



Construction of knowledge space in accordance with the teachings of Khruba Chaiyawongsa Pattana in Karen Community

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Abstract

This research focuses on the conflict, negotiation, and cooperation of knowledge space building according to the teachings of Khruba Chaiyawongsa Pattana, also known as Kruba Wong, in Karen Communities, in order to understand the power and mechanisms of the community. The researcher used qualitative research and spoke with 36 important informants in Karen villages. A framework for analysis is based on the idea of a knowledge space. The investigation revealed that the creation of the Kruba Wong knowledge space related to the Karen community in 4 areas, including: (1) the Karen community 5 moral precepts and practices; (2) occupation; (3) lifestyle; and (4) activities. There are people and agencies involved in the creation of knowledge space, including: (1) outside the community, including government agencies and non-governmental organizations (NGOs); and (2) within the Karen community, including community leaders, group leaders, and children and youth volunteer groups. The research therefore makes the case of the third in space, where members of the Karen community have the chance to demonstrate their strength and collaborate within the community. Additionally, it shows that the state does not have the only authority to establish knowledge spaces in the community by engaging in conflict, but by negotiating with, and working with outside organizations, particularly government organizations. In order to establish fair and equitable bargaining with all parties, it is vital to take into account the equal distribution of resources accessible to each group in order to create a third space for discussion and collaboration toward achieving equality in society.

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Introduction

The Karen population is one of the various ethnic groups present in Thailand, particularly the Pwo Karen and Sgaw Karen, who moved from the provinces of Tak, Chiang Mai, and Mae Hong Son. It was planned to be close to Kruba Chaiyawongsa Phatthana, also known as Kruba Wong, a prominent religious figure and businessman for the Karen people in the Lanna region. The Karen people sought a liberator, someone who could liberate them from their impoverished lifestyle and bring them to prosperity and spiritual fulfillment. This was due to the lack of economic and mental stability that came with their famine lifestyle. (Gravers, 2012) The Karen people have a historical past in relation to the people of Lanna, according to Bua Daeng's (1999) study, which looked at the historical background and religious beliefs of the Karen ethnic group and Khruba Khao Pi, particularly the Lua ethnic group, which is regarded as the first indigenous tribe in the Lanna region, while the Karen people are distinguished by their blend of Buddhist and animism religious beliefs. As a result, the Karen people have a tight religious viewpoint and historical history in regard to the North, and they have been practicing their religion since the reign of Kruba Sri Wichai and have passed it down via their ancestors to the current generation.

The driving religious movement of Kruba Sri Wichai and Kruba Khao Pi, with the belief in the incarnation of Bodhisattva and Phra Sri Ariyamettri, including the restoration of holy sites in Lanna territory, was what pushed centralized control in Bangkok into Lanna areas. It was interpreted as wanting to create a land of Buddhism, by Kruba Apichai Khaopi and Krubawong (Cohen 2001; 2002; Tanabe 2004 as cited in Nasee, 2019), who is considered the developer of the Karen community, inheriting the concept from Kruba Sriwichai. Following his passing, the Thai government started to pay greater attention to the Karen community, as seen by the opening of a school there in 1978, the same year King Rama IX paid a visit to the village and observed the living circumstances and customs of the hill tribe inhabitants. His Majesty had the idea that "This village lacks a place to eat, the villagers are malnourished, especially children and Karen people, having to migrate together in this way is beneficial in not destroying forests, indirectly reducing opium growing areas, and not going to hire other hill tribes as well". The Royal Project Foundation was then given responsibility for the Karen community in order to help the migratory Karen people advance their professions

and earnings. On February 5, 1979, King Rama IX visited the Karen village, worshiped Kruba Wong, and gave the people and Kruba Wong responsibility for their care and upkeep. In addition, a reservoir was constructed to support irrigation and create a nutritious food research center. (Phatthanakitchanurak, 2012) This phenomenon illustrates how diverse state diversity policies are needed to address various threats to the nation's security.

Kruba Wong teachings were related to the Karen community in 2 areas as follows: (1) morality and ethics; and (2) the lifestyle of the Karen people. Specifically, instructing everyone to create merit and attend to sermons every day, not eating meat, bringing meat into the community, not rearing animals for nourishment, and offering alms to monks every day, by requiring visitors to remove their shoes before entering the temple, encouraging community engagement and togetherness, educating everyone to rely on and support one another, and dressing in Karen costume. The Karen tribe's teachings of Kruba Wong are a procedure or method for sharing knowledge among the community. According to research by Turnbull (1997), all techniques or procedures for knowledge formation, including scientific and traditional knowledge, are social activities referred to as knowledge space. It ties people, places, and talents together; it is the region to be developed at the intersection or overlap of areas of knowledge, to produce new knowledge by linking or integrating differences.

According to the Karen-related teachings of Kruba Wong, certain Karen Communities now have the possibility to labor outside the village due to societal, cultural, and economic developments. Due to the fact that certain Karen Communities do not properly follow the teachings of Kruba Wong, especially the student population, it is vital to eat foods from all five food categories in order to ensure that the body receives a full range of nutrients in accordance with nutritional principles (Panyo, 2018), which relates to the use of intelligence in education and the requirement for persons of working age to consume food from all five food categories so that their bodies have the power to perform their daily tasks. As a result, it is clear that building a knowledge space based on Kruba Chaiyawongsa Phatthana teachings has dynamic dynamics that alter dependent on the present economic, social, and cultural circumstances.

Following is a summary of the key findings from the study on the Karen community connected to Kruba Chaiyawongsa Phatthana: (1) making use of Kruba Chaiyawongsa Phatthana's teachings as a guiding concept in one's work (Noisang, 2017); (2) the dynamics of building a community of 5 precepts according to the

teachings of Kruba Chaiyawongsa Pattana. (Panyo, 2013; 2018); and (3) the creation of a formal knowledge space in Phra Pariyat Thammaprachaiyawongsa Pattana School (Bua-ngam, 2012). The research issues in applying Kruba Wong teachings to the Karen community that have been previously studied in various dimensions are evident from the review of research on the community that was done above, and this gives the researcher an idea for future research and development on the community in other dimensions. According to the research review by Bua-ngam (2012), which looked specifically at the practice of developing a knowledge space of the Kruba Wong knowledge regulation set that only takes place in schools, the issue of formal knowledge space creation in Phrapaiyatidhamma Phrachaiyawongsa Pattana School, is based on the concepts of the state, public policy, and mainstream education, but does not yet reflect the idea of the Karen community creating a knowledge space. Therefore, this research is important in order to understand the perspective of the power and mechanism of the community.

Literature Review

Turnbull's (1997) study indicates that various sets of knowledge through interactions and agreements with one another, have integration or cohabitation. Additionally, knowledge fields include significant components, including individuals creating their knowledge and skills as well as indigenous knowledge. Despite the fact that each group of individuals has a different knowledge foundation, instruments for knowledge construction have emerged as a result of the development of varied social tactics. However, various sets of information have some common characteristics. By continuously mixing diverse sets of knowledge and examining how they differ, variety is able to go from one region to another and create "third space". Through varied social tactics and technological instruments for sharing, employing, and organizing it, such knowledge fields can coexist. According to political geographer Soja's (1996) explanation of the notion of third space, the first region is the one that is dominated. The second area is the area of resistance, so how to create an area where they collide, so that new ideas are not dominated or resisted, but a third area will arise under the theme of social justice, namely spatial justice (Soja, 1996 as cited in Kanchanaphan, 2015). As a result, the third space is a "lived space", which refers to a place with the hue of real life, or the real-life action area of transcending contrasts, experiences, and ideas, social, and physical

life, to understand the complexity of real life. French Marxist sociologist and philosopher Henri Lefebvre (1901–1991) suggested conflict as a place for social productivity as well as the creation of ideas with regard to value and meaning. It is both a field and a war, competing for the construction of cities of various groups of people. Lefebvre divided space into three categories to clarify the idea of third space: (1) the first kind of space is the universe's natural physical space, or physical space; (2) Second space-mental space is the perception of mental space, such as feeling connected to space, feeling comfortable; and (3) the third space, or social space, is defined as the interplay of two different types of space, both actual and imagined, where conflict, dispute, and interference are constants. The third space is described as the domain of social action where ideas, events, phenomena, and the meaning of space are continually changing. As a result, space is multidimensional and has many meanings, both as a media and in the context of struggle (Wattanaphut, 2012).

The practical aspect of educational discourse toward Karen people in the vicinity of Phra Pariyatidhamma Phrachaiyawongsa Pattana School in Lamphun Province, however, is the field of discourse that deals with the transfer of knowledge, forging ideas, and beliefs, according to a research study by Thai academics like Bua-ngam (2012). Using a variety of discourses to conduct oneself toward others, including the Kruba Chaiyawongsa Pattana discourse, a discourse set on a knowledge regulation study using the Buddhist method, a discourse set on a knowledge regulation study using the traditional educational approach, a discourse set on disciplinary action, and a discourse set in Thai. Ethnic groups simultaneously retaliate, negotiate, and choose what the state has created as part of the government's policy of controlling or attempting to assimilate them into Thai society through the transmission of education on school grounds, which is a process against resistance from the exercise of state power.

This is in line with Panyo's (2013; 2018) study on the formulation of coexistence standards for the phase 1–2 5 precepts community of Ban Phrabat Huai Tom and Ban Chaiwongsa in Lamphun Province. The following conditions were found to be the main determinants of adherence to and lifestyle modifications in accordance with the five precepts of Kruba Chaiyawongsa Pattana: (1) faith in Kruba Chaiyawongsa Pattana grows, particularly in the area of abstaining from meat, upholding the precepts, and visiting the Dharma temple; (2) kinship and mutual assistance; (3) serving as an illustration of a community based on the five precepts enables the

community to consult one another and share information on how to run the community effectively; (4) modifying living circumstances, where the population is growing, and as a result, more children and youth are moving away from the town to work or study, as well as moving further away from the temple and their families, and adopting new cultural practices; and (5) the media of today, convenience, propaganda, shifting consumer behaviour, and increased curiosity.

The Phra Phutthabat Huai Tom community producers also followed the teachings of Kruba Chaiyawongsa Pattana to build a generous silverware output, according to research by Noisang (2017). This means producing silverware on the basis of honesty to ourselves, buyers, and customers, in terms of money weight, style, and price. Following in the footsteps of Kruba Chaiyawongsa Pattana, who instructed the villagers of Phra Bat Huai Tom community to adhere to the same principles from generation to generation, the development of a silverware production group embraces generosity, sharing among members within the group, and generosity towards community members. Let everyone in the neighborhood have a career, which implies refraining from harassing them about their careers. These include oppression, exploitation of money, and adverse livelihood, such as the pursuit of illegal consuming, or chasing riches without tenacity (Samma-Wayama), where the usage of Buddhist teachings as a reminder of the community's silversmiths' trade is a distinguishing quality and sets them apart from other silversmiths.

Therefore, from the study of research on Karen Communities related to Kruba Chaiyawongsa Pattana, the study issues can be summarized as follows: (1) the adoption of Kruba Chaiyawongsa Pattana teachings as a mainstay of career development (Noisang, 2017); (2) the dynamics of building a community of 5 precepts according to the teachings of Kruba Chaiyawongsa Pattana (Panyo, 2013; 2018); and (3) creating a formal knowledge space in Phra Pariyat Thammaprachaiyawongsa Pattana School (Bua-ngam, 2012). The review of research on the Karen community related to Kruba Chaiyawongsa Pattana illustrates research issues in applying Kruba Wong teachings in various dimensions, related to the Karen community that has previously been studied. Such aided the researcher in coming up with ideas for further development and research on the community in other dimensions, notably, in the application of the teachings of Kruba Wong in Karen Communities, and the interplay of conflict, negotiation, and collaboration in developing a body of knowledge based on the teachings of Kruba Wong in Karen Communities.

Methodology

The study employs qualitative research, a methodology-based understanding research procedure that aims to find social or human concerns by carefully examining the comments and opinions of informants (Creswell, 1998 as cited in Potisita, 2007). The researcher used qualitative research and spoke with 36 important informants in Karen villages, including monks, community leaders, group leaders, school administrators, teachers, students, administrators and pertinent government officials, as well as executives and officials in NGOs.

Results

“Kruba Chaiyawongsa Pattana” or “Kruba Wong” as the villagers refer to him, is a significant figure in the Karen community since he serves as their mental hub. The Karen villagers continue to follow Kruba Wong teachings to this day. According to Kruba Wong teachings, the knowledge space is a project to establish a knowledge base in which individuals and organizations from both inside and outside the Karen community may contribute, that reflects ideas, occasions, and occurrences, the Karen community acts and interacts with other Karen Communities in the following 4 areas:

1. Around the year 1963, the Karen community established its five moral tenets and code of conduct. The Karen community still resembles a hermitage in the middle of a forest, and Kruba Wong, who was staying there, traveled to other ethnic villages in the Tak, Mae Hong Son, Chiang Mai, and Lamphun regions to spread its reputation and earn its respect. The Karen from Tak province went to reside near the monastery in the Karen community as the first group, wanting to come close to Kruba Wong in order to create merit. Previously, it was difficult to contact, and creating merit with Kruba Wong each time wasted a lot of money and time. Since then, an increasing number of hill tribes have moved to the region, with the majority coming from Tak. They were the first group of migrants to live near the monastery in the Karen community, intending to come near Kruba Wong so that they could come to make merit more often. According to the interview with Mr. Chalaju Maitreeprai, who performed the ceremony in the temple of the Karen community Moo 1 2, which the Karen people call “Taka” (in Lanna language it is called “Pu Jan Wat”), who is one of 4 families who came to pioneer Karen community with Kruba Wong,

"In the village, there is currently only one grandfather who traveled with him. Grandfather, who came with Kruba Wong, came from a Tak village because he wanted to make merit with him. At that time, there were four families who came together. Kruba Wong asked us to build temples, build roads, and build houses. Kruba Wong would tell us what to build, and he would let us drill laterite."

(Mr.Chalaju Maitreeprai, Interview, 2021).

1.1 According to research by Panyo (2013) on the creation of community coexistence standards, the Karen people in the community were polled on the following topics on the benefits of upholding the five precepts: (1) peace of mind, purification, optimism, opening the path to the mind and emotions, longevity, and physical strength can all be attained by abstaining from killing all living things; (2) by abiding by the second precept, not stealing, society will be rewarded, will live contentedly and the village won't perish as a result of being happy and taking from others; (3) following the third precept and abstaining from sexual misbehaviour will result in rewards such as being adored by angels, having a happy family, not causing difficulties for yourself or others, receiving greater love, having no children problems, and having a peaceful home; (4) upholding the fourth precept, not lying, will be rewarded as it is dependable, kind, and attracts those who want to be associated with it; and (5) upholding the fifth precept, refraining from alcohol, will create a warm family, excellent health, saving money, being thoughtful, being respected by the community, setting a good example for children and youth, community, and the community will be tranquil. Regarding benefits of upholding the Karen people's five precepts from the research study mentioned above, it is clear that the Karen people held the belief that Buddhism would replace the spirits of the past, and put an end to the oppression of animals in order for them to pursue their own happiness; upholding the Karen people's five precepts is therefore a practice of self-improvement. This is seen in interviews with Mr.Wiwat Boondi, the headman of Village Moo 22, and Mr.Wichai Khamdaeng, the chairman of the Karen Community-Based Tourism Management Group.

"Most of Kruba Wong teachings focus on the five precepts, the main living things. For people here, it will be a matter of the five precepts, various governance, problems will not arise if there are 5 precepts."

(Mr.Wiwat Boondee, Interview, 2021).

"Since the beginning of the Karen community, it was found that the five precepts were there. The villagers have always adhered to them."

(Mr.Wichai Khamdaeng, Interview, 2021).

1.2 The Karen people's consumption of meat-based meals is obviously opposed to their thoughts and well-being based on Kruba Wong teaching. The vegetarian diet is exceptional, and without making them feel uncomfortable, in educating the monks, novices and villagers, they realized that while consuming meat was thought to interfere with life and harm others, there were many different dietary options that help people grow. Since the Karen community has incorporated tourism, the vegetarian diet of the Karen community has become part of what the tourists want to savour the taste of, until it was included in one of the tourism management group's tourism programs. As a result, the vegetarian diet of the entire Karen community is surprising and interesting for outsiders in today's Thai society. The Karen community has established itself as the best at welcoming guests, and the majority of the vegetarian fare is a well-known local specialty there. From the interview with Mrs.Thephthida Praikajee, who is the chairman of the food group and organized the show in the Karen community, gave information that....

"In 2020, I went to train on behalf of the Karen Community Tourism Group in Bangkok, where the training will teach preparing all meat dishes, but I have converted all of them to vegetarian food. The people eating it said it tastes good. I opened a shop here, with locals and tourists coming to taste the food, and they say it's delicious. When tourists come into the community, the travel groups will coordinate to arrange a buffet at a price of 200 baht per person, where they can eat everything. Most of them have 4–5 servings per meal, and with local performances."

(Mrs.Thephthida Praikajee, Interview, 2021).

1.3 Practices, prohibitions, and regulations, as a guideline for harmonious living, the Karen community has collectively formed the following rules, prohibitions, and practices of the village:

(1) Karen Communities have a code of behaviour that includes attendance at temples, abiding by the rules of prayer, serving the public, not opposing the spread of Buddhism or the teachings of Kruba Wong, teaching children moral behaviour, living in peace with one another and the chosen ones, and acting as a role model for the community as a whole,

(2) According to Panyo's (2019) study of prohibition in Karen Communities on the issue of taboos in Karen Communities, it was found that;

- Keeping animals in the community is not allowed as determined by the committee. Whoever violates this will be fined from 1,000–10,000 baht, or moved out of the community, in case there is a problem for the community committee to consider.

- All animal killing is illegal, and it is completely forbidden to sell or distribute meat or other animal products within the community. Violators will be fined between 2,000 and 10,000 baht and forced to leave.

- Alcohol and other intoxicants of any type are strictly forbidden in the community, and violators will be subject to fines ranging from 2,000 to 10,000 baht as well as legal action.

- Any kind of gambling is not allowed in the neighbourhood. Offenders will be fined between 3,000 and 10,000 baht and punished in accordance with the law.

- Do not use drugs in the neighbourhood. Anyone who does must report for treatment if they use drugs; else, they risk being fined 5,000–10,000 baht or perhaps kicked out of the neighbourhood.

- Any type of drug sales is prohibited in the neighbourhood, and violators face expulsion from the neighbourhood and legal consequences.

(3) The Karen community has stringent laws that restrict the sale of intoxicants, strict adherence to the rules, gambling at funerals, the selling of any form of meat in the village, the use of alcohol at community events, and the unification of the patriotism, religion, and monarchy.

Following Kruba Wong passing in 2000, and as capitalism's external influence grew and permeated local culture and livelihoods, behaviour started to shift more, and the younger generation also paid less attention to the old way of life. The majority of people, especially the younger generation, have to travel outside the community to work, which has led to the spread of outside culture within the community as a result of the growth of Karen Communities and the number of immigrants from various regions that migrated until the land was limited (Noisang, 2017), thus, the lives of Karen community members gradually started to change. From interviews with Mr.Mittraphap Phomee, the village headman of Village Moo 9, Mr.Sawpee Kitcharoen, who performed the ceremony in the temple of the Karen community at Village Moo 8, and Ms.Chulalak Narit, a youth volunteer group in the Karen community, it was mentioned that...

“The teachings of Kruba Wong said, like on Buddhist holy days, nobody will do anything, like not eating meat, but now people have to work with some changes.”

(Mr.Mittraphap Phomee, Interview, 2021)

“People who migrated in the past didn't eat any meat at all, but later generations who went to the city and returned to the village had meat as normal. They also traveled to the city and brought meat back into the village, causing it to spiral out of control.”

(Mr.Sawpee Kitcharoen, Interview, 2021)

“The vegetarianism comes from the teachings of the elders, there was no meat eating at all, but nowadays there is some eating and drinking.”

(Ms.Chulalak Narit, Interview, 2021)

Following Kruba Wong's passing, there have been changes, such as not visiting temples and practicing dharma on every monk day, but only on the major Buddha days, which fall on the eighth and fifteenth evenings. Liquor sales in the community had just begun, and disputes over drinking had broken out in the villages. While Karen community members who are hired from outside the community have begun eating meat, they nonetheless follow the five precepts as a basic guideline for communal life. In interviews with Mr.Surak Wongchai, an officer of the sub-district administrative organization, and Mrs.Nimon Wongpattana, a teacher in the Karen community, it was stated that...

“The practices of the village people may change, which the villagers must accept without resistance, but the five precepts for peaceful coexistence taught by Kruba Wong are still being maintained.”

(Mrs.Nimon Wongchai, Interview, 2021)

“Now that the community has changed, some of them have come in from outside, but most of them will follow the teachings of Kruba Wong, especially the Five Precepts.”

(Mrs.Nimon Wongpattana, Interview, 2021)

2. Occupation, Kruba Wong encourages members of the Karen community to work; farming is the primary activity, along with auxiliary occupations that can bring in money for the neighbourhood. Up to this point, it has been created as an OTOP product by the Karen

community, as was evident in 2001 under the direction of Dr.Thaksin Shinnawat, the then prime minister. “One Tambon One Product” or “OTOP” is a project that was started by using local knowledge to produce and design distinctive items, as well as to provide jobs and money for the community, so fostering self-reliance. In this regard, the government is ready to assist in contemporary knowledge and management to link community products to both domestic and international markets (Jaiborisut, 2013). It led to the blending of several professions within the Karen community, some of which transitioned from secondary to primary jobs and were virtually totally inherited and supported by Kruba Wong, by occupations promoted by Kruba Wong in the Karen community, namely;

2.1 Karen weaving: the majority of women work with fabric to create items like bags, trousers, and shirts once the agricultural season is done, dying cotton with natural colors, and weaving traditional tribal patterns. On the other hand, the Karen Community Handicraft Research Center is a centre for promoting traditional Karen handicrafts and culture and is seen as a product that creates revenue for individuals in the community. The Karen Community Handicraft Research Center was originally erected in 1975 as a blood and malnutrition building, conducting studies in the past in the northern area, which revealed a lot of malnourishment. Kruba Wong was the one who campaigned for its usage as a weaving factory in 1992. At present, the Karen Community Handicraft Research Center is used to form the weaving group. From the interview with Ms.Jaithong Ngernthong, the chairperson of the Karen Community Weaving Group, ...

“The community’s locally woven textile, which tourists like purchasing and donning, expresses the individuality of the Karen people. The community weaving group will employ Kruba Wong lessons to create a living through both weaving production and trading or as a keepsake.”

(Ms.Jaithong Ngernthong, Interview, 2021)

The Karen community weaving group applied the teachings of Kruba Wong to apply in the group as follows: (1) the weaving group’s manufacturing strategy is determined to develop products by recycling waste materials to generate goods that create value in accordance with their uniqueness and continuously preserve the environment for the community in order to raise awareness of the value of using resources; and (2) the

principle of selling products is to sell quality products and be honest to customers.

2.2 Karen silver forging in the community was established by two village elders who traded commodities and recalled how to strike it from Burma. It was then handed down from Kruba Wong in order to create the top tier. Initially, it was the heart of the Buddha image, which is composed of silver strips and is made of brass (in Indian rupees), to be enclosed around the Buddha picture. Brass contains 80 percent silver that can be purchased in Tak province. Later they began to make beautiful ornaments to wear to show the status of the wearer, the patterns imitating nature, such as grain, fish, shrimp, and leaf patterns, etc. Due to its pure silver material and meticulous handcrafting, which expressed the tradition of living in peace with nature, it started to sell and eventually developed into a job that brings in money and has improved the reputation of the locality.

In order to make silverware with grace, or to be honest with oneself, the buyer, and the consumer in terms of money weight, style, and price, Karen community producers have also abided by the teachings of Kruba Wong. Let everyone in the Karen community have a right-of-life vocation, which entails a means of subsistence without looking for unjust customers, or lying, cheating, or seeking good fortune, or being persistent or right-handed (Noisang, 2017). The Buddhist Dharma serves as a reminder of the occupation of silverware manufacturers in the Karen community, who are unique and different from other silverware manufacturers. The Karen community silverware production group operates with generosity, sharing among members of the group, and generosity towards community members.

2.3 Forging; Kruba Wong, who sought to utilize tools to drill laterite rock, to dig, drill, and build holy sites within the temple, including significant locations within communities such as pagodas, etc., is credited with starting forging in the Karen culture. Later, when the volume of building activity in the hamlet reduced, the forging of construction tools was replaced by the forging of knives, with merchants from the province of Lampang having previously taught knife forging for more than 30 years. A knife-making group was established in 1976 thanks to the initiative from Kruba Wong to ask for assistance from the hill tribe welfare center to support training and vocational education with 35 members. Later, this occupation was passed down to their children, who have continued it to the present. They purchased iron bars or tongs from Lampang Province, Chiang Mai Province, and from the city of Lamphun. In order to

support three generations of training, a knife smithy was built with budget support in 1993. It now has more modern equipment thanks to the support of the department of community development. Later, a knife-making group was formally established in 1979 as the first phase of the establishment of a hill tribe relief center group. Additionally, the organization developed a project in 1996 that asked the American-Thai Peace Corps for funding, leading to the group acquiring more supplies and financial assistance.

The Karen community tourism management group has created a blacksmithing training program to expose tourists to traditional knowledge that has been practiced for generations. Although this vocational training is now provided for village children, it is not receiving much attention. Future generations would like to continue this job. Due to the belief that other professions pay more, the forging group's members have stuck to one thing: applying Kruba Wong teachings within the group, particularly in regards to sufficiency, frugality, and customer loyalty.

3. Way of life; the Karen community is a sizable hamlet that practices Kruba Wong teachings about the centre of the mind and lives a basic lifestyle. Their teachers follow an outstanding model, for instance, avoiding beef to avoid endangering the lives of others, refraining from drinking and selling alcohol, asking everyone to attend merit and hear sermons daily, practicing interdependence and care for one another, maintaining togetherness, and protecting ethnic culture. The way the Karen people dress and go about their daily lives in the community is one of the most obvious aspects of the Karen community. The majority of the time, the villagers gradually arrive at the temple starting about 5:30 am in order to preserve a strong sense of community culture and provide the youngsters the chance to regularly visit the temple and earn merit. Everyone is dressed in vibrant Karen attire, and it is common practice for the villagers to remove their shoes at the temple gate when they visit the temple to perform good deeds. They then enter the temple grounds barefoot, believing that it is a sacred location, and avoid stepping on the monks' and the chedi's relics' shadows out of respect for them and because doing so would be disrespectful and sinful. By portraying it as an illustration of Kruba Wong, it shows that no matter what they do, the Karen way of life will never forsake or stray from Buddhism. Buddhist celebrations, such as Songkran Festival, Lanna New Year, weddings, housewarmings, etc., or other traditions will always be there, while always keeping in mind the focus of religious teachings. Because the Karen community

lives by practicing the dharma and doing good deeds, performing rituals requires subtlety. If there is any wrong or wrong action, traditions can result in the doer receiving bad things, including bad luck, for both themselves and their family.

4. Karen community activities; the majority of the Karen community significant activities are ones that express confidence in Kruba Wong, by remarkable Karen community acts that demonstrate their confidence in Kruba Wong, such putting the teachings of Kruba Wong into practice until they become a significant rite within the community;

4.1 Kruba Chaiyawongsa Pattana Cloth Changing Tradition (Kruba Wong), organized by the Sangha, the Buddhist faith group in the district, and disciples from all over the country, is held annually. The uncorrupted body of Kruba Wong is invited to the ceremonial site by monks, villagers, and devotees in order to change Kruba Wong's garment, which is a highly significant rite in the Karen culture. Since Kruba Wong passed away on May 17, 2000, this ritual has been carried out annually from May 15 to May 17 to commemorate his passing. Kruba Wong is considered to be the core of the Karen community consciousness.

4.2 Only on Buddhist holy days alms are given in the form of vegetables. After making merit and delivering food to the monks in the morning, the Karen villagers will start parading fresh fruits and vegetables taken to the temple in the late afternoon, Karen people do this every day. However, during Buddhist holy days, the majority of the villagers halt their labour and go to the replica Shawedagon pagoda and the temples in the Karen community to give vegetable offerings, which is a special and uncommon pastime like everywhere else. Giving vegetable food alms is thus a part of the tourism program of the Karen community tourism management group when visitors come to stay in a homestay in the village. This is done so that visitors will have the chance to participate in these activities, earn merit, and learn about the Karen way of life.

Ideas, occurrences, and phenomena generated by the Karen people, adhering to and upholding the teachings of Kruba Wong until becoming commonplace for them to do so in the sight of outsiders could also generate income for people in the community in the form of cultural tourism until the Karen community received the cultural tourism award in 2011. The Karen community is now chosen as an OTOP tourist community in accordance with the Thai Niyom Sustainable Project of the Community Development Office, as well as the Handicraft Tourism Award in 2011, and the Handicraft Tourism Award in 2012.

Conclusion and Recommendation

According to research by Turnbull (1997), there are links and negotiations between various sets of knowledge, and these knowledge fields also contain key components such as individuals developing their knowledge and skills as well as indigenous knowledge. According to the teachings of Kruba Wong in the Karen society, knowledge-building instruments that result from the creation of diverse social methods come up to jointly produce knowledge in a new region, creating a knowledge space, which consists of the following components: (1) the people who produce knowledge are Kruba Wong; (2) the Karen community adheres to Buddhism, which includes information and skills as well as local knowledge; (3) Kruba Wong social techniques are used as an illustration; (4) tools are for acquiring knowledge, which is Kruba Chaiyawongsa Phatthana doctrine; and (5) as a result, a body of knowledge based on Kruba Wong teachings has been developed throughout the Karen community.

There are many distinct sets of knowledge, but they all have something in common: via a process of blending between them, continuously, and analysis of how variety in different sets of information tends to flow from one region to another and cause “third space”. These knowledge sectors can coexist thanks to a variety of social techniques and technological instruments for storing, transmitting, and using knowledge. According to the idea Soja (1996) outlines, the initial section of the third space is separated. The areas where new ideas collide are subject to social justice in the dominant area, the resistance area in the second, and the region where the areas are dominant. In order to see the complexity of actual life, the third space is a lived place with the colours of real life or a practicing area, where people move across contradictory sensations, ideas, social situations, and physical realities. A French Marxist sociologist and philosopher named Henri Lefebvre (1901–1991) introduced the idea of third space, which classified space into three groups: (1) first space-physical space, a natural space in the physical universe; (2) second space-mental space, is the perception of space mentally, such as feeling connected to space, feeling of comfort, etc.; and (3) third space-social space, describes the social space as the interaction of two types of space with complex reality and imaginary space, contention, conflict, and power intervention all the time. The third space is the region of social action, where ideas, events, and occurrences happen, and the meaning of the area is continuously changing. As a result, space is multidimensional and has

many meanings both as a medium and a contested setting (Wattanaphut, 2012).

From the teachings of Kruba Chaiyawongsa Phatthana in the Karen community, the researcher was interested in applying the third space issue in this research. Using the concept of the third space by Edward Soja and Lefebvre, this research divided the concept of third space into three areas as follows: (1) first space-physical space, a natural space in the physical universe; (2) second space-mental space, including concepts and imaginations of Teachings of Kruba Wong; and (3) third space-social space, including areas of conflict, bargaining, and cooperation according to the teachings of Kruba Wong in the Karen community.

According to the Karen community’s interpretation of Kruba Wong teachings in this respect, individuals and organizations participating in the development of this knowledge field include:

1. Outside the community, including: (1) government agencies such as provincial community development offices support Promoting occupation and OTOP products, Provincial Office of Tourism and Sports that promote community tourism, Provincial Office of Buddhism that promotes religious work, Provincial Office of Culture that promotes traditions and culture, etc.; and (2) non-governmental organizations (NGOs), such as the Royal Project Development Center for Agricultural Occupation, etc.

2. The village headman, the village scholar, the chairman of the weaving group, the chairman of the iron forging group, the chairman of the community performance group, and the chairman of the children and young volunteer group within the Karen community.

This research therefore argues that the area of conflict, negotiation, and cooperation according to Kruba Wong teachings in Karen Communities is considered the third space to allow people in Karen Communities to have the opportunity to demonstrate their strength and mechanisms of working together. Within the community, join in discussions to gain understanding from each other’s perspectives. Communities can adjust, resolve issues, and resume their regular activities. This includes working with outside organizations, particularly government organizations, and negotiating on a variety of issues, which can show that the state does not have the sole authority to establish knowledge spaces in a community. It is vital to account for the equal distribution of resources accessible to each group in order to establish fair and equitable bargaining with all parties. This will open up a third space where people may communicate and work together to achieve equality in society.

As a result, this study makes the case that conflict, bargaining, and cooperation are the three areas where members of Karen Communities can exercise their power and social control while also cooperating with one another and exchanging viewpoints, in accordance with Kruba Chaiyawongsa Pattana teachings. Community members can work together to negotiate with state authorities on a variety of issues, adapt to the issue, correct it, and resume regular community life. This may indicate that the state does not have the only authority to establish a place for knowledge on one side, but rather to build a third space where people may interact and collaborate to bring about social equality, to ensure fair and equitable negotiating with all parties. One consideration is that the allocation of resources accessible to each group should also be equal.

Conflict of Interest

The author declares that there is no conflict of interest.

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