

Chapter 5

Conclusion, Discussion and Suggestion

The study on the Creation of Contemporary Art from Lanna Mueang Fai Wisdom' has 2 objectives as follows:

- (1). To study on Mueang Fai wisdom of communities in the area of Mae Sa river basin, Mae Rim District, Chiang Mai Province; and
- (2). To create contemporary art works by synthesizing bodies of knowledge from Mueang Fai wisdom to serve as media that urge communities to love and treasure natural resources and water sources.

This research project is divided into 2 phases, namely, (1) phase of documentary research whereby the study on Mueang Fai – related history, society and culture from legends, research works, academic papers and creative art works is committed; and (2) the phase of field survey to collect data in communities in Mae Sa river basin, Mae Rim District, Chiang Mai Province, from community leaders, villagers and people involving in the management of community water sources by interviews and discussions with key informants, observation and participation into significant activities if communities to attain insights that are related to Mueang Fai wisdom. The attained bodies of knowledge inspire the creation of contemporary art works from Mueang Fai wisdom.

5.1. Conclusion of Research Findings

5.1.1. The study on Lanna Mueang Fai system and communities in Mae Sa river basin, Mae Raem Sub-district, Mae Rim District, Chiang Mai Province leads to the discovery of 8 new bodies of knowledge as follows.

- (1). Concerning the water management with Mueang Fai system, the main principle is to build a weir to be suitable to the terrain features such as a plain at a mountain base and a river basin, relying on the elevation of the terrain to direct water into – out of rice fields and to distribute water to all members thoroughly. The water sharing is in accordance with the proportions of all members from upstream area to midstream and downstream areas. The unused water is discharged into the main river. Water is used

in all the areas in a chained manner from the plain on a mountain base to the river basin. Weirs (Fais) are categorized into 3 types, namely, bamboo weirs, hardwood weirs and rock weirs, which are built in accordance with the terrain features. For instances, As for a waterway on a mountain base plain where the amount of water is great but the current is not so strong, bamboo weirs and hardwood weirs are suitable whilst rock weirs are suitable for a waterway with strong and fast water current in the rainy season.

(2). As for the delivery of water to rice fields, weirs will raise the water level so that the water will be directed to the irrigation ditches and delivered from upstream area to downstream one. Irrigation ditches will direct water to all the members' agricultural fields in the fair manner. The unused water is discharged to water streams and rivers. The irrigation ditches run through villages and sub-districts, building relationships among members who use Mueang Fai system on the same river.

(3). Long Mueang (ditch dredging) and Ti Fai (weir repair) traditions and the rite to feast Phi Fai (guardian spirits of Mueang Fai) are the water use – related traditions of Mueang Fai members. Long Mueang tradition is the mobilization of labours to dredge the irrigation ditches in order to facilitate water flow whilst Ti Fai tradition is the mobilization of materials and equipment to repair weirs once a year. After the Long Mueang and To Fai traditions are over, the rite to worship Phi Fai will be held in order to ask the spirits to grant sufficient water. Thus, Long Mueang and Ti Fai traditions and the rite to feast Phi Fai reflect the harmony among Mueang Fai members and their belief in and respect to the nature.

(4). Mueang Fai organization is a group of water users, which is established for running the water management on the principles of emancipation and justice. Members will select the head of Mueang Fai and water management committees who have work terms. Members will work together to draft water use regulations. Committee is responsible for distributing water to all members thoroughly, preventing the violation of the right to use water among members, and punishing members who violate others' rights with different measures, from compromising ones to the elimination of the right to use water. Mueang Fai organization has existed from the past up to the present time. The committees have been evolving from traditional ones to ones that manage the organization with governmental agencies. This local organization is flexible in accordance with the local farmers who are water users. However, as for some

organizations, this evolved management style makes them lose the structure of water management by communities. Consequently, activities to maintain Mueang Fai system decrease. This incident reduces the relationships among farmers or water users.

(5). Regulations on the use of Mueang Fai have been passed on since the ancient time, serving as traditional laws that have been legislated to govern, manage and protect the rights of water users. Thus, such regulations on the use of Mueang Fai are examples of ancient laws that have been passed on to members at the present time, as written statements or memoranda of agreements on water sharing. The regulations are strictly enforced. In the past, punishment measures escalated from light ones to severe ones because the number of members was great; thus, there had to be rules for all members to adhere to. Hence, Mueang Fai regulations are traces of agreements on water use among Mueang Fai members in the form of Mueang Fai Agreements.

(6). The relationships between Mueang Fai system and agricultural fields of the locals are the same as the relationships between water users and agricultural fields of the locals. The rice fields that receive water in Mueang Fai system are related to the cultivation areas from the plains on mountain bases to the river basins. The system to direct water in and out of the rice fields to nourish crops and aquatic creatures, as well as the relationships in terms of climates, is concurrent with the management of water in Mueang Fai system.

(7). Water sharing and distribution in Mueang Fai system are patterns of water management that is efficient and concurrent with the agricultural field system. Water is distributed in accordance with the need for water. The water sharing during a cultivation season allows users to have enough water throughout the cultivation season. On the other hand, at the end of rainy season or a dry season, some areas need water. There are requests for the distribution of water to be used for cultivation. Mueang Fai system allows all members to have water. Water sharing and distribution in Mueang Fai system are mutual assistances and sharing of both water and generosity among Mueang Fai members.

(8). Mueang Fai Agreements are memoranda of water uses among Mueang Fai members, drafted by members and enforced to all members. Mueang Fai Agreements are compromising resolutions that are suitable for water users who are members of a

group. Mueang Fai Agreements are the water management activities by local communities to promote mutual generosity and assistance.

Concerning the weirs and ditches of communities in Mae Sa river basin, Mae Rim District, Chiang Mai Province, it is discovered that Mueang Fai system was established by Her Royal Highness Princess Dararasami, a consort of His Majesty King Rama V, while Her Royal Highness was residing at Daraphirom Chateau in Mae Rim District, Chiang Mai Province. Around the period between 1927 and 1933, Her Royal Highness had worked on several aspects, especially agriculture. Her Royal Highness built Suan Chao Sabai Garden in the area of Daraphirom Chateau. Her Royal Highness had an idea to build Mueang Fai system to direct water into the cultivation areas. Thus, Her Royal Highness ordered Khun Phra Thawi Prasat (Bunthawi Prathum-in), the Governor of Mae Rim District from 1917 to 1933, to work with the locals of Mae Rim District in the area of Mae Sa river basin in order to build a weir and dig irrigation ditches from the area of Mae Sa Waterfall (currently) into the area of Daraphirom Chateau and rice fields of the locals on the east side of Mae Rim District. Currently, Chao Dararasami Weir and Irrigation Ditches have turned into Mae Sa Waterfall tourist attraction. This ancient weir delivers water to agricultural areas of 4 villages, namely, Mae Sa Waterfall, Ban Pa Mueang Village, Ban Tha Khrai Village and Rim Tai Village, which cover the areas for cultivation and water consumption of 5,000 rai (around 8,000,000 sq.m.). This Mueang Fai system was built in 1933 as a bamboo weir that blocks Mae Sa River, supported with waterfall rocks that enables the weir to resist strong water current on slope. Many small streams congregate to one another leading to a great amount of water during the rainy season.

Weirs in Mae Sa river basin area are built in three waterways, namely, Mae Sa River, Lam Mueang Chao (Chao Irrigation Ditch) and Lam Mueang Khong (Khong Irrigation Ditch). The river and the two ditches are bending and run along the elevated areas of agricultural fields and villages. Water in each irrigation ditch (Lam Mueang) is divided with Pum or Tae which is a bamboo barrier to block the current in order to elevate the water level and direct the spilled water to branch ditches and each agricultural field. As for the use of the water from Mueang Fai system, in the past, Mueang Fai system had members from 3 villages. There are Kae Fai (head of Mueang Fai), Lam Nam, Liap Nam and members like ancient Mueang Fai system. There are clear and strict water use

regulations. There are also traditions to Long Mueang (ditch dredging) and Ti Fai (weir repair) to maintain and repair weirs and ditches each year. Nowadays, each village has around 5 – 6 farmers who are members of Mueang Fai system because most villagers have changed their careers from farmers to hired labours. Agricultural fields have turned to housing estates, resorts and hotels. Long Mueang and Ti Fai traditions are forgotten. In addition, water in upstream areas is used for tourism, pipe water production, households and hotels. Mueang Fai regulations cannot be used for enforcing outside users; consequently, there is disagreement on the use of water throughout the river. In a dry season, there are conflicts about water because branch streams and ditches run dry and thus there is not enough water for agricultural works and pipe water production. Eventually, there are attempts to find ways to rehabilitate forests in order to build water sources for communities by implementing Mueang Fai wisdom that has deep rooted in the society and culture to building community members' conscious to love and treasure natural resources and water sources.

5.1.2. Crises on Mae Sa river and pursue solutions to problems

Crises on Mae Sa river basin force farmers who use water, community leaders and outsiders pursue solutions to problems by implementing Mueang Fai wisdom to developing water sources of the communities. Based on the issues of people's abandonment of Mueang Fai system and ways to solve water crises that communities encounter, two solutions for the collaboration with local communities are discovered, which are (1) to build small weirs to retain water; and (2) to use rites to urge community members' conscious to rehabilitate water sources.

(1) To build small weirs around forests in order to retain water in branch water streams during a dry season. During the rainy season, weirs will reduce the speed and strength of water current. Since Mae Sa river basin is an area with watershed forests, with Mueang Fai system and natural tourist attractions, communities, governmental authorities, monks, schools and outsiders work together to find ways to solve water source – related problems that the communities encounter by implementing Mueang Fai wisdom. The main concept for the building of weirs is to slow down water in different intervals of a stream. Weirs are small and built from bamboos, wood, rocks and cement. Communities have activities to build weirs, starting from surveying the areas

of the branch streams that join together and flow to Mae Sa River in which small weirs have been built, but such weirs are decadent. To repair old weirs and build new ones are main objectives of the activities to rehabilitate Mueang Fai system. The locals, community leaders and officials of the National Park implement Mueang Fai wisdom to managing water sources of communities by building small weirs with natural materials found in local areas in order to slow down water current and retain water in branch streams. The elevation and circulation of water and the ventilation of unused water out of the weirs to the natural waterways are regarded as domestic wisdom that emerges from the original Mueang Fai system, which enable farmers to have sufficient water throughout the year. Nowadays, farmers who use ancient weirs share water with other people who use water for consumption.

The implementation of Mueang Fai wisdom to solving problems of water sources of communities relies on Mueang Fai organization that is established to promote harmony and collaboration in water management activities by communities such as maintenance and conservation of weirs, ditches and rivers of the communities in order to ensure the sufficient amount of water throughout the year, and mobilization of labours, materials and equipment, and food for working, which can be viewed as harmony and collaboration among members of a village, together with youths, governmental agencies and private organizations from outside that work together to create a new dimension of the societal space between villages and public natural assets through the adaptation of conventionally cultural ways of the communities into new activities that are based on Lanna Culture, through a concept called ‘Khong Na Mu (public assets)’ or the common assets of the public, which build conscious on morality, respect to the nature, beliefs and societal ideas, justice, sharing, and dedication of labours, assets and money, all of which are collectively called ‘Khong Na Mu’.

The implementation of Mueang Fai wisdom also reflects the collaboration that is based on the original Long Mueang and Ti Fai traditions that have deep rooted in the way of life, together with the activities by outsiders, which urge the locals to be aware of the importance of Mueang Fai system and the solution to problems of water sources of communities. The extremely significant drive for such collaboration in the activities is the youths from local communities and outside the area, who create activities that promote sustainable and valuable collaboration. Even though group of

people can be changed, Mueang Fai system remains valuable for the system to produce water for use and consumption.

(2) Concerning the use of rites to urge community members' conscious in restoration of water sources such as the rite to feast guardian spirits of water, the rite to bless water and the rite to offer trees to monks in order to restore forests and turn them into the sources of water for the communities, it is discovered that the application of Lanna societal beliefs in Phi Khun Nam (guardian spirits of water) and rain evocation that are linked to Mueang Fai system. The feast for guardian spirit of water, the consecration of water and the ordination of trees are strategies implemented for building conscious and mobilization of community members to conserve forests and to combine resources such as earth, water and forests together. The belief in Phi Khun Nam (guardian spirit of water) symbolizes the power to conserve forest and the collaboration of communities to conserve their own forests. Traditions, customs and sacredness are foundations for the organization of the relationships between human beings/ communities and natural resources. Beliefs in the sacred beings in the forests lead to the humility, respect and gratitude to forests and sacred beings in the forests. Meanwhile, Mueang Fai organization is responsible for water management and serves as a significant medium that build morally significant link between the conservation of watershed forests and the stabilization of the survival of communities. The relation between watershed forests and production system of communities leads to the ideal of power to manage the relation between communities and watershed forests in the form of the belief in guardian spirit of water. The communities will hold a rite to worship guardian spirit of water every year in order to show their gratitude to Phi Khun Nam for conserving watershed forests and granting water to communities. The relation to watershed forests also turns Mueang Fai groups that are responsible for conserving watershed forests into an organization of the communities, which is strong and powerful in having political negotiations.

The relationship between human beings and the nature in terms of the maintenance of Mueang Fai has rite as the mechanism that drives the society through the ideal of 'forest and water'. To feast Phi Khun Nam, to consecrate the river and to offer trees to monks for the restoration of watershed forests are tools for making the locals regain their original conscious in forest and water conservation. Belief and faith in 'Phi and Buddha (Animism and Buddhism)' is also linked to the respect to forests and

water. In addition, Mueang Fai organization also promotes justice and morality in the society, along with the conscious of communities with rites and beliefs as tools to promote harmony among the locals.

5.2. Synthesis of Body of Knowledge on Lanna Mueang Fai System and Study on Communities in Mae Sa River Basin, Mae Raem Sub-district, Mae Rim District, Chiang Mai Province for Creating Contemporary Art Works

The creation of contemporary art works is the synthesis of bodies of knowledge attained from the study on Lanna Mueang Fai system and the study on communities in Mae Sa river basin area, which includes physical features and Mueang Fai system, communities and outsiders' collaborations to promote harmony, and rites to build conscious of communities for restoration of Mueang Fai system. Lanna Mueang Fai system has both 'tangible and intangible' contents such as the history of wisdom that has been passed on for 700 years as in the Review of Chronicles, Episode 61, Mangrai Sastra (Laws of King Mangrai) and local legends of Chiang Mai, all of which show the origin of the water management wisdom of Lanna Kingdom. As for the physical features of the terrain, on a slope, a weir is made from rocks in order to be able to firmly resist strong current of water during the water season and to retain water during a dry season. As for bamboo and hardwood weirs, they are mostly built because the materials are easy to find and durable enough for building big weirs to block strong water current. The wood materials also manifest the harmony of Mueang Fai. As for 'Mueang Fai' system, it is the water management system whereby members congregate together as a Mueang Fai organization, with the water management committee that is selected by other members to manage water in accordance with the principles of equality and justice for all members. There are Mueang Fai regulations which serve as conventional laws that have been enacted as the rules for water management, protection of the rights of water users and the punishments for those violating any rule and regulation. Mueang Fai regulations have been evolved until nowadays in the form of written texts or memoranda of agreements on water sharing.

Mueang Fai regulations and memoranda of agreements among members, which have evolved with the water management and are collectively called ‘ Mueang Fai Agreements’ are documents that record the agreements on the sharing of water among Mueang Fai members, drafted by members and enforced to all members. Mueang Fai agreements are compromising and suitable to all members of each Mueang Fai system, and are the inheritance of water management by local communities, and are promoting harmony and sharing among water users. Consequently, sufficient water can be shared and distributed to all members throughout a cultivation season, whether the rainy season or the summer when there is drought. Water sharing and distribution are mutual assistances whereby water and generosity are shared among Mueang Fai members.

The water management system, regulations, rules and agreements on the use of Mueang Fai enable Mueang Fai system to deliver water from upstream area of Mueang Fai system to the downstream ones through irrigation ditches that deliver water to all rice fields of all members. Main ditches are divided into sub-ditches that direct water to each of all rice fields in the fair manner. The unused water will be discharged to water streams and rivers. All the aforementioned things are tangible contents related to Mueang Fai system. There are also traditions of ‘Long Mueang and Ti Fai (Weir Repair and Ditch Dredging)’ that reflect the harmony, administration and rites and belief that are related to Mueang Fai system such as the feast for Phi Fai (guardian spirits of weirs and irrigation ditches), the feast for Phi Khon Nam (guardian spirit of water), the consecration of water, the use of natural resources with respect to the nature and the coexistence with harmony and generosity. Long Mueang and Ti Fai traditions are the mobilization of materials and equipment to repair weirs and to dredge irrigation ditches on the annual basis. People will gather money together to hold the rite to feast Phi Fai, which is an activity that promotes harmony among Mueang Fai members and respect to the nature. Roles of traditions and rites are hidden in Lanna Mueang Fai system. They reflect the intangible concepts of water and forests. Whenever there is any water – related crisis, members work together to find solutions in the compromising manner. Members share water and generosity with one another. Meanwhile, Long Mueang and Ti Fai traditions also manifest the harmony among community members. If Mueang Fai system is abandoned, there will be floods and drought. There will be no water for use and consumption as usual. Crises and problems that are related to water and forests thus can be solved by using Mueang Fai

system. The case study on communities in area of Mae Sa river basin leads to the discovery that community members and outsiders have collaborated together and rites can urge community members to have conscious to restore Mueang Fai system.

At the same time, communities and outsiders are also working together. Farmers and community leaders use Mueang Fai system to sustain harmony and solve drought and flood problems by holding activities to implement Mueang Fai wisdom by building small weirs in water streams throughout the watershed forests. Outsiders, National Park officials, officials in charge of natural resources and environment, university students and lecturers work together to build small weirs throughout watershed forests, at the areas where the water from small streams run to Mae Sa and Ping Rivers. It is discovered that the outsiders can contribute to the restoration of harmony in the communities through the activities to rehabilitate water sources because village heads, sub-district governors, village leaders, governor of sub-district municipalities, sub-district monk groups, schools and villagers provide labour, donate money and share food with one another in order to build weirs that slow down and retain water. Such mobilization is originated from Mueang Fai system.

Concerning the conscious in the common assets of the community, which is called 'Khong Na Mu', Mueang Fai and community conscious have driven and created socio-cultural spaces in the firms of activities to rehabilitate water sources by implementing Mueang Fai wisdom to build weirs to slow down water current. The locals and community leaders are urged by outsiders, especially youths, who have had chances to take parts in maintaining water sources of communities and forests. There are 2 factors, namely, the locals and the outsiders who work together to rehabilitate water sources by implementing Mueang Fai wisdom to holding activities that promote harmony and collaboration with the original root in Mueang Fai system.

Concerning the rites to build conscious of community members to rehabilitate Mueang Fai system, they are on the bases off the relationships among human beings, between human beings and the nature and between human beings and super-natural things. 'Rites' are significant tools for driving the society through socio-cultural ideals. The rites to feast Phi Khon Nam and Phi Fai, to consecrate water and to offer trees to monks for rehabilitate forests are media that build conscious of Buddhist people to take care of forests and water sources with belief and faith in 'Animism and Buddhism', and

respect to power of water and forests. The rites also promote harmony and interdependence among Mueang Fai members. Thus, the activities to feast Phi Khon Nam and Phi Fai, to consecrate water and to offer trees to monks for rehabilitate forests are the rites and beliefs that are related to Mueang Fai system and build relationships among human beings, between human beings and the nature and between human beings and supernatural things.

Lanna Mueang Fai system and the study on communities in area Mae Sa river basin are tangible and intangible compositions of the creation of contemporary art works, which are based on 1) physical features and Mueang Fai system, 2) communities and outsiders' collaborations to promote harmony, and 3) rites to build conscious of communities for restoration of Mueang Fai system, together with the created works that inspire the construction and imagination that are to be used for creating contemporary works such as patterns of bamboo weirs, the systems of water elevation, water retention and water distribution along irrigation ditches, all of which are used for building a big weir in a square shape using bamboo sticks piled up as the symbol of harmony. The water elevation system is applied to the building of the weir that is in the stepped layers of water circulation inside the weir.

As for the influences from other created works. Works by 2 artists are used. The first work project is by Preecha Thaothong (1979), on 'Light and Shadow', with (1) origin of light (sunlight), (2) opaque obstacle (wall or any object that blocks light and causes shadows), and (3) object to project the light on (screen to receive both light and shadow such as walls of the temple, which is the area where the phenomena of lights and shadows take place. The 3 aforementioned factors lead to imaginations like the form of the light is freely floating on the emptiness which is the endless dark space. Nevertheless, both light and shadow appear in directions, at area and in magnitude that are results from the origin of light, opaque obstacles and screen. The work of light and shadow leads to the feelings of calmness and tranquility. The other work project is by Elizabeth Ogilvie (2005 – 2006), on the movement and reflection of water which are like the perspectives in human life that vary in accordance with each individual's experiences. There are also environs that one is not accustomed to, which are also caused from time and spaces. The movements of water in this project enable audiences to gain experiences and to take a look at the natural resource that is most valuable to human life. The aforementioned concepts are used for

creating the work by creating the phenomena of water movement with natural environment such as the change of light reflection through screen, trees and buildings, which have the implication of the belief in water and forests, respect to the nature, rites and conscious of community members. The main issues are presented in the form of a big weir installed with natural environs outside the building of Chiang Mai University Art Culture, with ambiences, sunlight, trees and buildings. A screen is installed in order to show water movement and reflections.

Contemporary art works are from the synthesis of bodies of knowledge that are related to Lanna Mueang Fai system and the case study on communities in the area of Mae Sa river basin. The works are included in 1 project as follows.

The works in ‘Mueang Fai: Water of Wisdom between Human Beings and the Nature’ project are inspired with the locals’ abandonment of Mueang Fai, with the objective to build conscious to rehabilitate water sources of the community by implementing Mueang Fai wisdom and rites to creating the installation art works. Water circulation in Mueang Fai system is imitated as a square bamboo weir the dimension of which is 700 centimeters width \times 800 centimeters length, which fits the installation space underneath big trees with a lot of branches to cover the installation space. Bamboo sticks are piled up to build walls of the weir. The weir is built with 2 stepped layers framed with a line of bamboo sticks that control water direction to run from the upper layer to the lower one and to retain water in the water well. The wall is in white color to receive reflection, together with trees and natural environs.

The presentation of the art works is the installation of the art works the exhibition space of the Chiang Mai University Art Culture. The main work is installed with natural environs such as trees, light and time, with the expectation that the created weir will promote harmony like the harmony of many hundreds of bamboo sticks that are piled up to build the weir that can retain, control and circulate water flow in the weir in the natural ambience that link human beings with the nature. If this link is missing or abandoned, serious problems will happen to human beings.

From the installation of the art work with natural environs, it is apparent that the reflection of the water movement from water circulation is reflected upon the prepared screen. The water that circulates in the stepped layers creates vibration that generates water lines and waves reflected on the screen, trees and leaves. The light that shines

through trees makes the work glow. The initial discovery is that water circulation in the weir creates reflection from the vibration and the elevation of water flow in the weir.

The movement of the reflected light changes as time passes by. This is another discovery from the created work. From morning to noon, the reflection shows the form of the weir that is in the stepped layer with the reflection of water waves as water lines that flow in the same direction or in different directions. The light that is reflected from the weir spreads out, creating more frequent shadows because the light shines to the beginning spot of the waterways causing a faster movement, with the contrast to the shadow of the water at the base that slowly moves in the flow direction like ripples.

Before noon, the reflection of water waves on the wall expands to the edge of the shadow of the weir. The speed of the light movement decreases and eventually disappears from the wall screen. The reflection circulates clockwise and reflects the shadows of ripples to audiences and corridors of the art gallery. The phenomena of the reflection from the weir attract audiences to experience the water and light in the work.

The installation art works in 'Mueang Fai: Water of Wisdom between Humans and Nature' project present the process to rehabilitate Mueang Fai system through video presentation which present the 2 processes to solve the problems related to the abandonment of Mueang Fai system, as follows.

(1). Documentary video presentation is the process to restore Mueang Fai system through the arrangement of activities with community members and different groups of people. Such activities are based on cultural aspects. Rites are held in order to build the locals' conscious to manage and conserve water sources of the communities. The creative activities are attended by the locals and groups of outsiders, students and youths. The contents of this documentary video presentation emphasize on the process of the restoration of Mueang Fai wisdom with the communities, which enable audiences to know the background of the creation of the contemporary work in this project.

(2) The created work in 'Mueang Fai: Water of Wisdom between Humans and Nature' project is the re-interpretation and creation of Mueang Fai and wisdom of water retention and distribution in a new space. The harmony and collaboration of community members are represented with the arrangement of bamboo sticks into a big weir, with systems of water retention and circulation in the stepped layers. It is also discovered that the sunlight reflects the movement of water and creates the glowing light

on the wall and surrounding natural environs. The reflected light move in the same directions and different directions before disappearing as time passes by.

The newly created weir is based on the original Mueang Fai concept that includes water management, harmony of the locals and respect and gratitude to water and forests. Concerning the reflection of light, in the morning the reflection is in the shape of the stepped layers with 3 types of water flows, namely, the water flows in the same direction, the flows in different directions and the flows in the contradicting directions, which lead to the movements that are repetitive, opposite to one another and contradicting to one another. Finally, the form of the stepped layers of the weir dissolves and becomes shapeless leaving just the movement of light and shadow that is fast, slow and eventually dissolved.

The phenomena of light reflection from water begin with the form of the weir that is reflected from the water to the wall screen as a realistic form. The light reflection becomes fast, slow and eventually dissolved, changing from the realistic form of the weir into the abstract. The change of light reflection makes one feel excited, confused and conflicted during each interval. This leads to the ambiguity in terms of emotions and feelings from the disability to control such natural phenomena, which leads to the imaginations that is much more extensive than the visions, which is the occurrence, existence and disappearance (the three truth of everything – Trai Lak), which is the rule of the nature. The phenomena of the reflection of light from the weir symbolize the change from realistic form to abstract one. Uncontrollable emotions lead to respect and peaceful coexistence between human beings and the nature.

The phenomena of light reflection from water that are changed from realistic form to emotions and feelings that are abstract aspects are driven by certain concepts, namely, physical features and Mueang Fai system, communities and outsiders' collaborations to promote harmony, and rites to build conscious of communities for restoration of Mueang Fai system. The aforementioned concepts are used for creating the work in new space and environs. The created work allows audiences to interact with it and construe the meanings from the documentary video presentation and phenomena in the installed work.

Concerning the works that inspire the works in 'Mueang Fai: Water of Wisdom between Humans and Nature' project, the main work in this project is different

from the definition by Preecha Thaonthong (1979) on light and shadow in Thai architecture in his ‘Painting of Light on Shadow’ project whereby the artists creates the feelings and imaginations that touch ‘light and shadow’ that are changes from tangible forms into intangible ones that lead to calmness and tranquility. Meanwhile, the works in ‘Bodies of Water’ project by Elizabeth Ogilvie (2005) create water movement by arranging the contents of video presentation and music composition, which are different from the created work in this project that focuses on the change in the form of the weir, water circulation and the stepped layer into abstract features that are light reflections from water that change as time passes by in the uncontrollable manner. The created work is the re-interpretation of the original Mueang Fai system in a new space through the socio-cultural process that drives the light reflection to link people with the nature through harmony and collaborations in the conservation of water sources of the communities in the modern Lanna way of life when Mueang Fai and water are still vital and indispensable.

The creation of works in ‘Mueang Fai’ : Water of Wisdom between Humans and Nature’ project are effective because the objectives and concepts for the creation of works are accomplished. It is discovered that the works are based on Mueang Fai wisdom and presented as a creative work. The way of thinking and creation process of the works in this project will benefit the creation of works in other projects in the future.

5.3 Suggestions

5.1. Lanna Mueang Fai system has both tangible and intangible contents that are hidden in the subconscious of water users and farmers in Lanna society. Such concepts can be used for restoring the water management system that can be integrated to modern approaches in various dimensions. Mueang Fai system is a main socio-cultural structure in the contexts of changes and modernity, which make Mueang Fai system forgotten and abandones.

5.2 Lanna Mueang Fai system can be used for creating works that have impacts on emotions, feelings and imaginations, which can be extended to the context of

‘Contemporary Lanna’ to serve modern society with the root and extension of creation that is continuous and consistent.

5.3 The building of conscious through the created art works and relevant activities can expand the ‘space and construction’ with new definitions and experiences to people of new generations and those who are outside the cultural contexts such as foreigners, with water stream that is an international aspect that can create new experiences in multiple dimensions.



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