

STATE OF KNOWLEDGE AND ORIGINS STAGE ANALYSIS OF ETHNOGRAPHIC MUSEUMS IN THAILAND: A LIFE CYCLE PERSPECTIVE*

สถานภาพความรู้และการวิเคราะห์ระยะกำเนิดของพิพิธภัณฑ์ชาติพันธุ์วิทยา
ในประเทศไทย: การศึกษาผ่านแนวคิดวงจรชีวิต

¹Phisutthilaksana Boonto, ²Ross King

¹พิสุทธิลักษณ์ บุญโต, ²รอสส์ คิง

¹Silpakorn University, ²University of Melbourne

¹มหาวิทยาลัยศิลปากร, ²มหาวิทยาลัยเมลเบิร์น

Corresponding Author E-mail: boonto_p@su.ac.th

Abstract

This research article aimed to: 1. review the state of knowledge on ethnographic museum studies in Thailand by employing the life cycle concept as a framework for classifying research, and 2. analyze the Origins stage patterns and distribution of ethnographic museums using the Thailand Museum Database of the Princess Maha Chakri Sirindhorn Anthropology Centre (Public Organization). This study employed a qualitative descriptive research design. The population and sample comprised two components. Part 1 consisted of 266 museum-related research studies in the National Research Repository and other relevant sources covering 1980-2020; purposive sampling using keyword screening and three inclusion criteria yielded a sample of 15 studies. Part 2 consisted of 1,583 museums in the Thailand Museum Database; criterion-based selection using the keyword “ethnic” in the content type field yielded 147 museums as the total analytical units. Research instruments included a checklist for classifying studies by life cycle stage and a data recording form for collecting museum information. Data collection was conducted through searches of both

* Received February 25, 2026; Revised March 20, 2026; Accepted March 27, 2026

databases. Data analysis employed content analysis together with descriptive statistics, namely frequency and percentage.

The findings revealed that the state of knowledge on ethnographic museums in Thailand remains unbalanced across life cycle stages. Most studies concentrated in the Origins stage (40.00%), focusing on architecture and design driven by state policy, and the Conserving stage (33.33%), focusing on community participation. The Uncertainty stage, which is the stage where museums most require understanding of for their survival, accounted for only 6.67% of studies, representing the most critical knowledge gap identified. Regarding Origins stage patterns, the 147 Thai ethnographic museums show continuous establishment from 1965 onward, divisible into four periods with different leading managing organizations: state agencies and educational institutions in the early period, monasteries in the growth period, communities in the peak period, and an increase in private individuals in the stabilization period. In terms of distribution, communities and monasteries together formed the primary managing organizations at 56.42%. The North had the highest number with 56 museums (38.10%), and the Tai Dam group had the highest number among individual ethnic groups with 24 museums (16.33%).

Keywords: Ethnographic Museum; Life Cycle; Origins Stage; State of Knowledge

บทคัดย่อ

บทความวิจัยนี้มีวัตถุประสงค์เพื่อ 1. ทบทวนสถานภาพความรู้ด้านการศึกษาพิพิธภัณฑ์ชาติพันธุ์วิทยาในประเทศไทยโดยใช้แนวคิดวงจรชีวิตเป็นกรอบการจัดหมวดหมู่ งานวิจัย และ 2. วิเคราะห์รูปแบบระยะกำเนิดและการกระจายตัวของพิพิธภัณฑ์ชาติพันธุ์ วิทยาจากฐานข้อมูลพิพิธภัณฑ์ไทยของศูนย์มานุษยวิทยาสิรินธร (องค์การมหาชน) การศึกษานี้ใช้ระเบียบวิธีวิจัยเชิงคุณภาพแบบพรรณนา ประชากรและกลุ่มตัวอย่าง ประกอบด้วย ส่วนที่ 1 งานวิจัยด้านพิพิธภัณฑ์ 266 เรื่องในฐานข้อมูลระบบคลังข้อมูล งานวิจัยไทยและแหล่งข้อมูลอื่น ๆ ที่เกี่ยวข้อง ในช่วง พ.ศ. 2523-2563 โดยใช้การสุ่ม ตัวอย่างแบบเจาะจงผ่านการคัดกรองด้วยคำสำคัญและเกณฑ์การคัดเข้า 3 เกณฑ์ ได้กลุ่ม ตัวอย่าง 15 เรื่อง และส่วนที่ 2 พิพิธภัณฑ์ 1,583 แห่งในฐานข้อมูลพิพิธภัณฑ์ไทย คัด กรองจากคำสำคัญ คำว่า “ชาติพันธุ์” ในขอบเขตเนื้อหา ได้กลุ่มตัวอย่าง 147 แห่ง เครื่องมือที่ใช้ในการวิจัย ได้แก่ แบบตรวจสอบรายการสำหรับจำแนกงานวิจัยตามระยะ

วงจรชีวิต และแบบบันทึกข้อมูลสำหรับรวบรวมข้อมูลพิพิธภัณฑ์ การเก็บรวบรวมข้อมูล ใช้การสืบค้นจากฐานข้อมูลทั้งสองแหล่ง การวิเคราะห์ข้อมูลใช้การวิเคราะห์เชิงเนื้อหา ร่วมกับสถิติเชิงพรรณนา ได้แก่ ค่าความถี่และค่าร้อยละ

ผลการวิจัยพบว่า สถานภาพความรู้ด้านพิพิธภัณฑ์ชาติพันธุ์วิทยาในประเทศไทย ยังไม่สอดคล้องตามระยะวงจรชีวิต งานวิจัยส่วนใหญ่กระจุกตัวในระยะกำเนิด (ร้อยละ 40.00) ซึ่งศึกษาด้านสถาปัตยกรรมและการออกแบบที่ขับเคลื่อนโดยนโยบายรัฐ และระยะการอนุรักษ์ (ร้อยละ 33.33) ซึ่งศึกษาการมีส่วนร่วมของชุมชน ขณะที่ระยะความไม่แน่นอน ซึ่งเป็นระยะที่พิพิธภัณฑ์ต้องการความเข้าใจมากที่สุดเพื่อการดำรงอยู่มีงานวิจัยเพียงร้อยละ 6.67 ซึ่งเป็นช่องว่างความรู้ที่สำคัญที่สุดที่พบ ส่วนรูปแบบระยะกำเนิดของพิพิธภัณฑ์ชาติพันธุ์ไทย 147 แห่งพบว่ามีภารกิจต่อเนื่องตั้งแต่ พ.ศ. 2508 โดยแบ่งเป็น 4 ช่วงที่มีองค์กรบริหารนำต่างกัน ได้แก่ รัฐและสถาบันการศึกษานำในช่วงต้น วัดนำในช่วงเติบโต ชุมชนนำในช่วงความนิยมสูงสุด และบุคคลเอกชนเพิ่มขึ้นในช่วงคงตัว สำหรับการกระจายตัวพบว่าชุมชนและวัดเป็นองค์กรบริหารหลักรวมร้อยละ 56.42 ภาคเหนือมีพิพิธภัณฑ์มากที่สุด 56 แห่ง (ร้อยละ 38.10) และกลุ่มชาติพันธุ์ไทดำมีพิพิธภัณฑ์มากที่สุด คือ 24 แห่ง (ร้อยละ 16.33)

คำสำคัญ: พิพิธภัณฑ์ชาติพันธุ์วิทยา; วงจรชีวิต; ระยะกำเนิด; สถานภาพความรู้

Introduction

Ethnographic museums are institutions that preserve and present the cultural identities of local communities. Their study has developed in parallel with the New Museology movement, which emerged in the 1980s and emphasizes community participation and the dynamic interpretation of cultural heritage (International Council of Museum [ICOM], 2022; Macdonald, 2011). In Thailand, museums first appeared as National Museums and subsequently expanded into local communities following decentralization policies, particularly after 1992, which created space for communities and monasteries in managing local heritage (Koanantakool, 2004; Jongkon, 2014). Currently, the Thailand Museum Database of the Princess Maha Chakri Sirindhorn Anthropology Centre records 147 museums with ethnographic content nationwide. These museums play a vital role in preserving local ethnic identities; however, most face operational challenges stemming from

limited institutional support and the absence of a unified management framework.

Despite their considerable number, research on ethnographic museums remains scarce, accounting for only 5.64% of 266 museum-related studies identified between 1980-2018 from National Research Repository, and lacks frameworks for identifying which developmental phases face the most operational constraints.

Previous research has largely adhered to the Old Museology framework emphasizing architecture, exhibition design, and object management (Macdonald, 2011), rather than viewing museums as living institutions central to New Museology (International Council of Museum [ICOM], 2022; Vergo, 1989). This research therefore employs an integrated life cycle framework based on the life loop model of Holo & Álvarez (2016), comprising four stages: Origins, Conserving, Uncertainty, and Renewal. The framework is supplemented by Greiner (1972) and Quinn and Cameron (1983) to explain crisis mechanisms and shifting effectiveness criteria, and by Butler (1980) to account for the role of policy and external demand, enabling explanation of which stage a museum occupies, how it transitions, and what drives it.

This leads to two research questions: 1. In which life cycle stages does research on ethnographic museums concentrate, and what knowledge gaps exist? and 2. What are the establishment patterns, managing organization types, and regional distribution of the 147 Thai ethnographic museums at the Origins stage, as a basis for developing a context-specific life cycle framework?

Research Objectives

1. To review the state of knowledge on ethnographic museum studies in Thailand, employing the life cycle concept as a framework for classifying research

2. To analyze the Origins stage patterns and distribution of 147 ethnographic museums in Thailand using the Thailand Museum Database of the Princess Maha Chakri Sirindhorn Anthropology Centre (Public Organization)

Methodology

1. Research Design

This research employed a qualitative descriptive methodology through systematic literature review and database analysis to examine the Origins stage of ethnographic museums.

2. Population and Sample

2.1 The population comprised all museum-related research studies in the National Research Repository database covering 1980-2020, totaling 266 studies. The sample was obtained through keyword screening using the terms museum, ethnographic museum, and local museum, together with three inclusion criteria: 1. the study must focus on ethnographic museums or museums with primarily ethnographic content; 2. the research must have been conducted in Thailand; and 3. the full text must be accessible. This yielded a sample of 15 studies.

2.2 The population comprised all museums in the Thailand Museum Database of the Princess Maha Chakri Sirindhorn Anthropology Centre (Public Organization), totaling 1,583 museums. The sample was obtained by filtering with the keyword “ethnic” in the content type field, yielding 147 museums. All units meeting the criteria were used as the total analytical units.

3. Research Instruments

The research instruments comprised two components. Part 1 employed a checklist for classifying each research study by life cycle stage, with classification criteria drawn from research objectives, main topics of investigation, and the context of the museum case study. Part 2 employed a data recording form for collecting information from the Thailand Museum Database, recording four variables: year of establishment, type of managing organization, province and region, and current operational status.

4. Data Collection

4.1 The researcher searched the National Research Repository and related sources, identifying 266 museum-related studies in total. These were subsequently screened according to the specified criteria, yielding 15 eligible studies, which were then analyzed and classified by life cycle stage.

4.2 The researcher searched the Thailand Museum Database, which contains 1,583 museums in total, filtering by the keyword “ethnic” in the content type field. A total of 147 museums met the criteria and were used as the total analytical units without random sampling.

5. Data Analysis

5.1 The researcher analyzed the 15 research studies using content analysis to classify and examine them according to life cycle stage, transitions, and relevant driving factors.

5.2 The researcher analyzed data on 147 ethnographic museums using content analysis together with descriptive statistics, namely frequency and percentage, to support the interpretation of patterns and trends. The analysis was intended solely to describe patterns at the Origins stage and not to assess life cycle stages beyond that point.

Results

This research defines an ethnographic museum as a museum whose objectives are to conserve, exhibit, and provide knowledge and collections related to ethnology. This definition encompasses museums, cultural centers, learning centers, and other institutions that align with the definition of ICOM (2022). The findings are as follows.

1. State of Knowledge on Ethnographic Museums in Thailand

From the review of 15 research studies on ethnographic museums in Thailand (1993-2020), studies were most concentrated in the Central region (8 studies), followed by the North (5 studies), and the Northeast and East with one study each. No studies originated from the South or the West. The most frequently investigated topic was community participation (7 studies), followed by architecture and design (5 studies), and digital media and virtual museums (4 studies). When the integrated life cycle framework was applied as a classification criterion, 73.33% of studies concentrated in the Origins and Conserving stages, while the Uncertainty stage, which is the stage most in need of understanding for institutional survival, was represented by only 6.67% of studies, as shown in Table 1.

Table 1 Classification of Ethnographic Museum Research in Thailand by Life Cycle Stage

Life Cycle Stage	n (%)	Main Topics	Key Factors	References
1. Origins	6 studies (40.00%)	Architecture, Exhibition design, Proposals for new museum establishment	- State policy and royal initiatives - Community desire to preserve ethnic identity - Community consultation prior to establishment	Chantani (2003) Graitep (2006) Kaewboucha (2008) Panyagaew et al. (2020) Office of Academic Affairs, Chulalongkorn University (1993) Sungsanit (1993)
2. Conserving	5 studies (33.33%)	Community participation, Cultural resource management, Learning activities	- Community participation in decision-making - Museum-community relations - Visitor satisfaction	Kongsai (2010) Laparporn (2009) Permquakao (2011) Srisombat (2009)
3. Uncertainty	1 study (6.67%)	Operational difficulties, Temporary service suspension	- Resource scarcity and operational continuity challenges	Jumnongson (2009)
4. Renewal	4 studies (26.67%)	Virtual museums, Mixed media, Digital communication	- Application of digital technology for content presentation	Klaynak (2008) Promsuwan (2012) Naksamrit (2017) Sakda et al. (2019)
Total	15 (100%)			

The analysis by life cycle stage revealed the following findings.

1.1 Origins stage: The 6 studies share a common characteristic of proposing ready-to-use design models for museum construction, most initiated by external agencies rather than communities themselves, including state policy and royal initiatives (Office of Academic Affairs, Chulalongkorn University, 1993), educational institutions (Chantani, 2003; Sungsanit, 1993), and provincial cultural organizations (Graitep, 2006). An exception is Panyagaew et al. (2020), the only study to shift toward community consultation prior to establishment, reflecting the growing influence of New Museology and awareness of the problem of museums being abandoned after opening.

1.2 Conserving stage: The 5 studies were mostly conducted around 2009, coinciding with UNESCO's promotion of intangible cultural heritage, and shared a key finding that community participation in decision-making, rather than mere activity attendance, distinguished successful from unsuccessful museums. Laparporn (2009) found that museums without community involvement in planning could preserve objects but failed to function as genuine cultural conservation centers, while Kongsai (2010) found that its absence affected both community understanding of the museum's role and budgetary support.

1.3 Uncertainty stage: Only one study addressed this stage, namely Jumnongson (2009), which examined a monastery museum facing two simultaneous problems: a lack of personnel with museum management expertise, as all caretakers were monks with religious duties, and exhibition facilities that did not meet community needs.

1.4 Renewal stage: All 4 studies were action research or problem-solving interventions in museums facing risk or previous closure, with digital technology and mixed media as the common enabling factor. Sakda et al. (2019) provide the clearest example of a closed museum revived through collaborative mixed media development with the community. However, knowledge gaps remain regarding other forms of renewal, such as management succession, role adaptation, and long-term resource mobilization.

2. Origins Stage Patterns and Distribution of Ethnographic Museums in Thailand

The findings from Part 1 showed that 73.33% of research concentrated in the Origins and Conserving stages, while the Uncertainty stage had limited coverage. This raises the question of how the 147 ethnographic museums were established, who manages them, and where they are distributed, as Origins stage data is a necessary foundation for future life cycle research. Analysis of the Thailand Museum Database identified 147 ethnographic museums established between 1965-2020, with establishment patterns by managing organization type as shown in Figure 1.

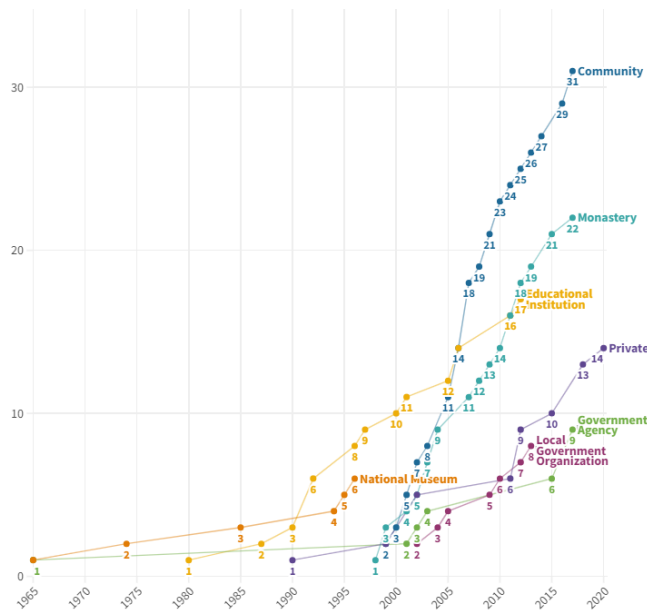


Figure 1: Establishment of Ethnographic Museums in Thailand by Managing Organization Type

During the Early Phase (1965-1990), growth was very slow at fewer than one to two museums per year, driven primarily by the state and educational institutions. The Growth Phase (1991-2000) saw the rate increase to two to four per year following decentralization policies, with monasteries emerging as the fastest-growing managing organization. The Peak Phase (2001-2010) recorded the highest establishment activity, peaking at 9 new museums in 2002, with communities becoming the fastest-growing managing organization. The Stabilization Phase (2011-2020) saw rates decline to two to six per year, with a notable increase in private individual-managed museums (9 of 15 establishments), reflecting a shift from organizational to individual initiative.

Communities constituted the largest managing organization with 43 museums (29.25%), followed by monasteries with 40 museums (27.21%). The North had the highest regional concentration with 56 museums (38.10%),

consistent with its highland ethnic diversity, followed by the West with 35 museums (23.81%).

Table 2 Distribution of Ethnographic Museums in Thailand by Region and Managing Organization Type

Region	Monastery	Educational Institution	Government Agency	Private	Local Government Organization	Community	National Museum	Total (%)
North	15	4	6	8	3	19	1	56 (38.10%)
West	9	6	-	3	6	9	2	35 (23.81%)
Northeast	6	6	3	1	4	4	1	25 (17.01%)
Central	8	2	-	2	-	5	1	18 (12.24%)
East	2	1	-	-	-	3	1	7 (4.76%)
South	-	2	-	1	-	3	-	6 (4.08%)
Total (%)	40	21	9	15	13	43	6	147
	(27.21%)	(14.29%)	(6.12%)	(10.20%)	(8.84%)	(29.25%)	(4.08%)	(100%)

Among ethnic groups represented, the “multiple ethnic groups” category had the highest number with 28 museums (19.05%), reflecting a preference for presenting ethnic diversity over a single group, followed by Tai Dam with 24 museums (16.33%), and Tai Lue and Tai Puan with 11 museums each (7.48%).

In terms of operational status, the database records 142 museums as open (96.60%), 1 undergoing renovation (0.68%), and 4 with unspecified status (2.72%). A notable limitation is that this data predates the COVID-19 pandemic, after which many museums faced closures or crises. As the Princess Maha Chakri Sirindhorn Anthropology Centre does not record permanently closed museums, the database may not fully reflect the actual state of ethnographic museums in Thailand.

Discussion

The findings from both research objectives are significantly interconnected when viewed through the life cycle framework and New Museology. Both the knowledge gaps identified in Objective 1 and the Origins

stage characteristics in Objective 2 point toward the same conclusion: understanding of the middle and later stages of the Thai ethnographic museum life cycle remains insufficient, particularly the Uncertainty and Renewal stages. New Museology (International Council of Museum [ICOM], 2022; Vergo, 1989) calls for museums to be understood in terms of context and long-term sustainability rather than solely through physical and design dimensions. The finding that 56.46 % of museums are managed by communities and monasteries relying on cultural bonds rather than professional management systems further underscores that participation and institutional sustainability represent a critical and urgent knowledge gap.

First, only one study addressed the Uncertainty stage, namely Jumnongson (2009), which examined a monastery museum facing insufficient personnel and inadequate management structures, clearly reflecting the crisis mechanisms described by Greiner (1972). This leaves insufficient understanding of how Thai ethnographic museums face challenges at this stage, particularly given that 40 monastery-managed and 43 community-managed museums rely primarily on individuals and community relationships. According to Quinn and Cameron (1983), effectiveness criteria and risk factors differ at each life cycle stage, making in-depth research into the Uncertainty stage an essential agenda.

Second, patterns of museum establishment across periods reflect notable developments. During 2001–2010, communities led with 20 new establishments, consistent with Laparporn (2009) and Kongsai (2010), who found community participation in decision-making to be a key distinguishing factor for museum sustainability. Panyagaew et al. (2020) further reflects the growing influence of New Museology as research began emphasizing community consultation prior to establishment. During 2011–2020, privately managed museums increased markedly (9 of 15 establishments), raising questions about their future life cycle development and support needs.

Third, regional and organizational distribution patterns indicate that the life cycle framework must be sufficiently flexible to accommodate differing contexts. As Laparporn (2009) found, community-based management

in the North differs from other regions, consistent with Quinn and Cameron (1983), who note that effectiveness criteria vary by organizational context.

Fourth, the four Renewal stage studies by Klaynak (2008), Promsuwan (2012), Naksamrit (2017), and Sakda et al. (2019) confirm that the renewal process described by Holo & Álvarez (2016) occurs in the Thai context. However, since all focus primarily on technology, knowledge gaps remain regarding other forms of renewal such as management succession and role adaptation, which are especially important for community and monastery-managed museums. Understanding the factors enabling museums to enter the Renewal stage will therefore require additional field surveys and in-depth interviews.

Body of knowledge

This study contributes two main findings. First, research on ethnographic museums in Thailand remains imbalanced across life cycle stages, concentrated in the Origins and Conserving stages while the Uncertainty stage is critically understudied. Second, the 147 Thai ethnographic museums at the Origins stage reveal four distinct founding periods shaped by different leading managing organizations.

Building on these findings, this study proposes a community-centered life cycle model adapted from Holo & Álvarez (2016), as illustrated in Figure 2. Communities and monasteries constitute the primary managing bodies at the Origins stage (56.42%), consistent with evidence that community participation in decision-making is a key determinant of long-term sustainability. Since ethnographic museums narrate heritage through the perspective of its cultural owners, community is not merely a stakeholder but the subject and custodian of the institutional narrative, and therefore a dimension that future research must treat as indispensable across all life cycle stages.

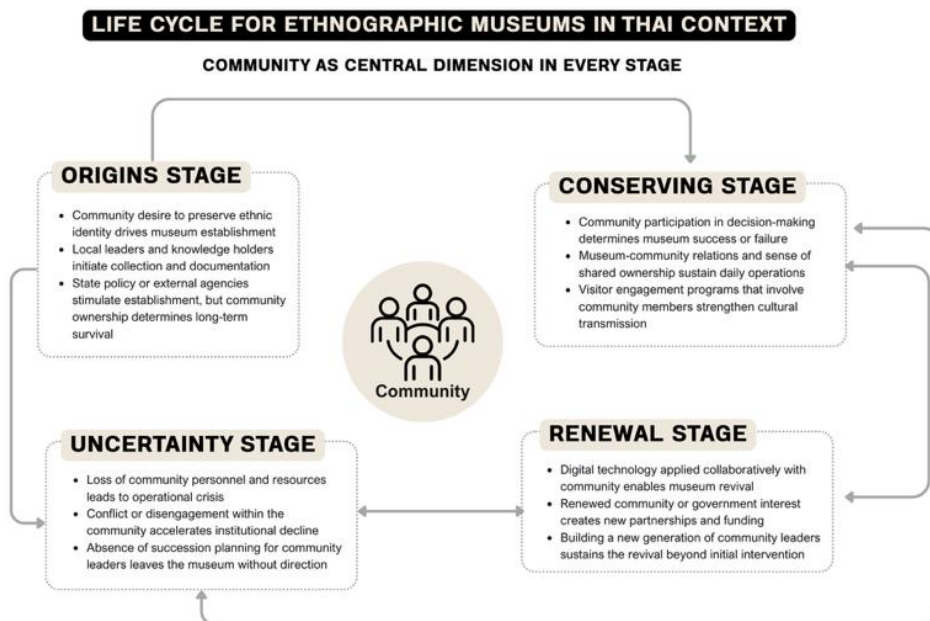


Figure 2: A Proposed Community-Centered Life Cycle Model for Ethnographic Museums in the Thai Context

Recommendations

Policy Recommendations

Relevant agencies responsible for promoting museum operations, including the Fine Arts Department, the Princess Maha Chakri Sirindhorn Anthropology Centre, the National Discovery Museum Institute, local administrative organizations, and others, should participate in designing support measures differentiated by life cycle stage in order to promote the long-term sustainability of ethnographic museums.

Operational Recommendations

Ethnographic museum practitioners should develop community participation processes across all operational stages to foster shared ownership of cultural heritage management.

Recommendations for Further Research

Further research should employ field surveys and in-depth interviews to develop a Thai ethnographic museum life cycle framework that integrates

architectural, heritage management, and community dimensions to address contextual phenomena beyond the scope of existing international models.

Acknowledgement

This article is part of a doctoral dissertation entitled Reinterpreting the Life Cycle of Ethnographic Museums in Thailand, submitted to the Doctor of Philosophy program in Architectural Heritage Management and Tourism, Faculty of Architecture, Silpakorn University. The development of this article benefited from the guidance of Prof. Emeritus Ross James King, Dr. Supot Chitsutthiyan, and Assoc. Prof. Dr. Kreangkrai Kerdsiri, with financial support from the Graduate School Dissertation Scholarship of Silpakorn University for the academic year 2022.

References

- Butler, R. W. (1980). The Concept of A Tourist Area Cycle of Evolution: Implications for Management of Resources. *Canadian Geographer*, 24(1), 5-12.
- Chantani, P. (2003). *Thai-Yuan Folk Culture Museum, Saohai, Saraburi Province* (Master's Thesis). Bangkok: Silpakorn University.
- Graitep, C. (2006). *Proposed Project for Establishment of Thai-Raman Folk Museum in Pathumthani* (Master's Thesis). Pathum Thani: Thammasat University.
- Greiner, L. E. (1972). Evolution and Revolution as Organizations Grow. *Harvard Business Review*, 50(4), 37-46.
- Holo, S. & Álvarez, M.-T. (Eds.). (2016). *Remix: Changing Conversations in Museums of the Americas*. Berkeley, CA: University of California Press.
- International Council of Museums [ICOM]. (2022). *Museum Definition*. Retrieved September 11, 2024, from <https://icom.museum/en/resources/standards-guidelines/museum-definition/>
- Jongkon, J. (2014). *Museology* (3rd ed.). Bangkok: Fine Arts Department.

- Jumnongson, S. (2009). *Development of the Na-Nhong Temple Local Museum as A Learning Center for The Thai-Yuan Community in Tambon Don-Rhair, Amphur Muang, Ratchaburi Province* (Master's Thesis). Nakhon Pathom: Mahidol University.
- Kaewboucha, M. (2008). *A Proposed Ethnic House Museum for Preservation and Interpretation of Lao Song Culture* (Doctoral Dissertation). Bangkok: Silpakorn University.
- Klaynak, K. (2008). *The Creation of Virtual Museum for Promoting Education in Thai Architecture: A Case Study of Tai Lue House* (Master's Independent Study). Chiang Mai: Chiang Mai University.
- Koanantakool, P. C. (2004). *Research and Development of Local Museums, Phase 1: Create A Network and Survey the Conditions of Local Museums*. Bangkok: Princess Maha Chakri Sirindhorn Anthropology Centre.
- Kongsai, S. (2010). *Cultural Resource Management by Community: A Case Study of Baan Khu Bua Museum Ratchaburi* (Master's Independent Study). Nakhon Pathom: Silpakorn University.
- Laparporn, K. (2009). *The Development Process of Ethnic Museum of Ban Jalae at Mae Yao Sub District, Muang District, Chiang Rai Province* (Master's Thesis). Nakhon Pathom: Mahidol University.
- Macdonald, S. (2011). *A Companion to Museum Studies*. New Jersey: Wiley-Blackwell.
- Naksamrit, J. (2017). The Participatory Development of An Ethnographic Museum to Promote Ethical Careers for Ethnic Youth in Learning Community School "Somdej-Ya" Mae Cheam, Chiang Mai. *Journal of Humanities and Social Sciences Mahasarakham University*, 36(1), 52-63.
- Office of Academic Affairs, Chulalongkorn University. (1993). *The Study of Golden Triangle Opium Museum in Chiang Rai Province*. Bangkok: Office of Academic Affairs Chulalongkorn University.
- Panyagaew, W. et al. (2020). *An Assessment Study on The Construction of Ethnic Museum in Mae Hong Son Province*. Chiang Mai: Chiang Mai University.

- Permquakao, P. (2011). *Opinions of Kubua Folk to The Role of Community Museum Ji-Pa-Tha-Phan-Sa-Than-Ban-Ku-Bua For Community Development at Kubua Subdistrict, Ratchaburi Province* (Master's Thesis). Bangkok: Kasetsart University.
- Promsuwan, R. (2012). *Information Design for Strengthening Learning on Ethnic Groups in Local Museum* (Master's Independent Study). Chiang Mai: Chiang Mai University.
- Quinn, R. E. & Cameron, K. (1983). Organizational Life Cycles and Shifting Criteria of Effectiveness: Some Preliminary Evidence. *Management Science*, 29(1), 33-51.
- Sakda, P. et al. (2019). Design And Development of Mixed Media for Exhibitions in Thai-Song-Dum Cultural Learning Center in Ban Koh Rad, Bang Pla, Bang Len District, Nakhon Pathom Province. *Art and Architecture Journal Naresuan University*, 10(2), 52-60.
- Srisombat, S. (2009). *A Community Learning Center and The Revitalization of The Chong Ethnic Identity* (Master's Thesis). Nakhon Pathom: Mahidol University.
- Sungsanit, S. (1993). *Exhibition in The Isan House Museum at Nadun District Mahasarakham Province* (Master's Thesis). Mahasarakham: Srinakharinwirot University Maha Sarakham Campus.
- Vergo, P. (Ed.). (1989). *The New Museology*. London: Reaktion Books.