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# Integrative Active Learning into Cultural Townscape on Case Study of Hua Viang - Hua Fai Area, Chiang Mai Old City



**Abstract:** - This article is titled as Integrative active learning with cultural townscape on a case study of Hua Viang – Hua Fai area Chiang Mai Thailand which is action research following Sustainable development goal 11: Sustainable cities and communities. In Thailand, Chiang Mai as the second biggest city in the country where was rapidly changed townscape into private transportation following First – Ninth National economic and social development plan in 1961-2006. There are many roads to connect and expand the city for economic purpose. The old city was set as the city centre in 1961 and presently has been expanding to sub urban areas. Since road network includes with Chang Phuak, Thaphae, Sridonchai and Wualai roads where connect old city to first cycle superhighway since 1998, Cultural townscape was changed following those developments. Local communities were apart and blocked with commercial & real estate. Nowadays people live in the city without understanding old city settlement. Besides business districts are raised without relations of cultural assets. Cultural townscape needs to be kept and presented to the city with local community as Lifelong learning lesson. Researcher sets area of study with the radiance of city developments which appears on north-eastern area between old city and first cycle of superhighway where the old townscape has never been nourishing. Hua Viang and Hua Fai represent the city before modern development where the city was established with cultural landscape and also local communities. Methodology is to connect cultural townscape with local community, local government, and civil society engagement as Learning ecosystem with 3 methods. They contain Corroborative creating Cultural mapping, learning city sandbox, and Creating learning ecosystem. The output is to create Lifelong learning lesson which creates with 12 cultural townscapes and connects as Hua Viang – Hua Fai learning route which is evolving of local storytellers and supporting by tram service by Greenery-beauty-scent social society.

**Keywords:** Active learning, Cultural townscape, Learning city, Collaborative creation.

## I. INTRODUCTION

Hua (หัว, in Thai) means Head or The Beginning of Something which represents the most important element of an object or an area. Viang (เวียง, in Northern Thai) means the city where settles with Main governance and presents as a centre of various communities. Fai (ฝาย, in Thai) means weir which conducts natural water resource into Agriculture fields and community utilities.

Then Hua Viang (หัวเวียง) as a Northern Thai compound word, is used to call the northern area in front of the old city and originally was used as the name of a main gate of old city since 1296. This gate now is called Chang Phueak gate following with 2 White Elephant monuments which were re-built and moved from this gate to Elephant square (Kuang Chang) since 1791.

Hua Fai (หัวฝาย) is a compound word to be called local community where located in water delta on southern area of old city. Originally this area was waster land where made for water buffering & flood preventing. Since 1791, Chiang Mai was in the age of city revival after Burma kingdom reigned during 1558-1774. King Kawila revived the old city with migration since 1796. Hua Fai is known as old community which settled in this area for craftsman and agriculture with manmade weir.

From Hua Viang to Hua Fai, the area of study is to revive untold connecting cultural townscape through history and culture from contextual area of old city where starts from northern area, connects to eastern area, and ends to southern area of old city. (Suwatcharapinun, S., Kitika, C., 2021) Then area of study is to focus on contexts between old city and major environments from northern area to eastern area then southern area.

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**Figure 1.** Area of study

The dimension of History - There are 3 periods that concern with those city areas. Old kingdom period, this period is to project on the city elements as City origin during King Mangrai Period (1239 - 1311) City Revival period, this period is to analyse communities' settlement through the relationship between communities with temples and local ways of life during King Kawila Period (1742-1816). Modern period, this period is to criticize city developments following the National Economic and Social Development plan since 1961. Chiang Mai is a province of Thailand where sets to be the center of northern region for Economic & social nationwide. (Suwatcharapinun, S., Kitika, C., 2021)

## II. LITERATURE REVIEW

### 2.1 Collaborative creation or co-creation

This concept framework has been an impact through active research in 21st century. It is also into the architecture and urban planning discourse. Collaborative creation is claimed as a concept to define research process by joint working with multiple actors, architects, clients, investors, developers, and local administration. (Achten, H., 2022). co-creation essentially needs to set up with design thinking. It is a way to create the common and clearest understanding of the various actors and also make the most accurate visualizations towards mapping and community networking. Researcher sets this design thinking with involving community participation by creating 2 collaborative creation events: Cultural townscape and Active learning ecology.

### 2.2 Cultural townscape

In terms of urban phenomenon, Researcher posits that cultural townscape is defined as a visual perception of the public realm where represent the significance of history, culture, social and ways of life. Cultural townscape possibly consists of the architecture, streetscape, buildings, natural features, and human perception. (Phetsuriya, N., Health, T., 2023) Cultural townscape effectively represents the dynamics of time in a place. Besides, cultural townscape is to collective learn with people and also be selected through understanding layers of data. Research claims that each cultural townscape needs to define with periods and people memories. (UNESCO Global Network of Learning Cities, 2018)Submit your manuscript electronically for review.

Furthermore, collaborative identity is the way to harmonize these various cultural townscapes with one spirit. Researcher refers to the spirit of place with Genius loci theory in the context of postmodern architectural theory. Genius Loci represents the meaning of a place, where architecture makes impression by the atmosphere of a place with reference to the impression that it makes on the mind. Norberg-Schulz, a German philosopher, posits that place is a space with a distinctive character. Distinctive character is considered as the concrete reality that people practice in their everyday life which collectively appears a set of. concrete things with their material substance, form, texture, and colours (Norberg-Schul, C., 1979) Then, cultural townscape is to define the harmonization of contemporary life in a place where inclusively represents the value of living in terms of history, culture and social. (Susskind, L., Carson, L., 2008)

## III. METHODOLOGY

As action research, researcher creates 3 city surveys and 1 seminar to build up an active learning with collective data.

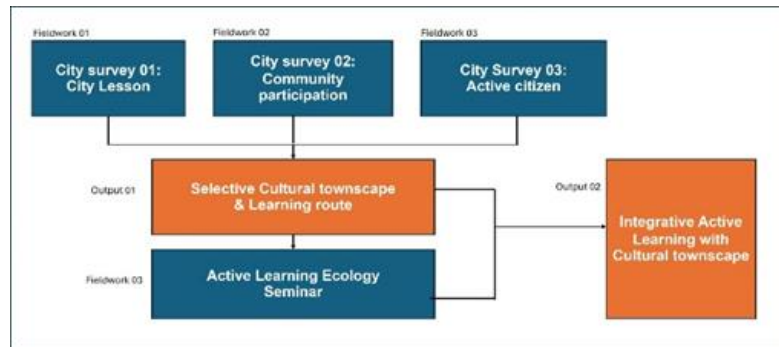


Figure 2. Conceptual framework

IV. FIELDWORK.

4.1 Collaborative creation on Cultural townscape

This research sets up by 3 city surveys with various actors.

4.1.1 First surveys researcher surveyed with academic people in fields of history, culture, and architecture. The key feature in cultural townscape learning is to collect various academic perspectives on one area. There was lost 2 important city features, First, Nhong Bua is a big pond in northeastern area of the city where conducted water facilities and buffering in 1296 but, now it was developed into private land and public streets since 1961. Second survey engaged with 4 communities' participation. Second, urban development in 1961 was not related with old city settlement in 1839. Especially eastern area from the old city where raises business districts and connects to ping river. There was the lost old earth wall from Sripnum Conner to Kuhuang Conner. Then researcher points out that there was the lost earth wall and 4 city gates where relied with the earth wall.



Figure 3. Comparison location of Nhong bua between old and present photographs.

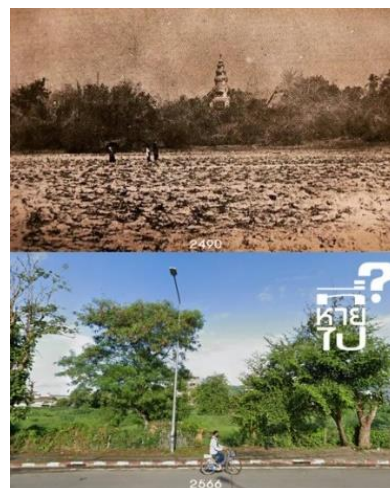
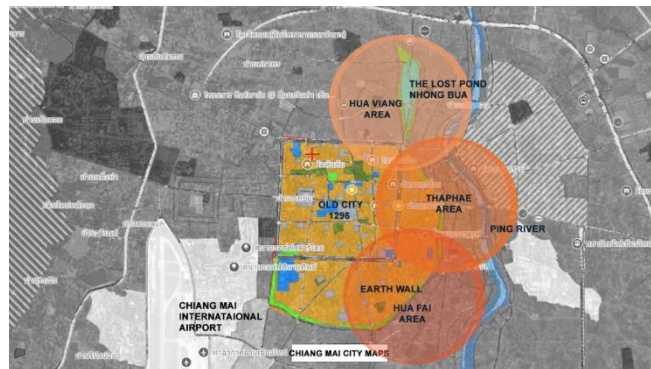


Figure 4. First survey in Hua Viang area with academic networking.

Second survey engaged with local people and community actors where live in the area, then researcher discovers that there were social relations in those untold townscapes. Stories and memories from locals were collected to present the pride of their own roots. Researcher summarized them as 3 areas.



**Figure 5.** 3 Areas which researcher and local communities set to be active learning lesson.

Area A: Hua Viang is an area where Tai Lua and Tai Yai migrated to the city while the city revival in 1742. Then this area represents rich culture with 3 temples: Chang Yuen temple, Ku Tao Temple, Papao Temple.

Area B: Thaphae is city expanded area for business. This area merges with Changmoi district, Kad Luang district and Chang Klan district where they are plenty of various kinds of contemporary business.

Area C: Hua Fai is an area where craftsmen community was settled surround with water supply and agriculture field. There presently represents mixed-use environment as Maekha canal culture & tourist spot.

Third survey was set with active citizen such as social societies, students, and locals. From 3 city surveys, researcher summarized and analyzed potential cultural townscapes to connect the city with social entrepreneurs. Each area has to create their own connecting route between cultural townscapes and also gather with locals who become storyteller.



**Figure 6.** First draft of learning route from Hua Vieng area with 4 communities involving (Chiang Yuen, Kutao, Papao and Aunaree communities)

#### 4.2 Active Learning ecology

After cultural townscape is done, an important feature is a networking of active citizen to create active learning. Researcher set up a seminar to connect local, civic societies and local government for drafting learning route and creating an idea of learning city’s mechanic on these areas. There is an idea to create learning city networking following seminar decisions. Chiang Mai art and cultural museum is responsible to create a permanent network with communities and academic organizations such as school and university. With a support from civic societies, there appears 2 civic societies that can support with 2 partnerships: Weekly City tour by greenery civic society and Annually Cultural events by Rak Chiang Mai civic society.





**Figure 7.** Active learning ecology seminar with local government, Chiang Ami art & cultural centre, civic societies: Chiang Mai Greenery & Rak Chiang Mai

V. ANALYSIS

To create Active learning with Cultural townscape is inclusive and collaborative creation in the city scale. This research is a prototype to negotiate abandoned townscape by connecting learning route. Moreover, cultural townscape needs to involve with local life which local people are key persons to keep the value of townscape. Learning city’s Ecology is to create community participation into those cultural townscapes with support by local government and civic societies.

5.1 Selective 12 Cultural townscape with collaborative creation

Our research is to create active learning with 12 cultural townscapes where were selected with collaborative creation. Following learning lessons, there are 3 area-based learning lessons which contain with Hua Viang, Thaphae & Hua Fai areas. Then 12 townscapes are provided to each area to merge and connect as collaborative city identity.



**Figure 8.** Hua Viang cultural townscape (1) – (4)

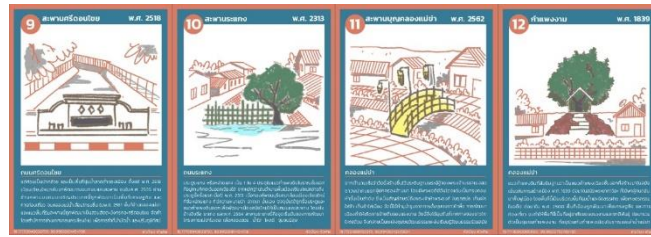
Hua Viang cultural townscape presents the city origin since 1296 and historical data is provided following King Mangeai & Kawila periods where contains with 4 places: (1) Elephant Plaza – a common plaza for presenting 2 elephant monuments as City gradian. Besides there provides local communities’ event occasionally (2) Kutao Stupa – Unique shaped pagoda in Kutao temple represents peaceful land following Lanna Buddhism (3) Nhong Bua – The lost pond where was water resource of an old city since 1296 (4) Chang Moi gate – An outer city gate located in an earth wall where connects Chang Moi old village.



**Figure 9.** Thaphae cultural townscape

Thaphae cultural townscape represents the mixture of old settlement & new development as contemporary lifestyle. As learning lesson, Historical topic is set to King Kawila period where people migrated to these areas in 1742, Further more, an early modern period appeared significantly in these areas following the First national economy and social development plan in 1961. Then, cultural townscapes represent various culture and social aspects. (5) Lanna flag maker’s house – an old woodhouse was built in 1957 where lanna flag maker lives in for 3 regenerations. (6) Tonlamiyai market – a local market where is a part of Kadluang, the biggest market in the city since 1910. (7) Earth wall – there appeared abandon earth wall where was a part of outer wall of an old city. (8) Old Changkhong temple –

this temple was originally located in the site during city revival in 1957 but moved to the old city in early modern development.

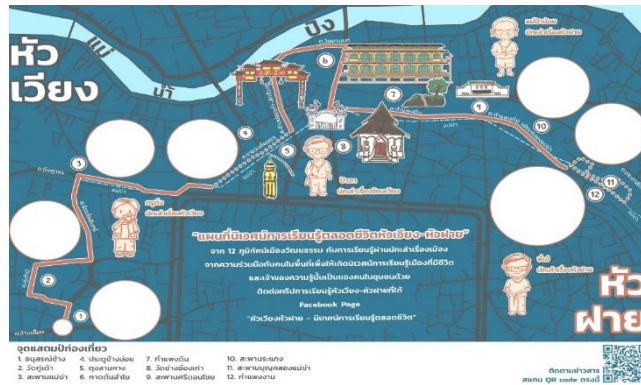


**Figure 10.** Hua Fai cultural townscape

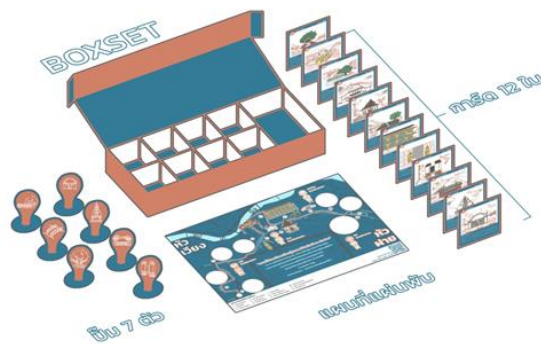
Hua Fai cultural townscape presents historical and present city environments. Since these areas was wet land for flood buffering and becoming Water supply with agriculture-based community in 1957. Cultural townscapes appear with urban design following to environments. There contain with (9) Srudonchai bridge (10) Rakang bridge (11) Sapanbun Bridge (12) Kapanggam or Existing earth wall with shrine.

5.2 . Learning City Route with collaborative creation

Active learning with 12 townscapes is connected to Learning route. Researcher named it as “Huaviang Huafai – Learning route” with active learning tool.



**Figure 11.** “Huaviang – Huafai” Learning City Route



**Figure 12.** “Huaviang – Huafai” Learning City KIT

Researcher created route with partners collaboratively. There involves with Chiang Mai Art & culture museum who takes in charge with event promotion. Chiang Mai Greenery civic society which takes care of bus and Community actors in 3 areas who takes responsibilities as City story tellers. Our target group is students from schools around the city. Learner or participant is to collect stamps from community actors following 12 culture townscapes. This active learning is to sustain the networking of community actors and learners towards as active learning event.

5.3 . Creative tourism with Augmented reality

Researcher creates additional designs for Creative tourism, since townscape are lost and there are 4 nodes of learning that we can immerse AR filter with 4 lost scenes following 4 locations..

Location 01: Chang Phuak Bus terminal is to introduce various stories in the town.

Location 02: Kao Tao temple and the lost pond is to present the lost pond (Nhong Bua) where is a symbol of cultural environment.

Location 03: Chiang Yuen shrine is a common area for local communities to present the city settlement (Hua Viang).

Location 04: Papao Temple is a place to represent contemporary lifestyle which Tai Yai and Local people live peacefully with rich cultural event such as Poy Sang Long.



**Figure 13.** 4 AR flitters created for creative tourism.

#### VI. ACKNOWLEDGEMENT

This research is supported financially by CMU change agents project from Societal Engagement, Chiang Mai University & Program Management Unit on Area Based Development (PMU A) from National Higher Education, Science, Research and Innovation Policy Council (2023-2024)

#### VII. CONCLUSION

Integrative active learning into cultural townscape is not just to reclaim historical sites in the city but also the method of city learning creation is so important to involve community participation. As an idea of inclusive city, collaborative creation is a way to connect socio related space with historical city elements towards defining cultural townscape where local community owns their meaningful city elements with their own collective memories. Furthermore, they are local city data and archives to become Learning city following UNESCO.

Hua Viang – Hua Fai area is a case study to represent the loss of city connectivity in terms of urban development and also social engagement. Research Outputs are not just applications but design city mechanisms with 3 stakeholders: Local community, Local government and Civic Society. These 3 partnerships are the key to create Learning city ecosystem more effectively and sustainably.

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