
Developing Area-based Multidisciplinary Action Learning Through Design Indigenous History Learning Resources of Culturally Diverse Students in Secondary Schools Northern Thailand

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Abstract

This research investigated the indigenous history and culture of Ban Pang Mai community in Mae Suai District, Chiang Rai Province, Thailand, developed area-based multidisciplinary action learning resources for culturally diverse secondary school students in Northern Thailand. And study lessons from the area-based multidisciplinary action learning of students from diverse cultural backgrounds in Northern Thailand. Employing Multidisciplinary Action Research (MDAR), the study involved 119 participants: 45 community informants (leaders, monks, scholars, and residents), seven expert evaluators, and 67 high school teachers and students involved in developing local learning resources. Data were collected through unstructured interviews, historical data accuracy assessments, historical picture book suitability assessments, and focus group discussions. Qualitative data were analyzed using content analysis. The study found that Ban Pang Mai, a Tai Yai hill tribe community situated in a watershed forest area, possesses a unique cultural heritage linked to the “Small Houses in the Big Forest” migration project. Their way of life is deeply rooted in self-sufficient agriculture. The research developed local history learning resources, including a community study book, “The Ethnic Community Way of Life: Ban Pang Mai,” and three video segments incorporating Augmented Reality (AR) technology. These resources, developed using the Mahaboworn process (integrating universities, communities, cultural beliefs, and schools within the Indigenous Civic Education Network (ICEN)), aim to promote equitable and inclusive education by managing community memory and history. The effectiveness of these resources was rated at the highest level. Finally, the study identified key learning competencies emerging from the area-based multidisciplinary action learning process, termed “Multidisciplinary Action Learning Competency,” encompassing values of happiness, respect, awareness, consciousness, management, confidence, application, engagement, sustainability thinking, and lifelong learning.

Keywords: Multidisciplinary Action Learning, History Learning Resources, Culturally Diverse Students, Equity in Education, Indigenous History

1. Introduction

The key goal of Sustainable Development Goal (SDGs) 4 is to ensure inclusive and equitable quality education and promote lifelong learning opportunities for all. Achieving this goal involves ensuring access to quality education and reaffirms the proven belief that education is a powerful driver for sustainable development. The objective includes providing affordable vocational training equally, eliminating gender disparities, and addressing inequalities to ensure access to quality higher education and the development of learning skills within local communities. This involves integrating environmental contexts as crucial lessons in multidisciplinary learning. One approach is to ensure that all learners acquire the necessary knowledge and skills to promote sustainable development, including education for sustainable development and sustainable living through cultural diversity and cultural participation in sustainability. To meet the SDGs, the educational paradigm must adapt to global conditions and societal changes affecting students directly and indirectly, such as economic crises, environmental issues, and domestic violence. This requires a review of real-life education and making education a collective societal responsibility (Education for All) to create learning environments that promote equity literacy for children and youth in schools (United Nations, 2015; Mangkhang, 2021).

Education plays a crucial role in promoting and supporting sustainable development, as it enables students to make informed decisions and act responsibly for environmental sustainability, economic viability, and social justice for current and future generations (UNESCO, 2017). Social Studies Pedagogy aims to develop proactive citizens who are aware of the values and growth of citizenship, serving as key mechanisms for societal advancement and change. Such citizens are expected to fulfill their roles effectively to build a beautiful and equitable "New Sand Castle Society" in a post-digital world (Mangkhang, 2016; Mangkhang & Kaewpanya, 2021). A significant role of education is to prepare students at all levels to develop diverse learning competencies, possess deep perspectives and knowledge, and become resilient citizens.

Reviewing the vision of the social studies curriculum at the basic education level requires finding ways to develop every student, who is a national resource, into a balanced individual physically, intellectually, and morally. Students should have a strong sense of Thai citizenship and global citizenship, adhere to democratic principles with the monarchy as the head of state, and possess the fundamental knowledge and skills necessary for further education, career development, and lifelong learning. The focus is on the student, based on the belief that everyone can learn and develop according to their potential (Ministry of Education, 2008). In alignment with the national 20-year strategy (2018-2038), there is an emphasis on harnessing the strengths of various sectors, including private enterprises, civil society, and local communities, to drive collective action. This approach supports public participation in collaborative thinking and action for the common good (Office of the National Economics and Social Development Council, 2018). Therefore, educational management should focus on integrating local community identities into social studies education. This includes diverse dimensions of learning such as community history, community geography, ethnic cultures, Buddhist art history, and ecological culture.

The concept of area-based curriculum, which emerges from analyzing the core curriculum, involves adapting or designing curricula that complement the national core curriculum and are developed collaboratively with local communities. This

approach ensures that teaching and learning experiences align with the specific conditions and needs of both local and imaginative communities, thereby fostering meaningful learning processes and cultivating desirable citizenship among all students (Mangkhang, 2017). This model decentralizes authority from central bodies to local entities responsible for curriculum design, opening up to the genuine needs of the community. Curriculum development requires cooperation among educational institutions, experts, and the community to create a curriculum that truly responds to local contexts (Facer, 2009). In the post-digital age, spatial curriculum concepts go beyond localism to redefine curricula in a way that helps communities understand their identity and effectively bridge local and global aspects. This involves connecting local identities with global social issues, a concept often referred to as "glocalization" or "local-global integration." Such curricula can adapt to globalization while negotiating and engaging in boundaryless exchanges between external development trends and local contexts, influencing the transformation of local areas into globalized localities (Mangkhang, 2017). The aim of area-based education is to establish community-based education systems that are strong and participatory, involving all societal sectors that benefit from and contribute to educational networks bound by community ties.

Preserving the values of indigenous history is crucial for the sustainable management of resources and nature. Indigenous wisdom, conveyed through the oral transmission of historical narratives related to education, law, governance, politics, or indigenous perspectives, represents a vital part of this heritage. Indigenous communities have a continuous historical connection with their lands and maintain unique cultural practices that reflect their local identity. The study of community or village history often relies on legends, stories, and local accounts passed down through generations. This approach emphasizes the empowerment of local communities—those who traditionally lack formal negotiating power and opportunities for new education that might disrupt ancestral memories. This process helps reveal social dynamics and provides a clearer picture of society at a micro level. Local history, therefore, is studied from the grassroots perspective, focusing on local evidence to gain insights into societal movements. It often employs an interdisciplinary approach to offer new dimensions beyond state-centric historical narratives. The concept of the "historical iceberg" suggests that much of indigenous history is forgotten or erased, becoming a "history of forgotten memories." Studying local history contributes to a rich body of knowledge that aligns with community practices and leads to valuable historical works that serve as learning resources for future generations (Daes, 2008; Mahuika, 2019; Mangkhang et al., 2021). Indigenous history is considered a cultural heritage and wisdom of humanity, forming the foundation of long-standing civilizations. Its study fosters cultural identity, community awareness, and appreciation for social development passed down through ancestral memories and storytelling.

Local history learning resources focus on promoting educational equity by presenting community or village history that is not recorded in written form. These histories are often derived from oral traditions, stories, and local accounts passed down through generations. Such information is gathered from researchers who study communities, collecting data from oral narratives and traditional accounts, then organizing and documenting these narratives (Wittayapak, 2003). Understanding the diversity of cultural practices, experiences, and systems across different communities from villages to regions with shared cultural and historical experiences is essential. Without the historical roots of a community, it risks losing its adaptability and identity. Furthermore, the absence of a shared sense of "community" can lead to various problems (Mangkhang, 2022). Local history helps unify community members by fostering a shared sense of heritage and promoting peaceful coexistence. By integrating local histories into educational resources, communities can preserve their collective identity and strengthen their sense of belonging and continuity.

To achieve sustainable development, the implementation of multidisciplinary spatial learning should focus on developing local citizenship education, enhancing self-reliance, and applying ethical knowledge in ways that do not negatively impact quality of life or the environment. This aligns with Thailand's vision for stability, prosperity, and sustainability. Current educational approaches may require integrating multiple disciplines and collaborating across various fields to design learning experiences that address the global challenges of the 21st century. Multidisciplinary practices help students gain knowledge and skills from different fields through interactions with experts like local wisdom keepers, community elders, spiritual leaders, and academics. This approach fosters real-life integration of learning, addressing complex social issues through collaborative learning. Effective multidisciplinary practices in education can create dynamic, resilient, and creative learning environments when applied in local contexts. Communities act as social laboratories rich in knowledge and experiences, providing opportunities for hands-on learning that is adaptable and sustainable (Denton, 1997; Aftab, et al., 2013; Kaewpanya, Mangkhang, Dibyamandala, 2021).

The research team conducted a survey with the educational network of Chiang Rai Municipality School 6, Chiang Rai, and discovered that Ban Pang Mai, located in Mae Suai District, Chiang Rai, is an ethnic Tai Yai community that migrated from the "Small House in Big Forest" project to establish their current settlement in Ban Pang Mai. This community has a significant historical and cultural heritage that is crucial to the social and cultural development of the Mae Suai area, which is an important tourist destination in Chiang Rai. Currently, there is no comprehensive collection of the community's history and culture, which results in a lack of resources for learning and communicating their way of life to the outside world. The research team is considering how to study and disseminate the historical memories and cultural heritage of Ban Pang Mai. The objective is to preserve and promote the community's history and culture, stimulate creative economic development, and create a learning hub for history and culture for local residents, tourists, and interested parties. Additionally, this initiative aims to establish Ban Pang Mai as a historical tourism destination in Chiang Rai.

A primary impetus for this research stems from the scarcity of community history resources, resulting in a deficiency of communal awareness among local children and youth. This deficiency arises from the lack of accessible educational resources pertaining to their community and its historical origins.

Therefore, the research team is interested in studying the development of area-based multidisciplinary action learning through the design of indigenous historical learning resources for culturally diverse students in secondary schools in Northern Thailand. This study aims to explore innovative approaches for creating and utilizing local historical learning materials and community-based books to promote the preservation of local history and the continuation of ethnic community traditions and culture. The ultimate goal is to leverage these efforts to enhance historical community tourism, particularly in special cultural and economic zones, and to contribute to the improvement of localized education quality in Northern Thailand in alignment with the key goals of sustainable development.

2. Methodology

2.1. Research Design

This research is a Multidisciplinary Action Research (MDAR). It involves data collection and analysis through document analysis, interviews, assessments, and focus group discussions. The findings will be presented using descriptive analysis.

2.2. Research Instruments

The instruments utilized for data collection in this study include:

- 1) Unstructured interview
- 2) Evaluation form for the accuracy of local historical information
- 3) Evaluation form for the suitability of illustrated historical books
- 4) Focus group discussion

2.3. Sample and Data Collection

2.3.1. Population and Sample

The population includes 1) Community historical information providers consists of 45 individuals, including community leaders, monks, local scholars, and residents of the community. They are selected using a voluntary sampling method. 2) Experts in evaluating the appropriateness of local community history textbooks consists of 7 individuals selected using purposive sampling. They evaluate the books based on the framework of knowledge and literacy related to equity. And 3) Learning evaluation of local educational resources includes 67 high school teachers and students, selected using volunteer sampling.

2.3.2. Data Collection

1) Documentary Study involves collecting information from documents, books, and journals, including theoretical frameworks, concepts, and relevant research. This data is used to support the analysis of research issues and to study background information that will guide the field research.

2) Field Study is divided into 2 phases as follows:

Phase 1: Situational Analysis involves collecting qualitative data. This includes synthesizing relevant documents and research and conducting fieldwork to gather research data. The tools used in this phase include unstructured interviews focusing on community historical memories and culture.

Phase 2: Design and Development involves collecting qualitative data by designing and developing murals related to the historical memories and culture of Ban Pang Mai, Mae Suai District, Chiang Rai. This phase includes validating the accuracy of the mural paintings with the community. The tools used in this phase includes Knowledge Synthesis Tool for Creating Murals, Knowledge Management and Design Tool, Evaluation Tool for Book Suitability. The quality and appropriateness of the developed community study book are then assessed by experts using an evaluation tool based on the framework of equity literacy (Gorski, 2023).

Phase 3: Lesson Learning. This phase involves studying the area-based multidisciplinary action learning of students from diverse cultural backgrounds in secondary schools in northern Thailand. The tool used is focus group discussion.

2.3.4 Analyzing of Data

1) Qualitative Data. The research team analyzed the data according to the research objectives using interpretative data analysis methods. This involved interpreting data from document analysis, interviews, and focus group discussions to summarize issues within data groups and analyze the relationships between the data.

2) Quantitative Data. The research team analyzed the data obtained from the evaluation forms using statistical software suitable for the analysis. This involved descriptive statistical analysis, with results presented as means and standard deviations.

3. Results

The study of the indigenous history and cultural heritage of Ban Pang Mai community, located in Mae Suai District, Chiang Rai Province, found that from fieldwork and interviews regarding the history and culture of the community from local experts and residents, it was found that Ban Pang Mai is a mountain ethnic community located in the headwater forest area of Mae Suai District, Chiang Rai Province. This community has a unique culture specific to the Tai Yai ethnic group and a historical narrative connected to the migration project "Small Houses in Big Forest" to Ban Pang Mai, which has been passed down through generations. Their traditional agricultural lifestyle is a cultural heritage of Ban Pang Mai. The community of Ban Pang Mai is

one of the hamlets of the Huai Slak village, which is divided into four hamlets, including 1) Akha Hamlet, 2) Jakluay Hamlet, 3) Kiu Jampi Hamlet, and 4) Ban Pang Mai Hamlet. In the Ban Pang Mai community, the ethnic group present is predominantly the Tai Yai. The Akha ethnic group, which had previously migrated out, has led to the Ban Pang Mai community being predominantly Tai Yai. The community's culture is inherited from the Tai Yai ancestors and includes traditions such as Poy Sang Long (a rite of passage for boys), Buch Luk Kaew (ordination of young boys), Tua To (traditional games), Fon King Kharra (a traditional dance). The Ban Pang Mai community lives by traditional agriculture, cultivating economic crops such as rice and mustard greens. The residents are Tai Yai people who follow Buddhism, with rituals and customs closely tied to nature and Buddhist beliefs. Additionally, the community has spiritual leaders who maintain order and harmony within the village.

The Ban Pang Mai community is a Tai Yai ethnic community where most people practice Buddhism and hold beliefs in spirits. They worship the local spirit house, which is considered the residence of the local deity, and they also venerate the "Jai Ban," a sacred place believed to be free of spirits. The Jai Ban is regarded as the central point of the village. Each year, the community observes traditions and customs passed down through generations. The annual cultural and traditional practices in the community include:

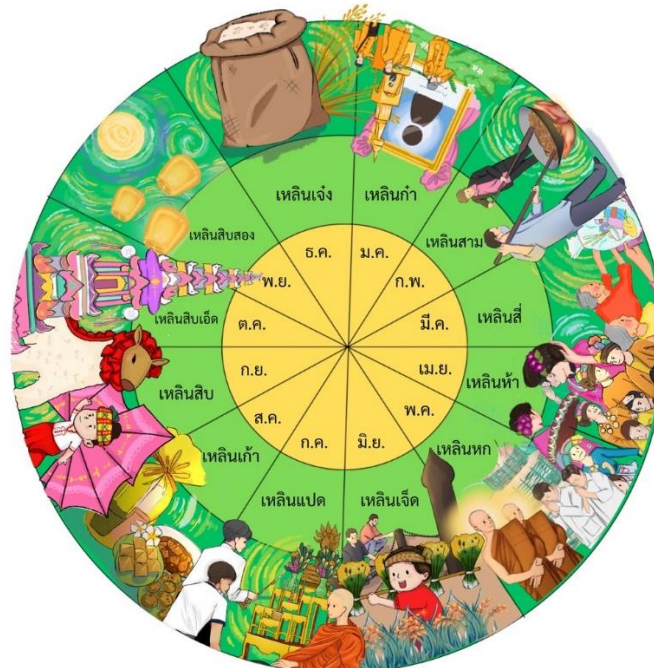


Figure 1. Traditions and Culture of Ban Pang Mai Community throughout the Year

1) In January, the community performs a merit-making ceremony to dedicate merit to ancestors, deceased family members, or villagers. This ceremony is similar to the "Roi Wan" merit-making observed in central Thailand. However, the "Haen Som Ko Ja" ritual is conducted only once a year at the beginning of the year.

2) In February, the "Poi Lu Khao Ya Koo" festival occurs after the villagers have harvested their crops. Once the new rice is collected, it is used for a merit-making ceremony where the new rice is offered as "Khao Ya Koo" or red sticky rice. The villagers divide part of the rice to offer to monks and novices, and the remaining rice is distributed to the elderly and respected members of the community.

3) In March, the "Khan To" ceremony is conducted to show respect to elders. This ritual involves seeking forgiveness from older relatives and parents, and receiving blessings from those whom one respects. It aims to bring good fortune and prosperity to oneself and one's family.

4) In April, the "Poy Sang Long" ceremony is a traditional event among the Tai Yai people, marking the ordination of young boys into novice monks. This major annual event is organized with great pomp and ceremony. The boys, dressed as princes and riding on elephants or horses, are paraded through the village. The ceremony includes rituals such as shaving the boy's head, bathing in gold and silver water, and dressing him in princely attire. The Sang Long is then paraded to various temples and through the main streets of the village.

5) In May, the "Poy Jat Ti," or the Sand Pagoda Festival, is held on Vesak Day or shortly after. The community believes that by constructing and dedicating sand pagodas to the Buddha, they will bring blessings to the village, eliminate misfortunes for the year, and ensure a bountiful agricultural harvest.

6) In June, the community performs a ritual to honor the guardian spirit of the village. The Ban Pang Mai community conducts this village-wide merit-making ceremony to ask for blessings from sacred beings to protect the village, ensuring prosperity, well-being, and high agricultural yields. The ritual is believed to bring good fortune, good harvests, and continuous rainfall throughout the season.

7) In July, before the Buddhist Lent begins, the Tai Yai people observe a village merit-making tradition. Homeowners prepare a water-filled container with sand to create a seven-layer bamboo basket called "Tao Laew," which is decorated with

auspicious leaves. This ritual is performed to ward off evil and protect the community. The villagers believe that the Wan Pa Li ceremony helps to safeguard them from all forms of danger.

8) In August and September, the Tai Yai people celebrate the tradition of "Khao Hua" and "Ok Hua," which refers to the festivities marking the end of Buddhist Lent. This period, lasting three months, culminates in the end-of-Lent celebration. In Ban Pang Mai, the villagers begin preparing for the occasion by purchasing goods and arranging offerings for the temple.


9) In October, an important tradition of the Tai Yai people, closely linked with Buddhism, is observed around the end of Lent. This celebration includes the construction of a mock castle known as "Jong Phara" and the procession of "Ton Kiya" or "Ton Pak," which marks the closing of the Lent festival.



10) In November, during the full moon of the twelfth month, villagers celebrate by making and floating krathongs (decorative floats) on the river. Homes are adorned with lamps and lanterns, creating a brightly lit atmosphere.

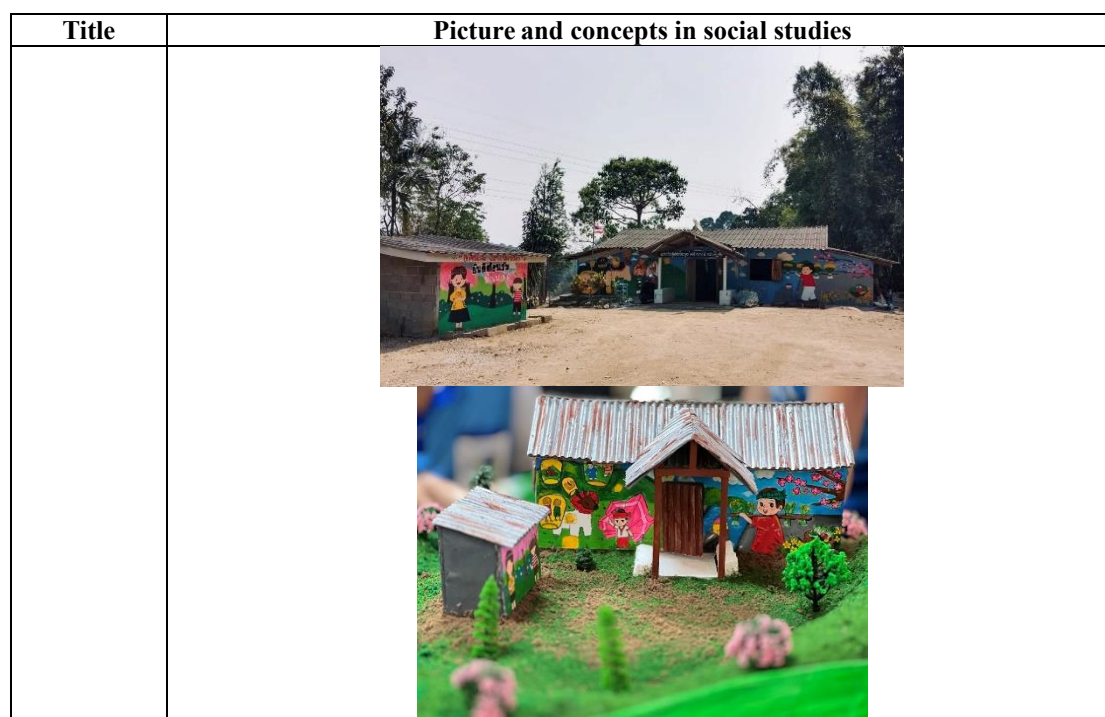
11) In December, the community performs a ritual called "Khab Som Oo," where they offer newly harvested rice to monks and elders in the village.

The developing area-based multidisciplinary action learning through design indigenous history learning resources of culturally diverse students in Secondary schools Northern Thailand found that, the research team, in collaboration with teachers, students, and the community, planned the development of local historical learning resources through spatially oriented multidisciplinary learning for multicultural students in Northern Thailand. They designed a draft of a mural depicting the history, memories, and culture of Ban Pang Mai community, Mae Suai District, Chiang Rai. The draft mural was reviewed for accuracy by the community, and revisions were made based on their feedback. Subsequently, the final mural was created at the Community Learning Center for the Hill Tribes of "Mae Fah Luang" in Ban Pang Mai, Mae Suai District, Chiang Rai, with the cooperation of the university, the community, the school, the student council, and educational network partners. The details are as follows.

Table 1. Details of the mural depicting the indigenous history and culture of Ban Pang Mai community, Mae Suai District, Chiang Rai, Thailand.

Title	Picture and concepts in social studies
1. The Marvelous Identity of Our Village	 <p data-bbox="411 1263 1353 1861"> Concepts in Social Studies The main concepts related to Geography - Space - Place - Location - Environment - Culture The main concepts related to Civic Education - Soft power - Diversity The main concepts related to Economics - Resources - markets - Exchange - Productivity The main concepts related to History - Change - Culture - Civilization - Independence </p>

Title	Picture and concepts in social studies
<p>2. Local Cultural Practices</p>	 <p>Concepts in Social Studies The main concepts related to Global Education</p> <ul style="list-style-type: none"> - System - Human Right - Cooperation - Communication - Peace
<p>3. Pang Mai Sharing Happiness Festival</p>	



The research team then designed and developed a local community study book using illustrated historical narratives based on field data in collaboration with the community. The book, titled "The Way of Life of the Local Ethnic Community: Ban Pang Mai," consists of six chapters, which are

1. Introduction: The Local Ethnic Group of the Tai Yai
2. Chapter 1: The Community's Memory Landscape
3. Chapter 2: Local Ethnic Culture
4. Chapter 3: Learning Resources at the "Mae Fah Luang" Hill Tribe Community Learning Center
5. Chapter 4: Knowledge of Local Ethnic History
6. Chapter 5: The Cultural Way of Life of the "Pang Mai End of the Mountain" People

To promote equitable and inclusive learning resources for everyone (Education for All), the research team also created a series of video materials based on the historical data collected and studied. These videos narrate the history of the community, the hands-on learning processes undertaken with the community, and the valuable cultural heritage of the community. The series consists of three episodes and utilizes Augmented Reality (AR) technology to link the historical information of the community with video and audio content that appears in the historical picture book. The local community study book, which uses visual illustrations to tell the community's history, was then evaluated for effectiveness by experts. The results are as follows.

Table 2. Mean, Standard Deviation, and Evaluation Results of the Effectiveness of the Local Community Study Book on the Ethnic Community Way of Life "Ban Pang Mai" (n = 7)

No.	Evaluation Criteria	n = 7		Results
		\bar{x}	SD	
1	Promoting Understanding of Equity among Learners in Remote Communities	4.50	0.77	Highest
2	Promoting Learners to Achieve Inclusive Educational Goals	4.30	0.75	High
3	Promoting Access to Community Learning Resources of Interest to Learners through Various Media	4.70	0.71	Highest
4	Promoting Learners to Respect Intergenerational Differences in Thinking within the Community	4.40	0.78	High
5	Promoting Flexible Learning Practices for Students in Special Cultural Communities	4.80	0.72	Highest
6	Promoting the Learning of Local Cultural Traditions for Students in Special Cultural Communities	4.55	0.77	Highest
7	Promoting Students to be Local Citizens with Strong Community Ties	4.51	0.75	Highest
8	Promoting Respect for Gender Differences in the Community Among Students	4.40	0.71	High

9	Promoting Students to Be Active Citizens in Community Change	4.62	0.78	Highest
10	Promoting Equity for Students with Special Cultural Identities in the Community	4.50	0.78	Highest
Overall		4.53	0.75	Highest

From Table 2, the overall evaluation of the effectiveness of the historical picture book is at the highest level ($\bar{x} = 4.53$, $SD = 0.75$). When considering each criterion individually, it was found that, the evaluation results for the effectiveness of the historical picture book are at the highest level for the following 7 criteria including 1) Promoting Flexible Learning Practices for Students in Special Cultural Communities ($\bar{x} = 4.80$, $SD = 0.72$). 2) Promoting Access to Community Learning Resources of Interest to Learners through Various Media ($\bar{x} = 4.70$, $SD = 0.71$). 3) Promoting Students to Be Active Citizens in Community Change ($\bar{x} = 4.62$, $SD = 0.78$). 4) Promoting the Learning of Local Cultural Traditions for Students in Special Cultural Communities ($\bar{x} = 4.55$, $SD = 0.77$). 5) Promoting Students to be Local Citizens with Strong Community Ties ($\bar{x} = 4.51$, $SD = 0.75$). 6) Promoting Understanding of Equity among Learners in Remote Communities ($\bar{x} = 4.50$, $SD = 0.77$). And 7) Promoting Equity for Students with Special Cultural Identities in the Community ($\bar{x} = 4.50$, $SD = 0.78$) respectively. It shows that the community local study book, which uses illustrated historical storytelling, is effective and available for dissemination.

The study lessons from the area-based multidisciplinary action learning of students from diverse cultural backgrounds in Northern Thailand found that, from the lessons learned in collaboration with teachers and student leaders, a key learning competency known as "Multidisciplinary Action Learning Competency" has been identified. The details are as follows.

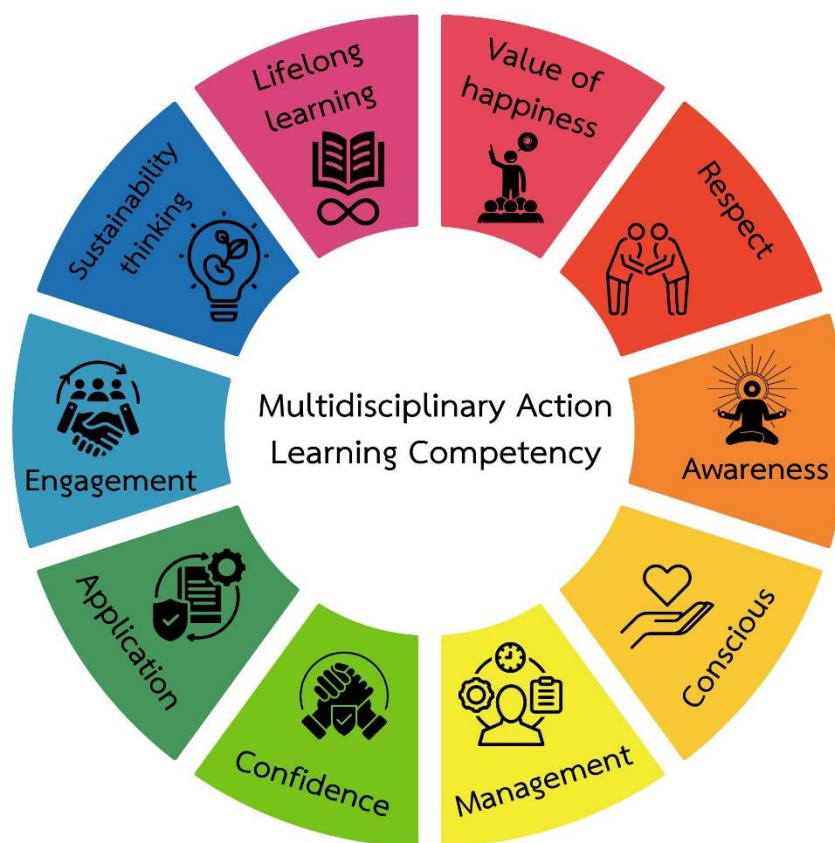


Figure 2. Multidisciplinary Action Learning Competency

1) Value of Happiness: Communicating learned experiences through creative expression in public spaces, such as sharing images and videos via digital media, creating discussion groups for knowledge exchange through social networks, and developing youth documentaries and short films. This approach fosters the dissemination and continuation of valuable learning processes, contributing to educational system transformation and sustainable development.

2) Respect: Valuing diverse cultures and ethnicities within society, including honoring the heritage and cultural wisdom of communities as if one were the custodian of that heritage. This fosters equitable and inclusive learning opportunities for all members of society.

3) Awareness: Recognizing the value of local resources, knowledge, culture, historical wisdom, and memories that impact the lifestyle and well-being of people in society. This awareness highlights social development and resilience through the process of building strong citizenship grounded in local identity.

4) **Conscious:** Recognizing the unique value of local history, which is worthy of study and dissemination. This awareness aims to foster a sense of preservation for local history and to leverage historical knowledge to create economic value for the community.

5) **Management:** Managing knowledge with discernment and interpreting historical evidence fairly. Presenting historical knowledge is a sensitive task, so it is crucial to value historical evidence and respect the community and locality in the process.

6) **Confidence:** Confidence in the historical memories conveyed through people's narratives, which connect relationships among people, society, and change. This confidence is based on the principles of respecting humanity and the right of local people to own their historical resources.

7) **Application:** Proposing ways to creatively develop local historical knowledge and expand it into social innovations that add value to society. This involves the participation of the "Mahabowon" elements: universities, communities (home), belief systems, and schools, to build a network of beneficiaries that leads to the development of strong citizens and a prosperous community.

8) **Engagement:** Learning and developing historical processes that are closely tied to the community, to study local wisdom reflected through lifestyle, beliefs, and faith. Additionally, it creates participatory processes that are connected with the community, fostering respect for the community as the custodian of historical heritage.

9) **Sustainability Thinking:** Developing innovative processes for sustainable development, focusing on creating communities and preserving wisdom and culture through sustainable practices. This involves cultivating social innovators who play a crucial role in driving collaborative efforts within educational networks in the community, linking to beneficiaries and support from educational partners to foster education for all.

10) **Lifelong Learning:** Developing skills for continuous learning, leading to flexible and enduring educational processes. This intellectual approach enhances students' abilities to learn joyfully, encompassing diverse skills such as analytical thinking, creativity, teamwork, and collaborative learning with the community to strengthen society.

Therefore, the Multidisciplinary Action Learning Competency that students developed indigenous history learning resources of culturally diverse students in Secondary Schools Northern Thailand is a crucial competency for enhancing student learning. This competency is gained through fieldwork, spatial studies, and hands-on practice to understand and observe the real conditions of education management in various contexts. It equips students with skills, learning processes, and a sense of citizenship that connects them to the community. This is achieved through their role in designing and managing their own learning processes in collaboration with the community.

4. Discussion

1. Study the indigenous history and culture of the Ban Pang Mai community in the Mae Suai District of Chiang Rai Province found that, from fieldwork in the community and interviews about the history and culture of the community from local scholars and residents, it was found that Ban Pang Mai is a Hmong community located in the headwater area of Mae Suai District, Chiang Rai. This community has unique cultural characteristics of the Tai Yai ethnic group and a history related to the migration from the "Small House in Big Forest" project to Ban Pang Mai, passed down through generations. Their traditional agricultural lifestyle is a cultural heritage of the area. The historical memories and culture of this community are linked to the social development of highland communities and traditional ways of life, which are important historical legacies for people in the headwaters of the Mae Suai River, a vital water resource for many households. These historical memories and cultures are well-suited for dissemination and development as an important local historical learning resource in Chiang Rai province. This aligns with Subwattana (2011), who suggests that local history helps people recognize their identity and develop a local consciousness. The history and stories of the community reveal what the community has been able to do or not do, their fears, likes, beliefs, and problem-solving approaches. This knowledge has become local wisdom passed down through generations, emphasizing the importance of understanding one's local identity for future life. Additionally, Sattayanurak (2015) asserts that without the roots or history of the community, the community loses its adaptability and tends to become a "community" lacking a collective consciousness. Hongsuwan (2014) further suggests that tracing the history and origins of the local people fosters a learning process about the community, creating a bond among locals and indirectly generating a powerful sense of citizenship, as shared consciousness among people contributes to a strong sense of ownership in the community.

2. Develop area-based multidisciplinary action learning through design indigenous history learning resources of culturally diverse students in Secondary schools. The development of a local historical learning resource using the "Mahaboworn" approach, which integrates the collaboration of universities, communities, local beliefs, and schools, has resulted in a valuable historical learning resource from the community's historical memories. This process promotes equitable and fair education. The research team designed and developed a book titled "Local Ethnic Community Pathways: Ban Pang Mai", which uses illustrations to narrate the history and culture of Ban Pang Mai. To enhance equitable and inclusive learning (Education for All), they also created a video series and used Augmented Reality (AR) technology to link the community's historical information with multimedia and narrated audio, which is integrated into the historical picture book. The effectiveness of the developed local historical learning resource was rated at the highest level. This development aligns with Saisophon et al. (2018), who argue that learning resources provide information, serve as a source of knowledge, and offer real-world learning experiences outside the classroom. This fosters a sense of pride and value in local community assets, leading to conservation efforts. Chobyod (2019) further emphasizes that local history focuses on the experiences of ordinary people rather than central

political power or prominent figures. It traces changes in lifestyle, culture, society, politics, and economy, providing community identity and fostering local development. Sriwilai (2002) notes that learning about community wisdom and culture is crucial for students, who should understand and participate in their local context. Involving locals in knowledge transmission enhances their pride and contributes to community benefits. It also helps students integrate into their community, understanding and preserving local culture.

3. Study lessons from the area-based multidisciplinary action learning of students from diverse cultural backgrounds in Northern Thailand found that, the lesson learned through collaboration with teachers and lead students, an important learning competency was discovered, called Multidisciplinary Action Learning Competency, which includes 1) Value of happiness 2) Respect 3) Awareness 4) Conscious 5) Management 6) Confidence 7) Application 8) Engagement 9) Sustainability thinking and 10) Lifelong learning. This is in line with the concept proposed by Aftab et al. (2013), which suggests that multidisciplinary practice is a learning approach aimed at achieving individual expertise through the exchange and application of skills and methods learned from various disciplines. Additionally, it aligns with the proposal by Ghafar (2024), who suggested that multidisciplinary practice helps bridge and reduce the gap between sciences and social sciences through integration and connection of different fields of knowledge, leading to higher-order thinking processes, application, and critique. This conclusion supports the idea that spatial area-based multidisciplinary action learning has developed learning competencies for students engaged in local historical learning resources. This is consistent with Mangkhang's (2017) work, which emphasizes that the ideal of social studies curricula is to instill values through knowledge used by the state to cultivate well-rounded citizens. The goal is to prepare desirable citizens for the global society, and in education focused on "developing strong citizens," curricula must be developed and implemented to maximize benefits for learners. This approach aims to foster desirable characteristics in students, promote joyful learning through natural processes, fulfill their potential, and address individual differences. Chuaratanaphong (1996) also supports this perspective, asserting that local resources, especially indigenous knowledge or rural wisdom in Thailand, are abundant and valuable, reflecting long-term development. While core curricula may not fully utilize local resources, local curricula can integrate these resources into teaching and learning in areas such as profession, crafts, agriculture, music, performing arts, literature, and traditions. This integration helps students understand, love, and connect with their local community, and apply local resources in their careers.

5. Conclusion

This research investigates the development of area-based multidisciplinary action learning through the design and implementation of indigenous historical learning resources tailored for culturally diverse secondary school students in Northern Thailand. Recognizing the crucial role of local history and cultural heritage in shaping individual and collective identities, this study explores innovative pedagogical approaches to creating and utilizing contextually relevant learning materials. Specifically, it focuses on the development of community-based books and other resources that effectively communicate local historical narratives and promote the preservation and continuation of ethnic community traditions and cultural practices. By integrating local knowledge and perspectives into the educational curriculum, this research aims to foster a deeper understanding and appreciation of cultural diversity among students. Furthermore, the study seeks to explore the potential of these educational initiatives to contribute to the enhancement of historical community tourism, particularly within designated special cultural and economic zones. This approach recognizes the symbiotic relationship between cultural preservation, education, and sustainable economic development. Ultimately, the research endeavors to contribute to the improvement of localized education quality in Northern Thailand, aligning with key goals of sustainable development by promoting cultural heritage preservation, fostering intercultural understanding, and supporting local economic growth through responsible tourism.

6. Recommendations

6.1. Recommendations from the Research

1. The suggestion is to organize activities to create a cultural tourism network in Ban Pang Mai community, with the aim of developing it into a group of tourism enterprises and homestay accommodations. This initiative would help promote the community's unique cultural heritage while providing sustainable economic opportunities through tourism.

2. The suggestion is to coordinate with local organizations, the community, and other relevant agencies to organize activities at the "Mae Fah Luang" Hill Tribe Community Learning Center in Ban Pang Mai. This collaboration aims to develop courses that meet the community's needs and also helps promote the community's information for cultural tourism purposes.

3. The suggestion is to collect data to create a historical database and develop educational media within the community. This will establish a database and learning resource that supports lifelong learning for students affiliated with the learning center and those enrolled in basic education programs.

6.2. Recommendations for Future Research

1 Research should focus on developing the competencies of social studies teachers to facilitate area-based multidisciplinary action learning through the design of local historical learning resources for culturally diverse students in secondary schools in Northern Thailand.

2 Research should explore the development of a multidisciplinary curriculum to promote awareness of equity for culturally diverse students in secondary schools in Northern Thailand.

3 There should be development of a local history curriculum for designing historical learning resources that promote cultural tourism in special cultural areas and special economic zones in Thailand.

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