

The Development of Tai Lue Community in North of Thailand with Cultural Innovation for quality of life and Cultural Tourism Supports.

[¹] Preeyachanok Ketsuwan, [²] Jantanee Bejrananda, [³] Panitan pramoon

[¹], [²] [³] School of Architecture and Fine Arts, University of Phayao, Thailand
[¹] caowtwo@gmail.com, [²] Jantanee.be@up.ac.th, [³] panitan.pr@gmail.com

Abstract

Research studies on The Development of Tai Lue Community in North of Thailand with Cultural Innovation for the quality of life and Cultural Tourism Supports. Project objectives to studies cultural innovation to develop into a community development plan for Local, Improve the quality of life of the Tai Lue ethnic group who migrated to live in northern Thailand. Using the method of collecting data through interview of Cultural entrepreneurs from 4 villages in the area of Chiang Kham District, Phayao Province, Thailand. Analyze statistical data on community income, with the goal of obtaining guidelines for improving the quality of life of cultural entrepreneurs in the community and opportunities for the development of cultural entrepreneurs to community innovators. The results showed that Cultural entrepreneurs are divided into 3 groups 1) cultural performing groups, 2) cultural product group, 3) the group of museums and community learning centers. They receive income from cultural tourism and need the development of management processes and convey cultural value. For the accessibility of tourists that change with the times and to create a memorable. Leading to additional income for the community a management process development plan is prepared and convey Tai Lue cultural value. To present to the local government to drive and promote activities, budgets and infrastructure in the future.

Keywords— Cultural Innovation, Quality of life, Tai Lue

I. INTRODUCTION

A. Economy development guideline from University of Phayao researches and innovations

The Higher Education, Science, Research and Innovation Policies and Strategies 2020 - 2027 and Thailand Science, Research and Innovation (TSRI) plan 2020 - 2022 emphasize the integration of higher education, science, research and innovation all together to be the driven power of the nation. The government has established the National Higher Education, Science, Research and Innovation Policy Council to solve national issues including developing quality human resources, responding to agriculture challenges, creating innovation for grassroots economics and innovative community to prepare Thai people for future in 21st century, improving infrastructure for better quality and service to increase people's quality of life, elevating competitiveness and building economic foundation to cope with global economic fluctuation. The Higher Education, Science, Research and Innovation Policies and Strategies play a key role to pursue the national challenging objectives which include: 1.) Develop essential qualities and skills for economic and social development. 2.) Emphasize on research as a strong foundation for the development in other sectors. 3.) Improve potential of entrepreneurs and transform innovation to economic and social values. 4.) Reform roles of Higher Education Institutes to produce innovation developers in response to the national challenging issues. [1]

University of Phayao is the only university in Phayao

Province, part of the upper region in Northern Thailand. It was founded in response to Phayao Chamber of Commerce's proposal which aims to enhance economy and investment. The university would expand educational opportunities for the population in small cities because the majority of the population earns lower income from agriculture and is hardly able to afford further education of their children in faraway universities. After high school graduation, most students start working in the farms or in a city with a better economy. Families who can afford further education for their children normally choose universities in big cities for a brighter future from higher education and increased career opportunities. These cause lagging economic development in Phayao Province. Population structure has inclined to elderly society as younger people tend to relocate themselves for better life opportunities in other provinces.

Building a university is like building a new city. It creates jobs and stimulates the local economy. Local students gain access to higher education with lower travel-related expenses. These create the process of restoring economic circulation within Phayao Province which is in compliance with the national tourism development plan in less visited areas. The location of Phayao Province is on the route to major tourist cities in Northern Thailand which are Chiang Mai Province, one of the top three Thailand's most visited cities and Chiang Rai, the most popular border crossing city and the main distribution hub of imported goods from Myanmar. In the past, tourists and visitors were more likely to pass by Phayao with less tourism purposes and have spent less time in the area.

Thailand Tourism Development Policies defines provinces into 2 groups which are 1) Group of highly visited areas which is popular for both domestic and international tourists including 22 provinces 2) Group of less visited areas which is less popular including 55 provinces.

The purposes are to create a strength base mechanic, to stimulate the economy, to increase income distribution and to decrease inequality by selling distinctive points such as arts, culture, food and way of life. [2]



Fig. 1. Upper Northern Thailand map (1) Phayao Province. (2) Chiangmai Province one of the top three tourist province in Thailand. (3) Chiang Rai Province popular border to Myanmar.

Thailand government has encouraged an economic policy “Less visited area tourism is tax deductible” for domestic tourists from 2018. This measure is aimed to create the expansion of tourism to smaller provinces. It increases income distribution to the rural population and people’s alternatives of travelling. [3]

As a result, Phayao province is one of the less visited area provinces that has gained more visitors from 2018 onward. The Development Policies in Upper Northern Thailand that promote cultural and community based tourism are also the supplement. Groups of visitors in Phayao province usually visit natural tourist attractions including Phu Langka National Park and Kwan Phayao (Phayao Lake) along with Tai Lue community in Chiang Kham district, Chiang Muan district and Phu Sang district.

These changes in social activities are the actions of government policies and practices which result in the economic improvement in Phayao province. These are also the priority in research operation and education of University of Phayao. Its research mission is to promote the undertaking of research and development in order to develop the society and the economy. It also defines itself as a university serving the community. The university aims to promote research and innovations for commercial benefits from developing essential career skills underlying the curriculum of School of Architecture and Fine Arts. Its courses focus on producing professions, cultural innovations from research and supporting sustainability in the area of Phayao province. In this research, the focus is studies on the Tai Lue community in Chiang Kham district development in terms of enterprise groups. The question is “How cultural tourism activities operated by the community can improve members’ quality of life, create a powerful inclusive community and eliminate inequality? Furthermore, this will be used to shape the development plans at the provincial level and be a guideline for other communities in need of

cultural tourism development.

B. Tai Lue in North of Thailand and Tai Lue in Phayao

Tai Lue ethnic group established in Xishuangbanna, China around A.D. 1180. The capital region was Chiang Hung. Due to wars, they refuge from their own settlement which was crowded and settled in new lands that were more fertile. The emigration routes are 1) Emigrating to Myanmar 2) Emigrating to Vietnam 3) Emigrating to Laos 4) Emigrating to Northern Thailand around A.D. 1804. Tai Lue ethnic groups have emigrated to Thailand for more than 200 years. [4] In Phayao province, there are settlements spreading in 3 areas including Chiang Muan district, Phu Sang district and Chiang Kham district

C. Politic and Key Person

Ladawan Wongsriwong was the first Tai Lue descent woman of Chiang Kham that has an important role in offering opportunities to Tai Lue ethnic groups in Chiang Kham district, Phayao Province. She was one of the people who played a role in driving the establishment of the University of Phayao. She was a news anchor on Channel 11, Department of Public Relations in 1991 - 1992. She was appointed as the spokesperson for the Prime Minister's Office in the government of Anand Panyarachun. She was the Deputy Minister of Labor and Social Welfare in the government of Dr. Thaksin Shinawatra, 2001 - 2002.

Her role contributed to creating more life opportunities and progress in the Tai Lue community in her hometown, Chiang Kham district, Phayao Province. Her works include the establishment of Thailand’s first Tai Lue Cultural Center in Wat Yuan Wittaya School. Together with an education officer in the area, Mr. Sawai Cheasaard, who was doing research on “Culture Affairs Administration of District Education Office in Phayao”, Wongsriwong organized cultural events and activities for study and further development purposes. They have studied the management of human resource, expenditure and supporting resources in the District Education Office which were all found insufficient.

This resulted in the development that arose from local cultural assets. [5] Mr. Sawai Cheasaard created Tai Lue culture learning activities in Yuan Subdistrict, Chiang Kham District, Phayao province as an experiment which was funded by Wongsriwong and local leaders at that time. Their works were successful and encouraged the Tai Lue community and local people in Phayao province to realize the beauty and potential of Tai Lue cultures. After that, Wongsriwong was constantly elected as Phayao MP for 3 terms, consequently these Tai-Lue cultural activities had continuously grown to its peak in 2005.

During her time as MP, Wongsriwong had built an international collaboration network as resulted in a Tai Lue celebration event called “Sueb Sarn Tamnan Tai Lue” (Carrying on with the Heritage of the Tai Lue). Tai Lue ethnic groups from neighbouring countries were invited to the celebration. Tai Lue festivities during the celebration include various kinds of culture exhibitions and showcases, talks, culture exchange, traditional play and singing, people dressed in their traditional costumes and holding fresh markets to sell traditional food and agricultural products.

The annual event had gained national recognition, as a result, it had been constantly funded by Phayao Provincial Office.

However, there was an adjustment among government offices that affected the budget which was the combining of tourism authority and sports authority under the Ministry of Tourism and Sports. Accordingly, there was a lack of seed fundings in community level. This allowed the events and activities to be held by the entrepreneurs from other areas without local people participation. Therefore “Sueb Sarn Tamnan Tai Lue” has become sluggish and has been cancelled from 2019 until present.

In 2017, Mr. Nopparit Sirikosol, Chief of Chiang Kham district and Mr. Supachai Iemsuwan, Phayao Governor recognised the cultural value of Tai Lue ethnic groups in Chiang Kham district. So they nominated the Tai Lue community in Chiang Kham district for cultural tourism community development funding. Sirikosol made the selection based on location. His selection was compiled with the main street to 4 Tai Lue villages including Yuan village, Mang village, Ban That Moo 1 and Ban That Moo 2 then named it after the route of Tai Lue Culture Inheritance parade walk: “Tai Lue Culture Street”.

In this event, evaluators from the national central sector led by Dr. Thanapon Wattanakul, an academic from Silpakorn University and an advisor to the Office of the Prime Minister at that time, witnessed the success of the project. Accordingly, it established the collaboration network between Tai Lue community and a researcher from Silpakorn University, Assoc. Prof. Dr. Supanee Chayabutra. It then brought Tai Lue community in Chiang Kham district to be a part of the research project “Development of Community Cultural Capital using Local Government and Civil Society Mechanisms for Community Economic Potential and Development” [6] Tai Lue community in Chiang Kham district have received an ongoing cultural funding from this project which allows the community to manage cultural activities by themselves for over 3 years until present. One substantial outcome from this cultural funding is the “Tai Lue cultural market”. In 2017, the early stage of this project, Department of Cultural Promotion, Ministry of Culture recognised the success of “Tai Lue Culture Street” and the concrete plan for “Tai Lue cultural market”. For this reason, the community was nominated under the name “Tai Lue cultural tourism community, Mang and Yuan, Chiang Kham” by Phayao Provincial Culture Office for the Cultural Tourism Community Award and won the national 2nd prize.

There has been a consistent development emerged by the collaboration of local political leaders, researchers and provincial offices. This has empowered the community to see the value of their culture in terms of cultural tourism. As a result, it inspires local entrepreneurs in other communities to join the activities and uniquely develop their own products that embrace Tai lue’s identity.

II. RESEARCH OBJECTIVES

Project objectives to studies cultural innovation to develop into a community development plan for Local, Improve the quality of life of the Tai Lue ethnic group who migrated to live in northern Thailand

II. RESEARCH METHODS

A. Research Design

There are 2 methods of data collection in this research. 1) Collecting the progress data of the improved quality of life occurred from tourism promotion activities that generate income for locals. 2) Collecting data on the community’s needs of what’s essential in elevating quality of life and promoting tourism.

The sample group for data collection is set to be the group of entrepreneurs who participated in community tourism promotion activities. Researchers aim to conduct in-depth Interviews to sort out the groups that generate income for the community from cultural tourism. In order to analyze strong points, weak points, opportunities and barriers and use them as a guideline to create a framework of cultural tourism promotion policy proposals for local governments and universities. Expectantly, further area-based research will be prioritized to benefit people’s quality of life.

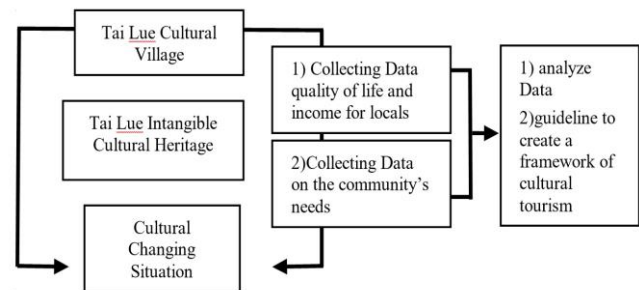


Fig.2 Conceptual Framework for create a framework of cultural tourism

III. RESULTS

Cultural entrepreneurs are divided into 3 groups 1) cultural performing groups, 2) cultural product group, 3) the group of museums and community learning centers.

A. Key Success of Tai Lue community development

The rise of 3 cultural enterprise groups above is the indicator of increased income and improved quality of life in terms of economy. The sustainability of becoming self-managed community arose from 3 key successes in cultural tourism management in form of activities from cultural assets including

1) The participation within the community [7] as shown in the cultural market activities in 5 Tai Lue villages. This requires participation from all 5 villages because the format is “different village each day”: Monday at Mang Village, Tuesday at Yuan Village, Wednesday at Donchai Village, Thursday at Ban That moo 1 and Friday at Ban That moo 2. According to the recent meeting of the community panel that accepted the new member from 4 member villages to 5 member villages in 2020, it resulted in the schedule of activities above. All members have been involved in strategy planning, budget managing, marketing and promoting as well as site decorating in their area to attract people from neighboring villages and nonlocal visitors.

Community members can have both roles as producer and consumer which encourage the exchange of learning and understanding. The regular activities construct the familiarity and explicit schedule makes the attractions accessible. This enables the ability of members to promote and create their own consumer network. 2) The realization of cultural value and importance lead to the idea of cultural inheritance. [8] Increasingly, people in the community who were local cultural market consumers became providers. They can see business opportunities and possible innovations from their cultural knowledge. Locals have learned that things they are familiar with can be developed and become extra income for their household. For example, there are a large number of local food brands emerged from cultural markets such as Aye Kao - Longan crispy noodle, Bamboo coconut sticky rice shots - Poh Luang Teung, Fried pork chilli paste, roasted pork with dry chilli and pork crackling. These products are local food in the area that were developed to be souvenirs. They contribute to the various choices for consumers which make the activities more interesting. 3) The pride and esteem in their own culture and knowledge lead to self-expression and storytelling. Local performing arts that passed from the older generation were adapted for cultural tourism including music, singing, dancing and plays. This kind of activity is widely open for all ages and genders to be at the talent performing stage. It is the space for accepting and understanding each other. Elderly people have more chances to join performing activities with others including the rehearsals instead of staying at home by themselves. Young people who are in culture inheritance clubs or performing art classes at school can use this space to show their talents as well as earning extra income. This increases job opportunities in wider areas by establishing higher recognition from nonlocal visitors and other cultural project producers.

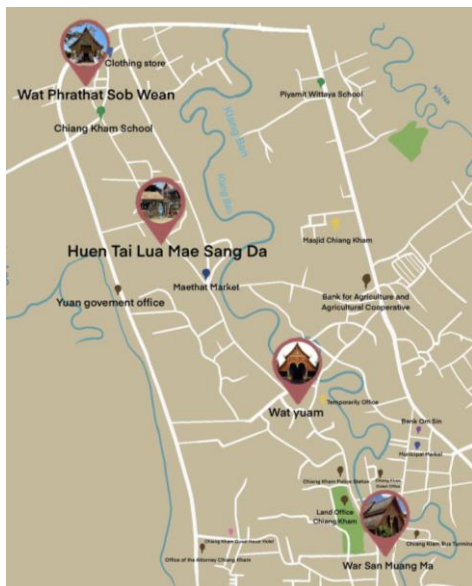


Fig.3 Tai Lue cultural village map in Chiang Kam District in Phayao Thailand.

These are Tai Lue community development of 5 villages in Chiang Kham district, Phayao Province. From an unknown valley district of Chiang Kham and a pass through province of Phayao have become cultural tourism destinations.

B. Key Person who drives Tai Lue cultural community

According to data from interviews, it is found that the network is the most significant factor in Tai Lue community development. The network includes both local political leaders and collaboration within the government sector.

Apart from support as mentioned above, another secondary important factor is expanding education opportunities by establishing a university in the area: The University of Phayao. The purposes of this establishment include offering access to higher education for youths in the area to eliminate the poverty and prostitution issue from having a better economy. Consequently, there are researches, academic services and arts and culture nourishment.

In collaboration with the community, University of Phayao has gathered diverse knowledge focusing on initiating women's career skills. For instance, women in Northern Thailand can earn a living from a cultural inheritance like weaving skill. According to a case study "Thung Mok model" women in Thung Mok village, Chiang Kham district have developed their skills to become professional weavers. [9] Their unique work is hand-woven bar for graduation gown of University of Phayao which successfully registered as the enterprise's intellectual property.

This is a role model for other weaving enterprises in terms of product designs. It also inspires women to be proud of themselves and realizes their potential of equally making financial contributions to the family. These success works lead to constantly receiving research fundings and continuously offering academic services to the community.

The center of development is the Centre of Tai Lue Cultural at Wat Yuan, Yuan subdistrict, Chiang Kham district. Yuan village is located near the District Office. Majority of Yuan citizens are government officers who are in the same generation. As of now, Yuan village can be called a village of retirees. On the contrary, this village is the main drive of the Tai Lue community. As former teachers, it gives the benefit of connection with all generations, communication skills, combined knowledge and ability to transfer knowledge. In other words, they are high quality human resources for Tai Lue community development. Their excellent skills include creating a management system, accessing local organizations such as schools and local government offices, being equipped to be researcher, academic and developer, ability to create project proposals and urgent expenditure plans in a rational manner considering the context of the area.

C. Innovator

Mrs. Hathaithip Choesa-art, the director of the Centre of Tai Lue Culture, a retired civil servant, dedicates her time to take care of the Centre without getting paid.

The Centre receives monthly financial support from Chiang Kham Municipality's budget of tourist attraction maintenance for 3,000 Thai Baht as cleaning fees. This amount of money has been managed in all year activities to continuously serve visitors. The Centre has allocated the space for retail by reselling local woven products and crafts. The Centre attracted a great number of visitors and made an average profit from retail about 10,000 Baht per month before the Covid-19 pandemic. This income was distributed to purchasing more products to resell, decoration and

maintenance and so on. In collaboration with Mr. Saroj Wongyai, they have persuaded more community members to become innovators by passing on weaving skills as well as the community's history to visitors. First batch of training includes 1) Mrs. Tongbai Monthatong ,65 years old, teaching hand spinning cotton yarn innovation and Tai Lue history 2) Ms. Kulthida Wongyai, 51 years old, teaching signature Tai Lue unique weaving technique of Chiang Kham.

Second batch of training includes 1) Mr. Kongwit Choesa-art,32 years old, teaching applied weaving innovation using graph system which suits beginners. 2) Mrs. Uraporn Udonsunthi 53 years old, teaching 3D fabric constructing innovation for creating home decoration which inspired by Tai Lue Throwing ball. Every innovator stands by to work at the Centre and the cultural markets with rotation.

Overall, the number of innovators with traditional knowledge and teaching skills tends to increase.

D. Stakeholder

Consumers or visitors of the cultural center and other activities in the area can be divided into 5 groups including 1) Seniors and retirees, it has been the consistent arrangement of cultural tourism for 3 - 4 years until forming a large network by spreading words of mouth. Apart from having a large network, this group also has high purchasing power. 2) School students, university students and researchers who seek information and references in the Centre of Tai Lue culture for their studies or research. This group mostly recommends others within academic society or their friends and families. 3) Travelers who have seen cultural tourism promoting media, campaigns or reviews. 4) Families with young children and elderly parents. Trend of family travelers has been affected by Covid-19 pandemic, travelling to other regions or provinces is limited so cultural tourism in local areas becomes more popular as it gives nostalgic value to older people and bonds different generations in the family. 5) Foreigners who reside in Thailand. This group favors arts and culture attractions such as museums and homestay where they can learn local culture. It is clear that there is a diversity in consumer groups which confirms that cultural tourist attractions, experience based tourism and learning based tourism are still in high demands. The changing consumer needs are a result of changing society that shifts to a society of learning. From this finding, it is a guideline to further broaden profiting ventures for the community.

V. DISCUSSIONS

A. Discontinuity of policies and local leaders issue

Although Tai Lue cultural villages in Chiang Kham have received support from various sectors in the past. But since 2017, the budget from the local government has been cut and remains sole funding from research projects of the university sector.

First issue is the discontinuity of the development and its budget due to the frequent transference of local political leaders. It appears that Phayao is a small province which makes the governor position less competitive. Statistically, Phayao governors were in the position for an average of 6 months to 1 year and not over 2 years. Some governors were

assigned to Phayao province briefly prior to retirement. This resulted in discontinuity of development planning and policies. Sometimes, governors brought policies of other provinces without adaptation to local contexts. Some were transferred mid-term which resulted in an unfinished work cycle. All works related to development were never fully accomplished or never have followed the quality control cycle, PDCA (Plan, Do, Check, Act). The development in community and society level requires long-term processes of more than 1 year to be able to achieve the goals.

B. Community's recognition: The rising recognition becomes a double-edged sword as plenty of organisations seek to work with community but community gained nothing from working for organisations in the government sector.

“Injured community” is the metaphor used in area based research. In explanation, when a community gains popularity until every organization asks to bring their various types of projects to the area at the same time, it results in losing its identity, changing way of life and more efforts. Often, people in a community have to hold activities responding to policies from the government sector rather than the community's needs.

In many cases, the community has to serve unwanted policies written by the government offices with little or none budget received. This issue frequently occurs in Chiang Kham district, Phayao province where people are required to work in government projects and have insufficient time to earn their living. For example, the community worked on 3 projects from 3 different organizations and appointed 3 sets of panels to work at the same time. That was a load of extra work required from a community scale. At the end, these organisations received project operation reports and photos but people wasted their time and energy working involuntarily. These are the obstacles of cultural tourism community development. The strong point of cultural tourism is offering chances for visitors to learn and experience the local way of life. Exhausted community members may result in resistance to welcoming further tourism activities and collaborations.

VI. RECOMMENDATIONS

A. Sustainable support methods

Community voice should be taken into consideration and community members should be involved in the writing of community development plans in the format of community forum. Local political leaders who are ‘Key Person’ such as village headman, subdistrict headman, deputy district chief, district chief, governor and MP are expected to be the middleman connecting the central policies and local movements. These people should acquire cultural management skills and in-depth knowledge of cultural assets in their area.

Since culture influences different ways of life in different groups of population, deep understanding in local culture will elevate visions in efficient management. An example of countries with culture as a driver of economic growth is Japan. Japan attracts tourists with the beauty of their culture along with high-tech innovations. Even as the technology age has globally emerged, Japan has prioritized human resource development especially in the field of creative industries and traditional crafts industries by continuous works of the

Association for Promotion of Traditional Craft Industries: DENSAN. The establishment of this association based on a Japanese Government programme to foster designated traditional crafts. Gathering and promoting traditional artisan groups allow artisans to exchange and continuously develop their skills and expertise which will prevent the knowledge from disappearing. [10] This is the recognition of cultural roots not only industrial aspects. This policy should also collaborate with the Ministry of Education as improving education with local cultural knowledge will truly create the society of learning.

B. Social values in Northern Thailand

Even though there is a success in the establishment of the University of Phayao to lower the costs in attending higher education for local students. But a large number of graduated students prefer to seek job opportunities in metropolitan cities such as Chiang Mai, Chonburi and Bangkok, assuming they may receive more desirable career opportunities. In fact, the key factor of rarely emerging new cultural based businesses in the area is the ideology of working in big cities. In northern Thailand, rural people usually value occupations that come with respectful social status. Many families believe that children who start their own business at home are a failure not a success and suddenly become scandalous in the village. This results in a “brain drain” situation. In other words, progressive young generations who have potential, power and creativity have moved to labour markets in metropolitan cities. High living costs in the early stage of entering the workforce often leads to loan and debt. These are challenges that emerging cultural enterprises have to face and also have to prove themselves for acceptance in the society.

CONCLUSION

The success of the Tai Lue cultural community, Chiang Kham district is that it has created cultural innovations based on experiments from time to time. Compared with other Tai Lue communities in upper northern Thailand, the Tai Lue community in Chiang Kham is a strong community that can substantially manage its cultural assets.

A. Sustainable innovations that nourish and inherit cultural assets

It is inconclusive about the first innovator of sustainable cultural inheriting innovations but there are 4 possible variants including:

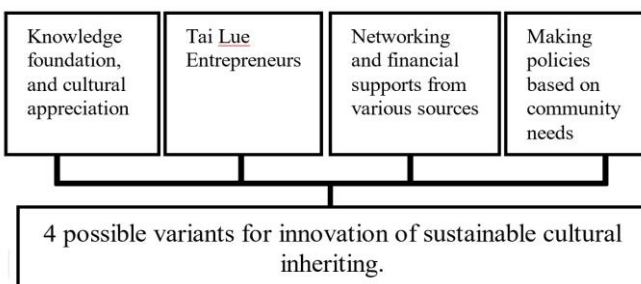


Fig.4 Model of possible variants for innovation of sustainable cultural inheriting.

1. Knowledge foundation, relative society and cultural appreciation. Historically, Tai Lue used to live in their habitats quietly with less interaction or cross marriage with other ethnic groups. Due to forced migration to Thailand as the captives of war, over years Tai Lue ethnic groups in Thailand become educated citizens and earn equal rights and opportunities as Thai citizens. However, the strength of relative society bonding is the reason for a strong community. When hosting events in the area, it is convenient for the community to cooperate and understand in the same direction. The relative society which means descending from the same family of ancestors, makes the profit-sharing fair and straightforward. Additionally, the establishment of learning spaces such as museums and learning centres in all villages results in cultural appreciation among younger generations.

2. Entrepreneurs and Tai Lue distinctive products. In 2009, there was a domestic economic development plan during former Prime Minister Dr. Thaksin Shinawatra term, called OTOP (One Tambon One Product) that encourages village communities to improve the quality and marketing of local products. This was the opportunity for the Tai Lue community to reveal their skills and ability through cultural products. This encourages self-confidence in expressing their cultural roots. Additionally, the uniqueness of Tai Lue distinctive clothing and woven products receive well response from consumers. This resulted in cultural acceptance and appreciation which have led to further cultural innovations that have improved the community's quality of life until present.

3. Networking and financial supports from various sources. Even though the community is efficient and owns valuable cultural assets, it is undeniable that one of the most essential parts for activities operation is financial support. Having a Tai Lue descent political leader could be an advantage in terms of finding financial support. Financial support allowed the community, located in a remote area of an unfamous province for tourism, to be able to express themselves to the public. This can be defined as the beginning of the success in showcasing their acknowledged talents and skills without having hidden agenda.

4. Making policies based on community needs and understanding community ability. Strategic plans are essential in driving the community to sustainability in terms of cultural innovations and cultural inheritance. Sustainability can be explained as the community can self-funded continuous cultural activities as a routine even when other sources of funding have stopped. In order to achieve this, cooperation in making policies and plans between people, political leaders, local government offices and central government offices is mandatory. There needs to be a community forum in each village to create the engagement between stakeholders and users. The government offices network includes Phayao Culture office, Phayao Tourism and Sports office, Phayao Provincial Community Development Office and Phayao Provincial Industrial Office. These offices should cooperate in issuing the concluded budget for collaborated projects instead of dividing the budget into small parts.

Consequently, the community forum will be able to

systematically set the development plans that integrate an engagement from all sectors. This has the potential to become a role model of a cultural-driven economy in the community and offer holistic benefits without misspent budget. This model can be evolved in wider areas such as Tai Lue communities in Chiang Muan district and Phu Sang district which have cultural similarity. It will establish positive relations and exchange learning between these communities which will promote tourism, generate income, improve quality of people's life and reduce social inequality respectively. [11]

B. Additional requirements for community efficiency in terms of product and innovation development

It is clear that the Tai Lue community in Chiang Kham district has been successful in raising cultural awareness and foreseeing business opportunities. However, most products emerged from traditional cultural knowledge and skills. In order to offer the variety for diverse groups of consumers, new lines of contemporary products that can be produced locally should be experimented. For instance, men can use their carpenter skills from making wooden weaving looms to create new designs of wooden furniture such as handwoven fabric upholstered wooden chairs. This can promote family business and launch new products with added value at the same time. [12] Another example is using local materials for renovating or preserving architecture purposes. By doing this, it can reduce material costs, generate income and pass on the craftsmanship to belong in the community. Apart from that, building skills can be useful when holding cultural events, exhibitions and even having residential buildings until it becomes a valuable community service asset. [13] Furthermore, to cope with the changes, cultural-based performing arts can be temporarily adapted and expressed through online media. [14] This can contribute to both physical and mental health issues among elderly people and young people. Once the community can welcome tourists again, these performances will generate extra income as well as solving mental health issues. Finally, improving learning spaces like local museums and learning centres to be more accessible and attractive for young people. Pinning check-in points or landmarks will encourage learning processes outside classrooms and create clear pictures of community identity related to the actual locations. All of these are possible enterprise and community development based on cultural roots.

REFERENCES

- [1] Policy and Strategy of Thailand HESI 2020-2027, Thailand SRI Plan 2020-2022, pp5-6, August 2020
- [2] D. Yangngam, The Policy Implementation of Amazing Thailand Go Local: A Case Study of local, RBRU Journal of Humanities and Social Sciences Vol. 1 No. 1, pp14-29, June 2020
- [3] Travel in Less visited area can get tax deduction, Department of Tourism, Retrieved on 4, July 2021 on <https://www.dot.go.th/content-sharing/content-sharing-detail/>
- [4] M. Khaosaard, Tai Lue Indidity of ethnic Group, Cultural Museum and Lanna ethnic Project, Social Research Institute Chiang Mai University, pp13 – 39, March 2008
- [5] S. Chesimard, Local Culture Affairs Admistration of Distric Education Office in Phayao Province, Chiang Mai University, pp 55-59, September, 1998
- [6] S. Chayabouth, "Development of Community Cultural Capital using Local Government and Civil Society Mechanisms for Community Economic Potential and Development", Silpakorn University, Thailand Research Fund, 2019
- [7] P. Pakdeepichit, A Model of Architectural Tourism Base N Community Praticipation in East Lanna. pp 2-5 – 2-11 March 2014
- [8] W. Madhyamapurush, Study of Community Wisdom in Conservation and Restoration Natural Tourism Routes in the Area of the Plant Genetic Conservation Project Due to the Royal Initiative of HRH Princess Maha Chakri Sirindhorn Princess Maha Chakri Sirindhorn Plant Genetic Coverage, Pha Chang Noi Subdistrict, Phayao Province, Phayao Research Conference 9th, pp2640-2649, January 2020
- [9] K. Jumpatong, Thung Mok model. Socially – Engaged Scholarship. 1st ed. Bangkok: Engagement Thailand (EnT). 2016; 152 - 156
- [10] Creative Economy Agency Thailand, "Handicraft and handicraft industry under the Cool Japan policy" Retrieved on 4, July 2021 on <https://www.cea.or.th/th/single-research/Handicraft%20and%20handicraft%20industry%20under%20Cool%20Japan%20policy>, 2019
- [11] W. Madhyamapurush, Tourism Development Water Management Learning Center Local Products and Signature Products, Phayao Research Conference 10th, 3855-3869, January 2021
- [12] B. Sreemoon, Designing Furniture Equipment from the culture of Thi-Lue Tribal group to Encourage Tourism in Tai-Lue Village, Baan Yuan, Yuan district, Chiangkham, Phayao Province, Turkish Journal of Computer and Mathematics Education Vo.12 No.,8 pp 2644-2653, 2021
- [13] K. Samsara, A Study of natural material used of Tai-Lue house in Chang Kham, Phayao, Thailand and Baan Nayangtai, Mueang Nambak, Luang Phabang, Laos., Turkish Journal of Computer and Mathematics Education Vo.12 No.,8 pp 2381-2394, 2021
- [14] R. Tapang, Inheriting and Developing of Tai Lue Singing Participation in Chiang Kham, Phayao Province, Turkish Journal of Computer and Mathematics Education Vo.12 No.,8 pp 3000-3009, 2021