

## The Extension of Cultural Capital and Local Wisdom of the Art of Crafting Ceremonial Offerings for the Suep Chata Ritual of the Yong People to Strengthen the Careers in Wiang Tha Kan, Chiang Mai

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### Abstract

This research aimed to (1) study the community context, cultural capital, and local wisdom associated with the art of crafting ceremonial offerings for the Suep Chata ritual of the Yong people in Wiang Tha Kan (2) extend the cultural capital and local wisdom of the art of crafting ceremonial offerings for the Suep Chata ritual of the Yong people to promote career development in Wiang Tha Kan and (3) develop a handbook documenting the community context, cultural capital, and local wisdom of the art of crafting ceremonial offerings for the Suep Chata ritual of the Yong people in Wiang Tha Kan. The study employed qualitative research methods, with data collected through participatory processes involving Wiang Tha Kan community scholars, in-depth interviews, focus group, and collaboration with community experts. Key informants included 7 community scholars and 13 related individuals. Data were analyzed using content analysis and prioritization techniques, and the findings were presented descriptively, and supported by visual imagery.

The research revealed that the Wiang Tha Kan community is characterized as an ancient city located on the San Pa Tong plain in Chiang Mai Province. The majority of the population are Tai Lue people, who identify themselves as "Kon Yong" (Yong people). The community primarily relies on agriculture for income. The society is kinship-based. They maintain the unique culture and traditions of the Yong people, which have been preserved and passed down through generations. The study identified local wisdom and cultural capital in the creation of crafts, which consist of three main components: (1) Khan Tang Chata, (2) Mai Kham Chata, and (3) Satuang. To further develop the crafting ceremonial offerings, efforts will focus on extending its lifespan by modifying the materials used, allowing the crafts to be preserved for more than 10 years. This initiative aims to create job opportunities and sustainable careers for

community members, particularly the elderly in Wiang Tha Kan. Additionally, a handbook highlights three key aspects: (1) community context, (2) cultural capital, and (3) local wisdom in the creation of oblation crafts for the Yong people's Suep Chata ritual in Wiang Tha Kan. By integrating traditional knowledge with community-based innovation, this project not only conserves intangible cultural heritage but also strengthens local identity and provides practical solutions to current economic and environmental challenges. The handbook thus becomes a vital tool for education, cultural continuity, and sustainable development within the Wiang Tha Kan community.

**Keywords:** Cultural Capital Extension, Art of Crafting Ceremonial Offerings, Suep Chata Ritual, Wiang Tha Kan

## Introduction

The extension of cultural capital and local wisdom plays a crucial role in community development, particularly in the transition from the past to the present and future. By employing diverse presentation methods designed to create and enhance value, as well as to build upon local wisdom rooted in cultural capital and community resources, community members including the younger generation can actively participate in processes that elevate the management of cultural capital. This fosters greater awareness and encourages collective involvement in the preservation, restoration, and innovation of local wisdom, ultimately leading to tangible outcomes such as job creation and income generation for the community. These efforts are achieved through participatory activities that engage community members, particularly in areas of local wisdom tied to ceremonial offerings. These practices are deeply embedded in the social, cultural, traditional, and belief systems of the community. They are intricately connected to the Buddhist way of life and are woven into the daily experiences of every community member, from birth to death. The elderly, in particular, play a pivotal role in this process, as they hold a wealth of experience and local wisdom passed down through generations. Their contributions help shape mindsets, promote the sharing of joy and cherished memories, and serve as a sustainable strategy for preserving and advancing cultural capital and local wisdom. The Suep Chata ceremony, known in the Yong dialect as Suep Ja Ta (สืบจะต๋ำ) (Suep meaning “to continue” or “to inherit” and Ja Ta referring to “age”), reflects a culturally significant belief in the extension and reinforcement of one’s life and well-being. This ritual is deeply rooted in the spiritual worldview of the Yong ethnic group in Northern Thailand, where it is performed as a means of restoring balance, prolonging life, and warding off misfortune. The ceremony represents a syncretic cultural practice that blends Brahminical, Buddhist, and indigenous beliefs, reflecting a unique fusion of spiritual traditions.

Nowadays, the Sueb Chata ceremony promotes community tourism, attracting visitors from Chiang Mai and nearby areas to participate in rituals at Wat Tha Kan during major festivals. Ritual items, crafted by elderly artisans from Wiang Tha Kan, cost between 3,500–7,000 baht per set, with additional fees for temple ceremonies. This practice

supports cultural tourism and generates income for the community, particularly for elderly artisans. It preserves cultural heritage, fosters local craftsmanship, and creates sustainable livelihoods in Wiang Tha Kan, San Pa Tong District, Chiang Mai. The cultural and local wisdom development aligns with the Northern Region Development Plan analysis by Phuwanatwichit and Srirat (2021), which emphasizes promoting “Lanna civilization tourism” and “Northern ethnic groups” (top priority). The target areas include eight provinces in Upper Northern Regions 1 and 2. Key tools for development include the “Creative Lanna Cluster” (Chiang Mai, Lamphun, Lampang, Chiang Rai) and the “Highland Development Cluster” (Mae Hong Son). This is particularly consistent with the 13th National Economic and Social Development Plan’s focus on the “Creative Lanna Economy” in Chiang Mai, which aims to develop businesses, enhance product value, and integrate technology and innovation with local culture and wisdom to create high-value goods and services. It also seeks to elevate OTOP products into premium souvenirs and support community enterprises by leveraging local wisdom and cultural heritage. For these reasons, this working group prioritizes the development of cultural and local wisdom in Yong-style the art of crafting ceremonial offerings for the Suep Chata ritual to create sustainable livelihoods in Wiang Tha Kan, San Pa Tong District, Chiang Mai. By utilizing local resources and wisdom, this initiative aims to generate jobs, income, and cultural preservation, ensuring the community’s long-term sustainability.

### Objectives

1. To study the community context, cultural capital, and local wisdom associated with the art of crafting ceremonial offerings for the Suep Chata ritual of the Yong people in Wiang Tha Kan.
2. To extend the cultural capital and local wisdom in the art of crafting ceremonial offerings for the Suep Chata ritual of the Yong people to promote career development in Wiang Tha Kan.
3. To develop a handbook documenting the community context, cultural capital, and local wisdom of the art of crafting ceremonial offerings for the Suep Chata ritual of the Yong people in Wiang Tha Kan.

### Research Conceptual Framework

This research project employs a qualitative research methodology to collect data through a participatory action research process. The study focuses on the community context, cultural capital, and local wisdom related to the art of crafting ceremonial offerings for the Suep Chata ritual of the Yong people in Wiang Tha Kan Community, San Pa Tong District, Chiang Mai, examining both internal and external dimensions (see Figure 1). The collected data is analyzed to establish a foundation for developing and enhancing cultural and local wisdom in crafting these ritual items, aiming to create sustainable livelihoods in the community. Additionally, the project involves compiling a community context manual and documenting the cultural capital and local wisdom of crafting Yong-style Sueb Chata

items in Wiang Tha Kan. This initiative aligns with the community's way of life, adding value and generating income for the community. The outcomes will benefit the community and prepare it to adapt to future changes.

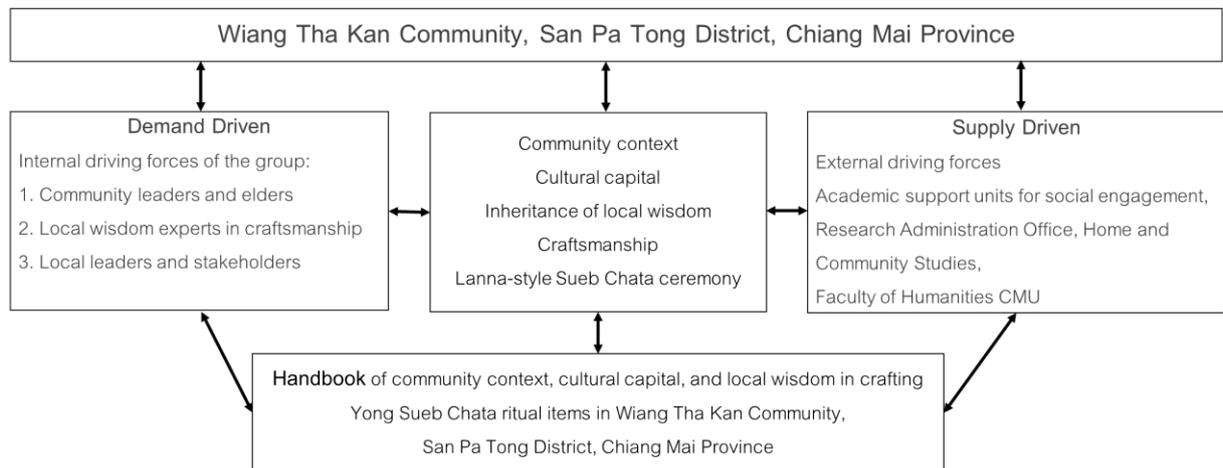


Figure 1 Conceptual framework for research implementation

## Literature Review

The study of related concepts and theories highlights several key points: (1) The concept of inheriting wisdom and cultural heritage, (2) The concept of crafting ceremonial offerings for the Sueb Chata ritual of the Yong people (3) The concept of Lanna-style Sueb Chata ritual, (4) The ceremonial offerings craft and the extension of local wisdom, and (5) Related research. The details are as follows:

### 1. The Concept of Inheriting Wisdom and Cultural Heritage

Local wisdom is a cultural heritage that emerges from the accumulation of experiences and knowledge of community scholars. This local wisdom is passed down from generation to generation, becoming a significant cultural legacy of the community. It involves utilizing cultural capital, social capital, and available resources within the community to preserve and benefit from these unique local identities. The northern region of Thailand has a wealth of such knowledge, characterized by its distinctiveness and diversity. This diversity arises because each community has its own social and cultural contexts and varying environments and resources, leading to the development of unique wisdom. Notably, the ancient patterns and designs of the Tai Yuan people in the upper northern region have been preserved and passed down from the past to the present.

**1.1 The Importance of Inheriting Local Wisdom** Local wisdom arises from the inheritance and transmission of experiences derived from daily life practices, passed down from generation to generation until it gains acceptance among community members. This enables the continuous utilization of local wisdom from the past to the present. Communities or societies that possess and preserve their local wisdom gain an advantage in leveraging resources to create value and develop important community products. This, in turn, generates jobs, careers, and

income, contributing to an improved quality of life for community members. Therefore, the inheritance of local wisdom is crucial for the current generation, who must recognize the value and significance of cultural heritage to ensure its continued transmission. As Eosewong (1993) pointed out, the importance of local wisdom can be summarized in four key aspects:

- 1) Knowledge and Knowledge Systems: Local wisdom is a system of knowledge where villagers perceive the relationships between various elements. It is not scientific but is deeply connected to those elements.
- 2) Accumulation and Dissemination of Knowledge: Local wisdom emerges from the accumulation and dissemination of knowledge. It is not static but is actively used to serve others.
- 3) Transmission of Knowledge: Local wisdom does not rely on formal institutions for knowledge transmission. Instead, it involves a complex process of passing knowledge from one generation to the next.
- 4) Creativity and Adaptation: The knowledge systems of villagers are not stagnant; they continuously evolve based on the experiences of the community.

In summary, the importance of transmitting local wisdom is deeply connected to social and cultural dimensions, as well as the adaptive lifestyles of communities. It helps community members coexist harmoniously, creates a balance between humans and nature, and enables adaptation to external changes and impacts. Therefore, the inheritance of local wisdom is of utmost importance for the current generation, who must recognize the value of cultural heritage and ensure its sustainable transmission.

**1.2 The Transmission of Local Wisdom** is the desire to preserve the cultural heritage of individuals, communities, and ethnic groups, which is connected to both internal and external environments, as well as to both similar and different societies. This ensures that such wisdom can be passed down from generation to generation. As Nikamanon (1995) explained, the transmission of local wisdom can be categorized as follows:

- 1) Transmission within the Community: This involves knowledge related to household occupations or secondary occupations beyond farming, such as pottery, basketry, and weaving. These are activities that household members have been familiar with since childhood as part of their daily lives.
- 2) Transmission within the Household: This refers to the passing down of specialized knowledge or skills unique to individuals or families, such as traditional medicine, artistic craftsmanship, or ritual knowledge. This type of transmission occurs within the family or among relatives and is often guarded as a family or lineage secret.
- 3) Transmission from Specialized Experts: This involves the transfer of knowledge to interested individuals by experts, who may or may not be relatives and may even come from outside the community.

From the above, it is evident that the transmission of local wisdom is the desire to preserve the cultural heritage of individuals, communities, and ethnic groups, connected to both internal and external environments, as well

as to both similar and different societies. This ensures that such wisdom can be passed down from generation to generation through transmission within the community, within households, and from specialized experts.

## **2. The Concept of Crafting Ceremonial Offerings for the Sueb Chata Ritual of the Yong People**

The Yong people are considered one of the indigenous groups of the Lanna region among the Tai ethnic-linguistic groups (including the Yuan, Lue, Phuan, and Tai Yai). The Yong and Khun people are Lue groups who settled in Yong and Khun cities, respectively, and established their identities based on the names of those cities. Although each group has distinct characteristics in terms of clothing, attire, and dialects, their worldview, beliefs, and religious practices are closely aligned. This is particularly evident in their perspectives on life and the afterlife (this life and the next), the emphasis on merit-making and generosity, concepts of good and evil, and beliefs in luck and fortune.

In terms of their historical background and ethnic identity, there is a significant body of academic work on the Yong people. In this study, the researcher focuses on the ritual traditions of the Yong people, which reflect a blend of local animistic beliefs and Brahmanic-Buddhist practices. These traditions have evolved into a unique form of ritual that combines animistic, Brahmanic, and Buddhist elements, similar to other Lanna groups (Sonbali, 2012).

Sueb Chata is a ceremony deeply rooted in the belief that both homes and cities are constructed like human lives. While people aspire for happiness, prosperity, and fulfillment, life can also face decline, despair, and various hardships. When encountering such problems, performing the longevity ritual is believed to improve or restore conditions, making things better than before. The ritual is typically conducted 4-5 days after the Songkran festival, around April 20-25 each year. In some villages, the ritual may be repeated if misfortunes occur, such as unusual deaths, widespread illness, or the intrusion of wild animals into homes, which are considered bad omens. These events necessitate various rituals to ward off misfortune, including the longevity ritual for the entire village.

## **3. Lanna-Style Sueb Chata Rituals**

Lanna, which encompasses the upper northern region of Thailand (8 provinces) and parts of Shan State in Myanmar, is home to a diverse population of Tai-Kadai ethnic groups (such as the Yuan, Lua, Lue, Tai, Yong, and Khun). These groups share similar beliefs in spirits, deities, sacred entities, and supernatural powers, which were later combined with Brahmanic rituals and magic to ward off misfortune or bring about desired outcomes. With the spread of Buddhism through politics, governance, and trade routes, Buddhist concepts of auspiciousness and merit-making were integrated, creating shared traditions among various ethnic groups. Examples include housewarming ceremonies, Baisri Sukhwan (soul-calling rituals), funeral rites, wedding celebrations, ordination ceremonies, Kathin (robe-offering ceremonies), and Kwan Phra Sangha (covering the sick with a monk's robe), as well as the longevity ritual (Sueb Chata).

Regarding the Lanna-style Sueb Chata ritual, Ketveerapong et al. (2014, pp. 24-62) have documented its origins, noting that the ritual was first recorded in ancient mulberry paper manuscripts (Pap Sa) during the reign of Queen Chamadevi, who traveled from Lavo to rule Hariphunchai in 1201 BE. She ordered the first Sueb Chata ceremony for monks on the 12th day of the waxing moon in the 8th lunar month of 1215 BE. The ritual was based on the belief in maintaining the virtues of a good ruler, requiring the three jewels of body, speech, and mind. Practicing these virtues was believed to bring happiness, prosperity, and success in one's duties and relationships. At the same time, adherence to morality and truth further enhanced the beauty and power of body, speech, and mind, leading to greater life achievements. Additionally, records from the Yuan people mention city-wide Sueb Chata rituals during the reign of King Mueang Kaew of the Mangrai dynasty (1496-1525 CE), where the ruler presided over ceremonies to ensure the well-being of the city and its people. Although the rituals were sometimes disrupted by wars, they were revived to restore morale once peace returned. Over time, the Sueb Chata ritual evolved and can be categorized into 3 types:

**3.1 Sueb Chata rituals for Individuals:** The Lanna people believe that significant life changes, whether positive (e.g., moving to a new house, receiving a promotion, winning a competition) or negative (e.g., accidents, chronic illness, loss of motivation), necessitate a Sueb Chata ceremony. The ritual is also performed on milestone birthdays (every 12 years, such as 24, 36, 48, 60, and 72 years old). The ceremony involves worshiping the nine planetary deities (Sun, Moon, Mars, Mercury, Jupiter, Rahu, Venus, Saturn, and Ketu) to ensure a happy and prosperous life. The ritual can be performed for an individual or a group and is typically held at the home of the person receiving the ritual, often in a spacious area like a living room or terrace.

**3.2 Sueb Chata rituals for Villages:** The Lanna people believe that villages, like humans, can be affected by fate. If the village's fortune is good, the community lives in harmony and prosperity. If not, the entire village may face hardships. Therefore, Sueb Chata rituals are performed to ward off misfortune and ensure the well-being of the villagers. These rituals are often held when a new village leader is appointed, a new abbot arrives, or during New Year and Songkran festivals. They may also be performed if the village experiences unrest, such as multiple deaths in a short period. The ceremony usually takes place at significant village locations, such as the temple, community hall, village center, or the village shrine (*Hor Suea Ban*).

**3.3 Sueb Chata rituals for Cities:** This is a large-scale ritual to dispel misfortune and negative events affecting an entire city. It involves all villages within the city and is performed in response to major issues, such as enemy invasions, famine, or severe epidemics. In the past, the city-wide Sueb Chata ritual in Chiang Mai was held at nine significant locations: the city center, Chiang Mai Gate, Chang Puak Gate, Tha Phae Gate, Suan Dok Gate, and the four corners of the city (Sri Phum, Katam, Ku Rueang, and Hua Rin). In other northern provinces, the ceremony is

typically held at the city pillar shrine or the provincial royal temple.

According to Lanna tradition, the *Suep Chata* (life-prolonging) ceremony can be classified into three main types: *Suep Chata Khon* (for individuals), *Suep Chata Ban* (for households), and *Suep Chata Mueang* (for communities or cities). In addition, more recent forms of *Suep Chata*, such as those for rivers and forests, have emerged in response to contemporary social and environmental contexts. These newer practices emphasize the conservation of natural resources and aim to promote sustainable living, while also nurturing spiritual development at a higher level. They reflect a harmonious balance between traditional beliefs and modern environmental consciousness, contributing to the holistic well-being of the Lanna community.

In summary, the Lanna-style *Sueb Chata* ritual reflects a rich blend of animistic, Brahmanic, and Buddhist beliefs, serving as a means to maintain harmony, prosperity, and well-being for individuals, communities, cities, and natural resources. It is a testament to the enduring cultural heritage of the Lanna people.

#### 4. Ceremonial Offerings Craft and the Extension of Local Wisdom

The ceremonial offerings used in Lanna-style longevity rituals (*Sueb Chata*) have been the subject of interesting studies. Chantophasakorn (1983) applied philological knowledge to analyze longevity ritual manuscripts written in Lanna script, known as *Tham* or *Tua Mueang*. Additionally, Ketveerapong et al. (2014, pp. 34-43) found that among the various traditions in the lives of the Lanna people, the longevity ritual is one of the most popular ceremonies, performed on various occasions either as a standalone event or in conjunction with other traditions. The ritual can be conducted for monks, ordinary people, villages, cities, rice barns, and irrigation systems, with slight variations in practice. However, all these rituals share a common foundation in the harmonious blending of animistic beliefs in spirits and deities with Brahmanic and Buddhist practices, which are widespread among the indigenous ethnic groups of Lanna, including the Yuan, Lua, Tai, and Lue (including the Lue groups of Yong and Khun).

Manowang and Sepha (2022) have innovated new Lanna-style ceremonial offerings by adapting traditional materials to suit modern times. This innovation extends the wisdom of crafting ceremonial items, making the process easier, more time-efficient, and resulting in offerings that differ from traditional ones. Examples of these innovations include: (1) *Ton Dok* (Flower Arrangement): Flowers with symbolic meanings, beautiful colors, and fragrant scents are arranged in decorative trays or clusters to create visually appealing offerings. (2) *Ton Phueng* (Beeswax Flowers): Traditionally, beeswax sheets are melted and dipped into carved papaya molds to create flower shapes, which are then attached to stems. However, these flowers are fragile and have a short lifespan. To improve durability, latex glue is now added during the melting process, and carrots are used instead of papaya for the molds. (3) *Ton Tian* (Candle Arrangement): Three small worship candles are tied together and decorated with *Bai Mai Ruay Roi* (everlasting flowers) or artificial flowers. In some cases, crinkled paper coated with beeswax is used to create durable stamens.

(4) *Mak Beng* (Coconut Leaf Art): Coconut leaves are woven into star-shaped patterns resembling an eight-petaled Jan flower and decorated with young betel nuts. Since natural materials wilt easily, green polyester fabric is now used as a substitute. This material is durable, resistant to sunlight, moths, and mold, flexible, lightweight, and long-lasting.

(5) *Ton Plu* (Betel Leaf Arrangement): Fresh betel leaves are folded into bow shapes and rolled into cones, then strung together to decorate banana stem structures. Due to the perishable nature of fresh leaves, green polyester fabric is now cut into betel leaf shapes as a substitute.

These innovations demonstrate how traditional Lanna wisdom is being adapted and preserved in modern times, ensuring the continued relevance and accessibility of ceremonial practices. (see Figure 2)



Source Manowang and Sepha (2022)

**Figure 2** An Innovative Set of Lanna Ceremonial Offerings include the Ton Phueng, Ton Dok, Ton Thian, Ton Mak, and Ton Phlu

## 5. Related Research

Wisitchaingarn and Kwankong (2018) define belief-based products as tangible and intangible goods. Tangible items include handicrafts, sculptures, carvings, and artworks that reflect cultural heritage, while intangible items involve abstract values, such as historical and cultural significance of heritage sites, which generate income through tourism (e.g., tickets, guided tours, transportation, food, and accommodations). Their research on the economic value of belief-based products, such as the revered Phra Buddha Chinnarat statue, highlights how faith in its beauty, sacredness, and miraculous powers drives economic activities like consecration ceremonies and the sale of amulets, ceremonial items, and offerings, benefiting local communities. Sanont et al. (2022) discuss the direction of Thailand's belief-based businesses in the 4.0 era, noting the growth of spiritual tourism, afterlife services, astrology, and related products (e.g., lucky stones, fortune-telling books, and feng shui consultations). These businesses span small to medium enterprises, including factories producing incense, ceremonial paper, and religious artifacts, as well as service providers like astrologers and spiritual tour operators. This aligns with Thailand 4.0 policies and the national 20-year strategy (2017-2036). Pianrak and Thitiluck (2021) explore the trends in belief-based businesses through document analysis and in-depth interviews. They identify two main drivers: (1) cultural traditions and customs, which

reflect regional identity and continuity from the past, and (2) Brahmanic cultural beliefs, emphasizing symbols and deities, such as the Ganesh Chaturthi festival. Additionally, personal lifestyle beliefs, like the use of talismans for luck, also influence these businesses. Sriton and Tularak (2021) who explored cultural capital in the dimension of community tourism, explained through narratives, legends, local history, and community lifestyles. Communities utilize cultural capital to promote tourism, strengthening the community by transforming its unique identity into community-based businesses. Tourism supported by stories, legends, local history, and community lifestyles can be categorized into seven dimensions: Agricultural tourism, Ecotourism, Cultural tourism, Health and wellness tourism, Business tourism, Conservation tourism, and Buddhist tourism. This approach generates income and fosters a sustainable grassroots economy driven by local community members, leading to creative presentations of tourism in various dimensions. On the contrary, communities that fail to preserve and inherit their local wisdom risk losing valuable cultural heritage.

In summary, belief-based products, including ceremonial offerings, hold significant potential for creative and economic development by leveraging cultural and spiritual values, aligning with both traditional practices and modern economic strategies.

### **Research Methodology and Data Collection Scope**

This project employs qualitative research methods for data collection, combined with a participatory action research approach involving community scholars from Wiang Tha Kan. Data was gathered through in-depth interviews, focus group discussions, and hands-on collaboration with community scholars skilled in crafting ceremonial offerings for the Yong people's Sueb Chata ritual in Wiang Tha Kan, San Pa Tong District, Chiang Mai Province. Participants included: 3 community leaders and committee members, 7 local wisdom scholars specializing in crafting ceremonial offerings, and 10 women leaders and other stakeholders, totaling 20 participants. Data analysis was conducted using content analysis and prioritization, with findings presented descriptively alongside and images. The detailed implementation process is outlined in Table 1.

Table 1 Show the process of conducting research

Objectives	Activities *	Methods of Implementation **	Outcomes
<p>1. To study the community context, cultural capital, and local wisdom associated with the art of crafting ceremonial offerings for the Suep Chata ritual of the Yong people in Wiang Tha Kan.</p>	<p><b>Ac1. Meeting to Clarify Project Objectives and Details</b> Organize a meeting to explain the objectives and details of the project to stakeholders.</p> <p><b>Ac2. Community Context and Local Wisdom Data Collection</b> Gather data on the community context and local wisdom related to the art of crafting ceremonial offerings for the Yong people's longevity rituals in Wiang Tha Kan, San Pa Tong District, Chiang Mai Province.</p>	<p>1. Meeting to Clarify Project Objectives and Details with Community Scholars Organize a meeting to explain the objectives and details of the project in collaboration with community scholars skilled in crafting ceremonial offerings for the Yong people's Suep Chata rituals.</p> <p>2. Data Collection on Community Context, Cultural Capital, and Local Wisdom Collect data on the community context, cultural capital, and local wisdom related to crafting ceremonial offerings for the Yong people. The working team collaborates with community scholars. Methods include in-depth interviews and focus group discussions.</p> <p><b>Participants</b> include: 3 community leaders and committee members, 7 local wisdom scholars specializing in crafting ceremonial offerings, and 10 women leaders and other stakeholders, totaling 20 participants.</p>	<p>1. Database of the Community Context of Wiang Tha Kan, San Pa Tong District, Chiang Mai Province A comprehensive database documenting the community context</p> <p>2. Local Wisdom Data on Crafting Ceremonial Offerings for the Yong People Information on the local wisdom and traditional knowledge related to crafting ceremonial offerings for the Yong people in Wiang Tha Kan</p>

Table 1 (continued)

Objectives	Activities *	Methods of Implementation **	Outcomes
<p>2. To extend the cultural capital and local wisdom in the art of crafting ceremonial offerings for the Sueb Chata ritual of the Yong people to promote career development in Wiang Tha Kan.</p>	<p><b>Ac3. Brainstorming to Extract Knowledge for Crafting Ceremonial Offerings</b></p> <p>Conduct brainstorming sessions to extract knowledge for producing artistic ceremonial offerings, enhancing their value, and creating livelihoods for the Wiang Tha Kan community</p> <p><b>Ac4. Design and Development of Artistic Ceremonial Offerings</b></p> <p>Design and develop artistic ceremonial offerings for the Yong people, building on traditional practices to increase value and support livelihoods in Wiang Tha Kan</p>	<p><b>1. Brainstorming to Extract Knowledge for Crafting Ceremonial Offerings</b></p> <p>Conduct brainstorming sessions to extract knowledge for producing artistic ceremonial offerings, enhancing their value, and creating livelihoods for the Wiang Tha Kan community. Methods include focus group discussions.</p> <p><b>2. Design and Development of Artistic Ceremonial Offerings</b></p> <p>Design and develop artistic ceremonial offerings for the Yong people, building on traditional practices to increase value and support livelihoods in Wiang Tha Kan. Activities involve hands-on collaboration with community scholars.</p> <p><b>Participants</b> include: 3 community leaders and committee members, 7 local wisdom scholars specializing in crafting ceremonial offerings, and 10 women leaders and other stakeholders, totaling 20 participants.</p>	<p><b>1. Design of Artistic Ceremonial Offerings for the Yong People</b></p> <p>A design framework for artistic ceremonial offerings for the Yong people, aimed at enhancing value and creating livelihoods in Wiang Tha Kan. This includes 1 set of ceremonial offerings for the <i>Sueb Chata Luang</i> (grand longevity ritual).</p> <p><b>2. Artistic Ceremonial Offerings for the Yong People to Support Livelihoods in Wiang Tha Kan,</b></p> <p>Completed artistic ceremonial offerings for the Yong people, designed to support livelihoods in Wiang Tha Kan. This includes 1 set of ceremonial offerings for the <i>Sueb Chata Luang</i>.</p>

Table 1 (continued)

Objectives	Activities *	Methods of Implementation **	Outcomes
3. To develop a handbook documenting the community context, cultural capital, and local wisdom of the art of crafting ceremonial offerings for the Suep Chata ritual of the Yong people in Wiang Tha Kan.	<p><b>Ac5. Analysis and Synthesis of Community Context and Cultural Capital</b> Analyze and synthesize the community context, cultural capital, and local wisdom related to the art of crafting ceremonial offerings for the Yong people in Wiang Tha Kan,</p> <p><b>Ac6. Design and Publication of a Community Context and Local Wisdom Handbook</b> Design and publish a handbook documenting the community context and local wisdom related to the art of crafting ceremonial offerings for the Yong people in Wiang Tha Kan,</p>	<p><b>1. Analysis and Synthesis of Community Context and Local Wisdom</b> Analyze and synthesize the community context and local wisdom related to crafting ceremonial offerings for the Yong people in Wiang Tha Kan, Methods include content analysis and prioritization.</p> <p><b>2. Design and Publication of a Community Context and Local Wisdom Handbook</b> Design and publish a handbook documenting the community context and local wisdom related to crafting ceremonial offerings for the Yong people in Wiang Tha Kan,</p>	<p><b>1. Handbook on Community Context and Local Wisdom in Crafting Ceremonial Offerings for the Yong People in Wiang Tha Kan</b> A handbook documenting.</p> <p><b>2. Delivery of Artistic Ceremonial Offerings for the Yong People to Support Livelihoods in Wiang Tha Kan,</b> Delivery of the completed artistic ceremonial offerings to the Faculty of Humanities, Chiang Mai University, as part of the initiative to support livelihoods in Wiang Tha Kan.</p>

**Note** \* This structured approach ensures the project aligns with community needs, leverages local expertise, and promotes sustainable livelihoods through the preservation and innovation of cultural practices.

\*\* This structured approach ensures the preservation of local wisdom, the creation of sustainable livelihoods, and the promotion of cultural heritage in the Wiang Tha Kan community.

## Research Findings

Wiang Tha Kan is the name of an ancient city located in Ban Klang Subdistrict, San Pa Tong District, Chiang Mai Province. It is a cultural tourist attraction on the southwestern route (Highway 108), connecting to the Doi Inthanon National Park tourism route. It is believed to have been established around the 13th Buddhist century during the reign of King Athitayarat of the Hariphunchai Kingdom and continued to exist until the era of King Mangrai before the founding of Chiang Mai. The name “Wiang Tha Kan” appears in several historical documents and legends, such as the Mulasanaphongsawadan Yonok and the Chiang Mai Chronicle, where it is referred to as “Phanna Tha Kan”. During King Mangrai’s reign (1839-1855 BE) when Chiang Mai was being established, a Bodhi trees brought from Sri Lanka (Ceylon) were planted in various cities, including Phanna Tha Kan. Later, during the reign of King Tilokarat (1984-2030 BE), the city was mentioned as a settlement for Shan (Tai Yai) captives. In 2038-2068 BE, the ruler of Chiang Tong and the Shan lord offered servants, elephants, and horses to King Mueang Kaeo, who then allocated some of these servants to Phanna Tha Kan. In 2101 BE, King Bayinnaung of Burma conquered Chiang Mai and the

Lanna region, bringing Phanna Tha Kan under Burmese control. It remained so until 2339 BE when King Kawila reclaimed Chiang Mai from the Burmese and expelled them. He also resettled the area by bringing Lue and Khun people from Yong and nearby cities to inhabit the abandoned ancient city. The Yong people who settled there called it “Wiang Tha Kan,” a name that persists to this day (Phuwanatwichit, 2015). Nowadays, Wiang Tha Kan is under the care of the The 7th Regional Office Fine Arts, Chiang Mai. The Yong people who settled in Wiang Tha Kan have preserved its ancient sites and artifacts as valuable cultural heritage of the community. They have also maintained the traditions, culture, beliefs, and way of life of their Lue ancestors from Yong City, which is now located in Shan State, Myanmar. This includes their unique language, clothing, cuisine, customs, beliefs, architecture, and lifestyle.

The population of Wiang Tha Kan is ethnically diverse, as it is a newly established community replacing the ancient city. Residents have migrated from various areas, including Chiang Mai, Lamphun, Yong City, and Kengtung in Shan State, present-day Myanmar. The majority are Lue people, who refer to themselves as “Khun Yong” (Lue people who migrated from Yong City, calling themselves “Khun Yong” to commemorate their original homeland before settling in Chiang Mai, Chiang Rai, Lamphun, and Lampang). The next largest group is the Khun people (Tai Khun), who originally migrated from Kengtung, followed by the Yonok people, who migrated from Chiang Saen in the past and settled in the area of the ancient city, now known as Wiang Tha Kan. Economic Structure: The majority of the community’s residents (80%) earn their income from agriculture, primarily longan orchards. The remaining 20% work in general labor and rice farming. Social and Cultural Characteristics: The community is characterized by a kinship-based society, relying on mutual support through agricultural practices. All residents practice Buddhism, with the local temple serving as the center for communal activities. They adhere to traditions and customs that have been passed down from the past to the present.

From Data Collection on the community context and local wisdom related to the art of crafting ceremonial offerings for the Yong people’s longevity ritual (Suep Chata ritual) in Wiang Tha Kan and the study of research documents by Phuwanatwichit (2015) on the development of cultural capital and the management of tourism in the form of the Wiang Tha Kan Cultural Village, San Pa Tong District, Chiang Mai Province, it was found that the “cultural capital” in Wiang Tha Kan can be divided into 7 key aspects: History, Ethnicity, Ancient sites, Artifacts, Culture, Local wisdom and community scholars, and Agricultural practices. Particularly, the local wisdom in the art of crafting ritual offerings by the Yong people of Wiang Tha Kan is highly significant and essential for preservation, as it is deeply connected to their way of life, beliefs, and religious ceremonies. The community scholar in this field is Mrs. Nuan Pengmueang, an expert in creating and crafting ritual items such as: “Kreung Sueb Chata” (longevity ritual items made from banana leaves), “Kreung Thao Thang Si” (offerings to the four guardian spirits), “Satuang Sadao Khro” (ritual items for warding off misfortune), “Suay Dok” (decorative cones made from banana leaves or paper, known as “Suay”

in the Yong language), “Bai Si” (decorative arrangements), “Sum Mak” (betel nut containers), “Sum Phlu” (betel leaf containers), “Phum Pho Ngoen Pho Thong” (silver and gold Bodhi tree decorations), and Various types of “Tung” (long lanna flag).



**Figure 3** The Yong-style crafting ceremonial offerings for Sueb Chata ritual in Wiang Tha Kan

Sueb Chata ritual (in the Yong language, *Sueb* means “to continue” or “to extend,” and *Chata* means “lifespan.” Thus, *Sueb Chata* refers to “extending one’s lifespan”) is a highly significant ritual for the Yong people of Wiang Tha Kan. They believe that the *Sueb Chata* ceremony helps prolong the life of the ritual’s recipient and their relatives, while also protecting them from harm, danger, and misfortune. The ritual is believed to ward off all forms of bad luck and evil, ensuring safety and well-being. The *Sueb Chata* ceremony is influenced by a blend of Brahmanism and Buddhism. It involves the preparation of the following items: 3 wooden supports (*Mai Kham* in Yong, referring to forked sticks used to prop up a Bodhi tree), 1 wooden bridge (*Mai Khua* in Yong, meaning “bridge”), with a length equal to one *wa* (a traditional unit of measurement, approximately 2 meters) of the person performing the ritual, 1 Chata candle with a wick measuring one *wa* (about 200 cm.) in length, 1 ritual banner (*Tung* in Yong, meaning “flag”), 1 set of Tung Chor (decorative banners) for food offerings. At the base of Three-tiered offerings (the offering poles), additional items are placed, including: 1 bunch of coconuts, 1 bunch of bananas, 1 betel nut plant, 1 sugarcane plant, 1 banana plant, 1 mat, 1 pillow, 1 blanket, and other essentials.

Currently, the *Sueb Chata* ritual plays a significant role in supporting tourism. Many tourists from Chiang Mai city and nearby communities frequently visit Wat Tha Kan to participate in the *Sueb Chata* ceremony during traditional festivals. Additionally, the ritual items used in the Sueb Chata ceremony are crafted by elderly groups in Wiang Tha Kan, with each set costing 3,500 baht. If the ceremony is to be held at the temple, additional expenses are incurred. This not only supports cultural tourism activities in the community but also generates income by utilizing local resources, creating jobs, and providing income for the elderly. It helps preserve and

pass on the community's cultural heritage while fostering knowledge transfer to the younger generation through collaboration between the elderly and middle-aged groups in the community.

From a focus group discussion with community scholars on the art of crafting *Sueb Chata* ritual offerings by the Yong people (Focus Group: Community Scholars on Crafting *Sueb Chata* Ritual Offerings, Mae Bua Kham Village, Tha Kan Village, San Pa Tong District, Chiang Mai Province, August 12, 2022), it was found that the *Sueb Chata* ritual offerings of the Yong people in Wiang Tha Kan, San Pa Tong District, Chiang Mai Province, consist of three main components:

1. **Khan Tang Sueb Chata** (the offering tray) This is a red tray (*Khan Daeng* in Yong), traditionally made of lacquered bamboo, used to hold all the ritual items. It consists of 19 sub-components (see Figure 4), as follows; **Khan Daeng** (a red lacquered bamboo tray or a wooden tray, silver bowl, or zinc tray can also be used) 1 tray, **Mak** (dried betel nuts, tied into 6 strands, with each strand consisting of 6 nuts) 1 head, **Plu Sod** (24 fresh betel leaves, folded into 12 pairs) 1 bundle, **Suay Mak Plu** (*Suay* in Yong refers to cones made of banana leaves, containing dried betel nuts and fresh betel leaves) 12 cones, **Tian Khu Fueng Bat** (4 candles, with 1 *Fueng* equal to 0.5 baht) 2 pairs, **Tian Khi Phueang Lek** (small beeswax candles) 12 pairs, **Mak Khoem** (dried betel nuts, with 1 *Khoem* referring to 1 segment of a betel nut) 12 pairs, **Mak Khot** (4 segments of dried betel nuts make 1 coil) 12 coils, **Pha Khao** (white cloth, folded to a width of 1 *kuap* or approximately 25 cm) 1 fold, **Pha Daeng** (red cloth, folded to a width of 1 *kuap*) 1 fold, **Khao Plueak** (unhusked rice in a large glass bottle) 1 bottle, **Khao San** (husked rice in a large glass bottle) 1 bottle, **Khao Tok** (puffed rice, roasted until white, in a large glass bottle) 1 bottle, **Nam Phueng** (honey) 1 bottle, **Nam Som Poi** (yellow liquid made from soaking Som Poi pods) 1 bottle, **Ngoen Khan Tang** (traditionally, cowrie shells or stone beads were used, but cash is now preferred) 108 baht, **Suay Dok Mai** (banana leaf cones containing flowers) 4 cones, **Pli Tan Haeng** (dried palm inflorescence) 1 head, **Fai Sai Sin** (sacred cotton threads), **Jong** (a ceremonial umbrella).



Figure 4 19 sub-components of the Khan Tang Sueb Chata

2. **Mai Kham Chata** (the wooden supports) The structure consists of three forked wooden pieces, known as *Mai Kham* (supporting wood), which are large and measure 1-2 *wa* (approximately 2-4 meters) in length. These pieces are assembled into a frame, which the Yong people call “Mai Kam Chata” or “Mai Kham Chata”. This frame is used in rituals to ward off illnesses and bring prosperity and good fortune to the ritual's recipient, ensuring their well-being and happiness. The structure comprises 32 sub-components (see Figure 5), as follows:



Figure 5 32 sub-components of the Mai Kham Chata (the wooden supports)

3. **Satuang** (the ritual offering structure / the local lanna oblation) is made from banana sheaths and contains offerings such as tobacco, fermented tea, betel nuts, food, sliced bananas, flowers, flags, and sacred threads. After performing the *Sueb Chata* ritual at home, the *Satuang* is placed at the base of a large tree along with other ceremonial items such as *Mai Kham Sari* (ceremonial wood for support Bodhi tree). *Satuang* containing such offerings is used on several occasions, as follows: (1) **Sueb Chata Ritual**: For individuals facing misfortune or the elderly, a canopy is made using three wooden poles with forked ends. The *Satuang* is placed at the base of each pole. The person undergoing the ritual sits inside the canopy. After the ceremony, the *Satuang* is placed at the base of a large tree, and the forked poles are leaned against auspicious trees such as the Sari or Bodhi tree. (2) **Soul Summoning Ritual**: It is believed that when someone dies, the *Satuang* is used to summon the soul, allowing it to be reborn.

The Development of Yong Sueb Chata Ritual Offerings aims to reduce the cost of crafting these offerings for each ritual while ensuring their durability. Local wisdom scholars in the art of crafting Yong Sueb Chata ritual offerings in Wiang Tha Kan, San Pa Tong District, Chiang Mai Province, have engaged in group discussions and

collaborative learning with the project team. The focus is on enhancing the materials used in the offerings to extend their preservation period to over 10 years. By innovating and modifying the materials used in crafting the offerings (see Table 2), the price of a small set of Sueb Chata offerings has increased from 3,500 baht to 5,000 baht, while the price of a large set has risen from 7,000 baht to 10,000 baht and 12,000 baht (the 12,000 baht set includes a large *Khan Daeng* offering tray). This initiative not only creates jobs and supports the livelihoods of community members, especially the elderly in Wiang Tha Kan, San Pa Tong District, Chiang Mai Province, but also preserves and promotes local cultural heritage. (see Table 2 and Figure 6)

**Table 2** Development of local wisdom by changing materials used in crafting Sueb Chata ritual offerings in Wiang Tha Kan community

No.	Before Development	After Development	Purpose of Development
1	Bamboo support structure and raw green bamboo materials	Dried green bamboo soaked in water to prevent termites	Increased durability
2	Satuang made from banana leaves	Changed material to dark green dyed paper with folds resembling banana leaves	Use of locally available alternative materials and increased durability
3	Satuang made from banana sheaths	Changed material to plastic baskets of similar color and size	Increased durability
4	Ritual offerings using fresh flowers	Changed material to colorful crepe paper crafted into flowers, enhanced with dried flowers for realism, and dyed paper as leaf substitutes	Use of locally available alternative materials and increased durability
5	Ritual offerings made from fresh betel nuts and betel leaves	Changed material to mature, sturdy betel leaves and dried betel nuts, using melted glue sticks to assemble	Use of locally available alternative materials and increased durability
6	Ritual offerings using fresh snacks and items	Changed material to dried snacks and colorful candies, while leaving space to add fresh items if needed	Increased durability



**Figure 6** Changing materials used in crafting Sueb Chata ritual offerings in Wiang Tha Kan

The process of extracting and developing the knowledge related to the creation of traditional ceremonial artifacts used in the Sueb Chata ritual of the Yong people was carried out through a participatory action-based approach involving the research project team and local wisdom holders from Wiang Tha Kan community. This was achieved by studying the components of the Sueb Chata ceremonial artifacts and developing the knowledge further by experimenting with alternative materials that are locally available, in order to improve the durability and reusability of these items.

Traditionally, the ceremonial artifacts used in the Sueb Chata ritual are discarded after a single use, which becomes a significant cost burden. Therefore, this project aimed to create more sustainable artifacts that can be reused, reducing the cost per ritual which usually ranges from 5,000 to 12,000 baht. 9 local experts in Yong ceremonial arts participated in the collection and development of the handbook. Once the knowledge was compiled, the handbook was reviewed by qualified experts to ensure accuracy and appropriateness of the content. Afterwards, the manual and a prototype of the newly developed Sueb Chata ceremonial set created based on this cultural knowledge and innovation were handed over to the community. The contents of the manual are as follows: (1) Understanding the Community Context, Cultural Capital, and Local Wisdom. This involves exploring the historical, social, and cultural background of Wiang Tha Kan, highlighting the traditional values and practices that have been passed down through generations. (2) Documenting the Craftsmanship of Yong Sueb Chata Ritual Offerings. This component focuses on the technical and artistic aspects of creating ritual offerings, capturing the specific materials, methods, and symbolic meanings embedded in each component. Emphasis is placed on innovations using locally available and more sustainable materials to ensure reusability and reduce costs. (3) Transferring Knowledge through a Formal Handover. This phase includes the presentation and delivery of both the handbook and the completed set of ritual offerings to community members, local institutions, and cultural stakeholders. The materials were reviewed by subject-matter experts to validate their accuracy and relevance, ensuring that the handbook serves as a reliable resource for future generations (see Figure 7).



**Figure 7** The Handover of Artistically Crafted Yong Sueb Chata Ritual Offerings

## Conclusion

The Extension of Cultural Capital and Local Wisdom in the Art of Crafting Yong Sueb Chata Ritual Offerings to Strengthen the careers in Wiang Tha Kan Community, San Pa Tong District, Chiang Mai Province aims to transfer knowledge on cultural capital, design, and innovative approaches to crafting Yong Sueb Chata ritual offerings to support the livelihoods of the Wiang Tha Kan community. The project also seeks to foster collaboration and shared learning among community scholars and experts on cultural capital, design, and innovative methods for crafting Yong Sueb Chata ritual offerings. From the research findings, it was discovered that the Yong Sueb Chata ritual offerings in Wiang Tha Kan consist of three main components: (1) Khan Tang Sueb Chata (the offering tray), (2) Mai Kham Chata (the wooden supports), and (3) Satuang (the ritual offering structure).

The Development of Long-Lasting Yong Sueb Chata Ritual Offerings aims to reduce the cost of crafting these offerings for each use while ensuring their durability. Local wisdom scholars in the art of crafting Yong Sueb Chata ritual offerings in Wiang Tha Kan, San Pa Tong District, Chiang Mai Province, have engaged in group discussions and collaborative learning with the project team. The focus is on enhancing the materials used in the offerings to extend their preservation period to over 10 years. By innovating and modifying the materials used in crafting the offerings, the price of a small set of Sueb Chata offerings has increased from 3,500 baht to 5,000 baht, while the price of a large set has risen from 7,000 baht to 10,000 baht and 12,000 baht (the 12,000 baht set includes a large Khan Daeng offering tray). This initiative not only creates jobs and supports the livelihoods of community members, especially the elderly in Wiang Tha Kan, San Pa Tong District, Chiang Mai Province, but also preserves and promotes local cultural heritage.

Guidelines for Developing Cultural Capital and Local Wisdom in the Art of Crafting Yong Sueb Chata Ritual Offerings in Wiang Tha Kan Community consist of three key approaches: (1) Continuous Promotion of Learning Bases for Cultural Capital and Local Wisdom in the Art of Crafting Yong Sueb Chata Ritual Offerings in

Wiang Tha Kan, (2) Creating Jobs and Generating Income for the Elderly in the Community through the Development of Cultural Capital and Local Wisdom in the Art of Crafting Yong Sueb Chata Ritual Offerings, focusing on enhancing materials to extend the preservation period of the offerings to over 10 years, creating jobs and livelihoods for community members, especially the elderly in Wiang Tha Kan, and (3) Building Networks with the San Pa Tong District Cultural Council, Chiang Mai Province, and the Home and Community Program, Department of Human Relations, Faculty of Humanities, Chiang Mai University, to jointly promote activities related to learning bases for cultural capital and local wisdom.

## Discussion

### The Importance of Preserving Local Wisdom

Local wisdom, as discussed in the context of community cultural capital, arises from the inheritance and transmission of experiences derived from daily life practices passed down from generation to generation. This process leads to the acceptance and continuous utilization of such wisdom by community members, from the past to the present. Communities or societies that possess and preserve their local wisdom gain a competitive advantage in leveraging resources to create value and develop significant community products. This, in turn, generates employment, livelihoods, and income, ultimately improving the quality of life for local community members. This concept aligns with the research of Sriton and Tularak (2021) who explored cultural capital in the dimension of community tourism, explained through narratives, legends, local history, and community lifestyles. Communities utilize cultural capital to promote tourism, strengthening the community by transforming its unique identity into community-based businesses. Tourism supported by stories, legends, local history, and community lifestyles can be categorized into seven dimensions: Agricultural tourism, Ecotourism, Cultural tourism, Health and wellness tourism, Business tourism, Conservation tourism, and Buddhist tourism. This approach generates income and fosters a sustainable grassroots economy driven by local community members, leading to creative presentations of tourism in various dimensions. On the contrary, communities that fail to preserve and inherit their local wisdom risk losing valuable cultural heritage. Therefore, the inheritance of local wisdom is crucial for the current generation, who must recognize the value and significance of cultural heritage to ensure its continuation for future generations.

### The Sueb Chata Ritual of the Yong People

From the perspective of Lanna worldview, the Sueb Chata ritual is rooted in the belief that every individual has their own karma, which is influenced by their actions. Misfortunes and hardships are seen as the result of past actions affecting the present life. The ritual seeks to improve one's life by seeking blessings from teachers, spirits, deities, and Buddhist powers, which boost morale and provide spiritual support to individuals and their

families (Ketveerapong et al., 2014). This makes the Yong rituals related to Sending Misfortune (Song Khro), Extending Life (Sueb Chata), and Calling the Soul (Hong Khwan) particularly intriguing (Sonbali, 2012). The Sueb Chata ritual, in particular, is believed to restore or enhance the well-being of individuals and communities, often performed 4-5 days after the Songkran festival, between April 20-25 each year. In some villages, the ritual is repeated when misfortunes occur, such as unusual deaths, widespread illness, or the intrusion of wild animals, which are considered bad omens requiring ritual cleansing.

#### **Alignment with Lanna Sueb Chata Beliefs**

The Lanna Sueb Chata concept spans the upper northern region of Thailand, including eight provinces and extending to Shan State in Myanmar. This area is home to diverse ethnic groups within the Tai-Kadai language family (e.g., Yuan, Lua, Lue, Tai, Yong, Khun), who share similar beliefs in spirits, deities, and supernatural powers. The Sueb Chata ritual combines elements of animism, Brahmanism, and Buddhism, reflecting a shared cultural practice among communities in the Mekong River region. Historically, these communities revered ancestors and feared supernatural forces that could bring both blessings and curses. They also believed in karma and the need to appease spirits through offerings and rituals, blending Brahmanic practices with Buddhist traditions to enhance auspiciousness through ritual objects and ceremonies.

#### **Conclusion on Cultural Capital and Local Wisdom Development**

The development of cultural capital and local wisdom in crafting Yong Sueb Chata ritual offerings to support livelihoods in Wiang Tha Kan, San Pa Tong District, Chiang Mai Province, aligns with the findings of Sanont et al. (2022). They highlight the integration of belief-based businesses into small and medium-sized enterprises, including: (1) Businesses or factories directly related to beliefs, such as incense, joss paper, and amulet production, (2) Businesses producing goods with belief-related components, such as paper factories producing gold and silver joss paper, textile factories making ritual fabrics, and furniture workshops crafting altars, and (3) Service businesses tied to beliefs, such as astrology, spiritual tourism, and after-life services. This aligns with Thailand's Thailand 4.0 policy, which aims to reform the economy and is part of the 20-year National Strategy (2017-2036).

#### **Recommendations for Applying Research Findings**

From the research's outcomes, the following key recommendations have been identified:

1. Continuous Career Development to Extend Cultural Capital and Local Wisdom in Wiang Tha Kan. Efforts should focus on sustaining and expanding the cultural capital and local wisdom of the community, particularly in the art of crafting Yong Sueb Chata ritual offerings, to support long-term career development.

2. Promoting Learning Bases for Cultural Capital and Local Wisdom in Collaboration with the Home and Community Program, Department of Human Relations, Faculty of Humanities, Chiang Mai University: This collaboration will involve bringing students to learn at the community learning bases in Wiang Tha Kan, San Pa Tong District, Chiang Mai Province, ensuring continuous knowledge transfer and engagement.

### Recommendations for Future Research

Key recommendations for expanding and extending the research in the future include:

1. Developing Local Collaboration: Establish partnerships with local government agencies, private sectors, and relevant stakeholders in San Pa Tong District, Chiang Mai Province, to coordinate and participate in the project. This will help maximize the benefits and expand the project's impact, promoting cultural capital and local wisdom of the Yong people in Wiang Tha Kan. Activities should also extend to neighboring communities, fostering knowledge and understanding of shared cultural capital and local wisdom.

2. Monitoring and Evaluation of the Project: Continuously track the progress of the project to extend cultural capital and local wisdom in the art of crafting Yong Sueb Chata ritual offerings in Wiang Tha Kan. This will ensure sustainable collaboration and knowledge exchange, driving long-term cultural and local wisdom preservation.

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