasonal tourism; including community-based tourism, agricultural tourism, and conservative tourist, in accordance with each region's possibilities.

In accordance with the Twelfth National Economic and Social Development Plan (2017–2021) (Office of the National Economic and Social Development Board, Office of the Prime Minister, Thailand, 2017, p.82) created structures that encourage lifelong learning, with a focus on the creation of resource centers to establish new types of resource centers and to become life, cutting-edge, high-quality, and standardized learning centers in order to inspire people of all ages to be interested in learning and participating in educational activities that can improve Thai people's ability to adapt to future changes, such as the Edutainment Center and the Virtual Library. Moreover, the promotion of reading through contemporary local library services, as well as the provision of chances for kids and teenagers, should also receive more attention in the creation of learning parks at the provincial and regional levels, as well as cooperation between all relevant parties in local communities, which will provide simple access to high-quality, quick, and convenient learning services. Local museums will also be developed as excellent cultural and historical learning centers.

Mae Kampong Village, Chiang Mai Thailand, is a very attractive community that has inherited the heritage, wisdom, way of life, and culture related to Miang since ancient times for more than 200 years. The meaning of "Villager-Forest-Miang" as villagers comes from the identity of the indigenous people of Mae Kampong Village who have a way of life living in the forest. There are more than 200 accounts of people utilizing Miang to live with their primary activity, which involves creating Miang to bring the collected Miang, steamed, marinated, and brought to sell in exchange for buying rice to support the family. The Lanna people of the northern highlands of Thailand have an agricultural culture known as "PaMiang," which derives its name from the forest. Miang is planted in forest areas, maintaining the forest and the ecosystem's diversity since ancient times. It is considered the wisdom of the community to manage the agroforestry system. and is the identity of living with the forest of people in Mae Kampong Village, Chiang Mai Thailand. The interesting products are "Miang," which comes from the Miang production culture in which Miang is used for consumption, which has been transmitted from the ancestors in ancient times by making it fermented and crunched as a snack and is a cultural way used to welcome guests and used in various belief rituals.

According to the data of the Ministry of Tourism & Sports (2021), Mae Kampong Village is a 100-year-old village, with most of the villagers migrating from Doi Saket District. Mae Kampong Village is about 1,300 meters above sea level and about 50 kilometers away from Chiang Mai. The houses in Mae Kampong Village are arranged in a row down the valley and on each side of the creek. The area is surrounded by mountains, coffee, and tea plantations, lots of waterfalls, forests, and other lovely natural features. The area also enjoys cool weather all year. There are 132 households, for a total population of 362 people. The residents' primary industries are employment, trade, and the production of tea and coffee. Most of the locals are Buddhists who believe in communal rituals, uphold community standards, and participate in community development. They also have close family and friend relationships. There are numerous ecosystems, a wide variety of natural plant life, and pure air, and water supplies in Mae Kampong Village. Along with a river passing through the village, there are also yellow-red flowers growing next to the creek that the residents refer to as Kampong Flowers. This is the origin of the name "Mae Kampong". (Tomma, 2018)

In addition, Chinwong et al. (2021) indicated that the Miang produced at Mae Kampong Village is well known. The community cultivates Cha Miang to support itself and uses it as a staple food and snack as well as an offering in rituals. Miang has thus been a part of Mae Kampong's daily life and economy for a long time, but in 1981, during his visit, His Majesty King Bhumibol Adulyadej the Great created two projects that would transform the lives of the residents of Mae Kampong. The Huai Hong Khrai Royal Development Study Center was the first initiative to protect water resources and raise living standards in the watershed area. The second initiative was the Teentok Royal Initiative Development Center, which aimed to advance farming, notably Cha Miang crops, and give people the chance to make a living off the land.

Action Learning Resources are the signs of the knowledge sources that have learning activities. By using the learning resources available in the community that are consistent with the potential and identity of the Miang people of the community area. in the upstream forest area in northern Thailand by community participation in various activities mutual learning exchange transfer experience, science, and local wisdom

As a researcher, I recognize Miang as valuable wisdom in Mae Kampong Village that have been transmitted to new generations is decreased, and it becomes a weakness of preserving the production base and services as well as sustainable living. Through knowledge, skill, belief, and behavior from activities created by residents of Mae Kampong Village with learning and adaptation for survival, this research will be a manner of managing community resources with independence, sustainable living, and problem-solving at the community level. Moreover, raising awareness of the roles and responsibilities of new-generation civilians in caring for the forest as a crucial source of the country's treasures will bring about the revival and utilization of Miang wisdom as a strong cultural capital of Mae Kampong Village. Miang culture will be stable and sustainable exist, with the preservation of wisdom, and uplift of to exist with great value.

Research Objectives

To study the conditions and guidelines of action learning resources through Miang indigenous wisdom in Mae Kampong Village, Chiang Mai Thailand.

Methodology

The researcher divided into two phases as follows:

Phase 1: To study the conditions of action learning resources through Miang indigenous wisdom in Mae Kampong Village, Chiang Mai Thailand. Key informants selected by purposive sampling were community leaders, and community committees, including those who are involved in community development in the area, are Mae On District Sheriff, Huay Kaew Subdistrict, community developers, and Teen Tok Royal Project Development Center staff, Watershed Management Center No. 2 staff, Watershed Management Division and Office of Conservation Area Management No. 16, Department of National Parks, Wildlife and Plant Conservation, Chiang Mai Province, for a total of twenty-six respondents. The selection criteria are based on qualifications, including being personnel in government agencies, the responsibility to practice in relation to development in the area, both in terms of knowledge and expertise in their own field, and the respect of the people in the community. The instrument was an unstructured interview. The data were analyzed by content analysis and summarized into issues.

Phase 2: To study guidelines by analyzing the strengths, weaknesses, opportunities, and threats to reflect the best potential of the action learning resources through Miang indigenous wisdom in Mae Kampong Village, Chiang Mai Thailand. Key informants selected by purposive sampling were a group of villagers living in Mae Kampong Village, Chiang Mai Thailand, Huay Kaew Sub-district, Mae On District, Chiang Mai Province, community sage, youths, representatives of community activity groups who voluntarily and continuously participate in community activities in the initial group of villagers, and entrepreneurs living in the same community, such as shops, resorts, Miang planters, relevant villagers involved with the ecotourism community, and entrepreneurs, for a total of twenty-five respondents. The selection criteria are based on qualifications, such as being able to participate in community activities voluntarily and continuously, and they are consensus accepted by the communities. The researchers themselves interviewed the respondents in the research field. The instrument was a SWOT analysis technique (Kotler et al., 2005, p. 58) used to determine and define strengths, *weaknesses*, opportunities, and *threats*. The data were analyzed by classifying them into items.

Results

The research results were as follows:

1. Results of studying the conditions of action learning resources through Miang indigenous wisdom in Mae Kampong Village, Chiang Mai Thailand from in-depth interviews and consisted of six aspects as follows:

1.1 In terms of the social structure of Mae Kampong Village, Chiang Mai Thailand, the current population of Mae Kampong Village has a population of approximately 411 people, 134 households (The Bureau of Registration Administration (BORA), 2021), all of whom are city dwellers or Lanna people who speak the northern language, "Kham Muang" and are Buddhists. Important social institutions are families, temples, schools, community halls, villages, etc. Mae Kampong Village had quite a strong social community. The villagers lived together as dependents, like relatives. By being generous to each other and having faith in the traditions and rituals of the community, there is respect for the rules and regulations of the

community. and everyone in the community is united. Collaborate in community development in all forms according to the occasion and still maintain the traditional way of life, including natural resources, forests, waterfalls, and buildings. This may be because it is a small village where travel has been difficult in the past. Therefore, there are not many investors coming in. Therefore, only local people live. Although social conditions will change the way of life from that of the elders' ancestors, who made an occupation as farmers in Miang, until now, the new generation has gone to study in the city and go to work elsewhere. The family did not live together like before, but there is still a clear kinship system; they still live in the same area or in the same house.

1.2 In terms of ways of life, livelihood, and local wisdom, Mae Kampong Village is a village with an identity that has inherited a way of life of sufficiency from its ancient ancestors, namely the village way of life “People-Forest-Miang”. The village identity can be explained through various methods, including

1) Lifestyle identity: “The Identity of Pa Miang People” Mae Kampong Village has a history, background, and culture of more than 200 years. A main occupation that has only been transmitted since the ancestors' time, is gardening Miang and collecting Miang to bring the collected Miang for sale or trade to buy rice, fish, and food to earn their family, and it is still the main occupation for some villagers here.

2) In an identity sense: “Community Forest,” under the ancient forest at Mae Kampong Village, has an important identity in that we can see Miang trees growing throughout the area in this community forest area. Some of them are over 150 years old, more than anyone can remember when this Miang tree was already in this forest.

3) In the identity sense: “Miang Indigenous Wisdom”, is an important wisdom identity of the Lanna people and Mae Kampong Village, which has transmitted wisdom from ancestors in ancient times. Miang is a tree that grows naturally in the forested watershed areas of northern Thailand. Villagers in Pa Miang grow and collect Miang for sale. Mae Kampong village is conspicuous in its participation in preserving watershed forests and a perfect forest.

1.3 In terms of occupations and living, villagers have a way of life that is closely related to the forest. Most villagers live a simple life. Still, living conditions, activities, and consumption come from things that can be found locally or there might be stores in the neighborhood that sell self-sufficient goods like meat, food, rice, vegetables, fruits, and household products to highlight the community's reliance on agriculture and rely on agriculture for their livelihood from the woodlands around the hamlet with challenging travel. Besides people in the area, at present, there are people of various nationalities and races, including the highland people, the Lua people, the Khmu people, the city people, and foreigners who came to live there for the tourism business as well.

1.4 In terms of Miang planters as occupations, the identity of the Miang planters as a main occupation has been from the ancestors only, which is gardening Miang and collecting Miang to bring freshly collected Miang leaves to sell, or used to make fermented Miang in the old-fashioned way to be traded as a product in another form, income may be either cash or the exchange of goods such as rice, or it may be used to buy rice, fish, and food to feed the family. Miang is used in rituals, caring for guests at various events, and visiting the house even when it is not collected. Villagers have activities related to Miang all the time, such as preparing equipment for making Miang. such as tying Prepare fermentation tanks, fermentation tanks, and firewood for steaming. planting Miang trees Prepare to get rid of weeds around the garden, etc. Thus, there are activities related to Miang throughout the year that have been inherited for many generations. Additionally, there are currently groups engaged in other part-time activities such as coffee farming, winter fruit production, animal husbandry, traditional massage,

hammering, and bamboo weaving. constructing furniture out of wood, growing herbs, blacksmithing, mushrooming, and general contracting.

1.5 In terms of characteristics, villagers generally have a polite character, honor the guests, respect the elders and village philosophers, and generously help each other until it becomes a community culture, for example, from the activities in which villagers will come to help each other in work such as building houses, collecting agricultural products, weddings, funerals, ordinations, etc. There will be employment, but it will still be seen, assisting in community activities such as cleaning communities, and temples, community development, clearing grass, and weirs, planting forests, making fire break lines, etc., as well as sharing food with neighbors' relatives made from raised agricultural products or meat from animals.

1.6 In terms of economics, the Tourism Board of Mae Kampong Village allocates ecotourism money to shareholder members, uses it for strong community development, and uses it for the preservation of the community's environment and natural resources as its primary source of income. Assigned to this eco-tourism activity It is part of Mae Kapong Royal Project Hydroelectric Power Cooperative Activities Co., Ltd.'s activities because the village leaders want this ecotourism to be a revenue generator and distribute income to the community thoroughly because the villagers of Mae Kampong Village are all members of the cooperative in every household. Residual income after deducting expenses. Therefore, when a cooperative makes a profit, this profit comes in the form of dividends for all members. However, they are not yet prepared to take part in community tourism activities, and the villagers who are not yet prepared for this group still reap profits from tourist-related activities.

2. Results of analyzing the strengths, weaknesses, opportunities, and threats to reflect the best potential of the action learning resources through Miang indigenous wisdom in Mae Kampong Village, Chiang Mai Thailand.

2.1 The strengths consisted of:

1) Mae Kampong Village has been famous for its action learning resources through Miang indigenous wisdom for more than ten years.

2) Mae Kampong Village has beautiful natural attractions and abundant natural resources.

3) Mae Kampong Village has Miang indigenous wisdom as an identity, which is an important identity of the community.

4) There is a Miang Museum as a source of information and an exhibit of knowledge and wisdom about Miang and the community as the first and only place in Thailand.

5) The community participates in the management of eco-tourism. and of the community.

6) There are rules and regulations for community measures, tourism measures, conservation measures, and building area measures to conserve forest resources, conservation of wildlife resources, and conservative measures of rivers and creeks, as well as conservative measures of arts and culture.

7) There is a distribution of income to community members from ecotourism activities.

8) Traveling to reach the community is not far from the city. It does not take much time to travel; the tourists can go and come back in one day.

2.2 The weaknesses consisted of:

1) The older generation, who are still working, decreased Miang cultivation. It may be because they are getting older and cannot climb Miang trees to store and make Miang like before.

3) The new generation is not interested in knowledge of the Miang way of life according to the ancient wisdom of the community.

4) There is a lack of Miang quality production, and there are no Miang products that reach the tourist group.

5) There are no action learning activities related to Miang indigenous wisdom that are diverse and interesting.

6) There is a lack of public relations about the identity of the traditional Miang indigenous wisdom of the community and how valuable and interesting it is.

7) There is a lack of academic information about the use of Miang indigenous wisdom in various fields to promote action learning resources.

8) Facilities are not enough to meet the needs of tourists such as toilets, and architects for disabilities.

2.3 The opportunities consisted of:

1) Organize activities of action learning resources for tourists, schools, and agencies who are interested in learning in specific groups and in each age group to increase income for the community in the lifestyle of a one-day trip group or overnight group in various forms including

1.1) Cooperative cooking activities, eating traditional Miang dishes, etc.

1.2) Wellness activities for health and beauty in the form of tourism based on traditional Miang indigenous wisdom.

1.3) Art and culture group activities that are interested in traditional ceremonies such as the Pa Miang Ceremony, trekking, etc.

1.4) Activities to learn the way of life of the Pa Miang people, such as Miang indigenous wisdom to preserve the forest, etc.

2) Promote the creation of awareness in preserving and inheriting Miang indigenous wisdom for community people and tourists who visit to learn and realize the importance of the Miang indigenous wisdom that has inherited the identity since ancient times to remain

3) Request cooperation and support from various agencies in providing academic knowledge and a budget to increase knowledge for people in the community to be used to develop learning activities.

4) Develop available websites to keep current information to be used in tourism databases, such as maps and action learning resources for the community.

5) Develop information systems such as signposts to be available in Thai, English, and Chinese.

6) Preparing manual materials for presenting Miang indigenous wisdom to interesting tourists and people in the community to get to know and learn the value and interest of the Miang indigenous wisdom existing in the way of the community.

2.4 The threats consisted of:

1) The area in the community is quite limited both in part used as activities and routes for tourism activities suitable for tourists of each age generation such as narrow roads, hills, curves, etc.

2) Villagers rarely have time to provide Miang indigenous wisdom for action learning resources. They pay attention to providing homestay for business income.

3) The area of transportation is quite limited, such as the narrow street, traffic signs, and parking area.

4) As a result of popular consumerism trends, the new generation is not interested in consuming traditional Miang.

3. Results of studying guidelines of the action learning resources through Miang indigenous wisdom in Mae Kampong Village, Chiang Mai Thailand.

3.1 Environment: Review existing action learning resources, determine whether creating a resource is necessary for stakeholders, review published resources and materials, and decide whether they are appropriate for action learning resources if they can be modified (with permission) through Miang indigenous wisdom.

3.2 Awareness raising: encourage, support, and inform action-oriented activities and reflection through Miang indigenous wisdom in support of greater cooperation with wider development issues, goal information, understanding, and participation.

3.3 Global education: link local and global issues in terms of environmental, economic, political, and social aspects through Miang indigenous wisdom with appropriate action by the learner in an actor-centered manner that focuses on understanding, responsibility, and capacity-building action.

3.4 Life skills: empower personnel development to develop activities that promote the use of learning resources through Miang indigenous wisdom in the era of social change in learners both individually and socially to construct their own meaning as they learn about their local community and world society.

3.5 Public relations: development cooperation in marketing with a direct focus on agencies; developing learning resources through Miang indigenous wisdom; information technology system development via websites to be ready and can be used effectively by encouraging stakeholders to participate in the evaluation of the use of learning resources for development information. Learning resources can be used to organize effective learning activities in the future.

Discussions

The authors selected the significant issues to discuss as follows:

In terms of ways of life, livelihood, and local wisdom, Mae Kampong Village was a village with an identity that inherited a way of life of sufficiency from its ancient ancestors. This identity can be explained through various methods, such as lifestyle identity, community forest, and Miang Indigenous Wisdom. The main occupation of the community was gardening Miang and collecting it for sale or trade. The community was also involved in preserving watershed forests and a perfect forest. It was similar to Interatep et al. (2017, p. 275) studied the state of problems and development of local herbs consumption wisdom transfer for green living in the community, Srakaew province, this results in people who could use the herb in everyday life in the community gradually decrease. A new generation was uninterested in herb conservation and use, and there is no written record of wisdom. There were also not enough leaders and support organizations to transmit these ideas. Traditional medical knowledge was spread through telling and doing, not through a structured process. Herbs in the garden and forest around the home decreased as a result. It might have an impact on biological resources. By tending to the restoration of the forest as a source of herbs and nurturing the planted area in the garden surrounding the house for convenience and creating a beautiful environment for the community, the growth of the transfer of using traditional herbs wisdom should be supported. By covering every aspect of preservation, use, and processing for both food and medicine, we should systematically improve the pattern of wisdom transfer.

In terms of the environment that reviewed existing action learning resources, determine whether creating a resource is necessary for stakeholders, review published resources and

materials, and decide whether they were appropriate for action learning resources if they can be modified (with permission) through Miang indigenous wisdom similar to the finding of Pakkantorn & Ounvichit (2017, p.120-121) who studied the quest for a community learning management model for informed environmental decisions, implementing the environmental management principles. The students put their environmental management principles to the test at this stage to see if they work in real-world scenarios. They modify the rules to fit the situation locally. They can also set up a participation procedure so that locals can offer feedback on the management principles. Increased participation may result in the adoption of a local rule for environmental management and inspire locals' interest in collaborative environmental monitoring. It is quite different from the study of Teeranon et al. (2021, p.93) who studied the UNESCO factors affecting building Phayao learning city of Thailand, revealed that UNESCO characterized a learning city as a tool for improving the community well-being, life quality, and resilience through a variety of lifelong learning platforms, including the learning space, the workplace, and even the family. Learning cities require the efficient deployment of resources, such as people, money, rules, culture, and local knowledge. A learning city offers sustainable environmental protection in addition to benefits for the economy and the quality of community life. Likewise, Rizal et al. (2022) studied the development of sustainable coastal benchmarks for local wisdom in pangandaran village communities, it was found that the environment needs to be protected over time in order for it to be used as a big communal shelter rather than just being quickly exploited. Everyone has the right to a decent and healthy environment, which was proof that the environment is being protected and preserved. This indicates how the environment was guaranteed by and protected by the Constitution. It also directed the development of the concept of environmental preservation and protection.

In terms of awareness raising, it is encouraged, supported, and informed action-oriented activities and reflection through Miang indigenous wisdom in support of greater cooperation with wider development issues, goal information, understanding, and participation. Similar to Muenjaem (2021, p.231) who studied the consciousness raising in preserving Miang Pa Pae local wisdom through the participatory learning management integration, the results of creating and developing a model for creating awareness of the preservation of Cha Miang local wisdom of students through a participatory learning process found that a model for creating awareness in preserving Cha Miang local wisdom consisted of four components: the principles consisted of the principle of participation, learning management in the 21st century, and learning management that integrated local wisdom; the model objective was to raise awareness of the preservation of Cha Miang local wisdom; the process of raising awareness in preserving Cha Miang local wisdom consisted of raising awareness, preparing a manual of Cha Miang local wisdom; and conditions for success consisted of knowledgeable teachers and understanding of Cha Miang local wisdom learning management.

However, Matchimabura (2020, p.45) studied the promotion of citizenship awareness and service learning and found that citizens see the importance of participating in citizenship, e.g., becoming a member of the community and trying to develop the community, taking care of the community by trying to take care of its needs, development support economy or environmental protection, knowledge of how the state works, and knowledge of strategies to achieve the purpose of working.

In terms of global education, Miang indigenous wisdom is used to link regional and global challenges in terms of the environment, economy, politics, and social aspects with appropriate action by the learner in an actor-centered approach that emphasizes comprehension, responsibility, and capacity-building action in line with Rattanachuchok (2016, p.74-75) who studied an application of information technology for studying

conservation of local wisdom in the area of Muang Kaen Pattana Municipality, Mae Taeng district, Chiang Mai province, the findings revealed that the system development life cycle (SDLC) included system analysis and design, preparation of decomposition, context diagram, data flow diagram, and database design, preparation of media storyboards for presenting local wisdom information, and development of the system in collaboration with community representatives and creation of teaching and learning materials that helped conserve local wisdom, according to the findings. community involvement in the creation of an information system for instruction in the preservation of indigenous knowledge.

Correspondingly, Bateman (2022) indicated that indigenous wisdom right across the planet was grounded in what was called ‘law of the land’ not ‘law of man’, and what we were saying as wisdom keepers were arguing that without taking into account indigenous wisdom, indigenous knowledge, indigenous science, and indigenous law, it will be impossible to right-size the planet after COVID.

Moreover, Interatep et al. (2017, p.275) studied the state of problems and development of local herbs consumption wisdom transfer for green living in the community, Srakaew province, the results showed that the procedure should consist of three steps: education, attitude development, and skill training. The information should be transmitted using a range of techniques, including lectures, media use, case study analysis, and practice. It is important to offer learning tools like video. Students must focus on developing knowledge and a positive outlook on herb conservation and use in order to live sustainably in their communities.

In terms of life skills, the empowerment of personnel development to develop activities that promote the use of learning resources through Miang indigenous wisdom in the era of social change in learners both individually and socially to construct their own meaning as they learn about their local community and world society.

It was consistent with Wunthong (2016, p.81) who studied the effect of using an activity model for youth’s life skill development in 21st Century by local wisdom in the area of Phlaichumphon, Muang Phitsanulok, the youths showed their life skills mostly in the area of flexibility and adaptability, followed by initiative and self-directed, leadership and responsibility, productivity and accountability, and the least employed skills were found on social and cross cultural skills and the areas with the lowest behavior are social skills and cross-cultural learning. The most common behaviors in this area are behavior which was related to being able to recognize the difference in intelligence and current knowledge and the lowest common behavior is behavior that involved accepting differences between individuals.

It may be because of the highlight of Mae Kampong Village produces Miang as its main product. Miang is not only for sustenance but is also attached to the trading system. which is the main income of people in the community since the past It is the relationship of the dependence of the people of the highlands and the lowlands. At present, Miang trade has changed from exchanging rice with Miang came to a cash trade, which can be bought in the general market in the north, to a stepfather, and stepmother who is a middleman in buying Miang from the community to sell to various areas with a car to transport Miang instead of cattle traders. Serves to help connect the Pa Miang community with the network of markets both in cities and communities with the trend of consumerism, the new generation consumes less Miang. Tourism is the mainstay of the neighborhood economy. In order to adapt, the people grew different crops. assimilated into the forest while keeping Pa Miang to protect the forest environment and used as a component of the ecotourism businesses that the neighborhood runs to make money. community in the creation of an information system to support learning and the preservation of indigenous knowledge.

Conclusion and suggestions

It can be concluded that the Miang indigenous wisdom of Mae Kampong Village contributes to sustainable community development. The people in the Mae Kampong Village in Chiang Mai, Thailand, consume habits, ways of life, and wisdom. The inhabitants of the Mae Kampong neighborhood of Chiang Mai, Thailand. Only a few of the locals gave Miang any thought as a potential herbal remedy or supplement. Miang was used in numerous religious and regional rites in addition to being food and medicinal. Miang, such as Cha Miang farming and tourism, have changed the economic landscape of the community and are now the main source of revenue in several homes. The community's culture, economy, environment, and way of life have all come to embody Miang. Miang's sustainable development supports and promotes the old existing culture that might be neglected and turns it into a sustainable community-based local wisdom, and the community continues to value and maintain the Miang culture for present and future generations. Miang history and knowledge have come a long way.

New knowledge and the effects on society and communities

According to the studying of the action learning resources through Miang indigenous wisdom in Mae Kampong Village, knowledge of wisdom information found that participation in proposing local wisdom information and collaboratively selecting wisdom that should be preserved by representative groups within the community fully cooperated to support the information. It also helps to verify the accuracy of the local wisdom information was also added Miang indigenous wisdom, Miang ancient wisdom production, Miang trading wisdom in the past, cultural wisdom of farming Miang consumption in daily life, cultural wisdom uses of Miang and traditions, local tourist community, belief rituals, and introducing the wisdom of the Pa Miang people in connection with the principles of the King Rama IX' philosophy of sufficiency Economy Theory.

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