

# **Is Globalization a Threat or Opportunity to the Local Culture of Spirit Worship?**

**Pakaus Poshakrishna**

Sheffield Hallam university

E-mail : Pakaus354@hotmail.com

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## **Abstracts**

Globalization has several impacts on everyday life that change our habits by the information we receive. The modern-day young generation receives the foreign culture as a soft power. For example, Korean culture, which is K-pop or Animation from Japan. The foreigner's cultures are not perturbing the local culture at the moment. However, it is will slowly intervene as a soft power. As a result, young generation is interested in the foreigner's culture rather than the local traditional Thai culture. On the other hand, we can use the benefit of globalization to spread the information about culture to raise the awareness of preserving the culture.

**Keywords:** Globalization; Local culture; Spirit worship.

## **Introduction**

Nowadays, the globalization is across the world that makes life more accessible than in the past. People can access information across the world to get new information and also can publish the information all time. Globalization positively or negatively impacts to everything, such as Economic, Politics, Language, Culture, and Identity (Croucher, 2018 : ).

This essay will focus on a local culture in the North of Thailand, the spiritual worship of Pu Sae Ya Sae in Chiang Mai Province. Moreover, the author wants to find out that globalization impacts the Spirit ceremony in the way of positive and negative ways. What is intangible culture? Intangible culture is customs or living expressions inherited from our progenitors and passed on to our children. Intangible culture is very important. It is not just a cultural manifestation, but it is a Knowledge and skill that touch from generation to other generation. (Unesco) Nowadays, Several cultural heritage has been threatened by globalization. For example, The government change the policies after except the western-culture. The government declared policies some cultures were banned, like betel nut heritage. The spirit ritual in Thailand also got an effect from globalization.

The spirit ritual represents cultural value, which is social interaction in the community, such as sharing happiness, unity, and distinctive identity in the community. It is the uniqueness of an idea transmitted from generation to generation (Vajiraño, 2021 : 1-16). Therefore, spirit rituals have across the world in different areas will have a different process in the ceremony. This will show the specific identity in that areas. In the case of Spirit worship, Pu Sae Ya Sae, In the past, it did not have standard laws, so people used folkways and morals as a tool to organize the society. The spirits ritual reflects the people's relationship in the community, which shows the unity in the ceremony and is also social interaction. The folkways in the ritual make a people do good and avoid karma. Nevertheless, The identity of Lanna has gone day by day after globalization came to Thailand. That is why we should conserve Lanna's culture is passed it on to their descendants.

Globalization has been judged as a process of decreasing local cultural diversity (Wasana, 2012). For example, the case study of Thailand. Globalization came with Capitalism. Thailand has been changed the economic plan after the acceleration of economic and social development in Thailand by the state nationalism policy in the government of Field Marshal Plaek Phibunsongkhram in the early 1957's (Office of the National Economic And Social Development Council).

The policy produced people into the urban society, and the industrial sector has contributed to the abandonment of some ethnic groups, including the new generation, lack of opportunities to learn traditional cultural traditions. As a result, their own and several village sages had to die without an inheritor. In addition, as time goes by, some folklore or traditional rituals will disappear (Sukvun, 2008 : 105-129).

On the other hand, people can use technology that from globalization to access to the internet to receive information. In addition, it also represents the local culture on social media platforms to gain more prevalent in the past that only known in the indigenous group. However, technology can be a threat to the local culture too. For example, the young generation is interested in another country's culture more than they own culture. Such as Korean culture, which is K-pop etc. The foreigner's cultures are not perturbing the local culture at the moment. However, it is will slowly intervene as a soft power. (Beng Huat Chua, 2012 : 178).

## **Globalization**

Globalization is the way our world changes, so economic, social, and political relations have become more intertwined than in the past (Croucher, 2018 : 105). It will connect with culture. One of the results of globalisation is that people can feel that the world is shrinking more than in the past. People can communicate with someone on the other side of the world through new technology and transportation and keep abreast of news worldwide. (Feigenbaum, 2002 : 255-264). Next, globalization affects the global society leading to political change. Global political relations are expanding and becoming more intense. (Mahler, 2004 : 1025-1053) This idea is demonstrated by the rapid growth and expansion of democratic processes, such as the expansion of the political role of the people. In addition, claims for rights and freedoms and the emergence of many movements and social groups nationally and internationally. Such as feminism and Human right. The issue of territorial sovereignty affects the increasing role of international organizations and the possibility of regional and global governance.

The role of institutions and political groups the existing political institutions include party and government, government, legislation, and judiciary. However, in the era of globalization, various interest groups have emerged in the new political system. The interest groups are women's rights groups, Animal rights groups, and private organization groups. Non-governmental organizations (NGOs) are Conserving natural resources.

In the case of Thailand, The government also change the law or the policies. The state also makes the policy more modern with international standards. I will focus are 1-4 economic plans.

1) National Economic and Social Development Plan or NESDP No. 1- 4. In addition, to the establishment of the Economic Development Council in 1961. The government also promulgated the 1st National Economic and Social Development Plan (1961- 1966) and this NESDP. There will be a continuation until the present, a total of 13 issues (mention 1-4 plan), each of which is important: (1) NESDP No. 1 (1961-1966), with the primary objectives: 1.1

Focusing on expansion economic by promoting investment in basic construction 1.2  
Developing industries and encouraging the private sector to fully engage in business 1.3  
Emphasis on increasing national income but not focusing on income distribution.

(2) The 2nd NESDP (1967-1971) has main objectives: 2.1 Emphasis on economic growth in basic infrastructure. 2.2 The integration and improvement of state-owned enterprises and local administrative agencies. 2.3 Emphasize the importance of social development and workforce development in the private sector. 2.4 Provincial and local development.

(3) The 3rd NESDP (1972-1976) has main objectives: 3.1 the state will promote investment and industrial development. 3.2 The government will support the economic roles of the private sector and Thai people under the free economic system. 3.3 Support. 3.4 Promoting education and vocational training. 3.5 Encourage the increase of economic activities. The type that requires a large number of workers to prevent unemployment problems.

(4) The 4th NESDP (1977-1981) has the main objectives: 4.1 Accelerate the recovery of the country's economy between 1977 and 1978. 4.2 The government narrows the gap in economic and social status among people. 4.3 The government reduces the unemployment rate also improves the quality of the population. Finally, 4.4 government will accelerate the restoration and improvement of the management of critical resources throughout the natural environment.

The expansion of the Thai economy between 1962-1980 from government investment promotion caused many foreign investors to invest in Thailand. Investment during 1962-1980 Appears to be mainly owned by the United States and Japan. The factory from that time to present is grown-up until 2-3 years ago. Now, the factories are entering the recession period because the global economy and Thai political problems affect the Thai economy. The problem is that the Thai government raises the minimum wage up to 300 baths, equal to 6.5 pounds that affect the entrepreneur (Rakkaew, Subruangthong & Anantathanachai, 2020). So the entrepreneur wants to move a base factory from Thailand to another country. Most operators want to relocate their production base. As a result, the rate of unemployed workers is high. As a result, the people came back to the countryside. People forget their tradition because they left the community for a long time (Li Renliang, 2014 : 90-102).

From economic plans, 1-4 are the turning point that changes the Thai people from agriculture to the industry by the power of capitalism. The markets are more significant than in the past. The people have supply and demand higher than in the past and want to gain more benefit. Moreover, the people that got an impact from this problem are the working class. The people from the countryside move into urban. If we look back about thirty years ago, at that time, there was the migration of young people from rural areas to cities. Unfortunately, due to immigration, the local culture may be forgotten (Li Renliang, 2014 : 90-102). Migratory migrants have to live in a destination area that differs in social, cultural, way of life, livelihood, and origin. Therefore, immigrants need to adapt, but Some migrants who cannot adapt need to return to their places of origin. However, If the rural peoples live or concentrate with many rural peoples from the same area (Sutinyamanee, 2015 : 102-112).

In addition, people with similar lifestyles living together in a network will reduce the impact of problems in turn to help each other. The rural people can adopt local culture to the urban culture society and create an integrated culture. In the above case, the inner and outer group theory can be used as an explanation. Groups of people from the same area tend to get along more easily than people from different areas (Junglin, 2019 : 5-23).

Globalization brings digital technology to develop society for numerous reasons. First, technology can be shown the data or News through the people when the people receive the information. The information will affect the people in a social habit. For example, the people will be interested in global trends or global culture than a nation or local culture. Besides, digital technology also links back to capitalism that people can use their technology to gain more benefits. (Chareonwongsak, 2002 : 191-206). Some people need to have new technologies. As we know, new technologies are expensive, so people have to work more to gain more money. Capitalism is transforming people's way of life into materialism. Materialism made people interested in money because money is the intermediary for exchange that the people can buy anything. The cause is that people will tend to be selfish and only focus on their work, not a culture or community. So, in the end, local culture with a long history from ancestors will be gone ( Seangtian & Sodsongkrit, 2017 : 185-220).

#### Economic conclusion

Economic plans 1-4 show that the government strongly supports the private sector (multinational corporation) rather than worker welfare. The economic plans' details focus on investment in the private sector and training workers into the industrial. The government also declared that the economic plan would reduce the economic and social status gap. On the other hand, it creates more gap between every class because the government has not mentioned the worker's welfare enough. However, Rural people still move to the urban areas to work and earn money. This effect on the local culture in rural area that people focus on their life, not community. The next chapter will present the legendary of spiritual rituals and show the identity of spiritual rituals in different parts of Thailand.

## **Intangible & Local culture in Thailand**

### Intangible Cultural Heritages

Intangible Cultural Heritages (ICH) represent the various cultural heritage of humanity and cultural diversity. Intangible cultural heritage is the way of life, skills, and knowledge that people in a community are embedded as part of their community. This can be called a living cultural heritage and usually expressed in performing arts, community practices, oral traditions, rituals, and festive rituals which are the knowledge and practices regarding nature and traditional craft (UNESCO, 2020 : 142).

For several decades, the concept of preserving the heritage has been raised up an assessment of official heritage discourse and the demand for more inclusive and reflective heritages processes (UNESCO, 2020 : 96).

The most significant result becomes a UNESCO convention 2003 for safeguarding intangible cultural heritage. The ICH convention also seeks to return the preserving living culture particles and the value of the culture. This is the goal of UNESCO. In addition, UNESCO signs the ICH convention to reinforce performances, rituals, and handicrafts. This knowledge comprises intangible heritage (Stefano et al., 2014 : 85). The example of the ICH in Thailand. Such as Thai massages, Khon and Nora. It is crucial to be aware of the spirit ritual in Thailand to face the danger of losing the tradition through thread of globalization (Sae-Wang, 2017 : 133-160).

### Local culture in Thailand

Back to the ancient world, the first religion is Animism. People at that time do not know the information like the people in the present day. Moreover, People apprehend things that they do not know or understand. As we know, humans are Social animal( said by Aristotle) that has to interact with others. (Torsee Et al.,2017 : 85). While they live together, it is easy to have a problem. In our life sometimes, we have to depend on people, or. Seldom may depend on natural things or sometimes have to rely on a supernature. Then, they start to worship to make them feel safe. It is a spiritual anchor. The spiritual anchor may be related to the hierarchy of needs.

In the case of Southeast Asia, before the arrival of Buddhists and Hindus. Southeast Asians advocate spirituality. Moreover, Animism pertains to shamanism and totemism. Shaman is the middleman between human and spirit. Shaman is also the person who creates an amulet. Moreover, in southeast Asia, the shaman is the woman. The woman role has several impacts on every day life. The woman can be a shaman, village chief, or head of the family. In the past, women have the right to inherits from their parents rather than men. Men are more in the labor status (Sungworachat, 2002 : 280). However, when the buddhism and Hindu came to Southeast Asia, the role has switched. Men had more impact than women in the past. In different regions of Thailand have their classification of spirit and their hierarchy of spirit. The classification includes both good and evil spirits. From the hierarchy of spirits, the first is Phi Fa Phaya Tan. The second is the spirit related to the protection of cities or villages. The last is the ancestral spirit and the forest ghost (Ketprom, 2015 : 32-55).

The story of Pu sae Ya Sae is relevant to the ethnic group of Lawa or Lua. Lawa is an indigenous group of people around Lanna. The owner of the original area before the creation of the Lanna nation (CMU, 2020). In the past, Lua had a prosperous evolution. Lawa has its own unique culture, Language (Austroasiatic), and way of life. When being invaded by the Tai people around 12 century, they retreated to the plains of the foothills and ridges. Nowadays, Lawa settled in Shan State, Union of Myanmar, northern Laos, and in the north of Thailand. Lawa is separated in Chiang Mai, Mae Hong Son, Chiang Rai, and Nan provinces (CMU 2020).

The legend is about the sacrifice of buffalo. The story of Lawa that often appears on the first pages of legendary relics such as the legend of Phra That Lampang Luang (Lampang), the legend of Phra That Cho Hae (Phrae), legend Phra That Chedi Luang (Chiang Mai), The Legend of Phra That Yang Kuang (Kengtung) (CMU 2020). The names in the brackets are the name of provinces in the north of Thailand. The Lua lived before, but now Lau lives in Kengtung, Shan State in Burma. We can see the culture move with the evacuation of Lua from the north of Thailand to Burma. However, The present-day Lua migrated to Thailand (Jougcharnsittho, 2020 : 26-39).

In addition, Lua cultures, therefore, influence indigenous culture such as the tradition of worshiping the Inthakhin pole that the Chiang Mai people have practiced is similar to the worship of the Sakang pole of the Lawa people in the village. Moreover, the ritual of worshiping Lua's ancestors according to traditional beliefs Like Pu Sae Ya Sae. Pu Sae Ya Sae ritual first appears in the Mangrai dynasty document. The document around 600-700 Years ago. Pu Sae Ya Sae ritual has a long story (Kumpha, 2012 : 99-122).

### The story of Pu Sae Ya Sae

The legend of Chiang Mai and the legend of Wat Phra That Doi Kham said that when the Buddha came along with his arahants, his disciples stayed at the place of "Bupha Nakhon. Regarding the stories of these three giants, buddha has heard stories about the suffering of the

villagers. Therefore, the Buddha went to Doi Kham along with the arahant disciples hoping to preach the three giants' favorite sermons, but when the three giants saw the Buddha and his disciples.

The three giants witnessed the miracle and received the Buddha's mercy, and they all believed in their hearts. They bowed down to the Lord Buddha and listened intently to the sermons. Appreciate the taste of Dharma until the teeth of the Big Three fell and disappeared. The three giants are obsessed with committing many sins. You three must do good. Then the Buddha gave the three giants to practice the five precepts.

people hope that the two giants will help protect Buddhism and the country to be peaceful. Every year, there is a ceremony to worship the souls of the giants successively, which is called the "Liang Dong ceremony" or "The ceremony of raising Dong Pu Saya Sae." (Kumpha, 2012 : 99-122). The ceremony is set at the foot of the mountain Doi Kham every year on the 14th day of the Waxing Gibbous and the 14th Waning Crescent of the 9th lunar month (Tradition Thai calendar).

The belief about Pu Sae Ya Sae of the villagers seems to focus on the story of Pu Sae Ya Sae as a water giver, which is related to the lifestyle of the villagers living in the agricultural society. The People want an abundance of animal and natural resources. These ideologies of oracles appear in many rituals. In case of Pu Sae Ya Sae, Whether the direction of the buffalo's death. The way that the medium swaying of the Pha boat. *Pha boat* is a cloth depicting the Buddha and the rain will falling during the ritual or not (Chaleunsou, 2019 : 29-33). The faiths of fortunetellers reflect to people in the past. As the writer said, the idea of oracles appears in several rituals.

In the case of The Ploughing Ceremony is worshipping Spirit. Which is Ta-Hack spirit related to agriculture to make the land fertile and abundant. Also, Ta-Hack spirit does not make the owner of the farm and his family sick. Thus, farmers will offerings are propitiating to Phi Ta Hack every year, twice a year (Panyateepo, et al. 2019 : 42).

The Royal Ploughing Ceremony in Bangkok is different from Ploughing Ceremony in another province. Rituals are more related to Hinduism and Buddhism. The Ploughing Lord (Phraya Raek Na) is the Permanent Secretary, Ministry of Agriculture and Cooperatives.

The Ploughing Lord will go to pray homage to the budda status and pray for the risk of grabbing three cloths. If caught big cloth water will be less. If caught, a piece of cloth in the middle of the water will fit. If caught a small piece of cloth that year, there will be plenty of water. After that, the brahmin will give the plow handle to Ploughing Lord. Ploughing Lord will plow longitudinally and horizontally three rounds. After finished, the four Consecrated ladies would carry two golden baskets, two silver baskets full of grain. Finally, Consecrated lady gives seed to Ploughing Lord to plants. Then, the cows go out to eat seven fortune-telling items: paddy, corn, beans, sesame, liquor, water, and grass. What else the cows eat can predict whether the future crop will be perfect or incomplete (Yukongdi, 2009). Another ritual that must be performed before raising Phi Ta Hack related to agriculture is paying respect to Phi Fa Phaya Thaen. Villagers to wish for rain and avoid drought.

The late safeguarding in Thailand culture

Thailand has a concept of document preserving the intangible culture, but in practice, the officer who is working on it did not concern much about the importance of intangible culture. (Kanchanapradit, 2014 : 1-23) The process of the intangible culture in Thailand will slowly of develop, and hard to preserve the culture. For example, Phi Khun Nam ritual has almost gone in Thai society. It has just a few people know about this ritual. Phi Khun Nam

resides in the eyes of streams. Therefore, it protects the watershed, such as Mae Ping Water conservation or Khun Nam Mae Ping. Before starting the ceremony, there must be a meeting of those who use the water of that river for farming. The ceremony to summon spirit, which is maintained at the source of the stream, has been recognized and received various sacrifices and begged for blessings to have abundant water with seasonal rain. Sacrificial offerings: candles, flowers cones, betels, white flags, coconuts, sugar cane, new soup, pork head, boiled chicken, liquor Miang and cigarettes (Ministry of Culture, 2020 : online).

The author can see the relationship between Spirit and village community and the way of life of the local people. Each society has a different culture or practice of raising spirits. Moreover, The main point for almost all the worship rituals is that people want the Spirit's protection and abundance of water. Focus on many rituals such as Pu Sae Ya Sae, Khun Nam spirit, and Phi Ta-Hack. This rituals is related to the worship of the water abundance and protection.

Besides, it is as social participation in the village for harmony. In the case of worshipping the Khun Nam spirit and the weir mining system is the Lanna people's social and cultural system. The system will be a tool to control people in society. Villagers will not destroy the forest that is the watershed. In addition, the villagers will make effective use of water resources. This ritual is almost gone because globalization came and laws. The law that forces people has to change their way of life. I will mention again in a Part of threat in next chapter.

## **Globalization threat and opportunity to local culture**

Globalization threat to local culture.

First of all, the negative impact of Globalization is that the information received by the new generation will affect people's social habits. For example, people are more interested in global trends or global culture than national or local cultures. such as K-pop, songs from Korea, Blackpink, BTS. In addition, people may consume foreign films products like Korean series or Japanese cartoons instead of product films made by Thai people. The foreigner's cultures are not perturbing the local culture at the moment. However, it is will slowly intervene as a soft power (Beng Huat Chua, 2012 : 175). We can see the interest in taking in foreign cultures. For example, people are more likely to go to music festivals or global festivals. Rather than attending a local ritual, people tend to consume global culture than local culture (Karavekphan, et al 2019 : 83-95). This will affect to the local culture intangible in Thailand.

For example, In the past, there was a spiritual culture in almost every household. Nevertheless, nowadays, there is a significantly reduced respect (Potiwan, 2016 : 100-110). We can clearly see that the participant or the person who performed the ceremony was an older person. some teenagers participated in the ceremony. Moreover, people must go to work and make money, unlike in the past. Assume that the ceremony is not on the weekend. Then, fewer people will be able to participate than on weekends such as Friday and Saturday because they have to work on weekly (Litvin & Fetter, 2006 : 41-49).

In the olden days, people were constantly participating in the community more than now. People in the past are kind. People share food together. People help each other. The peoples are concerned about each other (Suwannal & Phutthisaro, 2021 : 325-336). These behaviors still persist in rural societies where people do not live in a hurry like an urban society. However, these behaviors are decreasing day by day. These behaviors are extremely rare in urban society because everyone is hurrying to work to earn money for life in a capitalist society (Seangtian & Sodsongkrit, 2017 : 185-220).

We can see that the rituals also contributed to the separation of people in society because they did not participate in each other like before. Which in the future will be more because between the lives of children and the ritual, the new generation seems to be far away. So when we talk about ritual, They will see that going to the ritual is very boring. This phenomenon is very worrying in the sense that if one day in the future. They grow up to be adults and do not instill the importance of ritual in the next generation's minds. So it may be that something gradually disappears from the thought system recognizing and seeing the importance. This will affect the people behaving in society. The problem is that It is not one ritual that will appear. It has several rituals that got an impact from globalization.

In this case, it can be relative to urban society in China. The economy is growing too fast. So, people want to focus on benefit rather than sharing. This reflects selfishness and an evident lack of generosity towards human beings in a capitalist economy. (Seangtian & Sodsongkrit, 2017 : 185-220) The rural of Chinese is likely same as in rural in Thailand that people are more sharing than urban cities. However, the Chinese government has strong policies to support solving this problem than Thailand.

As I mention at the end of Chapter 4. In political cases, the government changes the policy to follow the western country that affects the local people. In a case of raising the spirit of Khun Nam. In ancient times, various communities lived together and were related to each other along the river or stream. The river or stream is the same plain. It is both a transportation route, and sharing water resources, especially water, is essential for both consumption and cultivation. Hence, there must be a nature weir system to organize and share water resources. The nature weir system is the wisdom of the Lanna people since ancient times and the tradition of raising the spirit of Khun Nam. Therefore, it is part of the nature weir system (Ministry of Culture 2020). The state changes in the political system and democratic society enacting modern legislation Assign government agencies to be responsible for the operation, and many activities are inconsistent. The policy has an impact on the community and local cultural roots. The results of law are the destruction of social-cultural structures and systems of the community since ancient times. In addition, Laws make people abandon rules and traditions because they cannot enter the government area, such as laws governing forest and watershed maintenance.

This law gives power to government agencies as well as managing the irrigation system. Government agencies took over the community in the past. As a result, forest resources and the community's nature weir system were destroyed and lost.

Moreover, the future if government declare a new law. It might affect the ritual that has a long story. For example, there is a ceremony to require rain. In the past, we used a real cat and poured water to them. The time has passed, the government declares a law about an animal. The people have to change a real cat to a cat doll (Indhapaño, 2021 : 32-39). Culture has to change to survive in the future. In the case of Pu Sae Ya Sae might be affected to part of sacrifice the buffalo. Every continent in the world has blood sport cock-fighting and dog-fighting. Nowadays, in Europe or any part of the world, blood sports are illegal. Once, blood sport was legal but now policing cultural change, blood sports are banned (Woolnough, 2014 : 278-294). However, In Thailand, the government declare a law about blood sports. Those who want to do blood sports must have a license (MOI 2009). In my opinion, it is not different to permit to hurt someone. You get a license to kill animals with your fun and greed (money from



gambling), but the animals are ferocity and misery to die. I also agree with using a cat doll in the modern context instead of a real cat because cats are alive. Cat have felt pain, cold, and fear. Moreover, cats used in the ceremonies often died after several hours of poured with water. However, I am concerned about animal rights. Moreover, we can preserve the ritual by teaching children by example that cats were used in the past. Nevertheless, there has been a change in the concept of animal rights by making children realize the value of life. However, we still need to maintain the ancestors' culture to safeguard intangible heritage in Thailand. Also, protect several intangible cultural heritages that have disappeared, and many are threatened by globalization.

Globalization opportunity to local culture.

Globalization has its advantages and disadvantages. The advantages of globalization are to use technology to participate in the dissemination of information. For example, The dissemination time of the ceremony in advance. This information will help participants in the preparation of the in advance. Moreover, people can use technology to record photos and videos during the ritual and then publish them on the Internet to make it easier to access or study the rituals. In addition, it includes the preservation of rituals.

The local people should use the idea of a regeneration culture. In this case, people can use regeneration culture on Spirit ritual and turn local costume into commodities. This ritual will meet people's needs because of Spirit ritual has been attended by some foreigners. Local people want tourists to get the experience, join or appreciate in the ceremony and respond to the tourism industry. Moreover, participate in rituals using globalization as a driving force and feedback from the local community with local people turning them into products due to capitalism.

However, It might have tourists affect problem because of the ritual near a peak. If local people set the ritual larger than in the past. It may have to cut down the tree to create more space. This problem will affect climate change and wild animals life in local areas. (Janchaitaphum, 2017) The Lanna social situation experienced a change in connection ties and flowed with the global economy, politics, culture, and environment. Besides, the concept of national borders becomes less critical. The last era of globalization is the transformation of culture into systematic commodities. Capitalism is therefore associated with the promotion of tourism businesses.

## Conclusion

In conclusion, If Thailand government still ignore, Thailand will face a loss of ICH Through the threat of globalization. Globalization also, threat and opportunity to the local culture. The local culture may gain an advantage from globalization. Such as technology, economic and political movement. However, some cultures got a lot of disadvantages that are impacted by globalization, such as the tradition of raising the spirit of Khun Nam and Rain Praying Rituals. In the future, globalization will impact more in many parts of our life. Moreover, globalization will make an impact on the local culture. The peoples attend local culture less than every year. Therefore, the writer thinks the local government much use technology to spread the news to gain more people to join the Spirit ritual.

Spirit ritual has cultural value as well. Therefore, it can be seen that the conservation and continued development of intangible cultural heritage is essential. Besides, being proud in the country also has useful value to the development of education in history, liberal arts, aesthetics, ethnography, and anthropology. It can also promote the economic development of

the community. However, The various of tourists can cause the deterioration of tourist attractions and cultural values.

It has no pure origin culture in the world anymore. The local culture has to change all the time to survive from the threat of globalization. Example from the case of Rain praying rituals. In the past, Some types of rain praying rituals used a cat in the ceremony. Now in this ceremony, use a doll of a cat instead real cat. The time has changed; everything will change following the values or ethics of the people at that time.

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