



The Reproduction Process of Cultural Heritage of Lao Viang Ethnic Community to Develop Tourism Products, Ban Huai Dua Community, Nong Bua Lamphu

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Abstract

The objectives of this research were to: 1) survey cultural heritage of Lao Vieng ethnic community, and; 2) synthesize reproduction process of cultural heritage of Lao Vieng ethnic community, Ban Huai Dua, Nong Bua Lamphu. This research was a qualitative research. The research tools included in-depth interview, participatory observation and non-participatory observation. The key informants were 45 cases of local scholars, community leaders, community members, youths and representatives of public sector and local administration organization. The data triangulation was applied with several data sources. The content analysis was used for data analysis and proposed with description. The results proved that: people living in Ban Huai Dua community are Lao Vieng ethnic group that migrated from Lao's Vientiane between late Thonburi period and early Rattanakosin period. Since then, they brought tools, utensils, culture, traditions, beliefs and rituals with them. As a result, they have unique identity, especially culture and art, handicraft, language, tradition and lifestyle. The potential community identity is possible to be developed as tourism product through cultural heritage reproduction process, comprising 1) Research; 2) Knowledge Management; 3) Conservation; 4) Restoration; 5) Inheritance; and 6) Creativity. It can be further developed to creative economy based on Lao Vieng ethnic cultural heritage, which is critical cultural capital toward sustainable cultural tourism community.

Keywords: 1) reproduction process 2) cultural heritage 3) ethnic community 4) tourism products

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Introduction

Tourism is an industry that plays a crucial role in the economy and society of Thailand from the adoption of the fourth National Economic and Social Development Plan to the twelfth National Economic and Social Development Plan (2017-2021), which focuses on changes of society, natural resource, economy, and culture that all play a part of tourism development and promotion (Department of Tourism Economy, 2016). It is clearly proved that cultural tourism utilizing cultural capital related to livelihood directly and indirectly. Along with tourism, souvenir products and services in each locality with creation and presentation of local cultural heritage for tourists, such as customs, traditions and culture, attracts tourists and drives the economy in the community as well.

Therefore, local wisdom and culture has been adapted for commercial expansion, wealth and income generation through the utilization of cultural products and create differentiation and attractiveness in goods and services, as well as increase tourism activities in Thailand by creating social value and promoting added economic value through cultural capital (Office of the National Economic and Social Development Board, 2016, p.103). Besides, the market directions of Thai tourism are various and different from the past. Especially, the government policies promote secondary cities and Thai way tourism (Uracha, et al. 2019, pp. 634-644) with aims to attract more tourists to secondary cities other than the main cities with strong tourism potential.

Nong Bua Lamphu province is a rich multicultural area. Its significant characteristics

consists of people of diverse ethnicity, race, lifestyle, belief, religion and custom. They however can harmoniously live together and form a common identity for that community or society (Ganjanapan, 2008; Wanlam, 2009). Lao Vieng is an ethnic group that migrated from Lao's Vientiane to Thailand (Vinitjakul, 2012, pp. 57-65) during Siam-Vientiane War in the Thonburi period and early Ratanakosin period (Wallipodom, 2013, pp. 25-37). In addition, it is a strategic target area of secondary city tourism by community and for community (Aksornpim, 2017, pp. 141-154).

Although the potential of resources and attractions are relatively limited, it is found interesting information that Ban Huai Dua Community is an area with a variety of cultural heritage, tradition and community culture. These are tourism resources that can be developed into cultural tourism products and also create jobs and increase income for people in the community, including inheriting knowledge, way of life, tradition, driving the community economy and also being a tool for preserving cultural heritage through tourism (Lertschanrit, 2016, pp. 72-90).

The cultural tourism products or goods classified as cultural assets are the existing goodness of society that has been inherited from generation to generation, which may be tangible culture such as temple, ancient site, or intangible culture including tradition, belief and local wisdom products, for example, cloth, pottery, craftsmanship, architecture, performing arts and food, are all taken to create concrete social and economic values. It creates jobs and generates income to the community as well as a common identity of the community.



Thus, the researcher considers the importance and value to synthesize the cultural heritage reproduction process of Ban Huai Dua Lao Viang ethnic community, to develop tourism products of Nong Bua Lamphu Province based on unique cultural heritage, to participate in and support the nation, religion and monarchy as well as uphold the religion, arts and culture, tradition, local wisdom, and to have a succession and sustainable development and promoting the adoption of cultural capital to create value and added economic value to the sustainable tourism management. The research objectives are concluded as follows:

1) To survey cultural heritage of Ban Huai Dua Lao Viang ethnic community, Nong Bua Lamphu province;

2) To synthesize the cultural heritage reproduction process of Ban Huai Dua Lao Viang ethnic community, Nong Bua Lamphu province.

Literature Review

Concepts of Cultural Reproduction Process

Cultural reproduction process means protecting, maintaining or enhancing the culture in which it is produced and reinterpreted. The members will be responsible for selecting appropriate belief, value or practice and reproduce them in various ways until it has been widely accepted and differentiate from other groups. If any culture is not accepted, it will eventually disappear. The cultural reproduction is meaningful only when it has a hidden meaning, belief or code. Kaewthep, K. and Hinwiman, S. (2008, p. 67) explain that process of cultural

reproduction consists of four aspects: 1) Production: consider how culture is produced and meaningful; who is the cultural producer and how do manufacturer creates cultural symbols or artifacts. Moreover, Grisworld (2004, pp. 80-85) clarifies that cultural production is related to changes of external environment, such as marketing system, consumer, purchaser and a person who has marketing authority that creating cultural meaning requires a mutual understanding between producers and recipients. 2) Dissemination: how cultural producers proceed to disseminate the culture to be recognized in the organization; 3) Consumption: how group members consume or perceive a culture that is disseminated and how the meaning of culture perceived by group members has changed from what cultural producers have created; and 4) Reproduction: how culture is constantly being reproduced in order to survive. The reproduction is related to cultural communication, which affects the perception of cultural meaning. The technology and society are related to the formation and transformation of group identities in the following ways: (Griswold, 2004, pp. 155-156) 1) Telling; 2) Written Record; and 3) Electronic Media. There are two forms of electronic media, which are two-way electronic media, including telegraph, telephone, fax and internet; and one-way electronic media, including radio, television, cassette and CD.

The concept of capitalizing cultural heritage in the production of goods and services is to create products that have potential to generate income for producers through the use of cultural capital and the knowledge base of cultural industry, including

creativity, cultural knowledge, and intellectual property (or as copyright-based) to produce goods and services with social and cultural implications. The cultural capital is the intangible cultural heritage of the nation, which consists of seven fields: 1) language; 2) folk literature; 3) performing arts; 4) social practices, rituals and festivals; 5) traditional craftsmanship; 6) knowledge and practices about nature and the universe; and 7) Thai traditional sports.

The guidelines for cultural capital development are established for the efficient utilization of cultural capital and enhancing social capital for cultural capital development. The Department of Cultural Promotion (2011) has proposed concept of restoration, value decoding and systematically developing cultural capital and wisdom, as follows: 1) Promote and support research as well as develop and create innovations, transfer knowledge and local wisdom in a systematic way; 2) Develop cultural product and local wisdom under national policies or projects; 3) Utilizing information technology in wisdom connection; 4) Supporting the process of wisdom application in practice and consistent development; 5) Promoting the community economy or the villager's economy based on the use of local wisdom knowledge to strengthen the community and develop into community enterprise network; 6) Promote quality, standards and create products to have unique strengths and response to market needs; 7) Widely disseminate knowledge of benefits, methods, procedures for registration of intellectual property rights and patents to the community; and 8) Build strong relationship and cooperation globally.

Concepts of ethnic. It refers to a group of people whose tradition, culture, way of life, language and belief are descended from the same blood ancestors. People belonging to the same ethnic group have a feeling of attachment and a common history in which each ethnic group organizes relationships in their groups different from those of the nearby societies. (Srisantisuk, 1996, pp. 4-13; Dictionary of Sociological Terms, 2006; Cohen, 1974, pp. 1-17). The distinguishing feature of ethnic groups is that they are descended from the same culture and ancestor. People belonging to the same ethnic group have a sense of blood and cultural ties at the same time. It helps to strengthen the identity of the individual and ethnic people. It also creates a sense of unity, especially if people of the same ethnic group share the same religion. (Pongsapich, 1998, pp. 70-73)

The concept of value-added tourism products. It refers to business that uses creativity to add value so that consumers can get higher value from the consumption of that product or service, whether through physical or emotional (Soonthornchareon, 2017, pp. 116-133). In the meantime, the Small and Medium Enterprises Developing Institute (2018) describes that value creation and product design are important strategies for enhancing the competitiveness of business in the era driven by capital, intelligence and creativity, instead of competing with the advantage of raw materials, labor and production capacity according to the old concept of the economy with mass production industry, which is out of date and uncompetitive.



Value creation is different from value adding which is a term that has long been familiar in both its meaning and concept. Value creation is a process that prioritizes consumers by adding values derived from creative capital, for instance arts and culture, wisdom, natural resources, innovation or technology into products or services, causing it to become popular and acceptance from consumers. As a result, creating added value of products requires a combination of many important factors, comprising value creation, value enhancement, needs and attitudes of consumers as components for study of guidelines and directions for product development to suit actual needs.

Methods

The research method is a qualitative research. The researcher implements the technique of accessing information by living in the research area. A variety of data have been collected in order to obtain truthful and comparable data. To avoid bias from researcher, the triangular data validation technique has been applied with local co-researchers and community members. The key informants are purposely selected as follows: 1) Seven cases of local scholars who live in the community and possess deep knowledge of local wisdom, especially the elderly, who in the past were community leaders, monks, or others. They are selected based on the criteria of local wisdom; 2) Fifteen cases of community representatives, including community leaders and local leaders representing the community that is involved in tourism development in the community, are purposely selected; 3) Representatives of housewife group are

purposely selected from the list of the occupation groups, which are ten representatives of housewives producing products from local wisdom in the community; 4) Ten cases of representatives of local youths; and 5) Three cases of representatives of government agencies and local organizations.

Research Tools

1) The semi-structured interview is developed from the concept of cultural capital, the concept of cultural reproduction, the concept of cultural heritage capitalization for production of goods and services; and the concept of adding value to tourism products. The interview questions have been reviewed by experts, with main points as follows: (1) the history of the community; (2) the way of life, society, tradition, way of life and culture, and the tourism context; (3) the outstanding local wisdom heritage of the community; and (4) strengths, weaknesses, opportunities and obstacles of development of cultural tourism products.

2) The participatory observation. The researcher has attended daily activities of locals and subsequently asked for additional information and then made detailed notes.

Data Analysis

The quality of the data collected from various methods was examined by triangular technique. Afterwards, it was analyzed by content analysis and the findings were presented in description.

The secondary data were obtained from document review and analysis and the triangulation method was applied for verifying reliability to affirm credibility and accuracy of the data. The data were analyzed by content

analysis and presented in description. The scope of research was defined as follows:

- Scope of content: the scope was determined by paper reviews concerning context, identity, community history and cultural heritage of Lao Viang ethnic communities and cultural reproduction to promote tourism activities.

- Scope of area: the scope of area was the. Ban Huai Dua Lao Viang ethnic community, Nong Bua Lamphu Province.

- Scope of time: fiscal year 2019.

Results

The cultural heritage survey of Ban Huai Dua Lao Viang Ethnic Community, Muang District, Nong Bua Lamphu Province found that Ban Huai Dua Lao Viang ethnic community, Muang District, Nong Bua Lamphu Province is an agricultural community outstanding in both history and ancient temple. According to history and the locals, Lao Viang was originally a group of people who had migrated from Vientiane, Laos. They migrated to Thailand since the Thonburi period (1767–1782) and a large migration occurred in the early Rattanakosin period during the reign of King Rama III (1824-1851). This was a consequence of Prince Anuwong's rebellion in 1826. When the battle ended and Vientiane was overcome by Bangkok, King Rama III therefore commanded to move Laotians in Vientiane and neighboring cities to Siam several times. As a result, several large communities are settled and Siam had gain benefits both politically and economically. The Laotian immigrants sent to various inner towns with the same as their topography homeland and lived together with Lao people who migrated

before for the purpose of convenient control and these cities are still far from their homeland so it is difficult to escape.

In addition, the inner towns are also border towns, so when the enemy troops came, these people will be an important force to prevent the enemy from reaching the capital too quickly. Lao Viang communities are mostly settled in the central basin, including the Tha Chin River, Mae Klong River Basin and the Phetchaburi River Basin in Suphan Buri, Nakhon Pathom, Phetchaburi and Ratchaburi. Tha Chin River Basin in Suphan Buri province, it was found that Lao Viang people settled in the area of Piharn Daeng Subdistrict, Mueang District, Ban Kham District, Plappha Chai Subdistrict, Ban Cha Kao, Ban Khong Subdistrict, U Thong District. In Nakhon Pathom Province, Wat Khu Wiang, Samphan Subdistrict, Nakhon Chai Si District. In Mae Klong Basin, Ratchaburi Province Found, Lao Viang people settled in Khao Raeng Subdistrict, Mueang District, Ban Khong Subdistrict, Ban Sing Subdistrict Ban Choek Subdistrict, Don Sai Subdistrict, Photharam District, Krub Yai Subdistrict, Nong Kob Sub-district, Pak Rat Subdistrict, Nong O Sub-district, Tha Pha Sub-district, Ban Pong District, Chom Bueng Subdistrict, Pak Chong Sub-district, Chom Bueng District. In Phetchaburi Basin, Phetchaburi Province, Lao Viang people settled in Sa Phang Sub-district, Khao Yoi District.

There were a large number of casualties due to epidemic disease during the migration. Some of them desired to move back to their homeland; however due to the hardship of journey and ones who remembered the route passed away, their descendants eventually



settled with people of the same ethnic group who lived in Huai Dua community until now. The newly immigrant Lao Viang people had to adapt to their lifestyles, but it gave them a feeling of belonging to the same ethnic group until they were able to maintain their culture, traditions, houses and language interestingly. This community was founded to reflect the roots and culture that intertwines traditions, cultures, religions, beliefs, as well as the lifestyle of the agricultural way of life that is perfectly blended with the fundamentals of strong farming activities. Tourists or visitors can learn to experience a unique way of life that tells the story of “Huai Dua Community”.

It consists of both tangible and intangible tourism resources as follows:

1. Local Language

Language of Lao Vieng ethnic group is one of the symbols that shows the clear identity of the community through the charm of the spoken voice. It can be seen that language is inherited from generation to generation. Languages differ according to different origins from migration. Nowadays, the language of the Lao Viang ethnic group is almost assimilated and changed over time since the great migration from Vientiane almost 200 years ago. Some verbal words and phrases spoken in the community are concluded in Table No. 1.

Table No. 1 Comparison of Differences of Thai Language and Lao Viang Language

ภาษาไทยกลาง	ภาษาถิ่นกลุ่มชาติพันธุ์ลาวเวียง
พ่อ-แม่	อีพ่อ-อีแม่
พี่สาว-พี่ชาย	เอื้อย-อ้าย
พี่เขย-พี่สะใภ้	พี่อ้าย-พี่นาง
ปู่ ตา ย่า ยาย	พ่อโชน-แม่โชน
ชายหนุ่ม-หญิงสาว	ผู้บ่าว-ผู้สาว
บ้าน	เฮือน, เฮียน
ดวงอาทิตย์, ดวงจันทร์	ดวงตะเว็น, อีเก็ง
สี่ปצרด	บักนัด, หมากนัด
มะเขือเทศ	บักเขือเคื้อ, หมากเขือเคื้อ
ขนุน	บักมี, หมากมี
ผ้าถุง-กางเกง	ซิ่น, ไต๋ง -โล้ง
กำลังทำอะไรหรือ ดูน่ารำคาญ	เฮ็ดอียังน้อคือเป็นดาหนวยแพ้
ไม่ได้ทำอะไรหรอก นิ่งพัก	บ่ได้เฮ็ดอียังตอก เขาเหมื่อย
ขอให้สุขภาพร่างกายแข็งแรง ปราศจากโรคภัยไข้เจ็บ	ขอให้อยู่ดีมีแฮง ความเจ็บอย่าให้ไต่ความไข้อย่าให้มี

2. Local Food

The traditional cooking methods of each locality are diversified in accordance with nature and food resources available in that locality. It is an important factor leading to selection of cooking methods that is suitable for the type of ingredients to be delicious and satisfied to consumers. It does not happen independently or by chance, but as a result of deliberately selection of wisdom of the villagers naturally by choosing foods that are beneficial to lifestyle and sorting out things that would cause the punishment. The main and must-have ingredient is Pla Ra or Pla Daek (fermented fish). Pla Ra in Isan culture is considered as one of the five elements of Isan, namely sticky rice, Larb, Somtum (papaya salad), Morlum (northeastern style music band), and Pla Ra. Pla ra gives both a delicious flavor and aroma, contains protein, vitamins and minerals. Apart from Pla Ra, Lao Viang ethnic meals must contain fresh vegetables. Most of the vegetables are harvested from their fields. The vegetables grow naturally. Lao Viang people gather vegetables enough only for each meal, not preferring to keep it for next meal.

Therefore, we can observe from the local kitchen that there is no leftover dish, only Jaew Bong Pla Ra or maybe just a little grilled fish. With local wisdom in preserving valuable natural resources, picking vegetables only for each meal is the way to keep those plants growing and spreading. The nature conservation area as well as food source for people in the community is Thoeng Phu, located at the end of the village. It is a restricted area and prohibited to invade and destroy. The locals are allowed to collect mushrooms, bamboo shoots, sweet vegetables

and other vegetables for consumption. Thoeng Phu is one of the wisdom of the Lao Viangethnic community. It is an important food source near the community. They can earn a living anywhere, whether it's on the edge of the fence, in the creek, in the swamp, in the fields, which all have fresh nutrition and medicinal plants that can be used to treat diseases.

Khanoon Curry, or Mak Mee Curry or Buck Mee Curry (jackfruit curry) is a curry that has an auspicious name as Noon means support. This curry is widely prepared at weddings. It is believed the married couple who eat Khanoon curry have mutual support and Yang (jackfruit tree latex) means that the married couple stay together for a long time. What's even more delicious is the jackfruit curry that is served in the evening and left for the next morning. Choosing jackfruit for cooking requires experience and expertise in order to get the perfect fit. That is, not too green and not too ripe. The jackfruit inside has a soft lobe and the seed coat is still soft. The jackfruit flesh is smooth and soft, giving off a sweet taste from the soft seed.

The ingredients of curry consist of dried chili, onion, garlic, salt, fermented fish and shrimp paste, pounded together and then cooked until boiling, then added pork or pork ribs, seasoned as you like, added climbing wattle and stir thoroughly. The benefits of jackfruit curry are nourishing breast milk, healing wounds in the stomach and intestine, making the digestive system work better, nourishing the body, and good for earth element. It is only forbidden for people who are sick with measles, chickenpox, Khai Mak Mai (Miasma) because it is believed that jackfruit curry will make symptoms worse.



Picture No. 1 Mak Mee Curry (Jackfruit Curry)

Source: Researcher



Picture No. 2 Palang

Source: Researcher

It is found that Ban Huai Dua community has a process of inheriting culture, tradition and history to their children and relatives. The social culture is transmitted through rituals or actions performed based on belief, religion and faith of the villagers in the community, such as the Baci Su Kwan (calling of the soul) ceremony and Phi Thaen (a deity in the local folklore of northeast Thailand and Laos)

worship ceremony. This can be seen from a ceremony to ward off bad luck by using five-color rice. The ceremony is performed after Songkran celebration for auspicious in the new year and commemorating the ancestors.

Lao Viang people believe that Phi Thaen, their ancestors who passed away in the heaven, eat five-color rice made from newly harvested glutinous rice, which white color

made from glutinous rice, indigo purple made from butterfly pea flower, green made from pandan leaves, yellow made from turmeric and black made from black glutinous rice, all of which are considered auspicious rice. Therefore, it is used to worship Phi Thaen for blessings and protect people from dangers and illnesses caused by the spirits. As the ceremony has been practiced over the years, it has resulted in cultural reproduction and later adopted to the tourism activity of eating five-color rice, which is arranged in a “palang” set, a dinner that vividly reflects the wisdom, community identity and lifestyle.

The dishes are prepared from local ingredients gathered from community, in the

forest and on the mountain, such as phak wan (*Melientha suavis* Pierre) curry with ant eggs, bamboo shoot curry and Larm Mod, which is a trace left from political history. “Mod” or mountain frog is a local food only found at Phu Sang. The bamboo tube used as a cooking utensil is similar to the method of Khao Larm (sticky rice in bamboo tube) cooking. It is cooked to have a unique flavor and aroma by using local herbs such as basil leaves, parsley and spring onions, mixed with homemade fermented fish sauce of housewife group, adding dried chili, then put in a bamboo tube and cooked by burning similar to Khao Larm.



Picture No. 3 En-Kwan Ceremony

Source: Researcher

3. House

The house of Lao Viang ethnic group in Huai Dua community has been influenced by the house in central region of Thailand. It has changed continuously, especially in the past 20-30 years. The exterior is similar to house in the past, which focuses on simplicity and mainly used for living. Lao Vieng ethnic group believes in simplicity, comfort and not against nature. The gable of house faces the east. The floorboards are grooved to allow air flow from below and can be easily cleaned. The floor in the house has various levels and patio protruding out for cooking and personal errands. The house is raised from ground level so that people can pass through. Space under the house building is used to store things, raise animals and relax. In the past, some houses had a barn inside the house because it was convenient to cook. In addition, the ancient wisdom can keep a ladder up the house in the night to prevent thieves or ghosts from

entering the house. Inside the house, the space are divided into proportion and orderly, such as bedroom, bathroom and kitchen.

The newly built houses are all brick and mortar houses and are often built by hired builders. It is different from the past that they asked for help from relatives. Moreover, the construction of the house is not strictly in term of rituals and beliefs related to building or renovation as in the past. But what is still practiced is the ceremony of placing the main pillar or Sao Haak, in which the process of performing the ceremony has been modified to be simpler. The important elements in the house, namely the spirit house, still important to every family, though it has changed from a wooden spirit house to a cement spirit house decorated with beautiful patterns. As for the barn or Lao Khao, it is found only in some older houses. For newly built houses, a barn is no longer necessary.



Picture No. 4 Five-Color Rice

Source: Researcher



Picture No. 5 Ancient Lao Viang House

Source: Researcher

4. Clothes

Apart from language, food, house and daily life, what clearly reflects the identity of the Lao Viang people is woman's hand-woven cloth, which is a part of way of life since ancient time. The hand-woven cloth is an important feature of young women reflecting that they are ready for marriage. The young women spend their free time from household chores, farming and a break for the next harvest by weaving cloth in the night for cutting family's

clothing. The main raw material for weaving is cotton. As the community is surrounded by mountains, the weather is warm during cold season and cool when temperature rises. Learning how to weave is a learning process that has been passed down in the family or close relatives. The weavers may learn fabric patterns from their ancestors or make a new design to make it unique. It is seen only among the elder who still meticulously dress for important days or religious ceremonies.

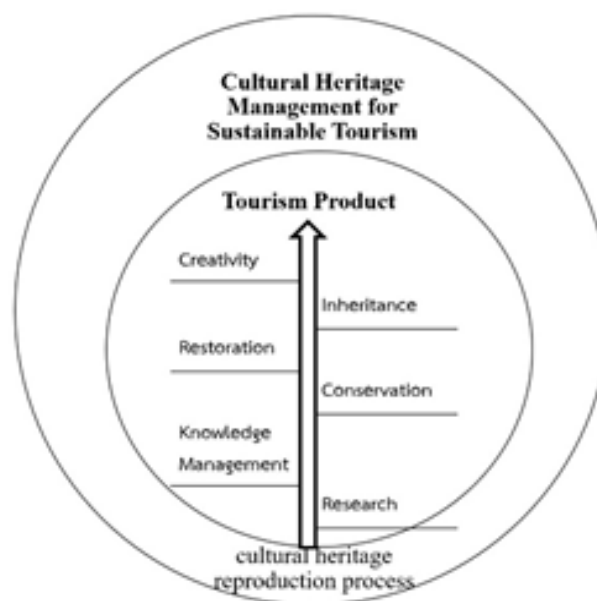


Picture No. 6 Diamond-patterned cloth and Mark Jub Noi patterned cloth

Source: Researcher

From the synthesis of cultural heritage of Ban Huai Dua Lao Viang ethnic community, Muang District, Nong Bua Lamphu Province. The researcher has determined the production process to reproduce the cultural heritage of Lao Viang ethnic community in order to develop sustainable tourism products. Ban Huai Dua community has presented cultural capital of the community

as a tourism product by reproducing cultural heritage as a mechanism to drive the potential of cultural capital in the community, especially the things that exist in the local area to make it lively again. The revival finds hidden values and meanings leading to adaptation to change and ensure continuity of culture and process towards sustainability, which are detailed as the following model.



Picture No. 9 Process of Cultural Heritage Reproduction for Tourism Product Development

Source: Researcher

The characteristics of cultural heritage management for sustainable tourism are described as follows: 1) Research means the community must classify type of cultural heritage as well as value and potential that can be further developed; 2) Knowledge management means to create, organize and disseminate knowledge for community members and tourists to learn as a normal way of community members; 3) Conservation means preserving the value of cultural heritage, enabling cultural heritage to persist and community members can utilize cultural heritage appropriately; 4) Restoration means to conduct re-meaning and re-functioning of values, such as the restoration of some ritual traditions that have been practiced in the past; 5) Succession means continuity of cultural, community, and social process by inheriting way of thinking and practices; and 6) Creativity is reproduction to replace outdated ones and to make them useful in new contexts.

Conclusions and Discussion

According to research on cultural heritage survey of Lao Viang ethnic community to develop tourism souvenirs, the results are described as follows: Lao Viang ethnic Ban Huai Dua community, Muang District, Nong Bua Lamphu Province has cultural potential of Lao Viang identity, as it used to be a base for political ideology where most of the attractions are related to Phu Sang local history. They preserve and inherit their tradition, culture, value, belief and people's way of life from the past to present, such as "Tang Kae" (a ceremony to ward off bad luck), eating five-color of rice and Larm Mod. This is a value-added model with cultural reproduction

as a tourism product under a new interpretation in the context of tourism management. Therefore, it is important to adjust the creative process, improve or alter the old wisdom in order to respond to the changing world to create a balance between old wisdom and new wisdom for understanding and embedding it into the practice method for further succession (Na-Thalang, 2001, p. 112). It is significant to make goods or products unique to increase the value of cultural potential for tourism, which in this case is cultural reproduction. Likewise, Aaker. (2001; p. 54), and Jintananon and Sirikutta, 2014; pp. 116-138) propose idea of travel products that are superior and different from competitors through story telling and interpretation. Creating added value of a tourist attraction will attract tourists, resulting in repeat visits and word of mouth. Tourism products or resources that attract tourists must have community identity, which is unique and outstanding. This is consistent with Malahom, 2012; pp. 41-43. Moreover, community tourism should emphasize cultural understanding and participation from both the host and the guest, which drive preservation and inheritance of tradition, belief and value. It maintains the identity of the community through the use of cultural capital to make unique selling proposition because cultural capital is fragile, has inherent value and is not originally created for the consumption of tourists. The authenticity and strength of the area must be taken into account as some actions may affect its depreciation. The idea is consistent with Bourdieu (1993, p. 12) that cultural capital is merit goods for both the owner of cultural capital and anyone who can



maintain its originality. It will attract tourists to pursue and experience by themselves.

The process of cultural heritage reproduction of Ban Huai Dua Lao Viang ethnic community, Muang District, Nong Bua Lamphu Province found that cultural capital was used to increase economic value by reproducing cultural heritage of Ban Huai Dua community for sustainable tourism, consisting of 1) research; 2) knowledge management; 3) conservation; 4) restoration; 5) inheritance; and 6) creation. This leads to the adaptation to the world culture and dealing with diverse cultures under different contexts that focus more on subcultures, resulting in the acceptance of cultural diversity presented by the community to develop as an alternative tourist destination to be accepted and coexist in diversity of thought and livelihood (Thinkham, 2017).

It continues to inherit culture in different ways and suitable for the era. When we deliberate in details, it is found that the reproduction process must have unique identity of products presented on the basis of each social group with different cultures, resulting in the reproduction process and the development of the creative economy concept based on creative cultural tourism and create added value from the cultural heritage of Ban Huai Dua community and develop to be creative cultural tourism that focuses on creating tourist experiences, offering tourism activities that emphasize quality context and focus on responsible tourism to create added value for cultural capital in various dimensions and distributing income to communities, provinces, and nations, as well as driving cultural capital

development into the economy in an empirical way, as well as continuation and preservation of culture as a tool to increase economic value and distribute income to the community society and the nation in the future.

Suggestions for Further Study

The researcher has suggested the development of tourism under the community identity in two aspects as follows:

1. Local community. The community should promote participation and develop young leaders in the learning process to create its community identity and give the opportunity for young leaders to exercise thought and creativity according to age and experience that reflect their perspective on the community. This enables the learning process to be more diverse. In addition, the promotion of participation in the learning process to create community identity of the new generation of leaders results in the sustainable community identity.

2. The development organizations, government agencies at the operational level and the private sector can apply the community's participatory learning process to create community identity, encourage local community to create community identity. The development organization plays a role in stimulating, promoting and supporting the learning process to transfer knowledge or necessary skills with academic as a consultant or mentor and follow up to assess the performance.

Suggestions for For Further Research

1. It is recommended to study the relationship of people in the community to

participate in how they are ready to develop their potential to develop tourism under the identity of the community and they are well prepared.

2. It is suggested to study the development of learning process to create unique community identity and study for the development of in-depth learning process on community identity.

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