

**Development Model for Lao Wieng Identity Learning Resources
at Udom Thani Temple, Nakhon Nayok Province**

Vichian Puncreobutr, Ph.D.

Assistant Professor, Faculty of Education, St Teresa International University, Thailand

Email: vichian@stic.ac.th

Annop Phothisuk, Ph.D.*

Faculty of Education, St Teresa International University, Thailand

Email: annop@trsu.ac.th

*Corresponding Author

Rames Limsakul

Director of Nakhonnayok Provincial Cultural Office

Email: r_limsakul@yahoo.com

Wilaiwan Panmuang

St Teresa International University, Thailand

Email: wilaiwan.p@trsu.ac.th

Wanee Tapaneeyakorn, Ph.D.

Faculty of Nursing, St Teresa International University, Thailand

Email: wanee.t@trsu.ac.th

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Abstract

This study examines the development patterns of ethnic identity learning resources of the Lao Wiang community at Udom Thani Temple, a site recognized for its best practices in providing continuous identity-based learning for youth and visitors. This qualitative research employed participatory and non-participatory observation, interviews, and in-depth interviews. Key informants were selected through snowball sampling, including resource managers, community youth, tourists, and stakeholders. Data credibility was ensured through triangulation and analyzed using content analysis. The findings are presented in two phases. First, the community background reveals that Udom Thani Temple is a settlement of Thai people of Lao Wiang descent who migrated from Vientiane during the late Thonburi period (before B.E. 2320). An important ancestral figure, Mae Kaewta, brought a Buddha image enshrined in a Lao Wiang-style temple hall, which has been preserved and is known as Luang Pho Kaewta Temple. Second, the development model consists of five systematic processes: (1) documenting and preserving identity-related information such as history, artifacts, culture, migration, and way of life; (2) transforming this information into learning resources through landscape design, a living museum, and educational activities; (3) sustaining identity through traditional customs and cultural events; (4) managing resources through community participation and local wisdom; and (5) disseminating knowledge via diverse media and digital technologies.

Keywords: Ethnic Identity Learning Resources, Lao Wiang Ethnic Group, Udom Thani Temple, Thai People of Lao Wiang Descent.

1. Introduction

Nakhon Nayok Province is a multicultural society characterized by a high degree of ethnic diversity. Various ethnic groups, including Khom, Mon, Burmese, Khmer, Vietnamese, Chinese, and Lao, migrated to and settled in the area during different historical periods due to economic and social conditions, natural disasters, and population relocations resulting from warfare (Sangpaew et al., 2024; Puncreobutr & Sechalee, 2024; Kijrongrojjealarn et al., 2025). One of the ethnic groups that settled in Nakhon Nayok is the Lao Wiang ethnic group, whose ancestors migrated from Vientiane (Prattana Sae-ung, 2013; Santikorn Phinyong, 2020). The first group of Lao Wiang migrants settled in the “Khao Phra Valley” area of Mueang Nakhon Nayok District in B.E. 2310/1767 CE (Puncreobutr & Sechalee, 2024). Another group of Lao Wiang migrants settled in the center of Nakhon Nayok around B.E. 2320/1777 CE, forming a large community known as “Ban Yai Lao Subdistrict,” which was later renamed “Ban Yai Subdistrict” during the administration of Field Marshal Plaek Phibunsongkhram (Fine Arts Department, 2001). Deeply devoted to Buddhism, this Lao Wiang community collectively established six temples: Kaewta Temple, Udom Temple, Yai Temple, Rangsi-Sophon Temple (Nong Faek), Pho Sai Temple, and Dong Temple (Department of Religious Affairs, 2001). In 1917 (B.E. 2460), Kaewta Temple and Udom Temple were merged because their adjacent locations made separate maintenance difficult. The merged temple was renamed “Udom Rattanawat Temple” (Department of Religious Affairs, 2001). Subsequently, it was renamed “Udom Thani Temple” to correspond with the name of Nakhon Nayok City, in accordance with the royal instruction of His Royal Highness Prince Vajiranavavarorasa, the Supreme Patriarch of Thailand (Nakhon Nayok Provincial Office of Buddhism, 2022).

Amid the forces of globalization and the rapid influx of Western cultural influences into local communities, the preservation of ethnic identity has become increasingly important. Such preservation is essential not only for transmitting wisdom and cultivating a sense of pride among younger generations, but also for enhancing community knowledge and transforming communities into learning resources that contribute to education, economic development, and social harmony (Juree Khayan, 2023; Kijrongrojjealarn et al., 2025). The success of ethnic identity preservation depends on effective management, the organization of learning activities, cultural performances, and museum development, all of which should be grounded in the principles of community participation and self-reliance (Santikorn Phinyong, 2020). These initiatives must also be aligned with the lifestyles and cultural contexts of ethnic communities and support diverse forms of learning (Nguyen et al., 2020). Furthermore, the establishment of good practices, best practices, and bodies of knowledge that reflect cultural diversity is essential (Wanida Trisawat, 2018). In this regard, the development of ethnic identity learning resources serves not only as a mechanism for preserving and transmitting indigenous wisdom and cultural heritage, but also as a means of strengthening social cohesion within ethnic communities and enhancing community knowledge. Such development contributes concretely to at least three key dimensions: cultural preservation and continuity, community capacity building, and sustainable development (Kijrongrojjealarn et al., 2025).

The Thai people of Lao Wiang descent in Nakhon Nayok constitute an ethnic community with a history and rich cultural heritage spanning more than two centuries. Like many other ethnic groups, they have been inevitably affected by the forces of globalization and the influx of Western cultural influences. Consequently, collaborative efforts to preserve their ethnic identity have become increasingly important in order to prevent the loss of their cultural heritage (Sangpaew et al., 2024; Puncreobutr & Sechalee, 2024; Kijrongrojjealarn et al., 2025). In particular, the Lao Wiang community associated with Udom Thani Temple has demonstrated a remarkable ability to maintain and preserve its ethnic identity in a strong and enduring manner (Nakhon Nayok Provincial Office of Buddhism, 2022).

At present, Udom Thani Temple possesses a wealth of valuable cultural heritage, including historical sites, artifacts, and cultural symbols embedded in the mural paintings on the walls of the temple's ordination hall. Although these murals have deteriorated and faded over time, the community has continued to work collectively to preserve the cultural identity of the Lao Wiang ethnic group and to develop the temple into a learning resource for future generations. These efforts aim to safeguard the historical, artistic, and spiritual values embodied in the murals before further deterioration occurs, while also utilizing this cultural heritage as a means of promoting community development in various dimensions. The researcher considers the long-standing collective efforts of the Udom Thani Temple community in preserving and transmitting Lao Wiang ethnic identity to be worthy of scholarly investigation. In particular, the best practices employed by Thai people of Lao Wiang descent in the Udom Thani Temple community in preserving and maintaining identity-related knowledge accumulated since their ancestors first migrated to Thailand. Furthermore, it is important to examine the development model of Lao Wiang ethnic identity learning resources established by the Lao Wiang community at Udom Thani Temple, Nakhon Nayok Province. The findings of this study are expected to benefit not only the Lao Wiang community at Udom Thani Temple but also Lao Wiang communities in other areas and members of other ethnic groups in Thailand. The study may serve as a reference for developing community-based identity learning resources and for creating Cultural Product of Thailand (CPOT) initiatives under the "Bovon" (Home–Temple–School) project, with the ultimate goal of enhancing the quality of life and promoting sustainable community development.

2. Research Objectives

2.1 To examine the best practices employed by the Lao Wiang community at Udom Thani Temple in preserving and maintaining the cultural identity of the Lao Wiang ethnic group from the time of their migration to Thailand to the present.

2.2 To investigate the development model of Lao Wiang ethnic identity learning resources established by the Lao Wiang community at Udom Thani Temple, Nakhon Nayok Province.

3. Research Methodology

This study employed a qualitative research approach. Data were collected through participatory and non-participatory observations, interviews, and in-depth interviews with 52 participants from three groups of stakeholders. The first group consisted of 12 learning-resource managers, including monks, community leaders, teachers, and lecturers. The second group comprised learners, including 10 community residents, 12 students and youth members of the community, and 8 tourists. The third group consisted of 10 stakeholders, including personnel from relevant organizations and individuals who had previously participated in community activities. Participants were selected using snowball sampling. The research instruments used included observation forms, interview forms, and in-depth interview forms. Data were collected by the researcher and verified through triangulation. The verified data were then analyzed using content analysis. The study was conducted between December 2025 and May 2026.

4. Research Results

The findings of this study comprise two main aspects: the best practices employed by the Lao Wiang community in preserving and maintaining the cultural identity of the Lao Wiang ethnic group, and the development model of Lao Wiang ethnic identity learning resources within the community surrounding Udom Thani Temple, Nakhon Nayok Province.

4.1 Best Practices in Preserving and Maintaining Lao Wiang Ethnic Identity

The Lao Wiang community surrounding Udom Thani Temple has successfully preserved and maintained the cultural identity of the Lao Wiang ethnic group from the time of their migration from Vientiane to Nakhon Nayok Province, Thailand, up to the present day. This achievement has been sustained through continuous community-based learning processes and has evolved into a set of best practices comprising 3 key components: intergenerational transmission of historical narratives, the systematic preservation and conservation of cultural heritage and identity-related resources, and the continuation and adaptation of Lao Wiang arts and culture within contemporary community life, as follows.

4.1.1 Intergenerational Transmission of Historical Narratives

The Lao Wiang community has passed down stories of its history from one generation to the next. These narratives include accounts of migration and settlement, the establishment and development of the community surrounding Udom Thani Temple, and significant events that have served as a source of spiritual and cultural cohesion within the community.

4.1.2 Historical Background of the Lao Wiang Community

The findings indicate that the Lao Wiang people belong to the Lowland Lao ethnic group, as they traditionally settled in lowland areas and sustained themselves through agriculture, including crop cultivation, livestock raising, and handicraft production. Their ancestors migrated from Vientiane, Lao People's Democratic Republic, during the Thonburi period. Prior to B.E. 2320/1777 CE, King Taksin the Great commissioned Chao Phraya Maha Kasatsuek to lead a military campaign against Lan Xang, resulting in the relocation of Lao populations from Vientiane to frontier areas in northeastern, central, and eastern Thailand. For the Lao Wiang community in this area, an important ancestral figure was Mae Kaewta, who brought a Buddha image with her during the migration. Today, the image is widely known as Luang Pho Kaewta.

4.1.3 Establishment and Development of the Community Surrounding Udom Thani Temple

The findings indicate that Mae Kaewta and Mae Sao Nu, together with migrants from Vientiane who settled along the eastern bank of the Nakhon Nayok River, formed the initial Lao Wiang community in the area. Mae Kaewta and a group of Vientiane migrants jointly established a temple known as "Kaewta Temple". They enshrined Luang Pho Kaewta as the principal Buddha image in a sim (ordination hall) constructed in the Lan Xang architectural style, which served as the spiritual center of the community. Today, this structure is known as the Old Ordination Hall or the Luang Pho Kaewta Ordination Hall. After B.E. 2320/1777 CE, Mae Sao Nu, who lived near Kaewta Temple, devoted her house and adjacent land to the establishment of another temple named "Udom Temple". This temple became another spiritual and cultural center for the local Lao Wiang community. However, no physical evidence of the sim of Udom Temple remains today. Community members believe that it may have been located near the Nakhon Nayok River and was later destroyed in a great flood. In 1917 (B.E. 2460), the monastic community and local Lao Wiang residents agreed to merge Kaewta Temple and Udom Temple into a single temple to serve as the community's spiritual center. The merged temple was subsequently granted the name "Udom Thani Temple" by His Royal Highness Prince Vajiranavajirana, the Supreme Patriarch. The temple has been known by this name ever since.

4.1.4 Narratives as Sources of Spiritual Support

The findings indicate that beliefs, language, and traditional dress constitute important aspects of Lao Wiang identity and are closely integrated with Buddhist ways of life. For example, the community maintains beliefs related to morale and merit-making practices. The Bai Sri Su Kwan ceremony is commonly performed during important life events,

such as ordinations, weddings, and housewarming ceremonies, to bestow blessings and strengthen morale. Despite the passage of many generations, community members continue to communicate in the Lao Wiang dialect, which is characterized by a distinctive accent (a mix between Thai and Lao) and vocabulary. For example, the term “Pha Tong” refers to a sarong, and “Ti” is commonly used at the end of sentences. As a result, Lao Wiang people are sometimes referred to by others as Lao Ti. Traditional dress also remains an important cultural marker. Community members wear traditional textiles, and women commonly wear Sinh (traditional Lao skirts) during festivals and cultural events.

4.1.5 Systematic Preservation and Conservation of Cultural Heritage

The Lao Wiang community has systematically preserved and safeguarded historical sites, structures, and artifacts associated with its cultural heritage. Historical structures, including the sim (old ordination hall), stupas, and monks’ residences, have been maintained and protected, while traditional tools, household items, and other objects related to the community’s former way of life have been carefully preserved.

The findings indicate that the old ordination hall, also known as the Luang Pho Kaewta Ordination Hall, has been protected by the construction of a pavilion enclosure, commonly known as the Luang Pho Kaewta Pavilion, which has helped reduce environmental deterioration. Other conservation measures include the relocation of stupas and historic monks’ residences to more suitable locations for preservation and public viewing. Examples include the Panichunthorn Memorial Residence (1930), the Samran Silathong Residence (1930), the Phlat Tiarot Residence (1938), and the Khun Mae Nu Panichunthorn Residence (1951), all of which date from the Rattanakosin period, spanning the reigns of Kings Rama VII to Rama IX. These structures were relocated by skilled craftsmen to suitable locations for public viewing, as part of a systematic effort to ensure the safety and preservation of these historical structures. In addition, important artifacts, particularly the Luang Pho Kaewta Buddha image, have been carefully preserved. Traditional tools, household items, and Lao Wiang textiles have also been conserved to prevent their disappearance from the community’s cultural heritage.

4.1.6 Continuation and Adaptation of Lao Wiang Cultural Identity in Contemporary Life

The Lao Wiang community has continued its cultural traditions by incorporating Lan Xang artistic influences into new religious structures, such as the Phra Borommathat Chedi Mahawihan and the new ordination hall. The community has also adapted its traditional way of life by maintaining a close relationship with nature and preserving Buddhist teachings as a source of spiritual support.

The application of Lan Xang art can be seen in the Phra Borommathat Chedi Mahawihan, which houses sacred Buddha relics brought from India and Sri Lanka. The principal Buddha image is Luang Pho Phra Phuttha Samrit Sitthichok (Luang Pho Samret) in the meditation posture. The image bears Phikun flowers inscription and measures 4 cubits 9 inches in width and 9 cubits 9 inches in height. It reflects Lan Xang Buddhist art and Lao Wiang artistic traditions. Its distinctive features include a tall and graceful flame-shaped finial (Ketumala), characteristic of Lao Wiang craftsmanship, a full face, a broad forehead, arched eyebrows, a prominent nose that curves slightly downward, and lips forming a gentle smile. The shoulders are adorned with a short Sanghati, the end of which is shaped in a serrated “centipede fang” pattern, a characteristic feature of Lan Xang Lao art.

The application of Lan Xang art is also evident in the new ordination hall. The structure follows the Lan Xang architectural style, featuring tiered low-sloping roofs and extended eaves. The pediment and other decorative elements display graceful characteristics of traditional Lao craftsmanship. The principal Buddha image enshrined in the

hall is depicted in the Maravijaya posture and likewise reflects Lan Xang Buddhist artistic traditions.

The continuation of a way of life in harmony with nature is also evident. Despite the passage of time and increasing modernization, Udom Thani Temple continues to encourage the Lao Wiang community to maintain a lifestyle closely connected with nature. Examples include the planting of yang na and takhian thong trees. Buddhist teachings remain an important source of spiritual support, as reflected in practices such as the ordination of trees within the forest and the establishment of walking paths through the forest.

4.2 Development Model of Lao Wiang Ethnic Identity Learning Resources

The Lao Wiang community surrounding Udom Thani Temple, Nakhon Nayok Province, has utilized its ethnic identity as the basis for developing and managing learning resources for youth, tourists, and other interested individuals on a continuous basis. The findings indicate that the community has established a systematic approach known as the “Development Model of Lao Wiang Ethnic Identity Learning Resources in the Community Surrounding Udom Thani Temple, Nakhon Nayok Province.” This development model consists of five key processes: documenting and preserving identity-related information, designing learning resources, preserving ethnic identity through real-life activities, community-participatory learning management, and the continuous use of media, technology, and communication for dissemination, as shown in Figure 1.

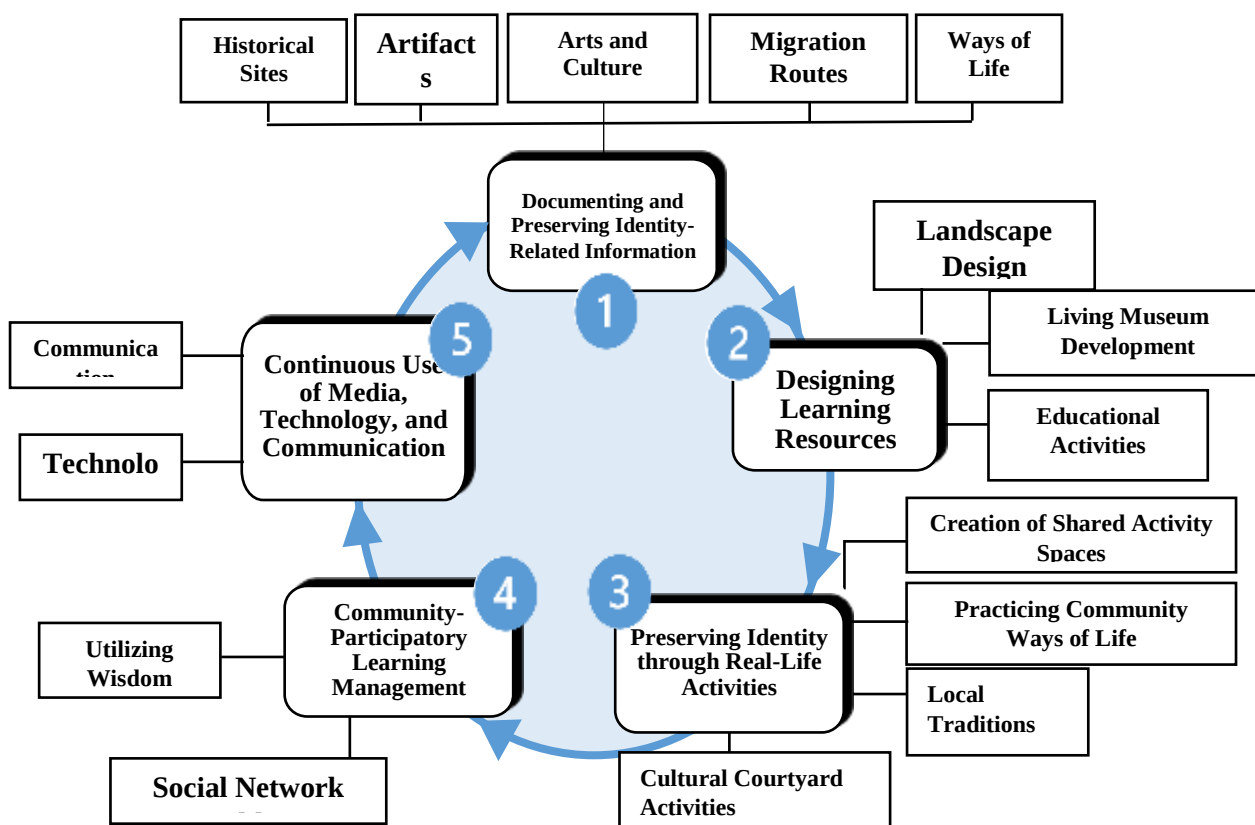


Figure 1: Development Model of Lao Wiang Identity Learning Resources at Udom Thani Temple

As shown in Figure 1, the development model of Lao Wiang ethnic identity learning resources in the community surrounding Udom Thani Temple, Nakhon Nayok, consists of five key processes, as follows.

4.2.1 Documenting and Preserving Lao Wiang Ethnic Identity

This process involves documenting and preserving important identity-related information from various sources, including historical sites, artifacts, arts, culture, migration routes, and ways of life. The identity-related information preserved by the community includes the following.

Important historical structures at Udom Thani Temple include the Luang Pho Kaewta Ordination Hall, which was constructed during the late Thonburi period, and several monks' residences (Kuti) built during the reign of King Rama VII and the early reign of King Rama IX. Distinctive preservation practices include the construction of a pavilion enclosing the entire ordination hall (the Luang Pho Kaewta Pavilion), which has helped preserve the "Hoop-taem" (murals painted on the exterior walls of the ordination hall), as well as the "Ao-khan" base, a concave-curved base that narrows toward the center and represents a distinctive feature of traditional Lan Xang Lao Wiang architecture. The continued use of historic monks' residences has also contributed to the long-term preservation of these buildings.

An important artifact preserved at Udom Thani Temple is Luang Pho Kaewta, which has been exceptionally well maintained. As a result, the distinctive characteristics of this Lan Xang–Lao Wiang Buddha image in the Maravijaya posture remain clearly visible. These features include a relatively square-shaped face, arched eyebrows, a prominent and sharply defined nose, and a lotus-bud-shaped halo characteristic of the royal artisans of Vientiane. The image also displays broad shoulders, a wide chest, a robe worn over one shoulder, and a Sanghati extending to the navel. In addition, Phikun floral motifs are carved on the image, further reflecting its distinctive artistic identity.

Important artistic and cultural traditions preserved within the community surrounding Udom Thani Temple that continue to reflect Lao Wiang ethnic identity include the maintenance of rituals and local traditions associated with various festivals. They embody community beliefs, moral values, and gratitude toward ancestors and parents. Examples include the Ancestor Spirit Merit-Making Festival, the Rice Goddess Blessing Ceremony, the Rice Harvest Merit-Making Festival, the Bamboo Sticky Rice Festival, and the Tenth Lunar Month Merit-Making Festival.

The migration route from Vientiane to Udom Thani Temple in Nakhon Nayok has also been documented through historical records of population movement. The route traces the migration across the Mekong River into Nong Khai, through the upper northeastern provinces of Loei, Phetchabun, Chaiyaphum, and Nakhon Ratchasima, then into the central region through Saraburi and Lopburi, and subsequently into the eastern region through Prachin Buri before reaching its final destination in Nakhon Nayok.

Despite the passage of many generations, the Lao Wiang community has continued to preserve important aspects of its traditional way of life. Community members continue to communicate in the Lao Wiang dialect, characterized by the use of the sentence-ending particle "Ti". A number of distinctive Lao Wiang vocabulary terms remain in use, such as "son" (grandfather/grandmother), "song" (trousers), "ta-lang" (the space beneath a house), "foi" (broom), "wao-khuan" (gossiping), "kong-khaen" (bracelet), and "hon-huai" (annoyed). Traditional textiles and Lao Wiang Sinh are still worn during festivals and ceremonial occasions. Traditional Lao Wiang foods also continue to be prepared, including "kaeng-yuak" (banana pith curry), "kaeng o-ae, phrik-ua" (spiced chili paste), and "pla du".

4.2.2 Designing Learning Resources

This process involves transforming preserved identity-related information into community learning resources through landscape design, the development of a living museum, educational activities, and the creation of shared activity spaces. The details are as follows.

The learning-resource landscape at Udom Thani Temple is designed to facilitate both learning and tourism through the organization of key areas into 7 learning zones: the Luang Pho Kaewta Pavilion area, the historic monks' residences area, the forest garden and nature trail area, the Phra Borommathat Chedi Mahawihan area, the new ordination hall area, the cultural courtyard area, and the administration and information service area.

The learning resources at Udom Thani Temple are organized as a living museum. The site includes visitor facilities, exhibition areas that encourage learning and exploration, information areas, and spaces decorated to reflect Lao Wiang identity. The grounds are arranged with orderly walking routes, informational signage, and convenient, clean restroom facilities.

Udom Thani Temple provides educational opportunities by allowing visitors convenient access to various learning sites throughout the temple grounds. Information is provided by both formal and informal guides who offer assistance with a spirit of service. In addition, community members surrounding Udom Thani Temple are able to provide information about Lao Wiang identity and the management of the site as a learning resource in a consistent manner.

An important aspect of the development of Lao Wiang identity learning resources at Udom Thani Temple is the creation of common spaces where community members and interested visitors can participate in activities together. These spaces are freely accessible every day without restriction and are characterized by a natural, clean, peaceful, and shaded environment.

4.2.3 Preserving Identity through Real-Life Activities

This process involves preserving Lao Wiang identity through the continuous practice of traditions and rituals in everyday life, including adherence to the community's way of life, the observance of local traditions, and the organization of cultural courtyard activities. The details are as follows.

The practice of the community's traditional way of life is a distinctive feature of the management of the learning resources at Udom Thani Temple. Rather than being presented only occasionally for visitors or upon request, Lao Wiang identity is expressed through the daily lives of community members. This includes the use of the Lao Wiang language, traditional dress, an agricultural way of life, the use of local vegetables in food preparation, traditional dishes, food flavors, methods of food preservation, and patterns of social interaction within the community.

Local traditions and rituals constitute another distinctive feature of the management of the learning resources at Udom Thani Temple. These traditions are practiced as an integral part of everyday life throughout the year and across all stages of life. Examples include the "Su Kwan" ceremony, which is performed during important life events such as housewarming ceremonies, ordinations, and weddings. The community also continues to observe the "Heet Sip Song" tradition, consisting of merit-making festivals held throughout the twelve months of the year. These events are organized according to a cultural calendar that is widely recognized within the community.

The cultural courtyard serves as a permanent space for preserving Lao Wiang identity. Located along the banks of the Nakhon Nayok River, it reflects the historical development of the community during a period when water transportation was the primary mode of travel. The area also functions as a communal space for activities during important festivals, such as the Loy Krathong Festival and New Year merit-making celebrations.

4.2.4 Community-Participatory Learning Management

This process involves managing activities as community-based learning resources for Lao Wiang ethnic identity through the utilization of local wisdom and social networks. The details are as follows.

An important aspect of community-participatory learning management is the use of local wisdom. Community scholars, elders, and knowledgeable community members continuously share stories, knowledge, and experiences with community members, youth, and other interested individuals whenever appropriate. This form of learning not only helps preserve Lao Wiang identity across generations but also fosters pride among those involved in conserving local wisdom.

Another notable aspect of community-participatory learning management is the use of social networks to disseminate knowledge and information to community members, youth, and interested individuals. These networks include organizations such as the Provincial Office of Buddhism, the Provincial Cultural Office, tourism agencies, schools, and vocational colleges. Social networks therefore serve as an important driving force in promoting the preservation and wider recognition of Lao Wiang identity.

4.2.5 Continuous Use of Media, Technology, and Communication

This process involves the use of media, technology, and various forms of communication to disseminate information about the ethnic identity learning resources. The details are as follows.

Udom Thani Temple promotes the preservation of Lao Wiang identity through the use of technological media to publicize various activities. These media are modern, easily accessible, and well suited to the digital age, enabling the wider public to become aware of the community's activities. In addition to facilitating rapid dissemination, the use of technology also enables the community to receive feedback for continuous improvement and development.

Overall, communication for the preservation of Lao Wiang identity at Udom Thani Temple is conducted through both formal and informal channels. On-site communication includes the installation of large informational signs, the use of symbols, and the expression of Lao Wiang arts, culture, and ways of life through buildings and physical structures. This proactive approach to communication effectively promotes awareness and understanding among community members, Lao Wiang communities in other areas, and site visitors.

5. Discussion

The findings indicate that the best practices employed by Udom Thani Temple in preserving Lao Wiang identity - through intergenerational storytelling, the preservation of cultural heritage, and the continuation of ethnic arts and culture - are consistent with the findings of Nguyen et al. (2020), who argued that the systematic transmission of narratives forms the foundation for preserving identity and is closely linked to other cultural elements, including traditions and rituals, thereby supporting the continuation of culture in contemporary life. The findings are also consistent with the work of Pronen and Polay (2026), who suggested that the transmission of language and folk narratives contributes to the preservation of community arts and culture through practices such as cultural heritage inventories. In addition, the findings support Perwitasari et al. (2025), which suggested that community participation in cultural preservation and documentation fosters a sense of ownership and encourages the continuation of cultural practices as "living heritage".

The findings further reveal that the development model of Lao Wiang identity learning resources consists of a series of interconnected processes, including documentation and preservation, learning-resource design, conservation activities, management, and proactive communication. These findings are consistent with Sukjai (2022), who argued that the transformation of cultural heritage into learning resources should begin with the documentation of identity-related elements such as history, language, architecture, and textiles, followed by their reinterpretation as cultural products and living learning resources. Such efforts should be

accompanied by the preservation of traditional practices, community participation across generations, and the use of digital technologies as tools for knowledge dissemination. The findings are also consistent with Kijrongrojalearn et al. (2025), who proposed that the development of a learning management model for Lao Wiang local wisdom should begin with the collection and preservation of identity-related information, such as traditional festivals and handicrafts, followed by the design of learning spaces that integrate local physical and cultural resources. Their model emphasizes experiential learning through cultural activities, community participation in the form of a “learning village,” and the application of technological innovations, including mobile applications and online media, to enhance communication and accessibility in the digital era. Furthermore, the findings are consistent with those of Santikorn Phinyong (2020), who found that cultural preservation among the Lao Wiang community of Phlapphla Chai began with the documentation of local history and the collection of historical artifacts, which were subsequently incorporated into school curricula and local museum exhibitions. Cultural preservation was further promoted through annual community activities, including historical performances and film screenings.

New Knowledge

The findings of this study on the development model of Lao Wiang ethnic identity learning resources in the community surrounding Udom Thani Temple, Nakhon Nayok, generated new knowledge regarding the role of community learning in the continuous preservation and promotion of arts and cultural heritage. Through this process, community members developed best practices for safeguarding and transmitting Lao Wiang ethnic identity across generations. The study demonstrates that these best practices can be applied to the development of ethnic identity learning resources not only for the Lao Wiang community at Udom Thani Temple but also for Lao Wiang communities in other areas and for other ethnic communities in Thailand. At the same time, the development of communities as ethnic identity learning resources creates a feedback process that generates new best practices, further strengthening the community’s capacity to preserve, promote, and sustain its ethnic identity. This relationship is illustrated in Figure 2.

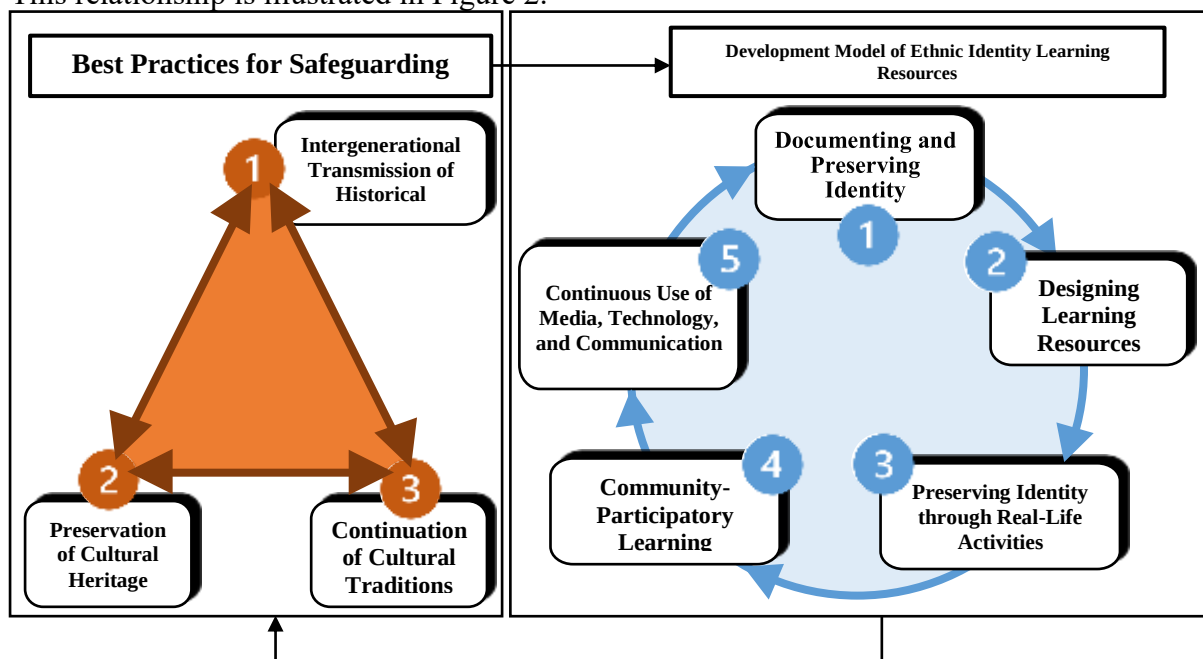


Figure 2: Knowledge Generated from the Relationship between Best Practices and the Development Model of Ethnic Identity Learning Resources

As shown in Figure 2, the best practices for safeguarding Lao Wiang identity, which emerge from the integration of intergenerational narratives, cultural preservation, and the continuation of ethnic arts and culture, serve as the foundation for the development model of ethnic identity learning resources. This model comprises five processes: documenting and preserving identity-related information, designing learning resources, preserving identity through real-life activities, community-participatory management, and continuous proactive communication.

Furthermore, the implementation of the ethnic identity learning resource development model generates feedback for the Udom Thani Temple community in each process. This feedback can be used to improve methods of intergenerational narratives, cultural preservation, and the continuation of ethnic arts and culture, thereby generating new best practices for safeguarding Lao Wiang identity. This ongoing cycle represents a process of continuous development.

6. Conclusion and Recommendations

6.1 Conclusion

The findings of this study can be summarized as follows.

6.1.1 The best practices of the Lao Wiang community surrounding Udom Thani Temple in preserving and safeguarding Lao Wiang ethnic identity from the time of their migration to Thailand until the present are based on the integration of 3 groups of activities:

(1) Intergenerational Transmission of Historical Narratives: This includes narratives concerning the community's origins and migration history, the establishment and development of the Udom Thani Temple area, and significant stories that provide emotional and spiritual support for community members.

(2) Systematic Preservation and Safeguarding of Ethnic Identity: This includes the maintenance, conservation, and protection of identity-related heritage in a safe and systematic manner. Examples include the preservation of historical structures and buildings such as Sim (ordination halls), stupas, and monks' residences, the conservation of important artifacts such as Luang Pho Kaewta, traditional tools, household items, and equipment associated with the community's traditional way of life, and the preservation of traditional Lao Wiang textiles to prevent their disappearance.

(3) Continuation and Development of Lao Wiang Arts and Culture in Contemporary Life: This includes the adaptation and continuation of Lan Xang–Lao Wiang artistic traditions in newly constructed religious buildings, such as the Phra Borommathat Chedi Mahawihan and the new ordination hall. It also includes the continuation of Lao Wiang cultural practices and ways of life that emphasize living in harmony with nature and maintaining Buddhist teachings as a source of spiritual support, as reflected in activities such as the ordination of trees within the yang na and takhian thong forest grove at the temple.

6.1.2 The development model of Lao Wiang ethnic identity learning resources developed by the Lao Wiang community surrounding Udom Thani Temple, Nakhon Nayok Province, is a cyclical model for the development of ethnic identity learning resources consisting of five key processes:

(1) Documenting and preserving important aspects of Lao Wiang ethnic identity from a variety of sources, including historical sites, artifacts, arts, culture, migration routes, and ways of life.

(2) Designing ethnic identity learning resources through landscape design, the development of a living museum, educational activities, and the creation of shared activity spaces.

(3) Preserving ethnic identity through real-life activities including traditions, rituals, and everyday practices, including adherence to the community's traditional way of life, the observance of local traditions, and the organization of cultural courtyard activities.

(4) Organizing learning activities through community participation by utilizing local wisdom and social networks to jointly develop various activities and ethnic identity learning resources.

(5) The regular use of diverse media, technological tools, and communication channels to promote and disseminate ethnic identity learning resources to a wider audience.

6.2 Recommendations for Practical Application

The findings indicate that the best practices of the Lao Wiang community surrounding Udom Thani Temple in preserving and safeguarding Lao Wiang ethnic identity are based on the integration of three groups of activities: intergenerational narratives, systematic preservation, and the continuation of ethnic arts and culture. These best practices should be disseminated and applied to the development of Cultural Product of Thailand (CPOT) initiatives, such as collaborative products and activities involving homes, temples, schools, and government agencies, as a foundation for promoting Lao Wiang ethnic cultural tourism.

Recommendations for Future Research

The findings reveal that the development model of Lao Wiang ethnic identity learning resources in the Udom Thani Temple community is a cyclical model consisting of five interconnected processes. As the present study employed a qualitative research approach, further quantitative research should be conducted to validate and confirm the proposed model.

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