วารสารอารยธรรมศึกษา โขง-สาละวิน

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สถานอารยธรรมศึกษา โขง-สาละวิน

มหาวิทยาลัยนเรศวร จ.พิษณุโลก

พ.ศ.2559

วารสารอารยธรรมศึกษา โขง-สาละวิน
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หลักการและเหตุผล

สถานอารยธรรมศึกษา โขง-สาละวิน มหาวิทยาลัยนเรศวร เป็นหน่วยงานหลักในการดำเนินงานตามนโยบายและแผนยุทธศาสตร์ด้านการทำนุบำรุงศิลปวัฒนธรรมของมหาวิทยาลัยนเรศวร โดยทำหน้าที่ศึกษาสืบค้น รวบรวม วิจัย พัฒนา ตลอดจนการเผยแพร่ข้อมูลองค์ความรู้ที่เกี่ยวข้องกับอารยธรรมในมิติต่างๆ ที่เป็นเอกลักษณ์และวิถีชีวิตของกลุ่มชาติพันธุ์ในภูมิภาคลุ่มน้ำโขง-สาละวิน ดังนั้น เพื่อให้หน่วยงานเป็นแหล่งรวบรวมและเผยแพร่องค์ความรู้ จึงได้ดำเนินการจัดทำวารสารวิชาการขึ้นซึ่งใช้ชื่อว่า “วารสารอารยธรรมศึกษา โขง-สาละวิน” ซึ่งได้ดำเนินมาอย่างต่อเนื่องตั้งแต่ปี 2553 จนกระทั่งถึงปัจจุบัน โดยมีวัตถุประสงค์เพื่อเผยแพร่องค์ความรู้ใหม่ในมิติของศิลปวัฒนธรรม และอารยธรรมของกลุ่มชาติพันธุ์ในภูมิภาคลุ่มน้ำโขง-สาละวิน

วัตถุประสงค์

1. เพื่อเผยแพร่ผลงานวิชาการและผลงานวิจัยด้านศิลปวัฒนธรรม และด้านอารยธรรมของกลุ่มชาติพันธุ์ในภูมิภาคลุ่มน้ำโขง–สาละวิน
2. เพื่อเป็นสื่อกลางในการแลกเปลี่ยนความรู้ ความคิดด้านศิลปวัฒนธรรม และอารยธรรมศึกษาในมิติต่าง ๆ ของคนในภูมิภาคลุ่มน้ำโขง-สาละวิน
3. เพื่อส่งเสริมให้อาจารย์ นิสิต นักศึกษา และผู้สนใจทั่วไป ได้มีโอกาสเผยแพร่ผลงานวิชาการ

นโยบายการจัดพิมพ์

วารสารอารยธรรมศึกษา โขง-สาละวิน จัดทำโดยสถานอารยธรรมศึกษา โขง-สาละวิน มหาวิทยาลัยนเรศวร รับบทความจากผู้เขียนทั้งภายในและภายนอกมหาวิทยาลัย บทความที่เสนอขอรับการพิจารณาอาจเขียนเป็นภาษาไทยหรือภาษาอังกฤษก็ได้ แต่บทคัดย่อต้องมีสองภาษา จัดพิมพ์เผยแพร่ปีละ 2 ฉบับ (มกราคม-มิถุนายน และ กรกฎาคม-ธันวาคม)

นโยบายการจัดพิมพ์ของวารสารอารยธรรมศึกษา โขง-สาละวิน เพื่อเป็นสื่อกลางในการเผยแพร่ผลงานวิจัยด้านศิลปวัฒนธรรมในสหสาขาวิชา ได้แก่ ด้านชาติพันธุ์ ด้านประวัติศาสตร์-โบราณคดี ด้านปรัชญา-ศาสนา ด้านภาษา-วรรณกรรม ด้านศิลปกรรม-สถาปัตยกรรม ด้านการศึกษา เศรษฐกิจ สังคม วัฒนธรรม ด้านสารสนเทศ-การสื่อสาร และด้านศิลปศึกษา วารสารฯ รับตีพิมพ์บทความวิจัย (Research Article) และบทความวิชาการ (Academic Article) โดยบทความดังกล่าวจะต้องไม่เคยได้รับการตีพิมพ์ หรืออยู่ระหว่างการพิจารณาเพื่อขอรับการตีพิมพ์ในวารสารวิชาการอื่น บทความทุกบทความต้องผ่านการประเมินโดยผู้ทรงคุณวุฒิในสาขาวิชาที่เกี่ยวข้องอย่างน้อย 2 ท่าน

การเผยแพร่

วารสารฯ จะจัดส่งเล่มให้แก่ห้องสมุดในสถาบันอุดมศึกษา และหน่วยงานต่าง ๆ ที่เกี่ยวข้อง และเผยแพร่ผ่านทางเว็บไซต์ของวารสารฯ http://www.nuks.ac.th

กำหนดออก

ปีละ 2 ฉบับ ฉบับที่ 1 (มกราคม-มิถุนายน) ฉบับที่ 2 (กรกฎาคม-ธันวาคม)

ที่ปรึกษา	ศาสตราจารย์ ดร.สุจินต์	จินายน
	ผู้ช่วยศาสตราจารย์ ดร.ภูพงษ์	พงษ์เจริญ
	ผู้ช่วยศาสตราจารย์ ดร.มนตรี	กรรพุมมาลย์
บรรณาธิการ	ผู้ช่วยศาสตราจารย์ ดร.วศิน	ปัญญาวุธตระกูล
	มหาวิทยาลัยนเรศวร	
กองบรรณาธิการ	รองศาสตราจารย์ ดร.พัชรินทร์	สิรสุนทร
	มหาวิทยาลัยนเรศวร	
	รองศาสตราจารย์ ดร.ณฐพงศ์	จิตรนิรัตน์
	มหาวิทยาลัยทักษิณ	
	รองศาสตราจารย์ธโสธร	ตู้ทองคำ
	มหาวิทยาลัยสุโขทัยธรรมาธิราช	
	ผู้ช่วยศาสตราจารย์ ดร.บุณยสฤษฎ์	อเนกสุข
	มหาวิทยาลัยนเรศวร	
	ผู้ช่วยศาสตราจารย์ ดร.อัจฉรา	ศรีพันธ์
	มหาวิทยาลัยนเรศวร	
	ผู้ช่วยศาสาตราจารย์ ดร.พีรธร	บุณยรัตพันธุ์
	มหาวิทยาลัยนเรศวร	
	ผู้ช่วยศาสตราจารย์ ดร.อภิลักษณ์	เกษมผลกูล
	มหาวิทยาลัยมหิดล	
	ดร.สุวภัทร	ศรีจองแสง
	มหาวิทยาลัยอุบลราชธานี	
	ดร.วารัชต์	มัธยมบุรุษ
	มหาวิทยาลัยพะเยา	
	อาจารย์พิพัฒน์	กระแจะจันทร์
	มหาวิทยาลัยธรรมศาสตร์	
	อาจารย์อนุวัต	เชื้อเย็น
	มหาวิทยาลัยแม่โจ้	

ฝ่ายจัดการวารสาร นางสาวจรินทร เสโตบล
นางสุเพ็ญ ทาเกิด
นางสุภมาศ อ่ำทอง
ว่าที่ ร.ต.พิเชษฐ์ สิงหเดช
นางสาวจารุวรรณ แสงประทุม
นางสาวธัญญลักษณ์ คำธัญวงศ์

ปกและรูปเล่ม นายวชิรพงษ์ วงศ์ประสิทธิ์
นางสาวเยาวทัศน์ อรรถาชิต

ที่อยู่ บรรณาธิการวารสารอารยธรรมศึกษา โขง-สาละวิน
สถานอารยธรรมศึกษา โขง–สาละวิน มหาวิทยาลัยนเรศวร
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โทรศัพท์ : 0 5596 1204-5 โทรสาร : 0 5596 1148

เว็บไซต์ : http://www.nuks.nu.ac.th
อีเมล์ : mekong_salween@nu.ac.th
จำนวนที่พิมพ์ : 300 เล่ม
เจ้าของ : สถานอารยธรรมศึกษา โขง-สาละวิน มหาวิทยาลัยนเรศวร
ภาพจากปก : ภาพจากการประชุมวิชาการนานาชาติด้านชาติพันธุ์ครั้งที่ 1
เรื่อง “ชีวิต อำนาจ ชาติพันธุ์” ระหว่างวันที่ 20-21 สิงหาคม 2558

ข้อตกลงเบื้องต้น

1. บทความทุกบทความจะได้รับการพิจารณาจากผู้ทรงคุณวุฒิ (Peer review) ที่ตรงตามสาขาวิชา โดยทุกบทความจะต้องผ่านการพิจารณาจากผู้ทรงคุณวุฒิ อย่างน้อยบทความละ 2 ท่าน
2. บทความ ข้อความ ภาพประกอบ และตารางใด ๆ ที่ตีพิมพ์ในวารสารอารยธรรมศึกษา โขง-สาละวิน เป็นความคิดเห็นส่วนตัวของผู้เขียน กองบรรณาธิการไม่จำเป็นต้องเห็นด้วยเสมอไป และไม่ใช่ความรับผิดชอบของสถานอารยธรรมศึกษา โขง-สาละวิน มหาวิทยาลัยนเรศวร ถือเป็นความรับผิดชอบของผู้เขียนแต่เพียงผู้เดียว
3. บทความจะต้องไม่เคยตีพิมพ์เผยแพร่ที่ใดมาก่อน และไม่อยู่ระหว่างการพิจารณาของวารสารฉบับอื่น หากตรวจสอบพบว่ามีการตีพิมพ์ซ้ำซ้อน ถือเป็นความรับผิดชอบของผู้เขียนแต่เพียงผู้เดียว
4. บทความที่ส่งถึงกองบรรณาธิการ ขอสงวนสิทธิ์จะไม่ส่งคืน

พิมพ์ที่ : รัตนสุวรรณการพิมพ์ 30-31 ถนนพญาลิไทย อำเภอเมือง จังหวัดพิษณุโลก 65000 โทร. 055 258101

พระบรมราโชวาทของพระบาทสมเด็จพระเจ้าอยู่หัว

พระราชทานในงานลูกเสือแห่งชาติ
ณ ค่ายลูกเสือวชิราวุธ จังหวัดชลบุรี
วันที่ ๑๑ ธันวาคม ๒๕๑๒

คุณธรรมตามพระราชดำรัสพระบาทสมเด็จพระเจ้าอยู่หัว
เสริมสร้างคนดี

ในบ้านเมืองนั้นมีทั้งคนดีคนไม่ดี
ไม่มีใครจะทำให้คนทุกคนเป็นคนดีได้ทั้งหมด
การทำให้บ้านเมืองมีความปรกติสุขเรียบร้อย
จึงมิใช่การทำให้ทุกคนเป็นคนดี
หากแต่อยู่ที่การส่งเสริมคนดี
ให้คนดีได้ปกครองบ้านเมือง
และควบคุมคนไม่ดีไม่ให้มีอำนาจ
ไม่ให้ก่อความเดือดร้อนวุ่นวายได้

ขอบคุณข้อมูลและภาพจาก : *http://goo.gl/Y3Dtve*

อัญพจน์
(Quotations)

I don't care if you're black, white, short,
tall, skinny, rich or poor.
If you respect me, I'll respect you.

ฉันไม่สนใจว่าคุณจะดำ, ขาว, เตี้ย, สูง, ผอม, รวยหรือจน
แต่ถ้าคุณเคารพฉัน ฉันก็จะเคารพคุณ

ขอบคุณข้อมูลจาก *: http://www.xn--42ca1gyc0g.net/cat_9.html*

บทบรรณาธิการ

วารสารอารยธรรมศึกษา โขง-สาละวิน ปีที่ 7 ฉบับที่ 1 ประจำเดือนมกราคม – มิถุนายน 2559 เริ่มต้นศักราชใหม่ด้วยเนื้อหาและสาระทางวิชาการที่ยังเข้มข้นทุกบทความ ซึ่งทุกบทความได้ผ่านการกลั่นกรองจากกองบรรณาธิการและผู้ทรงคุณวุฒิ (Peer review) จำนวนอย่างน้อยบทความละ 2 ท่าน เพื่อให้วารสารเป็นที่ยอมรับและเกิดความเชื่อมั่นในวงการวิชาการ

ในฉบับนี้กองบรรณาธิการวารสารอารยธรรมศึกษา โขง-สาละวิน ถือว่าเป็นฉบับพิเศษ เนื่องจากบทความทั้งหมดได้คัดเลือกมาจากบทความที่มานำเสนอในเวทีการประชุมวิชาการนานาชาติด้านชาติพันธุ์ ในเอเชีย ครั้งที่ 1 เรื่อง “ชีวิต อำนาจ ชาติพันธุ์” (เนื่องในโอกาสครบรอบ 25 ปี มหาวิทยาลัยนเรศวร) ระหว่างวันที่ 20-21 สิงหาคม 2558 ที่ผ่านมานี้เอง โดยที่การประชุมนานาชาติดังกล่าว เป็นการประชุมที่มีผู้ทรงคุณวุฒิทั้งชาวไทยและชาวต่างประเทศมาร่วมนำเสนอบทความ และเป็นการประชุมที่ใช้ภาษาอังกฤษเป็นหลัก ดังนั้น บทความที่นำเสนอในการประชุมวิชาการนานาชาติดังกล่าวจึงเป็นบทความที่เขียนเป็นภาษาอังกฤษทั้งสิ้น สำหรับบทความที่คัดเลือกมาตีพิมพ์ในเล่มนี้ประกอบด้วย บทความวิจัยจำนวน 10 เรื่อง โดยมีเนื้อหาสาระที่เกิดจากการศึกษาค้นคว้าทางด้านชาติพันธุ์กับศิลปะการแสดง ด้านดนตรีชาติพันธุ์ และด้านชาติพันธุ์กับการท่องเที่ยวนานาชาติ ซึ่งถือเป็นประเด็นที่น่าสนใจอย่างยิ่งในยุคแห่งการเข้าสู่ประชาคมอาเซียนเช่นนี้ เพราะการศึกษาวัฒนธรรมที่เฉพาะของสังคมใดสังคมหนึ่งก็เพื่อให้รู้จักวัฒนธรรมนั้นๆ ได้อย่างลึกซึ้งยิ่งขึ้น

กองบรรณาธิการวารสารอารยธรรมศึกษา โขง-สาละวิน มหาวิทยาลัยนเรศวร ใคร่ขอขอบพระคุณท่านผู้ทรงคุณวุฒิ ท่านผู้เขียน และท่านผู้อ่าน ตลอดจนสมาชิกทุกท่านที่ได้ให้ความสนใจติดตามวารสารมาอย่างต่อเนื่อง หวังเป็นอย่างยิ่งว่าวารสารฉบับนี้จะเป็นประโยชน์สำหรับท่านผู้อ่าน นักวิชาการและผู้สนใจตลอดไป และท้ายที่สุดนี้ขอขอบพระคุณท่านอธิการบดีมหาวิทยาลัยนเรศวร ศาสตราจารย์ ดร.สุจินต์ จินายน และท่านรองอธิการบดีฝ่ายวิจัย ผู้ช่วยศาสตราจารย์ ดร.ภูพงษ์ พงษ์เจริญ ที่ได้ให้คำปรึกษาและให้การสนับสนุนงบประมาณมาโดยตลอด

หากท่านใดมีความประสงค์จะส่งบทความลงในวารสารอารยธรรมศึกษา โขง-สาละวิน สามารถดาวน์โหลดใบสมัครได้จาก http://www.nuks.nu.ac.th/downloadims/ims3.pdf พร้อมกับส่งบทความของท่านมายังกองบรรณาธิการวารสารอารยธรรมศึกษา โขง-สาละวิน e-mail : Mekong_salween@nu.ac.th แล้วพบกันใหม่ฉบับหน้าครับ

(ผู้ช่วยศาสตราจารย์ ดร.วศิน ปัญญาวุธตระกูล)
บรรณาธิการ

Editor's Preface

The Mekong-Salween Civilization Studies Journal, Volume 7, Number 1 (January –June), 2016 begins the new year with academic articles which focus on contents and details. All articles have been considered by the editorial board and peer reviewed by at least 2 persons to build confidence and acceptance in academic circles.

This special issue of the journal comprises articles which were presented at the 1st international conference on Ethnics in Asia "Life, Power and Ethnics" (on the occasion of the 25th anniversary of Naresuan University). This conference was held on August 20-21, 2015; it was a global meeting which included academic presentations and discussions in English by professors and research scholars, and all of articles which were presented at this conference were written in the English language. Ten research articles were selected for publication in our journal under the themes of ethnicity and performing arts, ethnomusicology, and ethnicity and international tourisms, which are themes of interest as we join together in the Asian Community. The study of cultural identity in each society will bring better understanding of the society.

The editorial board of the Mekong-Salween Civilization Studies Journal wishes to express their gratitude to peer reviewers, authors, readers and all members. Thanks also to those supporting this journal, i.e., Asst. Prof. Dr. Pupong Pongcharoen, vice president for research, and Prof. Dr. Sujin Jinahyon, president of Naresuan University, who have provided financial support and have given valuable suggestions.

For those interested in submitting articles to our journal, please download the registration form the website http://www.nuks.nu.ac.th/downloadims/ims3.pdf and return it to the editorial board of Mekong-Salween Civilization Studies Journal via e-mail: Mekong_salween@nu.ac.th.

Wasin Panyavuttrakul

Asst. Prof. Wasin Panyavuttrakul, Ph.D

Editor of Mekong-Salween Civilization Studies Journal

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ขอบคุณภาพจาก http://goo.gl/O56GqO

Pwe Dramatic Performance in Mandalay[1]

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[1]This article was presented at the 1st International Conference on Ethnics in Asia "Life, Power and Ethnics" during August 20-21, 2015.

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Abstract

Pwe in Burmese language has two meanings: first meaning, the "merit" or "merit festival;" the second meaning, public entertainment or public festival. The word "*pwe*" was derived from "*bun*" in *Pali*, as similar to *bun* (บุญ) in Thai language or "*poy*" in Northern Thai language. In this case it means public or dramatic performances. This qualitative study aimed at: 1) examining the *pwe*'s components and its performing process; and 2) analyzing the music accompaniment for each type of *pwe*. The field data were obtained through interviews and observations with the key-informants and the performers, as well as the audience, from the live performances in Mandalay and vicinities between10-18, February 2015.

The results of the study showed that there are three types of *pwe: anyeint pwe, zat pwe,* and *nat pwe. Anyeint* features a small troupe in which the female *anyeint* dancer alternates her song and dance with the comic routines of the male comedians. The *zat pwe* is the all-night performance at the pagoda festival, featuring pya zat and *zat kyi,* the modern drama and classical drama. The *nat pwe* is a special ceremonial occasion performed at full-moon festival by mediums, both women and men, who become representations of the thirty-seven or more *nats*---the local deities- or *nat* wives.The music used for all types of *pwe* performances are *hsaing waing* ensemble, except the music for the *anyeint* is the combination of *hsaing waing* and pop ensembles.

Keywords: *Pwe*, Dramatic Performance, Mandalay, Component, Performance Process, Music Accompaniment

1. Introduction

There are numbers of document explaining the meanings of *pwe*: 1) U Ba Nyunt, *pwe* has many meanings---a festival, a communal event, a mass celebration, a public entertainment, a fair, or a show opened to all. (Myanmar-English Dict. 2010: 293) 2) Withy,for general understanding, *pwe* means " a show which may take many forms but generally focuses on some sort of performance involving various mixtures of drama, dance, music and song". (Withy.1978: 573) 3) Khin Myo Chit, *pwes*: A word used to describe any form of entertainment--- a suffix after any word to convey the idea of a celebration or a spectacular event. *Pwe*, by itself, means any form of entertainment, music or dances or drama or special occasions like wedding. It is used as a sort of a spectacular event.(Khin Myo Chit. 2011: 37) 4) According to Shway Yoe, the *pwe*, a dramatic performance, was performed to mark the individual rites of passages, such as, birth, naming, ear boring, ordination, wedding, merit making, new house building, and death. (Shway Yoe. 1963: 286)

Most *pwes* performed at the pagoda festivals, as described by Shway Yoe below:

A pagoda feast in Burma is one of the most frequent and the most picturesque sights in the country. Each shrine has its own special sacred day; and the annual celebration of it is made the occasion of a general picnic, the congregation of people, from all parts of the surrounding districts, being bent no less on pleasure than on pious observances.

The pagoda festival s retains the characters of ostensible religious assemblies. Young people look forward to them as seasons of mirth and flirtation: long nights at the opened –air theatre, feastings and perpetual amusements, the pleasanter because lasting more than a couple of days. Elderly people meet their old friends, and receive and recount the gossip of half a dozen districts and a succession of new acquaintances. It is a joyous holiday. At nightfall there is a general gathering in the cleared space where the stage for the puppet-play is erected near the pagoda. The puppet plays Wethandaya Wuttu, one of the ten great birth- stories. There is also a performance of a *zat-pwe* which is also well patronized. (Shway Yoe. 1963: 211-215)

Another live witness of the pagoda festival wrote that one feature in Myanmar life is the pagoda festivals. Pilgrimages to pagodas far and near are popular both in rural and urban areas. The pagoda festivals are held for the benefit of the pilgrims. Pilgrims bring their farm produce or wares from their home-industries, workshops, such as hand-woven textiles, lacquer ware, cane, and bamboo baskets, glazed pottery and wood work. There are all kinds of pwes at the pagoda festivals---marionette shows, dance and music dramas. Many of them are open air shows, free of charge, troupes are hired by the pagoda trustees and they are a welcome treat to the pilgrims. Good shows attract people and it means good business at the market stalls and more revenue. (Khin Myo Chit. 2011: 42)

In the past, there used to be *Phaya-pwes* (Pagoda Festival), *Nat-pwes* (Spirit Festival), *Yoke-thay pwes* (puppet shows), *Zat-pwes* (Live-dramatic shows), and *Saing-pwe* (Orchestral performances). But nowadays three kinds of *pwe* exist: the *anyeint pwe,* the *nat pwe,* and the *zat pwe.* The *anyeint pwe,* a small troupe in which the female *anyeint* dancer alternates her song and dance with the comic routines of comedians. These are popular, often state-sponsored and privately funded entertainment.

The *nat pwe,* however, is a special ceremonial occasion performed at full-moon festival at Taungbyon by mediums, both women and men, who become representations of the thirty-seven *nats*---the local deities- or *nat* wives. The *zat pwe* is the all-night affair at the pagoda festival, featuring *pya zat* and *zat kyi,* the modern drama and classical drama. The *zat pwe* has found ways of incorporating aspects of the *anyeint pwe* into its format, and it is not uncommon for it to include a *nat* play which re-enact the life story of one of the *nats,* though without the *nat pwe* trance- inducing rituals.

The *pwe* troupe consists of sixty to one hundred members, and function like a large family, under the direction of the *mintha*---literally meaning 'prince', the protagonist in the classical drama, but who is now also the leading performer and impresario. As well as proprietor and producer, he is dramatist, dancer, actor, and singer. (Diamond, 2000: 227-248).

By tradition, it is a common practice for a puppet or live dramatic troupe as well as the orchestra to offer two bowls of *kadawpwes* of offerings as a gesture of supplication to the *Lamaing Nat* before a performance is to be staged at a completely new place. A bowl of *kadawpwe* comprises a green coconut, two hands of bananas and a ceremonial fee of about five *kyats*. *Kadawpwe* means an offering of supplication and respect, it is an important item in any celebration, both in family circle and in public. One of the *kadawpwes* is offered in invocation to *Lamaing* usually by the *Minthagyi* or veteran artist or puppeteers, or actors, where as the remaining one is offered to the leader of the *saing-waing* orchestra, on behalf of the persons below the stage such as the musicians. The *kadawpwe* are provided by the sponsors, or persons who hired the troupes.(Ye Dway. 2014: 70-71)

Regarding the meaning of *hsaing waing* ensemble, it is very confusing of the term "*hsaing waing*" and "*pat waing*". Here are some explanations: 1) *Saing waing* or *Pat waing* means a drum circle. The word *Saing* means an ensemble of musical instruments with the drum circle as the leader. The word *saing* means to suspend. As the drums are suspended round the inside of a circular frame, the verb was adopted to name the thing and became the noun *Saing* denoting not only the drum circle but the whole ensemble comprising from seven to ten performers. The key members are: the drum circle player, the gong circle player, the base drum player, the oboist, the assistant to the base drum player, the time-bell and bamboo clapper players. (U Khin Zaw. 2006: 102) 2) The Myanmar *saing* or *saing waing* orchestra came into existence in Inwa Dynasty period, between 1364-1516. During this period the *saing waing* orchestra was known as *saing*, *pat*, *pat-waing*, *pat- saing* and *pat-thar*. In the *saing-waing* orchestra , the string instruments and also the xylophone are absent, their use being confined to concert performances. (Ye Dway. 2014: 14-15)

The components of a *hsaing waing* ensemble included: first and foremost of the *saing* orchestra is the drum circle (*patwaing*) consisting of a group of twenty-one drums graduating in size arranged in a circular order which makes the tune, the brass gong circle (*kyee naung waing,* sharp-toned), and the bronz e gong circle

(maung waing, mellow toned). Actually, the left-hand and right-hand combinations and permutation of the players of the three instruments are almost identical. *Saing* also means "suspending" because the drum- circle, the brass-gong circle and bronze-gong circle are all suspended by means of strings within the circular and rectangular frames. The tympani corner consists of the big drum (*pat-ma-gyi*), the medium- sized support drum (*sa-khunt*), the six smaller bass drum (*chauk-lon- pat*) and stick-struck drum (*si-doh*). Its companions are two pairs of big and small cymbals (*lin-kwin*), the small tempo keeping cymbals (*than-lwin,* the hollowed out wooden block and the bamboo clappers (*war-lek koke*).Ye Dway. 2004: 16)

On the development of Burmese *hsaing waing* ensemble, Garfias wrote: In the eleventh century, during the Bagan period, there might be two different kinds of music in the court: indoor music or chamber music which may have been used for dance and the ceremonial music or outdoor music. The instruments of the indoor ensemble might include: the harp (*saung gauk*), the xylophone (*pattala*), the crocodile shape zither (*mi-jaung*), the mouth organ (*hnyin*), the end-blown flute (*palwe*), a sandeya, and a bowed fiddle (*tayaw*). The old ceremonial outdoor ensemble which later came to be known as *si-daw* or *si-daw gyi* ensemble. Eventually, a new ensemble gradually becoming the main ensemble for all outdoor performances; this is *hsaing* or *hsaing waing*. *Hsaing waing* ensemble is the standard accompaniment for the dance and the theatre, festivities, as well as for *nat pwe* (spirit possession ceremonies. Garfias viewed that the exact origins of the *hsaing* or *hsaing waing* ensemble in Burma are not precise. (Garfias.1985:1-28)

But a twenty one -drum set of modern pat *waing*, as well as the whole *hsaing waing* ensemble, must be developed from a nine drums as found in Ye Dway's book. The musical instruments for the *ahnyeint* accompaniment included: a drum circle, consisting of only nine treble small drums instead of the usual twenty one, a *sa khunt*-drum, and small tempo-keeping cymbals which produced bell-like sounds. Lastly an iron xylophone and oboe were the last additions. (Ye Dway.2014 : 30); or from a 7 drum of Mon *pat waing* found among Mon communities in Thailand (Khao Pluem. 2013: 30)

2. Objectives

1) To examine the *pwe*'s components and its performing process; and

2) To analyze the music accompaniment for each type of *pwe*.

3. Research Methodology

The research sites were temples, house, and private theatres in Mandalay. It was a qualitative research, written document were gather and the field data were collected through interviews and observation with one *zat pwe* troupe, one *anyeint* troupe, two *nat pwe troupes*, and one *yoke-thay* troupe. On the arrival in Mandalay in the 10th of February afternoon, our team were informed that this night there will be two performances---*zat pwe* and *anyeint*. The following night we went to see the *nat pwe* ceremony at a private house; in the next day afternoon we went to see the *nat pwe* ceremony at the temple in other district outside Mandalay. The last *pwe* we went to attend was a *yoke-thay* puppet performance.

4. Result

On the components and the performance process of *Pwe*, and its music accompaniment, each *pwe* has its own components and performance process, its music accompaniment.

Zat pwe, the long story show.

1) The components of *Zat pwe* included: 1) offering objects; 2) *pat waing* drum circle; 3) *gyi waing* gong circle; 4) *hne* oboe; 5) a set of drums; 6) audience, as shown with the pictures below: (All pictures were taken by the author)

Figure 1 : *Kadaw pwe* (offering objects)---a coconut and 2 hands of banana

Figure 2: *Pat waing* (drum circle)

Figure 3: *Kyi waing* (gong circle)

Figure 4: *Hne* (oboe)

Figure 5: *Sakun, chauk lon pat,* and *pat ma* drums

Figure 6: *audience*

Figure 7: *audience*

Figure 8: *Male and female singers*

Figure 9: *Male lead and friends*

Figure 10: *dancers*

Figure 11: *dancers*

The *zat pwe* performance started with pop music from 8.30 pm. – midnight; the *zat pwe* started from midnight until dawn. In the old days the last ten *Jataka* stories were the most popular ones. But nowadays the *zat pwe* has to combine with more pop elements, especially pop songs and dances. The music accompanied both singing and dancing; sometimes the music exchanged short motifs of singing and talking in imitation or questioning and answering style.

2) The *hsaing waing* music accompanied both singing and dancing, as well as exchanging a short passages of talking, sometimes using the whole ensemble, sometimes using a solo instrument.

Anyeint Pwe (Variety shows or Comedians)

1) The components of *anyeint pwe* included: 1) stage; 2) *kadaw pwe* (offering objects); 3) curtain; female singer and dancer; 4) comedians; 5) *pat waing;* 6) *maung saing;* 6) *hne* oboe; 7) a set of drums; 8) bell and cymbals; 9) a Western pop band; and 10) audience, ass shown with the pictures below:

Figure 12: *Kadaw pwe* (offering objects)

Figure 13: A stage curtain

Figure 14: *A lead female singer and dancer*

Figure 15: *A comedian talk show*

Figure 16: Pat waing drum circle

Figure 17: Maung saing frame gongs

Figure 18: Hne oboe

Figure 19: A set of drums: skun, chauklonpat, patma

Figure 20: Bell, and cymbals

Figure 21: Western pop band

Figure 22: audience

Figure 23: audience

The *anyeint* variety show started the performance from 8.30 pm., and ended at around midnight. It included female singing and dancing; pop songs; story telling; and talk show. The beautiful voices and charming dancing girls attracted all audience---young and old alike.

2) The music accompaniments were very exciting, sometimes accompanying by *hsaing waing,* sometimes by the Western pop band.

The *nat pwe* (spirit possession ceremony).

1) The components of a *nat pwe* included: 1) *kadaw pwe* (offering objects); 2) *nat* statues; 3) *pat waing* drum circle (some *hsaing waing* may not use); 4) *kyi waing* gong circle (some ensemble may use *maung saing* instead); 5) *hne* oboe (some ensemble may drop the oboe); 6) a set of traditional drums; 7) a singer; 8) *nat kadaw* (medium(s) ---dancer or dancers; and 9) audience

The nat pwe (spirit possession ceremony).

1) The components of a *nat pwe* included: 1) *kadaw pwe* (offering objects); 2) *nat* statues; 3) *pat waing* drum circle (some *hsaing waing* may not use); 4) *kyi waing* gong circle (some ensemble may use *maung saing* instead); 5) *hne* oboe (some ensemble may drop the oboe); 6) a set of traditional drums; 7) a singer; 8) *nat kadaw* (medium(s) ---dancer or dancers; and 9) audience

At the temple

Figure 24: Kadaw pwe (offering objects) in front of the nat spirits

At the private house

Figure 25: Kadaw pwe (offering objects) in front of the nat spirits

(No pat waing drum circle)

Figure 26: Pat waing drum circle

Figure 27: No kyi waing, only maung saing frame gongs

Figure 28: Kyi waing gong circle with additional gongs

(No hne oboe)

Figure 29: Two hne oboes, big and small.

Figure 30: A set of drums (front) and singer (center)

Figure 31: A set of drum (front) and pat waing (center)

Figure 32: The singer, sitting at the center

Figure 33: The singer

Figure 34: Natkadaw (medium) on sword dance

Figure 35: A duet of male and female buffalo dance

Figure 36: A natkadaw dancer (front) with audience (back)

Figure 37: The watching audience

The *nat pwe* started with *hsaing waing* ensemble music, paying homage to the spirits; then followed by singing and dancing. The dances could be ordinary dance, sword dance, buffalo dance, or any kind of dances.

2) The music accompanying, instrumentally and vocally, the *nat pwe* , sometimes convey either sadness, frightening, triumphant, or joyous. The music was played along with singing and dancing.

Yoke-thay Pwe (stringed puppet).

1) The component of *yoke-thay pwe* (puppet show) included: 1) offering objects (*kadaw pwe*, not shown); 2) *saung gauk* harp; 3) string puppets; 4) puppeteers; 5) *pat waing* drum circle; 6) *kyi waing* gong circle; 7) *hne* oboe; 8) a set of traditional drums; 9) singers; and 10) audience, as shown with the pictures below:

Figure 38: Saung gauk harp solo

Figure 39: Stringed puppets

Figure 40: Puppeteers

Figure 41: Puppeteer Master

Figure 42: Pat waing drum circle

Figure 43: Kyi waing gong circle`

Figure 44: Hne oboe

Figure 45: Chauklonpat and skun drums

The *yoke-thay* stringed puppet started with *suang gauk* harp solo, followed by human dance. The puppet show consisted of variety of excerpts from many origin, such as Ramayana, folk tales, Jatakas, and legends. In the old days the *yoke-thay* puppet show started from eight or nine pm, and ended at dawn; but nowadays the puppet show is just performed for foreign tourists, it lasted only about one hour.

2) The music used for accompanying each *yoke-thay* string puppet scene has to convey the mood or feelings--- happy, sad, love, or nature of the story.

5. Discussion and Conclusion

All kinds of *pwes* are still practiced in Myanmar, except *yoke-thay pwe* puppet show; however it still serves the foreign tourists. All *pwes* are accompanied by *hsaing waing* ensemble; numbers of the instruments were varied depending on the need of each certain performances. The performances started from 8- 9 O'clock PM, and ended by dawn, except the *anyeint pwe*, ended at midnight, and the *nat pwe* ended according to the agreement between the host and *hsaing waing* ensemble.. Among ASEAN countries, Myanmar is one of the most attractive countries in terms of culture, especially, music and performing arts. The string puppet is now in the process of being introduced to the young children in schools as well as promotion internationally.

6. Suggestion from Research

Music and performing arts in Myanmar will be popularized through Myanmar monthly festivals as well as through individual rites of passage and the tourism promotion among ASEAN countries. When the infrastructure---roads, hotels, and communication services of Myanmar are improved, music and performing arts of Myanmar will certainly become more lively than ever. These are opened for all kinds and all aspects of culture research especially research on music and performing arts.

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The Potentiality Development of Local Guide and Community Based Tourism in Plaklao Community, Amnatcharoen Province, Thailand for Increasing Competitive Capacity in ASEAN Economic Community[1]

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Abstract

This research aims to (1) survey and gathering the knowledge of cultural tourism resources and local guides in Plaklao community in Amnatcharoen province, Thailand, (2) examine for the potentiality of local guides and community based tourism management in Plaklao community and (3) propose the policies to develop the local guides potentiality and community based tourism management for increasing competitive capacity in Asian Economic Community through benchmarking with local guides and community based tourism management in Banteay Chhmar community based tourism, Banteay Meanchey Province, the Kingdom of Cambodia as one of the best practice in community based tourism management. The researcher used research instruments comprising of questionnaires, focus group, participatory action research: PAR, benchmarking with the best practices (Banteay Chhmar community based tourism) and pilot tests with community based tourism (CBT) in Plaklao village, Amnatcharoen province.

The results of the research found that the knowledge of cultural tourism resources and local guides in Plaklao community comprised of local museum, local arts and handicraft, including local music and dance, and local architecture. For the local guides in Plaklao community, most of them were good in tourism information and service but they still lacked of touring skill and communicative skill, especially English communication. In terms of the potentiality of local guides, they were good in tourism knowledge. However, for academic skill, transfer in-out, touring, and the role of tourism interpretation, their skills were intermediate level. Therefore, due to the results of SWOT analysis and TOWS matrix, the researcher could draft the development policies to increase potentiality of local guides in Plaklao community for increasing competitive capacity in Asian Economic Community through benchmarking with the best practices (Banteay

Chhmar community based tourism) with 6 policies; (1) to cooperate marketing management with outside government and private organizations, (2) to create and strengthen cultural resources identity and promote as a tourism highlight, (3) to create a local guides training course for young generation, (4) to apply a management information technology for public relations and marketing management, (5) to promote local participation in community based tourism management, and (6) to expand target market to Asian countries. These policies could be implemented through the strategies from SWOT analysis and TOWS matrix.

Keywords: Potential development, Local guide, Plaklao community, Asian Economic Community, Benchmarking, Banteay Chhmar Community, Kingdom of Cambodia

1. Introduction

The important one in tourism development was a local guides development because the local guides were as the "goodwill ambassador" or "cultural ambassador of the country". The local guides were very important for tourism industry because they played essential roles to stimulate the tourists to visit the tourist destinations. Similarly, local guides also played the important roles for community based tourism management because these local guides had to provide the information about the general information, history, importance, identity, and significances of the tourism resources through any significant values such as architectural, historical, artistic, scientific, social value, and ways of life of local people in community. These could lead the tourists to understand and be aware of the importance of community based tourism resources and the tourism resources could be managed sustainably. Plaklao community in Amnatcharoen province was one community operated community based tourism. There were many cultural resources in this community to support

tourism management such as agricultural and ways of life instruments, architectural heritages, local handicrafts, local traditions and ceremonies, and local music and dances. However, these cultural resources could not be managed properly to the tourists if there were not effective and skillful local guides to interpret the importance and identity of these resources. Furthermore, there were more tourism competitors when ASEAN Economic Community: AEC arrived. Thus, it was necessary to strengthen the local guides and community based tourism management in order to increasing competitive capacity of Plaklao community based tourism in Asian Economic Community (AEC) through benchmarking with Banteay Chhmar community (one of the best practices in community based tourism management), Banteay Meanchey Province, the Kingdom of Cambodia in terms of (1) local guides ability improvement and (2) community based tourism management.

2. Objective of the research

2.1 To survey and collect cultural tourism resources knowledge and local guides in Plaklao Community

2.2 To examine the potentiality of local guides and community based tourism management in Plaklao Community

2.3 To propose the development policies to increase local guides and community based tourism potentiality in Plaklao Community for increasing competitive capacity in Asian Economic Community (AEC) through benchmarking with local guides in Banteay Chhmar community based tourism, Banteay Meanchey Province, the Kingdom of Cambodia

3. Scope of the research

The researcher conducted this research in Plaklao Community because this community was established from the Ministry of Sport and Tourism in 2006 as one of the famous community based tourism in Thailand in terms of ways of life, local handicrafts and local

traditions. For the potentiality development of local guides and community based tourism in order to increase competitive capacity in AEC, the researcher would benchmark the development policies with Banteay Chhmar community based tourism in Cambodia as a one of the best practice for local guides and community based tourism management.

4. Significance of the research

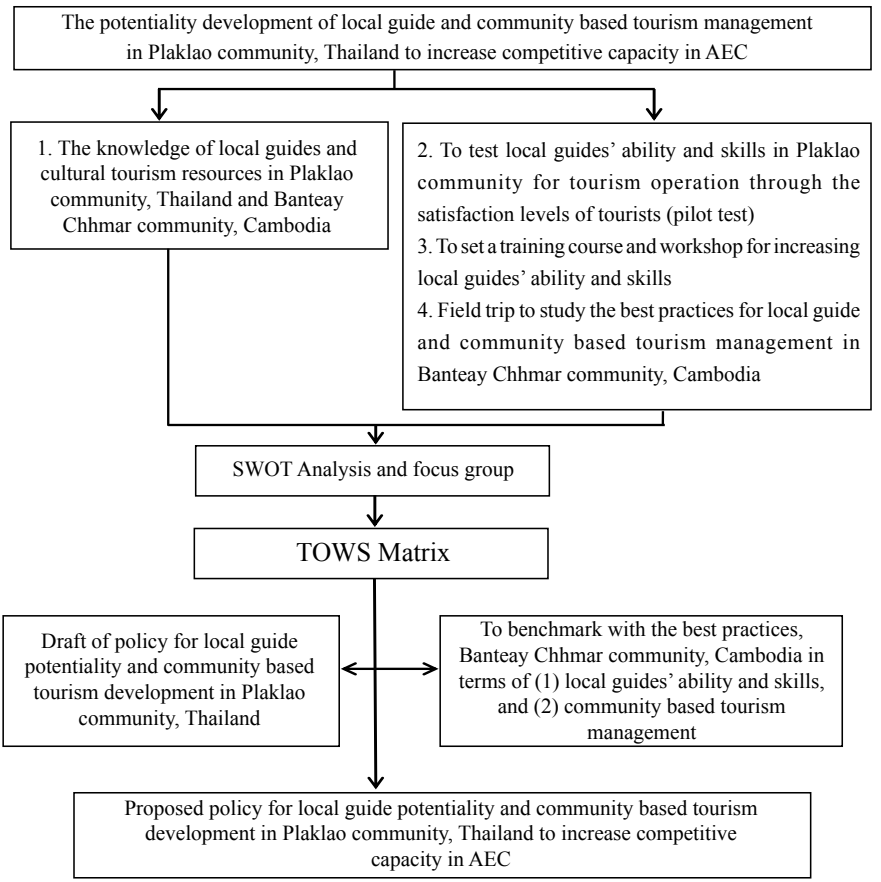
This research could contribute the development policies to increase value added and pricing for tourism products through high qualitative local guides training in Plaklao community. Moreover, the local guides who attended the training course that was one of the research instruments (participatory research) could understand how to train the juniors or young guides in their community (training for being trainer) in terms of foreign language and tourism resources knowledge. The high qualitative local guides who were worth interpreting their tourism resources could lead the tourists to appreciate and be aware of the importance of local cultural resources and ways of life.

5. Research methodology

This research was the quantitative and qualitative research. Quantitative research was conducted by providing 100 questionnaires to Thai tourists in order to test the tourists' satisfaction levels towards tour operation of local guides in Plaklao community. Moreover, the researcher also tested the local guides' knowledge by using examination in order to measure their attitude and touring ability for pre-post training program. Besides the quantitative research, the researcher used interview, brainstorm, and focused group as the research instruments for qualitative research to collect the data of local guides and cultural tourism resources in Plaklao community and Bantaey Chhmar community as a best practice to benchmark. After taking examination and measuring tourists' satisfaction towards local guides

in Plaklao community, the researcher had set a training course for them due to the limited skill of local guides occurred from the results of examination and questionnaires.

In order to set the development policies to improve the ability of local guides in Plaklao community, the researcher used SWOT analysis and TOWS Matrix as the research instrument including benchmarking concept between Plaklao community and Banteay Chhmar community in Cambodia as the best practice for community based tourism. The benchmarking was conducted in terms of (1) local guides ability improvement and (2) community based tourism management. Therefore, the conceptual framework could be concluded as figure 1; conceptual framework.



6. Results of the research

6.1 General information of Plaklao community

Plaklao community was located in Plaklao sub-district, Muang Amnatcharoen, Amnatcharoen province. The ancestors of this community had immigrated from Nongbualamphu province, the northern part of Isan, Thailand. They decided to establish their community here because of the forfurity of the area such as natural pound, forest, and wild life. The community's name, "Plaklao" was titles from the name of local fish lived in this community's pound. Their scientific name was Wallago attu. There were approximately 600 households and 3,000 people had been living in this community. Their area was approximately 3.5 million meter squares, comprised of 11.92 million meter squares of agricultural field, 0.32 million meter squares for living area, and 1.248 million meter squares for public area (Rienchai Bhotahrin, 2012. interviewed).

In terms of tourism development in Plaklao community, started in 2003 from the encouragement of provincial organization to establish ecotourism and conservation tourism project. There were 38 committee and 40 Plaklao community households to join this project.

In 2004, the members of Plaklao community were trained from the office of tourism development in Amnatcharoen province as being a good host and hospitality.

In 2005, the Faculty of Architecture, Khonkaen University supported the budget for community to train for local heritage conservation techniques especially Vietnamese chapel and local museum establishment.

In 2006, they got the honor as the community for sufficiency economy development and the best community for One Tambon One Product in Amnatchathani province. These caused many mass media in Thailand were interested to produce television programs, tourism journals, magazines including newspapers and National Geography in this community.

In 2007, the Ministry of Touirsm had invited Plaklao community to show Isaan music and dances in “Thailand Tourism Festival in 2007” at IMPACT Arena Muang Thong Thani, Bangkok.

In 2010, young band of Isaan music and dances in Plaklao primary school got the winner from the Teacher Councils of Thailand including the winner of Isaan music and dance competition in Amnatcharoen province. Therefore, Plaklao community had been entitled as the community of Isaan music and dance. (Somjit Thonket, 2012. interviewed)

6.2 Cultural tourism resources and local guides in Plaklao community

There were many cultural tourism resources in this community. They could be categorized into agricultural and ways of life instruments, architectural heritages, local handicrafts, local traditions and ceremonies, and local music and dances.

6.2.1 Agricultural and ways of life instruments

There was local museum collected instruments that were related to agriculture and local ways of life. Local people collected these instruments and displayed them to show their cultural resources to the tourists in their temple as could be seen in the picture 1 below.

Figure 1-3: food container for a pig (left), fishing hand net (middle), and hanging food container to protect ant (right)

6.2.2 Architectural heritages

Besides the local museum, there were traditional houses (Isan style) and Vietnamese chapel (Vietnamese and Lao architecture) in this community with 200 years old in picture 4.

Figure 4-6: Vietnamese church (left), traditional house (middle), and vernacular architecture built with the dowel and joint techniques.

6.2.3 Local handicraft

The craftsmen in Plaklao community had produced many handicrafts for the visitors and tourists who visited their community. The tourists could buy these products in community shop. For example, bamboo jugs, fishery tools, sticky rice container, and sticky rice steaming pot, etc.

Figure 7-9: Local handicrafts such as sticky rice containers (left), sticky rice steaming pot (middle), and fishery tools (right)

6.2.4 Local traditions and ceremonies

There were many local traditions and ceremonies in Plaklao community. Most of them were agricultural and religious ceremonies such as god of rice, land, river, rain, and ghost of ancestor ceremonies. The tourists could join these ceremonies that cerebrated every months.

Figure 10-11: The cerebration for rocket festival in Plaklao community held on May every year

6.2.5 Local music and dances

This community was famous for Isan music and dances (Mor-Lam). There were five categories of Mor-Lam; firstly, Mor-Lam Peun to show the story about the local history and myth, secondly, Mor-Lam Korn to show the story of ways of life, thirdly, Mor-Lam Moo to show a local tale, fourthly, Mor-Lam Singh to show with local dancers, and finally, Local dance with modern music to mix with modern music style (Mala Solawate. 2012. interviewed).

Figure 12-13: Traditional costume for Isan music and dances

6.3 Potentiality of local guides in Plaklao community

There were 5 senior local guides who worked as the permanent guides in community to serve the tourists who visited Plaklao community. These local guides could organize tour effectively. However, for the 15 young local guides, they had limited skills to

work as the local guides when the tourists visited their community. In the study of potentiality of local guides in Plaklao community, the research had tested the satisfaction levels of the tourists who visited this community by using questionnaires. The result was found that the tourists' satisfaction towards tour operation skill of local guides in Plaklao community before training course, stood at the high level for local guides in terms of their human relationship and characteristic. In terms of interpretation skill, communicative skill and touring skill, most tourists had moderate satisfaction levels.

According to the results of the tourists' satisfaction level, it could be concluded that there should be the improvement for local guides in Plaklao community in terms of (1) the knowledge of interpretation (2) communication skill both Thai and foreign language and (3) touring skill. Therefore, in the training course, the researcher had set the content to train the local guides covered above three contents. For example, interpretation knowledge for tourism comprised of tourism resource interpretation techniques, recreation for tourists, how to say greeting, introducing oneself and technical terms for touring and tourist attraction explanation.

6.4 SWOT analysis and TOWS Matrix for development policies for local guides' ability and CBT management in Plaklao community

Strengths

1) High local participation in tourism management

2) The were unique cultural resources such as local music and dance, museum, architecture, and ways of life

3) There were active young guides to inherit and get training as a local guides from senior guides in community

4) To inherit and conserve their cultural resource through community based tourism and create local music and dance training program in primary school

Weaknesses

1) Young guides could not perform effectively as the expertized guides during taking a tour because they had not enough experience for their work such as presentation skill, tourism interpretation, answering tourists' questions

2) There was not tourist information center to provide tourism information such as community map, attraction information, interpretation signs, and contacted person etc.

3) There was not suitable presentation method of community identity for tourists especially Isan dance which was a highlight of Plaklao community

4) Lack of continuous local guides training program. Due to almost young guides were the high school students, thus there were not enough local guides to serve the tourists after they graduated.

Opportunities

1) Trends of creative tourism and learning based tourism were still popular for Thai and foreign tourists. This tourism trend could advantage for cultural resource management for tourism in Plaklao community especially Isan dance

2) There were a lot of educational institutions visited this community as a field trip for cultural study including mass media who visited this community for television program production and public relations.

3) Advanced development in information technology such as facebook could increase benefit opportunity for tourism in terms of marketing and public relations

4) Amnatchroen province had set policy to promote Plaklao community as the community of Isan dance to serve AEC

Threats

1) There were not enough budgets from government sectors to support tourism development

2) There was high competition in community based tourism when AEC arrived because many communities in Asian countries has

various cultural resources and identities. These could lead Plaklao community to face with intensive competition in community based tourism in Asian countries

6.5 Alternative strategies for local guides and community based tourism development in Plaklao community

Due to SWOT analysis above, the alternative strategies for local guides and community based tourism development in Plaklao community could be set as following.

6.5.1 Aggressive strategies (SO Strategy)

SO: 1) to develop and promote creative tourism and learning based tourism in Plaklao community with local participation

SO: 2) to promote Isan music and dances as cultural and creative tourism destination in Asian countries

SO: 3) to present community based tourism projects for tourism product development such as Isan music and dances, local museum, and local handicraft in order to get more budget from tourism government organization

6.5.2 Defensive strategies (ST Strategy)

ST: 1) to get support from related government organization to improve community infrastructure and amenity for tourists such as transportation signs, direction signs including tourism interpretation signs, and accessibility

ST: 2) to set up various package tour such as half day, all day, and stay overnight package tours in order to serve many kinds of tourist groups who had different time to visit Plaklao community

6.5.3 Retrenchment strategy (WO Strategy)

WO: 1) to develop community based tourism database through community website or Facebook to communicate and attract more tourists

WO: 2) to increase public relations and marketing communication through social media such as Facebook

and website with encouragement from government and private organizations in order to gain tourists awareness and recognition in community based tourism in Plaklao community

6.5.4 Turnaround strategies (WT Strategy)

WT: 1) to contact with tour companies in Thailand and aboard in order to launch tour packages and public relations

WT: 2) to contact with related government organizations who were responsible for amenity and infrastructure development such as direction signs and tourism interpretation signs for tourists

WT: 3) to educate young guides for improving English and neighboring languages in order to increase their communicative skill to serve foreign language

6.6 Cultural tourism resources in Banteay Chhmar community, Cambodia

Banteay Chhmar Community Based Tourism was located in Banteay Meanchey Province, the North-western part of Cambodia. CBT was initiated in 2007 by Agir Pour Le Cambodge (APLC) for community development and Khmer temple conservation. Banteay Chhmar Temple was one of the 12th centuries Agkor period temple architecture, and several small temples (satellite temples) surrounded this community served as the tourist attractions. Agir Pour Le Cambodge got the trainers to build community's capacity in tourism skill both service operation and management and tried to engage them with tour operator and other network to keep their sustainability. (Sophea SOK. 2010. P.12)

At the end of 2008, APLC finished its fund as well as its activities with Banteay Chhmar community. After that, Global Heritage Fund (GHF) had launched project to continue encouraging community and restored the temple which was the main attraction for Banteay Chhmar Community. GHF had objectives to support community in terms of community based tourism development as following

(Bieng Sruon. 2012): (1) to strengthen CBT as a local community-based organization by raising their capacity as tourism service providers, (2) to gather revenues from tourism, (3) to raise Banteay Chhmar and CBT's profile as an ethical destination for tourism, (4) to achieve self-sufficiency in CBT as an organization, and (5) to empower CBT through GHF's conservation project.

In 2009, Banteay Chhmar community has won the award from USAID as the Hidden Treasure Winner. Then, MSME had strengthen Banteay Chhmar community services quality and engaged them to private tourism business operators such as tour companies in Cambodia and aboard, small scale resort, restaurants, and other tourism businesses and communities. Tourism activities in Banteay Chhmar community comprised of (1) Khmer New Year; a special time for Khmer people to gather with their family and relatives, (2) water festival was dedicated to the Khmer army and navy and their historic battles, (3) Phchum Ben (Religious event); a Buddhist festival dedicated to recently deceased ancestors, (4) rice transplanting and seeding season, (5) harvest season (Rice field), (6) vegetable season (cucumbers, cabbage, lettuce eggplant, tomatoes, long green beans, cauliflower, etc), (7) fruit season (watermelon, mango, sweet apples, etc), (8) cassava planting and harvesting, (9) Dal Ombok (Rice flattening), (10) watching the sunset at Ang Cheung Kros, (11) Silk Craft Center (Soieries du Mekong " SDM"), (12) craftsmen and handicrafts, (13) village tour by walking, cycling, ox - cart or kuyon, (14) temple tour (Banteay Chhmar, Banteay Top and satellite temples), (15) homestays to help you learn about and exchange cultures, (16) traditional music & dance performances in the evening, and (17) learning temple restoration project supported from Global Heritage Fund (Khlot Sopheng. 2012).

6.7 Benchmarking for development policies for Plaklao community and Banteay Chhmar community in terms of local guides' ability and CBT management

According to the results of the study of cultural resources and local guides potentiality in Plaklao community in Thailand and Banteay

Chhmar community in Cambodia (best practice in community based tourism management), it could conclude the similar cultural resources and the characteristic of local guides in order to benchmark and find out the development policies for community based tourism and local guides in the table below.

Table 1: Cultural resources and local guides in Banteay Chhmar community and Plaklao community

Cultural resources	Banteay Chhmar community (Best practices)	Plaklao community
Local architecture	Khmer temple, Cambodia style houses	Vietnamese chapel, Isan style house
Local food	Khmer food	Isan food
Handicraft	Silk center	Silk and bamboo craft production
Local museum	No local museum	Local museum in the temple
Local music and dance	Khmer dance	Isan music and dance
Local guides	There were English and Khmer languages local guides to serve both domestic and international tourists	There were Thai and Isan language local guides to serve domestic tourists
Training course for local guides	There was a training course for young guides in community	There was not a training course for young guides in community

Due to the table 1, SWOT analysis, and the results of the examination to test potentiality of local guides in Plaklao community that indicated they should get improve their skills in terms of (1) tourism interpretation knowledge (2) communicative skill both Thai and foreign language and (3) touring skill, thus the proposed development policies for local guides potentiality and community based tourism management to increase competitive capacity in AEC through competitive benchmarking with Banteay Chhmar community based tourism in terms of tourism products, services, operations, and tourism information could be generated into 6 policies as following.

Policy 1: to cooperate marketing management with outside government and private organizations

Banteay Chhmar community based tourism had succeed their tourism management and there were a lot of foreign tourists to visit

their community because there were many government and private organizations to encourage them for marketing communication to the tourists such as Global Heritage Funds (GHF), The Ministry of Tourism of Cambodia (MOT), Cambodia Community-Based Ecotourism (CCBEN), Travelers' MAP (Korean-based tour operator), Operation Groundswell (youth-oriented tour operator), Sustainable Cambodia, Sahasra Group from Hong Kong, United States Agency for International Development (USAID), and tour company in Cambodia. Therefore, important marketing channel for Plaklao community to contact with more tourists should start with marketing encouragement from various government and private organizations. This policy could be conducted under the ***first and second WO strategies;*** (WO: 1) to develop community based tourism database through community website or Facebook to communicate and attract more tourists, and (WO: 2) to increase public relations and marketing communication through social media such as Facebook and website with encouragement from government and private organizations in order to gain tourists awareness and recognition in community based tourism in Plaklao community. Besides the cooperation with the outside organizations above, the community header could cooperate the community based tourism management with the outside organizations in terms of development budget, and infrastructure and amenity improvement. This development could implement through the ***aggressive strategies;*** (SO: 3) to present community based tourism projects for tourism product development such as Isaan music and dances, local museum, and local handicraft in order to get more budget from tourism government organization. Moreover, Plaklao community header could implement ***defensive strategies,*** (ST: 1) to get support from related government organization to improve community infrastructure and amenity for tourists such as transportation signs, direction signs including tourism interpretation signs, and accessibility, and (ST: 2) to set up various package tour such as half day, all day, and stay

overnight package tours in order to serve many kinds of tourist groups who had different time to visit Plaklao community. For the improvement of tourism infrastructure and amenity, the ***turnaround strategies,*** could be operated through strategy (WT: 2) to contact with related government organizations who were responsible for amenity and infrastructure development such as direction signs and tourism interpretation signs for tourists.

Policy 2: to create and strengthen cultural resources identity and promote as a tourism highlight

Banteay Chhmar community promoted their Khmer temple (Banteay Chhmar temple) as the highlight for tourists and local ways of life such as local music and dance, and silk production center. These highlight and activities could be attractive many tourists to visit this community. Therefore, Plaklao community could promote Isaan music and dances as their tourism highlight and promote their community as the creative and learning based tourism destination in Northeastern Part of Thailand. Thus, the header of Plaklao community could conduct this policy through ***aggressive strategies;*** (ST: 2) to promote Isan music and dances as cultural and creative tourism destination in Asian countries, and (ST: 3) to present community based tourism projects for tourism product development such as Isan music and dances, local museum, and local handicraft in order to get more budget from tourism government organization.

Policy 3: to create a local guides training course for young generation

In Banteay Chhmar community, there was a training course for young guides who were studying in secondary and high school including local people who were interested in local guides professionally. The training operated in the office of Banteay Chhmar community based tourism and trained by Banteay Chhmar senior guides every weekend in Banteay Chhmar temple history, community history, English communication, and touring skills. Therefore, besides

the Isan music and dances that Plaklao community had trained for their young generation, there should be the local guides training course for young generation in order to increase local guides skills in terms of (1) tourism interpretation knowledge (2) communicative skill both Thai and foreign language and (3) touring skill. This policy related to the ***turnaround strategy*** of Plaklao community; (WT: 3) to educate young guides for improving English and neighboring languages in order to increase their communicative skill to serve foreign language.

Policy 4: to apply a management information technology for public relations and marketing management

Besides the various connections of Banteay Chhmar community with both government and private organizations in community based tourism encouragement, this community also had their own website and Facebook to contact with domestic and international tourists. There were eight languages in their website for international tourists from Thailand, Vietnam, Japan, Korea, America, France, Germany, Spain, and Italy. This could benefit for international tourists to contact and reserve their booking for package tour in Banteay Chhmar community tourism. Therefore, the header of Plaklao community should aware of the importance of management information technology to support their marketing communication channels with their tourists. If the community header had limitation in using computer, the young guides could help them as the website or Facebook administrator. This policy could be implemented under the ***retrenchment strategy;*** (WO: 1) to develop community based tourism database through community website or Facebook to communicate and attract more tourists, and (WO: 2) to increase public relations and marketing communication through social media such as Facebook and website with encouragement from government and private organizations in order to gain tourists awareness and recognition in community based tourism in Plaklao community.

Policy 5: to promote local participation in community based tourism management

There were 3,430 families living in Banteay Chhmar community. There were 1,278 families support tourism activities in Banteay Chhmar; 74 families get direct benefit such as providing tourism services (food, home-stay, guiding, committee, etc.) and the rest 1,204 get indirect benefit through tourism development. Banteay Chhmar community has strong commitment to participate in tourism development and open to learn and get feedback to improve their operation and services delivery. Moreover, the goals for CBT management in Banteay Chhmar community were to manage tourism in Banteay Chhmar and help villagers to benefit from it. CBT committee also provided supplementary income for villagers through tourism activities and used a part of tourism benefits to develop the community with community projects (Sophea SOK. 2010. P.12-13). Due to the CBT management of best practice, Plaklao community should gain more local participation to involve in CBT management and provided incomes from CBT management to all members including shared tourism income for community activities. In order to promote local participation in community based tourism management in Plaklao community, the community header could implement the ***aggressive strategies,*** (SO: 1) to develop and promote creative tourism and learning based tourism in Plaklao community with local participation.

Policy 6: to expand target market to Asian countries

There were many domestic and international tourists visited their community each year. For example, France, Spain, Australia, Japan, Korea, China, and Thailand etc. these tourists visited Banteay Chhmar community due to the reputation of Banteay Chhmar temple, constructed in the reign of King Jayavarman vii of Khmer Kingdom. Besides that reason, the effective communication between Banteay Chhmar community and the tourists through electronic media such as website, electronic newsletter, and Facebook could stimulate the tourists to visit Banteay Chhmar community continuously increasing.

Banteay Chhmar community header had published community news to the tourists when there were any traditions, ceremonies, and community development projects. Therefore, Plaklao community header could benchmark these strength points of Banteay Chhmar community for their community when AEC arrived. They could promote their Isaan music and dances, Vietnamese chapel, and local traditions and ceremonies as the tourism highlight to both domestic and international tourists who were interested in Isaan ways of life. Thus, the strategies that they could implement were ***aggressive strategies (SO strategy)***; SO: 2) to promote Isaan music and dances as cultural and creative tourism destination in Asian countries. In addition, they should implement ***turnaround strategies (WT strategy);*** (WT: 1) to contact with tour companies in Thailand and aboard in order to launch tour packages and public relations.

According to above policies and strategies, the community header and committee should consider again what policies and strategies should be implemented priority.

7. Discussion and Conclusion

There were many cultural resources in this community to support tourism management such as agricultural and ways of life instruments, architectural heritages, local handicrafts, local traditions and ceremonies, and local music and dances. Therefore, this community was suitable to operate cultural tourism and community based tourism. This related to the concept of cultural tourism of Boonlert Jittangwattana (2005), stated that the community who was interested in tourism development should have significant cultural resources. However, the cultural resources in Plaklao community could not be managed properly to the tourists because there were not effective and skillful local guides to interpret the importance and identity of these resources. Due to the concept of tourist guide's capability and qualifications of Saranya Warakulwit (1995), she said that tourist guides should be skillful in language, academic, touring, hospitality, and solving

problems. Furthermore, there would be more tourism competitors when ASEAN Economic Community: AEC arrived. Thus, it was necessary to strengthen the local guides and community based tourism management in order to increasing competitive capacity of Plaklao community based tourism in Asian Economic Community (AEC) through benchmarking with Banteay Chhmar community (one of the best practices in community based tourism management), Banteay Meanchey Province, Kingdom of Cambodia. Based on above reasons and the research results including the similarity of the cultural resources between Plaklao community and Banteay Chhmar community, for the benchmarking technique, the researcher used the competitive benchmarking from the concept of benchmarking by William M. Lankford (2009; p.57-58) to set the policies and strategies, focused on (1) local guides ability improvement and (2) community based tourism management. There were 6 policies; (1) to cooperate marketing management with outside government and private organizations, (2) to create and strengthen cultural resources identity and promote as a tourism highlight, related to the concept of community based tourism management by Community Based Tourism Institution (2014) stated that the important factor for community based tourism management was to publish the information of local cultural resources to the tourists through the mass media. Moreover, the community should focus on human resource development especially the local guides. They should be aware of and understand their cultural significant values in order to communicate those values to the tourists, (3) to create a local guides training course for young generation, (4) to apply a management information technology for public relations and marketing management, (5) to promote local participation in community based tourism management, and (6) to expand target market to Asian countries. These policies could be implemented through the aggressive, defensive, retrenchment, and turnaround strategies from SWOT analysis and TOWS matrix.

8. Suggestions from research

The suggestions for local guides and community based tourism development in Plaklao community were follows.

8.1) there should be tourism product development as the community highlight. For example, they could promote Isan music and dances for their cultural identity for tourism product as Banteay Chhmar community had promoted Banteay Chhmar temple for community based tourism highlight.

8.2) there should be continuous and modern public relations and marketing communication to communicate to the tourists such as Facebook, website, electronic news with both Thai and foreign languages.

8.3) Infrastructure and tourist amenities were also important for the tourists. There were inadequate infrastructures in Plaklao community such as bumping road surface, limited numbers and modes of public transportation, transportation signs, tourist destination signs, and tourist interpretation signs. The community header and committee should be aware of these factors and to get encouragement from the related government organizations to develop these infrastructures and amenities.

8.4) there were many potential cultural resources in Plaklao community such as traditional houses, Vietnamese chapel, local museum, and Isan music and dances. However, there were not enough effective tourist interpretation tools to provide cultural significant values for the tourists to appreciate those cultural resources. Therefore, there should be effective tourist interpretation tools and story-telling creations for cultural resources.

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The Construction of Semiotics in Cultural for Tourism Promotion in Pai District, Mae Hong Son[1, 2]

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Abstract

This article "The construction of semiotics in cultural for tourism promotion in Pai District, Mae Hong Son" is part of dissertation "Pai : the process of identity development and cultural construction of meaning for the tourism industry" (2012) that granted from National Research Council of Thailand (NRCT) the objectives of the article is to propose the development of tourism in Pai, Mae Hong Son Province, and the construction of semiotics in cultural for tourism promotion in Pai District. Pai is the small district that had a high tourism. It is the tourist attractions of the Thai and foreigner tourists. The cultural meaning as the strategies to promote tourism development in the tourism destination especially for community based tourism through the historical tales, cultural, lifestyle, belief, costume, food, architecture to set up a new social construction of reality from the insider (the Pai's community, the entrepreneur that related with tourism) and outsider (the tourists, the ventures) the increase in the value of tourism as well. A cultural sense as a strategy to promote tourism development in the creation of an attractive community to set up a new social construction of reality through the architecture, dressing, cuisine, religion, legend and stories, traditions and tourism product. The new meaning the constructed well known in a small niche market and it became famous for Thai and foreigner tourists. If, however, the definition is not applied properly, tourism along the learning happens. It will be put to use and understand incorrectly. This may cause distortion of history. It may lack the charm and attraction that affect tourism in the negative.
Keywords: Pai, Construction of Semiotics, Tourism

1. Introduction

Tourism is the important national strategy purposed to enhance country's economic and social growth. Since Thailand has supported the mass tourism, this has been able to reach most tourists' needs and

satisfaction. Traveling according to tourists' appreciation plays important role to this creation. Moreover, local people have been supported in term of income and foreign currency turnover. These result in expanding growth to other region because of the expanding infrastructure. However, the mass tourism has an effect on tourism area, for instance, the environmental problem such as waste and encroach on forests , and the cultural and social problem such as lost identity, culture, and local way of life. This can be assumed that tourism industry seems to be two-edged sword if they lack of the right and suitable management.

Pai, Mae Hong Son Province, is the district where is well known of tourist attraction for both Thai and foreign tourists. The outstanding point of Pai is it has a plenty of natural resource, being local, remarkable arts, traditions, way of life, and architecture. The city is peaceful and the weather is cold all year. The tourism development in Pai has started from the location. Pai is the city that people travel through and it is the tourist stop for those who would like to travel to Mae Hong Son province. In 1981, Pai tourism has been started when foreign tourist who loved Eco tourism. They have found that Pai has plentifully nature and various kind of way of life and ethics. The activities have emphasized on hiking, riding elephant, and rafting. Pai has been called the paradise on Earth.

After that Pai is not only niche market for tourists, who appreciate the nature, in 2005, more Thai tourists travel to Pai after the movie production has filmed there. The films shown how is the great view and the wonderful places in Pai that affects travel demand of tourists, so the travel habits of tourists have changed. Pai has become a tourist attraction in the tourist season, there will be many tourists traveling to Pai. For these reasons, there are the production of goods and services or mass product to accommodate the tourists in the tourism industry and led to mass tourism. Mass tourism has a huge impact on tourism Pai. It lacks the charm of Pai Since tourists can travel roughly. So that Pai has been named 'Pai is nothing.' Therefore,

government agencies and private organizations including community are aware about the issue. Strategy for the development and promotion of tourist strategy was raised as a solution to solve the impact on local tourism, for instance, expanding or seeking a new attraction for tourists, diversification of tourism, in terms of tourism, form of tourism, products and services for tourism, tourism activities in order to meet the needs of all travelers.

Strategic tourism development is of interest to those involved is to take local culture into a commodity which is a form of cultural tourism, and developing tourism products to suit the needs of specific groups of tourists who are interested in and ready to learn the culture of each area. Pai can be put forward, reflecting the attraction of cultural tourism to attract tourists to the decision to travel, for instance, tours of local architecture such as Wat Nam Hu and Wat Phra That Mae Yen. There is also a tourist attraction that involved with business-related tourism and brings architecture to the main tourist attractions such as Cafes, restaurants, banks, hotels and resorts, Community based tourism such as Yunnan Santichon village where visitors can learn the way of life of Chinese immigrants in terms of drinking tea ceremony, styling of house, traditional costume. It can be said that the tourism product has been given a new meaning which is not a meaningful. If it is meant to be a sign that related to cultural, the name of such a definition could foster a rise in Pai. This article is proposing the development of tourism Pai, Mae Hong Son Province, and the construction of semiotics in cultural for tourism promotion in Pai District.

2. Objective

This article is proposing 1) To study the development of tourism in Pai, Mae Hong Son Province and 2) To study the construction of semiotics in cultural for tourism promotion in Pai District.

3. Research Methodology

This research was a qualitative research that was conducted in Pai district in Mae Hong Son Province with respondents consisting of communities, representatives from local government and non government sectors, local, foreign tourist and entrepreneurs. Data were analyzed by using structural historical development approached, content analysis with inductive method.

4. Results

Pai's tourism development

Development of tourism and tourism identity "Pai" was found that Pai's tourism development started out as a city of travelers who want to travel to Mae Hong Son, and brings huge tourism industry which it changes the composition of tourism in each period. The researchers summarized the event as follows; Period 1 Theme: foreign tourists trip to "Pai" found heaven on earth (BE 2525-2537). During the first tour in Pai, it was popular for foreign tourists due to its spectacular views. There are plenty of fertile soils, water, forests, for eco-tourism and adventure tourism. Such beauty makes Pai has been touted as a paradise on earth.

Period 2 Theme: escape from capital city to, "Pai" (BE 2537-2548). When the arrival of more tourists as a tourist in Thailand, Pai people began to run small businesses such as restaurants, shops, guest houses to accommodate the tourist who love in nature. In addition, Pai has been made known to the general media types, such as a tour guide books and magazines, online media. Pai convey the various views that make travelers want to be traveling at Pai. As a result, the number of tourists is increasing every year. Pai was able to confirm that the target area for both Thai and foreigner tourists.

Period 3 Theme: Teen would have to go along, "Pai" which changes to the city not worth visiting (BE 2548-2552). When the onrushing of capitalists have come into the business to support the

growth of tourism, the impact on the local Pai is as inevitable. Tourists who are traveling support the products and services of enterprises with insufficient market. The accelerated production of goods and services for sale has met the following season which are affecting both the economy Pai. Although tourism has generated employment, caused an enormous amount of revenue for local people, but the problem is that reflected the higher cost of living. The reproduction of the product makes no difference in the consumption of tourists. As a result, some products are being produced in the industry oversupply and manufactured goods from the sales were not due to a higher cost than culture. The Pai could not reject the Western culture came together with a group of tourists who come here. The operator of the city has done business in Pai. Pai makes people adopt a culture outside their own culture to neglect. This makes living cultural traditions of the people to Pai. Social part, Pai was made into a society. Pai people change their way of life is to share with outsiders who come to do business. They took benefits for resources with suspicion distrust and downtrodden.

Period 4 Theme: Yoo yark Pai dang Pai Pen (อยู่อย่างปาย อย่างปายเป็น), which took place during the BE 2553 onwards. After many tourists travel to Pai, there is a positive impact on employment for local people to create income for the community. Tourism also affects the economy, environment, society and culture of Pai as a result of the movement of the community. Entrepreneurs in Pai created the campaign for the tourists to understand the signs and attempt to stay in Pai with that meaning and the villagers predict that it will be get the sustainable tourism very soon.

Creating a cultural semiotic and tourism promotion

Symbol is the meaning of various objects. It is common understanding of the media in society. This may have meant by direct and indirect means. These refer to the meaning objects (Image / object sign) and the definition of a dormant form of the object (Meaning of sign). In society, the integration of diverse populations, there is often

a demand for possession and use of symbols as a means of communication which has been as a mutual recognition. Therefore, the role of symbols is used to exchange the "substance" (Information) between populations with differences. It is a symbol of recognition and understanding of the communication objects. The symbolic meanings are the object, mark items as well as their location. They can be conveyed to the two levels which are significant in terms of roles (Functional Meaning) of an object or signs and in a symbolic meaning (Symbolic Meaning) or semiotic meanings that transcend the scope of use in the first definition. For example, the role is significant in terms of driving, but the signs of the car. This interprets about holding economic power, has a social prestige and even the type of car also has a significant sign hidden. For instance, people have owned motorbikes or Japanese sedans which the price is more than hundred thousand baht, but the people who have owned expensive cars of Europe inevitably reflects the higher socio-economic status as well as salespersons' motorcycle such as and billion-executives' Mercedes Benz.

Cultural semiotic explores the cultural phenomenon to describe the perceived cultural meaning behind it. It is the understanding of the cultural meaning by concentrating the meaning semiotic meaning beyond the functional. This adapted to reflect the cultural, social, cultural mindset of the community of both the meaning and reveal hidden meanings which are recognized of those periods. According to the study of signs in terms of symbolic anthropologist such as the concept of C. Geertz who gives the opinion that culture is a system of symbols and meanings. Culture is a complex system that ranges from the surface to the core of those signs. The legendary signs in daily life and habits have been analyzed by reading the interpretation which has meaning (Denotative Meaning) and imply meaning (Connotative Meaning). The one thing can be meant a multi-layer (Layer of Meaning) and may be mentioned as one of the signs will have a wide variety of content.

Cultural symbol, therefore, is the understanding of the cultural meaning of Pai by concentrating the semiotic meaning beyond the functional. It comprises the content and format of the definition itself and adapts to reflect the cultural mindset of the community, society, and culture of Pai of both revealed and hidden meanings. It is in recognition of the people at that time. The semiotic meaning through culture and tourism was created by a group of entrepreneurs involved in tourism as well as entrepreneurs in the small business community who comes from the outside and moved into the business in Pai, Thai people and tourists both foreigners and people in the community, and officials in various government agencies. This meant that it was made with a meaning and a purpose as well as what is being reflected. So those who are involved in tourism development, recruitment of Pai have been to create a significant cultural attraction in order to promote the tourism market which cause of sustainable tourism through the creation of the architecture, dressing , cuisine, religion, legend and stories, traditions and tourism product. The details are as follows:

Local Cuisine in Pai

One component of the tourism industry in Pai is the food and beverages (Food and Beverage Business) which are important in attracting tourists to travel to the destinations. The importance of food and drink results in food and beverage operators in Pai. They develop products and services to meet the needs of consumers, including tourists, both Thailand and foreign countries are diverse. If you look in the field of culture, food and drink are a business associate in eating culture and tourism as well. It is a concrete reflection of exclusive lifestyle habits wisdom of the people who live around the world but local food is very different in term of form, content (how) in food culture.

Local food in Pai, villagers consumed only in homes in the community of nations and was converted into a tourism product (Tourism Product) which visitors can find easily in a tourist place

such as stalls or restaurants, Pai walking Street such as noodles, Thai rice noodles, Kao Som, Ala Wa, Soybean fermented, and Nam Prik Kua Sai. This is the place where the natives eat certain foods on a daily basis and used in religious rites was locally sold to tourists. It can be said that such foods are made into cultural products that allow consumers to locally access. The operator also has developed a food by improving the taste on how is shorter and easier to accommodate tourists. (Figure 1 and Figure 2)

Figure 1: Yunnan Food at Santichon Village serves for tourists

Figure 2: Kao Som and Kao Ngiew, Tai local food

Traditional Dress

Pai is an area of coexistence of various ethnic groups consisting of Tai, Karen, Lisu and Chinese immigrants. The various ethnic groups have shown their identities out through their native dress. When they released into society groups have expressed as Thais. But if they join the customs authorized by authorities and the private sector held within Pai they were dressed in native to cooperate with authorities. According to figure 3, it is a picture of the Pai local community cooperated with government agencies in the traditional dressing event. In addition, each dressed in indigenous ethnicities can enhance the value of tourism in Pai. Bringing culture to dress up for a tourism product, the operator such as guest house for visitors who stay in the guesthouse had the common sense to stay with Tai as shown in figure 4

Figure 3: Pai local community cooperated with the government in a dress on local activities in Pai.

Figure 4: The dress of staff to welcome the guests.

Traditional Houses

Pai is a district with ethnic diversity. Ethnic groups in Yunnan is one of many group clearly expressed their ethnic through dwellings at Santichon village where people migrated from Yunnan province of southern China. Originally, the village is a growing area of drugs and is a major source of drug supply routes. But when the government has brought the military and police to crack down on active duty since BE 2546, community leaders have made a major recovery plan. Members of the village turn to do agricultural tourism similar to Rak Thai village and Rung Arun village in Mae Hong Son. The integration of the community has invested Yunnan restaurant, Chinese table arrangement and make souvenirs for tourists. Current residents of the village have developed into a Santichon village of Pai. The community received grants from the Research Promotion Agency (TRF) to write an explanation of what the cultural construction of the village including swinging, tea house built of clay soil mixed with straw or rice husks also known as Goo Fung. Visitors can learn the history of the village. Buildings were built related to Chinese. The folk group has taken the Chinese to show their lives through building (Figure 5). It also has had the activities of Chinese Yunnan to entertain the tourists such as swings, horse riding and village tour. In addition, the Santichon village community has attempted to make travelers aware of China through the decorated buildings by using the Chinese lanterns, the carved wooden doors, Chinese window, Chinese calligraphy, or advertisement (Figure 6).

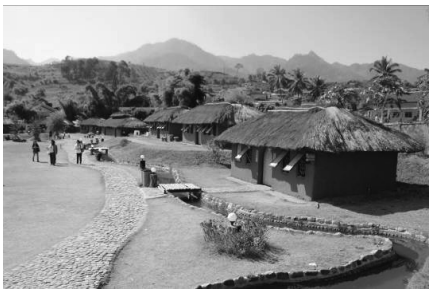

Figure 5: house built of clay soil mixed with straw or rice husks also known as Goo Fung

Figure 6: Chinese lanterns decorated in Santichon village

Furnishing stores and souvenirs

The definition in term of souvenirs sold at street shops are not just things when buying back then will remember meaning on the value of the business is tasteful souvenir shop have produced souvenirs. A potential sign is more meaningful which such stores sell goods and services in Pai. Decoration has to be attractive to consumers because entrepreneurs have a lot in Pai. And in the tourist season, tourists who are traveling to Pai, about four months ago, in which the business was able to generate revenue for the operator. So operators have a marketing strategy to attract customers to purchase products and services. By finishing place is different from other stores. Enabling customers love and decided to purchase goods and services. Khun Um operators in Pai said, "I have a shop in Pai. We must make a difference to the store itself. The restaurant focuses on their smiling owners talk to customers. The restaurant is decorated differently and just clean it, customers come to the shop." Like the older one operator souvenir shop pedestrian area, said: "The decoration is important, be different and stand out to attract customers shop and began to walk into a store to buy us." It can be said that the décor is one of important factor to decide the consumption of goods and services to tourists.

Traffic signs and advertising boards have new meanings by popular tourists to take photos as a souvenir that they have come to represent a significant duties. When tourists come to have a look at Pai announcements, they were photographed as a memorial. And when taking a group of tourists visiting a popular shopping came to take

pictures as a souvenir instead of watching the news from households and communities. At present, there are a variety of print media in the market. The online media allows visitors to access other than publicity. They have created a new meaning, referring to the arrival place then. Meaning that created the sign does not signify a direct functional role within the meaning of it. In addition, it has also become a milestone of a memorial to those who travel to Pai to buy back to friends and family such as keychain, picture, and postcards. (Figure 8)

Figure 7: Announcement Board located at Rajdamrong Rd.

Figure 8: Tourists popular burrstone

Figure 9: Stamps from souvenir shop in order to remind of the destination to Pai.

From the interview of Khun Ya, the owner of postcards shop, she said that "the road signs can be created to be postcards because tourists can know how far Pai is. (Figure 9)

In addition, this nostalgia phenomena in Thailand has begun to focus, and have adopted such concepts utilized in many fields of thinkers in marketing. The phenomenon has led to the opening of the guidelines called Retro Marketing, which has led to consumers within the meaning of the past in the past. It includes the value of the idea that something cannot come back again. The value of goods in the market soared which appeared in the form of building material like

symbols by putting innovative ideas into fabricated products and the culture of the community, it will help to create bargaining power in the economic area. It may be said that space with those memories, not an individual but collective memories of each of the communities together.

Services in Pai, who has embraced the concept of longing for the past, There are many and can earn a lot of entrepreneurs related to business travel. Such products and services Pai made the district has a long and happening city with contemporary ages. Such as restaurants, where has been decorated by the introduction of products on the market more than 30 years, putting on a show or taking photos or posters, the media follows the wall. So that clients receive services or who create common sense. According to figure 10, the restaurant has taken thirty years ago a magazine attached to the wall. And took the candy toy products put on display in the restaurant, so that consumers can buy to keep as a souvenir. According to figure 11, the restaurant dishes out some zinc, then coated with some kind so thick and strong. The flowers are very popular in the last thirty years. The former is a different container and widely used in homes, hospitals, temples, palaces, including spoons, dishes, glasses, pots, trays Pinto have been used as a dish of food to customers and want customers to think of the event on their plate used in the past.

Figure 10: The restaurant is decorated from old toys about twenty years ago.

Figure 11: The restaurant has used dishes which are made and coated by zinc to remind of the old day.

In addition to restaurant and accommodation, there are also several types of households bringing retro (Retro product) used to take advantage of tourism by creating empathy with consumers that they had used such products.

According to figure 12, old cars, classic cars or vintage cars, the owners of vintage cars were parked in the breaststroke Pai Memorial Bridge. Visitors and those interested can try to sit up and take photos with them, shooting fee, depending on the willingness of tourists and enthusiasts. There will be donation boxes placed. So cars are creating new meanings of tourism. Do not become a vehicle to travel alone.

Figure 12: The old vintage cars have been decorated for tourists to take photos.

The legend and the historical story

people believed to have been built in the area Pai. The construction of such legendary Wat Nam Hu, it was built in 2474 AD by Siwichai. This is a significant sacred Pai. It also has created a golden stupa behind Wat Nam Hu church. This is no conclusive evidence that any built in. It is believed that it was built by King Naresuan in order to contain King Sister 'Supankanlaya'. The sister of King Naresuanis has come as hostages to Burma instead of King Naresuan. He was later killed in Burma itself. The temple also contained hair of the King's sister. From the legend was created, it has created a narrative to connect with the important people of King Naresuan, Sister and her Majesty Supankanlaya. The king of Thailand is capable. It also has some of the stories he has traveled the country for war through the nearby area Pai, Wiang Haeng, and Chiang Dao. The historical evidence is some still unclear, but creating such stories up, made public faith, faith in the King Naresuan, Sister and her Majesty Supankanlaya. Traveling to Pai, do not forget to worship King Naresuan, Sister and her Majesty Supankanlaya at Wat Nam Hu is preparing to accommodate visitors in the parking area, areas for souvenir items, local food and drink. Waterfront Hall located the statue of the statue of King Naresuan and King Sister Supangkanlaya which offerings for visitors (Figure 13).

Figure 13: The statue of Queen Supankanlaya at Wat Nam Hu.

It can be said that the legendary tale of King Naraesuan involved with Sister and her Majesty Supankanlaya has caused tourism area in Pai. Income part of faith, faith tourism to the area, which includes Wat Nam Hu such as selling souvenirs such as key chains, postcards, clothing., holy water, incense, candles, flowers, food and beverage sales, and so on.

As well as Tha Pai Memorial Bridge. It was built around the year BE 2484, Japan has moved troops to set up base in Thailand to haul food and supplies in. Japanese troops were drafted from villages in Thailand to hand hoeing route from Chiang Mai to Mae Hong Son and in Ban Tha Pai Pai, then joined forces to take the elephant dragging trees 30 inches out of the woods as pillars built into the bridge of both sides converging together over the river. War history becomes a path and bridges. When the war ended in BE 2489, Japanese troops have retreated back and disposable wooden bridge burned. As a result, the city had used the bridge with Japanese soldiers. The inconvenience caused to passengers by the way back to the ship. The excavation of the timber to the ferry, people who are accustomed to the bridge over the river have joined forces to build a bridge across it to cross the river again. Later, in BE 2516 major flood in August, blowing away the wooden bridge Pai has asked for an iron bridge "Nawarat" which at the time did not use it and be used to replace a wooden bridge was washed destroyed and in BE 2518 from Nawarat Bridge, Chiang Mai has been gradually moving up into the new Pai after one full year has been completed up to "Tha Pai Memorial Bridge" in the present. According to figure 14 and 15, Pai Memorial Bridge signs and advice, it is popular for tourists in Thailand to take photos to keep as memories together.

Figure 14: Pai River Bridge Sign

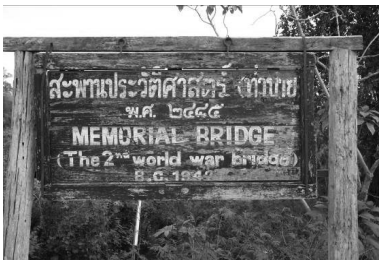

Figure 15: Pai River Bridge Sign which was written related to World War II

Reconstruction of the Shan's Traditional

Shan ethnic group has a lot of Pai, Shan ethnic group, a people who adhere to Buddhism. Rituals and traditions associated with Buddhism. Each month of the year there will be a tradition continuity and consistency throughout the life of the Shan are farmers. Festivals and subsistence bound and aligned with the crop. Each month also varies as January (Thailand large bundle calls a month) after the annual harvest. It was winter Lam locals making rice Puk do more to raise and distribute unto the neighbor. During the ceremony, there will be no. March (Thailand called big four months) marks the beginning of the season is important. "Poi Sang Long Festival" is the most novice of Thailand. It is a tradition to Shan. This tradition is very important to. Or in October (the big Thailand to eleven months) Festival Handicap Oke from Zomba is merit to those who passed away. There is also work out too Lent is also known as the Reservation Book Para Para At night the parade or to Preah Vihear temple or shrine, adorned the front of the house. The prosperity of the family, in this festival with games and dancing, most of the dance is a different animal. (Panprae Chaoprayoon, 2550)

The festivals are used to measure the activity in the area. Such as Shan will provide dancing birds Ginga serenity (Kinnaree) based on the beliefs related to religious beliefs. During Lent, the Buddha is said to have visited the temple of heaven. Please funeral sermon for Mother. Secular Humanism, and will come back in the waning days of the first lunar month 11 declared a human and tractable animals had generally. By the waning days of the first lunar month, 11 have

been welcome. By the morning of the Buddha descending from Daowadung it, those animals came to dance ballet. Expressed hope that with the return of the Buddha. Later, it was made popular animals. Imitated the manner of those dedicated to the Buddha passed on to the present. The Shan realized that dancing birds Ginga serenity is critical to succession. "Shan is a" tremendous. The art created pride in the cultural heritage of the Shan. (Parnprae Chaoprayoon, 2553). The tradition that has been revived by the community Pai, and is known to tourists including candle Lights Festival Lu Mustard Festival and Poy Sang Long to be held every year.

According to figure 16, the parade candles Pai community together in each village. After the candle procession to the temple, the parade will feature dancing, playing and teasing each other to create fun. The locals do together is made of flammable and respect him because at a time when people come together to do henna. The locals will not talk Eat together this caused the crash social gathering. Foods that the locals do in such activities include the sauce. In order to ensure the prosperity of the people who work and those who attended, the homonym of the name of the food to the fortune it might be said that the wisdom of the people in the past who wanted to create synergies in their activities.

Figure 16: Candle Lights Festival, the tradition of Shan held at Wat Luang

Traditional Poi Sang Long ordination. It is customary in traditional ordination, Thailand. The children had the opportunity to study the doctrine of the Buddha and are believed to have been charity from novice ordination. This event is held during the months of March-April. During the summer holidays, the villagers agreed to schedule an appointment to have a descendant ordained together. There are those who are ordained adorned with precious ornaments beautifully

and the ordination ceremony was hosted by faith. The events are as follows: 1st-called "Sang Long Day Parade" by the boys christened but not shaved eyebrows shaved, put on makeup wearing beautiful clothes wearing long socks, wearing a sarong and turban Myanmar. Garnish with hair of ancestors are preserved and decorated with flowers. Complete this process, referred to these children as "Sang Long." Remove Sang Long to thank the Blessed Sacrament and venerated elders home two days called "Day parade kitchen humiliate" the marchers Sang Long Thailand with a review of the streets. Participants will parade a lot. Provides Sang Long ride or if a horse is to ride the neck. This is known as a mentor or "Ta Pang Sang Long" a golden aureole or "word" Burmese sun. The evening ceremony called Kwan Sang Long. And address at the reception desk at night again. As well as the big show and entertainment and celebration of traditional Thailand three days called "Day at Sang Kha" a novice ordination by Sang Long flock to the streets again, then gathered at the temple for a ceremony together. (Parnprae Chaoprayoon, 2550)

According to figure 17, Poi Sang Long festival held in Pai by measuring each of the Pai to organize such events in the days and hours vary. But during the month of April in the year BE 2554, Wat Pa Kham, whose faith is Shan Poi Sang Long festival was held up as well, in the event of such three days nightly performances to entertain the participants.

Figure 17: Poi Sang Long Festival held at Pa Kham temple

Semiotic meanings through events and festivals, festival activities in Pai are related to the local lifestyle and because of the Shan ethnic groups who live in Pai. Events such tradition was reconstruction again by the new meaning. The meaning was rebuilt

not want to Buddhism beliefs of Shan but it construct for tourism, this makes local benefits from tourism value. It can be said that significant cultural Pai was created to signify the sign. To promote tourism in the area.

Tourism in Pai is interpreted according to the role that should be. Pai's tourism sector can create jobs for local people and income for many households. The meaning through the cultural signifiers can be adjusted according to the context or the time and place if the person who created the sign was posted, they need to take such a meaningful purpose (Figure 18). The Semiotic cultural in Pai in order to promote tourism can be shown through the architecture, dressing , cuisine, religion, legend and stories, traditions and tourism product.

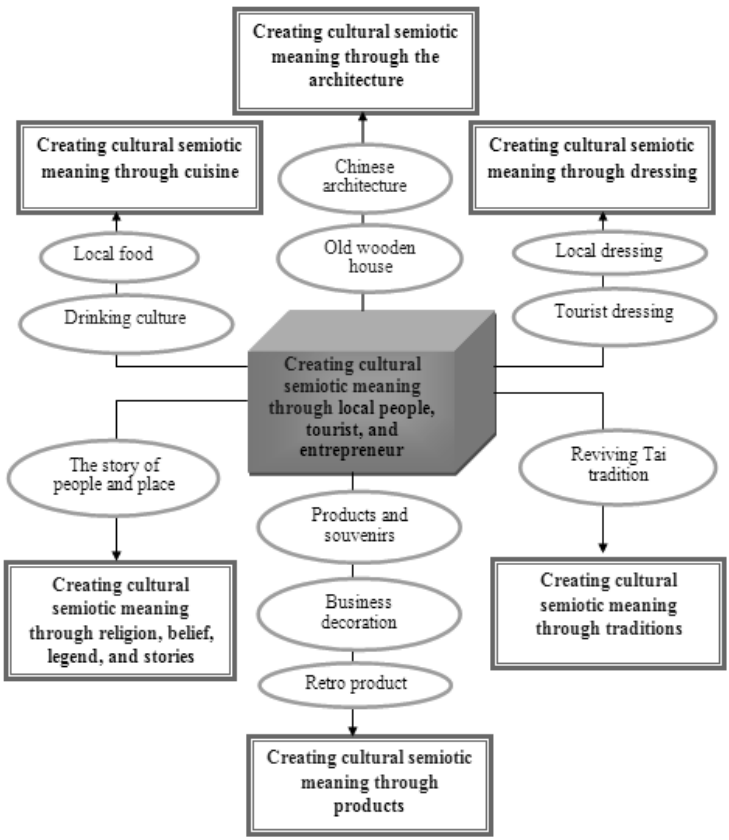

Figure 18: Semiotic cultural in Pai in order to promote tourism

5. Discussion and Conclusion

Pai in Mae Hong Son is a district that is distinguished in the fields of art, culture, lifestyle, architecture tranquility. Ethnic diversity and abundance of natural resources, as well as a climate that is cold all year round. As a result, tourist arrivals in Pai throughout the year, Pai is the only way through and accommodation during the trip to Mae Hong Son. But today is a tourist attraction known to Thai and foreigner tourists. The historical development of tourism in Pai revealed that the birth transition, the elements of the tourism industry in terms of tourist accommodation, restaurants and activities. In each period, Pai's Tourism Identity used to be a tourism product. It also has the meaning of "Pai" in the different way and it was created by a group of the entrepreneurs who involved in tourism, the tourists and the community

Cultural industry is the official tourism marketing strategy focused niche market that reflects the cultural, intellectual, lifestyle and tourism products. The production of goods and services Cultural or we can called the cultural product, which is a product of culture hidden within the product that we do not need a sales culture, but sales and culture through culturally relevant ways for consumers to have to learn the culture by process and everything becomes a cultural commodification. The Semiotic cultural in Pai in order to promote tourism can be shown through the architecture, dressing , cuisine, religion, legend and stories, traditions and tourism product. The new meaning the constructed well known in a small niche market and it became famous for Thai and foreigner tourists . However, if the definition is not applied properly, tourism along the learning happens. The community or the tourists use and understand it incorrectly. This may cause distortion of history. Pai may lack the charm and attraction that affect tourism in the negative.

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The Use of Traditional and Cultural based for Sustainable local Development : A Case of Development Management Guidelines of the Traditional Boat Racing in Nan,Thailand[1]

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Abstract

This article arose from a preliminary study of a doctoral study entitled "The Development of Community Innovation for the Creative Health Promotion: A case of the traditional boat racing in Nan, Thailand. The objectives of the study were: 1) to adjust the thinking process of the people who socially participated creative traditional boat racing; 2) to develop management guidelines of the traditional boat racing in community creatively and with community participation. The 40 sample included the leaders of traditional boat racing, boat racing crews and cheer leaders. Each informant had at least 4 years of experience in boat racing. The sample were selected purposively from 64 villages. Data were collected using open3ended interviews, seven focus-group discussions, and in3depth interviews done with 20 sample. The analysis of data done using descriptive and content analyses. The results are as follows:

The management of learning process with participation of all three sample groups resulted in the modification of thinking process of the informants in three content areas: 1) The goal of fierce competition to gaining a victory and passing down community tradition and culture to later generations. 2) The setting up and development of youth's boat racing crew members were done in order to prepare them for accepting of such boat racing in their community, and 3) A key element in managing the traditional boat racing was to reduce further crisis by focusing on human elements. For development strategies of management guidelines of traditional boat racing in the community, the study found: 1) Building recognition and joint awareness leading to participation in the management of the traditional and creative boat racing and resolving the crisis occurred. 2) Building a joint agreement leading to a joint commitment of mental, physical and social support; and 3) Setting up a joint operation plan based on community needs.

As for suggestions, authority or agencies at local level should provide opportunity to various social groups to be responsible for problem solving directly and have a role in managing local culture; carrying out learning activities and enhancing social energy based on real community needs, diversity of contextual environment, and development process of community culture for good health using traditional and cultural base.

Keywords: Traditional and Cultural Base, Sustainable Local Development, Development Management Guidelines, Traditional Boat Racing

1. Introduction

The traditional boat racing of Nan province, Thailand was a kind of the place - based community innovation that highlighting the cultural unique valuable of race boat through the Great Naga race boat. Every race boat in Nan showed original head-prow and tail of Great Naga which call “Hua-Oh” and “Hung-Wan”. This symbolic function has been displaying through many material and abstract occurrences. For this reason, the traditional boat racing in Nan has a long history of a folk custom for more than 200 years.

Numerous local residents have been involved in the traditional boat racing. There was a strong ancient belief that Great Naga was a supernatural power god who could give sufficient rain for a period of time. Therefore, the villagers needed to took Great Naga race boat on the river when they confronted droughty period. The Great Naga on race boat represented the peaceful and tranquilizing land. At community level, the local residents worshiped Great Naga at all forms, and the boat racing was the one of its. (Committee of Nan Unique, 2006; Nan Province, 1997; Rachain Kurbkum, 2006; Yuthaporn Naksuk, 2009; Sanguan Choksukawat, 1962). In the past, the community had an ancient’s imagination of the relationship between the legendary Great Naga and the Great Naga boat. The floating of the boat on the water represented the image of the Naga. As showed in the ancient document: “the overall effect of the

decorative pieces is impressive, and from a distance the boat looks indeed like a Naga swimming in the river (Richard B.Davis,1984)".

Furthermore, the main characteristic of traditional boat racing in the Nan province was the close competition. There is a heavy focus on preserving the cultural aspects as the teams consist of only participants from local villages in the Nan province. This makes it different from other traditional boat races in other parts of Thailand. There were many levels of open competitions, such as local, national and international. Some activities changed to marine sports and the boat racing became popular in other foreign countries. races such as "The Oxford-Cambridge Boat Racing", "The Harvard-Yale Regatta" , "The Dragon Boat Festival" and "The Dragon Boat International Championship" came into existence. In conclusion, the boat racing is a very serious competition from the villages of Nan to countries all over the world.(Rattanaporn Thongkiew,2010)

Nowadays, the traditional boat racing takes place every year during September and October or November depending on a level of water in Nan River. Many people are happy participated in the boat racing and related activities. During the last decade, the boat racing became popular among locals residents and tourists. However, this cultural relativity became recently a critical situation such as too competition and increasing conflict among boat racing teams and organizer teams. Furthermore, the author found from the preliminary study that various forms of conflicts of interest, competitiveness, and the emergence of destructive values have become common. These critical situations have been increasingly serious which displayed the result of destructive culture emerged from the boat racing too serious competition (Rattanaporn Thongkiew, 2009-2010).

2. Objectives

This article had two objectives. First, it aimed to adjust the thinking process in driving the traditional boat racing to be organized in a creative way for promoting a more creative traditional boat racing. Second, it searched for solution and practical mechanism as well as a better development process for the contemporary traditional boat racing.

3. Research Methodology

The qualitative approach was employed as well as a participatory action research (PAR). The participants were divided into 3 groups namely the leaders, the crew and cheer leaders whose teams participated in the race. The author first brought 4 major impacts which resulted from the conclusion of documentary research and preliminary study. Then, 3 social actors by 40 participants from one target village were purposive selected from 64 villages. Then, the author investigated in-depth information by including 7 focus groups discussion, 20 cases in-depth interview, participant and non-participant observation. Last, the author used participatory learning appraisal (PLA) in 3 academic workshops to adjust the thinking process and searched for solution. These included the socio-cultural changes, economic, and health impacts. Furthermore, she searched for practical mechanism as well as a better development process for the improving contemporary traditional boat racing. The data was later analyzed by using narrative analysis and content analysis.

4. Results

The boat racing has increasingly become popular among locals residents as much as those among tourists. This alteration led to a critical situation. The roots of confliction were changing the goal of boat racing to a serious competition which focusing on a material reward placed by related organizations. In order to be the winner, some race boats were using various techniques and spending more budgets to prepare their race boat.

The author highlighted that;

1. The adjustment of thinking process in the traditional of boat racing had 3 elements. These included

1.1 Reconsidering the replacement of the goal of competition by encouraging traditional boat racing which were in the form of cultural preservation. Instead of serious competition for winning, the new form of racing increased a cooperative network as well as strong sense of community belonging;

1.2 Inheritance of the cultural community by team building of the young crews groups for preserving cultural community;

1.3 Focusing on healthy racing by inviting three social actors and involving stakeholders. Instead of focusing on recruiting new crews, hiring outside coaches and repairing race boats.

2. There were three strategies solutions, practical mechanism of solving as well as a better development process into the contemporary traditional boat racing: These included

2.1 Using creative adult participatory learning to increasing recognition and awareness of negative impacts among social actors.

2.2 Introducing located new mind set based on creative culture.

2.3 Establishing new regulation for target community based on community cultural identity, local awareness and demand.

Picture 1 : Shows the original designation of the Great Naga Race Boat namely "Kum-Dang-Dhavee" which had been building since 1837 (167 years ago) in the traditional boat racing in Nan Province, Thailand. (picture by Rattanaporn Thongkiew, 2013).

Picture 2 : Shows the refection the abstract unique through activities such as at community level, the local residents worshiped Great Naga at all forms, and the boat racing was the one of its. Thai blessing ceremony to the group 'crew that gave precedence to moral support, good luck and thankful for their Sacrificeable. (picture by Rattanaporn Thongkiew, 2012).

Picture 3 : Shows the refection the abstract unique through activities such as the sense of cultural belonging, and strength of social network among villagers. (picture by Rattanaporn Thongkiew, 2012).

5. Discussion and Conclusion

The article concluded that, the participatory learning appraisal (PLA) of the three social actors increased the community's sense of belonging. By focusing on the unique feature of the Great Naga race boat, the cultural unique valuable of race boats were preserved. Moreover, it helped increasing the spiritual engagement, cheerfulness and cooperative network among local villages and involving of stakeholders. Although the boat racing teams from poor villages had been discouraged and upset from their defeat, they were able to maintain their spiritual engagement.

The dramatic changes in terms of definition, goal and management process brought 4 major impacts to involving actors, including the loose of traditional race boat design, reducing the sense of belonging and the strength of community. The author highlighted the current situation of conflicts, gambling and intensive boat racing

as destructive culture. To empower stakeholders and involving social actors, who were proprietorship of their community culture this situation needed to be changed. 3 elements for adjustment of thinking process among the traditional of boat racing included three strategies solutions, practical mechanism of solving as well as a better development process into the contemporary traditional boat racing. Without rethinking about the traditional boat racing, the creative culture was rarely happened. Baumol (1990) supported that how the involving actors acted at a given time and place depend heavily on the rules of the game. Thus, it was the set of rules, the nature of their objectives, the changes in the rules and other attendant circumstances can modify the innovation to destructive influences. Without planning the mind set of involving social actors nor well designation in terms of the rules of the game, the traditional boat racing could become the destructive culture for local community. It provided not only short term negative impacts such as accidents, alcohol consuming, gambling, debts and conflicts, but long term weakening community power.

6. Suggestion from Research

The author expected that the capability of social actors would be strengthened and problems of destructive culture would be declined. The study synthesized a better alternative development by promoting healthy sport based on participatory concern. Local recognition and empowering creative thinking process among involving social actors were established. This would be beneficial development for local communities as well as those visitors and tourists. To promote traditional boat racing as the creative culture, the author highlighted cultural practices based on creative and sustainable development. By this, the local administrative government became recognized as the new form of traditional boat racing. This emergence started from the policy level to the practical one. In fact, the strong sense of belonging and outstanding identity of Nan residents played the most crucial part. This case study exhibited a power of the "good example" which offered social development strategy for bringing Nan province to a healthy lifestyle based on creative culture. The author highlighted healthy boat racing for tourist industry as a better form of creative socio-economic development.

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The Model of Cultural Based Tourism Management in Urban Community : A Case Study of Thai-Vietnamese Community in Mukdahan Province, Thailand[1]

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Abstract

This study was a qualitative research conducting the community-based participatory action research. The objectives of the research were to study key success factors of Cultural Based Tourism Management and to synthesize the model of Cultural Based Tourism Management which is appropriate for urban communities. By applying the process and the model of successful Cultural Based Tourism Management of PuThaiBaanpu Community, a rural village, TambonBaanpao, Nongsung District, Mukdahan Province, possessing the cultural identity, which is a key factor for effective promoting the community tourism in the concept of 5A's, was drawn and applied in the Cultural Based Tourism Management of Ruampattana Srimongkol Community: Thai-Vietnamese urban community in the municipality of Mukdahan Province. The qualitative research techniques, including focus group discussion, in-depth interview, participant, non-participant observation and community meeting were used to collect the data.

The results were revealed that the successful Cultural Based Tourism Management of PuThaiBaanpu Community, a rural village based on the concept of 5A's, can be applied to the Cultural Based Tourism Management of Ruampattana Srimongkol Community located in the municipality of Mukdahan Province with regard to the cultural capital which is the community identity.

Keywords: Cultural Based Tourism Management in Urban, Thai-Vietnamese Community in Mukdahan Province, Ruampattana Srimongkol Community, PuThaiBaanpu Community, 5A's in Urban Community, Community Identity

1. Introduction

According to the rapidly rising trend on Cultural Based Tourism in Southeast Asia, the tourists do not only travel to just one tourist attraction, but a variety and different types of tourist attractions are preferred. Also, this kind of travel can be connected and becomes an international tourism (Department of Tourism, 2012). One of the popular destinations for Cultural Based Tourism of Thai tourists is "Hoi-An: The World Heritage in Vietnam". Tourists travel from Thailand through Thai-Laos friendship bridge II in Mukdahan Province, crossing the Mekong River to Sawannakhet in Laos. Then, they travel to the center of Vietnam to Hué, Danang, and Hoi-An, and head back the same route to Mukdahan Province.

The increasing numbers of Thai tourists travelling to Mukdahan rises up an inspiration of the community leaders and Mukdahan Thai-Vietnamese Association to develop Culturally Based Tourism process and promote Thai-Vietnamese Community as a new tourist attraction, in Mukdahan municipality which the identity of the ancestors who immigrated to Thailand to escape from the war is still well maintained. The researcher had chances to meet and exchange opinions with Thai-Vietnamese community leaders and the committee, so the researcher proposed the concept and the synthesis of Cultural Based Tourism of Ruampattana Srimongkol Community: Thai-Vietnamese urban community in the municipality of Mukdahan by applying the model of successful Culturally Based Tourism Management of Baanphu Community, a rural village, Tambon Baanpao, Nongsung District, Mukdahan Province as the guidelines of the research. The aim was to find the most suitable model of Culturally Based Tourism for other urban communities.

2. Objectives

1. To study the key success factors of Cultural Based Tourism Management in the urban community.

2. To synthesize the appropriate model of Cultural Based Tourism Management for the urban community.

3. Research Methodology

3.1 Conceptual framework

Action research was used in the study to find the Cultural Based Tourism Management process by summarizing the success of the rural community and designing the research focusing on community participation in all study processes under the atmosphere of trust and information exchange and sharing in order to allow the results of Cultural Based Tourism in this study to be sustainable and meet the needs of the people in the community. The theoretical conclusion and the model of Cultural Based Tourism Management in the urban community as well as the factors and the conditions which influence the Cultural Based Tourism Management in the urban community were also expected.

According to the review of literature, it was found that there were 2 factors influencing the Culturally Based Tourism Management process: internal factors, including the community identity, the potential of community, the quality of the community leaders, the community development process; and the external factors, including the government policy, tourism trend and the economic condition of the city in the community.

3.2 Research Methodology

The research process was divided into 2 stages. The first stage was to find out the best practices from successful Culturally Based Tourism Management communities. The second stage was to utilize the action research by adopting the processes and the forms of education from the first stage to implement in the target community that had been selected. Sampling was used to select the target community to obtain the successful Culturally Based Tourism Management community with the high collaboration within the community, and the community that received awards from organizations or government agencies which represented the success of the community. PuThaiBaanpu Community, Tambon Baanpao, Nongsung district, Mukdahan Province was selected as the target community. In addition, the process and the form of the successful Culturally Based Tourism Management were analyzed and learned.

For the implementation of the second stage, Ruampattana Srimongkol Community, the Thai-Vietnamese Community in the municipality of Mukdahan province with basic factors on its famous for the community identity, traditions, language, and Vietnamese cuisine was selected as the target community.

The techniques and the instruments used in this research were informal interview, focus group discussion, in-depth interview, small meeting, community meeting, participatory and non-participatory observation, brainstorming and training focusing on community participation in all of research process. Purposive sampling was conduct to select the target samples which included the community leaders both formal leaders and the leader by nature, the career groups, the community members participating in most community activities, and the development supporters from both private sectors and government offices.

4. The results of the study

The research process was divided into 2 stages. The first stage was the best practices findings and the second stage was action research implemented in the urban community.

4.1 Stage 1: Best practices findings

4.1.1 Basic potential of PuThaiBaanpu community: After the information had been collected from the leaders and the career groups' interviews, it was found that PuThaiBaanpu community possesses basic factors supporting the development such as rich natural resources and it is also located close to the water resource. These two factors are considered the key important factors for agricultural occupation which is the main occupation of the community. Moreover, the community has good weather all year round, beautiful sceneries and recreation areas, strong social capital from close relationship of the community members and clear kinship relationship, love and helps each other, strong community leaders with vision and great rules and regulations which bring peace to the community. More importantly, Baanpu Community owns the cultural capital of traditions from ancestors such as PuThai identity, language, costumes, food, and

traditional dances. The community has embraced and applied these identities as the key elements in Cultural Based Tourism Management until it is successful.

4.1.2 Cultural Based Tourism Management process: PuThaiBaanpu community has continuously changed from the regular community to the developed community and then the best practice model community with many community awards. After the community was selected by Mukdahan Province to join the volunteer development and self-protection village project in 1988, the community committee was set up. The community meeting was regularly held, and the rules and the regulations were also set up. Due to the participation in this project, the community chief and leaders could learn about the community driving development process such as grouping, delegating, knowledge sharing, group decision making and rules and punishment setting. From its earlier potential plus knowledge from training, PuThaiBaanpu community was selected to join the contest of the best practice village and the community was the winner in the provincial level and the regional level, respectively. The community was famous for being the best activity village with strong participation from the community members. As the government organizations realized the potential of the community that was ready to support the implementation of other projects, the community was supported with development activities such as group formation, training and support of materials as well as the participation in the village contests. PuThaiBaanpu community received many awards, namely the winner of the best cultural village of the region in 1998, the winner of smart village in 2005 and the winner of sustainable development village-regional level

in 2006. According to the success of PuThaiBaanpu community, the Community Development Center 3 (Ubonrachathani) created training program for 100 people (9 groups) by sending them to learn and stay with the villagers (Piromwong P., 2010). This was the step in learning Cultural Based Tourism Management of PuThaiBaanpu community. After that, the community began to organize learning program from visiting best practice Cultural Based Tourism Management communities and from the trainings supported by the government organizations. Furthermore, the community set the groups which were assigned to be in charge of each activity such as reception, food and shows. The rules of participation and income allocations from the community tourism management were also managed. Later, Baanpu was selected as the representative of Mukdahan Province to participate in "OTOP village for tourism" and became the winner in the regional level and the national level, respectively. Then, it has currently become Cultural Based Tourism Management homestay village.

The awards that Baanpu community had won were as follows.

- In 1987, the winner of Voluntary Development and Self-Defense: the Northeast of Thailand; from the Ministry of Interior.
- In 1998, the winner of the Best Cultural Village: Mukdahan Province, from the Ministry of Culture.
- In 2006, Royal Award of Sufficiency Economy Village from Her Royal Highness Princess MahaChakriSirindhorn and Standard OTOP Village Award: National Level, from the Ministry of Interior.
- In 2007, Outstanding Community Industry in Tourism: In Honor of the Auspicious Occasion of His Majesty the King's80th Birthday Anniversary, 5 December 2007.
- In 2008, Health Promotion Award: Regional Level, from the Ministry of Public Health.

With the development process, PuThaiBaanpu Community can raise itself from the regular urban community to the Cultural Based Tourism Management homestay village. This can indicate that Cultural Based Tourism Management process of PuThaiBaanpu Community starts from self-potential-estimate together with learning new things from outsiders, and it also increases its strength by participating in trainings provided by government organizations.

Informal group meetings are regularly held by the strong leaders to discuss about the selection of the right choices for the community. Thus, the learning can be thoroughly distributed to the community and it is frequently repeated by the community members, both before and after the implementation of activities in the community. Then, it becomes community practices which are used to develop the community to be the strong community with lots of best community awards. Finally, it becomes the community model, learning center, and famous for Cultural Based Tourism Management homestay village. This is a continuous cycle process, which is gradually increasing the development until it is successful.

4.1.3 Key Success Factors PuThaiBaanpu community possesses many successful factors as follows:

A.) Internal factors

- Social capital:

- PuThaiBaanpu Community has a kinship relation descending from the same ethnic group, so they have close relationship and unity in working and participating in the activities. The community also has strong and respectful leader with broad vision. He is also assertive and active and always realizes the benefits of the cooperation with third parties and government agencies.

- Effective communication with in the community is another successful factor. Community leaders meetings and community meetings are regularly held by the leaders of Baanpu Community to exchange knowledge and solve problems together.

- Tasks and responsibilities are clearly assigned.

- Rules and regulations are set and the allocation of revenue is equally shared.

- Cultural capital: The cultural capital includes community identity, pride of being PuThai, knowledge, wisdom, uniqueness of PuThai tradition, and well preserved PuThai culture.

- Nature resource capital: The community has plenty of nature resource capital which is suitable for agriculture which is the main career of the community. The community is also located close to nature making it a cool and quiet place which is ideal for recreation.

B.) External factors

- Awards receiving from the village contests inspired the community members to regularly participate in activities which are to assure the quality of the community and also make the community famous.

- The outsiders and the government organizations also regularly and continuously provide support to the development of the community.

-The community has chances to learn to work academically by working with researchers who have knowledge about community wisdom, culture, and tradition.

- The community has also organized field trips to learn from other best practice Cultural Based Tourism Management communities. This allows the community to have the guidelines of suitable Cultural Based Tourism Management process.

- The community development organization also provides the opportunity and the community to join the database set up which is created as the learning source for visitors who visit and learn from the community.

4.1.4 The pattern of Cultural Based Tourism Management of PuThaiBaanpu community

In terms of the Cultural Based Tourism Management of PuThaiBaanpu community, it could be seen that the concept of 5A's is used (Tourism Western Australia, 2008). After analyzing the operation of the community, it was found that PuThaiBaanpu community is very well successful because of the 5A's as mentioned below.

1) Attractions

- PuThai identity

- The reputation of local products which had presented to Her Majesty the Queen and the village contest

- Village development model based on the sufficiency economy according to His Majesty's initiative

2) Accessibility: The community has convenient transportation and communication making it easily accessible to the community in all seasons.

3) Accommodation

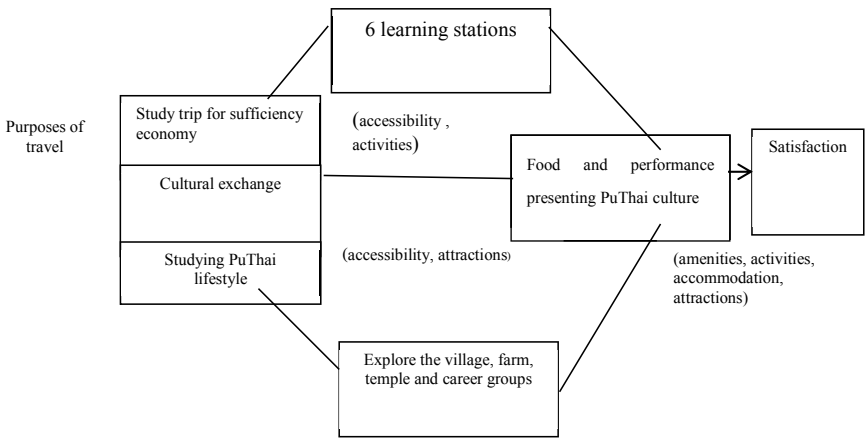
- The accommodation provided for participants participating in training and study visits.
- Homestay

4) Amenities

- Standard services with service mind

5) Activities

- Learning the sufficiency economy according to His Majesty's initiative in 6 stations
- Knowledge exchange about the lifestyle and PuThai culture



The chart of Cultural Based Tourism Management of PuThaiBaanpu community

The Cultural Based Tourism Management of PuThaiBaanpu community as mentioned above highlights the identity which is the cultural capital of the community to properly apply to the needs and the objectives of tourists. As a result, PuThaiBaanpu community succeeds in Cultural Based Tourism Management. It can also be a good model of Cultural Based Tourism Management for other communities.

4.2 Stage 2: Action research implemented in the urban community

4.2.1 Basic potential of RuampattanaSrimongkol in urban area of Mukdahan Province

RuampattanaSrimongkol Community, a target community of the study is a Thai-Vietnamese community in urban area of Mukdahan Province. Its basic background is similar to those of PuThaibaanpu Community. The potential for development as a culturally based tourism of the community can be described as follows:

a.) Identity

The people living in Ruampattana Srimongkol Community are mostly Thai-Vietnamese. Their ancestors immigrated from Vietnam and Laos which crossing the Mekong River to Mukdahanprovince during the year 1945 to1946. Although they have been living in Thailand for almost 80 years, they still well remain their tradition identity such as language, food, costumes, religion ceremony and beliefs which can be obviously observed when traveling to the community.

b.) Location

Ruampattana Srimongkol Community is located in urban area. The careers of the people in the community are mostly merchants and service providers. The community is closed to major transportation services, land, river, and Indo-China market on the Mekong River bank. It is perfectly suitable for trading all services.

c.) Unity of the community

Thai-Vietnamese community is famous for their love and care given to each other. They have unity and treat others like they are a relative which is dominant Vietnamese culture. Also,

at the beginning of the immigration, they had to struggle living in the area and helped each other. This leads to close relationship, love, and unity within the community.

d.) Strong community leaders

Although Thai-Vietnamese people living in the urban area of Mukdahan province had established the Thai-Vietnamese Association administrated by the president and the committee of the association in order to help the members and public services and charities of the community, the researcher found that the members and the committee of the association paid respect and listened to Mr. Tin Ngian Wan even he is not only the president of the association but also the leader by nature. He has good financial status, sacrifices and helps the association and the community in all activities. He usually initiates about the community management such as the renovation of Yeow-Yak-Tue Temple, initiating cultural and traditional activities, including social and economic supports such as organizing "Color Share" and International Women's Day.

4.2.2 The promotion of Cultural Based Tourism Management in urban community

According to the objectives of this research were to study and develop Cultural Based Tourism Management factors and the conditions of Cultural Based Tourism Management process in order to analyze and develop the appropriate model of Cultural Based Tourism Management for urban areas, the researcher had presented the Cultural Based Tourism Management process of PuThaibaanpu Community to the committee and the community leaders in the Thai-Vietnamese Association meeting in Mukdahan province. The concepts, theories, and best practices of other areas were also presented in order to provide the understanding of community participation and good management. The results from meeting led to the establishment of the action plan of Ruampattana Srimongko Community with 5 processes are as follows:

Phase 1: Finding the community potential

In addition to the basic potential of RuampattanaSrimongkol Community, including identity, location, unity, and strong leaders, when visiting the community to introduce and promote culturally based tourism by organizing group meeting and interviewing the community members, it was found that the community members were aware and proud of their identity. Many of them used this identity to generate income such as selling Vietnamese food, costumes, and souvenirs. Moreover, the community had objects and materials inherited from their ancestors which could be used as raw materials to create the symbol of Vietnam to impress tourists, such as old photographs from ancient times, utensils, suitcases and antique baggage, including lifestyle recreation activities of the people in the past such as the culture of discussing and drinking tea or coffee and playing Chinese chess. These were all potential of the community that had not yet managed or made use. For the relationship among the people in the society, the researcher noted that the community had a close relationship like relatives. They had love, unity and respected to the leaders considered strong social and cultural capital of the community. In order to allow the data collection and the research process to operate smoothly, 3 specialists from the Community Based Tourism Institutes (CBTI), Thailand, were asked for approval and assistance in this study for the preparation to the community

Phase 2: Community potential development

From the observation and the in-depth interview of the community leaders, it was found that apart from the potential mentioned, RuampattanaSrimongkol Community also had treasures which can be brought and improved to be 3 new attractions.

a.) Food: The ingredients of Vietnamese food are mostly vegetables which are herbs. The ingredients and cooking are the cultures transmitted from generation to generation which should have been collected into categories, both meat dishes and desserts in order to develop and promote as Cultural Based Tourism Management.

b.) Important places in the community: There are 2 important places which should be promoted to be the new attractions. 1) Ha-yak market: a morning Vietnamese food market selling Vietnamese noodles (Kao Peak Sen), KanomBuang, Kanom Pak-mor, Laud-plang and Kow-tom. The market starts from 6:00 a.m. to 10:00 a.m. every day. 2) Yeow-Yak-Tue Temple or Wat Yuan: a Buddhist Temple and a Thai-Vietnamese Association of Mukdahan. It is famous for the 1,000 eyes and hands Guan Yin Image beautifully carved from a big tree and Vietnamese temple built from craftsmen hiring from Hué, Vietnam which was finished at the end of the year 2014.

c.) Vietnamese history: RuampattanaSrimongkol Community was related with the Vietnam Independence War. The objects inherited from the ancestor's occurred when they came to Thailand such as the photos of President Ho Chi Minh, ancient photos, suitcases and baggage are well kept as well as the community needs to gather them up as a museum.

The researcher and team had brought up the issues on the potential and treasures of the community to share and create Cultural Based Tourism Management process with the community through group discussion and group meetings. Examples and experiences of other communities were presented. The suggestion which to provide new trainings and field trip study were also proposed for continuous development of the community potential.

Phase 3: Identification of attractions and activities

After Cultural Based Tourism Management had been promoted through group meetings, community workshops, and informal operation, including in-depth interview and consulting with community leaders. The researcher and team had set up the meeting with the community leaders, the members, and the committee of Thai-Vietnamese Association, Mukdahan Province to analyze and select new attractions, and activities attracting tourists to visit. The concept of 5A's in Cultural Based Tourism Management of PuThaibaanpu Community was then conducted. The attractions and the activities were proposed as follows:

1) Attractions: The main tourists attractions are as follows:

- Ha-yak market presenting Vietnamese breakfast
- Yeow-Yak-Tue Temple presenting the worship of 1,000 eyes and hands Guan Yin Image and Vietnamese style temple.
- Indochina market offering OTOP products, souvenirs and goods from neighboring countries and China

2) Accessibilities: RuampattanaSrimongkol Community is located in the city center near the government offices and Indochina market. Transport and communication are convenient, which facilitate traveling at any time. It has known by tour companies and tourists as the travel community which is famous for Vietnamese cuisine in both domestic and foreign tourists frequently visit the community. In addition, the community has been cooperating with the three-wheeled taxi club to facilitate tourists in the community and take them to tourist destinations at any time. This is the way to enhance the effective access to the community and generate revenue for the community and three-wheeled taxi riders.

3) Accommodation: Since RuampattanaSrimongkol community is located in the municipality of Mukdahan province which is a tourist city along the Mekong River, there are a number of hotels provided. The accommodation service for tourists by the community is not needed. However, the community has discussed about the cooperation with some hotels about the renovation of buildings to have Vietnam atmosphere in order to attract tourists but this has not been operated yet.

4) Amenities: According to the advancement of communication and technology, RuampattanaSrimongkol community is not necessary to prepare the facility for tourists. However, the improvement of the standards of attractions and restaurants must be taken into account. The improvement of the standards can be done by informing and clarifying with the entrepreneurs to clean up the places and the equipment according to the food safety program.Toilets must also be cleaned and comfortable. Parking space should also be adequately provided. Agreements with the three-wheeled taxi club in the municipality should also be done in order to facilitate tourists to travel to various tourist destinations. The three-wheeled taxi known as "Sky-Llab" is a unique indigenous wisdom of the provinces in the Northeast.

5) Activities: Apart from the main event of tasting Vietnam breakfast, paying respect to Guan Yin Image and Vietnamese temple and buying souvenirs in Indo-China market, RuampattanaSrimongkol community also presents a new activity for exchanging and learning of Thai-Vietnamese culture which is held two times per month at Yeow-Yak-Tue Temple. For doing the activity, the community members are gathered and organized into groups according to colors. Then, they rotate cooking and help funding for the community members in the form of non-profit sharing. On the day of non- profit sharing, singing to entertain the members is also done. The community leader proposes this event in some occasions to welcome visitors and provide Vietnam cultural performances. Moreover, there are also efforts to support the International Women's Day which has been run by the community for many consecutive years to be the activity in order to promote tourism activities in the future.

The researcher had exchanged ideas with the community leaders, particularly the leader by nature of Thai-Vietnamese Association about the improvement of Cultural Based Tourism Management of RuampattanaSrimongkol community. There was an agreement to operate Cultural Based Tourism Management pilot to check the community's readiness in running Cultural Based Tourism Management and to see how the community solves problems. When the Cultural Based Tourism Management pilot was brought to the community meeting, it was approved. The pilot was held on December 14, 2014 as a One Day Tour.

Phase 4: Trial Action

On 14 December 2014 when the pilot of Cultural Based Tourism Management as One Day Tour was organized, the people who were interested in Cultural Based Tourism from Bangkok were invited to join the tour. The tour was defined as the travel for learning about the lifestyle and the culture of the community and the following activities were done.

- In the morning: Sticky rice offering to monks, watching sun rises at Mekong River and having Vietnamese breakfast at Ha-yak market.
- In the afternoon: Exploring tourist attractions in Mukdahan province and Indo-China market.
- In the evening: Having dinner and learning Vietnamese ways of life and Vietnamese arts and culture at Yeow-Yak-Tue Temple.

There were 40 people joining the pilot trip, and 200 people, including the members of Thai-Vietnamese Association and the members of RuampattanaSrimongkol community in Mukdahan, participated in the activity; both participating and observing.

The pilot project ran smoothly and orderly as designed from the morning to the evening. For the activity at Yeow-Yak-Tue Temple, both male and female tourists were provided with Vietnamese costumes by the Thai-Vietnamese Association. So, the tourists wore the costumes and took memorable photos. Moreover, the tourists watched Vietnamese traditional dances. During dinner, the tourists were served with Vietnamese cuisine. Some foods were cooked at the area, so the tourists could see how to cook and they could also try to cook themselves.

Phase 5: Evaluation

After all activities had been done, the management team held the group meeting with the tourists, the community leaders, and the committee organized the tour to evaluate the Cultural Based Tourism Management of RuampattanaSrimongkol community. The results of the pilot project can be concluded as follows:

a.) RuampattanaSrimongkol community was aware and realized its potential that they could provide good services to the tourists. All of the members could realize that the activities could be possibly organized and it might be useful for the community in the future.

b.) All levels of community leaders had more understanding on the Cultural Based Tourism Management process. The potential, the strength, the weakness and the limitations of the community were recognized. According to the analysis, it was found that the suitable models of Cultural Based Tourism Management can be various depending on the interests and needs of the tourists and the community.

c.) The community needs for training in various fields in order to provide services and facilitate to the tourists such as local guide

training and preparation of the community guide book. The preparation of the information and the document was also required.

d.) The community leaders proposed the improvement plan of activities. They agreed to have a guide to provide the information about the temple and the community at Yeow-Yak-Tue Temple. At the beginning, a volunteer from the community would be preferred.

4.3 Conclusion

According to the action research conducted in PuThaibaanpu community and Ruampattana Srimongkol community, a Thai-Vietnamese community in urban area of Mukdahan Province, it was found that both communities had similar basic potential, particularly, the cultural capital which is the ethnic identity of the community. PuThaibaanpu community used the identity and the potential as the factors of the Cultural Based Tourism Management by following the concept of 5A's. When the researcher introduced the Culturally Based Tourism Management of PuThaibaanpu community as the model for conducting the action research in Ruampattana Srimongkol community, it was also successful in a similar manner. However, some factors should have been modified in accordance with the different social landscape such as accommodations and amenities provided for the tourists based on the condition of the community. However, the researcher believed that the Cultural Based Tourism Management based on the concept of 5A's is probably the key success factor of Cultural Based Tourism Management.

5. Discussion

Although Ruampattana Srimongkol community, a Thai-Vietnamese community in the urban area of Mukdahan, has the same basic potential as PuThaibaanpu community such as location, unity and strong leaders facilitating the development of Cultural Based Tourism Management, after the action research had been conducted in the community for more than 2 years, the researcher found that Cultural Based Tourism Management in the urban area was different from those of in the rural area in many aspects. When the theories and the research related to Cultural Based Tourism Management such

as the important factors of tourism based on 5A's (Tourism Western Australia, 2009), Community Based Tourism Management (Rocharungsat P., 2008) and community participation were analyzed with the support of the Cultural Based Tourism Management of Ruampattana Srimongkol community, it was revealed that the factors influencing the success of Cultural Based Tourism Management could be described as follows:

5.1 Factors

5.1.1 Internal factors:

The internal factors were analyzed from group discussion, in-depth interviews, and observation. The internal factors considered the capitals of the Ruampattana Srimongkol community included 4 capitals as follows.

a.) Culture capital: Culture capital includes Vietnamese identity on language, food, costumes, traditions, stories, and objects inherited from the ancestors.

b.) Social capital: It includes unity within the community, close relationship, sacrifice and the ability of dancing and singing.

c.) Human capital: This includes a strong leader by nature and a visionary leader, continuously learns, and supports his offspring on education.

d.) Environment capital: It includes the location of the community which is close to the market, convenient transportation and easy access to the community.

5.1.2 External factors

Trends in cultural tourism in Thailand and neighboring countries and the supporting from the government policy are the main reasons to increase the numbers of tourists to travel to Mukdahan province has been increasing sharply. However, it started to slow down due to the economic condition of the country. Still, the community leaders have an inspiration to improve the community as the tourist attraction to attract the greater numbers of the tourists to travel in the community and to generate income for the community.

After having the experiences with Cultural Based Tourism Management pilot project, the importance of potential development of the community to facilitate the tourists was clearly seen. Also, the external support included guide tour training and the development of the capacity in the community information system and public relation were also needed. Therefore, continuously support from the government and the local organization (Mukdahan Municipality) is also required.

As Ruampattana Srimongkol community is an open-urban community. A lot of tourists and outsiders visit the community every day. However, with rough objectives of the tourists and spent a little time in the community such as coming to buy Indochina products or eating Vietnamese food, and traders and service providers considered the majority occupations of the community members, it is necessary to have a proper management to allow the community members to participate in and satisfactorily meet the diverse needs of the tourists.

5.2 Forms of tourism

The pilot of cultural based tourism management which was organized on December 14, 2014 made the community proud and more confident of their cultural capital. They also believed that it can be an important factor in the promotion of cultural based tourism. The concept of 5A's may be applied with Thai-Vietnamese identity. Then, the various forms of tourism allowing the tourists to choose as per their interests and time availability are prepared.

Attractions 1) Vietnamese breakfast which is available at any time

- In the morning: Ha-yak market: the tourists can eat Vietnamese foods like Kao Peak Sen or Vietnamese noodle, Kanom Pak-mor, Kow-tom-moo, Laud-plang-moo, Kow-tom-ped, Laud-plang-ped, coffee and Vietnamese bread.

- In the afternoon and in the morning: The tourists can eat Namnuang, Pher or Vietnamese noodle, and many kinds of Vietnamese food which can be taken home or buying as souvenirs.

2) The souvenirs from Indochina market: There are various products from China and neighboring countries, including the OTOP products of Mukdahan Province and neighboring provinces.

Activities: Ruampattana Srimongkol community created 2 activities for promoting cultural based tourism which are Vietnamese temple and 1,000 eyes and hands Guan Yin Image at Yeow-Yak-Tue Temple in order to persuade the tourists to visit and pay homage. There is also a social activity which the community members can have dinner and sing a song together. It is organized twice a month in the form of sharing eating based on colors. This activity can be expanded as the activity to attract the tourists for exchanging knowledge of Vietnamese art through the shows. Sometimes, the tourists can wear Vietnamese costumes which would make the activity more interesting.

Amenities: In order to accommodate the tourists, the standard of Vietnamese restaurants, the cleanliness of the facility and the equipment at the attractions should be improved. The parking should be convenient, safe and adequate. Toilets must be clean and odor-free. Services with service mind are also recommended. Moreover, if the shop assistants dress in Vietnamese costumes and greet the tourists with Vietnamese language as well as provide photos taking or objects that symbolize Vietnamese at various points, it will be an interesting point for the tourists. The tourists who like to take selfie will share their photos on the social media which can create the popularity among tourists as many tourist attractions have already achieved.

Accessibility: The community provided more routing to access the community by inviting three-wheeled taxi, which is known as Sky Lab to join a network of cultural tourism. Sky Lab becomes an exotic vehicle for tourists and it is increasingly popular. In addition, the community received a very good cooperation from Association of Thai Tourism Industry of Mukdahan which regularly supports and promotes the activities. However, the community should enhance communication channels and try to promote the activities via social media such as facebook, Tweeter, youtube and Instragam. Also, the website of the community should also be created.

Accommodation: Accommodation is not a problem. The community is located in the municipality area where a lot of hotels are provided. But if Ruampattana Srimongkol community wants to develop the community as Vietnam Town or Vietnam village, including the provision of pedestrian streets, shops and hotels in Vietnam atmosphere in the future, this issue should be seriously taken into the consideration.

Ruampattana Srimongkol community should provide package tours of various tourist attractions for the tourists. The examples are as follows.

Package tour1: Offering food to the monks and having Vietnamese breakfast: The tour starts by taking tourists to leave the hotel early in order to offer food to the monks along the Mekong River including watch the sunrise on the banks of the Mekong River and have Vietnamese breakfast at Ha-yak market.

Package tour 2: Sightseeing Vietnam Temple and the beauty of Guan Yin and tasting Vietnamese cuisine: The travel is organized during the day. The tourists will visit Yeow-Yak-Tue Temple and Vietnamese temple and pay respect to the 1,000 eyes and hands Guan Yin Image beautifully carved from a big tree and have lunch with a variety of Vietnamese cuisine.

The cultural based tourism management model of Ruampattana Srimongkol community is a result of the action research conducted in the community with the community leaders and the committee of Thai-Vietnamese Association. The action research also got a lot of attention from the community members. They always followed and cooperated in the activities. It is the social capital obtained from the unity and the faith towards the leaders who always sacrifice for the community. The basic potential with the strong identity and the goodness of the community coupled with the appropriate management of various factors allows the Cultural Based Tourism Management of Ruampattana Srimongkol community to achieve the objectives set by the community.

6. Recommendations from Research

In order to achieve the goals of the Cultural Based Tourism Management in Ruampattana Srimongkhon community and meet the needs of the community, it is needed to follow the recommendations provided as follows:

6.1 Ruampattana Srimongkhon Community

6.1.1 To created the model of Cultural Based Tourism Management which is concise, consumes less time and contains a variety of activities according to the interests of the tourists and the needs of the community should be established.

6.1.2 Training courses for local guides and young local guides in the community should be arranged.

6. 1.3 Community maps, layouts and guidebooks should be prepared.

6. 1.4 More Vietnamese symbols in the community should be added.

6.2 Mukdahan Thai-Vietnamese Association

6.2.1 A small museum as a learning resource informing about the community's background and conserving the traditions of the community should be established.

6.2.2 Yeow-Yak-Tue Temple should be renovated as the place supporting Cultural Based Tourism Management.

6.2.3 Vietnamese language learning and Vietnamese costumes should be promoted in order to conserve and transfer the tradition to the next generation.

6.3 Suggestions for future studies

Since the importance of Cultural Based Tourism Management depends on the understanding and the needs of the community while the rate of physical and population are dramatically changing and increasing in the urban community increased, the leaders and the senior members of Ruampattana Srimongkhon community are worried about the transmission of culture and tradition which are considered the identity of the community to the next generation. Therefore, the research or the studies about the pride in the community's identity and the expectations of the new generation or the young

people in the transmission of culture, tradition and identity of the community will be useful for the promotion of cultural tourism in urban communities in the future.

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Arts and Cultural Tourism Management in Uttaradit, Phrae and Nan Provinces[1]

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Abstract

The main purpose of this research was to study arts and cultural tourism in Uttaradit, Phare and Nan provinces. The research was conducted using Qualitative and Quantitative Methods. The proposed objectives were;

1) To define management model of the community's arts and cultural tourism which consisted of 114 attraction sites divided into 4 groups of 48 temples, 13 museums, 25 art and craft centers and 24 attraction sites and accommodations. At present, the functions of these places are limited to being cultural learning centers rather than the actual site of arts and cultural tourism.

2) To develop a new management model and travel routes by focusing on arts and cultural tourism under the concept of "Culdutainments" which conceptualizes the gratification of cultural learnings. "Culdutainment" is collaboration of all relevant components and stakeholders on the complimentary basis which believed to deliver a sustainable tourism management. Furthermore, a total of 9 arts and cultural travel routes were considered under the theme of "Charms of East Lanna's Handicraft.

3) To propose suggestions regarding policy which empowering the development of arts and cultural tourism model, attractive and distinctive new travel routes. This step involved 4 developmental platforms, 10 strategies, and 20 working schemes.

Keywords : Arts and cultural tourism management, New model of arts and cultural tourism management

1.Significance and origin of the problems

According to the potentials and values of tourism which generate incomes in Uttaradit, Phrae and Nan provinces, the available infrastructures were capable of accommodating tourists who visited these areas. As per tourists' expectations, the regions offered local history, cultural identities, travel attractions sites, archaeological sites and the unique way of life. The Maekhong sub-region developmental policy promulgated to collaborate national and transnational investments within the region also helped to create numerous types of tourist activities.

However, the main problem of tourism management in this region was the lack of an appropriate management plans, particularly in the areas of arts and cultural tourism, attraction sites rehabilitations, human resource development, tourism trend evaluations, community's inability to feature a unique cultural heritage of their own (Prapasri Sripradit and et.al., 2012)

An attempt to adapt fundamental structure in favor of mass tourism trends in these provinces, such as the creations of spa health and beauty services, led to the decreased significance of local customs and values. Therefore, an effective tourism management plan for the region is required to explore 3 areas of high potentials history, culture, and local way of life. (Wasin Panyavuttrakul,2007)

Furthermore, creations of tourist activities, transformation of local heritage into tourism assets, and congregation of knowledge to form a tourism network were also included in this study.

The above mentioned proposal was in line with the 11th National Tourism Research Strategy number (2010-2015) which heightened the significance of the "Knowledge based policy that defines and drives tourism industry", the policy that was believed to create a "creative and sustainable tourism". It is believed that the research would lead to a formation of tourism policy that tremendously and positively benefit the future tourism development and management for we are pleased to propose a working framework that would help to develop the potentials of cultural knowledge. Participation Action Research (PAR) was used to engage relevant governmental or private entities and the community in defining the framework. We believed

that the participations would elevate the community's capacity in developing tourism, enable the analysis of the model to be more suitable, cooperative and reflective to the actual needs of the tourists as well as generating incomes for the country.

2. Objectives of the research

1. To define the model of arts and cultural tourism management based on the community's own cultural knowledge.

2. To develop more distinctive and clear arts and cultural tourism management framework.

3. To present suggestions regarding policy which support the arts and cultural tourism model, and develop travel routes that are attractive to tourists.

3. Scope of the research

1.Contextual scope: this research was initiated to study the arts and cultural tourism management in the areas of community's participation in all relevant aspects of tourism management within their own community. The research was also aimed to understand the community's potentials and to find the best possible method to develop tourism knowledge of the community. By utilizing the community's arts and cultural knowledge, the research findings may be used to construct the best suitable art and cultural tourism management model.

2. Samples and target groups scope: a cluster of art and culture tourism operators such as community based or community related enterprises. The study used Yamane's formula to study 301 service operators.

3. Area scope: the study areas encompassed 3 provinces in northern Thailand, Uttaradit, Phrae and Nan.

4. Methodology

1. Defining study areas. Areas that arts and cultural tourism activities was known to exist in Uttaradit, Phrae and Nan provinces were selected as study areas. The selection was based on the following criteria; 1. Significant areas for tourism purpose. 2. Currently provide tourism related service to visitors. 3. Generally known to the public

and received visitors on regular basis. 4. Well known and relative popular tourism areas. According to the information from Ministry of Culture and Ministry of Tourism and Sports of Thailand, there were 410 areas which corresponded to the above mentioned criteria of art and culture tourism. Of these, 90 areas located in Uttaradit, 160 in Phrae and 160 in Nan Province.

2. Data collection

The research was conducted using Qualitative and Quantitative Methods as per following details;

2.1 For Quantitative Method, questionnaires were used to collect data concerning; 1) Products 2) Prices 3) Distribution channels 4) Marketing campaigns 5) Processes 6) Personnel and 7) Physical geography.

2.2 For Qualitative Methods, the following methods were used,

2.2.1 Participant Observation which required researchers to spend time and engaged in activities with the community. The outcomes should reveal the community's tourism potentials, obstacles to tourism related managements in each corresponding processes, intra-community conflicts, and negative attitudes towards visitors.

2.2.2 Oral History was used to obtained information regarding the development and management of arts and cultural tourism in each locations. This was aimed to identify unique characteristics of each studied locations.

2.2.3 In-depth interview permitted researchers to obtain insight information from key informants represented in relevant parties such as business entities, communities, and local owners of attraction sites. Questions in the in-depth interview were adapted from previous case studies completed both in Thailand and abroad. The questions were presented to academic supervisors for verification, suggestion and endorsement prior to being utilized in Uttaradit province. After the first field research in Uttaradit, the questions were re-adjusted to improve this research tool before being used in the remaining locations.

2.2.4 Focus group was organized to gather opinions from people in the community as well as the outsiders, to determine problems related to, potentials, and the possible solutions to the problems of the cultural based tourism. Once completed, the research may help to form suggestions for the future studies.

3. Samples and studied groups were categorized in accordance with the methods employed. For In-depth interview, samples were members of the communities, focus groups and business owners in Uttaradit, Phrae and Nan provinces. There were 410 samples in the first stage of the studies, 90 in Uttaradit, 160 in Phrae and 160 in Nan provinces. Taro Yamane's sampling model was used for this study. Therefore, the appropriate number of arts and cultural tourism samples were recorded as 73 in Uttaradit, 114 in Phrae, and 114 in Nan, totaled at 301 samples. The samples were identified and randomly selected from the above mentioned parties.

4. Data Analysis

4.1 Quantitative research - Descriptive Statistics was the method of assessment for which SPSS was used to calculate average figures, frequencies, percentages, and standard deviations. To ensure that the research findings addressed the study objectives, Conceptual Framework was also used in data analysis to incorporate all relevant knowledge and theoretical concepts.

Conceptual Framework

4.2 Qualitative research – Content Analysis was used to determine the new model of arts and cultural tourism management, taking into consideration the study objectives, data collections, key informant and focus groups which help to ensure that the research findings correspond to the set objectives.

5. Conclusions

Conclusions were based on the objectives as following,

Objective 1: to determine the model of arts and cultural tourism management based on the community's knowledge.

According to the quantitative research results, available through distributed questionnaires mentioned above , 301 of tourism related operators in the 3 provinces exercised marketing mix strategy in

managing their arts and cultural tourism. There were different aspects of the studies, which were mentioned below:

1. Products

1.1 Relaxed and accommodating environment was the best attribute of the attraction sites which received the average score of 3.73 points whereas cleanliness and water supply scored at 3.68 and 3.62 points respectively. On the other hand, the lowest score was at 3.48 points for rubbish bins availability.

1.2 Drinking water received 3.34 points, the highest score in food service category whereas cleanliness of eating areas and prices were at 3.23 and 3.08 points respectively. The least score of 2.88 points was for availability of food outlets which appeared to be insufficient.

1.3 As for health and safety, availability of communication devices in case of emergency contact was scored at 3.15 points, availability of first aids kits and procurement scored at 3.06 points while accessibility to medical history or next of kin contact was at 2.75 points, the lowest score of this category.

1.4 Collections of local knowledge for tourism purpose received the highest points at 3.91, preservation of local customs that represents the actual and true cultural identity of the community and the present of cultural attraction sites scored at 3.77 and 3.75 points respectively. Community's products such as handicraft, clothing, textile and souvenir made from local materials appeared to be the lowest of this category at 3.41 points.

2. Flexibility of prices was another indicator studied which revealed that prices that was flexible received the highest score at 3.06 points, for those who matched the prices with competitors received 2.91 points whilst the lowest score of 2.78 points went to the prices that were lower than competitors.

3. Sale distributing channels came in various arrangements such as direct sale which scored the highest points at 3.34 whereas the lowest score of 2.78 points was recorded for sale that requires the assistance of intermediary distributors.

4. Tourism booklets distribution was the most effective form of marketing campaign, scored at 3.34 points, advertisement in local

printed media and distribution of brochures or leaflets were the less affective campaign, scored at 3.29 and 3.28 points respectively.

5. Provision of information regarding attraction sites scored at 3.34 points, provision of information regarding fee and other services scored at 3.34 points, while the least effective information provision was regarding methods of pre-payment for entry fee to attraction sites such as direct deposit, credit card payment which received the score of only 2.85 points.

6. As for personnel, oral presenters who accompanied the historical photographic display and oral presenters who explained the local traditions and customs received the equal score of 3.48 points. Presenters who engaged visitors with local cultural activities received a lower score of 3.43 points.

7. For physical geography, attractiveness of attraction sites and close proximity to community received equal scored of 3.90 points, proximity to main roads was at 3.86 points while the least scores were at 3.6 and 3.70 points for parking space availability and tourist signage and indicators respectively.

The below table summarized 4 types of tourist sites, temples, museums, arts and crafts, attraction sites and accommodation in respective provinces that the sites are located.

Table 1 : Arts and cultural attraction sites in Uttaradit, Phrae and Nan provinces.

Province	Temple	Museum	Arts & Craft	Attraction site & Accommodation	Total
Uttaradit	16	6	9	8	**39**
Phrae	18	5	11	12	**46**
Nan	18	2	5	4	**29**
Total	**42**	**13**	**25**	**24**	**114**

To study and analyses the potentials of arts and cultural management, it is imperative to understand issues relevant to this type of tourism which are :

1. Target customers, their characters, their specific travel preference regarding arts and cultural tourism, suitable strategy of presenting products to this target customers.

2. The available arts and cultural assets, cultural activities, and the represented cultural values of these assets or activities that can be offered to tourists.

3. Associates and competitors in the industry

4. Relevant capitals and expenditures.

There are 4 types of conventional arts and cultural managements;

1. The main focus of temples was to attract those who intend to perform religious practices whilst presentation of religious arts and culture to visitors remains minimal. Temples still lack suitable arrangements to cater for this type of tourists.

2. The main objective of museums was for displaying of artefacts instead of being an asset of tourism management. The museums also act as academic institutions instead of attracting potential visitors. Thus, the museums failed to appeal to visitors who were interested in arts and culture. Therefore, repeated visit was not a preferred option for those who already visited the museum once.

3. Tourism in arts and crafts centers focused on productions and sells of goods rather than presenting and conveying the knowledge of craftsmanship to visitors. Hence, repeated visit was not a preferred option and the network of arts and cultural enthusiasts were failed to be established.

4. Accommodation services still hold onto convenience and personal assistance as the main themes of management and the prime objective of this service remains the higher volume of sale. Most of the customers were young adults and teenagers who may be less attracted to the highly valued cultural activities.

As a result, the current trend of tourism appeared to neglect, devaluate and discriminate local wisdoms. The inherited traditions and customs were converted to a more tangible cultural object for sale, rather than allowing them to portrait the true value of arts and culture of the community.

Objective 2 : To develop a new management model for arts and cultural tourism and to propose distinctive and attractive new travel routes.

According to the studied performed, communities remain incapable of accommodating visitors' travel needs nor that they were able to transform an arts and cultural site into an attractive tourist spot.

Hence meetings of 114 organizations who work in tourism related discipline were arranged which yielded the new concept of "Culdutainment"- Cultural, Education and Entertainment. The new model is primarily structured around cultural studies, educational activities which are entertaining and joyful for visitors.

The concept requires a good cooperation of all relevant parties who equally contribute to create a sustainable tourism industry. The involved processes are;

1. Provoke – to increase the curiosity.
2. Inquiry – to promote learning for developmental purpose.
3. System – a working structure that supports functions of relevant organizations.
4. Executives – management of sustainable tourism industry.

The ideal components of "Culdutainment" are as following;

1. Members- should comprise of members who are specialized in all relevant fields.
2. In-depth research - regarding current and future customers.
3. Expansion- which centered on accumulations of ideas and concepts.
4. Refinement- to condense accumulated ideas and concepts and turn them into a working and manageable framework.
5. Model construction – as per the set definitions.

KP : Key Partners
KA : Key Activities
KR : Key Resources
VP : Value Propositions
CS : Customer Segments
CR : Customer Relationships
CH : Channels
C$: Cost Structure
R$: Revenue Streams

The following models were constructed for attraction sites in the category of;
1. Arts and cultural management - Temple

<table>
<tr><td rowspan="2">KP
The main alliance of temples are the surrounding communities.
which help and develop the temples, pilgrims who told other about the temples, government agencies which support the operations of the temples.</td><td>KA
Main activities of the temples. Once temples introduced new activities, it will be more interesting for visitors. Hence visiting a temple no longer limited to those who wants to perform religions ceremonies.</td><td rowspan="2">VP
Presentation of values. Monk and tourist quarters should be clearly separated in order to prevent unwanted interferences.
Apart from presenting the original value of the temples, new activities or
Other arts displays to attract variety of visitors.</td><td>CR
Relationship between temples and visitors. There are tour guides within the temple to assist customers or visitors may visit the temples unaided. Visitors also have opportunity to visit surrounding community who may sell locally made produces or local materials to customers.</td><td rowspan="2">CS
Visitors to the temple came from different interest groups. The visitor may be those who come to perform religious rites, Buddhist architecture enthusiasts or those who travel with a pilgrim group.</td></tr>
<tr><td>KR
Temples' tourism assets. The main assets are ancient artefacts or archaeological sites. Monks or youths in the community should be trained to deliver information to visitors.</td><td>CH
Stories of the temples can be expressed via direct experience of visitors or via information technology.</td></tr>
<tr><td colspan="3">C$
Assets of the temple concentrated on value of ancient artefacts or archeological site. Information provision is done by assigned instructors.</td><td colspan="2">R$
Main incomes of the temples are from donation and governmental supports.</td></tr>
</table>

Tourists should be grouped according to their main interests such as religious practitioners and those who are interested in religious arts and cultures. Hence, activities can be organized appropriately. Monk quarter should be clearly separated from tourist designated quarter in order to reduce tourists' interferences with the monk's activities. The temples should be staffed with personnel who are well educated in Buddhist arts, to ensure that tourists are well informed with appropriate information. Good examples of temple with these arrangements are Wat Phumin in Nan province and Wat Salaeng in Phrae province.

Arts and cultural management - Museums

<table>
<tr><td rowspan="2">KP
Main alliance of museums is joint business operation with the community and state agencies, to increase business opportunities. Activities may be organized.</td><td>KA
The main operation museums is to create a network of customers which leads to creation of their own brand.</td><td rowspan="2">VP
Presentation of values is expressed through museums' design, specific group of customers, to reduce risks and present new concepts and ideas.</td><td>CR
Relationship with customers. Museums allow customer to express their opinions regarding the museums and suggests idea about the museums that best suit their interests.</td><td rowspan="2">CS
Customers of museums comprised of two or more groups who may partake in museum design and then display their own items which make the museum more interesting and reduce costs and risks of operations.</td></tr>
<tr><td>KR
Main assets are personnel, artefacts or wisdom.</td><td>CH
Presentation: customers are encouraged to evaluate the presentation of the museums.</td></tr>
<tr><td colspan="3">C$
Main capitals are salary, rents, and equipment used.</td><td colspan="2">R$
Main incomes are usage fees and copyrights.</td></tr>
<tr><td rowspan="2">KP
Main alliance of museums is joint business operation with the community and state agencies, to increase business opportunities. Activities may be organized.</td><td>KA
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<tr><td colspan="3">C$
Main capitals are salary, rents, and equipment used.</td><td colspan="2">R$
Main incomes are usage fees and copyrights.</td></tr>
</table>

Museums should be able to accommodate two or more types of tourists, who may possess different interests, in a cooperative and consolidative arrangements. New concept of museum presentations should allow members of the society who are interested in specific aspects of arts and culture to participate in space arrangement and have their own artefacts displayed at the museums. The process would help to reduce costs and risks of museum management as well as stimulating customers' interests. Khum Jao Luang Phrare and Ban Wongruri in Phrae province are the example of this arrangement.

Arts and cultural management – Arts and Crafts

<table>
<tr><td rowspan="2">KP
Main alliance of arts and crafts are members of the community and state agencies which engage in certain activities to utilize local wisdoms, copy rights and aces to customer base.</td><td>KA
The main operation of arts and crafts is to create a network of customers, such as Fan Club which leads to creation of their own brand.</td><td rowspan="2">VP
Presentation of values is expressed through specific group of customers, who observe the production processes and partake in designing and producing their own items.</td><td>CR
Relationship with customers. Arts and crafts producers and customers are encouraged to jointly produce value and the items that they are mutually interested in.</td><td rowspan="2">CS
Customers of museums comprised of multiple groups as products are produced to cater for specific needs of each groups.</td></tr>
<tr><td>KR
Main assets are personnel and their craftsmanship.</td><td>CH
Presentation: the awareness of customer regarding items can be made via commination such as via Fan Club page.</td></tr>
<tr><td colspan="3">C$
Capital is the main theme of arts and crafts productions.
Costs reduction is encouraged whenever possible.</td><td colspan="2">R$
Main incomes are products sales to;1 .
One time customers.
2. Repeated customers. (Fan Club)</td></tr>
</table>

Arts and crafts model

This management model is based on various group of tourists whose specific interests were used to characterize their engagement with arts and crafts of a particular locality.

The products and values are jointly create by customers and providers which focused on personal assistance. This mutual interest lead to the formation of a Fan Club like network of customers, a virtual community of arts and crafts admirers.

Arts and cultural management – Attraction sites and accommodations

<table>
<tr><td rowspan="2">KP
Main alliance of this category are academic institutions or governmental agencies which help to perform research and development.</td><td>KA
The main operation are to provide accommodations, create activities that linked to local wisdoms or attraction sites.</td><td rowspan="2">VP
Presentation of values can be made through organized activities which should be made specifically depending on the age groups. Service should be provided in two different perspectives. Maintain the original hospitality which the local touch and genuineness, to encourage revisiting. Additional service by well trained staff who can deliver stories, culture or traditions of the community.</td><td>CR
Relationship with customers. Focus on a good and cordial relationships with customer. Different age group may require different treatments.</td><td rowspan="2">CS
Expand customer base from youths and teenagers to different age groups including children and senior citizens.</td></tr>
<tr><td>KR
Main assets are attraction sites, accommodations, and personnel who provides service regarding these assets.</td><td>CH
Presentation: advertise stories of Home stay services via information technology.</td></tr>
<tr><td colspan="2">C$
Increase awareness of culture and traditions rather than focusing on conveniences.</td><td colspan="3">R$
Main incomes are service fees derived from cultural activities or sale commissions rather than product sales.</td></tr>
</table>

Attraction sites and accommodation

Customer base for this model is expanded from young adults and teenagers to cover a wider age groups including children, senior citizen and those who travel as a family. Additional activities suitable for each age groups were initiated to gratify their specific interests. Also, this model will allow local tour guides could concentrate on providing local knowledge accumulated from their direct experiences within the community rather than attempting to sell products or other merchandised items.

Tourism management model based on the combined attributions of various attraction sites is constructed in line with the demand and supply mechanism of the arts and cultural tourism. As such, a mutually

supportive network of tourism is created by considering tourist behaviors, arts and cultural profile of each localities. There are different domain of tourism areas, the main area, associated areas and close proximity supportive area.

This organization is arranged in four distinct arenas namely temples, museums, art and crafts and attraction site and accommodations.

The "Charms of East Lanna's Handicraft" is a framework conceptualized from special cultural profiles of the eastern fringe of Northern Thailand, the area that is considered as one of the arts and culture cradles of Thailand. Therefore, the above mentioned framework leads to the construction of travel routes within Uttaradit, Phrae and Nan provinces.

Meetings were organized to gather opinions and suggestions from participating community's member and people of relevant expertise to create travel routes in the 3 provinces which resulted in 9 different routes.

Route 1: The tales of mysterious Lublae
Route 2: Following the footsteps of Lord of Pichai-the broken sword lord
Route 3: Historic houses of Phrae
Route 4: Touring Long township, Phrae province
Route 5: Stupa of Phrae pilgrimage
Route 6: In search of Lilit Pra Lor- the classical novel
Route 7: Nan township tour
Route 8: Thai Lue communities
Route 9: Touring of the Cold War and Communist trails

Objective 3: To propose suggestions and policy which support the development of arts and cultural tourism and to develop distinctive and attractive tourist routes

Culdutainment, as previously defined, is a main theme of tourism development in Uttaradit, Phrae and Nan provinces which created the following 4 developmental platforms, 10 strategies, and 20 working schemes.

Developmental Platform 1: To develop temple as a tourist attraction site

Strategy 1: Demarcation of working space in the temple

Working Schemes in Strategy 1;

1.1 Segregation of monk and tourist quarters within a temple, to ensure the most effective utilization of tourist quarter and to reduce tourist interference with monk's activities.

1.2 Arrangement of activity within the above mentioned designated quarters to clearly separate main activities of the temple such as praying and merit making from tourist activities such as sightseeing and cultural appreciation.

Moreover, donation boxes should not be placed in tourist areas as this could be perceived as unpresentable or overshadowing the displayed artefacts.

Strategy 2: Presenting clear and specific values of activities in response to interests of each type of tourists.

Working schemes in strategy 2;

2.1 Organize meetings to determine and categorize the main activities currently available at the temples. This would help to consider if the existing activities are in accordance with customer's interests as well as understanding each activities' strength and weaknesses.

2.2 Develop main activities of the temples to be more distinctive and easily recognizable as visitors can productively engage in their activity of choice upon visiting the temples.

Strategy 3: To develop capability of activity's instructors in order to be more knowledgeable and able to deliver accurate information to visitors.

Working scheme in Strategy 3;

3.1 Initiate trainings for monks in the temples to be more resourceful, able to present and provide information regarding the temple to visitors.

3.2 Initiate leadership training programs for youths and other community's members which will equip them with an ability to lead and assist visitors who visit or performing religious rites at the temple.

Strategy 4: To develop activities in order to attract new customers without neglecting original values of the temples.

Working Scheme in Strategy 4;

4.1 Organize meetings between monks and community's members to find the best method of activity creations in order to attract new customers without neglecting original value of the temples.

Strategy 5: Encourage community around the temple to engage and assist the temple in its developmental works.

Working Schemes in Strategy 5;

5.1 Set up monthly meetings between monks and community's members to develop the temple and its activities. The meetings will provide opportunities for public participation in the temple's management.

5.2 Designate area for the public activity where new activities can be organized which potentially can attract more visitors.

Developmental Platform 2 : To transform museums into attraction sites.

Strategy 1 : Formation of new customer base (those who were recruited to join the museum's exhibitions)

Working Scheme in Strategy 1;

1.1 New concept of museum management which engages people in the community who share common interests, to participate in the operation of the museum including exhibiting their own artefacts. This partnership would result in a networks of participants who would promote their works to the wider community.

1.2 Allocation of extra space for private exhibition which individuals or enterprises may lease to display their own works. These private exhibitors will consequently promote their own works to the general public who will eventually become the new customers of the museum.

Strategy 2: Maintaining existing customer base

Working Scheme in Strategy 2;

2.1 Printing and distributing of newsletter to existing customers in order to maintain a good relationship and inform them of any new exhibition or private event.

2.2 Creation of internet-base customers network who have access to information regarding the museums, calendar of activities, and any special activities available at the museum.

Developmental Platform 3: Developmental process to transform arts and crafts centers into tourist attraction sites.

Strategy 1: To develop new market for arts and crafts (new customer base which consisted of the general public, members, and customers of arts and crafts shops)

Working Scheme in Strategy 1;

1.1 Issuing newsletter to maintain relationships between arts and crafts producers and their customers, the newsletter may help to increase future sales.

1.2 Establishing an internet website as a communication tool for arts and crafts producers and their customers, to provide information regarding the shops and calendar of events.

1.3 Creating a network of arts and crafts producers and sellers which can strengthen their business operations as well as attracting customers to partake in their jointly organized exhibitions. For instance, a group of woven textile producers was forged to offer customers opportunities to partake in weaving process, design their own fabric patterns or offering products at discounted prices.

Developmental Platform 4 : To develop poteltials and develop quality of attraction sites and accommodations.

Strategy 1: Substitution of sells by local tales, arts, and culture

Working Schemes in Strategy 1;

1.1 Set up trainings for sale staffs to understand and able to provide information to customers regarding hidden values such as artistic, cultural, and local wisdom of the products.

1.2 Organize trainings for staffs in the production sector of a community, to enable them to perform as local tour guides at production sites, provide information regarding production processes and educational information for those who are interested.

Strategy 2 : Engage local community in development of home stay services

Working Scheme in Strategy 2;

2.1 Organize a working group to transform individually operated homestay service into a cooperative one where the community jointly operate the entire service.

2.2 Draw a management plan of the cooperated homestay service that allow members of the group to manage, provide services to clients as well as sharing equal profits.

6. Discussion

According to the research, arts and cultural tourism in Uttaradit, Phrae and Nan provinces presents high potentials for future growth. However, the operations of tourism providers remain uncoordinated as operators mostly act as an individual provider rather than being a part of the wider network. The main objective of these individual providers is to sell locally produced items to their targeted customer.

Furthermore, most of these individual operators were set up as arts and cultural information center instead of a tourism oriented ones. This situation has resulted in limited opportunity to expand and maximize profits from the tourism industry.

Therefore, a new management model for the arts and cultural tourism which permits a proactive marketing campaign, coordinates local service providers together, is required. The model is believed to be supportive for all aspects of the arts and cultural tourism, appropriately addressing preferences of each targeted customer groups. The model is created in accordance with cultural profile of each localities. The new concept of "Culdutainment" – Culture, Education, Entertainment, was conceived primarily based on four types of tourism providers, temples, museums, arts and crafts, and attraction sites and accommodations. This is consistent with thesis of Sama Na Ranong (2001) titled Community manage of tourism : A case study of Kiriwong community Kamlone sub district , Lansaka district of Nakon Sri Thammarat province suggest that the community should add more activities to appease visitors who visit Kiriwong.

Sin Sarobol and et.al., (2003) conducted a research titled Community Based Tourism: Concepts and experience in the North area. Point ; New approaches to tourism according to perspective of Karen of Ma Klang Luang community which showed that private tour operators staged tours that brought scores of visitors to the village.

The above mentioned criteria also corresponded to Dr.Pimrawee Rojrungsat's research in 2009 which stated that the 11 success indicators of community based tourism were;

1) Community's participation must be presented

2) Community must receive equal benefits, including wages

3) Traditions and cultures of the community must be maintained

4) Natural resources and environment must be preserved

5) Creates impression for visitors

6) Exchange of cultures must take place

7) Receive supports from all relevant parties

8) All sections of the community participate in management

9) Training and workshops must be organized for members involved in operation to attend

10) Efficient management

11) All levels of marketing and public relations must be attended to

The most important criteria were participation in tourism management, and equity of incomes and benefits distributions.

Meetings of relevant stake holders have conveyed new policy and model of tourism that can be applied to tourism management. The Office of Sport and Recreation of Phrae province adopted the new management concepts to improve Kard Kong Kao road while Nan municipality applied the concepts to manage its Walking Streets. In Uttaradit province, Sri Noppamat sub-district in Lublae district used the concepts to manage Lablae's community museum and the Lublae public hospital also applied the concepts in its community based tourism projects which by definitions referred to the tourism that is mainly managed by the community. (Pimrawee Rojrungsat,2009) Tourism that is administered by the community that possesses full ownership of and reserve the right to manage the relevant affairs in order to attain sustainability and provide knowledge to visitors

(Niparat Saiprasert, 2010) , that the community participates in all processes.

Community based tourism is characterized by the following 4 aspect;

1.Social and cultural aspects, tourism which raise self-respect and pride of the community, preserve and maintain its identity, enrich learning environment between people of different community who will gain mutual respect from the engagements.

2.Political aspect, tourism that defines local community as the owner of resources and that members of the community are able to dictate its direction.

3.Economic aspect, tourism that provide appropriate incomes to the community which would help to elevate living conditions of the community.

4.Environmental aspect, tourism that concerned with sustainability utilization of the environment.

7. Suggestions

Policy suggestions

1. Public and private sectors in the cultural corridors should be made aware of a proactive tourism development plans which help to establish a network of service providers in arts and cultural tourism.

2. Ministry of Tourism and Sport should redefine their operational areas as a cluster of cultural sphere that covers numbers of provinces, instead of managing tourism in each province separately.

3. Stake holders in Uttaradit, Phrae and Nan provinces should advertise their arts and cultural tourism via appropriate media and set indexes to categorize their tourism sites.

4. Tourism Authority of Thailand should provide academic and financial supports to the communities in order to empower them to develop and manage their own arts and cultural tourism.

5. The roles of arts and cultural tourism should not be perceived solely as income generating tool but should be viewed as a device that is capable of improving the communities' living standard, creating a consolidative and supportive cohabitation of all members in the communities. This can be organized in forms of mutual learnings and fair income distribution.

Practical suggestion

1. Central and local governmental agencies should promote arts and cultural management in order to foster arts and culture conservation consciousness.

2. Local administrative authority may empower local community in their jurisdictions though tourism management skills. For instance, organizing as excursion to learn arts and cultural management skills from a community that was successful in running their own tourism affairs.

3. Community should proactively engage themselves with governmental and private agency, to incorporate the management model into their operational practice. This would ensure that they have a working process that is sustainable and profitable.

4. Provincial tourism authority should propose travel routes with high potentials to be jointly developed between different provinces that share the same tourism assets along the proposed routes.

5. The available evaluations should be used by provincial tourism authority to improve tourism in the province, in order to serve the customers more effectively as well as engaging the public in management tourism affairs in their own community.

Academic Suggestions

1. In order to better understand the consequences or effects of tourism on 164 communities located on the travel routes, Participatory Action Research (PAR) should be used to study the issues.

2. Study the potentials, marketing ability of the travel routes. The main focus of the study should be on costs associated directly and indirectly with the managements.

3. Study the potentials and readiness of other communities located adjacent to the arts and cultural attraction sites.

4. Study the potentials of using electronic medium in managing tourism and how to enable the community to benefit from such medium.

5. Study the master plans and developmental platforms of tourism in each provinces in a consolidated cultural and historical perspective.

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"Glong-Pheln": A Belief in the North-East Culture in Thailand and the Drumming Techniques[1]

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Abstract

This research applied the qualitative approach and employed ethnomusicology as the principle of drumming. The aims of the study were (1) to study the roles and functions of "Glong-Pheln" and (2) to study the distinctive features of the drum beating techniques of "Glong-Pheln". This research select the sample group by choosing 1 temple from each of the 20 provinces in the North-East of Thailand. The results were as follows: Glong Pheln, a large two-sided drum in the North-East, was used in the temple to tell the time, a function similar to that of a clock, in the morning, late afternoon and early evening or on special occasions such as to signal a meeting or a bad incident. In addition, the drum was used as a signal to tell travelers or people who had lost their ways that there was a community nearby. For the drumming techniques, have 4 pattern 1) “Glong Pheln” 2) “Glong Laeng” 3) “Glong Ruam” 4) “Glong Deuk” the drum could be beaten at long or short intervals, and could be played solo or accompanied by a big gong depending on the occasions.

Keywords: Glong Pheln, North-East of Thailand

1. Introduction

“Glong” (Drum) is an ancient instrument used in the Suvarnabhumi area since the old days. Drums have had important roles and functions in the Suvarnabhumi society and have been used for different purposes. The drums found in this area are made of bronze and of wood covered with leather. Their functions vary according to their different roles and statuses and the assignment of roles by the authorities at different periods. On one hand, drums are used in ceremonies to convey the impression of sacredness. On the other hand, they take part in entertainment, signal-sending, and morale-boosting before battles.

“Glong” is an instrument for beating that has long been an integral part of the ways of life of people in the Thai society. Drums constitute the rhythmic section of a band and are played to accompany

performances and ceremonies. They can be divided into several types such as "Glong Khaek", "Glong Tat", "Glong Yao", "Glong Mangkla", etc. They are played as part of a band in performances and ceremonies such as dowry processions and religious events. Their popularity in processions is possibly due to their convenient mobility, loud noises and lively style suitable to entertaining occasions.

The functions of drums from the past up to the present time as recorded in various literary works can be summarized as follows:

1. To convey signals such as attack signals during a battle, warning signals in a community, etc.
2. To serve as entertainment
3. To celebrate victory
4. To provide a good time

The drums in the Suvarnabhumi society have undergone various physical modifications as a result of external influences and factors as well as the values and creativity of the people in the society. The art of performing – singing, dancing and playing music – has closely been bonded with the ways of life of the people and has been valued and passed on from one generation to the next.

"Glong Pheln" in the North-East of Thailand is an instrument used to convey signals. It is usually found in a temple – the community centre where people gather for important community activities. In each temple of a village in the North-East, "Hor Glong" (Drum Tower) is built to shelter the drum, to keep it and to go to when drum signals are needed.

From the above reasons, the researchers were interested in studying "Glong Pheln" found in temples. The study focused on provincial temples, called the central temples, of the provinces in the North-East of Thailand as sources of the information about "Glong Pheln". The topic of the study was about the beliefs related to "Glong Pheln". The data were also collected to reveal the physical features such as the shape and size of "Glong Pheln", the making and the beating of "Glong Pheln" in order to serve as information on the local wisdom in art and culture of the communities in the North-East.

2. Objectives

To study "Glong Pheln" in various aspects such as its physical structure and its making in the I-san culture, and to study the methods of drumming on various occasions.

3. Research Methodology

The study employed the fieldwork data collection based on the qualitative research methodology, in the following steps:

1. Select the sample group by choosing 1 temple from each of the 20 provinces in the North-East of Thailand. The selected temples were the central temple of each province.

2. Design the research instruments to collect the data: the interview form, the questionnaire and the form for recording the physical structure.

3. Conduct a fieldwork study to collect the data in the forms of photographs, videos, and interviews with related people such as monks, masters of religious ceremonies, community members, etc.

4. Categorize, print out and analyze the data using the principles of ethnomusicology and focusing primarily on the data from the fieldwork.

4. Results

"Glong" is pronounced in the I-san dialect as "Gong", without the "L" sound. "Glong" signals are influential within the monastic area. They are used to send the following messages:

-The drum signal at 4.00 in the morning, called "Tee Gong Derk", tells the laypeople to get up and prepare steamed rice to offer to the monks, and tells the monks to prepare for the morning prayer.

-The drum signal in the late morning, called "Tee Gong Home", calls for a meeting.

-The drum signal at 11.00 in the morning, called "Tee Gong Pheln", tells the laypeople to offer lunch to the monks.

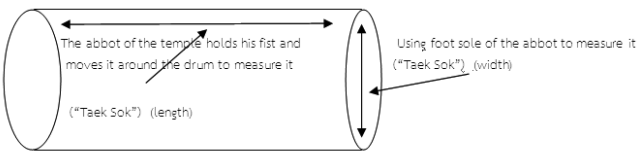
-The drum signal at 4.00 in the afternoon, called "Tee Gong Laeng", tells the farmers to complete their evening farming and prepare to go home.

-The drum signal at twilight, called “Tee Gong Home”, calls for a gathering at the temple. Sometimes, laypeople and young male and female adults are called upon to help mow the lawn in the temple, or a meeting with government officers is being held at the temple. (Phadet Yothaphon, 3 May 2014, Interview)

Occasionally, drum signals are used to tell the travelers or passers-by that a community is nearby. When people who collect wild items in the forest find themselves lost, they rely on the drum signals to lead them home.

5. The Making of the Drums

“Glong” (Drum) is made of a big log such as Makha wood, Mahad wood, or a big tamarind tree. When the wood has been selected, it will be dug out, a process called “Khud Glong” or “Sian Glong”. After the wood is acquired, a ritual called “Taek Sok” must first be performed. The word “Sok”, derived from the word “Chalok”, means “Good”. “Taek” is an I-san dialect meaning “Measurement”. “Taek Sok”, therefore, means “Measurement to find a good location.” Villagers believe that a drum must have “Sok” or a “Good” quality in order to bring about peace and happiness. If a drum lacks “Sok”, it is accursed and will only bring bad luck to the temple: deserted temples, quarrelsome monks, discords between laypeople and monks, or sexual affairs between a monk and a woman.



**Using rope before use fist and foot sole

The length of the drum is measured using a rope. Then, the abbot of the temple holds his fist and moves it around the drum to measure it (“Taek Sok”) while reciting the “Sok Glong” verse: 1. “Nan Tha Pe Ree” 2. “Sri Chom Cheun” 3. “Heun Muang Phrom” 4. “Som Yoo Sang” 5. “Mang Sang Kho” 6. “Pho Thi Sat” 7. “Wat Phra Chao”. The recitation should finish at an auspicious part of the verse (“Teuk Sok Dee”). The meaning of the “Sok Gong” verse can be explained as follows:

1. “Nan Tha Pe Ree” means: Good; commanding admiration, delight and respect from others
2. “Sri Chom Cheun” means: Good; happy and peaceful meditation among monks and laypeople
3. “Heun Muang Phrom” means: Good; commanding admiration and respect not only from humans in the human world, but also from angels in heaven.
4. “Som Yoo Sang” means: Good; harmonious relationship among the monks in the temple and successful operation.
5. “Mang Sang Kho” means: Bad; an accursed drum will destroy the harmony among the monks.
6. “Pho Thi Sat” and “Wat Phra Chao” have the same meaning – that the temple will be deserted, and that only Lord Buddha will remain to protect the temple.

For the keeping of the drum, in most cases, a drum tower is constructed to house the drum, depending on the income and the faith of the laypeople in the area. The heights of the tower vary from one storey to two storeys or to three storeys. Where there is no drum tower, stands are built to carry the drum.

Figure 1 : “Glong Pheln” at “Wat Phisarn-Hiranyawart” Nongbualamphoo District

From figure 1 shown the “Glong Pheln” don’t have “Hor Glong” (The tower for keeping Glong)

Figure 2 : “Glong Pheln” at “Wat Apisit” Mahasakham District

From figure 2 shown the “Hor Glong” have one floor.

Figure 3 : “Glong Pheln” at “Wat Klang” Buengkarn District

From figure 3 shown the “Hor Glong” have two floor.

Figure 4 : "Glong Pheln" at "Wat Phochai" Nongkhai District

From figure 4 shown the "Hor Glong" have three floor.

The time of drumming "Glong Pheln"

This research select the sample group by choosing 1 temple from each of the 20 provinces in the North-East of Thailand. The selected temples were the central temple of each province. Are follow as:

1. Wat Glang at Kalasin District
2. Wat Glang at Khon-kean District
3. Wat Songsila at Chaiyaphoom District
4. Wat Glang at Nakornphanom District
5. Wat Phanaraimaharath at Nakornrachasrima
6. Wat Glang at Buriram District
7. Wat Glang at Buengkarn District
8. Wat Apisit at Mahasarakham Didtrict
9. Wat Srimongkoltai at Mukdaharn District
10. Wat Mahathat at Yasothorn District
11. Wat Glang Mingmuang at Roi-Et District
12. Wat Luang Sumangklaram
13. Wat Phathatchengchum at Sakornnakorn District
14. Wat Burapharam at Surin District
15. Wat Phochai at Nongkhai District
16. Wat Phisarnhiranyawart at Nongbualamphoo

17. Wat Phothisomphorn at Udorn Thani District
18. Wat Glang Ubonrachathani District
19. Wat Samranniwet at Aumnatchareon District
20. Wat Srisuthawart at Loie District

In conclusion, the characteristics of drumming "Glong Pheln" in the temples in this study are as follows:

"Glong Pheln" is drummed 4 times a day:

1. "Glong Pheln" at 10.55 or 11.00 a.m.
2. "Glong Laeng" at 16.00
3. "Glong Ruam" at 19.00
4. "Glong Deuk" at 04.00 a.m.

The purposes for drumming are:

1. To tell the laypeople to prepare food to offer to the monks at 11.00 a.m.

2. To tell the people that it is approaching twilight. This is because in the past, there was no clock, and people relied on the drum signals to tell them the time.

3. To call for a gathering on a religious day or when there is an incident of which the people should be informed such as a "Wien Tian" activity, a lunar eclipse, the death of a monk, etc. The drum signals can be sent for this purpose at any time of the day.

4. To tell the monks to attend the morning prayer and to tell the people to prepare to cook. Nowadays, some temples, especially those in the city, have given up drumming for this purpose because it is regarded as a nuisance to the people. Drum signals are important. When people hear the drum, they go to the temple to see what has happened. At present, it is a pity that "Glong Peln" has been replaced by other items. From the interviews, some temples are now using a bell because it gives a longer and more echoing sound. Some use the sound of "Mong", and some use the sound of electronic bell (for example, in Chaiyaphoom). In some temples, the monks just look at the clock and perform the routine according to the time on the clock.

The Rhythm for Drumming

Form 1 For adverse events. Called "Rua"

- - - x	- - - x	- - - x	- - - x	- - - x	- - - x	- - - x	- - - x

To tell the people that it is adverse events. This form must play 3 times

Form 2 For "Baddish Day" play 3 times

- - - -	- - - x	- - - x	- - - x	- - - -	- x - x	- - - x	- - - x

To call for a gathering on a religious day or when there is an incident of which the people should be informed such as a "Wien Tian" activity, a lunar eclipse, the death of a monk, etc. The drum signals can be sent for this purpose at any time of the day.

Form 3 For "Lunch"

- - - -	- - - x	- - - x	- - - x	- - - -	- x - x	- x - x	- - - x

To tell the laypeople to prepare food to offer to the monks at 11.00 a.m.

Form 4 Called "Glong Deuk"

Glong Phlen	- - - -	- - - x	- - - x	- - - x	- - - -	- x - x	- - - x	- - - x
Klong Mong	- - - -	- - - -	- - - -	- - - mong	- - - -	- - - -	- - - -	- - - mong

To tell the monks to attend the Morning Prayer and to tell the people to prepare to cook.

Form 5 Called "Glong Lang"

Glong Phlen	- - - -	- - - x	- - - -	- - - x
Klong Mong	- - - -	- - - mong	- - - -	- - - mong

To tell the people that it is approaching twilight. This is because in the past, there was no clock, and people relied on the drum signals to tell them the time.

6. Discussion and Conclusion

This research study on "Glong Pheln" aimed primarily to collect the information about "Glong Pheln" whose role has become less prominent in the Thai society. In the past, the drum signals were used in temples at 11.00 in the morning to tell the monks of the time for lunch. Nowadays, other items have replaced the drum such as bells, gongs and clocks. Consequently, one of the main functions of "Glong Pheln" is quickly disappearing.

From the study of "Glong Pheln" in the North-East of Thailand, with provincially central temples in 20 provinces in the region as the sample group, the results could be discussed and concluded as follows:

1. "Glong Pheln" is still used to send drum signals three times a day: "Glong Derk", "Glong Pheln" and "Glong Laeng". Nowadays, the role of "Glong Pheln" has been reduced and replaced by other items such as bells, clocks and audio systems. There are possible reasons for the replacement. Bells are used in place of drums because they are smaller, lighter, more convenient to move around, and more echoing. Clocks are convenient to carry and cheaper than drums. Audio systems give much louder noises.

2. In all the temples in this study, the drums are old and some are damaged, with torn leather on the surface of the drums. They have not yet been repaired possibly because the drum materials are hard to find, the large size of the drums makes the removal difficult, the repairs require a lot of budget, and there is a shortage of capable craftsmen.

3. The methods of drumming were not passed on from people in the previous generation. Out of the 20 temples in the study, only 3 temples have someone who can still remember how to drum "Glong Pheln". The rest of the temples give only 1-rhythm signals. This is because it is monks who perform this duty, and this makes the knowledge distribution very limited.

4. The physical features of the drums in the study are as follows:

- Length: 100-250 cms.
- Diameter: 60-120 cms.
- Circumference: 200-350 cms.
- Drum sticks: Length = 30-50 cms.,
  Circumference = 20-35 cms.

It could be observed that the drum size in general is large because their makers opted for loud and long, echoing sounds. Moreover, a large drum requires cooperation from community members to make because, due to its large size, the people need to come harmoniously together to help contribute manpower both for the making and for the transport of the drum.

7. Suggestions for Further Research

The following studies are suggested for further research:

1. A study of "Glong Pheln" in a wider area in terms of the number of temples in the study in order to gain information that can truly represent each area.

2. A study of "Glong Pheln" in other regions of Thailand in order to make a comparative study with existing research studies.

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Community Participation thru Eco Scuba Tourism
A case study : Koh Tao, Phangan, Surathanee Province[1]

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Abstract

This article "The Community Participation thru Scuba Tourism" arose from a part of the preliminary study of larger a doctorate study entitled "A Model of Development Eco Scuba Tourism Management in Gulf of Thailand" The objective of this research was to study about the participation of community, entrepreneur and government thru Eco Scuba Tourism Program (EST.) Qualitative research was used as a core methodology. An in-depth interview was also conducted with the government and private sectors, by employing a list of structured questions. The data analysis was finally based on a narrative and content analysis.

The result was found that Koh Tao is the most popular destination for scuba divers and it is the top place for training and developing a certified scuba diver (Tourism Authority of Thailand, 2015.) Scuba tourism and all related businesses i.e. hotels, resorts sand and restaurants generate a significant income to the community. The community participation in Eco Scuba Tourism is very important to preserve tourism natural resource. Mixed populations in Koh Tao such as indigenous, immigrants, alien labor forces, and tourists that obstructs the promotion of the EST. The community participation is a joint effort between government sector and private sector. The public sector plays a key role in issuing rules and regulations, putting an integrated plan to manage the polluted water, garbage, traffic, and infrastructure, and directing the municipality. The private sector focuses on strengthening the collaboration of the community. For example, set up "Save Koh Tao Club," replace foam food boxes with paper food containers, creating a bouncy world for beginning diver to preserve natural resources, producing and use a bio soaps and shampoos which is friendly and protect the environment.

Developing the right consciousness to the community in preserving the environment is very critical as it helps promoting the preservation of marine resources sustainably.

Keywords: Community Participation, Eco Scuba Tourism (ETS), Eco Tourism

1. Introduction

In the last couple decades, the tourism industry of Thailand plays a key role in driving the economy of Thailand. This success is driven by both public and private sectors that continuously grows the tourism industry forward to stimulate the economic growth. It leads to the growth of employment rate and job creation, the income distribution, and the investment in many associated businesses. The tourism industry also creates the wealth for people and country that contributes to the improvement of people life quality (Chantat Wanthanon, 2009).

The number of international tourists visited Thailand were around 24.7 million arrivals in 2014. Tourism does not only produce massive income for the country but also increases the employment rate in the tourism industry, especially in the marine tourism located in the Gulf of Thailand and the Andaman Sea. The length of Thailand's coast is approximately 2,800 kilometers which covers 23 provinces out of 77 provinces, These provinces, territories are adjacent to the sea and consists of the maritime zones approximately 320,000 square kilometers(Ministry of Tourism and Sport, 2015).

Thailand has a border coastal in 3 regions, Central (including Bangkok), East, and Southern. There were more than 40 million visitors each year. This number represented 49% of the total number of tourists countrywide and generated an average income around 274.5billion baht during 2007 – 2009 or 54.53% of the total national income from tourism. The mentioned figures emphasized the importance of the coastal provinces in the tourism industry (Ministry of Tourism and Sport, 2015).

Sea is a major source of key natural resources that nurture the citizen of Thailand countrywide. Thais have a very strong relationship to the sea. There is an increasing usage of the natural resources in the sea, however, the lack of clear integrated plan and a loose coordination between the public and private entities cause a series of problems.

In addition, Thailand's sea also get a thousand of vital natural tourist destinations that support the recreations and travel activities in two main formats (1) sightseeing to see beautiful views of the ocean and islands and (2) the recreational tourism for activity in the form of diving both snorkeling and scuba diving.

Scuba diving tourism in Thailand is split into two sides, 1) the Gulf of Thailand and 2) the Andaman coast. The Gulf of Thailand is influenced by the northeast monsoon from the People's Republic of China. The traveling season starts from late April to November. On the Andaman side, it is under the southwest monsoon from the Indian Ocean and the traveling season begins in November to April. Combining 2 sides of Thailand's seas we can travel throughout the year by turns every 6 months (etatjoural.com, Diving tourism sector, 2012).

Currently the natural marine resources are reducing by heavy consumption from human which could not be recovered within a short period of time. In some cases, sea food resources are contaminant that creates long term problem in marine ecology (Department of Marine and Coastal Resources, 2005).

Koh Tao is one of the most popular top ten dive site in Thailand (TAT Journal, 2013) and also largest place to certified highest number of divers in the world. Koh Tao location consists of various areas and diving site both natural and manmade geography such as natural coral, wreck dive and artificial coral.

As mention earlier that Koh Tao is the place with the highest certified number of divers, so the role of Eco Scuba Diving (ESD.) is an important part in this area. ESD. stands for the process of managing total integrated scuba diving tourism by using tools to define diver (tourist) behavior to care and protect environment and natural resources. In this process also include the entrepreneur, restaurant, business owner, scuba diving institution, hotel and resort

The major issues related to the diving tourism are:

1. The diver is lack of knowledge and understanding about diving and the conservation of environment and marine resources. This issue originates a lot of damages in many diving spots throughout Thailand's seas.

2. The diving operators such as diving schools, diving tour operators, and boat service operator are lack of proper operation management.

3.Thegovernmentdoesn'thaveenoughfundstomanageandeducate the knowledge to the local communities.

4. The collaboration among the community members is quite loose on the initiatives and remains within only some group of people.

Thus, there are many points of concerns as follows:

1. The deterioration of tourist attractions and the damage of coral and marine resources.

2. The lack of best practices in scuba diving and snorkeling training, diving tour service, and controlling system to develop the key factors in conserving the environment, attracting the tourists, and increasing the competitive advantage.

3. The lack of mechanism and business model to manage scuba tourism.

In present, the consumption rate of marine resource is increasing while there is a low awareness to cultivate the consciousness in order to promote an effective protection to conserve the marine environment compared to the international standard. This causes decay in the quality of marine environment and scuba tourism.

2. Research Objectives

To study the participation of local communities that consists of entrepreneurs and government in conserving the marine resources thru Eco Scuba Tourism in Koh Tao.

3. Research Benefits

The benefits from this research are:

1. The public sector is able to use the research findings to strengthen the existing regulations to govern the tourists.

2. The diving operator and service provider are able to adapt the research findings to develop the standard practices and guidance to develop knowledge and to cultivate the right attitude and conscience about the eco-scuba tourism.

3. The local communities can nurture the right attitude and awareness to preserve tourism resources to generate a sustainable income for the communities.

4. The public and private sectors are able to engage the relevant parties to develop the appropriate approach for the eco-tourism and be able to serve the tourists.

4. Research Methodology

The research is developed based on a qualitative research. The list of structured questions is developed to gather the required qualitative data. An in-depth interview technique was used and conducted with the target samples on Koh Tao Island and Nang Yaung Island in Surathanee province. The information were stakeholders from public and private sectors such as a Koh Tao Mayor, Koh Tao Village Municipality, scuba diving operators, restaurants, hotels, and resorts.

5. Research Tools

1. Literature review – to review the existing research articles and materials related to the research in tourism guide, the principles of PADI diving instruction, and tourism management theories.
2. Research field visit – to observe and explore tourism resources on Koh Tao Island and Nang Yaung Island to understand the current situation, problems, the behaviors of diving tourists, the business operators, and government, and the cooperation and engagement of communities.
3. In-depth Interview – to study the current situation of diving tourism management by conducting an in-depth interview with the target entrepreneurs in scuba diving and related businesses on Koh Tao Island and Nang Yaung Island.

6. Results

Scuba diving at Koh Tao become a famous activity for tourist from around the world. Without understanding and lack of knowledge, tourists play the important role to destroying the natural resources especially marine coral with and without intention. In order to protect our natural resources which are the key important factor in sustainable tourism, The requirement is need co-ordinate from all sector in tourism area.

The author highlighted that;

1. The role of the government sector that reinforces of laws, rules and regulations from municipality is very important as it make local people and tourists apply as follows.

1.1 The construction structure which is applied to houses, restaurants, resorts and hotels that need to follow rules and regulation. “We are on the process of issuing municipality law and setting the standard of house building structure,” said Chiyan Thurasakul, Koh Tao Mayor

1.2 The government has to provide enough public utilities i.e. recycle bins, fat filters, and incinerator.

1.3 The district government sector should be a supporter to communicate and promote the conservative program for local people and tourist.

2. The key success factor of the sustainable tourism comes from the co-operation and initiative from local people in the community. So as to generate conscious from each individual to protect their natural resources.

2.1 The structure of local administrative is helps for community to have a good co-operation and the same understanding that makes it easier to communicate and promote campaign. “We have village group leader and appoint assistant among alien labor to help village head man to communicate among themselves in their own community” Kobchai, Village head man

2.2 The initiative and co-operative from entrepreneur are more powerful in the implementation i.e. diving institution, dive resort, restaurant etc. because they are using natural resources in business.

2.3 As a part of community role, all local people are the hosts to look after things and act as role models for tourists to protect their marine resources.

Chaiyan Thurasakul, Koh Tao Mayor

Kobchai (Deang) Koh Tao Village headman

Waste water put direct to sea without any treatment

7. Discussion and Conclusions

To study on an involvement of local communities, entrepreneurs, and government in conserving the marine resources, this research found that the tourism on Koh Tao island and Nang Yuan Island involves many related businesses such as hotel, resort, restaurant, boat service, and fishery. These are the main businesses that generated a stream of income to the community. Thus, the community realizes that the key source of income comes from the sea and natural resources including sea food, tourist attractions and beautiful fish and coral. Both islands are the fascinating tourist attractions. The communities begin to promote the eco-tourism campaign to preserve the environment and natural resources. They realized that there will be a massive impact on the tourism businesses and their steam of revenue if the environment and natural resources are destroyed.

The islands comprise of a diverse mix of population such as indigenous, immigrants, alien labor forces, and tourists; therefore, it is quite challenging to develop the understanding and consciousness about the environmental conservation among the communities' members. There is a difficulty in educating and controlling people.

The participation of community in Koh Tao Island and Koh Nang Yuan Island involves two main parties, public and private sectors. The public sector is responsible for setting regulations to save the environment. Firstly, to set up the construction code and its requirements for hotel, resort, and restaurant, the construction code requires having the environment friendly and protection. The new building has to install an oil fitter tank before draining wasted water through the sewer. Secondly, to manage garbage and waste on the island, there is no incinerator due to the budget constrain. There is a promotion of garbage classification before the disposal. The municipal carries the garbage and eliminates it on the main land. The municipal also determines not to allow tourists to take a plastic bottles to Koh NangYuan Island. Thirdly, plan and manage the traffic on the pier. There are 2 major ports on Koh Tao Island with a single popular dock; therefore, it is very crowded when the vessel drops the tourists. The municipal has to rearrange and facilitate the traffic system to reduce

the traffic issue and pollution. Lastly, the government also reviews the administration and process in order to create an easy to understand and a simple communication process about rules and regulations to the community.

The private sector focuses on the collaboration of the entrepreneurs and business operators. There are more tangible initiatives of the cooperation and participation among individuals and entities. First, "Save Koh Tao Club" is a co-operation of local people and scuba divers to promote different types of activities to conserve the environment and marine natural resources. The key activities are garbage cleaning day, garbage collection in the sea and on the beach, coral planting, and Koh Tao Festival. They also remove fishnet and seine that could harm sea animals, set up the protocol on marine traffic management, and tie the boat with buoy to avoid anchoring. Second, there is an agreement between the public and private sectors on waste reduction that helps reducing plastic bottles and foam boxes on the islands. Third, they built the "Bouncy World" or a dive simulator to reduce the destruction to the environment and coral due to the non-skilled diver. They also create an artificial ecology and habitat for marine animals. Lastly, they promote the green environment by producing the organic soap, shampoo, and dishwashing detergent and use in the green hotels, resorts, and restaurants. It reduces a toxic chemical release to the sea.

Community own produce organic soap, shampoo and dish wash detergent

Conservation Center, The community initiative

8. Suggestion from Research

The promotion of environmental protection and EST is a key factor to stimulate an understanding among the community and tourists. Coral and marine natural resources are scarce and limited. It takes a lot of resources and time to refurbish when it is destroyed. This creates an impact on the tourist attractions if there is no proper protection. It affects on the tourism business and the community revenue. Therefore, it is necessary to develop an understanding and consciousness about EST in order to gain the cooperation from the community. This will strengthen the environment conservation and protection. For the tourists, it is necessary to communicate the instructions, rules and regulations, and code of conducts in a multiple languages due to the mixture of different nationalities. This helps gain a collaboration and support from tourists and divers.

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Knowledge Management Model for Community Based Tourism of Satun Community Based Tourism Network, Thailand[1]

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Abstract

The purpose of the research entitled “Knowledge Management Model for Community Based Tourism of Satun Community Based Tourism Network, Thailand” was to learn the necessary information of Satun Community Based Tourism Network. This research was a qualitative study which used “knowledge management” for collecting data starting from determining the goal for managing knowledge and learning exchange with the expert operators, including storing the knowledge of Satun Community Based Tourism Network by using information technology as a tool.

From the result study on the context of the necessary information of Satun Community Based Tourism Network by using knowledge management as a tool and emphasizing on learning exchange in order to collect data of Satun Community Based Tourism Network, it was found that the Group's operation according to the level of knowledge and understanding of the Community Based Tourism were categorized into three groups: 1) a group of people who have good knowledge, 2) a group of people who have moderate knowledge 3) a group of people who have little or no knowledge.

To collect information from the community as to develop information systems for Community Based Tourism Network of Satun, there were five main points needed information; 1) information on basis of community 2) information on resources and cultural heritage, 3) information on community organizations 4) information on management and 5) information on learning management. All of these used appropriate knowledge management as a tool. It proceeded with 4 main steps as follows; 1) Knowledge Shape/work 2) Knowledge Store 3) Knowledge Share 4) Knowledge Sustainable

The researcher would like to suggest that Satun Community Based Tourism Network should have the ongoing knowledge management activities, both formal and informal to construct the relationships and learning exchange all the time.

Keywords: knowledge, knowledge management, community based tourism

1. Introduction

The tourism industry is one of the largest and most dynamic industries in today's global economy and it is widely accepted that tourism industry is an important source of income for most of the countries which ranked 1 to 3 from the top 10 in the country's key industries. The World Tourism Organization (United World Tourism Organization: UNWTO) forecasts scenario for world tourism in advance that since. 2004 until 2020, the number of international tourist arrivals will be reached to 1,600 million (Goeldner and Ritchie, 2006). According to the tourism forecasting of Thailand which expected that in 2020 the number of visitor about 37 million will be traveled to Thailand. (Department of Tourism Office of Tourism Development Ministry of Tourism and Sports, 2012). As the statistic mentioned above it is conclude that the tourism industry is an industry with high growth rates and plays a major role in the economy and society of the country and it is also a major source of income, bring money into country and job creation and contribute the prosperity to region.

Satun is a province located in the West Coast and found that both of Thai and foreign tourists visited there offense and incessant referred to the statistics of year 2006 - 2010 there was 692,970 tourist arrivals which increased to 6.87 percent it is able generated revenue for the Satun province about 2008.02 million baht, but most of tourists visited marine tourism because of popular attractions and very famous of Satun province (Department of Tourism Office of Tourism Development Ministry of Tourism and Sports, 2011). However, the maritime tourism of Satun province in whole year is available for 6months, from November – April, The others six months of the year is the monsoon season which it would be inconvenience for marine traveling. Many sectors of tourism have concepts on tourists distribution to all relevant areas for income distribution to Satun province under the concept of Community Based Tourism. In 2006 the CBT was established for building a strengthen communities which included ten communities were Baan Jed Look, Baan Bu Boy, Baan Kok Pha Yorm, Baan Khuan Pho, Baan Huo Thang, Baan Phu Pha Phet, Baan Ket Tree, Baan Thung Sa Boh, Koh Sa Rai Comminity and Baan Na Thorn (Faculty of Social Administration, Thammasart

University, 2007:1) after that in 2009 the Community Based Tourism Network was selected as a pilot project in promotion and driven mechanism in developing the Community Based Tourism Network. Community based tourism has run to grow as the network more increasingly because some community have realized the problems with the support from the public and private sectors focusing them to be the working center. The communities are developed to be the heart of tourism management. This practice not only meets the needs of the tourists but it also emphasized on the potential of local people to use their knowledge to preserve and participate in the management of the community as to contribute to the maintenance and restoration of natural resources balance and cultural identity as well as helping the economy of community in the future.

At present, the operating of Community Based Tourism Network of Satun has problems with the difference of knowledge about Community Based Tourism by tourism community leaders, local politicians, government staff and non-government staff who has a role in promoting the villagers and tourists. So Community Based Tourism Network also needs to study of knowledge management is appropriate to compile, store and disseminate knowledge to increase the knowledge and reduce the knowledge gap about Community Base Tourism (CBT)of those involved in operation of CBT.

2. Concept of Knowledge

The concept of knowledge can be divided into 3 issue include Meaning of knowledge, Type of knowledge and Through a spiral of knowledge

2.1 Meaning of knowledge, Yuthana Sae-Tiew (2004) mentioned that the knowledge was information had through the thinking process, comparing process and linkage with others knowledge then made the understanding and took it to use in their conclusions and decisions in many situations and regardless of the time. In another hands, David Davenport (1999) stated that knowledge was not data or information. Although it had linked with the data or information but the difference between the two words, it is only a

matter of level only. The confusion came from not knowing what is information? What information is? What is knowledge? How Difference? And did not know the real meaning. Then, the real meaning of above three terms as followed. Is a fact that could be seen but can not tell how good but It is just a phenomenon. It is measured in quantifiable. In other words, the fact, statistics are not meaningful and may not meet the screening. The primary data obtained may be available or unavailable in use. Information in this case is "message" it is kind of a document or media and sent to the recipient. Information has a goal of changing behavior in recognize some of the recipients. Indeed, the information is an important information, which the recipient can decide that what material they receive the information or not. Rather, it is the screening and initial data, collecting, analysis and interpretation to meet the needs of those who want to use the information. Knowledge has a broader meaning and deeper than the two terms above because we will pay more attention to the content. Which contains the facts opinions, theories, principles and models? (Others conceptual framework) or other information is needed, such as knowledge of chemistry, mathematics, etc., and the person was referred to the data or facts caused by human actions or caused by natural phenomena and the talks with the trust or faith

2.2 Type of knowledge, Knowledge in the organization or in the community has two types of knowledge that exist in the individual or knowledge hidden (Tacit Knowledge) is have relevant underlying the in people born from experience landscape. The wisdom or intuition but talented individual not have relevant can take the chips out of the speech or writing text by the expenses. And knowledge stored in documents or knowledge appears clear (Explicit Knowledge) is knowledge that can be collected transmitted by the way, the most of the organizations the ratio of Tacit Knowledge, Explicit Knowledge is more than 80:20 (Boondee Boonyaki, 2004) both of types can change at any time depending on the situation, which makes the new knowledge.

2.3 Through a spiral of knowledge, Through a spiral of knowledge or SECI Model which is invented by Nonaka and Takeuchi's The above process is the modifying of knowledge which upcoming 4 types such as Socialization, Externalization, Combination and Internalization which has been recognized by various organizations from many specialist. The circle of "SECI" mentioned that Knowledge Conversation) between Tacit Knowledge and Explicit Knowledge will lead to new knowledge and spirals indefinitely and infinity because of learning all the time which knowledge creation occurs in 4 styles starting from the knowledge of the individual's brain through learning and exchange has provided new knowledge or practice and record in writing. Thus,contribute to a systematic classification to research and as part of the development of knowledge. Then when the knowledge used or applied the knowledge in different ways causes the inherited was a new concept and applies a new knowledge to new learning. It is an endless cycle of knowledge in organizations. It is the potential of the organization to develop the organization's goals and direction. The creating a culture of learning and knowledge exchange are first priority,

The researchers summarized the meaning and types of knowledge that Knowledge is data, information, experience, values, beliefs, the process of comparing its links with the other until they understand and put into practice for the benefit of the time unlimited and identify the types of knowledge by using knowledge as a basis for consideration consists of Tacit Knowledge and Explicit Knowledge are knowledge that can change at any time which depend on the situation and create new knowledge through a spiral of knowledge or SECI Model, which has been recognized by several organizations and many experts are 4 types such as Socialization, Externalization, Combination and Internalization. The process of generating new knowledge starts at the Signal Data, Information, Knowledge and Wisdom which is never ending cycle or loop.

3. Concept of Knowledge Management

The concept of Knowledge Management can be divided into 3 issue include Meaning of Knowledge Management, TUNA Model: Thai - UNAids Model and Conclusion of Knowledge Management

3.1 Meaning of Knowledge Management, Burin Scaring the Fish (2552) noted that knowledge management is to bring together the knowledge that exists in an organization. Which are scattered in the person or documents to develop the system. So that everyone in the organization can access knowledge. And the development of self-knowledge. As well as operational efficiency. This will provide organizations with the ability of competitive. And causes a change of Tacit Knowledge into Explicit Knowledge to most (infinite tapestry of sound, 2552: 2) Another thing has to mention is knowledge management tools to store and disseminate knowledge. The tool is simple and can be used in all circumstances is a written record because the store is easy to apply to the publisher. For the record, it can be done in many different styles. Whether recorded on paper may be stored in the form of a book or publication types. Materials or electronic such as a computer which is a data storage in electronic depends on the nature of the work. If it has not recorded as picture or audio, it will can be recorded as well depends on restrictions and the potential of the operator depends on their suitability for publishing. Thus, these tools will help to spread the knowledge easily. Especially, today's modern information technology, It provides knowledge that is easily accessible. Whether using intranet or Internet, they can save the picture and sounds are written together (Prapon Phasukyued, 2004).

3.2 TUNA Model: Thai - UNAids Model, Prapon Phasukyud(2004) have discussed the management of knowledge appropriate to the management of knowledge in the community by being there. participation of the community in modeling fish (TUNA Model: Thai - UNAids Model), which is the concept of knowledge management as the fish, one that consists of three sections: the head, body and tail of Figure 1

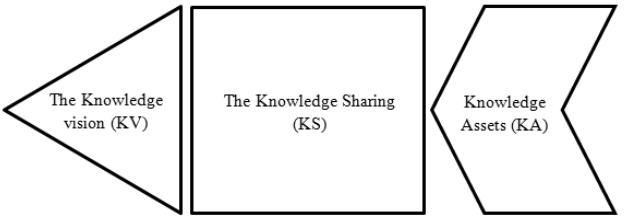

Figure 1: TUNA Model: Thai – UNAids Model

1 The Knowledge vision (KV) is attributable to the vision and direction of knowledge management, how to do knowledge management to answer the question that Why we should do KM ?

2 The Knowledge Sharing (KS) is part of the operations knowledge to achieve a teamwork and raise awareness and innovation.

3. Knowledge Assets (KA) is the "knowledge" or "Resouce of knowledge" that has emerged from the collection "knowledge" of the knowledge sharing process the technological tools to extract hidden knowledge to be outstanding knowledge, publish, exchange, share and apply knowledge to leverage further.

The researchers concluded that knowledge management is the process of gathering knowledge that exists in an organization or community. Which it is scattered in the document and the person to develop a system to enhance the development of the organization or achieve the goal by the process of knowledge management contains with the goals, vision and direction of knowledge management. Then follow the knowledge exchange to the team for raising awareness and innovation by the accumulating knowledge and extract knowledge that be Tacit Knowledge and Explicit Knowledge to publish, share, and apply to their jobs. And the factors contributing to the success of knowledge management, leadership, strategy, organization culture, information technology and knowledge management because of those are the factors that influence to management of knowledge in CBT.

4. Concept of Community Based Tourism

The quality of life development for tourism is a community development as a job of community development. It seems simple but it is difficult because tourism is the development of responsiveness consumerism, tourism communities detached from its original

production in agriculture versus business services are purchased at the height of tourist products and services can be determined. As needed to make the social and cultural attractions are often dominated by external cultural tourists who come with a sword and with a substantial risk in the adoption of development (Weeraphon Thongma, 2007). Tourism management should be based on the needs of the community, including the ability to fully take into account the natural way. And the ability to serve as a cultural and social alternative travel arrangements that truly meets the needs of the community. More integrated economic development with social development and protection of the environment and ecosystems. Which CBT is relevant with the development community as a whole community-driven tourism. The spirit of community and relationships within the community and outside the community (Pojana Suansri, 2007).

The researcher concluded that the community based sustainable tourism is tourism that takes into account environmental, social and cultural sustainability of the direction by the community and managed by the community for the community and the community's role as the owner has the right to care in order to learn to visitors that travel to work by covering 5 areas as follows; politics, economic, social, culture and environment which the villager in the community is owner and participation in management. The tourism also can be a tool for development. The tourism is a condition and creates opportunity for community organizations to play a role in planning the development of their community in the community. Especially in communities that are likely to foray into the tour to disclose or make known their community at large. The creation of a learning process about the plan resource management and decentralized decision making, emphasizing the importance of the natural environment and to use tourism as a tool for community development along the way. Bureau of Attraction Development, Ministry of Tourism and Sports (2007) indentified the key elements and issues of CBT as four area consists with the elements of ecotourism as follows;

4.1 The natural and cultural resources the community has a rich natural resource and method of production that rely on sustainable use of natural resources and cultural heritage community has a unique endemic.

4.2 The community organizations which has a wise or knowledgeable person and skills in a variety of community and feels like an ownership and participation in the development process.

4.3. The management there are rules to manage the environment, culture and tourism organization or mechanism in work for tourism management. Travel and interaction with the community as a whole has a fair distribution of benefits. There is a fund for economic and social development of the community. There is the learning characteristic of tourism activities to create awareness and understanding of different cultures and lifestyles. Management makes the learning process between villagers and visitors and creates awareness about the conservation of natural and cultural resources of both locals and visitors.

4.4. Learning the characteristics of tourism activities to create awareness and understanding of different cultures, lifestyles and deal with the learning process between residents and visitors to create awareness about the conservation of natural and cultural resources both the locals and visitors.

Which the issue and key components of CBT consists 4 areas that Bureau of Attraction Development, Ministry of Tourism and Sports has identified in 2007.

Therefore, the Knowledge Management Model for Community Based Tourism of Satun Community Based Tourism Network needed the key components as follows 1) The natural and cultural resources 2) The community organizations 3) The management and 4) Learning for knowledge management because they covered all the knowledge in the community based tourism network of Satun Province.

5. Knowledge Management Model for Community Based Tourism of Satun Community Based Tourism Network, Thailand

Knowledge management is the process of gathering knowledge available in the community, which were scattered in documents and individuals. Knowledge management process extracted knowledge Tacit Knowledge and Explicit Knowledge and information systems in place for publishing. To share and exchange knowledge in order to operate the process of knowledge management is knowledgeable

of the group home operator, which consists of community tourism leaders. Politicians both of local development and governance sectors. The responsible of the officer of the government agencies and the private sector play a role in promoting and residents in the community. This information is derived from the knowledge management community as a group that operates in all sectors and understanding through the exchange process, learning by storytelling and brainstorming.

The study on "the Knowledge Management Model for Community Based Tourism of Satun Community Based Tourism Network" was a qualitative research by using TUNA Model: Thai - UNAids Model as a tool to extract and store knowledge. The study was started by defining a goal of knowledge management which is called "The Knowledge vision (KV) within the TUNA Model: Thai - UNAids Model", then learning exchange by extracting the Tacit Knowledge from the expert operators to obtain Explicit Knowledge or it is called "The Knowledge Sharing (KS) based on TUNA Model : Thai - UNAids Model. The process began by the lecture on the concept and understanding of CBT and knowledge management to manage knowledge to be in the same direction from the experts in Community Based Tourism and Knowledge management. Then, the villagers had suppers and they were divided into 4 groups for brainstorming on issues of natural resources and cultural organizations, community management and learning as well as presenting data obtained from each group. The researcher team asked questions or requested more information on issues that they did not understand during the presentation. Then, the knowledge of Community Based Tourism of Satun was stored which was the Knowledge Assets (KA) within the TUNA Model: Thai - UNAids Model by mainly using the information technology as a tool.

As researcher went into the area to study the context in tourism information that necessary to develop a network of Community Based Tourism of Satun by using Knowledge Management to gather information on the meeting on CBT network in 10 communities, each community participated in the management of knowledge by a community of 30 people, which includes 9 groups of community tourism leaders, 6 groups of local politicians in both of development

and administration and the 2 officers that responsible for the government agencies and the private sector to play a role in the promotion and 13 of villagers which be able to identify these operators based on their knowledge of the subject. There are 3 main groups measured by the information provided by the participants on the process of brainstorming on the Knowledge management of Community Based Tourism Network of Satun Province.

Group 1: the group of knowledgeable with 20 percent of all participants in knowledge management. This group has the understanding of the CBT from operational experience and through the research process. As well as training and observative trip from the public sector to promote and support. The most people in this group tourism community leader and there is some local politicians and young people in the community who have attended the training, including through the research process, but a small amount. This group also has the potential for tourism management and skills to transfer knowledge to local people and visitors.

Group 2: group of people with moderate knowledge with 30 percent of all participants in knowledge management. Most of them are government agencies and private sector to support the implementation of the community. These groups work on policy rather than practice. As a result to gain knowledge, principle and reason, rather than experience in the operation. Most travelers who want to learn from the activities of the community have come to learn in reality and before leaving the most tourists get the data from the medias. However, most of the travelers who come to the knowledge exchange activity in the community, which is the management of knowledge between the visitor and the host alike.

Group 3: group of people with little or lack of knowledge. This group includes people with wrong ideas about CBT with 50 percent of all participants in knowledge management. Majority of the people in this group is the villagers and youth. The factors that contribute to the lack of knowledge of the people in the community are the implementation of the process of community tourism leaders. The lack of coordination and clarify the concept of community tourism management from start operating. Another factor affecting the lack

of knowledge and understanding of the people in the community is not open to new things, making the villagers do not understand the concept in tourism management by thinking of the result in the best interest of tourism then it leads the conflict in the community.

The gathering information from the community to develop a network for CBT, CBT offense, the use of knowledge management (KM) for the knowledgeable group of community tourism leaders, local politicians both of development and governance division. The officer that responsible for the government agencies and the private sector play a role in promoting. The villagers and visitors to have more understand of the operation and development. Moreover, the gap in the knowledge of each group to be equal as possible by the exchange and integration of Tacit Knowledge and Explicit Knowledge are all in the community to organize information, make a mess and create a data warehouse to improve their knowledge of their responsibility to contribute to the sustainable development of tourism, and community can move forward more effectively. They are also easy to find and build a new knowledge continuously. It is especially beneficial to the community in the next generation to take over, because it will result in the implementation of CBT is effectively under continuous sustainable by using knowledge management which knowledge management is strategies, processes and technology used in the community to seeking for the creation, management and knowledge sharing with integration of people in the community, process and technology.

The operators of Community Based Tourism Network of Satun Province were volunteers so their knowledge and ability on the operation was not equal. To manage knowledge, it needed to construct the accurate knowledge to make understanding and to have a knowledge set as to adapt the concept base on Community Based Tourism Management for those operators. Then, all the related operators shared ideas and learned together as well as extracting knowledge and storing data from learning exchange which were accepted to analyze and publicize the knowledge for the people who are interested in CBT and to apply knowledge for their work to Enhance knowledge and create new knowledge further.

Knowledge management in tourism by CBT there must be a process of knowledge management as a tool by 4 mainly steps as follows;

1. Knowledge Shape/work, the development process and the creation of new knowledge to the group, who had no knowledge of CBT, which includes residents and youth in the community and those who have no knowledge of the external, which mostly is government officers and private sector to support the implementation of the community by a lecture form the scholar, experiences and specialists in the field of tourism by the community to build knowledge and understanding of key concepts in the development of tourism in the community. To make a discussions with a focus on building relationships between people in the community who have knowledge and experience in the operation of the people in the community who lack of knowledge or understanding of tourism by the community. While the knowledge to be extracted, screening and capturing knowledge in communities along the way. Issues in building and knowledge sharing based on the core elements of CBT 4 areas of the Bureau of Attraction Development, Ministry of Tourism and Sports has identified on 2007 in natural resources, community, management And learning characteristics of tourism activities to create awareness and understanding of different cultures, lifestyles and deal with the learning process between residents and visitors to create awareness about the conservation of natural and cultural resources both of the locals and visitors.

2. Knowledge Store is to extract, screen, capture the knowledge in communities along the way, and then it needs to store knowledge which is recorded from the process of exchange of information and knowledge of the community, which is Tacit Knowledge from community tourism leaders the most. A group of local politicians, villagers and young people by recording and storing data in the form of words, images, animation and sound, then the analysis and synthesis of data from the community to raise the level of data into information and information systems in place to be stored in the data warehouse by using information systems as a tool because of work faster and easier-to-use knowledge.

3. Knowledge Sharing is a process after analyzing and synthesizing the information from the community to enhance the data become the information and stores the data regularly by using the system as a tool and disseminates knowledge to the vocal group travel community for understanding. The local politicians, government staff and the private sector play a role in promoting the villagers and visitors to gain more knowledge of CBT and also reduce the level of knowledge of differences vocal group of traveling in community. The local politicians, government staff and the private sector play a role in promoting the villagers and visitors to the concept foundation of the operations and the development of CBT as a valid community in the same way then get the sustainable in social development by using tourism as a tool.

4. Knowledge sustainable of information, community tourism leader, local politicians responsible for the government agencies and private sector plays a role in promoting. Locals and tourists need to know that the data stored in the data warehouse community to solve problems in situations likely to arise or develop their own knowledge and expertise in more responsible. And it will be contributed to the advancement CBT effectively. As well as to learn the basics of travel activities, rules or regulations, and the community to experience a real tour prior to departure in the community of tourists traveling to knowledge. When this knowledge is used and the process knowledge, the skills of the people in the community expertise into Tacit Knowledge and Explicit Knowledge can lead to the creation of new knowledge, or correcting the old which builds on knowledge to new knowledge occurs continuously and cognitive development in a sustainable community.

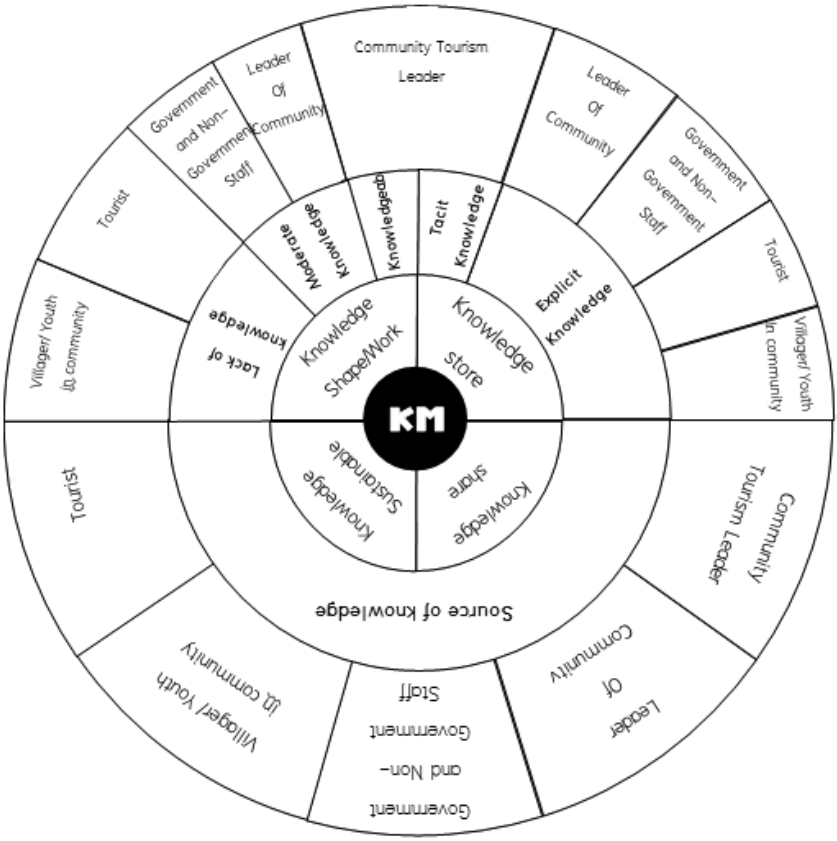

Figure 2: A model of collection an information from the community to develop a for Community Based Tourism (CBT) network, Satun province.

The Study of Knowledge Management in Community Tourism Network Satun province is the relationship between Knowledge management process, which includes Knowledge Shape/work knowledge Store knowledge Share and Knowledge Sustainable, with a stakeholder for Community Tourism Network Satun province, which includes Leader of Community, Government and Non- Government Staff , Community Tourism Leader , Villager Youth in Community and Tourist that all have a knowledge 2 type is Tacit knowledge and Explicit knowledge as the relations in exchange for learning for Community Tourism Network Satun province.

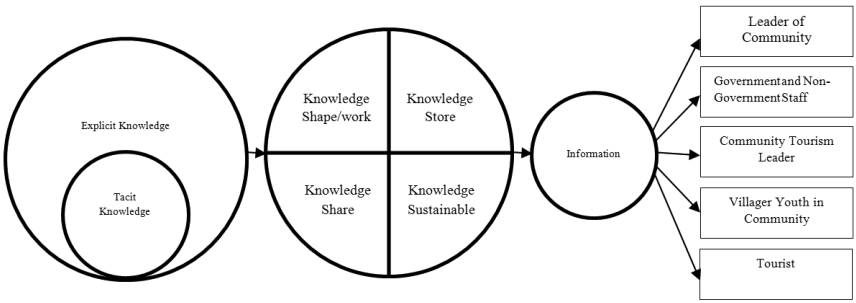

Figure 3: The relations in exchange for learning for Community Tourism Network Satun province.

6. Conclusion

The Data gathered from community-based tourism by using the knowledge management process as a tool to develop information system for community-based tourism network of Satun contains the basic information in natural resources and culture, community, management, and learning as an information from all relevant sectors which the information will be reliable, accurate and also knowledge level adjustment of involved person in managing CBT to belong most equal. As a result, all sectors of the tourism development in the community, which is a tool for the tourists that can find and get the correct information before traveling through Information System for Community Based (CBT) Tourism Network of Satun.

From the information collection of communities using knowledge management tool and the received information was brought to develop the information system for Community Based Tourism Network of Satun Province consisting of five main points; 1) basic data, 2) natural and cultural resources, 3) community organization 4) management and 5) learning. All information obtained was from the knowledge of those involved in Satun Community Based Tourism Network of all sectors. Therefore, it was considered that it was reliable, correct and accurate and it achieved the adaption of the level of knowledge of those people involved in the tourism network in Satun Province to an equal level as possible. As a result, those involved sectors had basis concept of CBT in the same direction. As for the tourists, they could find and get information before traveling through

accurate information system for Community-Based Tourism of Satun Community-Based Tourism Network. However, to manage knowledge for necessary information for Satun Community-Based Tourism Network, the structure and responsibility of the operation was divided into 2 parts:

1. The structure of the operation on internal knowledge management Satun Community-Based Tourism Network causing from the relationship of knowledge management process which consisted of:

1.1 Knowledge management of the community, each community network aimed to create the basis concept of Community-Based Tourism in the same direction between the community leaders and local residents or youth in the community. As a result, there was a strong and powerful driving mechanism which led to Community-Based Tourism Management and produced the cooperation in planning and using sustainable tourism resources. It also increased the capability in the push to negotiate and coordinate with other organizations of both public and private sector who are involved in Community-Based Tourism management.

1.2 External Knowledge management of Satun Community-Based Tourism Network was the learning exchange of information, knowledge, opinions, and experiences operating by the community between Satun Community-Based Tourism Network consisting of 10 communities as follows: 1) Baan Bo Jet Look 2) Baan Bu Buoi 3) Baan Coke Phayom 4) Baan Kuan Bohdi 5) Baan Hua Tang 6) Baan Phu Pha Phet 7) Baan Ke Tri 8) Ban Thung Sa Bo 9) Chum Chon Koh Sa Rai 10) Baan Na Torn and government and private offices which supported tourism, including tourists to create the concept of CBT to get into the same direction. At the policy level, it would bring about the development and promotion of a strong and effective mechanism to drive for sustainability in tourism management by the community nowadays and in the future.

2. Duties of the operation of internal knowledge management of Satun Community-Based Tourism Network were the connection of the relationship of the structure of knowledge management of Community-Based Tourism to achieve its vision that was defined before management knowledge consisting of:

2.1 Duties of Satun Community Based Tourism Network which operated the internal knowledge management consisting of community leaders and villagers or youth, and external knowledge management consisting of Satun Community-Based Tourism Network and government and private organizations that supported and tourism, including learning exchange of information, knowledge, opinions and experiences in operating the tourism community in terms of community basis, natural resources and cultural heritage management, community organizations and learning to create new knowledge gradually. This would affect the concept of practical development and policy of Satun Community-Based Tourism Network to be sustainable.

2.2 Duties of external offices involved with the tourism operation by Satun community divided into government and private organizations as well as learning exchange of information, knowledge, opinions and experiences in operating the tourism community to solve the problems in the operation and promoted the operation of Satun Community-Based Tourism Network to be sustainable.

2.3 Duties of tourists or visitors to share and exchange data, knowledge, opinions and experiences in the tourism in other communities that they had to follow the rules and regulations of the tourism community under Satun Community-Based Tourism Network strictly.

7. Acknowledgement

A Study of necessary Tourism Information Context for Information Technology System Development for Community Based Tourism of Satun Community Based Tourism Network is partial of Information Technology System Development for Community Based Tourism of Satun Community Based Tourism Network. And thankful my advisor, Dr. Warach Madhyamapurush and co-advisor Dr.Phatpitta Sreesoompong.

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Guidelines for Disabilities' career in Tourism Industry, Chiang Mai Province[1]

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Abstract

This research aimed develop the employment guidelines of the disabled workers within tourism industry in Chiang Mai. The data were collected through interview, observations and questionnaires. The 400 disabled people were sampled through purposive sampling. While 109 tourism businesses in Chiang Mai were choses through simple random sampling. Data were analyzed through descriptive statistics i.e. frequency, percentage, and mean, and qualitative analyzed. The results showed various positions those disabilities people would like to be hired in tourism industry such as boutique attendant in tourist attractions, public area attendant and bell-man in hotel business, shop keeper and production staff in souvenir retailing. However, the disabled lack of confident to work in tourism industry negatively. Therefore, employment guidelines in tourism industry are the increasing of disable works, reliable abilities to business owners, and increasing knowledge and skills in tourism industry in order to create disable workers' capabilities. This would gain acceptance and confidante toward disabled workers' abilities. Furthermore, supporting from Public and Private sectors to the properties, that have disabilities staff working for them, can increase more potential to disabilities to work like others.

Keywords: Career in Tourism Industry, disabilities.

1. Introduction

Tourism is the economic activity that makes a lot of money for the country. From the various kinds of sourcing combine with many tourist attractions and facilities, it makes the country gains fame and also being the most favorite destination for tourists from all around the world especially Chiang Mai. Chiang Mai is one of the best locations in Asia which is rewarded by travel magazines and associations, such as Conde' Nast Traveler 2012, Traveler's Choice Destinations awards 2013, the World's Best City awards 2013. There are many tourist attractions around the city including natural locations, art and cultural also traditional ways of life and tourist constructions

which are manmade properties. There are a lot of activities and so on. These things are attracted by domestic and foreigner who like to enjoy traveling and come through in each year. These bring more development to public utilities to absorb tourism expanding. Many attractions were spreading and bring career opportunities to local people. Even though tourism business brings many good things, but also impacts directly to the community especially differentiate living society, equality between local people and visitors, lacking of advantage to reach sources and wrong understanding social capitalized. So, it brings some problems from these kinds of things. (Asian Center for Tourism Planning and Poverty Reduction, 2006) People with disabilities as a group often face discrimination and deprivation of basic services in general. Such as health education opportunities for employment. (J Somavia, 1999)

We realized the reason of human right to dwelling equally. We who believe in equality that every human being should has the right and welfare for equality of life and soul in terms of independence and prestige through sustainable economic. Everybody can be socialized equally and to be treated as same as each other (International Labor Organization, ILO, 2004). According to Constitution of the Kingdom of Thailand, 2007, section 30, said: "Every person should be equal under laws and obtain protection by laws, man and woman are equal, to be treated differently by origin, nationality, language, gender, age, disabilities both physical and health, economic or social status, religious beliefs, educations or political opinions which are not contrary to the constitutional provisions shall not be made". It shows people have a right to be treated equally not even dwelling but also career and doing what is not contrary to law. But, we still had an unfair situation in human right and living. Some people are treated unequally and to be looked down especially disabilities people who always be treated differently. It affects their confidence and attitude to be wrong both surroundings and themselves.

In fact, the disabled is the one who can live normally, comparing to the others. If we arrange an appropriate job for them, and put them in convenient roles will bring equality and honor to the disabled and also better their health and mind. From studying by

Professor Wiriya Namsiribhongbhan and Assoc. Prof. Dr. Churai Dhapbawong, (2014) found the disabled which is more than 15 year-old in 2007, there are more than 638,994 disabled or 1.7% who have a job. That is very low capacity if we compare to normal workers which are 37,706,845 or 98.3% and the countryside disabled have more jobs than the one in the city (86.6% and 13.4% sequentially) Comparing to normal people, we can see a huge gap between the disabled and normal people are pretty much different. Furthermore, the research of National Statistic in 2007, discovered the disabled who earn less than THB 4,000/month which is more than half of them or 64.0%, and less than THB 13,000/month is just 1.63%. It is reflects the economics of disabilities, poverty is inevitable, because of equality and acceptance to their capabilities.

Business in tourism industry has a lot of involve joining and relating to many group of people. Some jobs need specific skills to operate. Workers have to be professional. But some jobs need multi-tasks skills to handle. These service jobs can be run by ordinary people and also the skilled disability as well. Bringing the disabled employee to join the business is a proper thing that prove their abilities and the business owners can show their responsible to the society and doing the right thing under the act and improve the lives of people with disabilities, 2007. Establishments, both public and private sectors should be restricted.

From the studying, found the opportunity to get a job for the disabled is low. Mostly, the disabled have their own business without employee. Most of their career is based on agriculture 55.2%. Serviced career is 32.4%, separated into service agent and store keeper 8.9%, craftsmanship and others are 10.0%. And basic career in selling skill, service skill and labor are 13.5%. (National Statistic, 2007) Empirical evidence, however, shows that persons with disabilities have high performance ratings and retention rates, as well as better attendance records than their colleagues without disabilities. In addition, the cost of accommodating workers with disabilities can be minimal, with most requiring no special accommodation at all. Studies have shown that there are other benefits to employers of persons with disabilities, such as improved workforce morale and increased customer goodwill.

(United nation enable, 2007) It shows the capabilities of the disabled who can work normally in tourism industry. Combining with some rules that support the disability to join the tourism business, it is mostly services job. That is one of the things that improve their well-being from the jobs. And let them earn like others in terms of valuable and honor to live in society. It makes them realized in opportunities and abilities to dwell among people, having self-esteem. Giving opportunities to the disabled to join tourism business by Chiang Mai Government that has 32,461 disabled (National Office for Empowerment of Persons with Disabilities, NEP, 2013) which is the destination where attractions were discovered. There are many business in related fields and contains a lot of disabilities persons; compare with the others tourist destinations, Chiang Mai is the best location to be studied in terms of career development for disabilities people in tourism industry.

2. Objectives

1. Study for the disabled' needs, to work in tourism industry.
2. Study the opinions of business owners in tourism industry towards the suitability position for the disabled.
3. Aimed develop the employment guidelines of the disabled workers within tourism industry in Chiang Mai.

3. Research Methodology

1. To study for the disabled' needs, to work in tourism industry by sampling specifically by collecting data from blind, deaf and dumb 400 disabled, from observations and data collecting by doing research, in association with "Chiang Mai Traditional Massage Association of the Blind", "Global Campuses Foundation", "Disabled Friends Club", "Yard-Fhon Vocational Rehabilitation Center for the disabled", and "Sankampang district Municipal". Visiting their habitat, meeting the disabled in vocational training courses and establishment, joining to give free allowance for the disabled, and also participate in International Day for The Disabled, to meet and observe also collect questionnaires. Understanding their recently dwell and careers, participations and

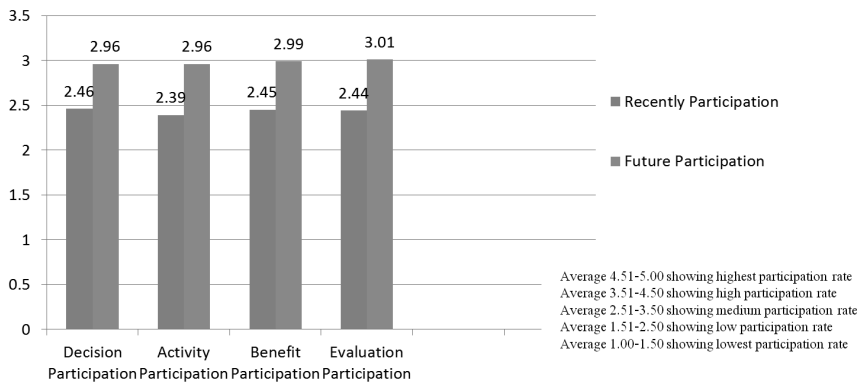
interesting to the selection of hospitality jobs in tourism industry. And study the opinions of business owners in tourism industry towards the suitability position for the disabled, from 109 properties which are the member of Chiang Mai Tourism Association by simple sampling. Questionnaire is all about the suitable position and nature of participant of the disabled. The data were collected through interview, observations and questionnaires. The 400 disabled people were sampled through purposive sampling. While 109 tourism businesses in Chiang Mai were choses through simple random sampling. Data were analyzed through descriptive statistics i.e. frequency, percentage, and mean, and qualitative analyzed.

2. To develop guidelines for disabilities career in tourism industry from documents analysis, observations relevant interview and small group discussion from stakeholder for disabilities career in tourism industry.

4. Result

1. From studying the disabilities' need to work in tourism industry found 400 disabilities have the opportunities to work in low state. But, there are increasing amounts of them to be a part of tourism industry in decision participation, activity participation, benefit participation and evaluation participation . (picture 1)

Picture1: The comparison of mean from disabilities opinions between recently participation and future tendency.



When studying the disabilities' need, we found just only 5 positions the disabled wants to be in tourism industry, for instance, maids and bell-man in hotel business, shop keeper and production staff in souvenir retailing and boutique attendant in tourist attractions.

These are a few amounts than the other positions in tourist business that use high amount of staff. From studying the attitude towards the disabled opinions (_Table1_) found the disabled knows how to serve the client in the right way with sequence of service, how to deal with complaints, tactically speaking to express and communicate in services, and having some experiences. But, when criticizing the attitude towards services minded, self-esteem and training also relationship and team-work skill, although the disabled shows the high average in attitude, but also need more trainings, specific knowledge and experiences.

Table 1: The mean standard deviation and the opinions about the visual continue to themselves in the service of the disabled

Service Attitude	$\bar{X}$	S.D.	Opinions
1. You are proudly to be a good advisor and helper.	4.12	0.84	High
2. You are always willing to help others.	4.04	0.92	High
3. You are calm and patient.	4.03	0.98	High
4. You are good interpersonal relations.	4.00	0.93	High
5. You can be a 'team-worker'.	3.99	0.87	High
6. You are responsible to your mistake.	3.90	0.88	High
7. You like to learn and improve yourself.	3.88	0.88	High
8. You are punctual.	3.88	0.92	High
9. You always dedicate yourself to accomplish the task.	3.88	0.92	High
10. You are always willing to observe surroundings.	3.86	0.82	High
11. You would like to interact with others.	3.84	1.00	High
12. You acknowledge your faults and always willing to solve it.	3.82	0.84	High
13. You love services.	3.75	1.05	High
14. You would like to improve your job to satisfy others.	3.75	0.88	High
15. You would like to find a new way out to improve your routine jobs.	3.72	0.94	High
16. You have services skills.	3.36	0.99	Medium
17. You have tactical to interpret and communicate.	3.32	0.96	Medium
18. You have working experience in services.	3.31	1.09	Medium
19. You know the right services.	3.29	0.95	Medium
20. You have the great way to deal with complaints.	3.27	0.91	Medium

So, when criticizing the reason why the disabled lack of confidence to work in tourism business, from observations and communications, we can separate the disabled into the big two groups toward their disabilities such as the congenital and the disabled later. Thus, the types of them and education opportunity are effects their confidential as following.

1.1 The congenital is mostly live normally, well-being and doing routine actively. Education is what differentiates them from another. Because some of them have only basic education since they were young. But, when they grow up, the acceptance to the system is hard to define. That is why some of them need to drop out from school. While another has a similar education to normal people both general classroom and special courses for the disabilities in school. The disabled later mostly has a great attitude to live their lives. They have vision and never under estimate themselves. They are confidence to work with others and full of capabilities. They love to participate in any activities, shared benefit, and evaluation, which is different from the congenial ones. The first groups like to live a repeated life and afraid to go further from their neighbor. Moreover, if they have to be socialized, they are paranoid and nervously interpret. They hate interaction with other peoples.

Because they are might a bit too under estimate themselves, combining with less experiences to join outer edge society. This group of disabilities feels uncomfortable, lacking of the social skill, and limited to involve in anything. Besides, some of them have no confidence to join with others and not to have their own space in society. Confidential and Assertive are the personal appearance that can be adjusted and improved if the disabled have a good thought and mind, accepting through the differences, confidence and willing to prove themselves. They need sustainably trainings and have to be open-mined person.

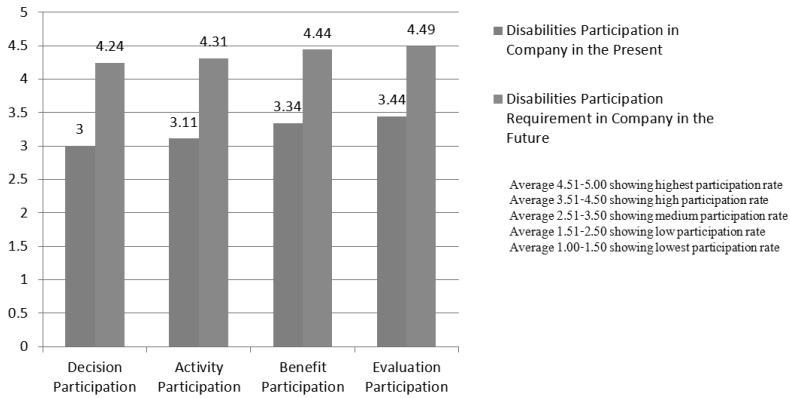
1.2 The disabled later, from studying found that most of them are accidentally happens from injuries, physical disability or broken. Thus, it ruins their body parts; somehow, they need to cut their organ off. This kind of disability mostly gets a great attitude to live among others. They believe they have abilities and strong enough to improve

their skills continually. Although some of them have a depression from very first disability, but also adapt to live with contrast. They love to join activities and also to work normally like others.

2. The business owner' opinions from tourism industry towards the suitable positions for disabilities' career, from 109 properties in Chiang Mai .

Nowadays, we found a few amount of disabilities' career in tourism business. But, it is tend to be increasing. (Picture2) The most three practicable positions for the disabled in each related fields are ticket agent, tourist guide, also store and purchasing officer for travel agency. It officer, administrator, human resources, marketing coordinator in transportations business. Management and maids in foods and restaurants. Cashier, accountant, PR officer, general staff in travel agent and tourist guide. Production staff, IT and administrator, product designer in boutique and souvenir retailing. Hall and exhibition designer, marketing coordinator and human resources in M.I.C.E. business. Programmer and artist in any related fields. It shows most of tourism business is tend to accept more disabilities to enroll to be employee but it less than the rest where negatively refuse the disabled. They said: "services job is kind of actively job. They accept for the one who has a good personality, multi-tasks skillful, and adaptability to operate smoothly. Thus, the disabled need to prove themselves as much as they can to show their specific knowledge, capability, and multi-functioning.

Picture 2: The comparison of average from business owner opinions between recently establishment and future tendency.



3. Guidelines for disabilities' career in tourism industry. Studying from disabilities' needs to work in tourism industry and their participation. From the business owners opinions in tourism industry toward the studying of suitability positions for disabilities found that requirement of joining in tourism business of disabilities is tend to increase the opportunities accordingly. However, the result of analysis found the disabled was still lacking of specific skill and job knowledge, they have no confidence to enroll to the job. Meanwhile, the business owners have no idea about the disabled capabilities. Therefore, there is a huge gap between the disabled and the business owners. Then, the researcher would like to advise the methods that better recognize the disabled to the business owner, to make both of them increase their confidences through the collaboration in tourism industry as following.

1. Ability development of the disabled, to educate and improve specific abilities to them were setting an aspect of profession and adding more assurance to work in tourism industry. By educating the core of business and jobs description both theory and practice, may has a short-term intellectual course for interested people and disabilities. To give an opportunity to the disabled to practice more specific abilities which are important to related fields also types of

business. Creating the professional staff that can operate through jobs assignment and work normally with interpersonal capability with co-worker under pressure. These bring more decisiveness to business owner to hire the disabled to be a permanent staff. Hence, there should be the main employment institution that train and educate the disabled. It has to contain designated trainer which is experienced and personnel to disabilities understanding.

2. Giving opportunity to the disabled to involve tourism business, the owner will be appeared by the disabled capabilities that help to acknowledge the limitation of disability and accepting them to join the business. Moreover, business owner might assign the disabled to be an assistant to the main staff to know disabilities working status, also define the exact job description relate to the property. The disabled should be treated like general staff to let them show their skillful and equality. Therefore, general staff must be informed how to react with the disabled while working together as following…

2.1 Let the disabled do the routine jobs in general to show their potency.

2.2 During the probation, there should be an evaluation for the staff to prove their performance and balance their decency roles.

3. Policy support from the government and tax deduction will attract the owner to hire more disabilities willingly. In the present, Enactment to improve the lives of people with disabilities 2007, emphasize state agency or establishment where contains more than 100 staff to hire the disabled 1:100 percentage, or giving concession for outsourcing to set the location up, for the disabled to have a job such as souvenir shop or massage, intensive course or helping the disabled or the follower, or sharing some money to Fundamental for Empowerment of Persons with Disabilities accordingly. That policy which is under laws, concerning with disabilities' career that is not enough to improve their living. To increase more potential to hire disabilities, government policies should support training and ability development for the disabled instead of relief and miserable.

Tax deduction which is distributed to establishments that hire the disabled is another way to convince business owner. More compromising from tax implement, may lead the owner develop their property to absorb the disabled. For instance, tax abatement for the property where renovate their facilities to absorb the disabled as the Universal design, or reducing tax for the company that hire the disabled more than the law of statement, In addition, to give more opportunity to the disabled to show their performance.

Guidelines for disabilities' career in tourism industry as mentioned above are basic methods that realized the limitation both the business owner and the disabled, then made a good relationship as well. However, all concerned, state and private sectors also community and tourist, have to be significant others to drive these important things to be happened. Thus, we should have an immediate task force to establish and promote the positions they agreed to support the disabled careers that realize their abilities by setting the roadmap to sustain the disabled careers in tourism industry. Therefore, there would be three steps happening to help the disabilities people. Firstly, the system that supports the participation of the disabled for the vacant position the Business owner and the disabled agreed. Secondly, the guidance which is advisory for the positions the travelers and the business owner have an argument. Finally, procedure chart for the relate organizations who involve with the disabled careers supporting, to increase opportunities in term of business and also caring for the disabled living, quality of life, by determined channel of tourism business.

5. Discussion and Conclusion

Guidelines for disabilities' career in tourism industry are the procedures to support and improve the quality way of life for the disabled. To share the opportunity for them to be a part of this industry that focusing on people who run the business. The disabled who involve in each process can show their abilities and define the suitable job descriptions. Thinking positively and changing mind towards the disabled, creating some space for them in society is not only the way

to reduce budget from relieving the disabled, but also adding more benefits for them to have a well-being lives. The point is to instruct them in every aspect to be more confidence to work in hospitalities industry. If the disabled were professional, they will not be treated differently. There are many chances for them in career, and the business owner will let the disabled show their performances by supporting from government policies, inspiring the owner hire the services of the disabled to join the business.

6. Suggestion from Research

Occupational training for the disabled should be concerned by government, private sectors or institute which is designated, experienced in hospitalities industry and understanding disabilities exactly. Because training for the one who have limitation in physical appearance should be aware of their dwelling. To be accredited to the establishment, there should be both theory and practical training to the core of hospitalities industry; an internship with general staff is also needed.

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ระเบียบการเสนอบทความ

Instructions for the Preparation of Manuscripts

1. วัตถุประสงค์ของการจัดพิมพ์วารสาร

1.1 เพื่อเผยแพร่ผลงานวิชาการและผลงานวิจัยด้านศิลปวัฒนธรรม และด้านอารยธรรมของกลุ่มชาติพันธุ์ในภูมิภาคลุ่มน้ำโขง–สาละวิน

1.2 เพื่อเป็นสื่อกลางในการแลกเปลี่ยนความรู้ ความคิดด้านด้านศิลปวัฒนธรรมและอารยธรรมศึกษาในมิติต่าง ๆ ของคนในภูมิภาคลุ่มน้ำโขง-สาละวิน

1.3 เพื่อส่งเสริมให้อาจารย์ นิสิต นักศึกษา และผู้สนใจทั่วไป มีโอกาสเผยแพร่ผลงานวิชาการ

2. ประเภทของผลงานที่ตีพิมพ์ในวารสารอารยธรรมศึกษา โขง-สาละวิน

2.1 บทความวิจัย (Research Article) เป็นบทความที่มีการค้นคว้าอย่างมีระบบและมีความมุ่งหมายชัดเจน เพื่อให้ได้ข้อมูลหรือหลักการบางอย่างที่จะนำไปสู่ความก้าวหน้าทางวิชาการ หรือการนำวิชาการมาประยุกต์ใช้ให้เกิดประโยชน์ บทความวิจัยมีลักษณะเป็นเอกสารที่มีรูปแบบของการวิจัยตามหลักวิชาการ เช่น มีการตั้งสมมติฐานหรือมีการกำหนดปัญหาที่ชัดเจนสมเหตุผล โดยจะต้องระบุวัตถุประสงค์ที่เด่นชัดแน่นอน มีการรวบรวมข้อมูลพิจารณาวิเคราะห์ ตีความและสรุปผลการวิจัยที่สามารถให้คำตอบหรือบรรลุวัตถุประสงค์

2.2 บทความวิชาการ (Academic Article) งานเขียนทางวิชาการซึ่งมีการกำหนดประเด็นที่ต้องการอธิบายหรือวิเคราะห์อย่างชัดเจน ทั้งนี้มีการวิเคราะห์ประเด็นดังกล่าว ตามหลักวิชาการจนสามารถสรุปผลการวิเคราะห์ในประเด็นนั้นได้ อาจเป็นการนำความรู้จากแหล่งต่างๆ มาประมวลร้อยเรียงเพื่อวิเคราะห์อย่างเป็นระบบ โดยผู้เขียนแสดงทัศนะ ทางวิชาการของตนไว้อย่างชัดเจนด้วย (ก.พ.อ., ๒๕๕๐)

3. การจัดเตรียมต้นฉบับ

บทความวิจัยและบทความวิชาการที่เสนอเพื่อตีพิมพ์ในวารสาร ต้องเป็นบทความที่ไม่เคยตีพิมพ์เผยแพร่ที่ใดมาก่อน และไม่อยู่ระหว่างการพิจารณาของวารสารฉบับอื่น พิมพ์ผลงานด้วยคอมพิวเตอร์โปรแกรม Microsoft Word ความยาวของบทความ 10-15 หน้ากระดาษ A4 ในบทความที่เขียนจะต้องประกอบด้วยส่วนต่างๆ ตามลำดับ ดังต่อไปนี้

3.1 บทความวิจัย

- **ชื่อเรื่อง ชื่อ-นามสกุล สังกัด** (ภาษาไทยและภาษาอังกฤษ) และ**อีเมล์ของผู้เขียน**
- **บทคัดย่อและคำสำคัญ** (ภาษาไทยและภาษาอังกฤษ) บทคัดย่อความยาว 200-250 คำ คำสำคัญไม่ควรเกิน 5 คำ
- **บทนำ**
- **วัตถุประสงค์การวิจัย**
- **อุปกรณ์และวิธีดำเนินการวิจัย**
- **ผลการวิจัย/การวิเคราะห์ข้อมูล**
- **สรุปและอภิปรายผล**
- **ข้อเสนอแนะ**
- **บรรณานุกรม หรือเอกสารอ้างอิง** (อ้างอิงในเนื้อเรื่อง และในบัญชีเอกสารอ้างอิง)
- **ภาคผนวก** (ถ้ามี) **และกิตติกรรมประกาศ** (ถ้ามี)

3.2 บทความวิชาการ

- **ชื่อเรื่อง ชื่อ-นามสกุล สังกัด** (ภาษาไทยและภาษาอังกฤษ) และ**อีเมล์ของผู้เขียน**
- **บทคัดย่อและคำสำคัญ** (ภาษาไทยและภาษาอังกฤษ) บทคัดย่อความยาว 200-250 คำ คำสำคัญไม่ควรเกิน 5 คำ
- **บทนำ**
- **เนื้อหา** (สามารถแบ่งเป็นหัวข้อตามที่ท่านต้องการนำเสนอ) ควรมีการวางแผนจัดโครงสร้างของเนื้อหาสาระที่จะนำเสนอ และจัดลำดับเนื้อหาสาระให้เหมาะสมตามธรรมชาติของเนื้อหาสาระนั้น การนำเสนอเนื้อหาสาระควรมีความต่อเนื่องกันเพื่อช่วยให้ผู้อ่านเข้าใจสาระนั้นได้โดยง่าย
- **บทสรุป**
- **บรรณานุกรม หรือเอกสารอ้างอิง**

3.3 ข้อกำหนดในการเตรียมต้นฉบับบทความ

- พิมพ์บนกระดาษหน้าเดียว A4
- ตั้งค่าหน้ากระดาษโดยเว้นขอบบน 1.25 นิ้ว ขอบล่าง 1.0 นิ้ว ขอบซ้าย 1.25 นิ้ว ขอบขวา 1.0 นิ้ว
- ระยะห่างระหว่างบรรทัด หนึ่งช่วงบรรทัดของเครื่องคอมพิวเตอร์
- ใช้ตัวอักษร TH SarabunPSK และพิมพ์ตามกำหนด ดังนี้

- **ชื่อเรื่อง (Title)**
  - ภาษาไทย ขนาด 18 point, กึ่งกลางหน้ากระดาษ, ตัวหนา
  - ภาษาอังกฤษ (ตัวอักษรพิมพ์ใหญ่) ขนาด 18 point, กึ่งกลางหน้ากระดาษ, ตัวหนา
- **ชื่อ-นามสกุล ของผู้เขียน (ทุกคน)**
  - ชื่อผู้เขียน ภาษาไทย (ตัวหนา) / อังกฤษ (ตัวบาง) ขนาด 14 point, กำหนดชิดขวา
  - ระบุตำแหน่งทางวิชาการ สาขาวิชา/ภาควิชา คณะ มหาวิทยาลัย หรือรายละเอียดหน่วยงานที่สังกัด (ของผู้เขียนทุกคน) โดยให้ระบุหมายเลขที่ชื่อ-นามสกุล และกำหนดไว้ท้ายเชิงอรรถในหน้านั้นๆ ขนาด 12 point, (ตัวธรรมดา)
  - อีเมล์ของผู้เขียนบทความ 1 คน ที่เป็นคนติดต่อกับกองบรรณาธิการวารสารฯ ขนาด 14 point, กำหนดชิดขวา (ตัวธรรมดา)
- **บทคัดย่อ**
  - ชื่อ "บทคัดย่อ" และ "Abstract" ขนาด 16 point, กึ่งกลางหน้ากระดาษ (ตัวหนา)
  - ข้อความบทคัดย่อภาษาไทย ขนาด 14 point, กำหนดชิดซ้าย ย่อหน้า 0.5 นิ้ว (ตัวธรรมดา)
  - ข้อความบทคัดย่อภาษาอังกฤษ ขนาด 14 point, ย่อหน้า 0.5 นิ้ว (ตัวธรรมดา)
- **คำสำคัญ (keywords)**
  - ให้พิมพ์ต่อจากส่วนของบทคัดย่อ (Abstract) ควรเลือกคำสำคัญที่เกี่ยวข้องกับบทความ ประมาณ 4-5 คำ ใช้ตัวอักษรภาษาไทยและภาษาอังกฤษ ขนาด 14 point
- **รายละเอียดบทความ**
  - หัวข้อใหญ่ ขนาด 16 point, กำหนดชิดซ้าย (ตัวหนา)
  - หัวข้อรอง ขนาด 14 point, ย่อหน้า 0.5 นิ้ว (ตัวหนา)
  - ตัวอักษร ขนาด 14 point, ย่อหน้า 0.5 นิ้ว (ตัวธรรมดา)
- **คำศัพท์** ให้ใช้คำศัพท์บัญญัติของราชบัณฑิตยสถาน
- **ภาพและตาราง** กรณีมีภาพและตารางประกอบ ชื่อภาพให้ระบุคำว่า **ภาพที่** ไว้ใต้ภาพประกอบ และจัดข้อความบรรยายใต้ภาพให้อยู่กึ่งกลางหน้ากระดาษ ชื่อตารางให้ระบุคำว่า **ตารางที่** พร้อมทั้งข้อความบรรยายตาราง หัวตารางให้จัดชิดซ้ายของหน้ากระดาษ และใต้ภาพประกอบหรือตารางให้บอกแหล่งที่มาโดยพิมพ์ห่างจากชื่อภาพประกอบหรือเส้นคั่นใต้ตาราง 1 บรรทัด ใช้ตัวอักษรขนาด 14 point, (ตัวธรรมดา)

ตัวอย่าง ภาพประกอบที่นำมาอ้างและการบอกแหล่งอ้างอิง

ภาพที่ 6 พระพุทธรูปแบบพระสิงห์ วัดพระสิงห์ จ.เชียงราย
และลายเส้นพระสิงห์ พ.ศ.2013 วัดพระเจ้าเม็งราย จ.เชียงใหม่
ที่มา : ศักดิ์ชัย สายสิงห์. (2554). **ศิลปะเมืองเชียงแสน : วิเคราะห์งานศิลปกรรมร่วมกับหลักฐานทางโบราณคดี และเอกสารทางประวัติศาสตร์.** พิมพ์ครั้งที่ (ถ้ามี). กรุงเทพฯ: เมืองโบราณ, หน้า 208. หากเป็นภาพที่ถ่ายด้วยตนเอง ให้อ้างว่า
ที่มา : ภาพถ่ายโดยผู้วิจัย/ผู้เขียน ชื่อ-สกุล

ตัวอย่าง ตารางที่นำมาอ้างและการบอกแหล่งอ้างอิง

น้ำหนักพืชตัวอย่างต่อปริมาณสารละลาย (กรัม/มิลลิเมตร)	**ค่าการดูดกลืนแสงที่วัดได้ตามระยะเวลาที่ทำการสกัด**				
	30 นาที	**1 ชม.**	**2 ชม.**	**3 ชม.**	**1 วัน**
5:10	0.528	1.427	2.468	1.864	4.316
5:20	0.695	0.949	1.036	1.459	2.495
5:30	0.406	0.583	0.481	0.704	1.251
5:40	0.197	0.549	0.417	0.682	1.017
5:50	0.149	0.382	0.406	0.319	0.816

ที่มา : พรพิมล ม่วงไทย และสุจิตรา ศรีสังข์. (2553). การเตรียมผงสีจากพืชตามภูมิปัญญาไทย. **ใน 9 ภูมิปัญญาไทย.** วิภาวี อนุพันธ์พิศิษฐ์,บรรณาธิการ. หน้า 207. กรุงเทพฯ : มหาวิทยาลัยศรีนครินทรวิโรฒ.

- **กิตติกรรมประกาศ** ให้ประกาศเฉพาะการได้รับทุนสนับสนุนการวิจัย
- **การพิมพ์อ้างอิงที่แทรกในเนื้อหาของบทความ** ใช้การอ้างอิงระบบนาม-ปี โดยระบุ ชื่อผู้แต่ง ปีที่พิมพ์ และเลขหน้า

ตัวอย่างที่ 1 การอ้างอิงที่กล่าวรวมไปในเนื้อหาของบทความในหนังสือ

การอนุรักษ์ศิลปวัฒนธรรมและภูมิปัญญาภาคสนาม : ภาคกลาง (2554 : 84) กล่าวถึง ตลาดสามชุกว่าเป็นตลาดสำคัญในการติดต่อค้าขายแลกเปลี่ยนสินค้าในอดีต เมื่อ 100 กว่าปีก่อน...

ตัวอย่างที่ 2 การอ้างอิงท้ายข้อความที่กล่าวถึง

"สามชุก มาจากคำว่า กระชุก คือเครื่องจักรสานทรงคล้ายฟักเขียวผ่านครึ่งใช้ใส่ของแห้งต่างๆ เป็นที่มาของคำว่า สามชุก สี่ชุก หรือ กระชุก" (สถาบันวัฒนธรรมและศิลปะ, 2554 : 88)

- **การพิมพ์เอกสารอ้างอิงท้ายบทความ**

1) เอกสารอ้างอิงทุกลำดับจะต้องเรียงตามตัวอักษร

2) เอกสารอ้างอิงเรียงลำดับโดยให้รายการที่เป็นภาษาไทยขึ้นก่อนตามด้วยรายการอ้างอิงที่เป็นภาษาอังกฤษ

3) รายการเอกสารอ้างอิงให้พิมพ์ชิดขอบกระดาษด้านซ้าย ถ้ารายละเอียดของเอกสารอ้างอิงมีความยาวมากกว่าหนึ่งบรรทัด ให้พิมพ์ต่อบรรทัดถัดไปโดยย่อหน้า (โดยเว้นระยะ 7 ช่วงตัวอักษร หรือเริ่มพิมพ์ช่วงตัวอักษรที่ 8)

- **การจัดพิมพ์เอกสารอ้างอิงท้ายบทความจะแตกต่างกันตามชนิดของเอกสารที่นำมาอ้างอิง ให้จัดพิมพ์ตามข้อแนะนำ ดังนี้**

1. อ้างอิงจากหนังสือ ใช้รูปแบบดังนี้

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2. อ้างอิงจากวารสาร ใช้รูปแบบดังนี้

ชื่อ/ชื่อสกุลผู้เขียนบทความ.//(ปี,/วัน/เดือน).//ชื่อบทความ.//
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3. **อ้างอิงจากเอกสารประกอบการประชุมทางวิชาการ/หนังสือรวมบทความวิชาการ** ใช้รูปแบบดังนี้

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ชื่อบรรณาธิการหรือชื่อผู้รวบรวม (ถ้ามี).//หน้าที่ตีพิมพ์บทความหรือตอนนั้น.//ครั้งที่พิมพ์.//สถานที่พิมพ์:/ชื่อสำนักพิมพ์หรือผู้จัดพิมพ์.

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4. อ้างอิงจากปริญญานิพนธ์หรือวิทยานิพนธ์หรือสารนิพนธ์ ใช้รูปแบบดังนี้

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ข้อมูลจากหนังสือออนไลน์

ผู้แต่ง.//(ปีที่พิมพ์หรือปีที่สืบค้น).//**ชื่อเรื่อง**.//สถานที่พิมพ์:/สำนักพิมพ์.//สืบค้นเมื่อ/วัน/เดือน/ปี(หรือ Retrieved/เดือน/วัน/ปี),/จาก (from)/ชื่อเว็บไซต์

ตัวอย่าง

ทบวงมหาวิทยาลัย. (2544). **กรอบแนวทางการประเมินคุณภาพภายนอกระดับอุดมศึกษา.** สืบค้นเมื่อ 15 พฤศจิกายน 2544, จาก http://www.qa.mua.go.th/Thai/seminar_document.html.

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ข้อมูลที่เป็นบทความจากวารสารออนไลน์

ผู้แต่ง.//(ปีที่พิมพ์,/วันเดือนของวารสารหรือปีที่สืบค้น).//ชื่อบทความ.// **ชื่อวารสาร.**//ปีที่(ฉบับที่):หน้า (ถ้ามี).//สืบค้นเมื่อ/วัน/เดือน/ปี(หรือ Retrieved/เดือน/วัน,/ปี),/จาก(from)/ชื่อเว็บไซต์

ตัวอย่าง

พิษณุ กล้าการนา. (2545, พฤษภาคม-มิถุนายน). เตรียมรับมือกับภาวะโลกร้อน. **หมออนามัย**. 11(6). สืบค้นเมื่อ 13 ตุลาคม 2546, จาก http://moph.go.th/ops/doctor/backreport.html.

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6.อ้างอิงบทสัมภาษณ์ ใช้รูปแบบดังนี้

ผู้ให้สัมภาษณ์.//ตำแหน่งผู้ให้สัมภาษณ์.//สังกัดของผู้ให้สัมภาษณ์.//วันเดือนปีที่ให้สัมภาษณ์.

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พฤทธิ์ ศุภเศรษฐศิริ,รองศาสตราจารย์. คณบดีวิทยาลัยนวัตกรรมสื่อสารสังคม มหาวิทยาลัยศรีนครินทรวิโรฒ. สัมภาษณ์วันที่ 7 กันยายน 2553.

Anissa Fung, Assoc.Pro. Chairman of the Departmental Learning and Teaching Committee in the Department of Cultural and Creative Arts, Hong Kong Institute of Education. Interviewed on August 10, 2012.

การส่งบทความ

1. ใบสมัครขอส่งบทความเพื่อลงตีพิมพ์ในวารสารอารยธรรมศึกษา โขง-สาละวิน ดาวน์โหลดใบสมัครได้จาก http://www.mscs.nu.ac.th/mscsv2/index.php?name=page&file=page&op=article

2. ไฟล์ต้นฉบับบทความที่จัดพิมพ์ด้วย Microsoft word ซึ่งจัดแบบฟอร์มตามที่วารสารกำหนดเรียบร้อยแล้ว ส่งอีเมลล์มาที่ mekong_salween@nu.ac.th หรือจัดส่งมาทางไปรษณีย์ ถึง

- บรรณาธิการวารสารอารยธรรมศึกษา โขง-สาละวิน
  สถานอารยธรรมศึกษา โขง-สาละวิน
  มหาวิทยาลัยนเรศวร
  อาคารวิสุทธิกษัตริย์ ชั้น 3
  ตำบลท่าโพธิ์ อำเภอเมือง
  จังหวัดพิษณุโลก 65000
- ติดต่อสอบถามได้ที่ คุณจรินทร เสโตบล , คุณสุภมาศ อ่ำทอง และคุณพิเชษฐ สิงหเดช
  โทร. 055-961204-5 โทรสาร 055-961143
- ทั้งนี้ เมื่อบทความได้ตีพิมพ์ ผู้เขียนบทความจะได้รับวารสารฉบับที่บทความนั้นตีพิมพ์ จำนวน 3 เล่ม
- สำหรับผู้สนใจสามารถดาวน์โหลดบทความฟรีได้ที่ www.nuks.nu.ac.th

***** เปิดรับตลอดปี *****

ใบสมัครขอส่งบทความเพื่อลงตีพิมพ์ในวารสารอารยธรรมศึกษา โขง-สาละวิน
Mekong-Salween Civilization Studies Journal
(กรุณากรอกแบบฟอร์มด้วยตัวบรรจง หรือด้วยวิธีการพิมพ์)

เรียน บรรณาธิการวารสารอารยธรรมศึกษา โขง-สาละวิน

1. ข้าพเจ้า

ชื่อ – สกุล ☐ นาย ☐ นาง ☐ นางสาว.....

2. สถานภาพ

- กรณีเป็นอาจารย์ (โปรดระบุ)

  ☐ ศาสตราจารย์

  ☐ รองศาสตราจารย์

  ☐ ผู้ช่วยศาสตราจารย์

  ☐ อาจารย์

  ☐ อื่นๆ (โปรดระบุ).....
- กรณีเป็นนักศึกษา (โปรดระบุ)

  ☐ ปริญญาตรี

  ☐ ปริญญาโท

  ☐ ปริญญาเอก

  ☐ อื่นๆ (โปรดระบุ).....
- ภาควิชา/คณะ/มหาวิทยาลัยที่สังกัด

  ภาควิชา..... คณะ.....

  มหาวิทยาลัยที่สังกัด.....
- อื่นๆ (โปรดระบุ).....

3. หน่วยงาน

- **สถานที่ทำงาน**.....
  โทรศัพท์.....โทรศัพท์มือถือ.....
  โทรสาร.....E-mail address.....

- **ที่อยู่ที่ติดต่อได้สะดวก**.....
  โทรศัพท์.....โทรศัพท์มือถือ.....
  โทรสาร.....E-mail address.....

4. ชื่อบทความ

(ภาษาไทย).....

(ภาษาอังกฤษ).....

ประเภทของบทความ

☐ บทความวิชาการ ☐ บทความวิจัย

☐ บทความนี้เป็นส่วนหนึ่งของการศึกษาระดับบัณฑิตศึกษา

☐ ใช่ ☐ ไม่ใช่

บทความที่ท่านส่งมารับการพิจารณา มีเนื้อหาตรงกับสาขาใด

☐ วิทยาศาสตร์ ☐ สังคมวิทยา

☐ เทคโนโลยี ☐ นิติศาสตร์

☐ วิศวกรรมศาสตร์ ☐ รัฐศาสตร์ / รัฐประศาสนศาสตร์

☐ เกษตรศาสตร์ ☐ นิเทศศาสตร์ / สื่อสารมวลชน

☐ แพทยศาสตร์ ☐ มานุษยวิทยา / โบราณคดี

☐ วิทยาศาสตร์สุขภาพ ☐ ประชากรศาสตร์

☐ สหวิทยาการด้านวิทยาศาสตร์และเทคโนโลยี ☐ อักษรศาสตร์

☐ เศรษฐศาสตร์ / บริหารธุรกิจและการจัดการ ☐ ศิลปศาสตร์

☐ ครุศาสตร์ / ศึกษาศาสตร์ / จิตวิทยา

☐ สหวิทยาการด้านมนุษยศาสตร์และสังคมศาสตร์

ข้าพเจ้าขอรับรองว่า บทความนี้ไม่เคยตีพิมพ์เผยแพร่ที่ใดมาก่อน และไม่อยู่ระหว่างการพิจารณาของวารสารฉบับอื่น ยินดีให้กองบรรณาธิการวารสารอารยธรรมศึกษา โขง–สาละวิน เลือกสรรหาผู้ทรงคุณวุฒิเพื่อพิจารณาต้นฉบับของข้าพเจ้าโดยอิสระ และให้กองบรรณาธิการฯ สามารถตรวจแก้ไขต้นฉบับดังกล่าวได้ตามสมควร และยินยอมว่าบทความที่ลงตีพิมพ์ในวารสารนี้ ถือเป็นลิขสิทธิ์ของมหาวิทยาลัยนเรศวร

ลงชื่อ.....เจ้าของบทความ

(.....)

วันที่.....เดือน.....พ.ศ.....

<u>ส่งมายัง</u> กองบรรณาธิการวารสารอารยธรรมศึกษา โขง-สาละวิน
สถานอารยธรรมศึกษา โขง-สาละวิน
มหาวิทยาลัยนเรศวร
อาคารวิสุทธิกษัตริย์ ชั้น 3
ตำบลท่าโพธิ์ อำเภอเมือง
จังหวัดพิษณุโลก 65000
โทรศัพท์ : 0-5596-1204-5 โทรสาร : 0-5596-1148
หรือ E-mail: mekong_salween@nu.ac.th

-ตัวอย่างแบบฟอร์มบทความวิจัย-
ใช้ตัวอักษร TH SarabunPSK

(ชื่อเรื่องภาษาไทย).....(ขนาดอักษร 18 กึ่งกลาง).....
(ชื่อเรื่องภาษาอังกฤษ / Title).....(ขนาดอักษร 18 กึ่งกลาง) .....

ชื่อ-นามสกุล (ผู้เขียนบทความ)[1] .....(ขนาดอักษร 14 ชิดขวา).....
NAME – SURNAME .....(ขนาดอักษร 14 ชิดขวา).....
E-mail :.....(ขนาดอักษร 14ชิดขวา).....
ชื่อ-นามสกุล (ผู้ร่วมโครงการ)[2] .....(ขนาดอักษร 14 ชิดขวา).....
NAME – SURNAME .....(ขนาดอักษร 14 ชิดขวา).....

บทคัดย่อ (ขนาดอักษร16 กึ่งกลาง)

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คำสำคัญ: (ขนาดอักษร14) ....., ..., ..., ..., ...

[1] ระบุตำแหน่งทางวิชาการ สาขาวิชา/ภาควิชา คณะ มหาวิทยาลัย หรือรายละเอียดหน่วยงานที่สังกัด
[2] ระบุตำแหน่งทางวิชาการ สาขาวิชา/ภาควิชา คณะ มหาวิทยาลัย หรือรายละเอียดหน่วยงานที่สังกัด

Abstract (ขนาดอักษร16 กึ่งกลาง)

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Keywords: (ขนาดอักษร14) ....., ..., ..., ..., ...

บทนำ (ขนาดอักษร 16)

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วัตถุประสงค์ของการวิจัย (ขนาดอักษร 16)

(ขนาดอักษร14)..... .....

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อุปกรณ์และวิธีดำเนินการวิจัย (ขนาดอักษร 16)

(ขนาดอักษร14).....

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การวิเคราะห์ข้อมูล (ขนาดอักษร 16)

(ขนาดอักษร14).....

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สรุปและอภิปรายผล (ขนาดอักษร 16)

(ขนาดอักษร14).....

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ข้อเสนอแนะการวิจัย (ขนาดอักษร 16)

(ขนาดอักษร14)..... .....

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กิตติกรรมประกาศ (ถ้ามี) (ขนาดอักษร 16)

(ขนาดอักษร14).....

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บรรณานุกรม/เอกสารอ้างอิง (หัวข้อขนาดอักษร 16) [กรุณาอ้างอิงตามรูปแบบที่กำหนดให้] (ขนาดอักษร 14 - เรียงตามลำดับตัวอักษร ก-ฮ, A-Z และจำนวนรายการต้องตรงกันและเท่ากันกับที่ใช้อ้างอิงในเนื้อหาบทความ)

****สามารถดาวน์โหลด Template แบบฟอร์มนี้ได้ที่****

http://www.nuks.nu.ac.th

-ตัวอย่างแบบฟอร์มบทความวิชาการ-
ใช้ตัวอักษร TH SarabunPSK

(ชื่อเรื่องภาษาไทย).....(ขนาดอักษร 18 กึ่งกลาง).....
(ชื่อเรื่องภาษาอังกฤษ / Title).....(ขนาดอักษร 18 กึ่งกลาง) .....

ชื่อ-นามสกุล (ผู้เขียนบทความ)[1] .....(ขนาดอักษร 14 ชิดขวา).....
NAME – SURNAME .....(ขนาดอักษร 14 ชิดขวา).....
E-mail :.....(ขนาดอักษร 14 ชิดขวา).....
ชื่อ-นามสกุล (ผู้ร่วมโครงการ)[2] .....(ขนาดอักษร 14 ชิดขวา).....
NAME – SURNAME .....(ขนาดอักษร 14 ชิดขวา).....

บทคัดย่อ (ขนาดอักษร16 กึ่งกลาง)

(ขนาดอักษร14).....
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คำสำคัญ: (ขนาดอักษร14) ....., ..., ..., ..., ...

[1] ระบุตำแหน่งทางวิชาการ สาขาวิชา/ภาควิชา คณะ มหาวิทยาลัย หรือรายละเอียดหน่วยงานที่สังกัด
[2] ระบุตำแหน่งทางวิชาการ สาขาวิชา/ภาควิชา คณะ มหาวิทยาลัย หรือรายละเอียดหน่วยงานที่สังกัด

Abstract (ขนาดอักษร16 กึ่งกลาง)

(ขนาดอักษร14).....
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Keywords: (ขนาดอักษร14) ....., ..., ..., ..., ...

บทนำ (ขนาดอักษร 16)

(ขนาดอักษร14).....

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เนื้อหา (ขนาดอักษร 16)

(ขนาดอักษร14).....

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บทสรุป (ขนาดอักษร 16)

(ขนาดอักษร14).....

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บรรณานุกรม/เอกสารอ้างอิง (หัวข้อขนาดอักษร 16) [กรุณาอ้างอิงตามรูปแบบที่กำหนดให้] (ขนาดอักษร 14 - เรียงตามลำดับตัวอักษร ก-ฮ, A-Z และจำนวนรายการต้องตรงกันและเท่ากันกับที่ใช้อ้างอิงในเนื้อหาบทความ)

****สามารถดาวน์โหลด Template แบบฟอร์มนี้ได้ที่****

http://www.nuks.nu.ac.th