

Fellow, Melting Pot Program



2017

King Mongkut's Institute of
Technology Ladkrabang

KMITL

Thailand, April-July 2017 WWW.HARC.ASIA



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The Melting Pot program, which helped me to spend three months in Ladkrabang area, enabled Assoc.Prof. Surasak Kangkhao and me to lay a foundation for a long-term collaboration between us as well as King Mongkut's Institute of Technology (KMITL) and Ball State University (BSU). Although it began earlier, our relationship now has longer term potential.

I had visited Thailand over ten times since my first visit in 1998, but this year's provided the greatest experience and insights. Previous visits were mostly to Bangkok, but included Khon Kaen, Phuket, Udon Thani, and Khao Phra Viharn on the Cambodia border. This year I visited more places than all of those combined. The new explorations include Chiang Mai, Chumphon, Kampaeng Phet, Si Satchanalai, Sukhothai, and a whole new district of Bangkok, i.e., Bangna.

More than the quantity, it is the depth of my work that differentiates this visit. It was longer (January-July 2017) during which time I went in and out of Thailand and flew within the country a few times. The major difference was connecting with Thai people, communities, politicians, administrators, and doing research in the country, learning from local people and the work of His Majesty Rama IX king Bhumibol Adulyadej. I directed the CapAsia program, particularly the collaborative projects between CapAsia students and KMITL students in Si Satchanalai and Kampaeng Phet; co-taught a studio project at KMITL helping students individually to develop creative ideas and design; and, more importantly, lived and learned in above places for longer durations. This enabled me to connect with many Thai people, make some friends, and experience their life, creativity, and especially how they transform society and space.

My visit began in January with CapAsia IX, conducted in collaboration with KMITL's Department of Architectural Education and Design (DAED), coordinated by Kangkhao. The communication between my partners at KMITL and I began in April 2016 with a meeting with Kangkhao, coordinated by Dr. Koompong Noobanjong, in Yangon where I was doing my second Fulbright. The relationship expanded and the program was detailed out via email, with particular help of Dr. Chaturong Louhapensang. The "Planning to Learn" component of CapAsia was thus conducted in Thailand in January-February 2017. After completing CapAsia's "Building to Learn" component in Nepal, in March 2016, I returned to Thailand as Fellow of KMITL's Melting Pot Program. The work included two keynote speeches at significant conferences, laying the groundwork for research papers and next CapAsia in 2019, developing the base for a development plan for Chumphon, exploring development potential in Khampeang Phet and Krabi and, most importantly, learning from local people and about the sufficiency Model of King Rama IX. We have thus laid a foundation on which to carry out our future collaborations the immediate steps of which are spelled out at the end of this report.



CapAsia students and KMITL students stayed together at a temple, Wat Ku Yang, Kamphaeng Phet

Innovating Prosperity from Within:

A Fresh Start for Chumphon's Own Brand of Sustainable Development

Delivered to
The 2nd *iAMBEST* Conference 2017
Chumphon, May 31, 2017

Abstract: Development should be homegrown. It can neither be imported, nor achieved by following another society's model. Such achievement can neither be fulfilling, nor sustainable. The 20th century national-economic-growth model has run out of steam and its limitations are well known. Alternatives appear at small-scale (as microcredit and support-systems) and larger movements such as "development as freedom" and "happiness." Thailand has its own sufficiency-model. Adapting his Majesty Rama IX's suggestions, we ought to innovate a path for Chumphon's prosperity built upon its own human and natural resources, unique cultures, customs, and identity. We believe that the region should develop in a way of its own, providing a sense of place and belonging for its inhabitants. The custom-made development process will be driven by the integration of its urban and rural areas and the collaboration between the governors of a cluster of Provinces. If done carefully, rather than borrowing models from elsewhere, Chumphon may become a model for Thailand, Asia, and beyond. People will love such development and its leaders.



'Nong Yai's Monkey Cheek'. This name derived from H.M. King Bhumibol wanting to build up the waterway to rest the water within the monkey cheek. (Chumphon Province)

The Impact: This presentation was developed in conjunction with an initiative (with Kangkhao) to produce a locally-rooted, people-centered plan for the development of Chumphon Province. My keynote was developed more as the vision, providing direction for the development of Chumphon. Prior to the presentation, basic principles of our vision and a few detailed suggestions were discussed separately with the Vice President for KMITL's Chumphon campus and the Governor of Chumphon Province. The idea of a "Chumphon Model" caught their attention; Although I could not understand what they were talking in Thai, I heard them repeating the phrase: "Chumphon Model" with joy. Our ideas were briefly reinforced with the Governor at the agriculture conference that preceded the *iAMBEST* conference. The Governor showed keen interest in our suggestions. At the end of my keynote on May 31, the Vice President for

Chumphon campus invited me to further help his endeavors. On June 13, at Chumphon, Kangkhao led a presentation of the vision and a more developed set of detailed proposals to the Board of Governors of KMITL. The powerful civil servants who led the board too were convinced, symbolically repeating “Chumphon Model.” This is simply the foundation for the development of a cluster of provinces around Chumphon based on their own strengths, positioning the region in a way it can get the best advantage, and make the best contribution, but following the aspirations of its own people.



Innovating Prosperity from Within: A Fresh Start for Chumphon’s Own Brand of Sustainable Development

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Keynote speech delivered to
the iAMBEST Conference
KMITL, Chumphon Campus, Thailand
May 31, 2017

1. Importing Growth to Growing Development

Development should be homegrown. It can neither be imported, nor achieved by following another society's model. Such achievement is neither fulfilling, nor sustainable.

The economic growth model that dominated for over a century was built upon a feeling of inferiority that the non-Western societies were made to believe. These nations worked hard and made sacrifices to increase the GDP. Such growth did not change the political and economic dependence on the West. The improvements in quality of life were never equitable; the externalizations caused large-scale social, economic, and environmental damage.

The better alternative is to help people achieve their own aspirations in a socially inclusive and environmentally responsible manner. When the development process emerges from the society, the society will be able to afford the process, maintain the outcomes, and cherish the fruits. If done carefully, the Chumphon model may become an inspiration for Thailand, Asia, and beyond. We have a great head-start here in Thailand in His Majesty King Rama IX's work. We ought to build our own brand of development on it.

2. Development as Deprivation and Extortion

Let us begin by looking at the neighboring Myanmar.

After a long dictatorship, the country is modernizing, yet this modernization is destroying it.

There is drinking water everywhere in Yangon; nobody thinks twice before leaving water on the street. At the same time, modernization is represented in malls, hotels, restaurants, coffee shops, and flyovers. At the first food court in the city, at Hledan Center, the staff is not ashamed to ask the customers to buy bottled water. The customers buy water as if it is cool! This beautiful aspect of Yangon's culture of providing water to others may disappear sooner than we think.

This type of change does not improve the quality of life of Myanmar people. It is more like *deprivation and extortion*. It is economic growth that makes some people rich and the majority poor and displaced. It makes people give up great things they have, including clean water and air.

A lot of money is pumped into heritage conservation. Heritage is largely represented in colonial buildings and some historic structures. None of the leaders ever see people's heritage such as providing water as something worth conserving and continuing. In regard to old colonial buildings, the poor who live in these are evicted and the spaces are turned into coffee shops and restaurants for the affluent. Historic places such as Pagan are commodified for the tourist.

Depriving water and contemporary livelihoods is part of this model of profit-making. The USA struggled with bad air, and China is struggling with bad water, air, and soil; Myanmar is headed in that direction. This is not what the King taught us.

3. A Development Project: Yangon's Waterfront Development

Let's look at Yangon's waterfront development project, sponsored by the Dutch government. At the inaugurating workshop, in August 2016, the consultants showed pictures of successful waterfront projects in Baltimore, USA; London Docklands, the UK, etc.. They neither showed any examples from the region, nor of waterfronts used by ordinary people. In a typical image, a couple sits across a nice table with cake and coffee on it, overlooking water from a high level. These places are too expensive for almost everyone in Yangon.

Attempts to appropriate and commodify waterfronts and other common amenities for the benefit of a few middle-class people, a process called gentrification, are not limited to Yangon. In India too, the Kankariya Lake was upgraded and instituted an entrance fee; Ahmedabad city also modernized the riverfront displacing its extant users. There is a debate about the Chao Phraya riverfront development as well.

How ordinary people use waterfronts hardly entered the workshop discussions. The professionals and the authorities missed a great opportunity to create a locally-relevant innovative project that others would envy.

4. Importing Solutions Is Impossible

Political leaders, policymakers, and planners build garden cities, curtail sprawl, privatize development and public spaces, create mixed land-uses, revitalize downtowns, develop waterfronts, adopt public-private partnerships, attempt sustainable development, and engage in historic preservation and rural development.

Yet, these ideas cannot be imported. They are solutions to particular problems in the West. When we import solutions to problems we don't have, we import that kind of thinking, including the problem, creating more problems. This is evident in China: Despite the huge economic growth, the quality of living has dropped; many people have become poorer and the environment is very bad.

We should be inspired by the good work of others, but the use of this work requires us to have a deeper understanding of their problem-solving process and whether it fits our local conditions. Then we should develop appropriate solutions as they did.

5. Alternatives

Scholars and experts search for alternatives to growth. The responses appear as small interventions such as microcredit (Bangladesh) and support-systems (Sri Lanka), and as larger movements such as "*Development as Freedom*" (Sen 1999) and the "Happiness Index." Development is no longer limited to the growing of GDP, but improving people's wellbeing and livelihoods. King's Sufficiency Model also highlights

the same. We should innovate Chumphon's own brand of development that can be built on our own resources, cultures, customs, and identity.

6. The Sufficiency Model

The Sufficiency Model is not new, but its merits became evident when the Asian economic crisis of 1997 suddenly slowed down Thailand's economic growth. In Bangkok, the scars of the crisis still stand as unfinished buildings. The King's approach is innovative and locally-grounded; it provides a strong base for steady development.

7. A King's Project: An Application

Let me illustrate this point by referring to a king's project. After the Indian-Ocean tsunami of 2004, most money was spent in Banda Aceh, Indonesia, where 200,000 people died. Huge projects including highways were constructed. The houses built for victims looked nice but, even in 2008, toilet material were floating on open drains. There was very little sense of ownership expressed in the way the houses and the environments were used and reshaped.

At Hambantota, Sri Lanka, the victims received architect-designed houses with water and electricity. This was a middle-class dream come true. Yet the recipients were not urban middle-class. They changed the houses a lot to adapt to their daily activities and cultural practices, especially cooking.

At the King's project in Phang Na, the inhabitants were in control from the beginning. The project did neither kill the people's wishes or their agency, i.e., their active attempt to achieve their dreams and goals. It did not disorient them at the beginning either. Unlike the NGO-donated homogenous neighborhoods in Sri Lanka and Indonesia, by early 2008, all houses looked diverse and individualized.

Large-scale is appropriate for the assessment of damage, the identification of problems, and even to conceive responses. Yet small-scale projects with decentralized decision-making, as in the king's project, helps people adapt faster and more effectively, and make the project successful.

8. People-Centered Development

Development is about people. By people I refer to selves, the person who lives in the body. According to Nobel laureate Amartya Sen (1999), development is making it possible for people to live the life they value as long as biologically possible. This obliges us to acknowledge people's life journeys, aspirations, and their agency. We can both remove obstructions (deprivations) to achievement of their dreams and help them bridge small gaps in their life-journeys, by providing such resources as loans and technical support.

In this approach, people are not simply the recipients of what outsiders provide; they provide for themselves with outside support. This forms a partnership in which people are a resource, partners, and beneficiaries of development. Listening to

people, learning from them, and working with them are key to the supporting role. In order to maintain such partnership, we ought to work with people at a scale in which they can be effective and operate in a language they understand. When they are involved early in the process, people can begin to customize social structures and the environments, as these are produced. Even if the outcome is the same as what we can develop in an office, the involvement in decision-making helps people develop a sense of ownership. The process is more important than the outcome. This type of development is highly efficient, effective, less costly, equitable, and sustainable.

We the Governors, leaders, experts, and administrators have a huge role to play, but with the people. People neither have the broader and deeper knowledge and experience that we bring from other places and times, nor the resources and the leadership the Governors can provide. We have the responsibility to address national and global level policies and changes and bring new knowledge and technologies to the community. As we bring these larger concerns and developments to communities, we ought to make sure that people do not get displaced. It is our role to make sure that people are in the driver's seat, driving their life journeys, both adapting and adapting to larger policies, new technologies, and societal developments. Development should generate economic growth that equitably enhances people's livelihoods, causing little or no bad impact on the environment. We need to work with Governors and people.

9. Chumphon's Own brand

Every community is different. Their aspirations depend on the culture, resources, access to the outside world, the socio-political context and constraints, external and internal models, and worldviews. Hence, communities develop in their own specific ways. Chumphon needs its own custom-made brand of development.

We cannot be New York or even Bangkok. They are not models to follow, they drain our resources, including people, products, and raw materials. Particularly detrimental is the loss of educated, affluent, and entrepreneurial people. As we lose them, we lose our ability to generate our own development. We need to make Chumphon attractive to them. For this, we need to value our own identity and the diversity within.

For this, Chumphon needs to provide the locals a sense of pride. It needs to support local lives and livelihoods, enhance opportunities for employment, enable people's own modernity, and celebrate local lifestyles and achievements, encourage the locals to stay. Instead of letting external influences drive us, we need to find our own ways to drive technology, external ideas, resources, and foreign investments. The university is a key institution; we can support and enhance the great research work of its faculty, attract good students, create good programs, and be an outdoor lab.

Conventional development specialists suggest that the late-comers can jump several steps of the development ladder. Sure! But we do not want to follow the

Western model. We do not wish to import problems of big cities such as traffic jams, pollution, and garbage-mountains; we wish to transcend them. We want to learn the latest technologies, whether from America or Japan, and adapt them to create our own future. This is the jump that works best for us.

We do not want to lose the comforts and assets in the region in the name of big development. It is not the material gains that make people love a place, but the sense of belonging and its sense of place. People around Sukhothai want tourism, but they do not want to turn their neighborhoods into tourist districts. They like to operate homestays, treat tourists like guests, and have human connections with them. In Sarajit, some people produce kites of the Phra Ruang model, yet the kite-makers do not want to sell. This is the sense of pride of being from Sarajit. They want to protect their own sense of place, sense of belonging, and sense of pride. This invites us to focus on the locale and get back to the basics.

10. Positioning: Building on Strengths

We should build on our own strengths. I refer to famous coffee gardens, Small Enterprise Business (SMEs), over 10 years of experience in farmers' cooperatives, CIVET, and Chumphon being the gateway to 14 southern provinces. The cooperatives bridge the scale gap making it possible for small producers to sell their products to large-scale manufacturers.

We should also respond to our shortcomings such as high crime and accident rates. Thailand is the second worst in the world in road accidents and the south is worse. Chumphon area is also prone to typhoons and floods.

Today's interconnected world directs us to both contextualize and position ourselves. We ought to figure out what we can do better than others and position well within the socio-economic networks in ways we can best compete, complement, and collaborate with other regions, both fulfilling our needs and maximizing our gains.

We can also learn from other countries. The purpose is not to follow external models, but to get some inspiration and contextualize Chumphon. I also intend to conduct 3 case studies in 3 provinces in Thailand.

We should contextualize our policy within global policies such as Sustainable Development Goals and national policies. Yet we should not try to simply implement those big goals. That is impossible! Instead, we can find ways to adapt them, generating our own goals.

11. Rethinking Conceptual Tools:

Our plans, strategies, and projects must have the capability to produce what we intend. If we talk the old language, we will get old results. Besides, development is not science: One problem has several solutions and one solution may address several

issues. Hence we ought to customize our strategies to coincide with local resources; natural, human, and man-made. There is a strong role for critical and creative thinking.

So, we should produce knowledge that is compatible within our context, goals, and objectives by (1) becoming conversant with new knowledge, thinking, and technology and (2) by questioning existing knowledge from the basic concepts like the region, the national urban system, growth poles, and dualities such as urban-rural and global-local.

Conventionally, a region is made up of urban and rural areas. Is this true? Is this sufficient? Reminding us that urban and rural areas are interdependent, Peter Hall (1988) conceptualized the city-region. Can we use this? While the suburbs problematized the urban-rural dichotomy in the West, Terry McGee (1991) has highlighted the concept of *desa-kota* (town-country) in regard to southeast Asia. It is crucial that we identify urban, rural, and many other settlement types and their interconnections useful for our own development.

This flexibility in thinking also allows us to combine provinces and connect clusters of provinces pertinent to achieve particular goals. The north-south road as well as the internet cater to such clustering. In place of thinking of globalization as Westernization, we can use better tools such as “transnational” and “translocal” (Appadurai 1996; Perera 2016; Perera and Tang 2013).

12. Psychological Needs and urban Design:

The key task is to conceive of a development that evades the dominance and primacy of Bangkok. For this, we ought to make Chumphon more attractive to the educated, affluent, and entrepreneurial people. As much as material, such attraction is psychological. We need to critically revisit the psychological needs discussed by Maslov, Skinner, and Edwards and adapt recent ones like AbdouMaliq Simone (2014). In short, along with the various physical units such as cities and villages, we should rethink how to incorporate social, economic, and psychological needs of the people. Socially conscious urban design is key to achieving sense of place.

13. Innovation and Technology:

Innovation is not simply following the most advance Western technology. One can never innovate by following. As the king suggested, we need to develop “appropriate technology” of today’s kind. I would argue that we should find ways to drive technology to serve our needs rather than do what Western technology wants.

By “innovation,” I refer to the development of hybrid perceptions, conceptions, transformations, and creations of society and space that creatively combine local, regional, Western, and global knowledge and experience in useful ways, but grounded in local resources, potential, constraints, and daily activities, relating to larger regional and global contexts.

Although the formal society runs behind Western technology; small people modify its uses. The poor and the powerless use communication tools and the internet

very innovatively, from saving money to defeating unwanted dictators. The telecommunication industry too learns from poor people and makes enormous profits. We can learn too.

The way we use technology should not expand the gap between the people with money and power and those who don't. We want to bridge the gap by both learning new developments in technology at both, high and low ends, also in the West and Asia, enabling more people to gain from technology. Small producers and businesses ought to be able to find markets, to transform what they produce into exports, and find cheaper and effective medicines. We can think of a bureau and special apps to help this process.

We should find our own ways to use the internet/IT more effectively and to build a fiber-optic and clean energy infrastructure. In short, we need our own physical, social, technological, and knowledge infrastructure that can help us to use external inputs in our own ways that would enhance the affluence and the livelihoods of our people. It should increase choices for people.

Decentralization is key to effective development. As the King's tsunami-project highlights, the decentralization of decision making and small projects help grounded development. Development of Chumphon should not be planned in Washington or Bangkok, but in Chumphon. Such decentralization is a smart use of technology. Also, the project should go at the speed of people; that will allow the leaders and experts to implement the solutions in phases, testing them at small scale, both monitoring and adjusting the project. This also recognizes, planning and development as processes

and not products and the framework as a guide and not an imposition. This provides much more agency to experts, investors, and people, and better results for the leaders.

14. Education, Academy:

Providing smart education is central to keeping the cream of the society in Chumphon. Infrastructure is not simply physical; Education is a central component. We should focus on all basic needs: shelter, industry, logistics, and education. Education should be grounded, appropriate, relevant, and help improve the capacity of the people.

The young are central to change; education should help them build and take care of the future. We believe that education should relate to practice. Let me take a distant settlement where the Sri Lankan government had settled "gypsies." The Principal of the nearby school told me that the kids do not learn; they fail examinations and eventually drop out of school. When I asked, he told me that he teaches the same subjects as in other schools. I then asked: What do they do as adults? They buy and sell clothes and some do snake charming and monkey dancing. I asked whether these were taught in school. He said no. While the kids do not get an education useful for their jobs, the school is not satisfied with their performance. They both suffer.

It is important to bridge the gap. Schools should also learn. The education should provide the necessary knowledge and skills for graduates to support local development and it should be good to find meaningful livelihood in the province. If not, as experts on the Third World have argued, the Westernized education will continue to be a one-way ticket out of the village and the country.

I do not propagate the lowering of standards, but the opposite. An alumnus of Ball State suggested that the faculty do good research on contemporary issues and develop new points of interventions for them as planners. This is a creative way both to help the Governors and find a job. If we impart knowledge that is useful for solving problems in Bangkok or the West, the graduates will migrate. We need universities to produce graduates who can “solve problems” in the region. The leaders must tap into this great human resource to enhance the quality of life in the province.

This is very much in line with His Majesty’s sufficiency idea and the desires of ordinary rural people. One mother in Si Satchanalai said that she hopes to see the growth of the tourist industry in her area so that her children would return from Bangkok. She is not asking particularly for tourists though. Her desire is very clear: develop the area in a way that my kids don’t have to migrate. Developing the regions in their own ways is the way to achieve stability and sustainability.

Education can be coupled with training of adults, helping them familiarize with new technology and knowledge produced in other countries and provinces. The object is not to import bad copies of metropolitan models of development, but to expose local experts to developments elsewhere. For the education to be relevant to the province, the instructors and researchers should learn from each other, and from people, and work together in developing a locally-relevant knowledge.

15. Leadership:

This type of program needs leadership. We have our governors, local organizations (NGOs), the Chamber of Commerce, and local communities. We need to co-ordinate. We should also identify natural leaders and get them involved. A committee can help the governors to think and relate to the community.

16. We are not alone in this thinking:

We are not alone in this quest for a new and innovative path of development. In 2001, there was a huge conference in Korea, organized by some independent thinkers, including the great poet Kim Jiha, to figure out a better way to build a world without this much killing. In Thailand, the king proposed and developed the Sufficiency Model. Even in Bangkok, there are urban guidelines.

17. Finally

Chumphon is unique. Trying to be something else is to destroy it. We do not need to protect Chumphon’s identity just because we like it, but because building on it is the best way to develop and sustain it. So, instead of importing models, we develop our own, inside-out plan, but learning from others, and our own king’s Sufficiency Model. We believe that each cluster of provinces should develop in ways of their own, providing a sense of place and sense of belonging for its inhabitants, especially the well educated, affluent, and entrepreneurial ones. People will love such development and its leaders.

**Making Education Useful:
Learning from Communities by Doing Collaborative Work
Delivered to
The 15th International Conference, Developing Real-Life
Learning Experiences
June 16, 2017**



Abstract: Education is central to the development and sustainability of any country or community. It helps to produce the most valuable resource and asset of a society; i.e., the affluent, educated, and entrepreneurial people. Education is also the key site where the youth's need for employment and the society's need for their service meet. In other words, the society expects educational institutions to train the people to provide the services it needs and the subjects expect education to help them find jobs and build livelihoods.

Yet, much of mainstream education in non-Western countries is foreign and it largely fails to serve the needs of the society. The best graduates they produce migrate looking for better income, better use of their skills, and better respect. The point is, the most important resource is human: the educated, affluent, and entrepreneurial people. Without them, material resources cannot be transformed into development potential. Hence the question: What education

should the youth be given to make them *sahai pattana* (partners of development) who will stay back and develop the society? Expanding this question, and relating the paper a bit to Thailand, I shared the experience of CapAsia IX held in Thailand. The keynote highlighted how CapAsia's learning process combined theory and practice through both the application and questioning of the knowledge the students had received from books and others' experiences. This is active learning that can lead to appropriate technology and local models of development. Supporting this kind of smart education is very much in line with King Bhumibol's approach.



The Impact: The keynote opened up a new way of thinking almost all the participants who could understand the content. Although some were unable to understand, a few participants including the Dean of the faculty and a keynote speaker really appreciated it. The Dean, the Co-Chair of the session and other faculty and students appreciated the advice I gave the presenters, especially the PhD candidates.

**Research Work
Lunch talk at KMITL**

**Faculty of Industrial Education and Technology
May 25, 2017**

The lunch talk was more a question and response session. The questions ranged from how to conduct research and where to publish.



CapAsia

CapAsia is a biennial immersive-learning semester in Asia that I created in 1999. The goal of the field study is to profoundly enhance the critical and creative thinking capability of the participants through the learning of social, cultural, and spatial practices, as well as design and development approaches, in unfamiliar world-regions. Living in local environments and doing projects in collaboration with local students, with the help of local educators and experts, the participants experience the life journeys of ordinary people in select Asian communities. They learn from local people, environments, and reflect their own environments, cultures, and selves.

According to a Fulbright-Hays reviewer in 2004:

The [CapAsia] project provides creative focus that is built on integrating Asian worldviews into participant's education; the focus on "learning from" rather than "learning about" as well as on learning from doing projects with host country peers rather than doing projects for them is refreshingly honest about where knowledge resides; it also models and reinforces a respectful intercultural attitude and global stance that is sorely needed.

The program has been participated by students from a number of majors and universities across the USA, including MIT and Berkeley, and has collaborated with many leading universities in Asia. Over the two decades, CapAsia teams have attempted to enhance the people's recovery process in five settlements built for 2004-Indian-Ocean-tsunami survivors in Hambantota District, Sri Lanka; restore a village square in Duwakot, Nepal; and establish the right to the neighborhood of the heavily discriminated Chhara community in Ahmedabad, India. The program has received three Fulbright-Hays awards; the Director was nominated for two national awards; and the participants have received many awards including a national thesis award and several Fulbright student awards.

World Heritage Experiences
Sukhothai, Si Satchanalai and KamphaengPhet historical park.



The main seven-week, "Planning to Learn" component of CapAsia IX was conducted in January-February, 2017 in collaboration with KMITL in Si Satchanalai and Kamphaeng Phet, two World Heritage site-areas connected to the Sukhothai Kingdom. (The three-week Building to Learn component was conducted in Kathmandu, Nepal in March 2017.) Simply put: It was a project to develop these areas. While Sukhothai World Heritage site has developed into a tourist destination, the other two sites in close proximity neither get much tourists nor benefit economically from tourism in Sukhothai.



The students expanded this issue asking what is heritage and whose heritage is conserved? The CapAsians wanted to investigate even the basic notions such as people's heritage. Beginning with the above issue, and exploring how to address it, the participants also critiqued the idea of World Heritage, especially its privileging of what the kings and rulers have physically built and the nationalist construction of Sukhothai as the origin of the Thai nation. The group explored how to incorporate people's heritage into the development project surrounding the "World Heritage." World Heritage.

Facilitating the immersive experience, Dr. Chaturong Louhapensang and Kun Kowit Kwansrisut found homestays for the students. Kangkhao sent nine of his students to Si Satchanalai to collaborate with the CapAsians. According to a CapAsia student: "A high degree of immersion in the local culture and daily life was guaranteed by our placement together in homestays with local families."



Baan Cook Pattana Center
kites play a strong role in the local culture and history of Sarachit

Si Satchanalai

Curiously, in Si Satchanalai, the students were taken to historic sites, markets, and festivals, every morning. While it familiarized them with the area, the touring restricted the ethnographic work they intended to do in the neighborhoods. Nonetheless, it opened up an unexpected entry point; I instructed the students to begin by learning about and from the homestay hosts and document the unfolding story. As they expanded their inquiry, the neighborhoods became colorful and diverse. The participants met artists, kite-makers, creators of textiles, sangkhalok ceramic-ware producers, plantation owners, and practitioners of the sufficiency model and organic farming.



Wat Phra Si Ratana Mahathat, Chaliang



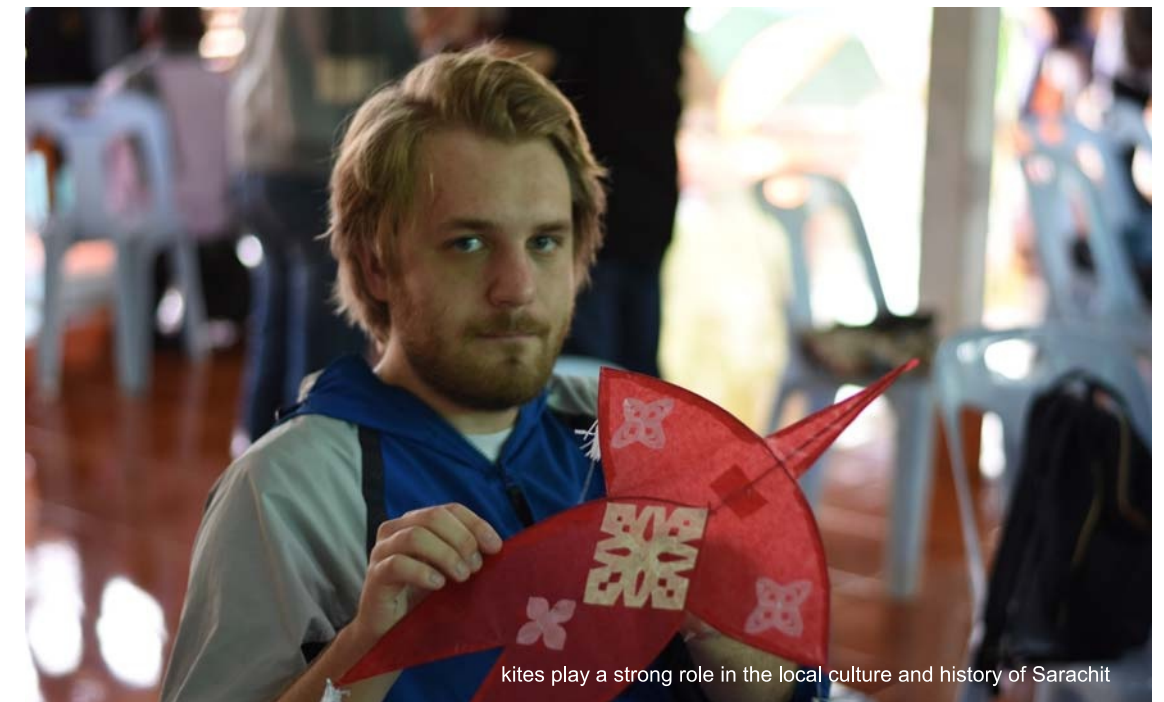
suspension bridge
Wat Phra Si Ratana Mahathat, Chaliang

They learned that the cultural values and identity maybe stronger than economic cravings. According to Nathaniel Simmons, his team learned that “many locals spent time working on arts, crafts, and other small products with strong ties to local culture and history.”

kites play a strong role in the local culture and history of Sarachit, largely due to their association with a folk figure named Phra Ruang. Ever since, the star-shaped kite has been a symbol of the region, and one of the many festivals that takes place in the area every year is a kite-flying festival in

which locals make their own kites and see how high and how long they can keep them aloft.

Yet, the champion kite-maker did not sell the kites. The local people simply wanted to share what they are proud of with outsiders. “Tourism” as we know it is therefore an outsiders’ concept that the authorities and the “market” talk about. Yet, for the lack of a word, it is the code word for what locals wanted.



kites play a strong role in the local culture and history of Sarachit

What the locals wanted was development. A mother said that she hopes to see the growth of the tourist industry in her area so that her children would return from Bangkok. She is not asking for tourists or tourism, but for a development of the area that would entice her kids to return --and other kids not to migrate. Yet the word they use is tourism.

Amber Janzen notes the difference in tourism in Bangkok and the state of Si Satchanalai:

tourism means something completely different [for people in Si Satchanalai] than tourism in Bangkok. While the authorities of Si Satchanalai see a more economic benefit to tourism, ... the local people ... see tourism as way to connect and share their lifestyle with the outside world. In exchange they want to learn from the tourists [who are seen more as guests]. It is [far] beyond the monetary exchange where “culture” is purchased in the streets of Bangkok. For now the men and women of Si Satchanalai are in charge, they are deciding what kind of tourism is allowed.

Besides, people in Si Satchanalai have good lives and there are emergences -- from within-- that keeps the place changing. According to Janzen, Natonchan, a particular node in Si Satchanalai,

is home to a famous homestay run by the Wives Association, a textile shop home to the original fermented mud dye technique, and a restaurant known for an original recipe. ... All of these well-known attractions are run by women and the community is led by a woman and the Wives Association. Quite different from tourism seen in Bangkok where women are objectified and consumed by tourism, the women in Natonchan are pushing for a tourism on their own terms.

Local people do not want to lose the comforts and assets in the region in the name of big development. Their thinking of development is not in line with urban renewal, but more with upgrading. It is not the material gains that make people love a place, but the sense of belonging to a place and its sense of place. As CapAsians intend to plan and develop with people, or to learn how to, it is these type of emergences that they opt to support.



CapAsia students and KMITL students stayed together at a temple , Wat Ku Yang , Kamphaeng Phet

Kampaeng Phet

The Kampeang Phet project began with a broad exploration of eight sites, on either side of the river, with about 60 KMITL students. During this broad and intense three-day exploration, all students stayed together at a temple, gaining another cross-cultural experience.

After the KMITL students left, CapAsia participants concentrated on Nakornchum area, to the south of the Ping River, opposite downtown. We had the help of English Language students at nearby Rajabhat University. They were very helpful: We not only had the help of three students for our three teams every day, the professor, Joel Grisell also showed up every morning coordinating the help.

By the time we began the Kampaeng Phet project, i.e., four weeks in Thailand, the participants' skills and the comfort interviewing and speaking with people had immensely improved. They were taking their own initiative. According to Simmons: "we were more aware of Thai people's general willingness to speak to [other] people, including foreigners, about their own lives and events in the community."

The team that investigated an open site for public space soon realized the complexities involved in it. According to Janzen:

The empty space that initially sparked our interest appeared in conversation again and again ... As it turns out this space is contested among the community and the government. ... Many of the locals wanted a space where they could exercise and thought of the empty lot would be a perfect space for just that, but some people wanted to use the space differently. Some wanted it to be a museum or a public garden. Some wanted it turned into public space for various activities. We soon realized that we could not actually do anything with this space ...

Another team explored Wat Phra Borommathat area, particularly the alleged project to develop that area around this temple. Government's wishes included the construction of a floating market. Here too, the team realized that it is difficult to draw conclusions about it, especially within a short period. According to Simmons: "Perhaps 'development,' tourist-related or otherwise, would threaten the area's character and change the way of life to a degree that would further separate locals from their heritage and history." In short, the students began to see the deep complexities, making them humble.



CapAsia students and KMITL students stayed together at a temple , Wat Ku Yang , Kamphaeng Phet

The students also explored various other topics of interest. Catherine Reynolds and Janzen in particular explored environmental issues including sufficiency farms and various crop productions. A great help was Dr. Day Witaya who runs his own farm at Rajbhat University.



Master Planning & Project Development , Student Project , Kamphaeng Phet

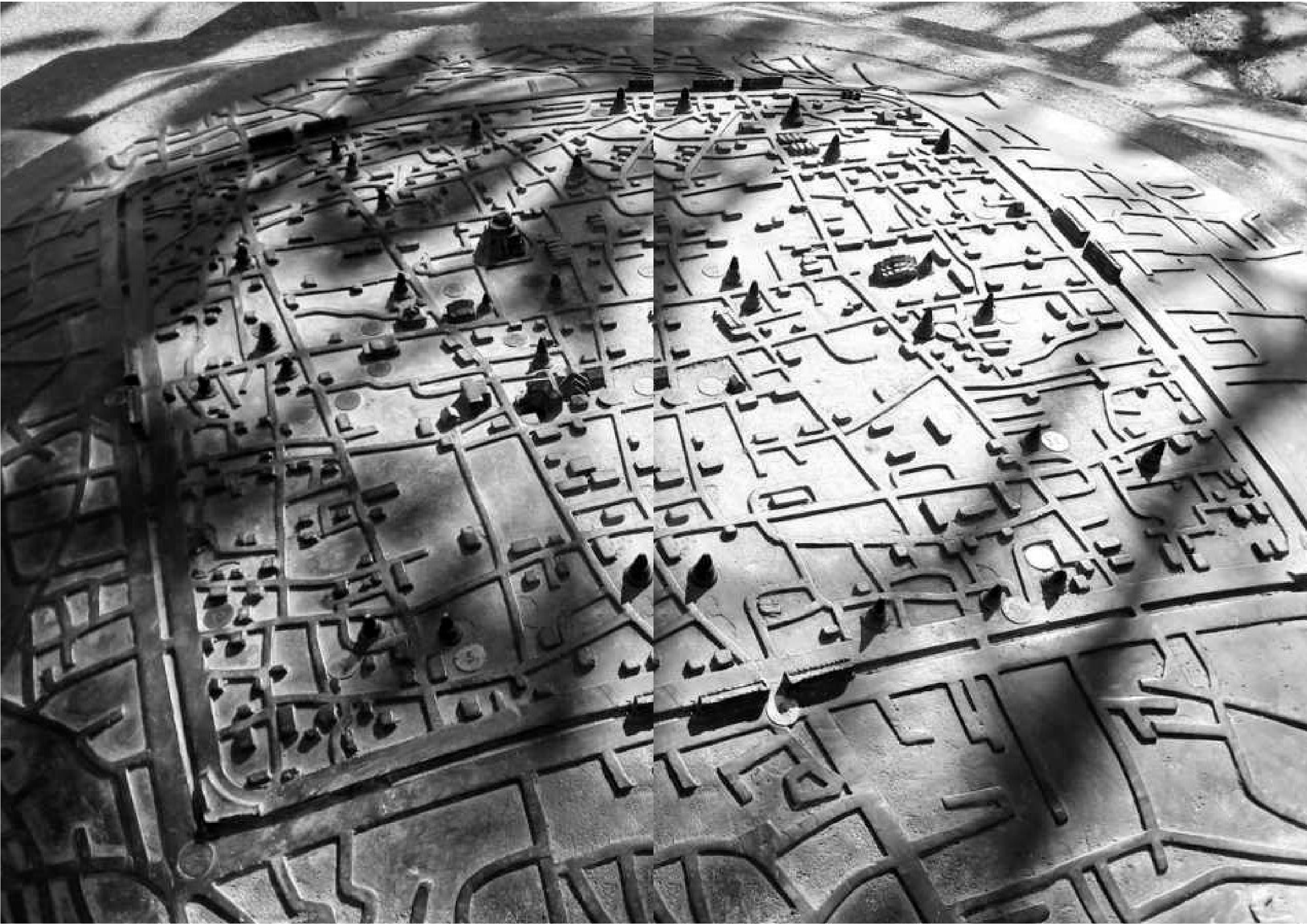
Chiang Mai and Bangkok

Although short, visits to Chiang Mai, Sukhothai, and twice in Bangkok, i.e., as we entered and departed Thailand, provided a broader context to the deeper study around Sukhothai. These places are quite different: Chiang Mai and Bangkok are the largest cities in the country located in two different parts of the country. Si Satchanalai and Kamphaeng Phet are far more “rural” than these, but are parts of the thirteenth-century capital city of Sukhothai (1238-1438 AD) that provides identity and history to the whole Thailand and underpins its Thainess.

As evident in the above quotes, the students ability to ask questions about tourism and what that means to people in Si Satchanalai and Kamphaeng Phet was enhanced by their exposure to Chiang Mai and Bangkok, especially to their tourist districts. The locations, particularly the specific sites we visited, were carefully planned to provide a breadth to the field study and a context to the study. In Bangkok we visited the tourist areas of Sukumvit and Patpong. In Chiang Mai, we visited the historic areas. Sukhothai provided the immediate context: their sites of investigation were parts of this capital. In all areas the students enjoyed food and various cultural aspects and it provided the larger context.



Chiang Mai city





Research

Master Planning & Project Development , Student Project
Architectural Education and Design , Faculty of Industrial Education and Technology
King Mongkut's Institute of Technology Ladkrabang (KMITL)

Learning

Despite all the difficulties of organizing such a program, including the roadblocks at home, I was fortunate to have a great group of students. The Ball State group was joined by four students from Changsha, China, who were personally committed to gain CapAsia experience. This says a lot about the program, its appeal, and its accommodation of diverse groups of students. Yet, while I provide a framework and guidance, it is the participants who make the program. They created one of the best CapAsia field studies.

As the above discussion and quotes from the students reveal, what we see is a learning that combines theory and practice carried out through both the application and questioning of the knowledge the students have received from books and others' experiences, best practices, or theoretical constructs. Also, the learning begins from where the students are, along their lines of their interests, and at their pace. This kind of education, the construction of knowledge with the help of and under the guidance of the teacher, is very much in line with His Majesty King Bhumibol Adulyadej's approach. This relates to what he refers to as *sahai pattana* (partners of development) and *udom sueksa* (full or complete education). This is active learning that can lead to appropriate technology and local models of development. Moreover, by reflection, the students are also expected to learn about themselves.

The students learned that, in Janzen's words:

Understanding space is important for planners especially if we are to design or make decisions for the use of space. We must understand how a [particular] space becomes a place. To do that planners have to understand the values assigned to [the particular] space and how it is currently and previously used. Planners must also get to know the people, what their lives are like. What are their aspirations and deprivations? Does this space deprive them of life or does it push them closer to their aspirations? A space becomes a place when it empowers them, makes them feel at home, and is useful. Even though the empty lot [in Kampaeng Phet] looks like a place of deprivation, people still [use it for] celebrations and sporting events. So instead of looking to make huge interventions, small changes could be a whole lot better.

Upon return, many Americans expected Simmons to be an expert on Asia and Thailand. Yet he has seen its vastness and complexity, making it impossible to represent these. He observed this inconclusiveness:

it might have been a bit naïve [even for me] to expect [at the beginning of the trip] that a journey abroad, even one as immersive and academically oriented as CapAsia, would provide me with conclusive answers about the nature of culture, identity, and development. ... being immersed in the process of observation and experience only reinforced the view that these concepts are fluid and nearly impossible to define; they are reflections of individuals, their changing values and experiences, and the endless variety of ways in which they live their lives. The difficulties associated with defining and describing specific cultures have become particularly apparent in the weeks following my return from CapAsia.



I am frequently asked straightforward questions to the tune of "What was Thai culture like?", "What was the biggest difference between Thai and Nepali cultures?", and "What do you miss the most about Thailand and Nepal?". I rarely have a straightforward response. ... this lack of conclusiveness is not ... bad ... [T]he task of answering certain questions is incomplete is a reflection of the fact that the questions are open-ended and vary from person to person based on their differing experiences. This sense of 'the task being incomplete' will probably always remain, ... I will continue to reflect on my observations in months and years to come. ... I



CapAsia IX

will continue to reflect on CapAsia while I perform work during my career in ... planning ... , which I hope will lead me to engage with my work in a more compassionate and thoughtful way.

Furthermore, if I had reached specific, concrete solutions I would risk establishing my own personal dogmas that might be resistant to change and adaptation over the years. ... Instead, the answers will be ... 'performed' as the lessons of CapAsia affect my work and values, just as culture and identity are performed throughout the course of people's lives.

Xu Sihui summarizes her experience: "In all, the CapAsia program gave me good memories, and also let me know a part of the world, a part of people, and a part of myself." She then refers to Emperor Tang Taizong's inscription on Wei Zheng's tombstone:

Put a slab of copper as a mirror in front of me, and I can straighten out my robe. Put history as a mirror in front of me, and I can identify the troubling signs of the rise and fall of a society. If I have a man as a mirror who reflects my flaws, then I can correct my mistakes. I constantly keep these three mirrors to prevent me from erring.



The program and the students always teach me a lot. Among other concepts, I learned about many meanings of tourism and development that I had not thought before. Yet the mirror of young CapAsians was more powerful: I saw how they not only delved deep into communities, but how brave they were to question themselves. I saw how students rose above most personal of issues such as not having hot water, various personal fears, and not knowing the local language to see the people, to see the energy, diversity, and the hearts of communities. Chou Langyang wrote:

I think I had a habit of thinking. I have been more analytic when facing things and I got used to asking why. I can see deeper about things now. Thank you for making me find the power of thinking.

It made me realize how great the program is and why I should try to continue it.

Approach

As His Majesty Rama IX, I also believe in the student-centered "learning school" idea. For him, education means guiding and promoting persons to progress in learning, thinking, and performing according to their own ability. Mine is not too different.

I expect my teaching to strengthen and/or change students' perceptions and prepare them to take on challenges within changing academic and professional environments and more diversifying and globalizing communities. The impact a course has on analytical frameworks employed in the meaningful organization of information is more long-lasting than the skills and information acquired during a class. In short, learning *how* to dig deep, obtain relevant knowledge, and develop grounded propositions has a longer-term effect than *what* is learned. This goes along with the Chinese saying that showing how to fish lasts a lifetime than giving a fish. Rather than concentrating on the measurability of learning or thinking of it as a product, i.e., a thing, I critically expose the students to the processes of critical thinking, knowledge production, and decision making. This enhances the students' ability to develop grounded knowledge, adapt knowledge within local contexts, and be creative.

CapAsia was the place where I developed and sharpened this approach the best. This year I was also fortunate to practice and further develop it in Thailand in collaboration with KMITL.

During my Melting Pot fellowship, I co-taught the last six weeks of the third year studio. The task of commenting on student projects was made easier by the fact that the students used sites from Si Satchanalai and Kampaeng Phet where we did the CapAsia projects. They also selected sites from their visits participated by CapAsians. It was also the same class that collaborated. Hence even the students who made a short visit to Khampeang Phet were familiar with me.

The main difficulty was the language, but a few students were highly interested in learning from others like me and, therefore, transcended the problem. Ajarn Surasak and Kun Kowit were generous to translate the essence of student projects, explain them, and also translate my comments, facilitating some conversation.

They are third year students and most of their projects were ambitious, but a few had well-grounded ideas. Most of them seemed interested in agriculture and conversant with His Majesty's sufficiency farming ideas. Some were also highly interested in social justice kind of issues and used their designs as a means to respond to such concerns. One student did an agricultural training school for underprivileged children so that these children could not only grow up learning a livelihood, but one that fulfills justice these marginalized kids and do so in an environmentally friendly way. It was a valuable experience.

Research

The two keynote addresses were developed in Thailand from “scratch,” but on the research and academic base that I have developed over a few decades. As noted above, the keynotes were developed in conjunction with projects, as the larger visions for them. iAMBEST keynote highlights the significance of a grounded approach, i.e., Chumphon's Own Model. The DRLE keynote highlights the fact that people, i.e., the educated, affluent, and entrepreneurial people, are the most significant resource and how grounded education might enable them to stay and help the society develop. Using these as the base, I will develop a couple of research papers that will take over a year. One would be co-authored with Kangkhao.

Although these papers are built on my body of work, I also learned new subjects. A totally new area that I explored during this time was His Majesty's ideas and the sufficiency model. Having such grounded idea of development provided me the ability to demonstrate why development should not be borrowed from the West or other countries and how Chumphon and other provinces and cities should go for their own, homegrown plan.

Expanding beyond, Chumphon, Kangkhao and I intend to write a few papers on the projects that are in the pipeline. Combining the ideas of His Majesty, we plan to publish a book on development. These are longer-term projects, but we have already accomplished the first stage.

Projects

Surasak Kangkhao and I are both interested in development from within in a way that is specific to the particular society, positioning it to get the best advantage of its own uniqueness. Although each society is unique, seeing uniqueness is requires special skills and wanting to see the uniqueness is a rare trait among practitioners. I was very fortunate to meet Kangkhao who is interested in genuinely understanding the uniqueness and identity of each area that we are involved in and building on them. He was so ready to learn from the people. As we followed almost the same goal, the whole time period was enjoyable.

Gentrification; we need to make the people stronger. Need time.

I was involved in two projects: in Chumphon and Kampaeng Phet and two others are in preliminary stages.



Prof Nihal Perera
Asso. Prof. Surasak Kangkhao
Asst. Prof. dr. Chaturong Louhapensang
Meeting , Bangkok

Chumphon Model

The main project was to develop a vision for the development of Chumphon Province. The Governor of Chumphon and some other important people latching onto the idea of “Chumphon Model” gives us hope.

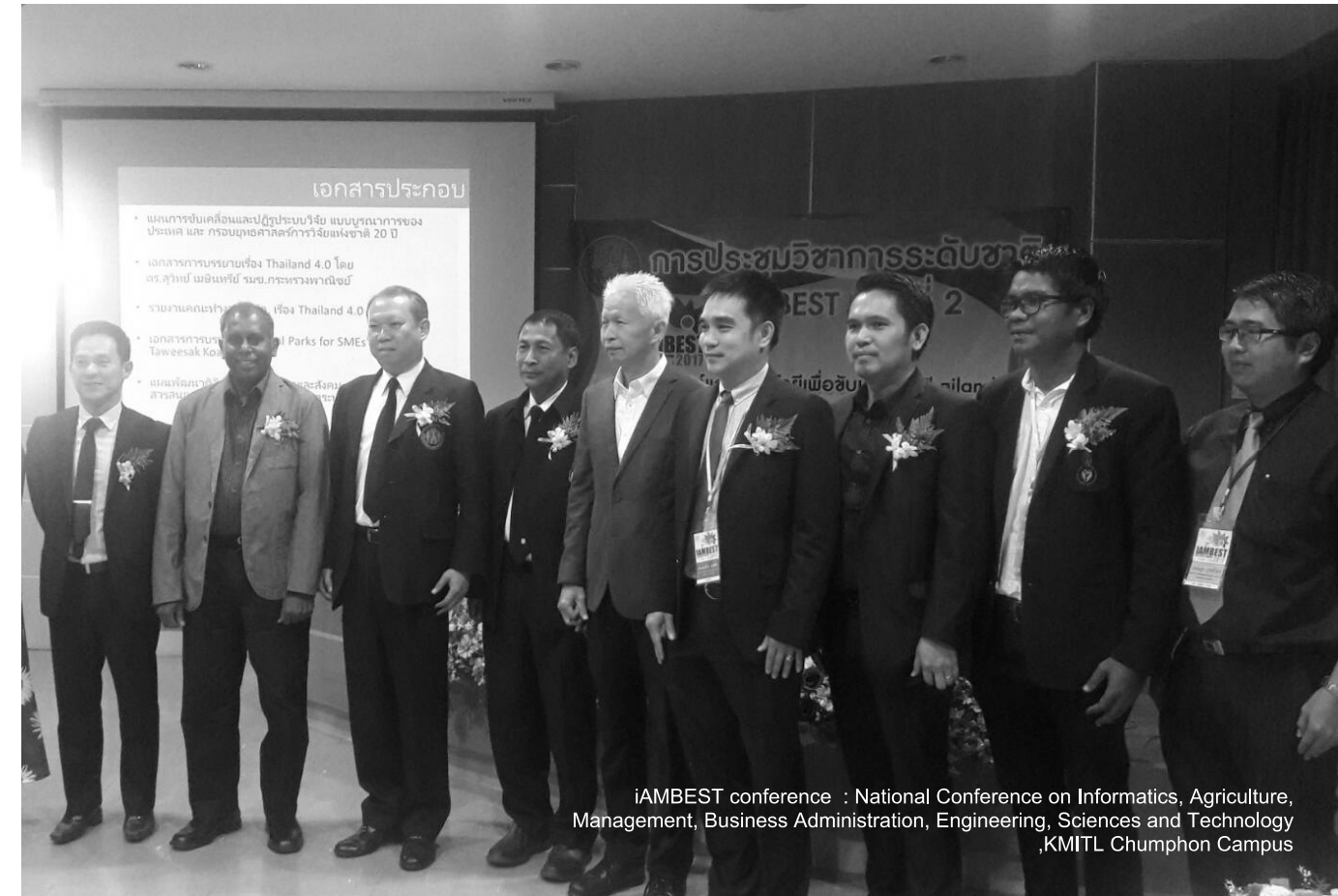
Thailand has its own sufficiency-model developed by His Majesty Rama IX. Taking his suggestions seriously we ought to innovate a path for Chumphon’s prosperity built upon its own human and natural resources, unique cultures and customs, and identity. The custom-made development process is driven by the integration of its urban and rural areas and the collaboration between the governors of a cluster of Provinces, in ways that would well position Chumphon to get the best possible benefits and also to make the best contribution to the country and the society. We believe that the region should develop in a way of its own, providing a sense of place and belonging for its inhabitants. If done carefully, rather than borrowing models from elsewhere, Chumphon may become a model for Thailand, Asia, and beyond.
to produce a locally-rooted, people-centered plan for the development of Chumphon Province.

Surasak Kangkhao had already begun playing with the idea of developing a plan for Chumphon, but one that is not another typical plan. After long conversations between us, he kept approaching the Vice President of KMITL for the Chumphon campus. He helped us meet with the Governor of Chumphon Province. Demonstrating the relevance of the idea and that we may have presented well, the idea of a “Chumphon Model” caught his attention. Although I was not able to understand the contents of the discussion carried out in Thai, the phrase “Chumphon Model” was repeated many times.



Meet with the Governor of Chumphon Province,
Demonstrating the relevance of the idea "Chumphon Model"
Chumphon Provincial Operation Center

Our ideas were briefly reinforced with the Governor at the agriculture conference that preceded the iAMBEST conference. The Governor showed good interest in our suggestions.



iAMBEST conference : National Conference on Informatics, Agriculture,
Management, Business Administration, Engineering, Sciences and Technology
KMITL Chumphon Campus

Kangkhaio presented the idea to the governing board of KMITL consisting of powerful civil servants. They too bought the ideas, symbolically repeating "Chumphon Model." This is simply the foundation for the development of a cluster of provinces around Chumphon based on their own strengths, following their own aspirations.

Chumphon Model is like the trademark of Surasaka and me. Kangkhaio is further developing the plan.

Kampeang Phet

Kangkhao had long observed that Kampaeng Phet and Si Satchnalai do not get much benefit from being part of the capital of Sukothai Kingdom and the World Heritage status. While Sukhothai World Heritage site has developed into a tourist destination, although not of high intensity, the other two sites in close proximity neither get much tourists nor benefit economically from tourism in Sukhothai. Kangkhao and Louhapensang have been contemplating on the improvement of the trail network and the associated aspects.

The CapAsia project and the third year studio can be viewed as brainstorming exercises. We had many long meetings following each Capasia and third year studio meeting. As highlighted above, the CapAsia group examined the approach to heritage, development, and related concepts, and attempted to identify people's aspirations in the context of external ideas such as those of the authorities and other outsiders. Key concepts that were revealed include tourism and development. In addition to these concepts, they also identified that many development ideas in Kampaeng Phet are contested. So is in Si Satchnalai.

Kangkhao's response was astute. He is trying to align key businessmen to come up with a plan. The process is in its early stages. We held one meeting forming the group. Now we need to follow up and come up with a development plan.

Meetings

Governor, Chumphon

With the Governing Board of KMITL at Chumphon

KMITL's Vice President for the Chumphon Campus

Ajarn Pisit, Head of the Architecture Department, Assumption University

Dean of Industrial and Design Education, KMITL

Dr. Day Witaya who is running an organic farm at Rajbhat University, Kampaeng Phet





Meetings

People I Met

I was fortunate to meet a few of my former students and some excellent new people. All three CapAsia alumni I met in Bangkok were CapAsia III (2003) participants. While Chamnarn (Chun) currently teaches at KMUTT's Architecture Department; Anthony Piaskowy is in-charge of the United States Agency for International Development (USAID) in Asia and Africa, and Claudia Canepa, Knowledge Hub Coordinator, Women's Economic Empowerment in Agriculture at Oxfam, Oxford, UK.

CapAsia Program Assistants Hikoyat Salimova (2008) and Yuyi Wang (2013; 2015) helped me with managing and teaching CapAsia. Their comments and Wang's translations were immensely helpful. CapAsia VIII Program Assistant Nirmani Liyanage (2015) got involved in the Chumphon project. She made close connections with the university staff, especially the Vice President Sakul.

BSU alumnus Nuttawut Piriyaokob was one of the nine finalist for the emerging architect award of the Association of Siamese Architects. He was delighted that I attended the event.

Joel Grisell, an English professor at Rajbhat University was the key to our grounding in Kampaeng Phet. It is Kankhao's hometown and we already had a lot of connections and orientation. His brother Chat was key to finding our coordinates. Kun Chat was very concerned about the wellbeing of the CapAsians and took care of most of our logistical needs and made sure that we had tickets on time and our accommodation was good. Grisell arranged at least three English majors to help our students every day. This made it possible for our students to be in the field every day, the way they wanted, and to make some friends.

Many experts helped us. In Kampaeng Phet we were fortunate to meet medical doctor Phanom Gon who is also a social activity. We had two extensive discussions and he gave us lot of critical questions to think about.

Assoc.Prof.Dr. Sakul Hovanotayan, Executive Vice President (of KMITL) for Prince of Chumphon Campus, was perhaps the most likable person I met. He is the person who connected us with the Governor of Chumphon. Yet he was perhaps the most humble and hospitable; he accommodated us in his campus and made all the arrangements including feeding us with his favorite food. Our stays in Chumphon were also made possible by his amazing assistant, Tan.

Kowit Kwansrisut has somewhat been the infrastructure of CapAsia and beyond. He is a person with good sense of design, but humble enough to provide any help. He supported my students and me at almost every stage of our work here, including coordinating work, finding homestays for students, taking me to sites, providing transportation for students, and introducing us to significant places. Regardless of the amount of work he did, he was always on time.

After a week in Si Satchanalai, the hype of the project suddenly began to cool off; the collaboration seemed to be coming to a grinding halt. Both parties were highly interested in turning it around, but communications seemed to be inadequate. That is when Anamaria Geourgescu descended from Romania to provide some energy. She was not only a bundle of energy and a likeable person to everyone, but was also a humble learner. The project went reasonably well after that.

Asst.Prof.Dr Chaturong Louhapensang (Aey) fills a huge gap. He completes everything including Kangkhao and whatever else is missing. He is very agile; finds out the needs and gets things done quickly. He is also kind; if we would like some food that is not on the English menu, he would not hesitate to give his own dish (or get another one). His sound and laughter fills (in good ways) whatever the vehicle you are in and it is never boring. He found homestays (with Kowit) and many means necessary to accomplish our goals, including the subtle and unexpected needs.

Assoc.Prof. Dr.Koompong Noobanjong (Joey) is the catalyst of all this work. He is the one who connected Assoc.Prof.Surasak Kangkhao, Asst.Prof.Dr. Louhapensang, and me. I knew him almost immediately after completing his PhD. I became familiar of his work when the University of Colorado Press asked me to review his first book proposal for publication. Immediately after that, Koompong presented at a conference I organized in Hong Kong in May 2007 and wrote a chapter in my book: *Transforming Asian Cities* (Routledge, 2013; co-edited with Wing-Shing Tang). I was fortunate to interact with him over a long period from January through June 2017. It was intellectually stimulating to listen to his comments and feedback on student work and I also had the opportunity to review a paper he did with Louhapensang on collaborative learning.

The most fascinating person I met during this time was my partner in this endeavor, Assoc.Prof.Surasak Kangkhao. He is the find of the year! Our ideas met somewhat at the same level, because his attitudes made all differences disappear. He is an amazing designer who is interested in challenging work than routine projects. He is a very kind and calm person, more of a Buddhist nature,

and a businessman who hardly counts. I have been fortunate to meet so kind and generous people in my life. It was an amazing six months with him and his partners in Thailand. Gets involved in projects that are beneficial like studying traffic patterns in order to develop parking structures.

I am thankful to the Melting Pot Program of King Mongkut's Institute of Technology at Ladkrabang without the support of which most of the above would not have happened. I am very grateful to Dean Assoc.Prof. Dr. Kittipong Mano and Vice President for their support and the trust in me and to the kindness of Assistant Dean Dr. Jirarat Sitthiworachart who coordinated the program.



Prof Nihal Perera , Asso. Prof. Surasak Kangkhao , Si Satchanalai District Chief Officer,
Karen tribe Village Z (Kang Keree) Mae Sam subdistricts , Si Satchanalai District



Prof. Nihal Perera
Asso. Prof. Surasak Kangkhao

Project review

Final project , architecture design 6

Architectural Education and Design , Faculty of Industrial Education and Technology
King Mongkut's Institute of Technology Ladkrabang (KMITL)

Looking Forward

Beyond the initial Fellowship period, supported by the Melting Pot program, Surasak and I will continue some the work we began and will add new items to the agenda.

1. Chumphon Project is the main project that we will continue. We have convinced an important set of VIPs of the significance of a Chumphon Model, i.e., of a development that is grounded in Chumphon and follows an innovative path than a routine plan. We intend to detail out the plan, convince the authorities, and see it is implemented. This is a two-year program, at the least. In addition to developing and detailing out a plan, this would require a series of meetings with influential people, requiring me to visit Thailand more frequently. We will try to arrange them in the best possible way.
2. In addition, I plan to visit in 2017 December and 2018 summer to coordinate work. The summer visit may include students. We also contemplate on a similar program for Thai students in the USA.
3. Building on this year's talk and alluding to the progress we may have made in regard to the Chumphon project, I plan to give a keynote at the 3rd iAMBEST conference in June 2018. We also intend to organize a panel of international scholars/experts on development. Here we intend to both provide a larger developmental framework for small innovations in engineering, science, and agriculture taking place at the Chumphon campus, highlight agricultural and other innovations taking place in surrounding communities, and demonstrate the significance of the Chumphon model. In conjunction with the Chumphon plan and above innovations, we will organize a fieldtrip.
4. Building on this year's talk, and connecting education and development, I plan to give a keynote at the DRLE conference in June 2018, on "learning communities." We also plan to organize a panel of design and planning educators and organize a fieldtrip to support such discussion.

5. In January-February 2019, we intend to conduct CapAsia X in Chumphon. While the participants will engage in a local project with the help of local universities, it will also be open to foreign students in Asia. The theme and the project are to be determined.
6. I will continue to develop a couple of papers (journal articles and or book chapters) based on the research I conducted in Thailand; one of these will be a collaborative paper between Kangkao and me.
7. Over the long run, we intend to set up a school for the exploration of Asian urbanization and its future. Connected to that would be a "Center for Aging academics" that would tap into the larger population of retired faculty. While the school --affiliated with the Chumphon campus-- will enable the retired academics to continue select research work, the school will benefit from their presence.
8. Along with the above, we wish to renew the MOU between KMITL and BSU and arrange a couple of visits by administrators and possibly by students.

As all good programs, much of this require funding. We will look for funding and tailor the program according to the availability of funds.

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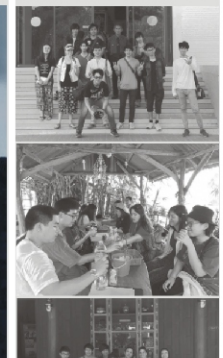
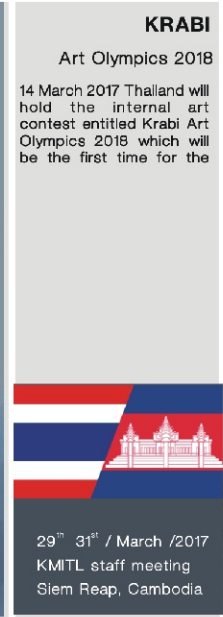


**World Heritage Experiences:
HARC + CapAsia**

January 7 February 21, 2017
An academic collaboration between

Jan Feb

03 Mar



14/Mar/2017
Press conference
Art Olympics 2018
29-31/Mar/2017
KMITL meeting
Siem Reap, Cambodia

14/Mar/2017
Press conference
Art Olympics 2018
29-31/Mar/2017
KMITL meeting
Siem Reap, Cambodia

04 Apr

KRABI
Art Olympics 2018
14 March 2017 Thailand will hold the internal art contest entitled Krabi Art Olympics 2018 which will be the first time for the

Phichit Province KMITL
Meeting with authorities of the Phichit Province
7-8 Apr 2017



29th - 31st / March /2017
KMITL staff meeting
Siem Reap, Cambodia

BALL STATE UNIVERSITY.
17th April, 2017 -
professor Nihal Perera
beginning of the collaboration

7-8/Apr/2017
KMITL-Phichit Province

17/Apr/2017
professor Nihal Perera

28-30/Apr/2017
The board of KMITL meeting in Krabi

05 May

1/May/2017
MOU
KMITL+Krabi

31/May/2017
-1 / Jun/2017
2nd IAMBEST 2017

31st May-1st June 2017
2nd IAMBEST 2017
KMITL PRINCE OF CHUMPHON
MAY 31 - JUNE 1, 2017

2nd IAMBEST 2017
"เทคโนโลยีและการจัดการเพื่อความยั่งยืน (Future Green Synergy Technology and Management)"

Proposal for Multi National Conference on Informatics, Agriculture, Management, Business Administration, Engineering, Sciences and Technology (IAMBEST 2017)
King Mongkut's Institute of Technology Ladkrabang, Prince of Chumphon Campus

1/May/2017
MOU
KMITL+Krabi

31/May/2017
-1 / Jun/2017
2nd IAMBEST 2017

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KMITL+Krabi

31/May/2017
-1 / Jun/2017
2nd IAMBEST 2017

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06 Jun 07 Jul

16th June, 2017
DRCE
International conference

DRLE



31st May-1st June 2017
2nd IAMBEST 2017
KMITL PRINCE OF CHUMPHON
MAY 31 - JUNE 1, 2017

2nd IAMBEST 2017
"เทคโนโลยีและการจัดการเพื่อความยั่งยืน (Future Green Synergy Technology and Management)"

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31st May-1st June 2017
2nd IAMBEST 2017
KMITL PRINCE OF CHUMPHON
MAY 31 - JUNE 1, 2017

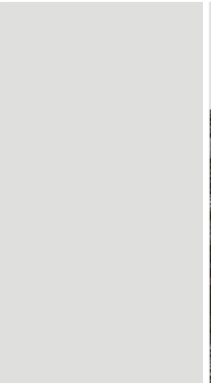
2nd IAMBEST 2017
"เทคโนโลยีและการจัดการเพื่อความยั่งยืน (Future Green Synergy Technology and Management)"

Proposal for Multi National Conference on Informatics, Agriculture, Management, Business Administration, Engineering, Sciences and Technology (IAMBEST 2017)
King Mongkut's Institute of Technology Ladkrabang, Prince of Chumphon Campus

Jun/2017
Krabi International conference

16/Jun/2017
DRCE
International conference

08 Aug



International Conference on Developing Real-Life Learning Experiences:
15th SMART EDUCATION & SUSTAINABLE DEVELOPMENT
JUNE - 16th - 2017
www.ided.kmitl.ac.th/drie2017

31st May-1st June 2017
2nd IAMBEST 2017
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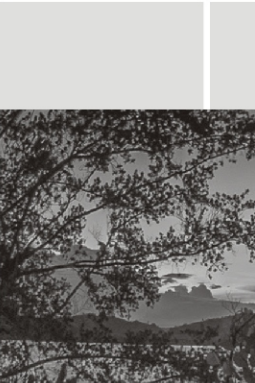
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Jun/2017
Krabi International conference

16/Jun/2017
DRCE
International conference

09 Sep



Sep/2018
Art Olympics 2018
Selected
100 artworks

31st May-1st June 2017
2nd IAMBEST 2017
KMITL PRINCE OF CHUMPHON
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Sep/2018
Art Olympics 2018
Selected
100 artworks

2 0 1 7

10 Oct 11 Nov



31st October - 3rd November 2017
The 14th World Congress of the OWHC, Organization of World Heritage Cities, Gyeongju Korea

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31/Oct/2018
OWHC
Korea

12 Dec



2017 December to coordinate work. The summer visit may include students. We also contemplate on a similar program for Thai students in the USA.

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OWHC Korea

31st October - 3rd November 2017
The 14th World Congress
of the OWHC,
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Oct Nov Dec

31/Oct/2018
OWHC
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Dec

College of Architecture and Planning
UNIVERSITY OF COLORADO DENVER

CALL FOR PARTICIPANTS IN
INTERNATIONAL WORKSHOPS & STUDY TRIPS

UCD-KMITL
Architecture of Central & Southern Thailand
Bangkok - Ayutthaya - Nakhon Si Thammarat - Trang - Phuket - Ranong - Chumphon

JANUARY
2 0 1 8

This International Workshops and Study Trip will be based in Bangkok with an 8-day excursion to the central and southern regions of Thailand (approximately 2,000 miles roundtrip). The UCD and KMITL will bring us to explore several topics, ranging from the relationship to urbanism in the coastal towns of Songkhro, Ranong, and Chumphon, to the temple and palace of Ayutthaya and Mahachulalongkornrajavidyalaya University in Bangkok.

All students from the selected 10th-year university students in the Bachelor of Science in Industrial Education in Architecture program (S.I.E.A.) Architecture are cordially invited to join the workshop and study trip. The application form with the supporting documents is available at: www.kmitl.ac.th. Please submit your application to the UCD-KMITL Study Trip Office, 1000 East Colfax Avenue, Suite 1000, Denver, CO 80202. For more information, please contact: Senior Lecturer, Assistant Chairman, Associate Director for Student Affairs and Public Relations from their email: studytrip@ucd.edu (2017)

THE SELECTION PROCESS WILL BE CARRIED OUT THROUGH INTERVIEWS WITH A SCREENING COMMITTEE CHAIRMANED BY FACULTY MEMBERS. ONLY 15 PARTICIPANTS WILL BE ACCEPTED.

Jan Feb

Jan/2018
UCD-KMITL

DRLE
KMITL

June, 2018
DRCE
International
conference

3rd IAMBEST
2018
Proposal for Multi
National
Conference on
Informatics,
Agriculture,
Management,
Business
Administration,

Building on this year's talk and alluding to the progress we may have made in regard to the Chumphon project, I plan to give a keynote at the 3rd IAMBEST conference in June 2018. We also intend to organize a panel of international scholars/experts on development. Here we intend to both provide a larger developmental framework for small innovations in engineering, science, and agriculture taking place at the Chumphon campus, highlight agricultural and other innovations taking place in surrounding communities, and

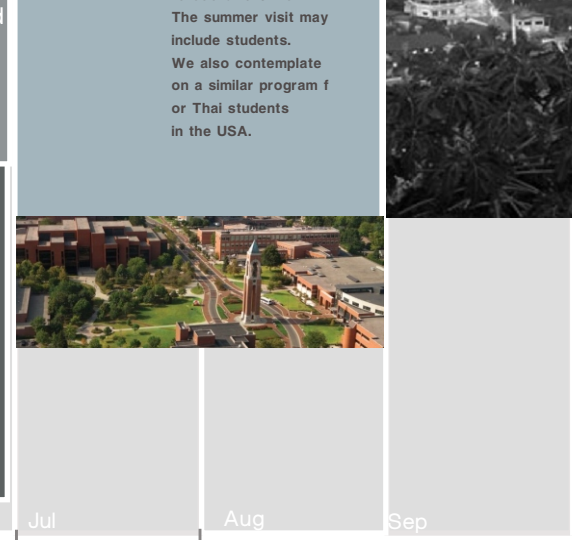
May/2018
3rd IAMBEST 2018

June, 2018
DRCE
International
conference

Building on this year's talk, and connecting education and development, I plan to give a keynote at

2018 summer
to coordinate work.
The summer visit may
include students.
We also contemplate
on a similar program f
or Thai students
in the USA.

Jun/2018
DRCE
International
conference



Jul Aug

Aug/2018
KMITL + RMIT
Aug/2018
KMITL + RMIT

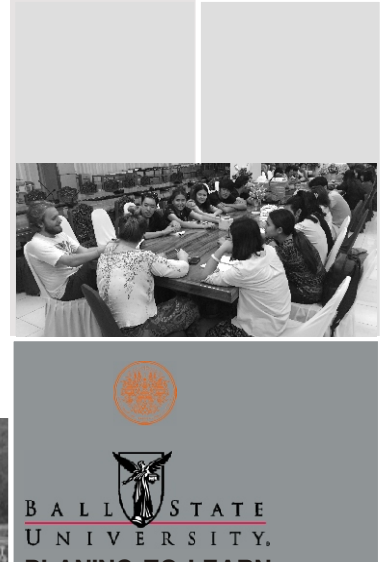
collaborative project
2018-2019.

PLANNING TO LEARN
HARC+CapAsia
2019

PLANNING to LEARN Program
King Mongkut's Institute of Technology Ladkrabang,
KMITL and Ball State University, BSU (CapAsia)
collaborative project 2018-2019.

In January-February 2019,
we intend to conduct
CapAsia X in Chumphon.
While the participants will
engage in a local project
with the help of local

2018 2019



PLANNING TO LEARN
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2018 2019

Special thank



Prof. Dr. Suchatvee Suwansawat
President



Mr. Siwa Sangmanee



Assoc. Prof. Dr. Kitipong Mano
Dean : Faculty of Industrial Education and Technology



Assoc. Prof. Surasak Kangkhao



Assoc. Prof. Dr. Koompong Noobanjong



Dr. rer. nat. Pachernchaiphath Chaiyasith
Senior Executive Vice President
for University Resources & Services



Mr. Narong Phonla-iat
Governor of Chumphon Province



Dr. Ratreer Siripant



Sanwadee Jareonchasri



Assoc. Prof. Dr. Pinmanee Kwanmuang



Asst. Prof. Dr. Chaturong Louhapensang



Nathathai Chansen



Assoc. Prof. Dr. Sakul Hovanotayan
Executive Vice President
for Prince of Chumphon Campus



Prof. Dr. Piamsak Menasveta



Dr. Jirarat Sitthiworachart



Siriwan Chaysiri
Educator



Kowit Kwansrisut



Wisan Chupradit



Anamaris Georgescu



Watcharaphong Chumdung



Assoc. Prof. Dr. Surin Khomfoi
Executive Vice President for Planning



Mr. Jadul Apichatabutra



Dr. Suthasini Bureekhampun
Head of the Department of
Architectural Education and Design
Faculty of industrial education and technology



Ekkarin Piluk



Pojtom Narongwit



Natthaporn Thumcharaksa



Thirarat Srikhongchan



Songsiri Bandhuseve
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Vice President for Information
and Public Relations



Mr. Sopol Juntarachot



Asst. Prof. Sunti Tuntrakool
Head of The Department of Engineering Education
Faculty of industrial education and technology



Chaiyan Jettanasen, Ph.D.
Assistant President
Vice President for International Affairs



Asst. Prof. Dr. Sira Saisorn



Asst. Thiamphop Kanloun



Mr. Chartvut Ponnill



Mrs. Anchalee kaewrak



Mrs. Nattaporn cheawcham



Mrs. Wannida Nopakea



Asst. Prof. Suwit Wongbummak
President



Phra Dr. Vajiramesthi Abbot
Wat phrabarammathad phra aram luang kamphaeng Phet



Phra Thammaphanpilat Abbot
Wat kuyang kamphaeng Phet



Payangsak Sawanno (Acting Sub Lt.)
District Chief Officer
Sri Sachanalai Sukhothai

ศูนย์ประสานงานภาคีพัฒนาจังหวัดกำแพงเพชร
สมาคมส่งเสริมการท่องเที่ยวโรงแรมและที่พักจังหวัดกำแพงเพชร
วัดคูยาง พระอารามหลวง จังหวัดกำแพงเพชร
วัดพระบรมธาตุเจดีย์วาม จังหวัดกำแพงเพชร
วิสาหกิจชุมชนแปลงนาสะอาด จ.กำแพงเพชร

อำเภอ ศรีสัชชาลัย จังหวัดอุทัย
สำนักงานพัฒนาชุมชนจังหวัดอุทัย

องค์การปกครองส่วนท้องถิ่น อำเภอ ศรีสัชชาลัย
เทศบาลเมืองศรีสัชชาลัย
เทศบาลตำบลหาดเสี้ยว
องค์การบริหารส่วนตำบลแม่สิน
องค์การบริหารส่วนตำบลแม่สำ
องค์การบริหารส่วนตำบลคงคู่
องค์การบริหารส่วนตำบลปางิ้ว
องค์การบริหารส่วนตำบลสารจิต
องค์การบริหารส่วนตำบลบ้านตึก
องค์การบริหารส่วนตำบลหนองอ้อ

นายสุจิตสกุล อินทะไชย นายสมาคมส่งเสริมการท่องเที่ยว
โรงแรมและที่พักจังหวัดกำแพงเพชร
น.พ.พนมกร ดิษฐสุวรรณ กลุ่มรักษากำแพงเพชร
คุณเกรียงไกร -พรรวี ขนะนิธิธรรม และครอบครัว
คุณกริช (ชาติ)-รสสุคนธ์ กิ่งขาว และครอบครัว
นายไพฑูรย์ ใจเฝ่อง นักพัฒนาชุมชน เทศบาลตำบลนครชุม
ผ.อ.ธาดา สังข์ทอง หัวหน้าอุทยานประวัติศาสตร์กำแพงเพชร
นางอัจฉรา แสงจันทร์ รองประธานชมรมส่งเสริมการท่องเที่ยว
ชุมชนนครชุม
คุณ ภานูมาศ เรืองชัยคิวเวท ประธานชมรมส่งเสริมการท่องเที่ยว

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CHIANGMAI UNIVERSITY
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Dean
Asst. Prof. Dr. Yuttana Tongtuam
Associate Dean
Dr. Umpiga Shummadtayar
Asst. Prof. Watcharapong Chumduang

Kamphaeng Phet
Technical College, KPT

Somthai Buachuen
heads of architecture departments
Ekkarin Piluk



Asst. Prof. Chatchai Puakdee
Vice President

Kamphaeng Phet
Rajabhat University