



**THE ROLE OF TRADITIONAL HOUSES AND RITUALS IN CULTURAL
MAINTENANCE AND TOURISM IN TWO TAI LUE VILLAGES**

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

**By
Somjai Damrongsakul**

**A Thesis Submitted in Partial Fulfillment of the Requirements for the Degree
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This research examines the cultural heritage significance and values, the evolution and impact of tourism development and relationship between the guardian spirit rituals and conservation in traditional Tai Lue houses. It aims to investigate how the maintenance of traditional heritage practices in house buildings and guardian spirit rituals can contribute to successful tourist promotion, and economic and cultural heritage management for the host communities.

The purpose of building traditional Tai Lue houses is not only to conserve traditional guardian spirit rituals in two Tai Lue villages but also Tai Lue learning centres. The villagers realize that their young generation should understand Tai Lue culture and appreciate their identity. At the same time, the villagers think that their culture should provide an opportunity to others to understand them. So, they manage their community as a tourist attraction with Traditional Tai Lue houses, guardian spirit rituals, and activities in the community: activities involving, cultural and natural attractions including tourist services (local guide, homestay, souvenir shop, Tai Lue food and crafts). Those cultural heritage practices considered to be authentic or traditional are more likely to attract tourists. It appears in the case study undertaken here that tourists visit and join the guardian spirit rituals of Nong Bua and Don Mun villages, Thawangpha district, Nan province.

This study demonstrates that there is a positive connection between the maintenance of traditional Tai Lue house buildings and guardian spirit rituals on the one hand and successful tourism promotion on the other. Local communities (villagers of Nong Bua and Don Mun) have an awareness of cultural heritage management and of sustainable tourism.

Program of Architectural Heritage Management and Tourism Graduate School, Silpakorn University Academic Year 2008

Student's signature

Thesis Advisor's signature

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Chapter 1

Introduction

1.1 Statements and significance of the problem

The tourism industry has long been regarded as a national economic development tool for Thailand. Most people say that in the next decade or two we will see more lifestyle changes than in the past century. Such changes are believed to include the tourism industry itself changing from “modern tourism,” focusing on mass tourism, to “post-modern tourism,” paying more attention to niche markets where a variety of tourism products are being newly promoted and branded such as cultural tourism, ecotourism, spa tourism and so on.

According to Gisbourne’s Report (2006), the World Tourism Organization has projected that by 2020, the number of international arrivals will increase to 1.6 billion people per year. Right now, international arrivals around the globe are approximately 700 million. Of the 1.6 billion tourist arrivals in 2020, it is estimated that about 400 million will be in East Asia and the Pacific.

The World Tourism Organization also forecasts that the share of international arrivals in East Asia and the Pacific will increase from 14% in 1995 to 25% by 2020. Thailand is the region’s third-largest recipient of international arrivals (Gisbourne, 2006).

Ho Kwon Ping (2006), the executive chairman of the Singapore-based Banyan Tree Group, speaking at the 55th Annual Pacific Asia Travel Association (PATA) Conference 2006 in Pattaya, Thailand, noted that three key factors were believed to always govern the change of travel and tourism in Asia and the Pacific; changes in the domains of demography (people), economy (place) and culture (desire).

In terms of demographic changes, the number of retirees, particularly in economically developed countries, is increasing significantly. This is expected to have impacts on the demand for lifestyle needs and desires. In terms of economic condition, the urban, middle class population with a desire to travel is growing rapidly, and the growth is closely related to cultural changes. The new middle class will want to see their own countries and experience different cultures and environments after they have satisfied their basic needs, such as housing, food and clothing.

“When people start spending money on wants instead of needs, travel is usually not far from the top of their list,” according to Mr. Ho Kwon Ping. Travel aspirations are becoming almost a basic human need. Moreover, tourism is

considered as an important tool for people to move themselves toward new sets of meanings apart from their ordinary lives.

Due to government policy, infrastructure development has been established and generated into the local communities, thus making them more accessible to visitors from the city and generating them local revenue. Consequently, these local villages have evolved and adapted themselves as cultural heritage attractions to meet the demands of tourists who want to see and experience local environments which are different from those they are used to.

In the case of the Tai Lue villages in the Thawangpha district in Nan province, the rapid growth of mass tourism, together with modernization, have been crucial causes of problems. The rural development program in Thawangpha impacts and changes Tai Lue cultural heritage in order to attract tourists. In other words, Tai Lue villages are now in the process of transformation. This situation, however, turns the cultural heritage and environmental assets into an economic commodity and puts the sustainability of tourism in the village at risk .

In particular, the two villages had differences over their guardian spirit rituals as part of their cultural heritage. As a result, two Tai Lue villagers competed with each other to convert their villages into Tai Lue handicraft villages. Each village's leaders tried to develop their communities in different ways. However, the governments did not approve their conservation plans.

In this case, the government is regarded as an active player in determining the development policies and bringing modernization to Tai Lue villages. These policies usually lack consideration of particularity and the different needs of each Tai Lue village, so changes to the development plans lead to negative impacts on the villages.

Nevertheless, this does not mean that the Tai Lue villagers must act passively. At present, they learn from past lessons that modern development is not always good or suitable for them in their ordinary, socio-cultural context. They have acknowledged that tourism and development also cause great impacts on cultural identity. They have realized the value of heritage and importance of heritage management conservation and preservation.

The main goal of cultural heritage management is to conserve both tangible and intangible heritage for the next generation. Conservation includes all the processes of looking after cultural heritage so as to retain its original meaning for the people. Thus, conservation should be included in all heritage tourism activities since they help preserve the authenticity and identity of cultural heritage.

Due to cultural heritage management, it is still fortunate that some Tai Lue leaders have become more aware of the issue and are trying to gain cooperation among all involved stakeholders, including community villagers, government agents, private sectors, and tourists in support of cultural heritage management, preservation

and conservation. Finally, Tai Lue villagers are learning to develop their villages in a way that is conducive to sustainable development for tourism.

1.2 Goals and Objectives

- To study Tai Lue history, society, religion and cultural contexts in order to assess its cultural heritage significance and values.
- To study evolution and adaptation of two Tai Lue villages in terms of rural development particularly, and the impact of tourism on Tai Lue cultural heritage.
- To study tourist attractions. The Tai Lue identity is reflected in traditional Tai Lue houses used for guardian spirit rituals.
- To analyze any factors facilitating the survival of the Tai Lue and suggest solutions to achieve sustainable tourism with a management approach for the protection of Tai Lue cultural heritage.

1.3 Research Question

How do Tai Lue villagers react to and adapt tourism management to maintain the sustainability of their cultural heritage?

1.4 Sub-Questions

1. What kind of Tai Lue cultural significances can be found in the Thawangpha district, Nan province?
2. How has the guardian spirit ritual been changed and adapted to protect Tai Lue cultural heritage?
3. How have Tai Lue villagers reacted to tourism?
4. How do traditional Tai Lue houses reflect Tai Lue identity?
5. Who are the significant players in the Tai Lue heritage management? What roles do they play and how?
6. How can sufficiency tourism be achieved for Tai Lue villages in the Thawangpha district, Nan province?

1.5 Scope of the study

The study area covers two Tai Lue villages in the Thawangpha district, Nan province, with a special focus on the Nong Bua village Moo 5, Tambon Pakha and Don Mun village Moo 2, Tambon Sriphum. This research is expected to illustrate the significance and values of Tai Lue cultural heritage, the evolution and impact of tourism development, and the relationship between the guardian spirit rituals and the conservation of traditional Tai Lue houses.

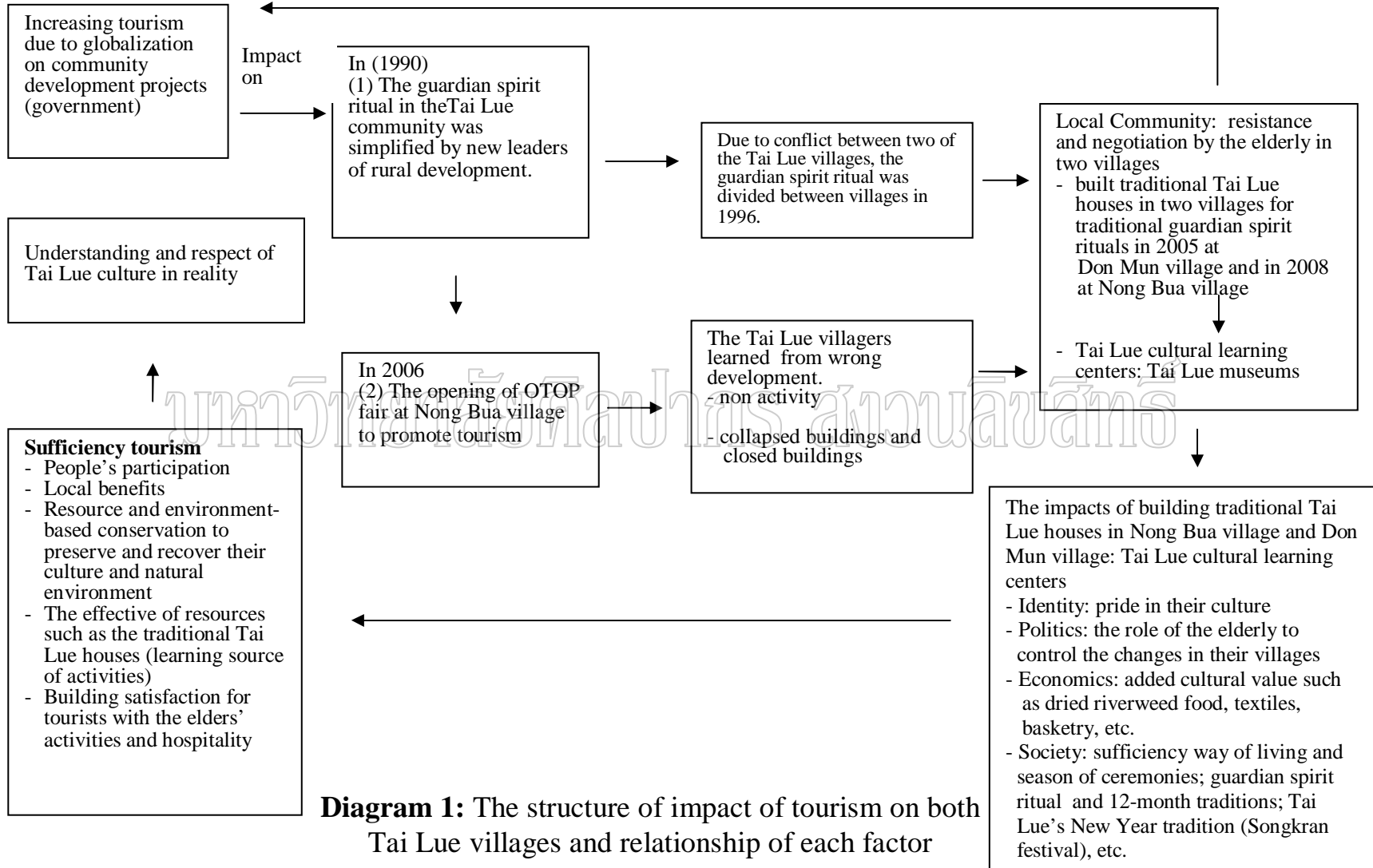
1.6 Research Methodology

The methodology adapted in this study is a combination of literature reviews, an interview in conjunction with questionnaires and participant and non-participant observations on-site. This is to develop a consistent and coherent methodology that

will help guide both understanding and decision-making within the conceptual framework.

This research will apply qualitative methods. This will be useful in obtaining in-depth data about the case study. It will also take an inductive approach to the study by focusing on specific content and subjects of research. The researcher will then examine the dynamics of the relationships between all factors. A conceptual framework will be developed and a content analysis will be made. The various steps may be summarized as follows:

- Documentary research by studying secondary source data in order to understand the background and evolution of the case study from the past until now.
- Field research in order to understand social interaction.
- Survey, investigate, and take photos of the sites.
- Participant and non-participant observations during the guardian spirit rituals in 2005, and Songkran festival and OTOP fair in 2007 to observe an interaction of stakeholders involved with cultural heritage.
- In-depth interviews with key informants such as government officers, local leaders, local people and tourists to gain viewpoints and knowledge about the structure and operation of tourism management.
- Questionnaires and data collections through interviews with tourists to check their viewpoints and appreciation about the guardian spirit rituals and tourism management.
- Assess Tai Lue cultural heritage significance and values.
- Analyze the results of evolution and adaptation of both Tai Lue villages in terms of tourism management.
- Make suggestions to the villages about preserving their heritage and, at the same time, helping them keep their uniqueness for the next generation.



Conceptual Framework

This dissertation, as shown in Diagram 1, will examine the evolution of tourism and its impact on a Tai Lue community to answer the research question: How have Tai Lue villagers reacted and adapted to tourism management to maintain the sustainability of their cultural heritage?

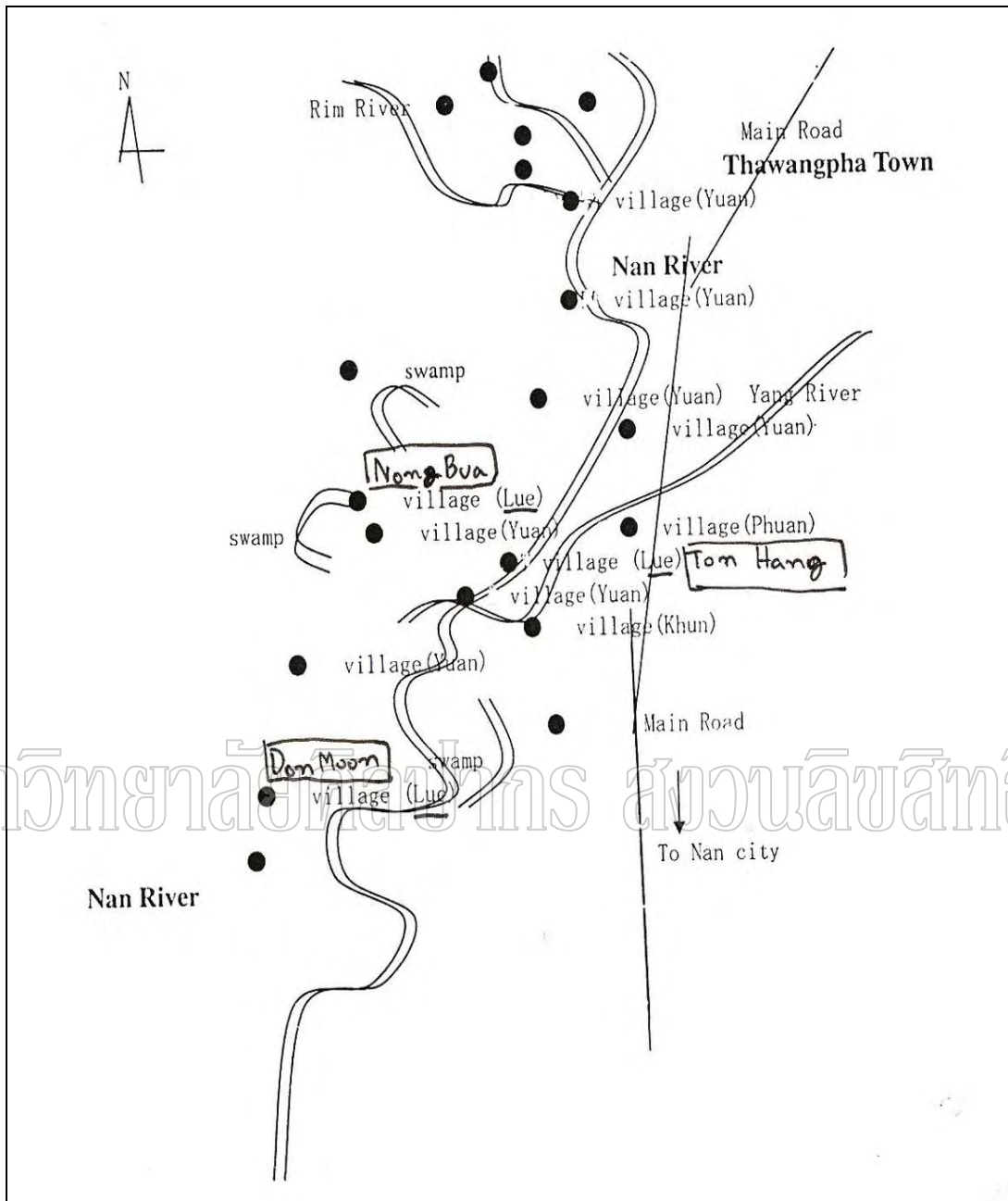
The hypothesis of this research is mainly to prove that, in the present, sufficiency tourism should be developed as a new trend for tourism among several ethnic groups in accordance with their way of life and the effects on both the original culture and the tourists so as to stimulate learning and facilitate cultural exchange.



Map 1 : Map of Thailand: Nan province

Source : Map of Thailand [Online], accessed 8 December 2008.

Available from http://www.pai_pa.com/prvince.php.



Map 3 : Three Tai Lue villages in the Thawangpha district

Source : Courtesy of Yuji Baba (a Japanese anthropologist)

Chapter 2

Theoretical Frameworks and Relevant Documents

This part is important to the concepts and theoretical framework in order to provide a background for this dissertation, and also includes a review of relating documents and research. It is divided into eight main parts as follows:

2.1 Ethnic Group : Tai Lue

This part is to provide a comprehensive understanding about Tai Lue spirit rituals, which reflect the background or history of Tai Lue.

In mainland Southeast Asia, ethnic groups are often classified by various dichotomies including hills, plains, swidden cultivators, and wet-rice cultivators. In the 13th century, the Tai people, who are wet-rice cultivators in basins among mountain areas, built several Tai kingdoms in mainland Southeast Asia and in the southern Yunnan area. They have a legend that the Tai people drove the indigenous people to the mountainous area when they built their kingdoms on the plains (Rong Syamananda, 1986 : 6-12). So, the Tai people are recognized as “plains people.”

In the *Encyclopedia of Ethnic Groups in Thailand* (1998 : 5), it is mentioned that Tai people migrated to Northern Thailand twice. The first migration was in the 13th century. They migrated from a Northern region (not specified), drove out the indigenous Lua people, and built the Lanna Kingdom. The second migration was between the 18th and 19th century. From the 16th to the 18th century, the Lanna Kingdom was controlled by the Burmese Kingdom.

After the Burmese influence was driven out by the king of Lanna in the 19th century, several Tai ethnic groups such as the Tai Yai and the Tai Lue were taken to Northern Thailand to mitigate the devastation from the war against Burma. They often said, “Keb Phak Sai Sa, Keb Kha Sai Muang,” meaning, “Put vegetables into basket; put migrants into city.” This shows that the evacuation of the migrants was for the territory’s sake.

Moreover, the Tai Lue dialect is spoken by the majority of the people in the Tai Lue community. It is a sub-dialect of the five language families: Tai-Kadai, Austroasiatic, Austronesian, Sino-Tibetan and Hmong-Mien.

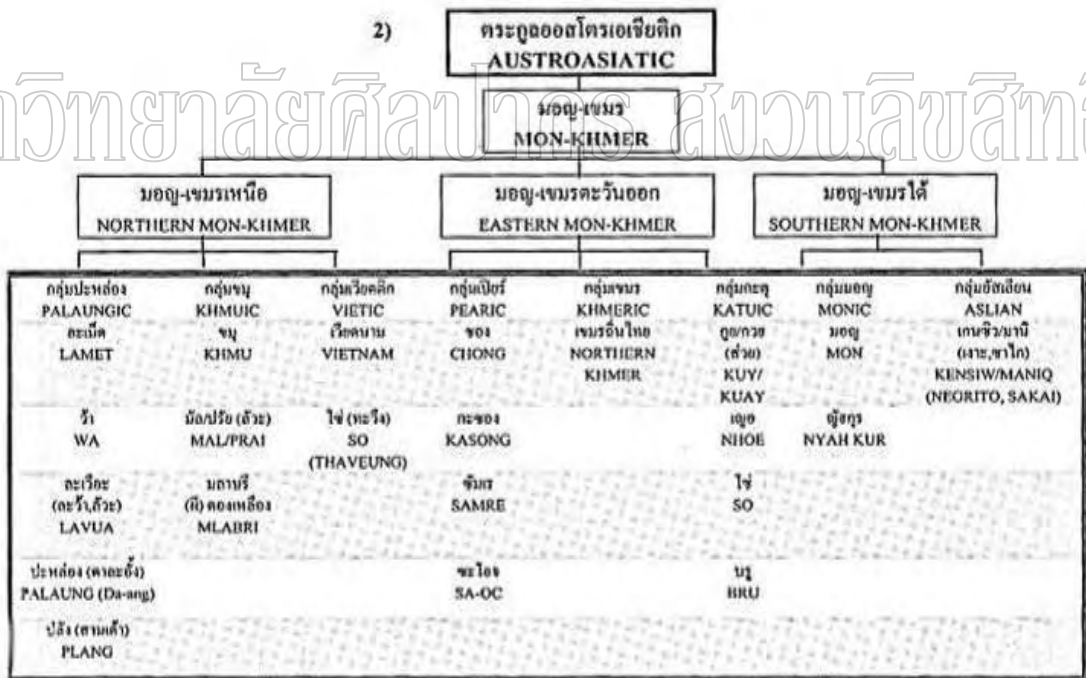
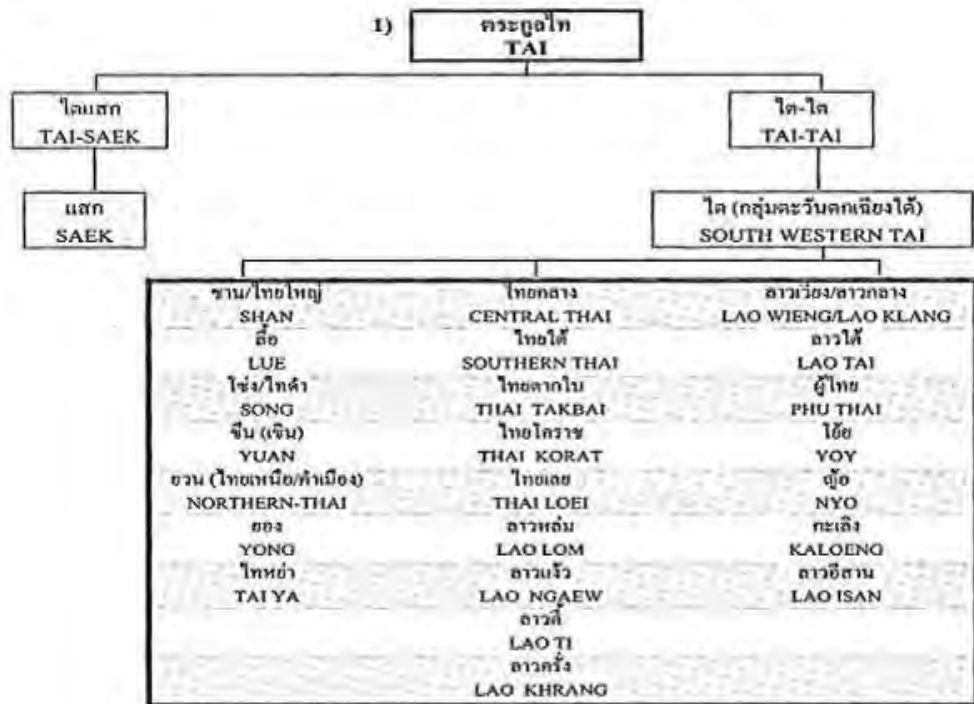


Diagram 2 : 1) Tai

The majority (92%) of the population speaks Tai languages. There are 24 languages or dialects distributed throughout the country. “Tai” or “Dai” is the name given by linguists to the Tai-Kadai group, which includes Shan (Tai Yai), Lao, Siamese, Tai Dam, Tai Lue, Yuan, etc. “Thai” is the name given to predominantly Tai speaking people who are citizens of Thailand.

Source : Ethnolinguistic Maps of Thailand, 2004: 19.

Most of the Tai Lue in Northern Thailand and Northern Laos migrated from Sipsongpanna (Xishuang Panna Autonomous Prefecture of Tai Nationality). During the past two centuries, the migration of the Tai Lue can be traced back from local historical documents (Rattanaorn Settakul, 1995 : 14-25) and oral histories which are classified as follows:

- a) The group who migrated from the eastern part of Sipsongpanna through Northern Laos to the eastern part of Northern Thailand (mainly Nan and Phayao provinces)
- b) The group who migrated from the western part of Sipsongpanna through the Shan states to the western part of Northern Thailand (mainly to Chiang Mai, Lamphoon and Lampang provinces)
- c) The group who migrated from Muang U (now in Phongsali province in Northern Laos) to Huai Sai (Bo Kaeo province in Northern Laos) and Chiang Khong (Chiang Rai province in Northern Thailand)
- d) The refugees who migrated from China and Laos to Chiang Rai and Nan provinces in Northern Thailand as a result of the socialist revolution
- e) The group who migrated from Chiang Rung, the capital of Sipsongpanna, to Lanchang as servants for the king of Lanchang kingdom (These are from several Muang, principalities which make up Sipsongpanna.)

The places to which the Tai Lue migrated were inhabited by the Tai-groups (Yuan, Lao, Kheun, etc.) who shared linguistic and cultural similarities with their neighbors.

However, the claim to the Tai Lue identity is based on the legend of migration from Sipsongpanna. Most of the Tai Lue villages in Northern Thailand and Laos have rituals that are closely linked to the history of the Tai Lue and their origins in Sipsongpanna in Yunnan.

Chatthip Naksupha and Pornphilai Lertwicha (1998 : 27-28) stated that in each local community there are guardian spirits that are called “Hero Spirits” or “Ancestral Spirits.” They are the souls of dead ancestors waiting for rebirth. In the case of the guardian spirit ritual of the Tai Lue, the hero spirit is the leader and historical hero of the local people. Tai Lue people worship him for protection and happiness in the household, safe journeys, and prosperity or good health.

Tanabe (1994 : 3-4) mentioned that the guardian spirit ritual in Sipsongpanna in Yunnan is the original ritual, while the guardian spirit ritual performed in Nan province was revived and made to be authentic. It seems to be primordial, and has become a commodity among tourists.

In the present, ethnic tourism is often associated with general cultural tourism, but Wood (1984) made a clear distinction between ethnic tourism and cultural tourism. While cultural tourism combines exposure to a culture in an indirect way, ethnic tourism combines first-hand experiences with the practice of another culture to provide tourists with a more ‘intimate’ and ‘authentic’ experience.

Moreover, McIntosh (1999) stated that ethnic tourism involves traveling for the purpose of observing the cultural expressions and lifestyles of exotic people. However, MacCannell (1992) argued that the global diffusion of the western white culture and the institutions of mass tourism have produced highly deterministic ethnic forms that focus on a type of ethnicity-for-tourism in which exotic culture is figured as key attractions.

2.2 Authenticity

The concept of authenticity is used in the sense of a true, sincere, or original element in a historical context. In 1849, it was defined as, "...authentic, which is sufficient to itself, which commends, sustains, proves itself and has credit and authority from itself" (Fitzgerald quoted in Mowforth and Munt 1998: 73).

On the other hand, there are tendencies to maintain tradition as an attempt to keep the authenticity and identity of their cultures. The Nara Conference of 1994 suggested,

In a world that is increasingly subject to the forces of globalization and homogenization, and a world in which the search for cultural identity is sometimes pursued through aggressive nationalism and the suppression of the culture of minorities, the essential contribution made by the consideration of authenticity in conservation practice is to clarify and illuminate the collective memory of humanity.

In the postmodern era, tourism has been established as the representation of commodity. There has been a marked growth of interest in areas such as mass and minority cultures, religions, traditions, ethnicity, and environment and ecology, among other areas.

Among the tourists, the guardian spirit ritual of the Tai Lue at Nan province seems to be authentic as it has the tradition of animal sacrifice, which is regarded as exotic. Indeed, tourists try to search for authenticity to relieve their dissatisfaction with "modern" living or to sense a different feeling from everyday experiences. Some tourists are delighted with such authenticity.

2.3 Significance of Cultural Heritage

The term "cultural heritage" is composed of two words: culture and heritage. Normally, the meaning of the word culture in almost every community is the same; it means the way of life of a particular community and includes the accumulated identity, knowledge, wisdom, creativity, skills, beliefs, values, relationships, traditions, artistry, cuisine, language and way of communication, thoughts, ideas, and feelings among people in the community. "Culture" also includes the lessons learned on how to live in social harmony, in harmony with the environment, and how to

achieve happiness. Culture is subject to change, so it is necessary for living in this ever changing world.

In the *International Cultural Tourism Charter* adopted by ICOMOS in 1999 (www.international.icomos.org/charters/tourism_e.pdf, accessed January, 2007), heritage is defined as:

A broad concept that includes the natural as well as the cultural environment. It encompasses landscapes, historic places, sites, and built environments, as well as bio-diversity, collections, past and continuing cultural practices, knowledge, and living experiences.

“Heritage is passed down over many years within a family, social group, or nation and is thought of as belonging to all its members” (Aplin, 2002 : 14). That heritage implies a gift for future generations and benefits for the community. According to Siriporn Nanta (2000: 6), “Heritage is our legacy from the past, what we live with today, and what we pass on to future generations.” Retention of heritage depends on a person’s background, life experiences, personality, and groups of people with a common socio-economic, cultural or ethnic background (Aplin, 2002 : 14).

Heritage can be divided into two parts consisting of tangible and intangible heritage.

- Tangible Heritage such as monuments, sites, objects of art, manuscripts, etc.
- Intangible Heritage such as languages, legends, music, dance, folklore, crafts, etc.

The Australian Heritage Commission defines the word heritage as “our natural, indigenous and historic inheritance.” It divides heritage into two main categories, natural heritage and cultural heritage.

- *Natural Heritage* consists of ecosystems, biodiversity and geodiversity, which are considered significant for their existence value for present or future generations in terms of their scientific, social, aesthetic and life support value.
- *Cultural Heritage* is the way of living developed by a community that has been passed down from generation to generation, including customs, practices, places, objects, artistic expressions and value.

Cultural Heritage is commonly regarded as something which has been built up and passed down over a period of time. In the *ASEAN Declaration on Cultural Heritage* (ASEAN declaration on cultural heritage 2003:3), cultural heritage is recognized as the following:

“Cultural heritage” means

- (a) significant cultural values and concepts;
- (b) structures and artifacts: dwellings, buildings for worship, utility structures, works of visual art, and tools and implements which are of a historical aesthetic or have scientific significance;
- (c) sites and human habitats: human creations or combined human creations and natural archaeological sites, and sites of living human communities that are of outstanding value from a historical, aesthetic, anthropological or ecological viewpoint, or because of their natural features, of considerable importance as habitats for the cultural survival and identity of particular living traditions;
- (d) oral or folk heritage: folkways, folklore languages and literature, traditional arts and crafts, architecture, the performing arts, games, indigenous knowledge systems and practices, myths, customs and beliefs, rituals and other living traditions;
- (e) the written heritage;
- (f) popular cultural heritage: popular creativity in mass cultures (i.e. industrial or commercial cultures), popular forms of expression of outstanding aesthetic, anthropological and sociological values, including the music, dance, graphic arts, fashion, games and sports, industrial design, cinema, television, music videos, video arts and cyber art in technologically oriented, urbanized communities.

This research will focus on intangible cultural heritage, as defined in the Convention adopted by the 32nd Session of the General Conference of UNESCO, which includes the practices, representations, and expressions, as well as the associated knowledge and the necessary skills that communities, groups, and in some cases, individuals recognize as part of their cultural heritage. The intangible cultural heritage, which is sometimes called living cultural heritage, covers the following domains:

- Oral traditions, expressions and language;
- The performing arts;
- Social practices, rituals, and festive events;
- Knowledge and practices about nature and the universe;
- Traditional craftsmanship.

The intangible cultural heritage, while being transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature, and their historical conditions of existence. The intangible cultural heritage provides people and groups of people with a sense of identity and continuity. The safeguarding of the intangible cultural heritage promotes, sustains, and develops cultural diversity and human creativity.

Value of Cultural Heritage

It is necessary for cultural heritage to be preserved because it is a largely non-renewable resource. Although new items may be added, they cannot replace existing

treasures. Cultural heritage matters to individuals, ethnic groups, nations and international communities.

According to Burra Charter (1999 : 12), cultural significance means aesthetic, historic, scientific or social value for past, present or future generations. Cultural significance is a concept conducive to estimating the value of places. The places that are likely to be of significance are those which aid in understanding the past or enrich the present, and which will be of value to future generations. It is stated that cultural heritage can have one or more of the following values:

1. **Aesthetic value** includes aspects of sensory perception for which criteria can and should be stated. Such criteria may include consideration of the form, scale, color, texture and material of fabric, and the smells and sounds associated with the place and its use.

2. **Historical value** encompasses the history of aesthetics, science and society, and therefore, to a large extent, underlies all of the terms set out in this section.

3. **Scientific value** depends on the importance of the data involved, its rarity, quality of representativeness, and the degree to which the place may contribute further substantial information.

4. **Social value** embraces the qualities for which a place has become a focus of spiritual, political, national or other cultural sentiment to a majority or minority group.

2.4 Impact of Tourism

Tourism is often considered a viable option for community development that can improve the economy without compromising environmental resources. However, there is evidence that tourism can have negative effects on quality of life, especially the social and cultural aspects.

The most immediate concern of increasing tourism is the effect of overcrowding. In an opinion survey conducted by Martin and McCool(1992) among residents of Montana, many residents expressed concern that visitors to their state may crowd them out of local fishing, hunting, and other recreation areas. In another opinion study, Reid and Boyd(1991) found concern among residents of Niagara-on-the-Lake, Ontario, Canada that the increased popularity of a local festival would lead to undesirable vehicle and pedestrian congestion.

Other studies suggest that tourism can have negative economic impacts on some residents. Fritz (1982) found evidence of an increased tax burden on local residential property owners as a result of vacation home development. Crofts and Holland (1992) reported increased inflationary pressures resulting from tourism development, particularly in the areas of housing and local government services. They also reported evidence of significant increases in local government debt with increased tourism activity.

Another concern of tourism development is change in the local community and culture. Perdue and others (1991) reported a significant shift of population in counties with high levels of tourism. This phenomenon was further supported by Christensen (1994) who indicated that counties in Montana with higher levels of tourism were more likely to have a growing population and more likely to have new residents who had recently relocated from out of state. Rosenow and Pulsipher (1979), describing tourism developments in St. George, UT, indicated that poor planning and growth management had resulted in a loss of identity and local culture. The result is a town with few distinguishing features and little remaining of its unique setting and history.

If tourism development is to be viable as a long-term economic strategy, these concerns must be addressed, and the resource base must be protected in the process.

2.5 Development

1. Globalization

Globalization has both its supporters and detractors. It is like two sides of a coin. Globalization can have a dreaded and dangerous dark side, but at the same time it can have a beneficial bright side. Those who support it claim benefits from open markets, greater international flow of capital and expertise, and greater access to information and technology.

In general, the author sees globalization as universal and undeniable. Many people think of modern development as a positive factor that brings modernity, transportation, education and also increases income to the local community. Moreover, they claim that globalization leads to economic development and improvement of living conditions.

Proponents of modernization also feel that tourism development could encourage social development through the spread of new skills and technology, and that growth of tourism would go hand in hand with infrastructure improvements in such circles as transportation and communication.

Moreover, government money was invested in establishing infrastructure for tourism in the specific promoted areas while the basic infrastructure needs of citizens in other places are pushed aside (Scheyvens, 2002: 24). Then there are problems caused by the need for providing special facilities to accommodate tourists. There may be a direct impact from deterioration of tangible cultural heritage caused by too many tourists wandering into the place.

Many scholars predict that the effects of modernization of culture, cultural identity, and cultural heritage will undermine the nation's identity and cohesion. Logan (2002) investigated many cities in Asia and found that Asian cities are now looking more and more like Western cities, and that their distinctive elements are being lost. Presently, some local communities in Thailand have resisted modernization and come back to localization. Nevertheless, the majority of

population is under pressure from globalization, the need for modernization, continuing increased population, and the demands of tourism.

However, in reality, many countries adopted the forces of globalization and localization in various ways. Some responses came down on the side of globalization, and with it, modernization. Others placed a higher priority on the maintenance of their local cultural identity, including the representation of it, which is found in the urban built form. Such decision-makers saw the protection of the local cultural identity as an essential ingredient in their strategy to achieve economic and social development and sustainable urbanization. The degree of adopting development and protection of cultural identity is quite different depending upon the priorities of the nation. In many Asian countries, the standard of living is so low that it is understandable that economic development strategies would seem to be more important (Logan, 2002: xx).

In the case of the minority's resistance to centralization or modernization, it has occurred rapidly in some communities. In the article of "Scared Space and the Reification of Locality", Wjit (Wongwareethip, 2007: 84-89 and 121-123) found that the process of resuscitating their social space from locality as a resistance to the domination from the state is as follows:

- (a) the revitalization of their memory about local heroes/heroines through more solidifying artifacts such as mural paintings and status;
- (b) the transformation of the national mappings' "meaningless area" into meaningful space by linking it with the narratives of the Lord Buddha or with the important figures of the modern Thai nation-state;
- (c) through the employment of historical supernatural stories which are deconstructed and then reconstructed with a new schema of looking at the timeline in which past, present, and future simultaneously exist.

Wjit's study shows the locality's self-therapy from anomie of the so-called "Master Plans for National Development." Furthermore, this self-therapy also strengthens a myriad of sets of relationships within the basin under the collective faith towards Buddhism and the local hero/heroine. Historically, this category of strong faith has been proven to prevent conflicts between ethnic groups and different resource users.

2. Sufficiency Economy

Due to rapid economic development during the past decade, Thailand has experienced a considerable cultural impact and social transformation as a result of globalization. We have witnessed various social groups in conflicting and contradictory relationships between self, family, and community as well as between the state and localities. Thai people have started to realize the impact of modernization while they think of their king's sufficiency economy. What is a sufficiency economy? And why is a sufficiency economy important to Thai people?

...Sufficiency Economy is the foundation of life, the stability of the nation – the way pilings support houses and buildings. Buildings can stand firmly because of the pilings. But pilings cannot be seen and so people tend to forget about them ...

Source : H.M. The King’s Speech Taken from Chaipattana Journal August 1999 Issue quoted in the Office of the National Economic and Social Development Board, 2007: 4.

The strength of Thailand has been nurtured and developed by His Majesty King Bhumibol Adulyadej, who is considered to be the soul of the nation. Through his caring leadership, His Majesty has earned the abiding love and profound respect of his people.

Since the beginning of his reign, His Majesty has been trying to enhance the livelihood of disadvantaged Thais throughout the country. Royally-initiated activities include economic development and protection of natural resources.

At numerous points during his reign, His Majesty has propounded his philosophy of “Sufficiency Economy” and urged all Thais to practice it to the greatest possible extent. Sufficiency Economy advocates taking the middle path in life and the optimal route for conduct at all levels such as individual, family and community.



Diagram 3 Philosophy of Sufficiency Economy

Source : Office of the National Economic and Social Development Boards, 2007: 9.

Sufficiency Economy is a philosophy bestowed by His Majesty King Bhumibol Adulyadej to the people of Thailand. Through royal remarks on many occasions over the past three decades, His Majesty has provided guidance on appropriate conduct covering numerous aspects of life. After the economic crisis, His Majesty reiterated and expanded on his “Philosophy of Sufficiency Economy” in remarks made in December 1997 and 1998. The philosophy points the way for a recovery that will lead to a more resilient and sustainable economy that is better able to meet emerging challenges such as globalization.

Sufficiency Economy stresses the middle path as an overriding principle for appropriate conduct of the populace at all levels. This applies to conduct at the level of individual families and communities; it also applies to the choice of a balanced development strategy for the nation so as to modernize it in line with the forces of globalization while shielding it against the inevitable shock and excesses that might arise.

“Sufficiency” means moderation and due consideration in all modes of conduct, as well as the need for sufficient protection from international and external changes. To achieve the application of knowledge with due consideration and prudence is essential. In particular, great care is needed at every step in the utilization of theories and methodologies for planning and implementation. At the same time, it is necessary to strengthen the moral fiber of the nation, so that everyone, particularly public officials, academics, and businessmen and financiers, adhere first and foremost to the principle of honesty and integrity. In addition, a way of life based on patience, perseverance, diligence, wisdom and prudence is indispensable to create balance and be able to cope appropriately with critical challenges, arising from extensive and rapid socioeconomic, environmental, and cultural changes occurring as a result of globalization (The National Economic and Social Development Board, 2007: 6-8).

In Thai communities, a “Sufficient Community” consists of individuals and families who have a degree of self-reliance that is based on their own knowledge and moral strength but who strive for sustainable progress.

2.6 Tourism As a Sustainable Development Tool

“Sustainable development” is a term made popular by the Brundtland Commission in 1987 (WCED 1987), which was defined as “development that meets the needs of the present without compromising the ability of future generations to meet their own needs.” Barbier (1987) added that sustainable development is a process in which three systems are considered: the biological and resource system, the economic system, and the social system.

Butler (quoted in Swarbrooke, 1999: 36) reexamined the definitions of sustainable tourism as follows:

- Tourism meets the needs of present tourists and host regions while protecting and enhancing opportunities for the future. All resources must be managed in such a way that economic, social and aesthetic needs can be fulfilled while maintaining cultural integrity, essential ecological processes, and biological diversity and life support systems (World Tourism Organization, 1993).

- Sustainable tourism is tourism and associated infrastructure that both now and in the future operates with natural capacities for the regeneration and future productivity of natural resources, recognizes the contribution that people and communities, customs and lifestyles make to the tourism experience, and accepts that these people must have an equitable share in the economic benefits of local people and communities in the host areas (Eber, 1992).

- Tourism that can sustain local economies without damaging the environment on which it depends (Countryside Commission, 1995).

- It must be capable of adding to the array of economic opportunities open to people without adversely affecting the structure of economic activity. Sustainable tourism ought not to interfere with existing forms of social organization. Finally, sustainable tourism must respect the limits imposed by ecological communities (Payne, 1993).

- Tourism that respects the environment and, as a consequence, does not aid its own disappearance. This is especially important in saturated areas where responsible tourism, such as sustainable tourism, is needed (quoted in Bramwell et.al, 1996).

Mowforth and Munt (1998: 106-113) state that these principles represent an absolute version of the meaning of sustainability in tourism in different ways.

- **Ecological sustainability**

The need to avoid or minimize the environmental impact of tourist activities is relevant to calculations of carrying capacity and the limits of acceptable change.

- **Social sustainability**

This refers to the ability of a community, whether local or national, to consider carrying capacity calculations, environmental impact assessments, and sustainability indicators.

- **Cultural sustainability**

This refers to the ability of people to conserve or adapt elements of their culture that are unique and different from other cultures.

- **Economic sustainability**

This refers to a level of economic gain from the activity, either to cover the cost of any special measure taken to provide accommodation and entertainment and to

mitigate the effects of the tourists' presence, or to offer an income appropriate for the local community visits.

- The educational element

This refers to two levels: first, the enlightenment of the new tourist in the cultural ways and norms of those they are visiting, and second, the training of the "hosts" so that they are better able to cater to the wishes of the new middle class who visits them.

- Local participation

The inclusion of the local people is necessary to develop their community which depends on the degree of exercised control by destination communities.

The purpose of sustainable tourism is to integrate management by creating the interconnection of three main components, i.e. social, environmental and economic aspects. The author believes that sustainable tourism attempts to minimize the impact caused by the tourism industry. Moreover, this sustainable way in managing tourism also encourages the cooperation of the local community and the tourism sector to participate in tourism management. This sustainable approach promotes conservational awareness to all sectors of the tourism industry and encourages them to pay more attention to keeping the environment of tourism sites, as well as the way of living of the local people, in good condition.

In this study, the author will combine "Sufficiency Economy" and "tourism" together and refer to it as "Sufficiency tourism." "Sufficiency Tourism" would make the quality of life of the Tai Lue higher because it is essential to its protection and enhancement.

Definitions of quality of life in tourism research have ranged from straightforward to complex. Perdue and others (1991) defined quality of life as "the attributes of a community which both influence and reflect the caliber of life afforded by its residents." Others have stated that quality of life consists of two components, the objective and the subjective. Wish (1986) interpreted quality of life as consisting of environmental and psychological aspects. Myers' (1987) definition stated that "A community's quality of life is constructed of the shared characteristics residents experience in places, and the subjective evaluations residents make of those conditions."

Ritchie (1987) acknowledged that the lack of a conceptual framework in tourism planning and development is one of the industry's failures, and it hinders the improvement of quality of life. He described the relationship between tourism and quality of life in terms of a common framework used to assess both positive and negative aspects of these impacts on the host region: economic, physical, social, psychological, cultural, and political. Generally, the host community is the economic, social, cultural, and infrastructural resource base for most tourism activity and resident quality of life is a measure of the condition of that resource. Tourism

development should include monitoring, evaluating, and improving host community quality of life as a condition for sustainability.

The components of sufficiency tourism are also elements based on the foundation of the relationship of man with the site within a total system management after passing through all the various processes which the community has set up in order to survive the risks they faced. The author can also say that it is “**community based tourism.**”

Community based tourism has just recently been recognized over the past decade, in the context of the sustainable tourism debate. According to the debate of community based tourism, the need is emphasized for community control and how an appropriate and sustainable form of community planning should be implemented.

Community in “community-based tourism” is defined as “a mutually supportive, geographically specific, social unit such as a village or tribe where people identify themselves as community members and where there is usually some form of communal decision-making”.

Finally, “Sufficiency Tourism” is regarded as the cooperation of the community’s members by sharing their efforts and exchanging their ideas, knowledge, skills and experiences. They use community resources and develop community activities in ways that are appropriate to their geo-social circumstances in order to realize the utmost benefits and happiness of community members.

Community activities are carried out and improved continuously based on morality, honesty, patience, perseverance, generosity and sympathy. This leads to social harmony and creates a community that has immunity from the impacts arising from change. Eventually, sufficient communities of sufficient individuals create a network with other communities.

The “principles of sustainable tourism management” outlined by Bramwell et al, (quoted in Richards and Hall, 2001: 6) indicate the need to involve local communities in the process of sustainable tourism management and development as follows:

- a. The approach sees policy, planning and management as appropriate and, indeed, essential responses to the problems of natural and human resource misuse in tourism.
- b. The approach is generally not anti-growth, but it emphasizes that there are limitations to growth and that tourism must be managed within these limits.
- c. Long-term rather than short-term thinking is necessary.
- d. The concerns of sustainable tourism management are not just environmental, but are also economic, social, cultural, political and managerial.

e. The approach emphasizes the importance of satisfying human needs and aspirations, which entail a prominent concern for equity and fairness.

f. All stakeholders need to be consulted and empowered in tourism decision-making, and they also need to be informed about sustainable development issues.

g. While sustainable development should be a goal for all policies and actions, putting the ideas of sustainable tourism into practice means recognizing that in reality there are often limits to what will be achieved in the short and medium terms.

h. An understanding of how market economies operate, of the cultures and management procedures of private-sector businesses, and of public and voluntary-sector organizations, and of the values and attitudes of the public, is necessary in order to turn good intentions into practical measures.

i. There are frequently conflicts of interest over the use of resources, which means that in practice, trade-offs and compromises may be necessary.

j. The balancing of costs and benefits in decisions on different courses of action must extend to considering how much different individuals and groups will gain or lose.

Cohen and Uphoff (1977) studied the process of participation of people in decision making, implementation, benefits and evaluation. Moreover, Jules Pretty's typology (quoted in Mowfort and Munt, 1998: 240-241) depicts the type of involvement of each of his seven levels of participation set out below.

Pretty's typology of participation

Typology	Characteristic of each type
1. Manipulative participation	Participation is simply a pretence; "people's" representatives are on official boards, but they are unelected and have no power.
2. Passive participation	People participate by being told what has been decided or has already happened, and involve unilateral announcements by project management without any listening to the people's responses; information shared belongs only to external professionals.
3 Participation by consultation	People participate by being consulted or by answering questions; external agents define problems and information-gathering processes and control, and analysis; the process is not from the members' decision-making; professionals are under no obligation to account for the people's views.
4. Participation for material incentives	People participate by contributing resources (e.g. labour) in return for food, cash or other material incentives; farmers may provide fields and labour but are not involved in testing or the process of learning. This is commonly called participation, yet people have

Typology	Characteristic of each type
	no stake in prolonging technologies or practices when the incentives end.
5. Functional participation	Participation seen by external agencies as a means to achieve project goals, especially reduced costs. People may participate by forming groups to meet project objectives; involvement may be interactive and involve shared decision-making, but tends to arise only after major decisions have already been made by external agents; at worst, local people may still only be co-opted to serve external goals.
6. Interactive participation	People participate in joint analysis, development of action plans and strengthening of local institutions. Participation is seen as a right, not just the means to achieve project goals; the process involves interdisciplinary methodologies that seek multiple perspectives and use systemic and structured learning processes. As groups take control of local decisions and determine how available resources are used, they have a stake in maintaining structures and practices.
7. Self-mobilization	People participate by taking the initiative to change systems independently of external institutions. They develop contacts with external institutions for the resources and technical advice they need, but retain control over resource use; self-mobilization can spread if governments and NGOs provide an enabling framework of support. Self-mobilization may or may not challenge existing distributions of wealth and power.

Table 1 Pretty's typology of participation

Source: Quoted in Mow Fort and Munt, 1998: 240-241.

The range of types allows for differing degrees of external involvement and local control, and reflects the power relationships between them. For local people, involvement in the decision-making process is a feature of only the interactive participation and self-mobilization types, while in the functional participation type most of the major decisions have been made before they are taken to the local community.

According to Pretty's typology, there are two standpoints of 'host' communities, as objects of tourism or as controllers of tourism. This matter is often contemplated to be an important point of the difference between conventional mass tourism and sustainable tourism.

Presently, the Tai Lue community-based, non-governmental organization often undertakes development projects to improve the economy and to provide needed

jobs and community stability. One of the implicit goals of these projects is to protect and enhance the quality of life in two Tai Lue villages by “**sufficiency tourism**”.

This illustrates the importance of the principles of sustainability in community development projects as a condition for protecting the residents’ quality of life.

2.7 Cultural Heritage Management

In several Southeast Asian countries at present, we can observe an emergence of cultural heritage management with respect to a development of infrastructure, industrialization, rapid urbanization and vast impacts from the mass tourism industry. In Thailand, for example, an effort to preserve both natural and cultural heritage assets originates from a perception and recognition that heritage assets are damaged due to a modern development plan.

A great deal of cultural heritage assets, especially those located in or nearby the urban areas, are affected by a widespread land use changes for urban purposes such as construction sites and commercial areas. Furthermore, it is quite obvious that any effort for cultural heritage preservation and management often comes so late that some socio-cultural contexts or social fabrics are damaged.

In the Australia ICOMOS (1999) Charter for the Conservation of Places of Cultural Significance (The Burra Charter), it says the reason for conservation is that places of cultural significance enrich people’s lives, often providing a deep and inspirational sense of connection to community and landscape. These places must be conserved for present and future generations. Cultural significance is a concept that helps estimate the value of places. The places that are likely to be of significance are the ones that shed light on the past or enrich the present, and that will be of value to future generations. The core of this charter is the cultural significance and value of heritage. In Article 1 of the charter, cultural significance means aesthetic, historic, scientific or social value for past, present or future generations. It also provides the cultural heritage management process and procedure of heritage places which can be illustrated in Diagram 4

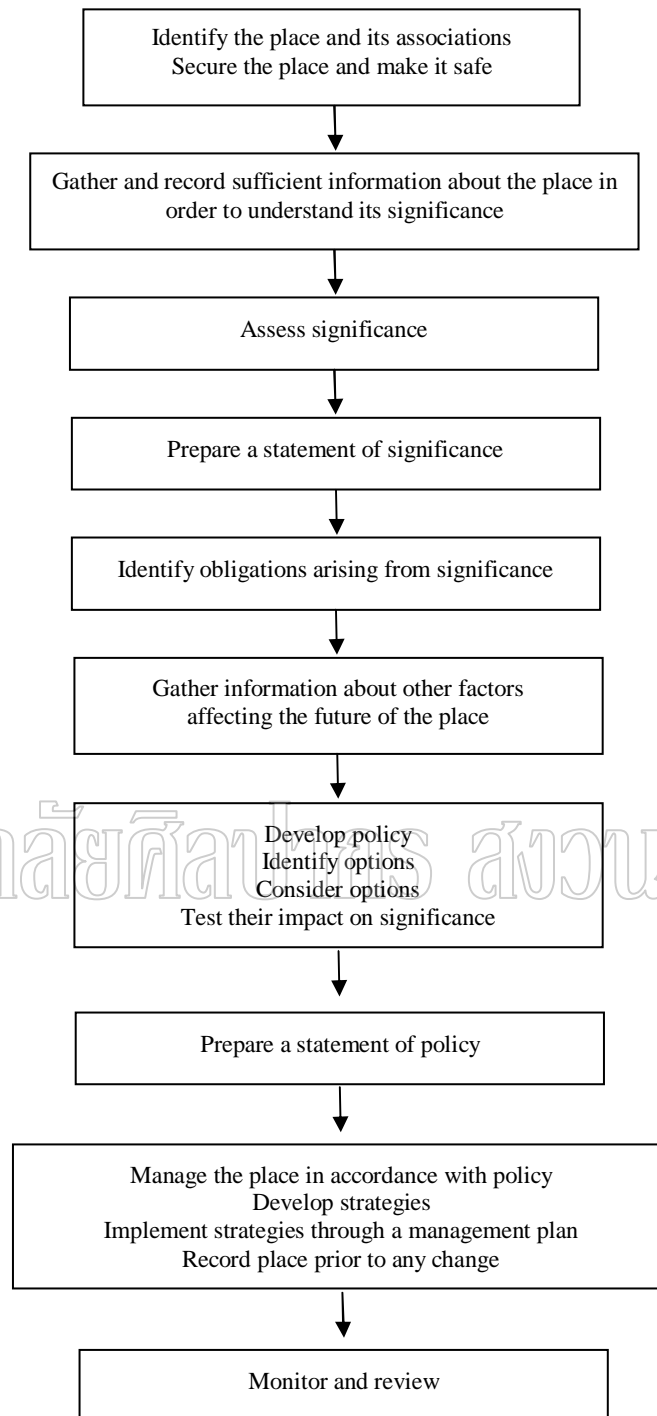


Diagram 4 : The Burra Charter process of cultural heritage management: sequence of investigations, decisions and actions

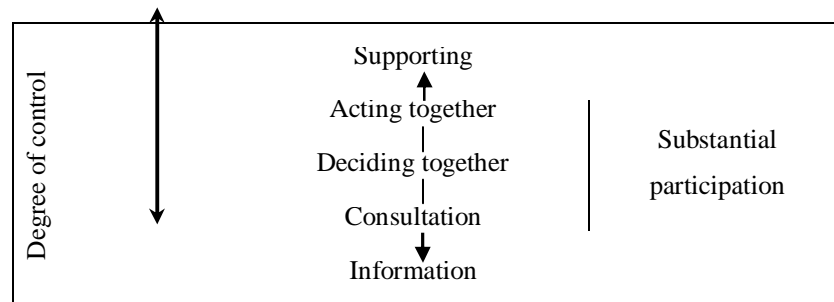
Source : The Burra Charter, Australia ICOMOS, 1999

Community participation is the key to success in cultural heritage management. Communities living in and around a heritage site play an important role in the conservation of culture since they are the ones who know their culture well. In many cases, local communities are the direct descendents of the people who have created the heritage site. They are often the owners of the culture. Therefore, they should be the custodians of the culture, especially in the case of living heritage sites that are still being used by local communities. A community that is not aware of the value of its heritage or which is not supportive of conservation activities can damage a site more than anyone else. On the other hand, a supportive community can be the best partner in safeguarding the heritage.

In the “Seoul Declaration on Tourism in Asia’s Historic Towns and Areas” (30 May – 1 June 2005), it recognized the importance of local community participation as a key strategy and an approach to cultural heritage management was also recognized. It states that the communities should be recognized as key stakeholders and participants in effective tourism management. They should be involved in every project and every phase, from the beginning to the end (www.international.icomos.org/centre_documentation/tourism-seoul2005.pdf, October 2006).

Wilcox (2006) stated in “10 Key Ideas about Participation” that “the guide to effective participation needs 10 key ideas which can aid thinking about community involvement” (www.jrf.org.uk/knowledge/findings/housing/H4.asp, accessed May, 2006). The 10 key ideas are as follows:

1. Level of participation



2. Initiation and process

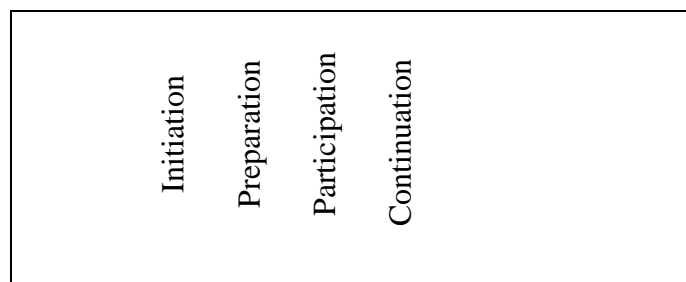


Figure 1 Level of participation

Source :David Wilcox, community participation [Online], accessed May, 2006

Available from <http://www.jrf.org.uk/knowledge/findings/housing/H4.asp>.

3. Control
4. Power and purpose
5. Role of the practitioner
6. Stakeholders and community
7. Partnership
8. Commitment
9. Ownership of ideas
10. Confidence and capacity

It is unrealistic to expect individuals or small groups to develop their capability to make complex decisions and become involved in major projects. They need training or opportunities to learn formally and informally to develop confidence and trust in each other.

Thus, all protection, conservation, and management of cultural heritage must begin at the local level. One of the key successes of sustainable development is to make the local community understand, appreciate, care, and be aware of the value of their own heritage through different activities involving the local community and by bringing together communities, local authorities and the government. Raising community awareness combined with the sense of heritage belonging to the local community, through education, training and human resource development is another important way to create community support. So, the local community should be informed of the importance of its own heritage, recognized, and addressed in order to be able to actively participate in the decision - making process.

2.8 Relevant Research

- “Tourism: Blessings for All ?” by Prof. Dr. Mingsarn Kaosa-ard (n.d.)

In this study, the researcher explored, at the industry level, the income share accrued to labor, capital and government, and between foreign and local stakeholder measures. At the community level, it investigates the impact of tourism on income distribution. In particular, the paper looks at the way in which tourism exploits and interacts with natural and social capital. It argues that tourism has a special characteristic in that it relies heavily on public and social goods, and that it can not be left to the market alone to regulate activities. Involvement of civil societies and public participation are important components for effective public policy towards tourism management.

- “Tourism Development: Protection vs. Exploitation: A Case Study of the Change in the Lives of the Mosuo People” by Wen Zhang (n.d.)

This paper is a case study of tourism development and culture change in a minority ethnic community, the Mosuo people of Luoshui Village in Yunnan Province, China. The study first elaborates on the development of tourism in the past, and examines the strategies for promoting tourism and pushing the economic transformation from agriculture to tourism. It goes on to assess the negative and positive impacts of tourism on the economy, culture, and the environment of the community. It also looks at changes in the way of life and attitudes of the Mosuo

people from an anthropological perspective. This study has found that tourism development in the Luoshui Village has come to maturity. Now it is crucial to educate the local people so that they realize the negative impacts of mass tourism and understand that there is a limit to the carrying capacity, and that further development of tourism did not mean increasing the number of tourists alone. There are other ways to share their culture, such as through books, CDs, or scientific films of the people and environment. Imperialist development should be avoided, i.e. by establishing restrictions on large investments from the outside in order to ensure that economic benefits are retained locally among the villages.

In conclusion, the study summarizes the lessons learned from tourism development in the village, and offers implications for long-term, environmentally friendly, participatory and sustainable tourism development in similar destinations.

- **“The Role of Local Wisdom in Solving Problems within Local Communities: A Case Study of Mairiang community, Chawang district, Nakorn Srithammarat” by Kanlayanee Patimapornthep (2004)**

The study examines the conflicts between new knowledge and old wisdom and between the old and new generations in the community. It also assesses the capacity of the methods being applied to other communities and their probability for the future changes. The research suggests that we had to build a network, a multi-dimensional learning process at the grass-root level, based on both local and universal wisdom, so that we may find the right solution to be able to develop the country in general.

- **“Adaptation of Sa-Lah in Tourist Context : A Case Study of Ban-Luk, Maetha District, Lampang” by Khomsi Saenchit (2004)**

The World “Sa-Lah” has been used to refer to skilled craftsmen in the northern part of Thailand. These local craftsmen are associated with self-vocational training. In the past, their products were made from materials in the local area, utilizing unique local techniques. However, the recent social and economic changes have transformed the work processes of these local artisans. More works have been produced for the tourists. This case study explores how social changes, especially the rise of mass tourism, have transformed the characteristics of the local Sa-lah’s handicrafts.

- **“Acculturation and Change in Tai Yai Society and Culture: A Case Study of Thai Yai at Tham Lod Village in Pang Mapha District, Mae Hong Son” by Pimuk Chantanawat (2004)**

This research examines the processes of changes and acculturation among the Tai-Yai at Tham Lod, a village in Mae Hong Son that was established in 1969. There have been changes in economy, society, culture and environment, accelerated by both internal and external factors. The processes of acculturation have led to both positive and negative aspects. For example, the positive impacts include, a greater variety of careers and household appliances. These have made daily life more convenient and brought about higher education, better healthcare and cross-cultural interaction. The negative impacts range from higher cost of living, to a wider gap between social classes, and the destruction of natural environments.

- “A Study of Ecotourism Impact on Cultural Ecology, Samut Songkhram Province” by Sowati Na Thalang (2005)

The findings of this study indicate that the mentioned areas have been transformed to respond to tourism development. The local community's culture and indigenous knowledge are treated as a part of the local tourism management. Besides, a trend of natural and environmental conservation became the main strategy for tourism promotion. However, although the concept is promoted, there rarely is empirical thought reflected in phenomena. The study also found that the local culture, way of living and way of local thinking tend to be urban in style, responding more to the tourists' tastes and consumption. So, the tourism development problem may have hazardous impacts on the way of local life and the environment.

- “Impacts of Community-based Tourism in Thailand: A Case Study of Plai Phong Phang Village, Samut Songkhram Province” by Kanang Kantamaturapoj

In this research, it was found that the local way of life had not been changed significantly, but tourism brought about conflicts within and between groups of stakeholders. Also, the relationship between homestay owners and their relatives was not as close as before. Economically, the community economy generally increased, but the benefit distribution was not equal. Noise pollution was generated from tourist boats, but the most serious environmental problem was the river bank erosion. The level of river bank erosion depended on the frequency and speed of the boats. Much money was required to repair the erosion. The tourism management center did not accept that these problems were caused by their tourism. As a result, solutions to the problems have not been sought.

- “Sustainable Tourism Development: A Case Study of Waterway Tourism at Talingchan Rivering Community, Bangkok” by Prakobsiri Pakdeepinit (2007)

The results of this study found that the Talingchan river community had a potentiality in sustainable tourism development responsive to the tourists' needs. Such development should be based on the community's capacity and ability to conserve its environment and identity. This study suggests that community tourism development should be based on the self-help principle leading to sustainable development. The community should learn to understand itself in various aspects such as its characteristics, and be reviewed by the community members themselves. Thus, for the people to realize their own identity is very important, particularly to understand the community tourism resources and to be aware of their value while participating in the development process. There is a need to help people adjust their attitudes and paradigm about sustainability. Such help could be conducted practically in the form of training, study, tours and demonstration until the people could run their tourism businesses by themselves, develop quality tourism, and conserve the environment for sustainable development.

- “Income Distribution and Community-Based Tourism: Three Case Studies in Thailand” by Akarapong Untong et.al. (n.d.)

Tourism is now spreading into the grassroots in the form of community-based tourism (CBT) and homestay. For some villages, it has become a noticeable, if not

significant, part of the total income. This phenomenon has raised the question of whether or not CBT improves or worsens the income distribution. In this research, three villages that are known for CBT were chosen to investigate the impact of CBT on income distribution. The methods used are the Gini coefficient and the Shorrocks Index. The results confirm that tourism is the source of income inequality at the village level.

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

Chapter 3

General Background and the Cultural Heritage Significance of the Tai Lue

3.1 Geographical and Historical Background of the Tai Lue in Nan Province, Thailand

1. Nan Province

Nan is a quiet and tranquil province located in a verdant valley in northern Thailand. Historically one of the most remote areas of Lanna, the valley of the Nan River and its mountainous surroundings abut Laos on the north and east. The river rises close to the north-eastern border and flows south for 627 kilometers – the longest river in Lanna flows towards Phitsanulok in the plains, where it joins the Ping and Yom to form the Chao Phraya River. Moreover, Nan is separated from the Phrae Valley by the Phi Pan Nam range. Because of the valley's remoteness, it has been able to maintain a greater measure of independence than the other valley states of Lanna, although not always without a struggle.

About 668 kilometers from Bangkok (National Highway 101), Nan covers an area of 11,472,076 square kilometers and is divided into 15 districts: Muang, Wiang Sa, Na Noi, Pua, Chiang Klang, Thawangpha, Thung Chang, Mae Charim, Baan Luang, Na Mun, Santisuk, Boklua, Chaleom Phrakiat, Song Kwae and Phu Phiang.

Fourteen percent of the Nan area is the low plain, an area of 2 million acres that is covered with the forest. The rest of the Nan area is mountainous terrain. The main rivers are Nan River and Wa River. Nan is adjacent to Laos in the north and the east, Uttaradit in the south, and Phrae, Phayao and Chiangrai in the west.

Nan has a history of being deeply involved with its neighbors, especially Sukhothai which played an important role in both political and religious terms before Nan became a part of Lanna, Burma and Thailand respectively. Today, Nan looks like the oldest Lanna town. The town of Nan has several notable temples and a quiet, almost sleepy, small-town atmosphere. Nan still shares close ethnic and cultural links not only with Lanna and Luang Prabang, but also with the Tai Lue people of Sipsongpanna in southern China and other hill tribes who retain highly interesting customs and traditions.

An Irish surveyor (quoted in Forbes and Henley 1997: 123) working in Nan illustrated Nan as:

In recent years, there has been a strong conservation ethic in Nan province. The temples are traditional centers for training in decorative arts, and are listed on Thailand's "Tentative List of World Heritage" properties.

2. The History of Nan

The first muang in Nan was founded in the middle of the 13th century in the Upper Nan River valley, which is composed of small and discontinuous plains between the eastern Phi Pan Nam and the Luang Prabang mountain ranges.

The northern part of the Nan plains, the watershed area of the Nan River, is comprised of the Thung Chang, Chieng Klang, Pua, and Thawangpha districts. There is evidence of four old settlements in the Nan River valley at Pua. The small independent kingdom was created around the city of Muang Pua (also known as Varanagara) in the late 13th century in the upper valley some 70 kilometres north of the present city of Nan. It was ruled by the Phukha dynasty, related to the founders of Muang Lao, although it soon became a dependency of Sukhothai. The Nan Chronicle (quoted in Ongsakul, S. 2005: 49) mentions that

Phaya Phu Kha, the founder of the Phu Kha dynasty, ruled the small Muang Yang in the lower valley of the Yang River, a tributary of the Nan River in the area that is today Tha Wang Pha district. Phaya Phu Kha had two sons, Khun Nun and Khun Fong. When they reached adulthood, they each wished to rule a territory. The elder son was sent to build Muang Lao, or Luang Prabang, where he would rule over Lao people, while the younger son was sent to build Muang Pua and ruled over Kao people.

With the grain of the land in this part of Lanna running north-south, communications across the valleys were difficult, and the Nan valley was more easily reached from, and so influenced by, Sukhothai than Chiang Mai. Sukhothai connections are more evident here in the art and architecture than anywhere else in Lanna, as are the ways in which this influence, moving up the valley from the south, met the Lao and Tai Lue cultures spreading down from the north, giving Nan much of its distinctive character.

The capital was moved to the area of present-day Nan in the middle of the 14th century. During the 15th century, as Sukhothai's star waned and Chiang Mai's was in the ascendancy, Nan came under pressure to become a vassal muang of Chiang Mai. The seal was set on Nan's fate in 1443 when its ruler, Kaen Thao, devised a devious plot to capture Phayao - a plot that ultimately backfired. He asked King Tilokaraj to send troops to help him defend Nan against a fictitious Vietnamese army, and Tilokaraj duly dispatched the Phayao army with its ruler. Kaen Thao managed to send the Phayao troops to harvest rice and had the Phayao ruler murdered. Incensed Tilokaraj sent his own army to Nan, although it took until 1449 before he was able to capture it and make it a part of his Lanna kingdom.

After the death of the last ruler of the Phukha dynasty in 1461, Nan was ruled by the princes sent from Chiang Mai, and this practice continued during the period of Burmese control of Lanna, beginning in the mid 16th century. Nan rebelled against Burmese domination many times between 1597 and 1707, but without success, and in 1714 a Burmese prince, Chao Fa Meow Sa, was finally sent to rule the valley. The price that Nan ultimately had to pay for its freedom from the Burmese was to accept the suzerainty of Siam in 1788.

From 1640 to 1785, Nan was colonized by Burma. The town was severely destroyed. The people fled to the forest and left the town behind. In the reign of King Rama I, Nan was under the Chakri dynasty. The town was restored and finished in 1800. In the reign of King Rama VI, the King appointed Chao Suriyaphong Paritdet “Nan Governor” who was regarded as the first and only governor in Nan history.

After Chao Suriyaphong Paritdet died, Chao Mahaphrom Surathada was the next governor. In 1931, Chao Mahaphrom Surathada passed away and the old administrative system was abolished. From then on, there has been no Nan governor.

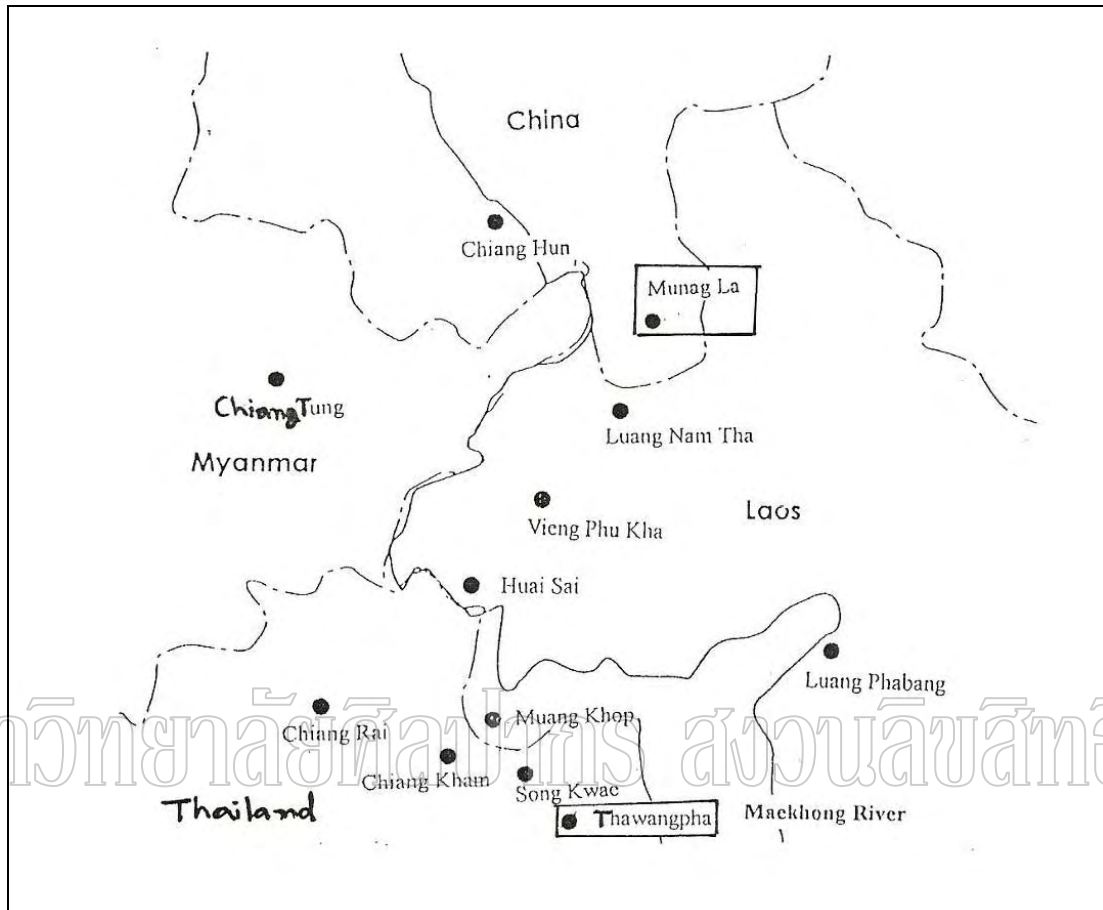
One of the effects of the valley’s proximity to Laos has been the influx of Tai Lue people at different times. Originally from Sipsongpanna (Xishuangbanna in Chinese) in Yunnan, they significantly contributed to the Nan culture in weaving, mural painting and architecture. Another less beneficial effect of Nan’s location is border disputes and related problems. As a result of the Paknam incident in which French gunboats were sent up the Chao Phraya River toward Bangkok, Nan lost a large territory to the east in the treaty between Siam and the French in 1893. More land was lost to the French, and so to Laos in 1903. More recently, the highlands of the north and east were under the control of the Communist Party of Thailand from 1968 until its final defeat by the Thai Army in 1983.

3. Tai Lue in Thailand

Lue, or Tai Lue, is the name of a group of people who originated from what used to be the Sipsongpanna (Xixuangbanna kingdom), now a part of China and Laos. They have since settled in the southern part of China’s Yunnan province, northern Laos and northern Thailand. Srisawat (1955: 26-28) mentioned that Sipsongpanna is a term which has been translated as the “twelve thousand rice fields” or the “twelve panna,” panna being assumed to be a political domain comparable to a muang. There were literally dozens of muangs in the Middle Mekhong region that were divided into two parts: five muangs on the western side and six muangs on the eastern side of the Mae Khong river.

Tai Lue people in Northern Thailand escaped the internal disturbances in Sipsongpanna and were captured by the armies controlled by the Lanna Kingdom in Northern Thailand in the 19th century. As for the Tai Lue in Nan province in Thailand, the people migrated to new areas to seek new settlements suitable for cultivation. Some left their former homes because of political conflicts and civil wars, and others migrated to help found the new city ruled by the king of Lanna during the period of

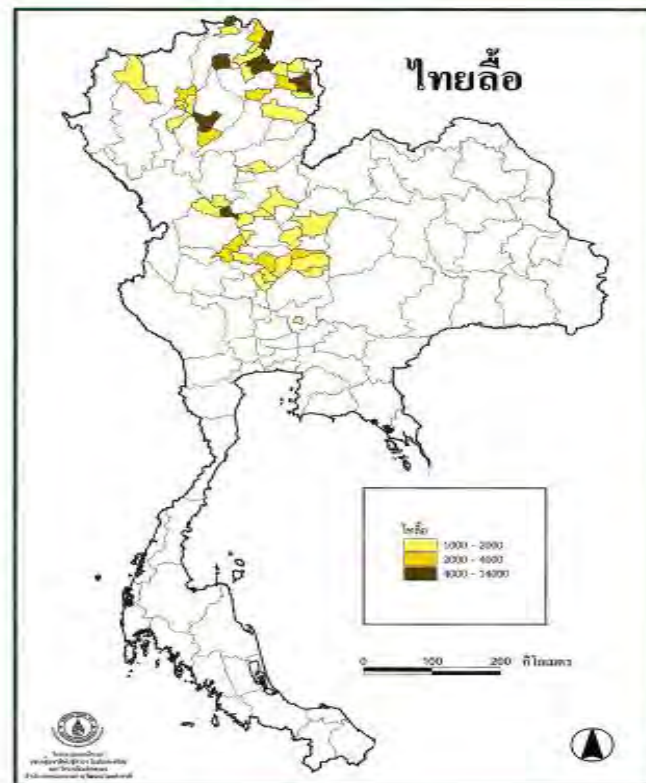
Burma's decolonization. The migration of Tai Lue in Nan has been quite complex due to different purposes and various migrations over different periods of time.



Map 5 : The migration of Tai Lue from Muang La in Sipsongpanna, China to Thawangpha district, Nan province, Thailand

Source : Courtesy of Yuji Baba

Villagers (Pad Thepsen, 2004) in the Thawangpha district of Nan province said that the Tai Lue people migrated from Muang La, on the eastern side of the Mae Khong river in Sipsongpanna, presently located in Yunnan province in China. With political riots, they escaped the internal disturbances in Sipsongpanna and were received by the chief of Nan who was influenced by the Lanna Kingdom. According to the Nan Chronicle (Ongsakul, S, 1996: 45-46), the ruler, Chao Sumon (1810-1825), brought with him 6,000 prisoners from Muang La, Muang Pong, Chieng Klang and Muang Luang Pu ka in a major population raid in 1812. In the *Encyclopedia of Ethnic Groups in Thailand* (1998: 6), it is mentioned that Tai Lue people in northern Thailand live in the following seven provinces.



Map 6 : Population of Tai Lue in Thailand

Source : Ethnolinguistic Maps of Thailand (2004:46)

Chiang Rai

Districts : Chiang Khong, Mae-Sai, and Phaen

Chiang Mai (Tai-Lue migrated in the 18th century)

Districts : Doy Saket, Sa Meung, Sankamphang, and Sansai

Lampang

Districts : Muang and Mae-Tha

Lamphun (Most Tai Lue migrated from Muang Yong in Myanmar)

Districts : Muang, Pa sang, Baan Hong, Mae Tha, Lie, and Thung Hua Chang

Phayao.

Districts : Chiang-Kham, Chiang-Muan, and Pong

Phrae

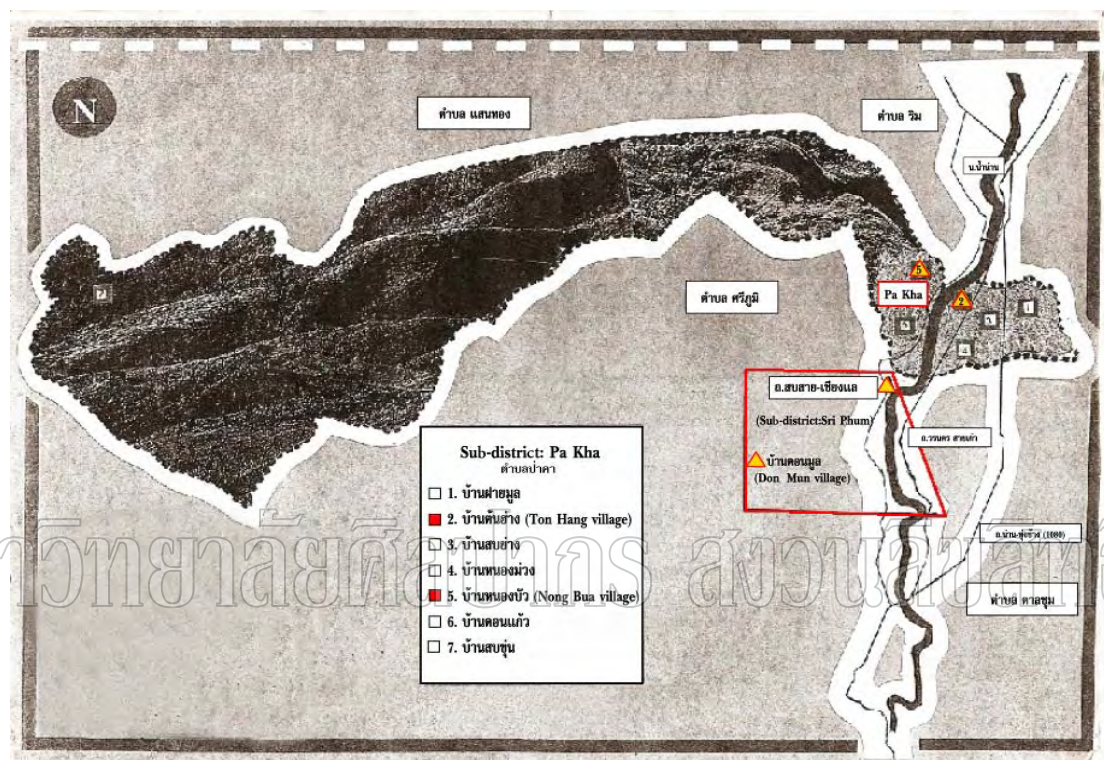
District : Muang

Nan

Districts : Muang, Thawangpha, Pua, Chiang-Klang, Thung Chang, Baan Luang, Mae Charim, and Santisuk

4. Three Tai Lue Villages in the Thawangpha District, Nan Province

In the written document (Tai Lue script), the Tai Lue migrated from Muang La to Thawangpha because of internal disturbances in Sipsongpanna, and were given the land by the chief of Nan in the Thawangpha Basin. Later, the Tai Lue were separated into three villages: Nong Bua Moo 5 (small village), Ton Hang Moo 2 Pa Kha sub-district (Tambon) and Don Mun Moo 2 Sripnum sub-district (Tambon).



Map 7 : Three Tai Lue villages : Nong Bua , Ton Hang and Don Mun villages
Source : Tambon Administration Organization: Pakha and Sripnum sub-districts.

- Population

The population of the Tai Lue at three villages is 2,400 (1,190 male and 1,218 female).

Village	Moo.	Household	Male	female	Total
Ton Hang	2	240	455	458	913
Nong Bua	5	218	412	430	842
Don Mun	2	170	323	330	653
			1,190	1,218	2,400

Table 2 The Population of three Tai Lue villages in Thawangpha district, Nan province

Source: Tambon Administration Organization: Pakha and Sripnum sub-district

- Religion

Although the Tai Lue are Therawada Buddhist like the Thais, their rituals and holy texts have been greatly influenced by the Lanna culture. The Tai Lue are still devout and worship spirits, especially the spirits of their ancestors.

- Language

The Tai Lue people have their own language from the ancient time. Their linguistic classification is Tai language. They have maintained their own culture and traditional literature. Most Tai Lue can also communicate in the Thai language because of their education. They still speak the Tai Lue language in their villages and the Tai Lanna language (kham Muang) in the city, as do other ethnic groups such as Hmong and Yao (tribal people).

- Agriculture

The majority of the Tai Lue are farmers who grow glutinous rice for their own consumption and a variety of crops to sell at the market. Following the completion of the harvest, the Tai Lue traditionally begin preparing a new set of upland fields. The timber and foliage are burned, the fields plowed or spaded. Crops such as maize, beans, and sesame, and vegetables such as garlic, chili, lettuce, pumpkins, and tobacco are planted in these fields.

Festival

Important annual festivals of the Tai Lue are continually arranged. They are called the “12-month traditions.” Some examples are “The Buddhist Lent” and “Songkran” (Tai New Year festival) in April, which is similar to that in Central Thailand. They run all festivals at their temple.

Moreover, they still worship the spirits of their ancestors, especially through the guardian spirit ritual, performed in two villages (Nong Bua and Don Mun) every three years. Other important religious occasions include planting and harvesting. In most cases, the ceremonies observing these holidays are a blend of Buddhist and animist beliefs.

- Food

Tai Lue people eat glutinous rice as their staple food. The preparation of food depends both on the everyday lives of the people and their merit making traditions. Usually, men prepare the food for important festivals. They also prepare animals such as buffalo, pigs, and hens for sacrifice.

- Dress

Men wear indigo blue, wide legged trousers and indigo blue long sleeved shirts with round collars, fastened with fabric buttons down the middle. Women wear traditional skirts (phasin) and embroidered blouses with long sleeves that are fastened across the chest from right to left. They also wear turbans, often white, which are made of a strip of material wound around the head.

- Characteristics of the Village

Tai Lue villages are remote from the city (Muang district) and can only be reached by the local route. Previously, contacts were mainly made with the villages of other ethnic groups: Tai Phuan, Tai Yuan, Lanna Thai (Khon Moung or Maung people) Kmong and Yao.

Most standard-sized houses of the Tai Lue typically have bedrooms. Houses are lifted 2.5-3 meters above the ground because of floods during the rainy season. The wooden post, are made 2.5-3 meters in length and at least 10 centimeters in diameter, from timber available in the area. Roofing is made of timber and is topped with flat teak, cement tiles, or teak leaves, which are at present hard to find. The partitions are made of solid wood planks. The floors are made of timber.

- Social Structure

The primary social unit among Tai Lue is the family. The family relationship is patrilineal - through the male line of descent. Each nuclear family is headed by the husband, with the wife and children under his control and discipline. Children have traditionally remained under the complete control of both parents until they are married. Polygyny is rare and is generally limited to the wealthy. Consanguineous marriage – marriage between close blood relatives – is forbidden.

- Political Organization

The Tai Lue political system includes a village chief, a body of village elders, and a “village father,” called a **Pho Muang**, whose duty is to receive and entertain visiting strangers. However, the village chief is the most important person, allowing access to the community or the undertaking of any activities within the village. At best, the Tai Lue have had a very low rate of major crimes.

3.2 Significance Assessment of Tai Lue Cultural Values

Due to the fact that cultural significance assessment is the key step in the process of cultural heritage preservation, this dissertation employs the assessment of cultural heritage significance and value developed by Australia ICOMOS in its Burra Charter. The reason for this is because it defines the basic principles and procedures of conservation of all kinds of places such as monuments, archeological sites, carhouses, gardens, villages, or even whole districts or a regions. Moreover, it is complete with all the conservation and management processes ranging from the definitions, principles, and cautions to the knowledge, skills and techniques, values and processes.

In order to make the statement of significance, all the important information relevant to the assessment of cultural heritage significance is first detailed below.

- a) the development sequence of the place and its relationship to the surviving fabrics;
- b) the existence and nature of lost or obliterated fabric;
- c) the rarity and/or technical interest of any part of the place;

- d) the functions of the place and its parts;
- e) the relationship of the place and its parts with its setting;
- f) the cultural influences which have affected the form and fabric of the place;
- g) the significance of the place to the people who use or have used the place, or to the descendants of such people;
- h) the historical content of the place with particular reference to the ways in which its fabric has been influenced by historical forces or has itself influenced the course of history;
- i) the scientific or research potential of the place;
- j) the relationship of the place to other places, for example, in respect to design, technology, use, locality or origin;
- k) any other factor relevant to an understanding of the place.

1. Statement of Significance

By following the above Burra Charter guidelines, the following statement of cultural heritage significance for the Tai Lue at Thawangpha district, Nan Province is proposed.

The Tai Lue originated from what used to be the Xishuangbanna kingdom, now part of China and Laos. They have since settled in the southern part of China's Yunnan province, northern Laos and northern Thailand. As for the Tai Lue in Nan province, Thailand, they migrated into new areas to avoid internal disturbances and to seek new settlements suitable for cultivation. Generally, Tai Lue maintains its own culture and uniqueness, especially through beliefs and ceremonies passed down from their ancestors. Tai Lue has its own historical value that has accumulated since the first Ratanakosin period until now, and is reflected in the aesthetic beauty of its houses, temples, dress and handicrafts. In addition, Tai Lue has significant social value as the home to an ethnic Tai Lue community, a minority group among many minority groups, i.e. Tai Phuan, Tai Yuan, Hmong, and Yao, which reflects their good relationship. The integrity of Tai Lue's historic, social, religious and spiritual, scientific and aesthetic characteristics establishes its community's unique identity and represents a significant cultural heritage worthy of conservation.

2. Values of Tai Lue

The Tai Lue possess their own heritage significance as follows:

- *Historical Value*

According to an old written document in Tai Lue script from Nong Bua village, the Tai Lue in Thawangpha (3 villages) migrated from Muang La in Sipsongpanna to Thawanpha because of internal conflict in Sipsongpanna, and then they were given the land in Thawangpha Basin by the chief of Nan.

Since they settled in Thawangpha, they have held ritual called Chao Luang Muang La every three years. They also have the hero legend for telling the story to their young Tai Lue.

A legend or a myth is an ancient story that has been passed down over many generations in a given culture. As such, it is a vital tool in recording the events, attitudes, and thoughts of the society. Most legends are generally related to supernatural or mysterious things. They might be variably interpreted throughout the course of their history. There are several types of legends, the most notable being the legend of the origin of the world and the universe. Others include the spirit legend, the ritual legend, and the local legend.

With the existence of the old written document in Tai Lue script and the hero legend, the Tai Lue in three villages have linked their history. These relationships are important because they record stories and transmit principles, attitudes and thoughts. Sometimes, they are related to space. The space here means physical geography, like the mountains and rivers that help define the territory of Tai Lue. However, space here does not only refer to geographical aspects, but also covers cultural and ethnic borders.

In other words, space plays an important role for Tai Lue people, both in tangible and intangible terms. It separates Tai Lue people from the other communities nearby. Both Tai Lue script and legend serve this objective well. The stories have been continuously told, so they emphasize the message and help maintain awareness of the Tai Lue identity.

The hero legend is a story about leaders in the community of the Tai Lue in Thawangpha. They believe that these heroes really existed, ruled the community and initiated good things for the community. The legend of two heroes, Chao Luang Muang La in Nong Bua village and Chao Luang Anuparpchaisongkham in Don Mun village, serves to emphasize collective thoughts, history and the Tai Lue identity.

“Heroes” here means the leaders of the Tai Lue people (Chao Luang Anuparpchaisongkham or Chao Luang Muang La) who really existed and led the community to migrate from Muang La to settle in the area of the Thawangpha district. Many Tai kingdoms consisted of several provincialities called “Muang,” so the Tai people celebrated the guardian spirit ritual for Muang principality, called the “Phi Muang” ritual.

Both Chao Luang Anuparpchaisongkham and Chao Luang Muang La were the same chief spirit. Why did the Don Mun villagers refer to their chief spirit by a different name than the Nong Bua villagers did? Because the descendants of the chief of Muang La, or “Chao Muang,” have lived in the Don Mun village for many generation; the descendants of Chao Luang Anuparpchaisongkham, however, settled in the Thawangpha Basin.

So, the author concludes that Chao Luang, the Muang La spirit at Nong Bua village, was the leader concludes spirit of the Muang La principality in Sipongpanna. The Tai Lue at Nong Bua village were not the descendants of the

chief of Muang La. So, they have taken the name “Chao Luang Muang La Spirit” to represent their guardian spirit.

Respect for ‘the hero’ has been passed down from generation to generation through local legends. There is also a ceremony to pay respect to these hero spirits. Both Tai Lue script and the hero legend play an important role in controlling the thought patterns and beliefs of the Tai Lue both at the individual and community levels. It can be said that they help emphasize the Tai Lue identity and encourage the people to become more aware of their history.

- Social Value

In the research of the Tai Lue village in Nan conducted by Ornsiri Panin (2002-2003: 25), it was found that every village contains these elements: village gates, various clusters of houses, the public square, temples, public and private water wells and spirit houses. These elements seem to be clustered very tightly, and are surrounded by agricultural fields. The village ancestral symbol is located in the public courtyard (kuang-ban). The temple, the spirit house and public water wells are also the important village elements. Every element has its own function to link together and reflect social value.

On every making merit day, all the elderly and their descendants make merit by bringing a basket of food with a bouquet of flowers from their houses to their temple in the early morning. This reflects that the Tai Lue people are devout in their Buddhism and believe that their merit will help them gain better conditions in the next life.

The guardian spirit ritual is held in the public square outside of the temple because of the differences in belief. The Tai Lue people take it seriously and attend this rite. Furthermore, some ancestral spirits from other ethnic groups are also invited in the guardian spirit ritual.

Both Buddhism and the belief in guardian spirits protect the Tai Lue people from bad things and create peace and happiness. These practices are reflected in the role of the elderly of each village and show the relationship between the younger and the elder generations.

Furthermore, Tai Lue villagers have living cultural traditions. In the case of the Tai Lue at the Nong bua and Don Mun villages, both villages’ cultural traditions, have been held in the temple such as ordainment, Songkran festival and or public square such as guardian spirit ritual. These activities reflect the rich and fascinating identity of the Tai Lue in Nong Bua and Don Mun villages. It can be stated that Tai Lue heritage can be divided into two types, tangible cultural heritage and intangible heritage.

The tangible cultural heritage of the Tai Lue lies in their creative weaving (both villages) and basketry (Don Mun village). Both weaving and basketry are potential income earners for villagers. The restaurants in the towns of almost

every province in northern Thailand order “rattan food trays,” stimulating the demand for these hand-made products.

Another representation of Tai Lue textiles that shows Tai Lue identity is “Lai Nam Lai.” It is remarkable that the art of weaving has survived at all in the various Tai Lue villages. The process of textile weaving has been passed down through the generations, and is still the role of the Tai Lue women.

In the research by Songsak and Patricia (Songsak Prangwattanakun and Patricia Cheesman Naenna, 1994: 8-9), they found that Tai Lue women in the past learned how to weave from their mothers, grandmothers and other female relatives who trained them in artistic skills as well as the skills of motherhood. Young girls started weaving with simple techniques and produced plain natural cotton yardage for multi purpose use, small ritual cloths known as **pha chet noi** and shoulder bags. Later on they developed their skills to weave textiles that required complicated techniques such as supplementary weft and tapestry weave.

Textiles were considered to be indications of the virtues of a good woman. In the past, the various weaving processes were opportunities for young men and women to meet. The women would sit spinning cotton in the middle of the communal yard in a custom called **long hang khong**, while the young men would come to court them. If a young woman liked a young man, she would lend him her shawl to wrap around himself on his way home, knowing that he would have to come back the following evening to return it to her. In this way relationships were established. Other types of textiles which communicated fondness between young men and women were cloths which the women wove and gave to their loved ones. These included a man’s shoulder cloth, **pha chet**, and shoulder bags (**thung yam**).

Prior to marriage, Tai Lue women needed to prepare household items such as mattresses, pillows, bedsheets, blankets, mosquito nets and curtains for their wedding. Today, these textiles no longer hold the same importance for women at their marriage, as many of these items are available in the market.

Furthermore, the various textiles produced for the temple have maintained their original structures and functions and are still produced today. Women can make merit for themselves for their next life by offering their hand-woven cloths to the temple. These include banners, small ritual cloths, sitting cloths and other cloths needed for the daily use of the monks. The only type of textile that is no longer produced is the binder for palm leaf books, because such books are no longer produced.

The weaving skills of the Tai Lue women are no longer associated with their virtue, but they are regarded by the men as an asset in their contribution to supporting a family.

The intangible heritage of the Tai Lue is still unique to their way of life, especially their language and Tai Lue traditions.

The language of the Tai Lue belongs to the Tai-Kadai language family and is generally classified as a dialect of the southwestern Tai. The written form of the language, borrowed from the Mon, is based on Sanskrit and is similar to the written Thai Language.

The Tai Lue language contains 22 consonants and 10 vowels. Only nine of the consonants are used to end a syllable, and a number of consonants are used together in initial clusters. Fang-Kuei Li (1964: 9-13) said that Tai Lue language has six tones. The first tone is high and level; the second tone, middle and falling; the third tone, high and rising; the fourth tone, middle and even; the fifth tone, low and rising, or occasionally level; and the final tone, medium-low and even.

In spite of remote geography, the Tai Lue language is effective for the Tai Lue to communicate with their family and relatives in the village. All of the Tai Lue people still speak the Tai Lue language, an important aspect of maintaining their identity.

Also, the local legend and “Khap Lue” (a traditional Tai Lue folk song in the guardian spirit ritual at Thawangpha district) reflect their sense of pride and distinction by explaining the immigration of Muang La Tai Lue to the Thawangpha district. Tai Lue people connect closely with one another by the ceremony to pay respect to the ancestral hero spirit.

Tai lue traditions are quite similar to those of northern Thailand (Lanna) as a spiritual bond. The traditions that have been preserved until now are the special characteristics that give a distinctive identity to the Tai Lue people. Tai Lue traditions displayed in the Nong Bua, Don Mun, and Ton Hang villages include **12-month traditions**. In particular, Songkran festival (water festival) is a very important festival because it is regarded as the Tai Lue New Year. It is a celebration starting on April 13 that lasts until April 16 every year. These few days are reserved for peaceful merit-making, games and entertainment in the Tai Lue tradition.

Songkran Festival

According to history, the word “Songkran” comes from the Sanskrit word “Sankranti” or “Sankhara” in Pali, which means the shift of the sun into Aries. According to the solar calendar, this marks the beginning of the new year. Nowadays, given the modern yen for standardization, the date for Songkran has been fixed at April 13 every year. Today, Songkran customs are still practiced across the region by Tai descendants in Myanmar, Laos and Sipsongpanna in Southwestern China, with slight local variations. This shows Songkran originated in ancient times among the pre-Buddhist Tai people as a fertility rite tied to the agricultural cycle.

In the Tai Lue community, the Songkran ritual is staggered across four days. The first of these, April 13, is known as **Wan Songkharn Long**. It is considered the “send-off” day, bidding goodbye to the old year. In the morning, firecrackers are set off to drive away the bad fortune from the previous year. Then the brooms and mops come out as people get busy cleaning up their houses. The same goes for their

bodies, which are subject to a good scrubbing before slipping on brand new outfits. In the afternoon, Buddha images are bathed.

On the second day of Songkran, called **Wan Nao**, the sun is positioned half way between Pisces and Aries. It is a day to make preparations for the big day, the next day. Family members gather to cook food and arrange other offerings for the monks.

Later, people go to the riverbank to collect sand and transport it to the temple. The sand is then shaped into “sand stupas” and decorated with flowers. Underlying this ritual is the belief that, throughout the year, visitors to the temple inadvertently carry away sand from the temple grounds in their shoes. Building the sand *stupas* during Songkran is thus a way to annually replace the lost sand, and is considered a form of merit-marking.

More merit-making takes place in earnest on the third day of Songkran, **Wan Payawan**, the day that officially marks the dawn of the new year. It begins with visits to the temple to make offerings to the monks, to whom locals donate cooked and preserved foods, robes and other necessities. The pious stay on to listen to the monks’ sermons. Another special “good deed” is enacted by symbolically using sticks to prop up Pho trees - the tree under which the Lord Buddha was enlightened – found in the temple grounds. At home, people perform the final cleansing of the Buddha image with scented water. They then set out to pay respects to the elders. It is believed that the merit gained from all these wholesome acts can be shared with deceased loved ones. As such, remembrance of ancestors is also an integral part of Songkran.

On the following day, **Wan Paag Pee**, people continue the visitation of elders. Once family and religious obligations have been dutifully performed, all attention can be focused on fun.

In “Lanna Songkran” celebrations, the heart of the tradition is alive and well. At its core, Songkran still serves to strengthen family and community bonds, spread a spirit of goodwill, and get the new year off to an auspicious start. It remains a time of family reunion, when relatives scattered throughout Thailand reunite. It is a time to pay respects to elders and ancestors, showing gratitude for what they have done. It is a time to show veneration to the Buddha, his teachings and the monkhood. It is a time to make merit. And, it is most definitely a time to make merry.

The Guardian Spirit Ritual

Moreover, Tai Lue people have a great ceremony in the guardian spirit ritual, or the ritual of Chao Luang Muang La. The Tai Lue people of the villages of Ton Hang, Nong Bua and Don Mun in the Thawangpha district celebrate the spirits of their place of origin and memorize their history of migration every three years. On the second and third days, people join in on traditional games such as wooden top competitions and the saber dance (Fon Cheng).

Tai Lue enjoy dancing and have proven themselves to be remarkably supple and graceful in their efforts. The wide range of dance forms known to the Tai

Lue include dances for enjoyment, such as the saber dance (Fon Cheng), as well as dances of a religious or ceremonial nature.

The saber dance, one of the most notable examples of Tai Lue dancing, is said to be more like playing than fighting. The dance is performed by two men, stripped to the waist, who face each other with a saber in each hand. The blades of the sabers are colored so that each blow will leave a mark. The entire body serves as a target, but stabs with the point are forbidden. A great deal of manhood is involved in this match of skill and dexterity (Sawad Norkham, 2005).

- Religious and Spiritual Values

Totally, Tai Lue people are devout Buddhists and also believe in animism and ancestor spirits. These beliefs are reflected in the traditions, ceremonies, taboos, prohibitions, and rituals in their way of life.

Generally, the type of Tai Lue guardian spirit, called **phi hak**, denotes a supernatural agent believed to protect people, crops, livestock and other forms of property within its territory. Such spirits are in contrast to malevolent or capricious spirits, simply called **phi**, and witch spirits known as **phi ka**. As for other Tai groups, the categories of guardian spirits are hierarchically divided in terms of the social units with which they are concerned (Peng Prarom, 2004) :

The household spirit (phi hoen) protects individual households. The village spirit (phi baan or phi soe ban) protects the people and territory of a village community and the muang spirit (phi muang or phi soe muang) represents the highest deity of the muang and controls fertility and well-being within its territory. We often take of hierarchic relation of control and subordination which we believe to exist among guardian spirits.

Each of the Tai Lue villages has its own spirit which is invoked at a material symbol called **jai baan** (the heart of village). This is located in most small house – shaped shrines on a post about two meters high and erected at the center of the village territory. Some villages built the pole about 1 – 1.50 meters high and erected it in the first house built in the village. The regular redistribution of land among **phi muang** peasants is initiated by an offering to this village spirit. The spirit is thus concerned with the identification of individual peasants with their own village.

On the other hand, the Tai Lue are also Buddhists who place a strong emphasis on the concept of merit, which means, in part, that a man will be rewarded after death for the good he does in this life or punished for his evil deeds. Thus, a man may be reborn as in a higher social class for living a good life or reborn an animal or a lower class person for living an evil life.

The origin of their beliefs and rituals can be traced back to the ancient Buddhist myths and folklore that are deeply rooted in their way of life. Apart from that, temples have also been places to study Buddhist lessons from dried palm leaf

scriptures. The general knowledge is centered in the temples and continuously passed down through the male line of each family.

Generally, it can be said that the Tai Lue religion is a mixture of Buddhism and animistic beliefs. While their Buddhist doctrines are primarily concerned with life after death, the animism of Tai Lue is an everyday concern, governing the happenings in this world and at the present time. Tai Lue animism sees the world as governed by spirits, many of whom are malevolent, and these spirits must be propitiated so that harm and evil do not befall an individual or his family.

However, some of the spirits are guardians and protectors, often called the “Lords of the Upper Way”, and these too must be appeased if their protection is to be maintained. While the Tai Lue view spirits as common and widespread, there is no indication that the Tai Lue include their ancestors, animals or streams within the scope of their religion, and no cults have been developed around these subjects.

The role of religion and spirits in the Tai Lue community is an important factor that contributes to social structures and civilized culture.

- Scientific Value

Tai Lue House

Each traditional Tai Lue house in the Nong Bua and Don Mun villages is in harmony with the cultural ecology for good living. These traditional Tai Lue houses are museums that display the Tai Lue lifestyle and centers for learning about the Tai Lue. They are built during the period of competition in tourism or during the guardian spirit rituals in the Nong Bua and Don Mun villages.

In Ornsiri Panin’s (2002-2003: 25-26) research “From Similarities to Differences: Vernacular Houses of the Dais in Sipsongpanna and Tai Lue in Northern Thailand,” it is found that according to traditional Tai Lue in both the Nong Bua and Don Mun villages, the houses are built on stilts and are made out of timber. The lower floor made of compact earth is used as a multi-purpose space for living, timber storage, weaving area, agricultural tool storage, rice storage and sometimes can be used as the animals’ shed. The main stairs under the overhanging roof lead to the main entrance of the upper floor.

The upper floor space is divided into two parts, a private enclosed area for family sleeping and an open, continuous space for various purposes. Those purposes are: the central fire place which can also be used as a cooking space, the living place, rice storage, and also a sleeping place for guests. Usually, the central hall and continuous open area (teun) are always open to visitors as the Tai Lue are very hospitable. Only the enclosed sleeping area, where the ancestral shelves are located, is the only restricted area for visitors.

The bedroom is generally partitioned on one side to separate sleeping and living areas. Each bed in the sleeping area is separated from the others by a black curtain that also serves as a mosquito net. Furniture is simple and consists of a low table and a woven mat. Other furnishings include pottery dishes, wooden jars to store rice, trays, and a bamboo hook suspended over the hearth where meat and fish are dried.

Besides the houses, the rice storage, or granary, is also one of the most important elements in the lives of the Tai Lue. Some of them use the small area of the central hall as their rice storage. Some keep their big bamboo rice bowl on the lower floor. However, many have a separate granary beside their house. The granary is also a timber building built on stilts. The area under the house is used for tethering animals at night. Wood and other items may also be stored there. Many houses have a connected open terrace between the kitchen and the granary. This open terrace can also be used as the kitchen clean-up area.

Currently, through self-evolution, houses are gradually being changed to be constructed from timber. The main structural support consists of posts and lintels, and timber materials are used for the main structure, floor and roof structure. Most of the Tai Lue people's houses have changed due to the economic development and increased local income levels. There is a danger that traditional Tai Lue houses will be replaced by modern concrete constructions. This change would damage the visual quality of the cultural landscape, as permanent concrete foundations are required to support the new constructions. This could lead to a considerable change in the character of the villages and authentic features.

Nevertheless, the Tai Lue people have a collective memory about their traditional Tai Lue houses. Every day, the elderly and other generations do cultural activities together, particularly weaving, at these houses (the traditional Tai Lue houses).

Tai Lue Textiles

Tai Lue textiles are well known among the tourists who want to purchase handwoven ethnic textiles and see real minority cultures. The Tai Lue consequently reproduce their traditional textiles and cultural expressions, showing that the traditions have not been lost but lay dormant in the minds of the older generation. Textile production receives financial and moral support from many groups and has grown into a large cottage industry.

In the production of textiles, Songsak (1994: 7) indicated that the Tai Lue weaving techniques include the use of vertical heddles. In the past, supplementary weft and tapestry designs were introduced into the weave by hand with the use of shed sticks. This was slow but very creative, resulting in a great variety in the rendering of traditional designs due to the individual counting of warp yarns. Today, the vertical heddle system is used to lift the warp yarns in a set pattern, thus speeding up the production of **khit** (continuous supplementary weft), **chok**

(discontinuous supplementary weft) and tapestry, and even enables unskilled weavers to weave complex designs that are set into the heddles by a skilled weaver.

The process of Tai Lue textile production displays how technique and experimentation are employed to make good quality products. This is the “Tai Lue wisdom” which best represents their way of living.

- *Aesthetic Value*

The northern Tai Lue villages (Bunyang Khamyuang, 2007) tend to be similar in their layout to their Yunnan counterparts. The Tai Lue generally seek riverbanks and valleys with land suitable for the irrigation of rice paddies. The traditional layout of the village is comprised of the jungle to the north of the village, the river to the south, a stream on the east and farm land on the west. At the four corners of the village are ceremonial gates enclosing the area protected by the spirits.

While the traditional Tai Lue houses in two villages are regarded as control microcosms, the established symbolic order is made capable of negotiating a state of equilibrium. Ornsiri Panin (2003) mentioned that vernacular architecture referred to architecture which was created to serve basic functions without adding many decorative elements. Thus, characteristics of vernacular architecture are derived from functional requirements, size, scale of the building, material usage, way of life, popularity, and the beliefs and preferences of the people in each locality. Two traditional Tai Lue houses, or Tai Lue learning centers, were built by Tai Lue people using their intelligence, ability and resources to the fullest extent.

The Nong Bua and Don Mun temples (Wat) are in a prominent position, with their ascending roofs rising above other buildings. Bunyang Khamyuang (2007) pointed out that the Phra Vihara, the Don Mun temple, was built circa 1832 A.D. by Chao Luang Anuprapchaisongkham. The original Nong Bua temple had been built in the Nong Bua swamp (Lotus swamp), currently a paddyfield, and was removed in the Nong Bua village. Villagers cannot point to the establishment of the Nong Bua temple (Pad thepsen, 2004), but the Nong Bua temple is an old temple that exemplifies Lanna architecture. Phra Vihara has an exquisite mural believed to be painted in the reign of Kings Rama IV and V, as the mural depicts the lifestyle and fashion from that period. Their artistic value and condition can be compared to that of Wat Phumin.

Both Phraviharas of the Nong Bua and the Don Mun temples give a steady, serene, and purified impression that is spiritually appreciable. In general, the upper roof is a high-pitched gable and the lower roof is hipped. The decorations are moderate and consist of local craftsmanship. The interior is decorated with mural paintings on the wall behind the Buddha’s image which depict the “Ten Last Lives of the Buddha” and the story of the Bodhisatva.

The guardian spirit statues symbolize the “heart of two villages” which is the public space for rituals once every three years. Moreover, two traditional Tai Lue houses were founded and constructed following the prescribed processes that

involved substantial rituals. Particularly, the Nong Bua and Don Mun Tai Lue learning centers are utilized as local museums or Tai Lue museums and tourist attractions. Nevertheless, the traditional Tai Lue house at Don Mun village is used as an accommodation for Chao Muang and Mo Muang in the guardian spirit ritual.

Both the village context and the village plan reflect the integration of ecological, economic, social and cultural aspects with land use, ecologically responsible mobility, and the integration of nature and landscape in community development.

In the article, “Who are the Lue ? Revisited ethnic identity in Laos, Thailand, and China”, Keyes (1994: 7) mentions that the Nong Bua village, Thawangpha district, Nan province has been a tourist attraction because of the beautiful 19th century murals in the Nong Bua temple. The shops in the village offer their Tai Lue textiles to sell. Some people have also taken textiles to Nan and even to Chiang Mai to sell. This shows that the woven materials of the Tai Lue are distinctively different from other localities in terms of designs and production methods. The most famous pattern is **Lai Nam Lai**, which resembles waves or stairs. Other designs also reflect the local artistic and creative skills of the people.

The traditional Tai Lue design for the **phasing** consists of a red waist band, below which there is a section of even stripes of green, purple, orange or red, and a band of special designs made in **chok, khit**, tapestry and some weft ikat. Below this there are more stripes. The band of special patterns falls in the center of the textile which is located on the hip when worn. The hem is very wide and features at least one-third of the whole **phasin** structure in plain black, indigo or green. Today, the demand is for more patterned areas, thus changing the balance of the original design.

Nong Bua Village: the Way of Life

(source : The author's pictures)



Figure 2 : Tourist attraction at Nong Bua village



Figure 3 : The sign of Nong Bua village



Figure 4 : The map of Nong Bua village



Figure 5 : The local market in the village



Figure 6 : Elder's recreation



Figure 7 : An elder in the process of weaving



Figure 8 : Villager's Tai Lue house



Figure 9 : Contemporary Tai Lue house



Figure 10 : Weir at Nong Bua village



Figure 11 : Agriculture: the crops and vegetables



Figure 12 : The young generation learns textile weaving from an elder at Tai Lue learning center



Figure 13 : Tai Lue people welcome tourists at the Nong Bua temple



Figure 14 : The monument of Chao Luang Muang La



Figure 15 : The guardian spirit ritual

Songkran Festival at the Nong Bua Temple in 2006
(source : The author's pictures)



Figure 16 : Nong Bua temple



Figure 17 : The first traditional Tai Lue house



Figure 18 : Preparing of offerings



Figure 19 : The offerings for making merit at the temple



Figure 20 : An elder is going to the Nong Bua temple



Figure 21 : The young generation is going to the Nong Bua temple



Figure 22 : Tai Lue villagers give offerings to the monks



Figure 23 : Using sticks to prop up Pho trees



Figure 24 : An elder taking the white string to keep away evil spirits



Figure 25 : Giving offerings to the sand stupas



Figure 26 : The offerings for ancestors



Figure 27 : The offerings for the making merit



มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

Figure 28 : A sign of propaganda for the Songkran Festival (Tai Lue New Year Festival or Water Festival, April 13-15, 2006)

Don Mun Village: the Way of Life
(source : The author's pictures)



Figure 29 : The sign of the Don Mun temple



Figure 30 : The traditional Don Mun temple



Figure 31 : The statue of Chao Luang Anuparpchaisongkham



Figure 32 : An elder in the process of weaving



Figure 33 : Basketry activity of elders



Figure 34 : Basketry: Rattan food tray



Figure 35 : Traditional Tai Lue house (Tai Lue Learning Center)



Figure 36 : A Tai Lue house in the village



Figure 37 : Granary: the storage of rice



Figure 38 : Collected wood in the basement of the house



Figure 39 : The Nan river



Figure 40 : Inner route in the village



Figure 41 : Harvest season



Figure 42 : Saber dance (Fon Cheng)

The making merit and activity in Songkran Festival at Don Mun Temple in 2006
(source : The author's pictures)



Figure 43 : After making merit, Tai Lue people often cover the Buddha image with gold leaves.



Figure 44 : Pouring lustral water over the various styles of Buddha images (Lustral water is also used to pay respect to the highest objects of veneration. During Songkran, Buddha images, both in the home and in the community's temple, are carefully bathed.)



Figure 45 : Pouring lustral water over the monks



Figure 46 : Pouring lustral water over the monks' hands and feet



Figure 47 : Covering the Buddha image with gold leaves



Figure 48 : Making merit to the sand stupas



Figure 49 : The buckets of lustral water (Traditionally, the lustral water is prepared with care and patience. Flowers, cumin and other herbs are dried, and the mixture's fragrance is used to perfume the water. Its refinement is well suited to the delicate Songkran rites for which it is made)



Figure 50 : Waiting to listen to the monks' sermons in the Vihara of the Don Mun temple



Figure 51 : The Rod Num Dam Hua ceremony



Figure 52 : Pouring the water over an elder's hands (The Rod Nam Dam Hua ceremony is then performed, wherein the younger person shows his respect by pouring scented water on the elder's hands and asking forgiveness for any wrong doings or improper attitudes shown towards the elder in the past year. The elder in turn rubs some water on the younger person and gives him blessings.)



Figure 53 : The splashing of water



Figure 54 : A happy time (In the old days, the practice of dousing others was much more genteel. People would lightly sprinkle scented water over others' shoulders and wish them a Happy New Year. The scented water contained flower petals. It symbolizes purity: water is used to wash away misfortune and bring refreshment in the new year.)

มหาวิทยาลัยศิลปากร

Chapter 4

Evolution of the Guardian Spirit Ritual

Most of the Tai Lue in Northern Thailand and Northern Laos migrated from Sipsongpanna during the past two centuries. As is well known in Northern Thailand, many Tai Lue migrated in the 19th century as laborers to recover their land that had been devastated by the war against the Burmese army, keeping in mind the policy, “Put vegetables into basket; put migrants into city.” Nowadays, the claim to identity as Tai Lue is based on the legend of migration from Sipsongpanna. Most Tai Lue villages in Northern Thailand have rituals that are closely linked to the history of the Tai Lue and their origins in Sipsongpanna in Yunnan.

4.1 The Migration and Settlement of the Tai Lue in the Thawangpha District, Nan Province



Map 8 : Map of Tai Lue migrations in Thailand

Source : Encyclopedia of Ethnic Groups in Thailand, 1998: 5

From the 16th century to the 18th century, most of Northern Thailand, including the Lanna kingdom and the Nan chiefdom had been controlled by Burmese authority. In the late 18th century, the Lanna kingdom began to recover its territory. The Nan chiefdom also recovered territory after pledging its loyalty to the Ratanakosin dynasty. In order to reconstruct this land, several Tai-speaking groups were forced to settle in the Nan area.

After driving away the Burmese influence, the reclamation of the Thawangpha basin began at the beginning of 19th century. First, Tai Phuan people from Vientiane were made to settle in Thawanpha to make agricultural tools and make a canal for irrigating the land of Chao Muang Nan (the chief of Nan chiefdom). Then Tai Lue people from Muang La in Sipsongpanna migrated to Nan on account of the internal disturbance. The Chief of Nan received them and allowed them to settle in the Thawangpha Area.

In the Nong Bua village (OTOP of the Nong Bua village, 2006: 8-13), it is claimed that since 1822, at Sipsongpanna, Chao Maha Wan had been fighting with Chao Mom Noi to contend for the throne of Sipsongpanna. Also, principalities controlled by the lord of Sipsongpanna had separated into two groups and fought each other. **Muang La**, which was one of the principalities, joined the army of Chao Mom Noi. Chao Mom Noi allied with Lan Chang and Nan. They fought against Chao Maha Wan but were defeated. Then Chao Raja But and Chao Kham Mon, the son of Chao Muang Nan (the chief of Nan), and the army of Muang La retreated to Thasen. Raja But and Chao Kham Mon took Chao Muang La (the chief of Muang La) to meet Chao Muang Nan. Chao Muang Nan gave the new land and the weir named Fai Kumsin to the people of Muang La. Chao Maha Wong became Chao Muang Nan, who then took Chao Muang La to meet the king of the Rattanakosin dynasty in Bangkok. The king of Rattanakosin gave the title of Phaya La to Chao Muang La. Eventually, the people have believed that the Nong Bua village is the oldest village among the Tai Lue villages of this area, being that the Don Mun village was separated from the Nong Bua village.

On the contrary, Sawad (2005), one of the elders of the Don Mun village, described that their migration route from Sipsongpanna to Nan province covered Vieng Phu Kha, Huai Sai, Muang Khop, Song Kwae and Thawangpha.

At that time, Fai Kumsin (Fai means “weir”) was constructed for the new land of Tai Lue for offering tributes to the chief of Nan. The area of the the Ton Hang village has been irrigated by a canal which comes from Fai Kumsin. Fai Kumsin was made for Chao Luang Anuparpchaisongkham, who migrated from Muang La directly and settled in the The Don Mun village area near the Ton Hang village.

In the Don Mun village, the descendants of the chief of Muang La, called “Chao Muang”, have been living on from generation to generation. It can be said that Chao Muang, who settled in the Don Mun village, was first Chao Luang Anuparpchaisongkham and then reclaimed their land near the Ton Hang village with

this irrigation system. Moreover, he had an obligation to look after the store of Chao Muang Nan, which was in the land of Chao Muang Nan.

The area of the Don Mun village and Tong Hang village, which was called Muang Sriphum, was important for the policy of reclamation by the chief of Nan, but the area of the Nong Bua village was not. The Nong Bua village had used a canal in the area called Muang Rim (now the Don Kaew village). The area of Muang Rim was reclaimed by Tai Yuan people, who were mostly forced to move from Chiang Saen under the policy of the chief of Nan. It can be said that the Nong Bua village was peripheral to both Muang Sriphum and Muang Rim in the policy of reclamation of the chief of Nan.

Later some Tai Lue people moved to Chiang Kham in Phayao province, and now there are five Tai Lue villages consisting of people who migrated from Muang La via Thawangpha. Tai Lue people said that Chiang Kham had wide, fertile land with many rivers running through it, so the people went there.

Three Tai Lue villages in Muang Khop, now in Saiyabouli province, Northern Laos, moved from the Nong Bua village in Thawangpha. It is speculated that some migrated through Muang Khop to Thawangpha and some moved back to Muang Khop (Baba, 2007: 262-263).

Tai Lue from Muang La, who live in Thawangpha, Chiang Kham, and Muang Khop, hold a ritual called Chao Luang Muang La every three years. At the ritual they celebrate several guardian spirits who constitute the pantheon of Chao Luang Muang La, the chief spirit the ancestor spirits of kin-groups.

4.2 The Spirit Ritual of Tai Lue People

The Chao Luang Muang La ritual has been held not only in the Thawanpha district but also in the Chiang Kham and Muang Khop districts. It can be traced from the guardian spirit ritual of Muang La, which is the ritual's place of origin.

After the communist revolution in China and Laos, the spirit ritual was prohibited in Muang La and Muang Khop because it was regarded as superstitious by communist ideology.

In the Thawangpha district, the ritual was first held in the Don Mun village, but then it moved to the Nong Bua village according to two versions of oral history detailed below (Pad Thepsen, 2004) :

- (a) The buffalo that was set for the sacrifice ran away to the Nong Bua village when the sacrificial ceremony was being held, so the ritual place was moved.
- (b) Chao Luang Muang La, the main guardian spirit, was invited to subdue the evil spirit in the swamp near the Nong Bua village. The evil spirit lived in the swamp which was called "Nong Yip." The name of the evil spirit

is Phi Yip, (“Yip” means “to take”). It often captured girls in the original village, so the ritual place was moved.

At the ritual, they celebrated several guardian spirits who constitute the pantheon of Chao Luang Muang La. This pantheon is envisaged as an army troop and recalls villagers’ memory of their migration after being defeated during wartime. The chief spirit is stationed in the Nong Bua village. The followers are dispersed among three villages, but during the ritual occasion they gather at the ritual place in the Nong Bua village. The ritual is held for three days every three years and involves the sacrifice of a buffalo, a cow, a black pig and a white pig.

In Chiang Kham and Muang Khop, the people who migrated from Thawanpha have also held the Chao Luang Muang La ritual, but the ritual process and the spirits of their pantheon are a little different from those of Thawanpha.

4.3 Spirit Cult of Tai Lue People

According to the oral history, Peng Prarom, (2004) can classify Tai Lue spirits three ways: guardian spirit of the village, spirits of kin-groups, which were controlled by Chao Luang Muang La, and the evil spirits which are the only spirits which can not be controlled by Chao Luang Mung La. The spirit of Muang is Chao Luang Muang La. Not only is this spirit for the special kin-groups but for all Tai Lue people from Muang La. Most of the spirits of kin-groups of Tai Lue consist of shrines in which Chao Luang Muang La is at the top. This pantheon expresses the army of Chao Luang Muang La and it reminds the Tai Lue people of their migration as well.

1. Guardian Spirit of the Village

The Tai Lue village guardian spirit is represented by Chao Luang Muang La, who was the highest deity of the Muang and controlled fertility and well-being within its territory in Sipsongpanna. All Tai Lue in Muang La are devout to Chao Luang Muang La, who was hereditary chief called, “**Chao Muang**” and controlled economic, administrative, legal and religious aspects of the Muang.

Before its liberation in 1950, Sipsongpanna had been dispersed into a number of ecologically unified territories called **Muang**. Although each Muang was operated in relatively autonomous territories by **Chao Muang**, they also respected the Tai Lue king (Tanabe, 1988).

Therefore, three Tai Lue villages still believe that Chao Luang Muang La is their historical hero, that he really existed, ruled the community and initiated good things for the Tai Lue community. The role of this historical hero serves as an emphasis on collective thoughts, history and Tai Lue identity. In addition, the Tai Lue emphasize the existence of their community and ethnicity in order to pass on knowledge about their tranquil and happy land to the next generation. Therefore, it can be said that Chao Luang Muang La connects the history of migration of three Tai Lue villages and also takes on the role of the village guardian spirit.

The village guardian spirit protects the territory and people of the village. When villagers either leave or return to the village, they report their departure or arrival to the village guardian spirit. When the annual ceremony of the spirit is held, chicken and liquor are offered to it.

2. Spirits of Kin-Groups

The villagers of the Nong Bua village, Don Mun village and Ton Hang village, located in the Thawangpha district in Nan province, celebrate the guardian spirit ritual together for three days every three years in the Nong Bua village. Each village has several guardian spirits that are regarded as ancestor spirits of kin-groups and are hierarchically controlled under the main guardian spirit, Chao Luang Muang La.

Name of spirits of kin-groups	Village where the spirits usually stay	Joining (√) or not joining (x)*1 in the ritual of Chao Luang Muang La
Chao Luang Muang La	Nong Bua Village	√
Chao Fa Phu Kham	Don Mun Village	√
Nang Phom Khiao	Don Mun Village	√
Nang Kham Dang	Don Mun Village	√
Lam Muang	Tong Hang Village	√
Hab Mat	Nong Bua Village	√
Chang Fai	(Tai Yuan Village)* 2	√
Chieng Lan	Nong Bua Village	√
O Ka	Ton Hang Village	√
Chang Pheuk	Don Mun Village	√
Nam Pat	Don Mun Village	√
Pang Saen	Nong Bua Village	√
Pang Sa	(Tai Yuan Village)* 2	√
Pang Met	Don Mun Village	√
Mon Chieng Khue	Don Mun Village	√
Pak Bo	Don Mun Village	√
Bo Tuan	Don Mun Village	√
Suan Tan	Don Mun Village	√
Muang Luk	(Tai Yuan Village)* 2	√
Ang Riang	(Tai Phuan Village) ³	√
Nang Maen	Don Mun Village	X
Muak Kham	Nong Bua Village	X
Muak Kham	Ton Hang Village	X
Tao Muk	Nong Bua Village	X
No Kao	Nong Bua Village	X
Baan Tong	Nong Bua Village	X
U	Nong Bua Village	X
Saen Sae	Ton Hang Village	X
Baan Liang	Ton Hang Village	X

Name of spirits of kin-groups	Village where the spirits usually stay	Joining (√) or not joining (x)*1 in the ritual of Chao Luang Muang La
Ho	Don Mun Village	X
Sankha Rat (monk)	(Tai Yuan Village)*2	X

*1 (x) : Hold own ceremony at family of kin-groups in the third day of the guardian spirit ritual.

*2 : The village of Tai Yuan people, who migrated from the Chiang San district, Chiang Rai province, are the major Tai speaking group in Northern Thailand.

*3 : The village of Tai Phuan people who migrated from Laos.

Table 3 : Name of spirits of kin-groups

Source : Courtesy of Yuji Baba

All spirits have special priests and are believed to be living in the village where the priests lives. However, Tai Lue priests sometimes move to non Tai Lue villages because of marriage or other reason.

In the Nong Bua village and Ton Hang village, the guardian spirits, which are worshiped as the ancestor spirits, succeed along both paternal and maternal lines, in the Don Mun village, they succeed only in the maternal line. Each villager in the Nong Bua village and Tong Hang village worship multiple spirits but in the Don Mun village they worship only one (maternal line) because of their original belief. Both the Nong Bua village, and Ton Hang village are influenced by the beliefs of other groups.

There are many spirits of kin-groups that are dispersed among three villages: Tai Lue, Tai Yuan and Tai Phuan. Most of them belong to the Tai Lue. The believers of the Tai Lue spirit are identified as Tai Lue. The believers in each Tai Lue spirit are not limited to a special village. In the case that some of the believers move out of their village and live in the Tai Yuan or Tai Phuan village, they can be identified as Tai Lue. Therefore, it can be said that the identification of the Tai Lue is not connected to village territory but to spirits of kin-groups.

Most of the spirits of Tai Lue kin-groups gather at the ritual place in the Nong Bua village during the ritual of Chao Luang Muang La already said. Some spirits have their own annual ceremony, but some do not.

Besides the annual ceremony and the ritual for Chao Luang Muang La, there are opportunities to give ancestral spirits offerings, such as Songkran festival (Thai New Year Festival), marriage ceremonies and new house ceremonies. At times, flowers, incense, candles, etc. are also offered by believers (Peng Prarom, 2004).

3. Evil Spirits

Evil spirits are located in a specific place and have a special name. In the Don Mun village, they are located on the village boundary lines and are connected to a natural environment such as the mouth of the river. However, in the Nong Bua village, they are more widely distributed. Besides natural environments they are also connected to insanitary or dangerous places such as where water of a canal stagnates, a small weir, or a swamp.

Offerings such as chicken and liquor are made to the evil spirits in order to cure the diseases of the villagers. The practices in the Ton Hang village is not clear because the villagers no longer remember their evil spirits. These spirit cults reflect the peculiar situation of the Nong Bua village arising from its history of reclamation during which the Nong Bua village had tried to make the easily flooded area beneficial for agriculture.

According to the villagers of the Nong Bua village, Lotus Swamp is the first place that a strong evil spirit lived, so Chao Luang Muang La was invited to Nong Bua to subdue it. This oral narrative might reflect the history of the Nong Bua village, which expanded its control over water resources from the time it was a little village on the Lotus Swamp. Therefore, it seems that the evil spirits were located at specific places during the time that the village land was reclaimed. This reflects the specific natural environment of the Nong Bua village.

4.4 Ritual Process of the Guardian Spirit

Three Tai Lue villages (Nong Bua, Don Mun and Ton Hang) conducted the guardian spirit ritual together after they migrated from Muang La. The ritual has been held for three days every three years in the Nong Bua village in the Thawangpha district (OTOP of the Nong Bua village, 2006: 43-46).

Chao Muang, who lives in Don Mun village, and Mo Muang, who lives in Nong Bua village, play an important role in the ritual. Chao Muang is a direct descendant of Chao Muang La, the chief of Muang La in Sipsongpanna. Mo Muang is the priest of the main guardian spirit, Chao Luang Muang La. The procedure of the ritual is similar to that of Muang La in their ancestral age in Sipsongpanna, such as sacrifices of buffalo, cows and pigs. Earlier, those who did not belong to these Tai Lue villages were prohibited from entering the villages during the period of the ritual.

On the first day (**preparation**), Tai Lue villagers set up the place for the spirits of all kin-groups that are scattered throughout the three Nong Bua, Ton Hang and Don Mun villages (by gathering to the ritual place with the small houses.) They close the gates of village with the “Ta Laew” sign. Outsiders (non Tai Lue people) are prohibited from entering the village during the ritual period.

Around 5 o'clock in the evening, the Nong Bua villagers visit **Chao Muang** (the descendant of the chief of Muang La) wearing dark blue dress living in Don Mun village. Chao Muang and Mo Muang (the priest of Chao Luang Muang La), wearing

red dress living in the Nong Bua village, move to the ritual place and pray for Chao Luang Muang La.

At night, there are many activities for Chao Muang and Mo Muang. “**Khab Lue**” (the traditional Tai Lue song) is sung by two male singers from the Nong Bua village and two female singers from the Don Mun village. Traditional games are also played.

On the Second day (**Important Day**), three villagers parade into the ritual place. First, Chao Muang and Mo Muang announce that “**It is time for the Chao Luang Muang La ritual.**” Then Mo Muang and Bao Mo (assistants of Mo Muang) go to the ritual place. On the way, Mo Muang prays to the shrine of the elephant and horse spirits with Jum Yak (a roll of glutinous rice). Mo Muang prays to spell out thirty spirits of kin-groups with Jum Yak. Mo Muang pulls out some feathers from each chicken and then touches a roll of glutinous rice with them. He then puts a roll of glutinous rice on each of the spirit’s of kin-groups shrines and releases the chickens. This action is called “Jum Yak”. Every villager waits to catch spell out chickens for good luck.

At the slaughter site, the sacrifice of four animals (buffalo, cow, white pig and black pig) is conducted. The first slaughterer stabs each animal slightly with spears made of wood and cuts each animal with a flat knife. The second slaughterer gives the finishing strokes. Next, they cook the animals’ meat to offer to Chao Luang Muang La and divide some of the meat amongst the Tai Lue villagers, who will cook the food to offer to their kin-group spirits later. This sacrifice must be finished before sunrise.

The assistants of Mo Muang invite Chao Muang to the ritual place. Both Chao Muang and Mo Muang pray for Chao Luang Muang La with various kinds of foods cooked from sacrificed animals.

In the late morning, every Tai Lue member from the three villages and Phayao province pray to their spirits of kin-groups with various kinds of foods, desserts, and a small glass of liquor.

In the afternoon and until evening, Tai Lue people have several kinds of entertainment going on, such as Khap Lue, wooden top competition, traditional Tai Lue performances and games.

On the morning of the third day, a white pig is sacrificed to U spirit (one of the Kin-group spirits). Chao Muang and Mo Muang are invited to join this ceremony at their own family’s spirit of kin-groups. In the afternoon, **Khab Lue** and **Su Khwan** which are blessing ceremonies for Chao Muang and Mo Muang, are performed. In the evening, the assistants of Mo Muang and Tai Lue villagers parade to send Chao Muang and Mo Muang home. When it is finished, the Ta Laew sign is taken down from the gate of the village.

4.5 Evolution and Changing of the Guardian Spirit Ritual

Before 1984, the guardian spirit ritual had been mostly conducted in the Nong Bua village although it was formerly held in the Don Mun village during the first stage of Tai Lue settlement. The spirit house of the main spirit Chao Luang Muang La was in the Nong Bua village, and more than 20 spirits were controlled under the main spirit that was scattered throughout the three villages. During the ritual time, the houses of these small spirits were gathered at the ritual place where the house of the main spirit was located. It represented the pantheon of Chao Luang Muang La as his army troupe, and reminded the Tai Lue villagers of their migration. Chao Muang (the descendant of the lord of Muang La in Sipsongpanna) of the Don Mun village and Mo Muang (the priest of Chao Luang Muang La) of the Nong Bua village played important roles in the ritual.

In 1984, the statue of the chief spirit, Chao Luang Muang La, was built in place of the red spirit shrine for development wishing of the Nong Bua village. Moreover, there was a commemorative publication that featured the history of the migration of the Tai Lue with a focal point of the Nong Bua village (Baba, 1999: 3). Modern Thai translation of the document, written in Tai Lue script, attempts to rewrite local history by claiming that the Nong Bua village was the original village and the Don Mun and Ton Hang villages separated from it. It was then that the change of the guardian spirit ritual began, and it changed more drastically in the 1990's.

In 1990, the ritual was made more attractive by sacrificing animals around the statue of the chief spirit to promote the ritual among outsiders, including tourists, because school teachers in the Nong Bua village who visited their original ritual place (Muang La) helped increase the attraction of the ritual and benefited from it (Tanabe, 1994: 3). Therefore, a psychological conflict occurred between the Nong Bua and Don Mun villages. In the Don Mun village lived the descendants of the chief of their home place, Muang La. Many of the spirits there comprised the pantheon of Chao Luang Muang La, which allowed the Don Mun village to play an important role in the ritual. However, they could not benefit from the ritual.

In 1991, the Don Mun village tried to change the situation. They built a spiritual shrine of Chao Luang Anuparpchaisongkham, who was the first leader of the Tai Lue settlers in Thawanpha and the descendant of the lord of Muang La who lived in the Don Mun village. The villagers explained that in the old times, the wandering soul of Chao Luang Anuparpchaisongkham created bad economic times for the Don Mun village. This does not mean that the people desire for a better economic condition only but also for cultural independence from the Nong Bua village.

In 1992, The annual ceremony for Chao Luang Anuparpchaisongkham started during the annual Songkhran festival in April.



Figure 55 : The statue of Chao Luang Muang La, which commemorates the migration of the Tai Lue people from Muang La in Sipsongpanna

Source : The author's picture



Figure 56 : Chao Luang Muang La's amulets (the amulets were sold in a guardian spirit ritual.)

Source : The author's picture



Figure 57 : The guardian spirit ritual was enlarged and the Tai Lue dance was elaborated.

Source : The author's picture



Figure 58 : The Tai Lue women elders in their traditional dresses sat and waited for the sheriff of the Thawangpha district to open the guardian spirit ritual.

Source : The author's picture

In 1993, the Chao Luang Muang La ritual was more attractive. The performances for outsiders, such as Tai Lue dance, were elaborated. Entertainment programs especially for Nong Bua villagers, such as beauty contests, were held. The particular ceremonies of the Don Mun village, such as the ceremony of Chao Luang Anuparpchaisongkham and “Sukhwan” (a blessing ceremony), were performed during the ritual.

In 1996, the guardian spirit rituals were held in two places, the Nong Bua and Don Mun villages. The Ton Hang village joined the ritual held in the Nong Bua village. In the Nong Bua village, parts of the sacred ceremony were simplified. Without Chao Muang, the ceremonial time was shortened because he lived in the Don Mun village. Performances such as Tai Lue dance and other amusement programs for villagers were conducted enthusiastically. It seems that the villagers were not so interested in the traditional style of the ritual. In the Don Mun village, they tried to hold the “traditional style ritual. The special Mo Muang appeared only for the Don Mun village.

The Don Mun villagers’ traditional ritual inspired the old and new generations to cooperate and build the **traditional Tai Lue house** in the ritual place for the next guardian spirit ritual.

In 1999, the guardian spirit rituals were separated between the two villages. Don Mun villagers used the **traditional Tai Lue house** for the accommodation of Chao Muang and Mo Muang.

In 2002, the guardian spirit rituals were separated in their own villages. The statue of Chao Luang Anuparpchaisongkham was built at the ritual place in Don Mun village.

In 2005, the guardian spirit ritual was separated in their own villages. Nong Bua villagers built the **traditional Tai Lue house** to be the learning center, which was part of a tourist attraction that presented the Tai Lue’s way of life during the guardian spirit ritual. Nevertheless, Nong Bua villagers did not use this Tai Lue traditional house to accommodate Mo Muang because it was built in the temple area, not in the ritual place.

In 2008, Nong Bua villagers decided to add the **traditional Tai Lue house** in the ritual place for the accommodation of Mo Muang. Meanwhile, the Don Mun villagers built another traditional Tai Lue house nearby the old one for tourists and relatives from Prayao province. After this ritual, it served as a homestay as well.

As the above mentioned, we can see the change or evolution of the guardian spirit ritual. After 1984 and especially during the 1990’s, the Nong Bua villagers led their guardian spirit ritual in which three Tai Lue villages have been held together by a view of history centered on the Nong Bua village. Then an opposing movement by the Don Mun village occurred by putting an emphasis on their village instead. The construction of the Chao Luang Muang La’s statue and the migration history were translated into modern Thai in a commemorative publication. This proves the claim

made by Nong Bua villagers. On the other group. The Don Mun villagers told their history by using their own historical hero Chao Luang Anuparpchaisongkham.

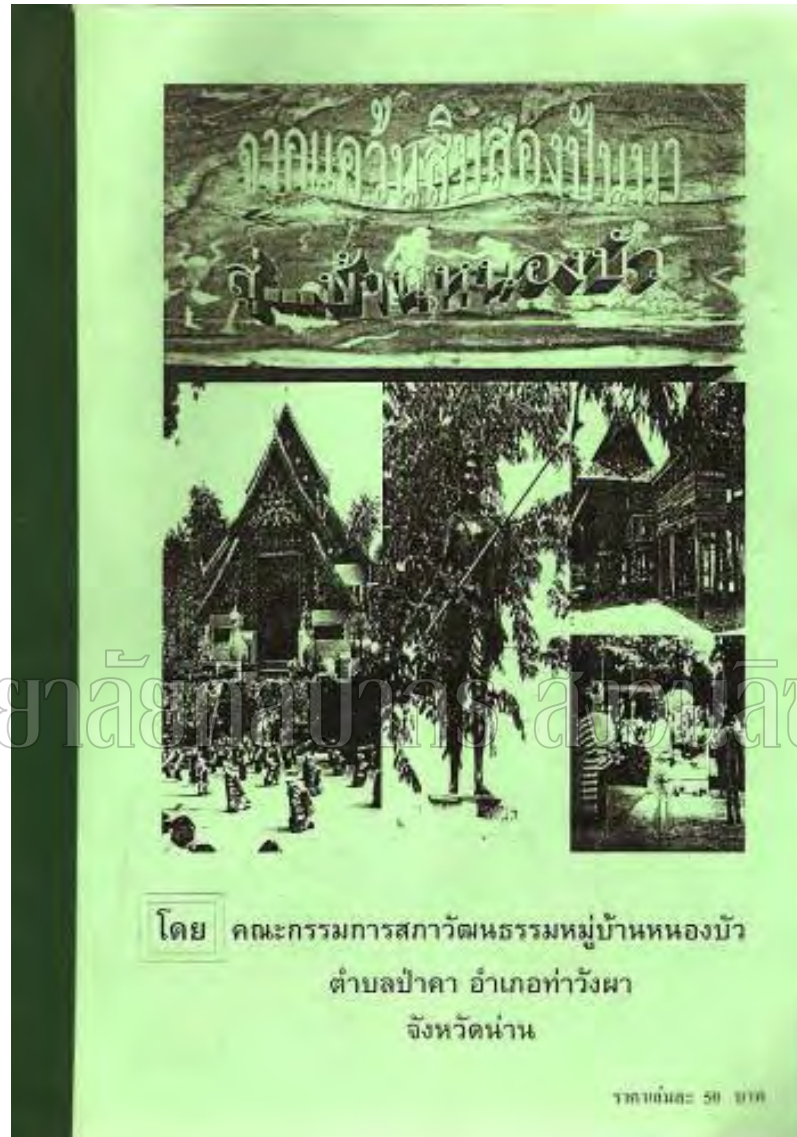


Figure 59 : The hero's legend in Tai Lue script that was translated into Thai language.

Source : The author's picture

In the present day, most Tai Lue people cannot understand the written documents of their history in Tai Lue script. Throughout the changing process of the ritual, new media that has been translated into modern Thai and historical monuments appeared and old written documents have been marginalized. Media, has made it easier for ordinary people to understand the knowledge of the ritual and the history of their own migration. New Media provided by the leaders of rural development are the sources of history which have been interpreted in the context of rural development.

Chapter 5

Exploring Guardian Spirit Rituals of Tai Lue in the Thawangpha District, Nan Province and Visitory Attitudes

5.1 The Exporation of Guardian spirit ritual at Don Mun village on December 10-12, 2005

On the first day, the villagers' parade took Chao Muang who wore dark blue dress, and Mo Muang who wore red dress to the traditional Tai Lue house at the place of the ritual and prayed for Chao Luang Muang La. They enjoyed a traditional Tai Lue song.



Figure 60 : The statue of Chao Luang Anuprapchaisongkham
Source : The author's picture



Figure 61 : The statue of Chao Luang Anuprapchaisongkham riding a horse
Source : The author's picture



Figure 62 : Tai Lue villagers setting up the ritual place
Source : The author's picture

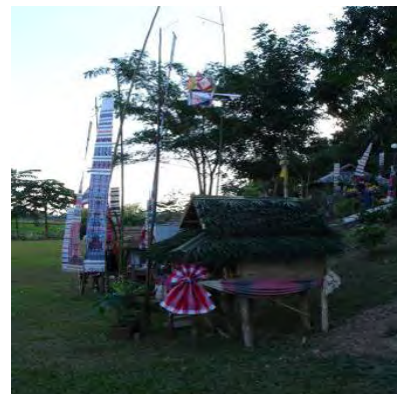


Figure 63 : Decoration around the ritual place
Source : The author's picture



Figure 64 : The village gate with the “Ta Laew” sign

Source : The author’s picture



Figure 65 : Chao Muang and Mo Muang at the evening ritual place and praying for Chao Luang Anuprapchaisongkham.

Source : The author’s picture



Figure 66 : Tourists visiting and viewing the ritual

Source : The author’s picture



Figure 67 : “Khab Lue” (traditional Tai Lue song) activity for Chao Muang and Mo Muang

Source : The author’s picture



Figure 68 : Cultural activities at the traditional Tai Lue house

Source : The author’s picture



Figure 69 : Weaving Tai Lue textiles

Source : The author’s picture

In the early morning of the second day, Mo Muang's assistants went fishing in the Nan River for Mo Muang's food. Then Mo Muang's parade went to the ritual place to pray for each of the spirits of the kin-groups' small shrines with chickens. Every Don Mun villager tried to take chickens home for good luck. Eventually, all the villagers and tourists gathered at the slaughter place to watch the animal sacrifices. Later, Mo Muang's assistants divided up some of the meat of the sacrificed animals to cook with several Tai Lue foods to offer for Chao Luang Anuparpchaisongkham. Some meat was given to the Don Mun villagers to cook with Tai Lue foods to offer during prayer to their spirits of kin-groups. After that, the assistants invited Chao Muang and Mo Maung to the ritual place to worship Chao Luang Anuparpchaisongkham. Then all the villagers prayed to their spirits of kin-groups' small shrines with their foods, desserts and liquor.

In the afternoon, the villagers enjoyed Tai Lue traditional dance, *Khab Lue* (the traditional Tai Lue song) and several kinds of traditional games, like the Fon Cheng (saber dance.)



Figure 70 : Mo Muang's assistants fishing for food
Source : The author's picture



Figure 71 : Mo Muang's assistants Serving Tai Lue food to Mo Muang
Source : The author's picture



Figure 72 : Mo Muang acting "Jum Yak" at the small shrines of the spirits of kin-groups
Source : The author's picture



Figure 73 : Tai Lue people waiting to catch chickens for good luck.
Source : The author's picture



Figure 74 : Slaughter site
Source : The author's picture



Figure 75 : The assistants dividing meat of the sacrificed animals to cook for Tai Lue food.
Source : The author's picture



Figure 76 : Praying to Chao Luang Muang La
Source : The author's picture



Figure 77 : Praying the spirits of kin-groups.
Source : The author's picture



Figure 78 : Wooden top competition
Source : The author's picture



Figure 79 : Tai Lue villagers enjoying their traditional games in the afternoon.
Source : The author's picture

On the third day, the ritual of the U spirit (a spirit from Muang U, now in Northern Laos) was held. Chao Muang and Mo Muang joined together at the house of the U spirit family. Then the villagers went to the house (the traditional Tai Lue house) of Chao Muang (at the ritual place) to join the ceremony of blessing (Sukhwan) for Chao Muang and Mo Muang. At last, the parade of villagers sent Chao Muang and Mo Muang home.



Figure 80 : The sacrificed white pig
Source : The author's picture



Figure 81 : The offerings to "U" spirit
Source : The author's picture



Figure 82 : The ritual of the U spirit
Source : The author's picture



Figure 83 : The fortunetelling
Source : The author's picture



Figure 84 : Chao Muang and Mo Muang during the ritual.
Source : The author's picture



Figure 85 : Women elders in this spirit kin-group joined together in this ritual.
Source : The author's picture



Figure 86 : Tai Lue villagers parading to send Chao Muang and Mo Muang home.

Source : The author's picture



Figure 87 : Saber dance (Fon Cheng) in the parade

Source : The author's picture



Figure 88 : Saber dance : fighting

Source : The author's picture

Traditionally, on the second day of the guardian spirit ritual, one male singer sings a song to invite spirits to come (Khap Cheon Thewada) after the sacrificial ceremony. The following are the text of this song. It refers to their place of origin (Peng Prarom, 2004):

Three years have gone, everybody listen to me please. They said like this and I also said. It's time for our ritual. I would like to invite Chao Luang Muang La accompanied by Chao Fa Phukkam [one of the spirits under the control of Chao Luang Muang La] to come here and take our offering. Today I would like to offer you, the spirits, delicious Laap [minced meat], Kang Khae[soup] and the small glasses of liquor which I already have prepared for you. You (Chief spirit, Chao

Luang Muang La), who stay in Muang Ho (China), have a great number of descendants and all of them want to see you, so please come.

In fact, you stay in a very far distant town, the Sipsong Chu Thai in Muang Ho, but we strongly want you to visit in both the day time and night time. Please come here with Chao Fa Phukham followed by the 32 spirits.

We, as your descendants are looking forward to your visit. Please come to take our several kinds of food including a black pig, chicken salad, one hundred small glasses of liquor and another thousand big glasses of whiskey. Please come to enjoy with me. After drinking, please come and tell us at what points we neglected our ancestor's traditions. We desire to see you come visit the Kam Muang [ritual place]. Come here please, after the sunset everybody comes here, if Chao Luang Muang La is very busy, Chao Fa Phukam is welcome. We would like you to explain what kinds of mistakes we have made. There are a great number of people carrying out a lot of liquor, and some selling khanom [a dessert], some gambling, some selling liquor, and some selling food while others sell dresses and ornaments. I notice that the best sellers are, however, cigarettes and mien [pickled tea leaf], but according to the traditions made by Chao Muang La, none of them will do their selling for three days of this ritual.

Finally, we fully hope that you will protect us, protect our monastery and our village, and protect us from all kinds of danger. Even if we travel everywhere we want you to come to protect us from accidents. Especially for those who have become soldiers, please guard them from the enemy because they protect our nation's boundary.

Khap Cheon Thewada was made and sung by a male singer of the Nong Bua village, and its contents are written in modern Thai script in Chang Khap's notebook. The former part refers to inviting spirits while the latter part refers to the scene of the ritual when this song was sung. This suggests that the first half has been transmitted from old times and the second half is a later addition. The latter part refers to the soldiers who protect the border area. After the socialist revolution in Laos, tension was palpable on the border area between Laos and Thailand until 1988 (Baba, (n.d.,8). This song reflects the historical background of the Tai Lue.

5.2 Observation of Guardian Spirit Rituals in Two Villages

According to the conflict between the Nong Bua and Don Mun villages in the recent ritual, each village's headman decided to have their own ritual for their village. However, the villagers of Tong Hang do not claim their Tai Lue identification, so much as the other two villages. They still cannot abandon their Tai Lue identity because villagers of Tong Hang must join the ritual for Chao Luang Muang La, who controls most of the spirits in the Tong Hang village. However, they do not play an important role in the ritual for Chao Luang Muang La and do not have any conflicts with the other two villages, though they had played an important role in the regional

administration. It may be said that they need not claim their the Tai Lue identification actively.

Nong Bua Village	Don Mun Village
<ul style="list-style-type: none"> - Reduction of process in guardian spirit ritual. The ritual was simplified. For example, the ceremonial time was changed and shortened. 	<ul style="list-style-type: none"> - Villagers tried to hold a traditional ritual.
<ul style="list-style-type: none"> - Increased tourism. The Nong Bua village is well known as a tourist attraction. 	<ul style="list-style-type: none"> - Increased tourism. The Don Mun village is located on the village boundary and connected to a natural environment. It seems to attract niche tourists such as academics, scholars, researchers, historians and foreign tourists.
<ul style="list-style-type: none"> - Extension of the guardian spirit ritual. An elaborate Tai Lue dance was held for tourists. 	<ul style="list-style-type: none"> - In response to the adaptation of contemporary life, villagers decorated their spirits of kin-groups' house with utensils. After the ritual, villagers relaxed by playing traditional games.

The Guardian Spirit Ritual at the Nong Bua Village

(Source : The author's pictures)



Figure 89 : The guardian spirit ritual at the ritual place



Figure 90 : Only Mo Muang worshipping Chao Luang Muang La.



Figure 91 : Mo Muang's assistants cooking Tai Lue food in preparation worship Chao Luang Muang La.



Figure 92 : Tourists and Tai Lue relatives observing this ritual.



Figure 93 : The exhibition of Tai Lue history



Figure 94 : Foreign tourists interested in this ritual.



Figure 95 : Nong Bua people worshipping their spirits of kin-groups.



Figure 96 : The offerings to the spirits of kin-groups

5.3 Visitor's Attitudes

The first part is about the background of the visitors such as age, race, sex, name, where they come from, and types of visits (group or individual).

The second part is about the movement of the visitors, their routes for traveling, how they know Tai Lue villages, how much time they spend at Tai Lue villages, what activity attracts them to Tai Lue village, whether they are interested in staying at a homestay in a Tai Lue village, seeing guardian spirit rituals in two villages, whether they want to visit Tai Lue temples or traditional Tai Lue houses (like the Tai Lue cultural learning Center), and whether there is anything they think the Tai Lue villagers could improve.

Topics	Nong Bua village (N= 17)	Don Mun village (N= 17)	Both villages: Nang Bua and Don Mun (N= 13)	Total (N= 47)
Percentage	%	%	%	%
1. Gender				
- Male	23.52	88.23	23.07	46.80
- Female	76.47	11.76	76.92	53.19
2. Age				
- 11-20	47.05	-	7.69	19.15
- 21-30	29.41	29.41	69.23	40.43
- 31-40	23.52	29.41	23.07	25.53
- 41-50	-	23.52	-	8.51
- 51-60	-	11.76	-	4.25
- 61-70	-	5.88	-	2.13
3. Education				
- Primary School	5.88	5.88	-	2.13
- Secondary School	17.64	35.29	7.69	10.64
- Bachelor's Degree	70.58	35.29	84.61	42.55
- Postgraduate Degree (Master's or Ph.D.)	5.88	23.57	7.69	17.02
- Other	-	-	-	8.51
4. Martital status				
- Single	88.23	47.05	100	70.21
- Married	11.76	41.17	-	19.14
- Divorced	-	5.88	-	2.13
- Separated	-	5.88	-	2.13
5. Occupation				
- Government staff / State enterprise staff	5.88	41.17	84.61	17.02
- Personal business	29.41	11.76	-	10.64
- Private company staff / worker	17.64	5.88	-	34.04
- Farmer	-	5.88	-	2.13
- Student	-	17.63	-	2.13
- International organization staff	-	-	-	6.38
- Other (researcher, student)	47.05	17.64	15.38	27.66

Topics	Nong Bua village (N= 17)	Don Mun village (N= 17)	Both villages: Nang Bua and Don Mun (N= 13)	Total (N= 47)
Percentage	%	%	%	%
6. Monthly personal income (Taxes excluded) U\$ = 40 Baht				
- no-income (student)	47.05	-	7.69	19.15
- less than U\$ 250	35.29	41.17	7.69	29.78
- U\$ 250 – U\$ 500	11.76	17.64	76.92	31.91
- U\$ 501 – U\$ 1000	5.88	17.64	7.69	10.64
- U\$ 1001– U\$ 2000	-	11.76	-	4.25
- More than U\$ 2000	-	11.76	-	4.25
7. Types of visit				
- Traveling independently	100	35.29	100	76.59
- Part of a group tour	-	64.70	-	-
8. Who do tourists travel with?				
- Family	23.52	17.64	15.38	19.15
- Friend	64.70	23.52	84.61	55.31
- Family members and friends	11.76	-	-	4.25
- Tour group	-	58.82	-	21.27
9. How many times have tourists visited Nan province?				
- Never	-	11.76	-	4.25
- 1-5 times	52.94	82.35	100	76.59
- 5-10 times	17.64	-	-	6.38
- 10 times and up	29.41	5.88	-	12.76
10. How did tourists travel to Nan province?				
- Private car	64.70	17.64	92.30	55.31
- Regular bus	17.64	11.76	7.69	8.51
- Rented vehicle	-	64.70	-	4.25
- Tour coach	-	11.72	-	23.40
- Plane	-	-	-	4.25
- Other (motorcycle)	17.64	-	-	6.38

Topics	Nong Bua village (N= 17)	Don Mun village (N= 17)	Both villages: Nang Bua and Don Mun (N= 13)	Total (N= 47)
Percentage	%	%	%	%
11. How long did tourists spend in the Tai Lue villages?				
- less than half a day	-	52.94	-	19.15
- Half a day	29.41	32.29	53.84	38.29
- 1 day	17.64	-	38.46	17.02
- 2 days	11.76	5.88	7.69	27.65
- More than 2 days	35.29	11.76	-	17.02
- 1 week	5.88	-	-	2.13
12. Would tourists like to stay over night at the Tai Lue villages?				
- Yes	70.58	11.76	7.69	31.91
• because of relative's house	√	√	√	-
• because of friend's house	√	√	√	-
- No	29.41	88.23	92.30	68.08
• because their houses are not far from the ritual places	√	-	-	-
• visitors booked the hotel	-	√	√	-
13. What are tourist's reasons for visiting the Tai Lue villages? (visitors could choose as many answers as they think are relevant)				
13.1 - To have a new experience	35.29	52.94	76.92	53.19
- To learn about the Tai Lue culture	64.70	82.23	69.23	59.57
- To relax with friends or family	58.82	11.76	15.38	29.78
- To make merit	11.76	11.76	38.46	19.15

Topics	Nong Bua village (N= 17)	Don Mun village (N= 17)	Both villages: Nang Bua and Don Mun (N= 13)	Total (N= 47)
Percentage	%	%	%	%
13.2 - Because it is a tourist attraction	29.41	11.76	38.46	25.53
- Because friends recommended the place	35.29	17.64	38.46	29.78
- Because it was on a tour group's itinerary	17.64	52.94	7.69	48.93
- Because it was suggested in a guidebook	-	5.88	-	25.53
14. What source of information about the Tai Lue did tourists use <u>before</u> and <u>during</u> their visit?				
14.1 Before their visit				
- Guidebook	-	11.76	-	4.25
- Internet	-	5.88	15.38	6.38
- Tour company	-	5.88	-	2.13
- Television	-	5.88	7.69	4.25
- Friends	88.23	41.17	-	46.80
- I did not seek any information	5.88	11.76	46.15	19.15
- other (relative, academic person)	5.88	35.29	7.69	17.02
14.2 During their visit				
- Tour guide (with a tour group)	-	-	-	-
- Local guide (villagers)	58.82	52.94	7.69	34.04
- Brochures	23.52	17.64	76.92	48.93
- Other (relative, friend, academic person)	17.64	17.64	-	14.89
			15.38	17.02

Topics	Nong Bua village (N= 17)	Don Mun village (N= 17)	Both villages: Nang Bua and Don Mun (N= 13)	Total (N= 47)
Percentage	%	%	%	%
15. What kind of activities did tourists appreciate? (visitors could choose more than one)				
- Tai Lue houses (Traditional architecture/Tai Lue Learning Center)	82.35	94.11	84.61	68.08
- Temples	82.35	82.35	61.53	76.59
- Rituals (Guardian spirit rituals)	88.23	70.58	92.30	82.97
- Cultural tour (The way of life, Tai Lue weaving, Tai Lue cooking, Tai Lue music and dance, Traditional agriculture)	64.70	70.58	53.84	63.82
- Homestay	-	11.76	-	4.25
- Natural tour (Forest hiking, boating)	-	23.52	15.38	12.76
- Other	-	5.88	7.69	4.25
16. How would tourists rate the tourism service and activities at the Tai Lue villages?				
16.1 Cultural satisfaction level				
16.1.1 Traditional Tai Lue houses				
- Level 1	-	-	-	-
- Level 2	-	-	-	-
- Level 3	-	17.64	23.07	12.76
- Level 4	41.17	58.82	30.76	44.68
- Level 5	52.94	23.52	46.15	40.43
16.1.2 Tai Lue temples				
- Level 1	-	-	-	-
- Level 2	-	17.64	-	6.38
- Level 3	35.29	17.64	15.38	10.64
- Level 4	47.05	5.88	15.38	23.40
- Level 5	47.05	5.88	38.46	29.78

Topics	Nong Bua village (N= 17)	Don Mun village (N= 17)	Both villages: Nang Bua and Don Mun (N= 13)	Total (N= 47)
Percentage	%	%	%	%
16.2 Natural satisfaction level (Boating, Forest hiking)				
- Level 1	-	-	-	-
- Level 2	-	17.64	7.69	8.51
- Level 3	-	17.64	38.46	17.02
- Level 4	-	5.88	7.69	4.25
- Level 5	-	5.88	-	2.13
16.3 Homestay satisfaction level (Only in the Don Mun village)				
- Level 1	-	-	-	-
- Level 2	-	-	-	-
- Level 3	-	11.76	-	-
- Level 4	-	41.17	-	-
- Level 5	-	-	-	-
16.4 Cultural tours satisfaction level (The way of life)				
- Level 1	-	-	-	-
- Level 2	-	-	-	-
- Level 3	-	17.64	23.07	12.76
- Level 4	52.94	23.52	46.15	40.43
- Level 5	47.05	41.17	15.38	36.17
16.5 Rituals satisfaction level (Guardian spirit ritual)				
- Level 1	-	-	-	-
- Level 2	-	5.88	-	2.13
- Level 3	11.76	23.52	7.69	14.89
- Level 4	35.29	35.29	61.53	42.55
- Level 5	52.94	29.41	15.38	34.04

Topics	Nong Bua village (N= 17)	Don Mun village (N= 17)	Both villages: Nang Bua and Don Mun (N= 13)	Total (N= 47)
Percentage	%	%	%	%
16.6 Local guide satisfaction level (Interpretation)				
- Level 1	-	-	-	-
- Level 2	-	-	-	-
- Level 3	23.52	29.41	38.46	29.78
- Level 4	41.17	29.41	23.07	31.91
- Level 5	29.41	5.88	23.07	19.15
16.7 Security satisfaction level				
- Level 1	-	-	-	-
- Level 2	-	5.88	-	2.13
- Level 3	17.64	-	23.07	21.27
- Level 4	41.17	35.29	15.38	31.91
- Level 5	35.29	11.76	15.38	21.27
16.8 Food & beverage satisfaction level				
- Level 1	-	-	-	-
- Level 2	-	-	-	-
- Level 3	41.17	35.29	69.23	46.80
- Level 4	32.29	23.52	15.38	25.53
- Level 5	11.76	41.17	7.69	21.27
16.9 Local crafts satisfaction level				
- Level 1	-	-	-	-
- Level 2	-	5.88	-	2.13
- Level 3	5.88	17.64	53.84	23.40
- Level 4	32.29	23.52	7.69	23.40
- Level 5	58.82	35.29	15.38	38.29
16.10 Hospitality of the local people satisfaction level				
- Level 1	-	-	-	-
- Level 2	5.88	-	7.69	4.25
- Level 3	23.52	29.41	46.15	31.91
- Level 4	70.58	64.70	46.15	61.70
- Level 5				

Topics	Nong Bua village (N= 17)	Don Mun village (N= 17)	Both villages: Nang Bua and Don Mun (N= 13)	Total (N= 47)
Percentage	%	%	%	%
16.11. Environmental management satisfaction level				
- Level 1	-			
- Level 2	-			
- Level 3	5.88	35.29	15.38	19.15
- Level 4	47.05	23.52	53.84	38.29
- Level 5	47.05	35.29	30.76	38.29
16.12. Community management satisfaction level				
- Level 1	-	-	-	-
- Level 2	-	-	-	-
- Level 3	5.88	23.52	30.76	19.15
- Level 4	58.82	47.05	53.84	53.19
- Level 5	35.29	35.29		25.53
16.13. The price of the tourism services satisfaction level: homestay, Tai Lue Cultural dishes (food), Tai Lue craft, etc.				
- Level 1	-	23.52	15.38	14.89
- Level 2	-	29.41	61.53	46.80
- Level 3	5.88	23.52	(Tai Lue	17.02
- Level 4	52.94	(Tai Lue	craft, food	
- Level 5	23.52	craft,	and textile)	
	(Tai Lue	food,		
	craft,	textile)		
	food and			
	textile)			
17. After tourists visited to the Tai Lue villages, they have learned about the Tai Lue culture. Do you think that tourism made you open their mind or affected their point of view about other cultures				

Topics	Nong Bua village (N= 17)	Don Mun village (N= 17)	Both villages: Nang Bua and Don Mun (N= 13)	Total (N= 47)
Percentage	%	%	%	%
- Yes	100	94.11	100	97.87
• because of the old culture (authenticity), beautiful culture, new experiences, etc.	√	-	√	-
• because visitors can understand the strength of the Tai Lue culture	-	√	-	-
• because visitors were informed about the rituals of two villages and they had new experiences	-	-	√	-
- No	-	5.88	-	2.13
• because visitors already knew about the Tai Lue culture	-	√	-	-
18. Did tourists feel that their experience of the villages was authentic?				
- Yes, because	17.64	47.05	76.92	44.68
• The way of life has changed but the rituals or custom have not changed	√	√	-	-
• The Don Mun village has slightly changed, but the people have adapted their culture to contemporary life; so, the ritual of the Don Mun village is authentic.	-	√	√	-
- No, because	64.70	35.29	76.92	57.44
• The way of life and the style of the houses and dress have changed. The Nong Bua village have changed for tourism.	√	-	√	-
	√	-	-	-
- Do not know.	17.64	17.64	23.07	19.15
• since it is their first visit visitors can not decide what is authentic, and it is not fair to the Tai Lue people.	√	√	√	-

Topics	Nong Bua village (N= 17)	Don Mun village (N= 17)	Both villages: Nang Bua and Don Mun (N= 13)	Total (N= 47)
Percentage	%	%	%	%
19. How would tourists their your visit to the Tai Lue villages ?				
- Level 1	-	-	-	-
- Level 2	-	-	-	-
- Level 3	5.88	11.76	23.07	12.76
- Level 4	41.17	41.17	69.23	48.93
- Level 5	52.94	47.05	7.69	38.29
20. What is tourists' impression of the Tai Lue culture?	<ul style="list-style-type: none"> - The way of life is simple. - The Tai Lue traditional houses and temples are beautiful. - The Nong Bua villagers' ritual has changed, but remains is still beautiful. - Tai Lue people have Hospitality, informality and unity 		<ul style="list-style-type: none"> - Tourists admired the preservation and conservation of Tai Lue culture, the way of life, traditional Tai Lue houses, the temples and the guardian spirit rituals or ceremonies. - Visitors admire the Don Mun villagers for their conservation of Tai Lue culture. 	
	<u>Nong Bua village</u>	<u>Don Mun village</u>	<u>Both villages</u>	
21. Other opinions	<ul style="list-style-type: none"> - Tai Lue peoples should conserve their Tai Lue culture for generations to come. - Tai Lue people should promote their culture to other ethnic groups. - The Tai Lue should be a model to other communities. 	<ul style="list-style-type: none"> - Tai Lue peoples should conserve their Tai Lue culture for generations to come. - The Tai Lue villagers should not expect so much from the tourists; instead, local villagers should learn to appreciate their own culture. - The Tai Lue village should not sacrifice the animals in the guardian spirit ritual. 	<ul style="list-style-type: none"> - Villagers should promote as a tool for helping tourists learn about the community and the way of life. 	

5.4 Impacts of the Regional Development in the Guardian Spirit Ritual

In the process of ritual enlargement, each statue of the chief spirits have become important as new symbols, both in the Don Mun and Nong Bua villages, are connected with the history of each village rather than the shrine of spirits and the ritual specialists. Chao Muang, a descendant of the chief of Muang La who has been residing in the Don Mun village, lost some respect after the ritual was enlarged to promote Tai Lue culture to further development in the Nong Bua village. At last, the ritual in 1996, Chao Munag became to be unnecessary for Nong Bua village. In 1996, the spirits did not gather at the same place, so they could not express worship to the shrine of Chao Luang Muang La. These changed processes might be connected with the following three aspects.

1. The influence of tourism and the split of the ritual.

In 1990, the ritual was enlarged to promote it among outsiders, including tourists. However, only the Nong Bua village, which led the enlargement of the ritual, benefited from it. Therefore, a psychological conflict occurred between the Nong Bua and Don Mun villages. In the Don Mun village lived the descendants of the chief of their home place, Muang La, and many of the spirits that comprised the shrine of Chao Luang Muang La, so the Don Mun village played an important role in the ritual. However, they could not benefit from the enlargement of the ritual. In 1996, the ritual place was split between the Nong Bua and Don Mun villages.

2. The building of historical statues.

In 1984, the statue of Chao Luang Muang La was built in the Nong Bua village. In 1991, the spirit shrine of Chao Luang Anuparpchaisongkham was built in the Don Mun village. He was the leader of the Tai Lue when they migrated to Thawangpha and lived in the Don Mun village. In 1996, the portrait of Chao Luang Anuparpchaisongkham was painted. In 2000, the statue of Chao Luang Anuparpchaisongkham riding a horse was built in the Don Mun village. These statues express two historical heroes. Chao Luang Muang La and Chao Luang Anuparpchaisongkham. They are said to have been the leader of the Tai Lue when they migrated to Thawanpha.

3. The change of ritual practitioners.

The main practitioners of the ritual have changed from traditional, ritual, specialist priests to a new group for village development, including school teachers. **Chang Khap**, a traditional folk singer who used to sing to call spirits, disappeared (Baba, (n.d.: 8). In place of his song, a village women's group sang *Khap Lue* a Tai Lue folk song, for the ritual in 1990 and 1993. In 1999, the elderly of a traditional music group established their own group and sang a song about Tai Lue migration during the Chao Luang Muang La ritual in **So** style (Northern Tai style singing, not *Khap Lue*). In 2002, the Elderly's Group for Improving Health was established and they performed aerobic dance in front of the statue of Chao Luang Muang La in the Nong Bua village.

The process of changing the guardian spirit ritual relates to the factor of rural development. The Nong Bue and Ton Hang villages belong to Tambon Pakha, which

consist of Tai Lue (from Sipsongpanna, Yunnan), Tai Phuan (from Chiang Khuang, Northern Laos), and Tai Yuan (Chiang Saen, Chiang Rai). They migrated in order to reclaim the Thawangpha Basin from their respective home places. It can be said that the history of this area is condensed in Tambon Pakha. The Tai groups have assimilated with their neighbors, especially Tai Yuan, the Northern Thai majority, because of linguistic and cultural similarities. There has also been the influence of Thai National culture. However, especially during the 1990's, each village in Pakha Sub-district built a village museum to display their cultural heritage and to promote their history and culture.

The Nong Bua village is the earliest village to promote their own culture among villages in Tambon Pakha. In 1979, succeeding the leader of the Nong Bua village, **kamnan** (the leader of Tambon Pakha) started maintaining the roads and bridge and began to promote cultural heritage by restoring historical sights such as the Nong Bua temple. He was chosen as the best village leader throughout Thailand. Therefore, the Nong Bua village is trying to propagate the Tai Lue culture to outsiders. Promoting the Chao Luang Muang La ritual is a part of this movement.

The ritual changed drastically when the Nong Bue village started tourism promotion. At that time, school teachers of the Nong Bua village visited Muang La, their original home, and took video films and screened it at the ritual place. They could visit their home because the border between Thailand, Laos, Myanmar and China had begun to open due to "The Economic Quadrangle Project." Nan Province was part of this development project. It is situated on the planned route to Sipsongpanna via Luang Phrabang. Tai Lue villages in Thawangpha have been earmarked as tourism resources by this development strategy (Baba,2007:264-267).

Chapter 6

The result of Study

In northern Thailand, there are a number of minorities or ethnic groups who have lived there since before the Siam Kingdom, and they escaped from the internal disturbances or sought new settlements suitable for cultivation. There are people who migrated to Thailand in the 19th century who have retained their own identity and history, which has continued down through time to the present.

The rapid processes of economic renovation, urban development and globalization are the dynamics of the capitalist world economy and the revolution in information technology has called “Mass Culture and Mass Media”. Nowadays, modernization has brought villages, towns and cities closer together. The impact, in terms of cultural changes, has been felt by every ethnic group in Thailand. Unfortunately, most ethnicities are not capable of adapting to such rapid changes. The members of these communities are unaware of the consequences, which means that new cultural trends have been embraced and new life-styles have been adopted without due attention to their implications.

As a result, socio-cultural changes have created a lot of contradictions within these communities. What is worse is the fact that certain developments are taking place in cultural spheres which are aimless and show no consideration for the cultural roots of the people. They have caused a loss of cultural identity. Then the markers of this identity gradually disappear as the minority is assimilated into and becomes part of the dominant group.

In essence, rural culture is a mixture of the traditional and the modern. It has been forced by changes in the villagers’ physical environment, socio-economic development and the ability of the rural population to adjust to urban influences. Nowadays the heritage asset is viewed as a new tourism resource that makes cultural heritage tourism a trendy interest for travellers. It has been regarded as a popular tourist attraction because it provides them a good opportunity to learn and experience ways of life of the people in different ethnic groups.

In many tourism destinations, the local people attempt to promote their cultural heritage for tourist consumption, regardless of the impact that tourism may have on their cultural heritage. This situation might lead to competition among local communities in order to attract more visitors.

In this regard, two Tai Lue villages in the Thawangpha district, Nan province, are an excellent example of how tourism development can create an impact on cultural heritage of a community. Moreover, it can also be a case study for other communities in terms of developing its cultural capital with regard to conservation.

As mentioned above, the author was interested in the dramatic change in the context of cultural heritage of Tai Lue villages during extreme tourism and wanted to find out how to make tourism in two Tai Lue villages sustainable with fewer impacts on the Tai Lue folkway. This study has revealed the findings.

6.1 Tai Lue Cultural Heritage Significance and Values

According to Tai Lue history, the Tai Lue is a Tai-speaking group in Sipsongpanna, Yunnan province, the People's Republic of China. These people migrated into the Northern part of Thailand to the ancient kingdom of Lanna a long time ago in the "Keb Phak Sai Sa Keb Kha Sai Muang" era. This was part of a policy, "Put vegetables into basket; put migrants into city," meaning that migrants were being taken into the city for recovering territory.

Nan has big communities of Tai Lue that came from Sipsongpanna and Northern Laos. The settlements of Tai Lue in Nan occurred without conflict with the former Yuan inhabitants because they too had been under the same Tai feudal system. The ruling and the ruled lived under the patronage as a system, believing in animism and Buddhism.

Normally, the lifestyle of the Tai Lue in Nan is quite similar to Tai Yuan and Tai Phuan. Tai Lue people can be distinguished from one another by their dress, language, food and rituals. As farmers, Tai Lue affiliate closely with nature. They have initiated rites and traditions in order to harmonize their lives with nature and the supernatural in order to live well.

In a case study of Tai Lue people in the Thawangpha district, Nan province, the Tai Lue in Ton Hang village, Nong Bua village and Don Mun village shared the same route of migration from Muang La on the eastern side of the Mae Khong river in Sipsongpana, now in Yunnan province in China. These migrants have maintained their self-awareness as Tai Lue from Muang La by transmitting their own folk literature, local legends and heroic tales, and rituals to generations that follow.

Particularly, the guardian spirit ritual has been confirmed as an important mechanism for ethnic maintenance. This ritual can help the Tai Lue remember that they are from Muang La. The Tai Lue in three villages celebrate the guardian spirit ritual together every three years at the Nong Bua village. Each village has several guardian spirits that are regarded as ancestor spirits of kin-groups and are hierarchically controlled under the main guardian spirit, Chao luang Muang La . In this ritual, it expresses Chao Luang Muang La's procession of an army, which represents the migration of the Tai Lue from three villages.

Due to the rising popularity of cultural heritage tourism, Tai Lue villages have been thought of as a worthwhile tourist attraction for visitors because of its presentation of cultural, community heritage. The Tai Lue of the Nong Bua village was promoted to be a new ethnic destination for tourists of Nan during the Amazing

Thailand Year because of the exotic culture (Mac Cannell, 1992) and intimate, authentic experiences (Wood, 1984) that are as follows:

1. The Tai Lue ethnic group has its own cultural heritage significance and values: historical, social, religious and spiritual, scientific, and aesthetic.
 - a) historical values that illustrate the authentic lifestyle, customs, culture and traditions which are still surviving;
 - b) social values that are the core strength of the local community which lead to its uses, functions and a focus of spiritual and cultural sentiment to minority groups;
 - c) religious and spiritual values reflected in the mores, traditions, ceremonies, taboos, prohibitions, and rituals in their ways of life.
 - d) scientific values that show Tai Lue wisdom in the traditional structure of Tai Lue houses and techniques of Tai Lue weaving;
 - e) aesthetic values that refer to the characteristics of the Tai Lue vernacular architecture, including the atmosphere of the guardian spirit ritual, which relates to historical memory;

2. Over the period of time, it evokes a sense of ethnic, authentic and traditional ways of life in Northern Thailand.

3. The Tai Lue ethnic group in Nan offers an impressive experience because of the tranquil and natural atmosphere, cultural environment and peoples' hospitality.

Because of the values above, the Tai Lue area in the Thawangpha district has become a popular tourism destination. This dramatic change caused a conflict in two of the Tai Lue villages (Nong Bua and Don Mun) concerning the guardian spirit ritual changes at the Nong Bua village. There have been strong efforts from the government and the younger generations of Nong Bua to promote this ritual for tourism through the presentation of its Tai Lue cultural rituals.

6.2 How Tai Lue Villagers Have Both Evolution and Adaptation among Rural Development: the Guardian Spirit Rituals in Two Villages and the OTOP Fair

In this part, shows how Tai Lue people have developed their villages to be tourist attractions. They negotiate with the rural development officials to improve their villages by their own management. This shows the elders' involvement in conserving their culture.

Generally, the Nong Bua village seems to be the centre of the Tai Lue culture in the Thawangpha district, and has more political and economical access advantages than the Don Mun village due to the following reasons:

- a) The ritual of Chao Luang Muang La is usually conducted in the Nong Bua village and the other two villages join;

- b) At the ceremonial place in the Nong Bua village, there is a statue of Chao Luang Muang La, which commemorates their migration from Muang La in Sipsongpanna;
- c) The promotion center for Tai Lue textiles can be found in Nong Bua village;
- d) The Nong Bua temple is well known for its mural paintings painted by Tid Bua Phan, and they tell us about the people's lifestyle in the past. Nong Bua villagers are trying to propagate the Tai Lue culture to outsiders. For example, they invited the reporters of broadcasting stations to the guardian spirit ritual in 1990. which the Nan officials have been trying to propagate as well. They are proud of themselves because they consider themselves as those who play the most important role in upholding Tai Lue culture. Therefore, Don Mun villagers are not so pleased with the changing of the guardian spirit ritual at Nong Bua village;
- e) Neither of the villages (Nong Bua village, Tambon Pa Kha and Don Mun village, Tambon sriphum) do not belong to the same administrative unit (Tambon);
- f) The leader of the Nong Bua village has been chosen as the best leader in Thailand in recognition of his service to rural development. He is respected more than other village leaders in this area. Thus, the Nong Bua village has more advantages politically and economically than the Don Mun village. And the political advantage is probably accredited to this new village leader.

After going to Sipsongpanna, China, some younger leaders in the Nong Bua village and, sheriffs of the Thawangpha district changed their traditional rituals to be tourist attractions without concerning propriety.

Serious conflicts between the Nong Bua and the Don Mun villages occurred during the guardian spirit ritual in 1993, which was led by the new generation of leaders from the Nong Bua village. They changed the accommodation of Chao Muang and Mo Muang from the Tai Lue house to a cement building, arranged for the sheriff of the Thawangpha district to open the ceremony and replaced the performance of the Khab Lue traditional song with a beauty contest. Also, the Tai Lue in the Nong Bua village produced amulets of Chao Luang Muang La to sell during this ritual. Some of the Don Mun village people had an accident on the way to join this ritual that was being held at the Nong Bua village.

In 1996, villagers from Don Mun separated their guardian spirit ritual from the Nong Bua ritual. They held their ritual according to traditional standards. In 1999, they built a traditional Tai Lue house for Chao Muang and Mo Muang's accommodation during their guardian spirit ritual.

After building the traditional Tai Lue house, Don Mun villagers created a statue of Chao Luang Anuphapchaisongkham (Chao Luang Muang La's descendant) and a painting of their hero in the traditional Tai Lue house for the ritual site.

The traditional Tai Lue house is not only important for their guardian spirit ritual, but it also represents Tai Lue identity at the folk museum, or Tai Lue cultural learning center. When villagers of the Nong Bua village visited their relatives or friends at the Don Mun village, they decided that they would have liked to build a traditional Tai Lue house in their village. Eventually, they built a traditional Tai Lue house in the Nong Bua temple with the monks permission.

Nong Bua villagers did not use their Tai Lue house in their guardian spirit ritual because their spirits of kin-groups could not enter the area of the Nong Bua temple. They set up their traditional Tai Lue house as a folk museum or Tai Lue cultural learning center.

In the guardian spirit rituals of two villages on December 10th, 2005, the villagers of Ton Hang had to join the ritual at the Nong Bua village because most of their spirits were at the ritual in the Nong Bua village.

Because of the decline in the guardian spirit ritual at the Nong Bua village, the ritual was simplified by starting the ceremony in the morning, shortening the time and offering an elaborate Tai Lue performance and a traditional dinner for relatives, friends and tourists. They also sold their hero's amulets to those who wanted to buy them.

On the other hand, the villagers of the Don Mun village retained the original guardian spirit ritual. In the ritual, the villagers used contemporary utensils for decorating their spirits of kin-groups' houses (shrines) and added traditional games and a traditional dinner like the Nong Bua village.

Although the Don Mun village is located on the village boundary in a natural environment and is not so well-known to outsiders, tourists are still interested in the Tai Lue culture there and like to stay with villagers through homestays.

The Don Mun leaders and villagers are slowly trying to develop their area using their own potential. Instead of trying to develop infrastructure, they would like to develop their ideas for conserving their culture and environment. They need a budget from the government to acquire related skills that would allow them the right to develop their village. Additionally, they are using the village's money to improve their environment and would like to add a traditional Tai Lue house to serve as a homestay.

The Don Mun people still want to know how to use their cultural capital. Also, they want to conserve their culture for the next generation and adjust culture skills to contemporary life, such as Tai Lue textiles or Tai Lue crafts. When the government provides a budget to develop their environment, the villagers always consult both the elderly and the leaders before rejection the projects that are not essential for their community.

Meanwhile, the Nong Bua village was in the process of making massive changes due to regional development in the OTOP tourism village.

OTOP Tourism Village is developed from the OTOP project. This advanced project focuses on tourism. In 2004, the Office of Tourism Development, Ministry of Tourism, and Sport, selected five villages to be the prototypes of tourism villages in each part of Thailand. These included the following places:

North:	Thawai village, Chiang Mai province Santikeyree village, Chiang Mai province
Northeast:	Dan Kwian village, Nakhon Ratchasima province
Central:	Ko Kret Village, Nonthaburi province
South:	Keyreewong Village, Nakorn Sidhamarat province

These OTOP Tourism Villages are selected from villages that produce 3/5-star products and have high potential to be tourism villages in terms of interesting production processes, history of the village, scenic beauty or having a good village atmosphere. In 2006, the Nong Bua village was added to be an OTOP Tourism Village in Northern Thailand because of its unique Tai Lue style textile products like the well-known, Tai Lue, “Pha Lai Num lai” textiles.

The rural development of the Provincial department gave ten million baht to improve the Nong Bua village to be an OTOP centre in the north by making a public park (Nong Bua pond), a cement car park in the temple and four cement buildings - one exhibition building, two OTOP shops and a racing boat building which were built within four months.

The governor of Nan province was invited to open the OTOP Fair ceremony and Tai Lue folk museum. In the fair, villagers wore their traditional dress and set up the fair like the traditional Tai Lue market called “Kad Mua”. Many handicraft shops in Nan province sold their products there, and several tourist groups came to join and bought handicrafts, including Tai Lue products from the Nong Bua and Don Mun villages.

The OTOP Fair
(Source : The author's pictures)



Figure 97 : The governor of Nan province opening the OTOP fair and Tai Lue market “Kad Mua”



Figure 98 : “Kad Mua,” the market that sells various kinds of traditional Tai Lue products.



Figure 99 : Tai Lue villagers and tourists who are buying Tai Lue products



Figure 100 : Tai Lue food zone



Figure 101 : “Yam Pak Kud,” the traditional Tai Lue salad



Figure 102 : Tai Lue evening performance



Figure 103 : OTOF book



Figure 104 : OTOF Product Champion

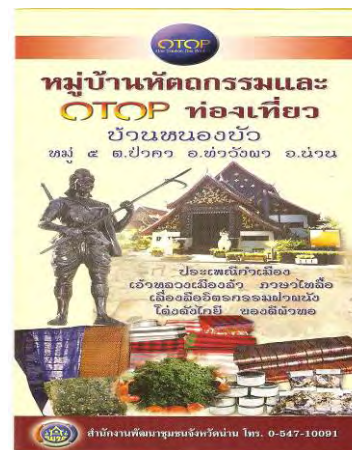


Figure 105: Pamphlet of OTOF Tourism



Figure 106 : Student' activities in the temple



Figure 107 : Drawing images of Buddha



Figure 108 : Primary student activities



Figure 109 : Selling traditional textiles



Figure 110 : Yao's coffee shop



Figure 111 : Other village shops



Figure 112 : Exhibition building



Figure 113 : The history of the Tai Lue



Figure 114 : Tai Lue souvenir shop



Figure 115 : Tai Lue cultural activities for Tai Lue youth at the Tai Lue learning center (Tai Lue museum)



Figure 116 : Youth who are practicing the traditional songs



Figure 117 : The process of producing textiles

About six months after the OTOP fair, many buildings, which were built to display about Tai Lue history, Tai Lue racing boats and Tai Lue shops in the area of the Nong Bua temple were demolished because of corruption. Then Thepsen (2007), the leader of the Nong Bua village, complained that the government never talked to Tai Lue villagers about these buildings. They thought they were not appropriate for Tai Lue culture. Moreover, many projects were allocated in the Nong Bua village. Some other projects were not appropriate for Tai Lue culture, such as the car park (in the Nong Bua Temple) and the public park.



Figure 118 : Collapsed buildings after the opening of the OTOP fair : the racing boat building



Figure 119 : The walkway to the exhibition building



Figure 120 : Tai Lue souvenir shop

On account of the OTOP Fair, many projects could have destroyed the cultural heritage of the Tai Lue and changed Tai Lue products into mass-market products. Some academic scholars are worried about OTOP projects. They say that they place too heavy of an emphasis on commercialism and tourism. As Mr. Ando Tasashi (2005), Director of Oita International Exchange Center, concluded:

OTOP of Thailand concentrates too much on commercial, marketing and quantity of goods. While that of Japan emphasizes on quality and people development, since it was originally developed to create jobs for local people by using their local wisdom and skills to produce quality and unique goods that represent their culture and identity. Moreover, the project should make local people proud of their heritage, reduce the gap of urban and rural community, motivate local people to appreciate their own local wisdom, and conserve local culture and environment, which will lead to sustainable development of the country.

Finally, the villagers reconsidered to rely on themselves to improve and develop their village. Therefore, they learned to choose an alternative development by negotiating the budget to accord their culture, such as changing plastic bags to textile bags for environmental conservation and long-term use.

Furthermore, the committee of the Nong Bua village improved the cement park in the temple by growing many trees around it. During the ritual of 2008, they built a new traditional Tai Lue house for Chao Muang and Mo Muang's accommodation and gave this house to be as a homestay for tourists.

6.3. Tai Lue Traditional Houses in Two Villages as Tourist Attractions

Changing the guardian spirit ritual brought conflict between two villages as a result. Don Mun villagers are aware and concerned about the traditional ritual, which shows traditional Tai Lue history. Tai Lue people have a good insight about who they are. They are grateful to their ancestors. They always respect and consult the elderly and change their village wisely.

Therefore, Don Mun villagers hold their guardian spirit ritual according to traditional rituals. Before 1999, every Don Mun family helped to donate timber, money and labor to build the traditional Tai Lue house. They also consulted with their elderly. When the traditional Tai Lue house was finished, they did not use this Tai Lue house for their guardian spirit ritual only, but also as their Tai Lue cultural learning center or Tai Lue museum for displaying traditional ways of life.

On the other hand, the younger leaders of the Nong Bua village ignored their elderly by changing their guardian spirit ritual, which was still controversial between the Nong Bua and the Don Mun villages. Later, Nong Bua elders who were concerned about their Tai Lue culture within the younger generations, said, “Young generations do not know the traditional ways of life, so traditional goods must be displayed for keeping them in their minds”. They built the Tai Lue traditional house in the Nong Bua temple. This house is now a folk museum and a Tai Lue cultural learning center, although it had never been used in the guardian spirit ritual because it was in the temple.

Tourist Attraction at the Nong Bua village

(Source : The Authors’s pictures)



Figure 121 : Folk museum Tai Lue cultural learning center in the Nong Bua village for Tai Lue villagers and tourists.



Figure 122 : Tai Lue bed room



Figure 123 : Display of utensils and the ways of life



Figure 124 : Granary



Figure 125 : Local guide



Figure 126 : Learning about textiles



Figure 127 : Folk Museum/Tai Lue cultural learning center in the Don Mun village for Tai Lue villagers and tourists.



Figure 128 : Pamphlet of Tai Lue history



Figure 129 : Don Mun history



Figure 130 : Jars used for storing water



Figure 131 : Display of utensils and the ways of life



Figure 132 : The basement of a Tai Lue house

In 2008, the Nong Bua villagers built a new traditional Tai Lue house in the area of the ritual place for Mo Muang's accommodation. They received a budget from the Pakha Administration Organization to help develop their village for their guardian spirit ritual.



Figure 133 : The spirits of kin-group's shires



Figure 134 : The last traditional Tai Lue house for a guardian spirit ritual



Figure 135 : Development of the new traditional Tai Lue house in the Nong Bua village in 2008



Figure 136 : Tourists visiting to Nong Bua temple



Figure 137 : The new small hall is in front of the main entrance to the Nong Bua temple



Figure 138 : Chart of the rural government budget



Figure 139 : In the Don Mun village, Tai Lue people developed their village with their own money



Figure 140 : Traditional Tai Lue house nearby the Nan river

Instead of trying to develop infrastructure, Don Mun villagers would like to conserve their culture and environment. They want a government budget for training the people and allow them to develop their village in their own way. Moreover, they collected their own money to improve their landscape and build a new traditional Tai Lue house to use as a homestay during the guardian spirit ritual in 2008. Sawing Thepsen (2009) said that the aim of building this house was to offer tourists an alternative opportunity to stay in the village.

The homestay in the Don Mun village opened in 2000 and received two awards (2006-2007 and 2008-2009) from the Office of Tourism Development, Ministry of Tourism, and Sport. Although only a few tourists have stayed in the homestay so far, the villagers have continued to develop their homestay at all times. Some situations have caused a decrease in tourist numbers, such as the political rally, the season of planting and tradition (guardian spirit ritual).

Tourist Attraction at the Don Mun village
(Source : The Authors's pictures)



Figure 141: The pamphlet of Homestay



Figure 142: Certificate from the office of Tourism Development in 2006-2007



Figure 143 : Certificate from the office of Tourism Development in 2008-2009



Figure 144 : The bedroom



Figure 145: Learning in the kitchen



Figure 146 : Tai Lue breakfast time

Normally, Tai Lue villages rebuild their houses, which are continuously adapted for changes in their community. Also, there is long term maintenance in their houses. This situation made vernacular houses disappear from Tai Lue villages. Therefore, the building of the traditional Tai Lue houses in the Nong Bue and the Don Mun villages reflects the social complexity of the times and region in which they live.

With the increasing attraction of the local textiles to outsiders and tourists, Tai Lue women have woven their textiles at this traditional Tai Lue house in the Nong Bua village. Other jobs were created for the elderly, such as bamboo crafts, artificial flower crafts, waterweed snack, cooking Tai Lue **Laap** (mince meat), **Kang Khae** (soup) and **kao keab** (Tai Lue dessert), etc.

Cultural Activities in the Don Mun Village.

(Source : The author's pictures)



Figure 147 : Map of the Nong Bua village



Figure 148 : Traditional Tai Lue house in the temple



Figure 149 : Tourist is buying a Tai Lue skirt from the villagers.



Figure 150 : Cooking Kai snack or riverweed snack



Figure 151 : Products of Kai (riverweed)



Figure 152 : Making Kao Keab (Tai Lue dessert) and Tai Lue food



Figure 153 : Bamboo crafts



Figure 154 : Artificial flower crafts



Figure 155 : Elders' sport (Pétanque)



Figure 156 : Weaving textiles in the basement of a Tai Lue house



Figure 157 : Cultural activity during the guardian spirit ritual



Figure 158 : Basketry of Rattan food trays in the Tai Lue shop

มหาวิทยาลัยศิลปากร ส่วนลิขสิทธิ์



Figure 159 : Tai Lue crafts and textiles in the shop



Figure 160 : Elderly women making a bamboo craft



Figure 161 : Popular sport of the elderly

Elderly activities, the beautiful Nong Bua temple, and the traditional Tai Lue house/ Tai Lue museum all invite more tourists to go there and experience the Tai Lue's way of life. Nowadays, the traditional Tai Lue houses in the Nong Bua and the Don Mun villages seem to be tourist attractions throughout the year. Tourists can appreciate the vernacular houses which help them understand the Tai Lue architectural wisdom and Tai Lue life-style better.

According to the questionnaires and observations of the the Nong Bua and Don Mun villages' rituals, tourists (mostly women aged between 21 and 30 years old) were given recommendations, by villagers' friends and relatives or academic scholars. The villagers of Nong Bua and Don Mun treated tourists with hospitality, but they could not take tourists to steep in their villages as if they were like homestays because their relatives needed to stay in their home as well. So, tourists had to book a hotel or resort near the villages.

From the 47 questions, the finding revealed the viewpoints and appreciations about Tai Lue culture as follows:

1. The way of life is simple;
2. The Traditional Tai Lue houses and temples are beautiful;
3. The Nong Bua villagers' guardian spirit ritual has changed, but remains beautiful;
4. Tai Lue people have hospitality, informality and unity;
5. Tourists admired the preservation and conversation of Tai Lue culture, the way of life, the traditional Tai Lue houses and temples, and the guardian spirit rituals or ceremonies;
6. The visitors admired the Don Mun villagers for their conservation of Tai Lue culture.

Other opinions

1. Tai Lue people should protect and conserve their Tai Lue culture for generations to come;
2. Tai Lue people should promote their culture to other ethnic groups;
3. The Tai Lue should be a model to other community;
4. The Tai Lue villagers should not expect so much from the tourists but also the local villagers should learn to appreciate their own culture;
5. The Tai Lue villagers they should not sacrifice animals in the guardian spirit ritual;
6. Don Mun villagers should promote their homestays as a tool for helping tourists learn about the community and the way of life.

6.4 Trends of Sustainable Tourism Development

Since the split of the guardian spirit rituals, there seems to be a movement that is seeking Tai Lue identity, but actually it is a movement constructing village identity. The Nong Bua village seems to be the “winner of the competition for rural development.”

On the other hand, Tai Lue traditional houses are the impetus to encourage the villagers to volunteer in building traditional houses. They respect the values of Tai Lue identity and pass on their Tai Lue houses for their guardian spirit rituals and Tai Lue cultural learning center, which enables the villagers to conserve their identity through tourism by learning about their own history and culture.

Behind the success of traditional Tai Lue houses is the role of the elders in both of the Tai Lue villages. It is reflected through their movement of preserving local wisdom and cultural revival by living out the traditional ways of life.

Due to the impact of tourism on Tai Lue culture in the past, there are both negative and positive impacts on the tourism resources among the two Tai Lue villages. Tourism without planning, good administration and management might be a catalytic factor of causing the disappearance of Tai Lue cultural heritage. It is according to Rosenow and Pulsipher (1979), who indicated that poor planning and growth management (in St. George, UT) had resulted in a loss of identity and local culture.

Those matters damaged and devalued the tourism resources and environment. So, the “should-have-been” tourism roles could be an awareness promotion toward the values of resources and environment as well as natural and cultural folkways. This promotion would then lead to systematic tourism resource management.

The tourism development should not respond to just the tourist needs but the community's, particularly their cultural identity conservation. This is because the local community becomes the direct stakeholder of the tourism resources. If they are conserved in a balanced situation, they would draw attention from people who visit and create good results for the communities.

Sustainable development is another measure that is giving importance to the use of natural resources, benefit sharing among local communities, community participation and tourist satisfaction. Consideration of the organization of existing tourism, with the attraction of frequent visits from tourists without any environmental, social and cultural damage, is taken into account. If there is damage, stakeholders will try to dominate it.

The study has revealed that there was a need to promote and develop their local community participation in order to improve their Tai Lue villages as a sustainable tourism source. Due to the earlier tourism, administration and management fell under tourism authorities, who had never had a role in determining the direction, policy or mutual measure of guidelines along with villagers in the Nong Bua and Don Mun villages.

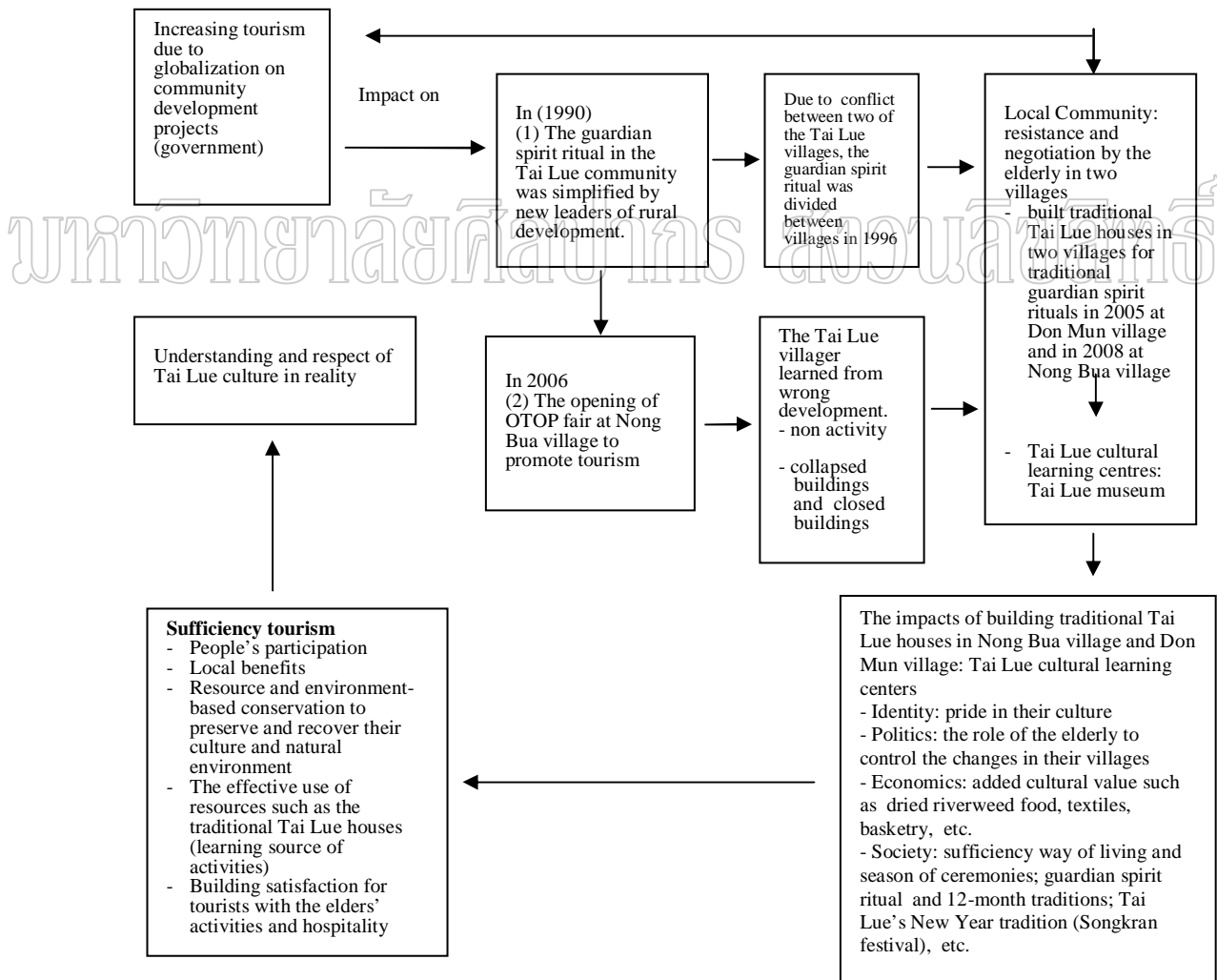
The people seemed to lack knowledge and understanding of sustainable development. The beneficial use of tourism resources need to be line with the resource conservation, administration and management. Additionally, the involved governmental organizations have not clearly decentralized their roles and authorities to the local communities in tourism administration, management or development.

However, the study indicated that local people and stakeholders need to participate in the local development as sustainable Tai Lue tourism sources. They believed that tourism development could help retain their identity and their host village quality of life as a condition for sustainability (Ritchie, 1978).

Chapter 7 Conclusion

In this section, the author summarizes the way to balance the sustainable development and conservation and create harmony between the modernization and maintenance of cultural heritage. The author also integrates various dimensions such as tourism, economy, politics, society, culture, and environment in the plan by using a multidisciplinary approach. Furthermore, the author finds a way to maintain and preserve its cultural heritage. All these processes can be illustrated in the conceptual framework.

Conceptual Framework



The Structure of Impact of Tourism on both Tai Lue Villages and Relationship of Each Factor

As for the past development, Tai Lue people developed their villages under the management of the rural government, which seriously lacked continuity. Because the Tai Lue villagers were uninformed and ignorant of what had been done in their area, such development failed due to the lack of public participation until the conflicts between the the Nong Bua and the Don Mun villages occurred.

Due to the influence of tourism in 1990, the guardian spirit ritual was enlarged to promote it among outsiders, including tourists. The Nong Bua village was the only village that received benefits from the enlargement of the ritual.

In the case of Tai Lue tourism, the reason why it was made to be a commoditization (Tanabe, 1994) was because the group of school leaders from the Thawangpha village visited the guardian spirit ritual in Sipsongpanna, and then came back to add details of the Sipsongpanna ritual to their own, such as the sacrificing of animals and the statue of the hero spirit. It looked like the winner of the competition for rural development. This resulted in a psychological conflict that occurred between the Nong Bua village and the Don Mun village.

In 2006, the Nong Bua villagers received a ten million Baht budget from the rural government to improve the temple's carpark and build four cement buildings to serve as the OTOP centre of the north, but without villagers consultation. After opening the OTOP fair, everything was declined, the buildings collapsed, and the center was closed. There were no more activities.

Socially, it was found that the local way of life had not been changed, but tourism brought about conflicts between the Nong Bua and Don Mun villagers. Economically, the village economies were generally increased, but the benefit distribution was not equal. The conflict has arisen from tourism development, since the emphasis of early development, was on growth and promotion rather than on management and conservation control.

Moreover, Tai Lue people in the Nong Bua village still depended on government assistance too much since they used to receive everything they needed through assistance, which made them quite helpless and highly dependent upon total help from the rural government.

Learning from wrong development, the elders in the Nong Bua and Don Mun villages became concerned that their cultural heritage would disappear from their villages. Primarily, elders and villagers of the Don Mun village had decided to build a traditional Tai Lue house for their guardian spirit ritual in 1999. In 2005, Nong Bua villagers built a traditional Tai Lue house to be a Tai Lue cultural learning center, which is now part of a tourist attraction to represent the Tai Lue's way of life and the guardian spirit ritual.

In 2008, the second traditional Tai Lue houses of the Don Mun village were built to be homestay for their relatives from Prayao province and tourists in the last guardian spirit ritual (2008). Meanwhile, the second traditional Tai Lue house in the

Nong Bua village became an accommodation for Mo Muang during their guardian spirit ritual (2008).

Due to the effect of building traditional Tai Lue houses for the guardian spirit rituals in two villages, every generation now comes together to cooperate and joins the Tai Lue traditional culture, such as Songkran festival (the Tai Lue's New Year tradition) and guardian spirit ritual. Moreover, they still have the folk museum / Tai Lue museum and the Tai Lue cultural learning center for the young Tai Lue generation. Tourists joined all activities. The author found that the elders and the youth have produced Tai Lue crafts, textile, dried riverweed, Tai Lue food and basketry. Thus, traditional Tai Lue houses in the two villages had become a place where the elders can communicate with young people and tourists.

Through the Tai Lue cultural learning center., The building of Tai Lue traditional houses in the Nong Bua and Don Mun villages represent Tai Lue identity. Tai Lue people take pride in their culture through a sense of the love and desire for cherishing its cultural legacy. They have had preservation awareness and accepted a mission to maintain those legacies for generations to come. These traits will act like a cultural immunity for the community.

Moreover, the Tai Lue villagers still reflect the internal politics with the role of the elders in the two villages. They have sufficient power and capability to control the direction of change in their villages because of a seniority system in their village. Under the kinship structure, this system is an ethics system that expresses itself through a supernatural power for healing, merit making, labor mobilizing, and domestic conflict-negotiating. These are important basics for the existence of village society.

In the economic gain for the local communities, Tai Lue people added cultural value to their cultural capital, which are communal asset to the public domain such as dried riverweed food, textiles and basketry. They conserve and preserve their culture on these commodities, particularly textile weaving, as a way of preserving their heritage. They have published manuals to train villagers in dyeing and weaving. But this is also meant to meet tourist demands for their traditional natural products, including those dyed with color from tree barks. Many girls in the Don Mun village go to a weaving class on Saturdays and Sundays at the traditional Tai Lue house.

In the Tai Lue society, Tai Lue people have retained the most sufficient way of life in their village, which remains simple and calm. People work in rice or plant fields and collect wood while old men do basketry in open-air basements and the old women feed the chickens and take care of their grandchildren whose parents work on the farms or in a workplace. From the study, the author found that Tai Lue elders have alternative occupations in the traditional Tai Lue houses, which tourists can appreciate as the elderly Tai Lue's way of life. These include weaving, basketry, Tai Lue food and vernacular houses. Thus, tourists learn about and understand Tai Lue architectural wisdom and lifestyle.

According to the way of life, social capital is defined to relate to social organizations, such as norms and networks, that allow collective actions to create values. The values created need not be financial but could have to do with security, peace and happiness. Social capital is intangible but could be reflected by rite and ritual as well as by tangible outputs such as traditional Tai Lue houses, temples, and textiles, etc. Social capital, in a wider sense, often includes shared knowledge and ancestral wisdom.

As mentioned earlier, social capital is intangible by rituals such as Tai Lue's New Year tradition (Songkarn) or the guardian spirit ritual. There are also seasonal ceremonies and 12-month traditions that can attract tourists to join together with the Tai Lue villagers.

Since tourism relies on social capital, it is important that some profits from tourism are at least partially used to enhance social capital and stimulate the Tai Lue to have greater respect for their own culture and reconstruct their identity to coexist confidently among a multi-cultural environment within the Thawangpha district (Hmong, Yao, Tai Yuan, and Tai phuan villages).

According to the Tai Lue ethnic group's way of life, seasons of ceremonies and 12-month traditions that have been preserved until now, the author thinks that sufficiency tourism is appropriate for their villages. Tai Lue people's way of life depends on the natural and cultural environment, which is suitable with the 'sufficiency economy' philosophy of His Majesty the King Bhumibol Adulyadej.

From His Majesty's philosophy, the Tai Lue believe that it is the philosophy of balancing development and conservation in all aspects of economy, society, culture, and environment. It is linked to Tai Lue wisdom and can be applied to their villages like "Sufficiency Tourism" can.

"Sufficiency Tourism" cannot be organized without recruiting village members for various functions such as catering, transporting, guiding, arranging accommodations and so on. It is true that the villagers' leaders are the key to the success of tourism, but the sustainability of the undertaking depends on the level of participation and benefits that return to the village members. This sufficiency tourism should be a new trend of tourism in Thailand in conjunction with the principle of community-based tourism.

Under the concept of sustainable tourism, the core principle of community-based tourism is the integration of economic benefit, natural/cultural conservation, and grassroot democracy. This kind of tourism brings about people's participation and causes most of the benefits to go to the community. After 1998, domestic tourism had boomed due to the Amazing Thailand project. Many community-based tourism projects were established. The Tourism Authority of Thailand is a government agency which supports and promotes community-based tourism in the country.

As the above mentioned, the author was interested to find out how to develop sustainable tourism from Tai Lue cultural heritage with less negative impact to the Tai Lue folkway. Below are the five characteristics of sustainable tourism development of two Tai Lue villages.

a) People's Participation

People participation is a significant factor of both Tai Lue village's development for sustainability, as everyone is a part of the stakeholders who are affected from tourism, both negatively and positively. Guidelines for involving most stakeholders should be the creation of activities as a connection factor. More or less involvement of the individuals could depend on their activities, interest, appropriateness, understanding, administration and beneficial gains or losses. Hence, cooperation among the people and also between the people and involved organizations should be encouraged for the administration and development of the Tai Lue communities and their tourism. The study stated that it was necessary for the communities to establish a community tourism committee to administer and facilitate community-based tourism.

b) Local Benefit

The Tai Lue community tourism should be the source of generating benefit and income for the local communities, such as employment, the selling of local products and tourist attraction.

c) Resource and Environment-based Conservation

Folkway and Tai Lue cultural heritage appear to be in close connection. Folkway relies on nature and culture for earning a living for community members. They have to find the most appropriate means to conserve such a connection and relationships through participation in order to determine their own way of living. Within the study, it was found that there was a need to encourage the Tai Lue people to work together to preserve and recover their cultural and natural environment.

d) The Effective Use of Resources

The Tai Lue villages have a diversity of resources, which need a high degree of promotion to conserve them. Incoming tourism could help in creating more value for the resources. There has been a negligence of other tourism sources as tourism products. These include agricultural areas of farms, vegetable gardens, temples, and ways of living.

e) Building Satisfaction for the Tourists

Tourism source-development should be conducted in ways that are appropriate to the characteristics and types of the source, which includes the tourists' needs. Such development would bring back the tourists with satisfaction, but it should also be responsive to the capacity of the sources and communities.

The Tai Lue tourism management team should facilitate tourists in learning and getting impressive experience about nature and culture. Such management should help in creating awareness and attitude toward appropriate behaviors. In

return, the tourists should have a chance to adjust themselves through their learning and new experiences. Convenience and a good atmosphere might not be helpful enough to facilitate them in to learning about the actual Tai Lue folkway.

This study proposed five measures and guidelines for sustainable tourism development of the Tai Lue ethnic group.

1. To promote village participation in order to involve villagers with developing tourism initiating, planning, programming, organizing activities, monitoring and follow up. For instance, this could result in strengthening and unifying the village, and in increasing knowledge and understanding about sustainable tourism through training programs.
2. To develop patterns, ways, activities and alternatives for tourists. Such developments could stem from organizing natural and cultural trails in the community along the Nan river by integrating them with the waterways and roads that link nearby tourism sites or developing tourism routes such as a walking street for evening walks and nightlife.
3. To publicize and promote marketing in order to make the existing and newly created sources of tourism well known, and to attract more tourists qualitatively and quantitatively. This promotion could result in more beneficial rewards for the villagers. The promotions could be in the forms of printing media, or online websites, or with cooperating publications and other agencies of Nan province.
4. To develop the capacity of local people in tourism services and tourism infrastructures within the villages in order to continue tourism, environmental and identity conservation of the villages, along with the way of life in conjunction with the principle of sustainable tourism development. These activities include providing basic knowledge of tourism business, training guides in the tourism sources and developing personnel in the villages for tourism.
5. To conserve the environment as the main tourism resource in natural, environmental, traditional and folkway aspects for the usefulness of the people at present, and for the usefulness of the people in the future. For example, the carpark could be outside of the village. Tourists could enter the village by walking. This could attract more tourists over a long period of time, thus standardizing the environmental conservation and providing correct information about such conservation.

In all of the above processes, the local community must play a vital role in managing and nurturing their own cultural heritage in order to gain long-term benefits from tourism. In addition, local community involvement will create a learning and experiencing process and will instill a consciousness of value and significance of

cultural heritage of the village, which will lead to satisfaction, lasting impressions and strengthening of the local community.

For the Tai Lue villagers, they can also have an active role in cultural heritage management by cooperating and participating with all key stakeholders (schools, temples, the rural government, and art centers etc.) in any useful activities suitable for the environmental features in their villages.

In essence, cultural heritage management is a part of carefully planned, managed and controlled tourism, which serves and enhances heritage conservation. This is an attractive alternative which can be economically profitable and sustainable if it's long-term. Also, it is to maintain the quality of life of Tai Lue people while providing an experience that will allow the visitors to understand and appreciate Tai Lue cultural heritage with respecting Tai Lue culture in the globalization era.

From the study, the author found that two Tai Lue villagers, the Nong Bua and Don Mun villagers, have potential in sustainable tourism development that would be responsive to their needs in the trend of sufficiency tourism that represents the Tai Lue's way of life. It affects both the owner and tourists through the learning about and exchanging of each other's culture. Sustainable tourism was also the new solution that reflected the culture of the local community, particularly the elder's important role in conserving their cultural heritage through the traditional Tai Lue houses in their villages. Such development should be based on the village's capacity and ability to conserve its environment and identity.

However, at present, most governments in the region focus mainly on using tourism to make money. Dr. Akin, a leading Thai anthropologist who, after completing a study on the impact of tourism on Bang-Fai festival, concluded that

“...culture will continually change as the society and the beliefs of the people change. Tourism may be just one factor contributing to change. Tourism in itself neither harms or helps the culture: it is how we deal with it that matters. If we are willing to do everything to our culture – modifying it, changing it, making it falsely more spectacular in order to attract tourists – then we would damage our culture. We would be prostituting ourselves and selling culture for money from tourists' pockets.” (Akin 1992)

It is important that civil societies and academics in the major tourism destinations equip themselves with knowledge of tourism impacts and participate actively in the process of tourism planning and monitoring. In the case of the Tai Lue ethnic group, the other ethnic groups can put their experiences together and learn from one another. The way in which these ethnic groups may gain from tourism depends upon the creation and exchange of knowledge and the level of public participation in tourism planning and monitoring.

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Appendix

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

Appendix A

Visitor Survey (English)

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

Visitor Survey

Name of Interviewer: Date: Time:
 Tai Lue villages:The Nong Bua village The Don Mun village
 Thawangpha district, Nan province, Thailand

Please check ✓ or fill out information.

1. Gender Male Female
2. Age: years
3. Province/Country of Birth
4. Province/Country of Residence
5. Education
 Primary School Secondary School or High School
 Bachelor's Degree Postgraduate Degree Master's or Ph. D.
 Other:

6. Marital Status
 Single Married Widowed Divorced Separated

7. Occupation
 Government Staff / State Enterprise Staff Personal Business
 Private Company staff/ worker Sales Person
 Tradesperson Farmer
 Student House Wife
 International Organization Staff Clerical
 Independent Retried Person Other

8. Monthly personal income (Taxes Excluded) (1 U\$ = 40 Baht)
 no income
 Less than U\$ 250 U\$ 250 – U\$ 500
 U\$ 501-1,000 U\$ 1,001 – 1,500
 U\$ 1,501 -2,000 More than U\$ 2000

9. Types of visit
 Traveling independently Part of a tour group

10. Who do you travel with?
 Family Friend
 Family members and friends Tour group

11. How many times have you visited Nan province?

12. How did you travel to Nan province?
 Private car Regular bus Rented vehicle
 Tour coach Plane Other
13. How long did you spend in the Tai Lue villages?
 Less than half a day Half a day
 1 day 2 days
 More than 2 days How many ?
14. Would you like to stay overnight at the Tai Lue villages?
 Yes because
 Homestay Tai Lue house (Tai Lue learning center)
 Other (Temple, tent, ...) :.....
 No because
15. What are your reasons for visiting the Tai Lue villages?
 (You could choose as many answers as you think are relevant.)
 15.1 To have a new experience ... To learn about the Tai Lue culture
 To relax with friends or family ... To make merit
 15.2 Because it is a tourist attraction ... Because friends recommended
 the place
 Because it was on a tour group's ... Because it was suggested in a
 itinerary guidebook
16. What sources of information about the Tai Lue did you use before and during your visit?
- 16.1 Before your visit
 Guidebook : (name) Internet Tour Company
 Travel Magazine or newspapers Brochures
 Television Friends
 I did not seek any information Other.....
- 16.2 During your visit
 Guidebook: (name) Tour Guide (with a tour group)
 Local Guide (villagers)
 Brochures Other
17. What kind of activities did you appreciate? (you could choose more than one.)
 Tai Lue House (Traditional architecture / Tai Lue Learning Center)
 Temples
 Rituals (Guardian spirit rituals)
 Cultural tours (The way of life, Tai Lue weaving , Tai Lue cooking, Tai
 Lue music and dance, Traditional agriculture,)
 Homestay
 Nature Tours (Forest Hiking, Boating)
 Other

18. How would you rate the tourism service and activities at the Tai Lue villages?

Services and activities	Satisfaction					Remark
	1	2	3	4	5 (Highest)	
1. Cultural satisfaction levelTraditional Tai Lue houses Tai Lue temples						
2. Natural satisfaction level (Boating, Forest hiking)						
3. Homestay satisfaction level (only in the Don Mun village)						
4. Cultural Tour satisfaction level (The way of life)						
5. Rituals satisfaction level (Guardian spirit ritual)						
6. Local guide satisfaction level (Interpretation)						
7. Security satisfaction level						
8. Food & beverage satisfaction level						
9. Local crafts satisfaction level						
10. Hospitality of local people satisfaction level						
11. Environmental management satisfaction level						
12. Community management satisfaction level						
13. The price of the tourism services: satisfaction level Homestay, Tai Lue cultural dishes (food), Tai Lue craft, etc.						
14. Other						

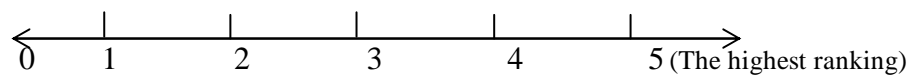
19. After your visit to the Tai Lue villages, you have learned about the Tai Lue culture. Do you think that tourism made you open your mind or affected your point of view about other cultures?

..... Yes because
..... No because

20. Did you feel that your experience of the villages was authentic?

.....
.....
.....
.....
.....

21. How would you rate your visit to the Tai Lue villages?



22. What is your impression of the Tai Lue culture?

.....
.....

23. Other opinions

.....
.....
.....
.....

Thank you every much for your much appreciated time.

Appendix B**Visitor Survey (Thai)**

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

แบบสำรวจนักท่องเที่ยว

ชื่อผู้สัมภาษณ์ วัน/เดือน/ปี เวลา.....

บ้านไท ลือ : บ้านหนองบัว บ้านดอนมูล

อำเภอท่าวังผา จังหวัดน่าน

1. เพศ ชาย หญิง
2. อายุ ปี
3. ภูมิลำเนา
4. ที่อยู่ปัจจุบัน
5. การศึกษา

<input type="radio"/> ประถมศึกษา	<input type="radio"/> มัธยมศึกษา
<input type="radio"/> ปริญญาตรี	<input type="radio"/> อื่น ๆ ระบุ

6. สถานภาพ

<input type="radio"/> โสด	<input type="radio"/> แต่งงาน	<input type="radio"/> มีภรรยา	<input type="radio"/> หย่า	<input type="radio"/> แยกกันอยู่
---------------------------	-------------------------------	-------------------------------	----------------------------	----------------------------------

7. อาชีพ

<input type="radio"/> ข้าราชการ / พนักงานรัฐวิสาหกิจ	<input type="radio"/> ธุรกิจส่วนตัว
<input type="radio"/> พนักงานบริษัท	<input type="radio"/> ตัวแทนจำหน่ายสินค้า
<input type="radio"/> พ่อค้า/แม่ค้า	<input type="radio"/> เกษตรกร
<input type="radio"/> นักศึกษา	<input type="radio"/> แม่บ้าน
<input type="radio"/> เจ้าหน้าที่องค์กรระหว่างประเทศ	<input type="radio"/> นักบวช
<input type="radio"/> ผู้ที่ปลดเกษียณ	<input type="radio"/> อื่น ๆ ระบุ

8. รายได้ต่อเดือน

<input type="radio"/> น้อยกว่า 10,000 บาท	<input type="radio"/> 10,001 – 15,000 บาท
<input type="radio"/> 15,001 – 20,000 บาท	<input type="radio"/> 20,001 – 25,000 บาท
<input type="radio"/> 25,001 – 30,000 บาท	<input type="radio"/> 30,001 – 35,000 บาท
<input type="radio"/> มากกว่า 35,000 บาท	

9. ชนิดของการท่องเที่ยว
- ท่องเที่ยวส่วนตัว ท่องเที่ยวกับบริษัทท่องเที่ยว
10. บุคคลที่ร่วมเดินทางท่องเที่ยว
- ท่องเที่ยวกับครอบครัว ท่องเที่ยวกับเพื่อน
- ท่องเที่ยวร่วมกับครอบครัวและเพื่อน ท่องเที่ยวกับบริษัทท่องเที่ยว
11. ท่องเที่ยวเมื่อนาน ครั้ง
12. พาหนะที่ใช้ในการเดินทาง
- รถยนต์ส่วนบุคคล รถยนต์โดยสารประจำทาง
- เช่ารถยนต์โดยสาร รถยนต์โดยสารเพื่อการท่องเที่ยว
(รถทัวร์ รถตู้)
- เครื่องบิน อื่น ๆ ระบุ
13. ระยะเวลาที่ใช้ในการท่องเที่ยวในหมู่บ้านไทลื้อ อ.ท่าวังผา จ.น่าน
- น้อยกว่าครึ่งวัน ครึ่งวัน
- 1 วัน 2 วัน
- มากกว่า 2 วัน อื่น ๆ ระบุ
14. จะพักค้างคืนที่หมู่บ้านไทลื้อ
- ใช่ เพราะ
- พักค้างคืนกับชาวบ้าน (โฮมสเตย์)
- พักค้างคืนที่เรือนไทลื้อ (ศูนย์การเรียนรู้ชุมชน)
- อื่น ๆ ระบุ
- ไม่ เพราะ
15. เหตุผลของการท่องเที่ยวที่หมู่บ้านไทลื้อ (ตอบได้หลายข้อเท่าที่คุณคิดว่าเกี่ยวข้อง)
- 15.1 เพื่อมีประสบการณ์ เพื่อเรียนรู้วัฒนธรรมไทลื้อ
- เพื่อพักผ่อนกับเพื่อน ๆ หรือครอบครัว เพื่อร่วมทำบุญ (วัดหนองบัว
วัดดอนมูล)

- 15.2 เพราะเป็นแหล่งท่องเที่ยว เพราะเพื่อนแนะนำให้มาท่องเที่ยว
 เพราะอยู่ในโปรแกรมท่องเที่ยว เพราะได้รับข้อมูลจากหนังสือแนะนำแหล่งท่องเที่ยว

16. แหล่งข้อมูลเกี่ยวกับไทลื้อที่คุณใช้ก่อนการท่องเที่ยวและระหว่างการท่องเที่ยว

16.1 ก่อนการท่องเที่ยว

- หนังสือแนะนำแหล่งท่องเที่ยว ชื่อ.....
 อินเทอร์เน็ต บริษัททัวร์
 วารสารการท่องเที่ยวหรือหนังสือพิมพ์ จุลสาร
 โทรทัศน์ เพื่อน ๆ
 ไม่ได้หาข้อมูล อื่น ๆ ระบุ

16.2 ระหว่างการท่องเที่ยว

- หนังสือแนะนำแหล่งท่องเที่ยว ชื่อ
- | | |
|--|--|
| <input type="radio"/> มัคคุเทศก์ (บริษัททัวร์) | <input type="radio"/> มัคคุเทศก์ท้องถิ่น (ชาวบ้าน) |
| <input type="radio"/> จุลสาร | <input type="radio"/> อื่น ๆ ระบุ |

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

17. กิจกรรมที่คุณชื่นชอบ (ตอบได้มากกว่าหนึ่งข้อ)

- เรือนไทลื้อ (ชมศูนย์การเรียนรู้ชุมชน : บ้านไทลื้อตามแบบแผนประเพณี)
 วัด (ชมวัดไทลื้อ และร่วมทำบุญ)
 พิธีกรรม “กำเมือง” (การบวงสรวงเจ้าหลวงเมืองลำของชาวไทลื้อ : 3 ปี/ครั้ง)
 การท่องเที่ยวเชิงวัฒนธรรม (เพื่อศึกษาวิถีชีวิตชาวไทลื้อ เช่น การทอผ้า อาหารไทลื้อ การแสดงของชาวไทลื้อ เป็นต้น)
 พักค้างคืนกับชาวบ้าน (โฮมสเตย์)
 การท่องเที่ยวเชิงนิเวศน์ (การเดินป่า การล่องแม่น้ำนาน การขี่จักรยาน เพื่อศึกษาธรรมชาติ)
 อื่น ๆ ระบุ

18. ความพึงพอใจในการบริการและกิจกรรมต่าง ๆ

การบริการและกิจกรรมต่าง ๆ	ระดับความพึงพอใจ					หมายเหตุ
	1	2	3	4	5 (สูงสุด)	
1. แหล่งท่องเที่ยวเชิงวัฒนธรรม ○ บ้านไทลื้อ ○ วัดไทลื้อ						
2. แหล่งท่องเที่ยวเชิงนิเวศน์ (การเดินป่า การล่องเรือ การขี่จักรยาน)						
3. พักค้างคืนกับชาวบ้าน (โฮมสเตย์ที่บ้านคอนมูล)						
4. การท่องเที่ยวเชิงวัฒนธรรม (วิถีชีวิตของชาวไทลื้อ การทอผ้า การแสดงวัฒนธรรม อื่น ๆ)						
5. พิธีกรรม “กำเมือง” (การบวงสรวงเจ้าหลวงเมืองล้า)						
6. มัคคุเทศก์ท้องถิ่น (ชาวบ้านนำท่องเที่ยวในชุมชน)						
7. ระบบความปลอดภัย (ข้อควรปฏิบัติเมื่อเข้าไปท่องเที่ยวในหมู่บ้าน)						
8. อาหารและเครื่องดื่ม						
9. ผลิตภัณฑ์ไทลื้อ (ผ้าทอ ชันโตก อาหารแปรรูป อื่น ๆ)						
10. อธิษาศัยของชาวไทลื้อ (ความเอื้ออาทร ความช่วยเหลือความเป็นมิตร)						
11. การจัดการด้านสิ่งแวดล้อม (เช่น ภูมิทัศน์ สะอาด ขยะมูลฝอย เป็นต้น)						
12. การบริหารจัดการการท่องเที่ยวของชุมชน						
13. ราคาค่าบริการการท่องเที่ยวต่าง ๆ เช่น ค่าที่พัก โฮมสเตย์ การแสดงทางวัฒนธรรมไทลื้อ ผลิตภัณฑ์ไทลื้อ เป็นต้น						
14. อื่น ๆ						

19. หลังจากท่องเที่ยวหมู่บ้านไทลื้อ คุณคิดว่าการท่องเที่ยวมีส่วนให้คุณเข้าใจวัฒนธรรมอื่น

ใช่ เพราะ.....

ไม่ใช่ เพราะ.....

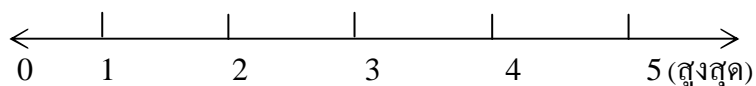
20. คุณคิดว่าวัฒนธรรมไทลื้อมีการเปลี่ยนแปลงบ้างหรือไม่ หรือยังคงเหมือนเดิม

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21. ระดับความพึงพอใจของการท่องเที่ยวในหมู่บ้านไทลื้อ



22. คุณประทับใจอะไรในวัฒนธรรมไทลื้อ (วิถีชีวิต บ้าน วัด พิธีกรรม และอื่น ๆ)

.....

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

23. ข้อคิดเห็นหรือข้อเสนอแนะ

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Appendix C

**The Project of Don Mun Village: the Guardian Spirit Ritual
on December 10-12, 2005**

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

โครงการ...สืบสาน ตำนานวิถีไทลื้อ บ้านดอนมูล : สืบทอดวัฒนธรรมกับการอนุรักษ์ศิลปวัฒนธรรม สิ่งแวดล้อมธรรมชาติและวิถีชีวิตที่ดีงาม

หลักการและเหตุผล

ไทลื้อ เป็นชนเผ่าหนึ่งที่มีถิ่นฐานเดิมในแคว้นสิบสองปันนา มลฑลยูนนานทางตอนใต้ของประเทศไทยเมื่อ 200 ปีที่ผ่านมาในช่วงศตวรรษที่ 23 ชาวไทลื้อได้อพยพหนีภัยสงครามมาอาศัยอยู่ในประเทศไทยตอนบน แถบล้านนาโดยได้แยกกันเป็นหลายกลุ่มหลายสายกระจายตามหมู่บ้านและจังหวัดทางตอนเหนือได้แก่ เชียงราย พะเยา น่าน ลำปาง จากข้อมูลทางประวัติศาสตร์ที่ปรากฏเกี่ยวกับไทลื้อที่อาศัยในเมืองน่าน ในปี พ.ศ. 2331 เจ้าอัตถวรปัญโญ เจ้าหลวงเมืองน่านหันมาสมาชิกรัฐรัตนโกสินทร์ สมัยรัชกาลที่ 1 เมื่อพ.ศ. 2333 น่านเริ่มมีนโยบายว่า " เก็บผักใส่ซ้า เก็บข้าเข้าเมือง" มีการอพยพชาวไทลื้อจำนวนมากมาสู่เมืองน่าน (ข้อมูลการท้องเกี่ยวแห่งประเทศไทย) และต่อมาช่วงปีพ.ศ. 2365 เป็นต้นมา สมัยเจ้าสุมนเทวราชผู้ครองนครน่านและเจ้าอชิตวงศ์(เจ้าราชบุตร)ได้ยกทัพไปตีแคว้นสิบสองปันนาประกอบกับบรรดาเมืองต่างๆของแคว้นสิบสองปันนาเกิดเหตุวิวาทกันระหว่างเจ้าหม่อมมหาวัง(ปกครองเมืองเชียงรุ่ง) กับเจ้าหม่อมน้อยซึ่งมีเมืองลำเมืองอุเหนือ เมืองอุใต้ เมืองเชียงทอง เมืองดิงอยู่ภายใต้ และได้ขอความช่วยเหลือจากลาวและเมืองน่านไปสมทบกองกำลังเจ้าหม่อมน้อย จากการทำสงครามทำให้เมืองลำแตก กองกำลังไทลื้อที่พ่ายแพ้สงครามทหารส่วนหนึ่งได้นับตามรอยช้างของเจ้าราชบุตรมายังเมืองน่าน ชาวไทลื้อได้อาศัยในจังหวัดน่าน อำเภอท่าวังผา นั้นมาอยู่ในหมู่บ้านดอนมูล บ้านหนองบัว และบ้านต้นฮ้าง(หลักฐานจากสมุดข่อยภาษาพื้นเมืองภาคพายัพ นายปลั่ง ปราบรมภ์แปล และข้อมูลในพงศาวดารเมืองน่าน) จากคำบอกเล่าของผู้เฒ่าผู้แก่ที่บ้านดอนมูลว่า แม่ทัพที่ชาวไทลื้อเคารพในสมัยนั้นคือเจ้าหลวงอนุภาพไชยอาจสงคราม ได้ดูแลปกครองชาวไทลื้อและบรรดาลูกหลานเจ้าหลวงได้อพยพมาตั้งรกรากที่บ้านดอนมูล จึงได้มีประเพณีกรรมเมืองบวงสรวงเจ้าหลวงเมืองลำสืบต่อมา

เป็นที่ทราบโดยทั่วกันว่า ชาวไทลื้อนั้นมีศิลปวัฒนธรรม ขนบธรรมเนียมประเพณี ที่เป็นเอกลักษณ์เฉพาะตนเอง มีภาษาคือเป็นทั้งภาษาพูดและภาษาเขียน มีลักษณะสถาปัตยกรรมสวยงามโดดเด่น เช่น วิหารทรงไทลื้อที่วัดดอนมูล และมีรูปทรงการสร้างบ้านเรือนแบบไทลื้อ มีจิตรกรรมฝาผนังที่เก่าแก่ตั้งปรากฏในวัดหนองบัว ชาวไทลื้อมีวิถีชีวิตที่เรียบง่าย การแต่งกายดั้งเดิมของชาวไทลื้อ ผู้หญิงจะมักสวมเสื้อที่เรียกว่า " เสื้อปิด" นุ่งผ้าซิ่น ทอผ้าด้วยมือเย็บด้วยมือ มีลวดลายต่างๆ เช่น ลายยกดอก ลายตีนจก ลายน้ำไหล นิยมโพกศีรษะด้วยผ้าสีขาว วัฒนธรรมการแต่งกายไทลื้อยังมีให้เห็นอยู่ในหมู่บ้านไทลื้อ ชาวไทลื้อมีวิถีชีวิตที่ผูกพันกับพระพุทธศาสนา ยังมีความเชื่อในการนับถือผีและมีพิธีกรรมที่เกี่ยวกับผีสงเทวดาผสมผสานกับความเชื่อทางพระพุทธศาสนา พิธีกรรมที่ชาวไทลื้อให้ความสำคัญเป็นอย่างมากได้แก่ "พิธีเข้ากรรมเมือง" เป็นพิธีกรรมไหว้ผี บวงสรวงบรรพบุรุษ เจ้าหลวงเมืองลำ ซึ่งเป็นผู้ปกครองที่ชาวไทลื้อเคารพนับถือ จะทำทุกๆ 3 ปี โดยนับเอา "สามปี สี่รวงข้าว เข้ากรรมเมือง หนึ่งครั้ง"

ชนบทรรมเนียนประเพณี พิธีกรรมและความเชื่อ ตลอดจนวิถีชีวิตดั้งเดิมของชาวไทลื้อนับวันจะถูกลืมเลือน ไม่ได้ถูกบันทึกไว้และหลักฐานบางอย่างสูญหายไปตามกาลเวลา และด้วยกระแสความเปลี่ยนแปลงทางเศรษฐกิจ สังคมของโลกในปัจจุบันที่เรียกว่า กระแสโลกาภิวัตน์ ได้เกิดการเคลื่อนไหวและไหลบ่าทางวัฒนธรรม สังคมไทยได้รับเอาวัฒนธรรมทางตะวันตกเข้ามาอย่างหลีกเลี่ยงไม่ได้ ไม่เว้นแต่ชาวไทลื้อ ทำให้ชนบทรรมเนียนประเพณีดั้งเดิมของชาวไทลื้อที่เคยสืบทอดกันมาเป็นเวลาช้านานนับวันจะยิ่งสูญหายไปทุกที่หากไม่ได้มีการสืบสาน หรืออนุรักษ์มรดกทางวัฒนธรรมไว้

ดังนั้นชุมชนชาวไทลื้อบ้านดอนมูลจึงได้เห็นความสำคัญของการสืบทอดอนุรักษ์ศิลปวัฒนธรรมประเพณี และวิถีชีวิตอันดีงามของไทลื้อไว้ ประกอบกับช่วงฤดูการดังกล่าวมาตรงกับ“พิธีเข้ากรรมเมือง”เป็นประเพณีพิธีกรรมที่ชุมชนไทลื้อบ้านดอนมูลได้สืบทอดกันมาไหว้ ทุกๆ 3 ปี โดยนับเอา “สามปี สี่ร่วงข้าว เข้ากรรมเมือง” จัดหนึ่งครั้ง ซึ่งได้กำหนดในช่วงวันที่ 9-11 ธันวาคม พ.ศ. 2548 เป็นโอกาสที่ชาวไทลื้อจะได้ร่วมกันจัดพิธีกรรม บวงสรวง เคารพบรรพบุรุษโดยเฉพาะอย่างยิ่งเจ้าหลวงเมืองลำ เจ้าหลวงอนุภาพไชยอาจสงครามแม่ทัพนักรบที่ชาวไทลื้อนับถือ นอกจากนี้ยังได้มีพิธีเลี้ยงผี ทำบุญ ถือศีล เพื่ออุทิศส่วนบุญกุศลไปยังผีบรรพบุรุษ

นอกจากจะเป็นการสืบสานประเพณีดั้งเดิมแล้ว ในด้านวิถีการดำรงชีวิต ปัจจุบันชุมชนบ้านดอนมูลได้มีกิจกรรมดีดีร่วมกับภาครัฐ ภาคเอกชนในการอนุรักษ์ทรัพยากรธรรมชาติโดยเฉพาะการอนุรักษ์ป่าชุมชน การสร้างแนวกันไฟ การอนุรักษ์น้ำมีวังปลา สืบชะตาแม่น้ำ และยังได้มีส่วนร่วมในการจัดการท่องเที่ยวเชิงอนุรักษ์ ซึ่งกิจกรรมการมีส่วนร่วมดังกล่าวได้รับการยกย่องจากหน่วยงานต่างๆและได้รับความสนใจจากผู้มาเยี่ยมเยือนอยู่ตลอด ดังนั้นเพื่อค้นหาองค์ความรู้จากมรดกทางวัฒนธรรมดั้งเดิมและภูมิปัญญาท้องถิ่น เป็นการสร้างความตระหนักถึงสิทธิชุมชนในการจัดการมรดกทางวัฒนธรรมและทรัพยากรธรรมชาติ ตลอดจนการถ่ายทอดแลกเปลี่ยนเรียนรู้การอนุรักษ์วัฒนธรรมและทรัพยากรธรรมชาติระหว่างคนรุ่นเก่าและเยาวชนให้เกิดการเรียนรู้และสืบทอดไปสู่คนรุ่นต่อไป ชุมชนไทลื้อบ้านดอนมูลจึงได้พร้อมใจกันจัดมหกรรมงาน สืบสานตำนานวิถีไทลื้อ บ้านดอนมูล : สิทธิชุมชนกับการอนุรักษ์ศิลปวัฒนธรรม สิ่งแวดล้อมธรรมชาติและวิถีชีวิตที่ติงาม ขึ้นในวันที่ 9-12 ธันวาคม 2548 นี้

วัตถุประสงค์

1. เพื่อสืบสานและอนุรักษ์ศิลปวัฒนธรรม ชนบทรรมเนียนประเพณี วิถีชีวิตของชาวไทลื้อ
2. เพื่อแสวงหาองค์ความรู้ที่มีอยู่ในท้องถิ่น(ภูมิปัญญาท้องถิ่น)และความรู้จากมรดกทางวัฒนธรรมดั้งเดิม
3. เพื่อถ่ายทอดแลกเปลี่ยนเรียนรู้สิทธิชุมชนกับการอนุรักษ์วัฒนธรรมและทรัพยากรธรรมชาติ วิถีชีวิตที่ติงาม

ขั้นตอนการดำเนินงาน

1. ประชุมหารือแกนนำ สมาชิกอบต. ผู้ใหญ่บ้าน กรรมการหมู่บ้าน ตัวแทนกลุ่มต่างๆในหมู่บ้าน อาทิ กลุ่มผู้สูงอายุ กลุ่มแม่บ้าน กลุ่มเยาวชน เพื่อหารือรอบแนวคิด กำหนดรูปแบบเนื้อหาการดำเนินงาน วันเวลา การจัดกิจกรรม
2. เขียนโครงการและติดต่อประสานงานเพื่อนำเสนอขอรับการสนับสนุนงบประมาณในการดำเนินการจากหน่วยงานภาครัฐ และองค์กรปกครองส่วนท้องถิ่น
3. สืบเสาะ ค้นหา องค์ความรู้ภูมิปัญญา ของดีที่มีอยู่ท้องถิ่น โดยการ รวบรวม ข้อมูลจาก ตำรา เอกสาร งานวิจัยเกี่ยวกับบ้านดอนมูลที่มีผู้เคยทำไว้ ข้อมูลจากบันทึกและคำบอกเล่าของผู้เฒ่าผู้แก่ และนำข้อมูลที่ได้จัดหมวดหมู่ เพื่อการนำเสนอในรูปแบบต่างๆ เช่น จัดเวทีเสวนาเกี่ยวกับสิทธิชุมชนในการอนุรักษ์ป่าชุมชน การจัดทำสื่อสิ่งพิมพ์ จัดนิทรรศการ จำลองวิถีชีวิตชาวไทลื้อ งานพิธีกรรมด้านการอนุรักษ์ทรัพยากร การสืบชะตาแม่น้ำ และการจัดขันโตก งานแสดงศิลปวัฒนธรรมไทลื้อ
4. ประสานงานและออกหนังสือเชิญหน่วยงานและองค์กรเครือข่ายต่างๆ แกนนำ ผู้ทรงคุณวุฒิ นักวิชาการ และแขกผู้มีเกียรติ ประชาชนทั่วไปตลอดจนเด็ก เยาวชนนักเรียนจากโรงเรียนต่างๆในพื้นที่เข้าร่วมงาน
5. ดำเนินการจัดมหกรรมงาน สืบสาน ตำนานวิถีไทลื้อ บ้านดอนมูล : สิทธิชุมชนการอนุรักษ์ศิลปวัฒนธรรม สิ่งแวดล้อมธรรมชาติและวิถีชีวิตที่ดีงาม ขึ้นในวันที่ 8 ธันวาคม 2548 และงานพิธีเข้ากรรมวันที่ 9-11 ธันวาคม 2548 นี้

รูปแบบการดำเนินงาน

วันที่ 9 ธันวาคม 2548 การจัดมหกรรมตำนานวิถีไทลื้อ บ้านดอนมูล : สิทธิชุมชนกับการอนุรักษ์ศิลปวัฒนธรรม สิ่งแวดล้อมธรรมชาติและวิถีชีวิตที่ดีงาม โดยมีกิจกรรมดังนี้ จัดนิทรรศการ จำลองวิถีชีวิตชาวไทลื้อ จัดพิธีกรรมด้านการอนุรักษ์ทรัพยากรการสืบชะตาแม่น้ำ จัดเวทีเสวนาเกี่ยวกับสิทธิชุมชนในการจัดการอนุรักษ์ป่าชุมชน และการจัดขันโตก งานแสดงศิลปวัฒนธรรมไทลื้อ

วันที่ 10-12 ธันวาคม 2548 จัดงานพิธีเข้ากรรมตามแบบตำนานไทลื้อ(เฉพาะชาวไทลื้อ)

กลุ่มเป้าหมายที่เข้าร่วม 1,000 คน

ตัวแทนจากหน่วยงานและองค์กรเครือข่ายต่างๆ แกนนำชุมชนต่างๆ ผู้ทรงคุณวุฒิ นักวิชาการ ประชาชนทั่วไป เด็กและเยาวชน

วันเวลาดำเนินการจัดมหกรรม

วันที่ 9 ธันวาคม 2548 เวลา 07.00 น – 16.30 น.

งบประมาณ ค่าใช้จ่ายได้รับการสนับสนุนสมทบงบประมาณจากหน่วยงานดังนี้

1. องค์การบริหารส่วนตำบลศรีภูมิ
2. โครงการพัฒนาเครือข่ายภาคประชาสังคมในการคุ้มครองสิทธิมนุษยชนจ.น่าน (คสม.น่าน)
3. ประชาชนชาวบ้านคอนมูลร่วมกันบริจาคเพื่อจัดกิจกรรม
4. หน่วยจัดการต้นน้ำสบสาย

ประโยชน์ที่คาดว่าจะได้รับ

1. ศิลปวัฒนธรรม ขนบธรรมเนียมประเพณี วิถีชีวิตที่ดีงามได้รับการอนุรักษ์มิให้สูญหายไปจากท้องถิ่น
2. ประชาชน ชุมชน ในท้องถิ่นมีการตื่นตัวสามารถขยายผลในการค้นหาองค์ความรู้ในท้องถิ่นและมรดกทางวัฒนธรรมในวงกว้างต่อไป
3. ประชาชนมีส่วนร่วมและแลกเปลี่ยนเรียนรู้ในสิทธิของชุมชนในการจัดการ อนุรักษ์ทรัพยากรธรรมชาติให้คงอยู่ต่อไป

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

กำหนดการจัดมหกรรม

สืบสาน ตำนานไทลื้อ บ้านดอนมูล :

สิทธิชุมชนกับการอนุรักษ์ศิลปวัฒนธรรม สิ่งแวดล้อมธรรมชาติและวิถีชีวิตที่ดีงาม
วันที่ 9-12 ธันวาคม 2548 ณ ลานไทลื้อวัดดอนมูล ตำบลศรีภูมิ อำเภอท่าวังผา จังหวัดน่าน

วันที่ 9 ธันวาคม 2548

- | | | |
|------|----------------|--|
| เวลา | 07.00-09.00 น. | - พิธีสืบชะตาแม่น้ำน่าน ณ บริเวณวังปลาบ้านดอนมูล
- การแสดงชาวไทลื้อ |
| | 09.00-10.00 น. | - นายยกองค์การบริหารส่วนจังหวัดน่าน เปิดงานมหกรรมสืบสาน
ตำนานไทลื้อ บ้านดอนมูล :สิทธิชุมชนกับการอนุรักษ์ศิลปวัฒนธรรม
สิ่งแวดล้อมธรรมชาติและวิถีชีวิต
- ปาฐกถาพิเศษ "สิทธิชุมชนกับการจัดการมรดกทางวัฒนธรรม"
จากพระครูพิทักษ์นันทคุณ ประธานมูลนิธิอีกเมืองน่าน |
| | 10.00-10.30 น. | - การแสดงพิธีกรรมและวิถีชีวิตชาวไทลื้อ |
| | 10.30-12.00 น. | - เสวนาสัทธิชุมชนในการจัดการป่าชุมชน โดยแกนนำองค์กรเครือข่าย
ป่าชุมชนในจังหวัดน่าน- ผู้แทนจากกรมป่าไม้ ผู้แทนจากองค์การปกครอง
ส่วนท้องถิ่นและแกนนำชุมชนบ้านดอนมูล |
| | 12.00-13.00 น. | รับประทานอาหารกลางวันร่วมกัน |
| | 13.00 -14.00 น | -วิถีชีวิตชาวไทลื้อบ้านดอนมูล การจัดการป่าชุมชน การอนุรักษ์แม่น้ำ
และพันธุ์ปลา การท่องเที่ยวเชิงนิเวศ
- นำผู้มีเกียรติเยี่ยมชมการอนุรักษ์ป่าชุมชน ป่าอาหาร(Food bank) จาก
สถานที่จริง |
| | 14.00 -16.30น. | -การ ค้นพบสิ่งดีดีในชุมชนบ้านดอนมูล
▶ วัฒนธรรมการแต่งกาย การทอผ้าด้วยมือ
▶ พิธีกรรมและความเชื่อ : การสู่ขวัญ การเลี้ยงผี การเข้าวัดฟังธรรม ความ
เชื่อการทำมาหากิน การदानข้าว สู่ขวัญข้าว สู่ขวัญควาย แสกนา
▶ วิถีชีวิตการกินอยู่ อาหารมะเก่า สมุนไพรพื้นบ้าน การฝีมือจักสาน
▶ การละเล่นไทลื้อ |

วันที่ 10-12 ธันวาคม 2548	จัดงานพิธีเข้ากรรมตามแบบตำนานไทลื้อบ้านดอนมูล
วันที่ 10 ธันวาคม 2548	ตรงกับวันเสาร์ขึ้น 8 ค่ำ
เวลา 00.01 น.	- เริ่มปักแหหลวง
เวลา 09.00 น.	- ชาวบ้านดอนมูลมาพร้อมกันที่บ้านเจ้าเมือง(แต่งกายไทลื้อ) พบปะพูดคุย
	การเล่นโบราณ ชับไทลื้อดนตรีพื้นเมือง เพื่อความสนุกสนาน
เวลา 11.00 น	- แห่งขบวนเจ้าเมืองและหมอมืองไปอัญเชิญเทวดา(ผี)เจ้าเมืองลูกเข้า
	ร่วมงานเลี้ยงผีในครั้งนี้ หอเทวดาเมืองลูกอยู่ที่บ้านควะ หมู่ที่ 6 ต.ศรีภูมิ อ.
	ท่าวังผา โดยมีลูกหลานตระกูลเจ้าเมืองลูกต้อนรับและอัญเชิญเทวดา
	เมืองลูกมาร่วมงานกรรมเมือง ณ บ้านดอนมูล
เวลา 13.00-16.00 น.	- ชาวไทลื้อบ้านดอนมูลตั้งขบวนแห่มายังบ้านเจ้าเมืองบริเวณลานจัด
	พิธีกรรม
เวลา 16.00-17.30 น.	- พิธีผ่อนตามอริยาศัย พร้อมกับการชมมิทรรคการ การละเล่นชาวไทลื้อ
เวลา 17.30-21.00 น	- ร่วมงานขึ้นโคกตามแบบชาวไทลื้อและชมการแสดงชาวไทลื้อ
	กินข้าวแดง แยกจ้างพ็อน จาก...กลุ่มเยาวชน กลุ่มแม่บ้าน-พ่อบ้าน
	กลุ่มผู้สูงอายุ
วันที่ 11 ธันวาคม 2548	ตรงกับวันอาทิตย์ขึ้น 9 ค่ำ
เวลา 03.00 น.	-ชาวไทลื้อมาพร้อมกันที่ ณ บ้านเจ้าเมืองประกอบด้วย เจ้าเมือง ลูกสาว
	เจ้าเมือง ป่าวหมอ และประชาชน
ถึงเวลา-08.00 น.	-ป่าวหมอ(ผู้รับใช้หมอมือง) ไปทอดแหที่ท่าน้ำ โดยทอดเพียงครั้งเดียวเท่านั้น
	นั้นเพื่อทำนายความอุดมสมบูรณ์ของแหล่งน้ำว่ามีปลาหรือไม่ เมื่อได้ปลา
	จำนำเอามาทำอาหารให้หมอมืองและเจ้าเมือง
	-ก่อนวันงาน 1 วัน ป่าวหมอจำเข้าป่าหาหวาย เพื่อมาทำอาหารเจ้าเมือง
	และหมอมือง หวายเป็นพืชที่อยู่ในป่าที่อุดมสมบูรณ์หากป่านั้นมีหวาย
	แสดงว่าป่าไม่ยังมีความอุดมสมบูรณ์อยู่
	-เจ้าเมืองรับประทานอาหาร ปลาบั้ง และตำหวาย และลงจากบ้านมาทัก
	ทายกับหมอมือง จากนั้นเคลื่อนขบวนเข้าสู่พิธีกรรม
	-เริ่มพิธีกรรมเลี้ยงเทวดา เมืองล้า และเทวดาบริวาร จนฟ้าสว่างเป็นอันเสร็จ
	พิธี

- เวลา 09.00-16.00 น. -ชาวไทลื้อพบปะทักทายกัน มีการเล่นพื้นบ้าน เช่น มะกอน(ลูกช่วง)
มะข่าง ตะบ้ำ อื่นๆ
- เวลา 18.00-23.00 น. -มีการแสดงฟ้อนรำบนเวทีกลุ่มเยาวชน กลุ่มแม่บ้าน-พ่อบ้าน
กลุ่มผู้สูงอายุ

- วันที่ 12 ธันวาคม 2548 ตรงกับวันจันทร์ขึ้น 10 ค่ำ
- เวลา 08.00 –10.00 น. -พิธีเลี้ยงเทวดา
- เวลา 11.00-12.00 น. -เตรียมบายศรีสู่ขวัญ
- เวลา 15.00-16.00 น. -บายศรีสู่ขวัญเจ้าเมือง หมอเมือง
- เวลา 16.00 น. -แห่เจ้าเมือง หมอเมือง กลับบ้าน เสร็จพิธี (ตัวแหลว)

มหาวิทยาลัยศิลปากร สงวนลิขสิทธิ์

Appendix D

**The Timetable of OTOP Fair at the Nong Bua Village
on May 29, 2006**

**งานมหกรรมแสดงเอกลักษณ์ชุมชน หมู่บ้านหัตถกรรมและ OTOP ท้องเที่ยว
บ้านหนองบัว หมู่ 5 ตำบลป่าคา อำเภอท่าวังผา จังหวัดน่าน
วันที่ 29 พฤษภาคม 2549**

สถานที่จัดงานภายในบริเวณวัดหนองบัว และบริเวณลานหน้าวัด รวมถึงศูนย์การเรียนรู้หมู่บ้านหัตถกรรมและ OTOP
ท้องเที่ยวบ้านหนองบัว อำเภอท่าวังผา จังหวัดน่าน

งานเริ่มตั้งแต่ช่วงเช้า 09.00 น.

- กิจกรรมการประกวดวาดภาพ “แรงบันดาลใจจากภาพจิตรกรรมฝาผนังของวัดหนองบัว” และการประกวดผ้าทอลายไทลื้อ
- การจัดแสดงวิถีชีวิตของชาวไทลื้อ ที่จำลองขึ้นภายในบริเวณวัด
- การสาธิตการทำผ้า การสาธิตการทำไถ การแสดงดนตรีพื้นเมืองของกลุ่มเยาวชน
- การจัดจำหน่ายอาหาร ผัก ผลไม้สด โดยกลุ่มแม่บ้านบ้านหนองบัวในภาคห่มผ้า
- บริเวณลานเอนกประสงค์หน้าวัดหนองบัวมีการออกร้านจำหน่ายสินค้าของกลุ่มหนึ่งตำบลหนึ่งผลิตภัณฑ์ จากทุกอำเภอในจังหวัดน่าน เช่น ผ้าทอ ผ้าขึ้น อาหาร ดอกไม้ประดิษฐ์ เครื่องเงินเมืองน่าน ฯลฯ
- การแสดงนิทรรศการในศูนย์การเรียนรู้ โดยมีเยาวชนบ้านหนองบัวเป็นผู้บรรยายในแต่ละชุดกิจกรรม
- นำนักท่องเที่ยวเข้ามาวิถีชีวิตความเป็นอยู่ของชาวไทลื้อ และนำเที่ยวชมสถานที่ท่องเที่ยวที่น่าสนใจของหมู่บ้านหนองบัว เช่น บ้านของชาวไทลื้อ หนองบัว อนุสาวรีย์เจ้าหลวงเมืองลำ โดยมัคคุเทศก์เยาวชนบ้านหนองบัวเป็นผู้นำชม

17.30 น. นายปริญญา ปานทอง ผู้ว่าราชการจังหวัดน่าน ประธานเปิดงานเดินทางมาถึง

- พ้อนไทลื้อ ต้อนรับประธานฯ โดยผู้สูงอายุ แม่บ้าน และเยาวชนบ้านหนองบัว จำนวน 100 คน
- ประธานเข้าปลีกการะพระพุทธรูปในวิหาร และชมภาคห่มผ้า

18.30 น. พิธีเปิด “ศูนย์การเรียนรู้หมู่บ้านหัตถกรรมและ OTOP ท้องเที่ยวบ้านหนองบัว” ผู้ว่าราชการจังหวัดน่าน

- เข้าชมศูนย์การเรียนรู้ ชมการจำหน่ายสินค้า OTOP ทั้ง 14 อำเภอ 1 ถึงอำเภอ

19.00 น. พิธีเปิด “หมู่บ้านหัตถกรรม และ OTOP ท้องเที่ยวบ้านหนองบัว” บนเวทีกลาง โดยนายปริญญา ปานทอง
ผู้ว่าราชการจังหวัดน่าน

- นายศานิต เขมวัฒน์ นายอำเภอท่าวังผา กล่าวต้อนรับ
- นายประทีป ขำม่วง พัฒนาการจังหวัดน่านขึ้นกล่าวรายงาน ประธานกล่าวตอบ
- ชมการแสดงฟ้อนแง๊น โดยเยาวชนบ้านหนองบัว
- การแสดงแบบของผู้เข้าประกวดการแต่งกายด้วยผ้าทออำเภอท่าวังผา
- การแสดงแบบเครื่องแต่งกาย โดยนายแบบและนางแบบกิตติมศักดิ์
- ชมการแสดงแบบเครื่องแต่งกายของชาวไทลื้อโดยเยาวชนบ้านหนองบัว
- ชมการแสดงแสง สี เสียง ความเป็นมาของบ้านหนองบัว
- ประกาศและมอบรางวัลการประกวดวาดภาพจิตรกรรมฝาผนัง การประกวดผ้าทอไทลื้อและการประกวดการแต่งกายด้วยผ้าทออำเภอท่าวังผา
- ผู้ว่าราชการฯ มอบของที่ระลึกแก่คณะกรรมการตัดสินการประกวดต่างๆ และนายแบบ-นางแบบกิตติมศักดิ์
- กล่าวปิดงาน

Glossaries

Chang Khap	A traditional folk singer who sings to call the spirits
Chao Muang	The descendant of the chief of Muang La in Sipsongpanna, China
Jum Yak	The act of offering food and liquor to spirits of kin-groups by Mo Muang
Kad Mua	A traditional Tai Lue market where Tai Lue people sell various kinds of Tai Lue products, such as textiles, foods and crafts.
Khab Lue	A traditional Tai Lue song
Mo Muang	The priest of Chao Luang Mung La
OTOP	One Tambon One Product; a government policy to support and promote local products
Su khwan	A blessing ceremony for protection, happiness, safe journey, prosperity and good health for families
Ta Laew	The woven bamboo sign which prohibits outsiders from entering the village during the ritual period
Tai Lue	A ethnic group which migrated to Northern Thailand during the 13 th and 18 th –19 th centuries, and reside in Chiang Rai, Chiang Mai, Lampang, Lamphun, Phayao, Phrae and Nan provinces
The Guardian Spirit Ritual	A ritual that can be traced back to the original place of the guardian spirit ritual of Muang La. This ritual is held over three days every three years at two Tai Lue villages in the Thawangpha district, Nan province
The Ton Hang village, the Nong Bua village and the Don Mun village	Three villages in the Thawangpha district, Nan province, settled by Tai Lue who migrated from Muang La in Sipsongpanna, China because of internal disturbances

Autobiography

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มหาวิทยาลัยศิลปากร จันทบุรี