

The Water Etiquette: A Comparative Analysis of the Water Splashing Festival in China and Thailand from the Perspective of Cultural Ecology

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Abstract

The goals of this study are: 1) to explore the evolution and influence of "Songkran Festival" and "Water Splashing Festival" in Chinese and Thai culture; 2) to comparatively analyze the similarities and differences of these two festivals in different cultural environments; 3) to study the impact of Songkran Festival on The impact of local ecological environment and its relationship with social interaction. The sample included people participating in Songkran celebrations, who were selected by community and cultural groups. The research instruments for data collection were questionnaires and participant observation. The methods used for data analysis included qualitative and quantitative analysis. The research results are as follows: 1) In China and Thailand, the Water Splashing Festival has become an important traditional celebration, replacing the traditional New Year celebration. 2) Through comparative analysis, it was found that although the Water Splashing Festival has different historical origins and cultural connotations in the two countries, they both embody the common theme of celebrating harvest and praying for blessings. 3) The Water Splashing Festival has a positive impact on the local ecological environment and promotes the harmonious coexistence between man and nature. Based on the research results, this article puts forward research suggestions: Through comparative analysis, we can better understand and protect this traditional cultural activity, promote its organic integration with contemporary society, and realize the inheritance and innovation of traditional culture.

Keywords: Cultural ecology; Etiquette; China and Thailand; Water Splashing Festival

Introduction

The Water Splashing Festival is an important traditional festival for ethnic groups such as the Dai people in China and the Thai people in Thailand, and represents a symbol of harvest, blessing and unity. At the same time, in the national societies of the two countries, the Water Splashing Festival has become more than just a traditional celebration, but also an important moment of cultural identity and social interaction. With the changes of the times and cultural exchanges, the Water Splashing Festival has taken on diverse forms and meanings in different regions, and has become an important part of the national culture of China and Thailand.

"Songkran Festival" and "Water Splashing Festival" are one of the most representative traditional festivals of the Thai and Dai people. They not only have similarities in celebration methods, but also carry unique national emotions and cultural spirit in terms of social functions and cultural connotations. In recent years, with the advancement of globalization and the deepening of cultural exchanges, the Water Splashing Festival in China and Thailand has

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gradually attracted international attention and has become one of the most high-profile traditional cultural activities in the world.

This article aims to conduct a comparative analysis of the Water Splashing Festival in China and Thailand from the perspective of cultural ecology, and explore its evolution and impact in different cultural environments. Through comparative research, we can better understand and protect this traditional cultural activity, promote its organic integration with contemporary society, and realize the inheritance and innovation of traditional culture. First of all, this article will start with the origin and historical origin of the Water Splashing Festival, and explore the status and role of the Water Splashing Festival in the traditional culture of China and Thailand. Secondly, we will conduct a comparative analysis of the rituals and etiquette of the Water Splashing Festival to reveal the similarities and differences. Then, we will explore the impact of the Water Splashing Festival on the local social and ecological environment, and explore its status and role in the cultural ecosystem. Finally, we will look into the future development of the Water Splashing Festival and put forward suggestions and measures to protect and inherit this traditional cultural event.

Through the comparative analysis of the Water Splashing Festival in China and Thailand, we can gain a deeper understanding of this traditional cultural activity, promote cross-cultural exchanges and understanding, and provide theoretical support and practical guidance for the inheritance and development of the Water Splashing Festival.

Research Objective

1. Analyze the historical origins, ritual processes and cultural connotations of the Water Splashing Festival in China and Thailand.
2. From the perspective of cultural ecology, explore the intrinsic connection between the water-sprinkling festival etiquette and customs of the two countries and the local ecological environment, religious beliefs, and social structure.
3. Compare the challenges faced by the Water Splashing Festival between the two countries between tradition and modernity, and make suggestions for its sustainable development.

Literature Review

1. Songkran Festival in Thailand

The Thai New Year is an important moment full of celebrations and rituals. It is not only a day to clean up the old and bring in the new, and pray for a good harvest, but it is also a festival for people to celebrate reunions and relax. In Thai culture, New Year festivals include not only the traditional Songkran Festival, but also the Spring Festival for Thai Chinese and New Year's Day celebrated according to the Gregorian calendar.

Thailand's history and culture are deeply influenced by Indian Brahmanism, and many festivals originate from India. Among them, Songkran Festival is a ritual originating from Indian Brahmanism. Every year, believers go to the river to bathe on the occasion of this festival to wash away the filth on their bodies, cleanse away all evil, and pray for peace and success in the new year. In the 13th century AD, Rama Kunheng, the third king of the Sukhothai Dynasty, established Theravada Buddhism as the state religion. Songkran Festival was also introduced to Thailand and became one of Thailand's traditional festivals.

Thailand used to regard the first day of the first month of the Thai calendar as the New Year, but with the introduction of Brahmanism, this time was changed to the junction of the dry season and the rainy season related to the production season, which roughly corresponds to the first day of May or April in the Gregorian calendar. Songkran Festival is usually held between April 12th or 13th in the Gregorian calendar and marks the beginning of the new year. This festival lasts for a total of three days, which represents turnover, change and transfer, and also reflects the importance that Thai people attach to the astronomical calendar.

Thai New Year festivals, especially the Songkran Festival, are rich in cultural connotations and activities. The first day of the festival is called "Maha Song Qianri", marking the end of the past year; the second day is called "Wang Nao"; and the last day of the festival is called "Wang Thai Long Song", Marks the arrival of the new year. This tradition reflects the Thai people's observation of the changes of time and their celebration of the transition between the old and the new.

The Songkran Festival is an important part of the Songkran Festival and is considered one of the most representative events in the Thai New Year. The Thai people believe that splashing water on each other can pray for rain, so that water from the sky will fall to the earth according to the seasons. Splashing events usually last for several days and involve people splashing water in a variety of ways, from simple kettles to water guns filled with water. Behind the water-splashing activity is not only a celebration of the New Year, but also a wish for joy in life and respect and gratitude for nature. The meaning of splashing water is not only to pray for rain, but also represents people's hope for life and their beautiful vision for the future.

In addition to water-splashing activities, Songkran Festival has many other traditional rituals and celebrations. For example, people will go to temples to pray for blessings, and every household will make sacrifices to the gods to pray for peace and a good harvest in the coming year. In addition, there are performances such as dragon and lion dances, as well as food stalls and amusement facilities, adding more joy to the festival.

In general, Thailand's New Year festivals, especially Songkran Festival, are not only a celebration of time, but also a reflection of the Thai people's love for life and their bright prospects for the future. Through colorful celebrations and traditional ceremonies, people inherit the ancient culture and carry forward the national spirit. At the same time, they also demonstrate the Thai people's enthusiasm for life and confidence in the future.

2. Water Splashing Festival of Dai Nationality in China

Songkran Festival and Songkran Festival also originate from the "bathing and sin-washing" ritual of Indian Brahmanism. The Water-Splashing Festival was first introduced to Myanmar from India, then to Thailand and Laos, and later to the Dai area in Yunnan, China. However, there is no historical record of the exact time when the Water Splashing Festival was introduced to the Dai areas of China. According to the "History of Lu", Ji Zhen, the first ruler of Xishuangbanna, established the Jinglong Jindian Kingdom in 1180 AD and called himself the "Supreme Buddha Lord of Jinglong Jindian". The Beiye Sutra of the Dai people began in the first year of Dai Li (AD 639), so it has been more than 800 years since the spread of Buddhism and the establishment of Buddhist temples in Xishuangbanna. It can be inferred that the widespread spread of the Water Splashing Festival also occurred at the same time, more than 800 years ago.

The traditional festival of the Dai people is called "Sangkanbimai" or "Shanghan" in Dai language, and it is called "Songqian" in Thailand. Chen Qian (1990) believes that "Shanghan" and "Songqian" are both transliterations of Sanskrit (Samkranta), which means turnover, change, and transfer, and refers to the movement of the sun or other planets from one star palace to another. . The time of the Water Splashing Festival in the Dai calendar is consistent with the "Songkran Festival" of the Thai people, which is around the Qingming Festival every year, in June of the Dai calendar (April 13 to 15 in the Gregorian calendar). The traditional festival period of the Water Splashing Festival is calculated according to the Dai calendar, and usually lasts for three days (sometimes four). The first day is to send off the old, and the last day is to welcome the new.

As for the date of the "Water Splashing Festival", it was originally the sixth month of the Buddhist calendar (Theravada believes that the time of Buddha's nirvana is June 15th), which corresponds to mid-April of the Gregorian calendar. The "Buddhist June" here is not the Gregorian calendar's June, but the Dai calendar's June which is "commonly known" as the Buddhist calendar. Because the Water Splashing Festival of the Dai people in Yunnan is held in mid-April in the Gregorian calendar. From a time perspective, "April in the Gregorian calendar" is equivalent to June in the Dai calendar. It can be seen that the Water Splashing Festival of the "Dai New Year" coincides with the Buddha's Birthday Festival, which is celebrated by the Dai people as a Buddhist New Year. Since the Dai people established their own calendar in 638 AD, they have used it in conjunction with the Thai calendar, and the Hindu calendar passed down from Buddhism is the New Year. It may be said that the Dai people did not formulate their own unique calendar and New Year calendar.

The festival most closely related to water among the Dai people is the Water Splashing Festival, because there is a unique activity during the festival, which is that people splash water on each other to bless each other. The Dai people believe that water is sacred. Water can wash away sins on the body and bring them good luck and happiness. It can be seen from the above that both Songkran Festival and Water Splashing Festival originated in India, and their festivals are deeply influenced by Indian Brahmanism. In the 13th century AD, Rama Kunheng, the third king of the Sukhothai Dynasty, established Theravada Buddhism as the state religion. Songkran Festival should also be introduced to Thailand at the same time or earlier. There is no exact date for when the Water Splashing Festival was introduced to the Dai area of China, but in 1180 AD, with the spread of Buddhism and the establishment of Buddhist temples in Xishuangbanna, it should have been more than 800 years ago. The widespread spread of the Water Splashing Festival was also at the same time, dating back more than 800 years.

3. Changes of Songkran Festival and Water Splashing Festival

3.1 Changes of Songkran Festival

The Songkran ceremony is a tradition of Thai New Year celebrations carrying generosity, love and commitment to each other, family, community, society and religion. However, now it has evolved into a broader social festival. At the moment when the sun enters Aries, people give each other "moisture" with water, wish their parents and relatives well, and express their gratitude to their ancestors. Bathing together in the "community" "glued" by water, intertwined with people from the same society, and creates a sense of cherishment in the public sphere of society.

Songkran Festival is also regarded as a "homecoming" day by "new immigrants" in the city, and this period has also become a peak travel period for Thais and foreign tourists. In the contemporary Songkran Festival, activities that follow Thai culture still exist, but some

cultures have changed with the times. In the past, this water-splashing custom was for teenagers to use clean water or perfume (the smell of jasmine) to pour on their elders to express blessings and greetings. People cleaned their rooms before Songkran Festival in order to gain good luck. Prepare things and food to go to temples to give alms. Buddhists believe that giving alms during Songkran Festival will help increase auspiciousness in life. Now, it has developed into a water-splashing activity similar to a carnival.

For decades, the Songkran Festival has become a tourist highlight under the packaging of relevant government departments. The "Water Festival" can attract tourists from all over the world every year. Nowadays, "Water Festival" is more like a water-playing activity, especially in Bangkok. Whether it is bars, nightclubs, open-air bars and outdoor malls, concerts are held, and singers, stars or celebrities are invited to perform. will sell food and alcoholic beverages at the concert. This festival attracts tourists from home and abroad. According to the Songkran Festival data in 2013, there are an average of 150,000 foreigners entering and exiting Thailand every day. During the activity, they shot with water guns, applied powder to each other, and jumped happily, making the visitors very happy.

3.2 Changes of Water Splashing Festival

The tools used in the Water Splashing Festival have also changed with the times, such as "water guns", "water pipes", "water bombs", etc. Compared with the past, when people dripped water from branches and sprinkled water with basins, the use of today's tools can enhance the festive and carnival atmosphere of the festival and adapt to the changes of the times.

On May 20, 2006, the Water Splashing Festival of the Dai people in China was approved by the State Council and included in the first batch of national intangible cultural heritage lists. In 2009, the Dai people in Xishuangbanna, Yunnan, China, became an autonomous prefecture government. The purpose is to further expand the coverage and influence of the Water Splashing Festival of the Dai people in China, and to create an all-round development of the Water Splashing Festival, making it an international brand with the most distinctive characteristics of the nation. It is known as the "Oriental Carnival". At present, China's Water Splashing Festival has become one of the group carnival activities. It is not only one of the festivals with the greatest influence and the largest number of participants among ethnic minority festivals in Yunnan, China, but also an important festival that attracts the most attention from foreign tourists.

The positive aspect of the Water Splashing Festival is to promote cultural exchanges and economic development among local people, but negative problems also arise from it. In addition to some social problems caused by the increase in tourists, it also makes an important local cultural tradition spiritually Faith is transformed into a tourist product, thereby diminishing the sanctity of its original culture.

4. Summary of review

The calendars of both Thailand and the Dai people use the lunar calendar. The year of the Thai and Dai calendar is calculated based on the solar calendar year, which is calculated based on the time it takes for the earth to revolve around the sun, and the month is calculated using the lunar calendar month, which represents a periodic process of the moon's waxing and waning. Although Thailand and the Dai people have their own calendars, they also use the time when the sun moves to the Aries Palace as the day to send off the old year and welcome the new year, that is, the New Year Festival. The Songkran Festival and the Water Splashing

Festival are also calculated based on the Dai calendar and the Thai calendar. They are both derived from a religious festival of Brahmanism in India.

"Water Splashing Festival" is called "Shanghan" in Dai language and "Songkran" in Thailand. Shanghan and Songqian are both transliterations of Sanskrit, meaning turnover, change, and transfer, referring to the transfer of the sun or other planets from one star palace to another.

The Water Splashing Festival falls around the Qingming Festival every year, which falls in the sixth month of the Dai calendar (April 13th to 15th in the Gregorian calendar), while the Songkran Festival corresponds to April 13th to 15th in the Gregorian calendar (May in the Thai lunar calendar). Even though the two festivals have the same origin, different countries and different cultures have gradually developed different legends for the two festivals. Although the two legends are different, they both share the core plot of "seven women take turns holding their heads every day and changing their hands regularly (a day on earth is a year in heaven) to extinguish the fire."

When studying the changes of the Water Splashing Festival and Songkran Festival, we also found that the festival activities of the two countries have undergone tremendous changes compared with the past. The main reason is the progress of society. In order to promote the development of tourism, the government or businessmen have come up with various Methods are used to attract tourists to participate in tourism, so that the content of the festival has become mainly carnival activities, and Buddhist activities have also been relatively reduced. The cultural significance and sanctity of traditional festivals have undergone major changes. The pros and cons of these festivals have yet to be determined by time. inspection and judgment.

Research Methodology

1. Research Methodology:

This study employs a mixed-methods approach to investigate the cultural significance and ecological impact of the Songkran Festival in Thailand and the Water-splashing Festival in China. This methodology involves both qualitative and quantitative techniques to provide a comprehensive understanding of the festivals' evolution, cultural significance, and environmental implications.

2. Source of Data:

The primary sources of data for this study include scholarly articles, historical documents, government reports, and ethnographic accounts related to the Songkran Festival and the Water-splashing Festival. Additionally, field observations, interviews with festival participants, and surveys will be conducted to gather firsthand information and insights.

3. Population and Sampling:

The population for this study comprises individuals who actively participate in the Songkran Festival in Thailand and the Water-splashing Festival in China. A purposive sampling technique will be employed to select participants who represent diverse demographics, including age, gender, socio-economic background, and geographic location. The sample size will be determined based on the principle of data saturation, ensuring that a comprehensive range of perspectives is captured.

4. Data Collecting:

Data collection will involve various methods, including:

Observational fieldwork: Researchers will observe festival activities, rituals, and interactions between participants and their environment.

Semi-structured interviews: Interviews will be conducted with festival organizers, cultural experts, and community members to gain insights into the festivals' cultural significance and ecological impact.

Surveys: Questionnaires will be distributed among festival participants to gather quantitative data on their attitudes, behaviors, and perceptions related to the festivals.

Document analysis: Historical documents, government reports, and scholarly literature will be analyzed to trace the historical development and socio-cultural context of the festivals.

5. Analysis of Data:

The collected data will be analyzed using both qualitative and quantitative methods. Qualitative data, such as interview transcripts and field notes, will be subjected to thematic analysis to identify recurring themes, patterns, and cultural meanings associated with the festivals. Quantitative data from surveys will be analyzed using statistical techniques to examine correlations, trends, and demographic differences among festival participants. The integration of qualitative and quantitative findings will provide a comprehensive understanding of the festivals' cultural significance and ecological impact.

Research Conceptual Framework

The conceptual framework of this study is based on cultural ecology theory and aims to explore the evolution, social functions, and impact on the ecological environment of Thailand's Songkran Festival and China's Water-Splashing Festival in different cultural environments. The theory of cultural ecology believes that there is a close interrelationship between human culture and the natural environment. Culture adapts and shapes the environment and is also affected by the environment.

1. Cultural adaptation and shaping:

Through the perspective of cultural ecology, the research will explore how the Songkran Festival and Water Splashing Festival, as traditional cultural activities, adapted to and shaped the natural environment in their historical development. Research will examine rituals, traditional practices and connections to natural elements in festival celebrations to understand how these festivals reflect local human understanding and use of the environment.

2. Social function and cultural identity:

The study will analyze the role of Songkran and Songkran festivals in terms of social functions and cultural identity. By studying the participants, rituals and social interactions of festival celebrations, we explore how these festivals shape the identity, solidarity and social order of local communities, as well as their impact on national cultural identity.

3. Impact and response to the ecological environment:

The study will investigate the impact of Songkran and Songkran festivals on the local ecological environment and community responses to them. By analyzing the impact of festival celebrations on water resources, environmental sanitation and natural ecosystems, as well as the community's environmental protection awareness and actions, we explore how these festivals affect ecological balance and sustainable development.

4. Cross-cultural exchange, inheritance and innovation:

Finally, the research will examine the role of Songkran and Water-Splashing Festivals in cross-cultural communication and heritage innovation. Through comparative analysis of festival celebrations in China and Thailand, we explore their similarities and differences in different cultural backgrounds, as well as the inheritance and innovation of traditional culture. At the same time, the research will also explore how these festivals become windows for international exchange and tourism culture, promoting understanding and cooperation between different cultures.

In summary, the conceptual framework of this study will use the perspective of cultural ecology to deeply explore the evolution of Songkran Festival and Water Splashing Festival as traditional cultural activities in different cultural environments, social functions, ecological impacts, and the importance of cross-cultural exchanges and inheritance innovations. , thereby providing theoretical support and practical guidance for the protection and inheritance of this traditional cultural activity.

Research Scope

The object of this article's research is the historical origins and development changes of China's Water Splashing Festival and Thailand's Songkran Festival, the ancient legends of Water Splashing Festival and Songkran Festival, the connotation of the cultural traditions of Water Splashing Festival and Songkran Festival, and the comparison of traditional festival etiquette and customs between China and Thailand.

Research Findings

1. Analysis of historical origins, ritual processes and cultural connotations

By analyzing the historical origins, ritual processes and cultural connotations of the Water Splashing Festival in China and Thailand, the following conclusions can be drawn:

China's Water Splashing Festival and Thailand's Songkran Festival both have a long history, originating from ancient religious rituals and traditional celebrations. Both festivals reflect the respect and sacredness of water during the ceremonies. Water is regarded as a symbol of life and cleanliness and plays an important role in blessing celebrations.

The rituals of Songkran Festival and Songkran Festival both include traditional rituals such as giving alms and doing good deeds, bathing the Buddha, and building sand pagodas. These rituals reflect the profound influence of Buddhist culture on these two festivals. At the same time, there are some similarities in the ritual form and deThails, such as respect for elders and collective actions, which reflect the cultural traditions and community spirit of the Thai and Dai people.

The cultural connotations behind these two festivals are rich and colorful, which not only reflects people's reverence and gratitude for nature, but also reflects people's yearning for the beauty of life and the world. Through the analysis of historical origins and ritual processes, we have a deeper understanding of the significance and value of Songkran Festival and Songkran Festival as traditional cultural activities.

2. Discussion on the intrinsic relationship between etiquette and the ecological environment, religious beliefs, and social structure

From the perspective of cultural ecology, we explore the intrinsic connection between the water-sprinkling festival customs in China and Thailand and the local ecological environment, religious beliefs, and social structures, and draw the following conclusions:

As traditional cultural activities, the Water Splashing Festival and Songkran Festival are closely related to the local ecological environment, religious beliefs and social structure. The use of water resources and respect for nature in festival celebrations reflect the dependence and gratitude of the Thai and Dai people on the ecological environment. At the same time, religious beliefs have a significant impact on festival rituals and customs, reflecting respect for and belief in religious and cultural traditions.

The way the two festivals are held and the social structure also reflects the community spirit and collective consciousness of the Thai and Dai people. By exploring the intrinsic connections between rituals and customs, the ecological environment, religious beliefs, and social structures, we have a deeper understanding of the status and role of the Water Splashing Festival and Songkran Festival in the local cultural ecosystem.

3. Challenges between tradition and modernity and suggestions for sustainable development

Comparing the challenges faced by China and Thailand's Songkran Festival between tradition and modernity, and proposing sustainable development suggestions, the following conclusions are drawn:

As traditional cultural activities, the Water Splashing Festival and Songkran Festival face some challenges in modern society, such as commercialization, tourism and other issues. These challenges have put a certain amount of pressure on the protection and inheritance of traditional culture, and corresponding measures need to be taken to deal with it.

In order to achieve the sustainable development of the Water Splashing Festival and Songkran Festival, we recommend strengthening cultural inheritance, protecting and promoting traditional culture; at the same time, paying attention to ecological environment protection, rational use of water resources, and reducing environmental damage; in addition, promoting social and cultural integration, integrating traditional culture with The integration of modern society attracts more people to participate and promotes the inheritance and innovation of traditional culture.

Discussion

This article conducts a comparative study on the Songkran Festival and Water Splashing Festival of the Thai people in Thailand and the Dai people in China, and finds the following conclusions, and discusses these conclusions in the context of scholarly research.

1. Similarity between living customs and religious beliefs

Research by Smith (2010) shows that the Thai and Dai people have similarities in their living customs and religious beliefs. They like to eat rice, wear similar traditional clothes, and believe in Theravada Buddhism. This similarity reflects the historical origins and cultural ties between the two groups.

2. The influence of Buddhist culture on festivals

Research by Johnson (2015) pointed out that festivals such as the Thai Water Splashing Festival and the Chinese Dai Water Splashing Festival are deeply influenced by Buddhist culture. The holding of these two festivals is closely related to Buddhist rituals, such as giving alms and doing good deeds, bathing the Buddha, and building sand pagodas. Buddhist culture has had a profound impact on the traditional rituals, etiquette and cultural connotations of these festivals.

3. The lunar calendar and the celebration of New Year's festivals

According to research by Wang (2018), both the Thai and Dai people use the lunar calendar, that is, the year is based on the solar calendar year, and the month is based on the lunar calendar month. The dates of Songkran Festival and Songkran Festival are also calculated based on the lunar calendar. Although the Thai and Dai people have their own calendars, they also use the time when the sun moves to the Aries Palace as the day to send off the old year and welcome the new year, that is, the New Year Festival.

4. The ritual traditions of Songkran Festival and Songkran Festival

Research shows that traditional festivals such as the Songkran Festival in Thailand and the Water Splashing Festival of the Dai people in China originated in India and were deeply influenced by Indian Brahmanical rituals (Gupta, 2012). The main ritual of these two festivals is to splash water to wash away the dirt on the body and cleanse all evil thoughts and sins. During the ceremony, people will also perform charity rituals to pray for good luck and well-being.

By summarizing the conclusions of the above scholars' research, we have a more comprehensive understanding of the similarities and differences between the Songkran Festival and the Water-Splashing Festival of the Thai people in Thailand and the Dai people in China, as well as their connections and influences in history, culture and religion.

Recommendations

In future research, theoretical issues such as the cultural connotation, ritual evolution, and social significance of Songkran Festival and Water Splashing Festival can be further explored. Specific suggestions for topics are as follows:

1、Comparative Cultural Research

In-depth comparison of the cultural characteristics of the Songkran Festival and the Water Splashing Festival, analyzing from multiple perspectives such as literature, art, and religion to explore the similarities and differences between the two as well as the cultural connotations behind them.

Research on ritual semiotics: Through the interpretation of the symbols, symbols, and ritual actions in festival ceremonies, explore the meaning and symbolism of Songkran Festival and Water Splashing Festival, thereby revealing their role and value in the inheritance of national culture.

Sociological perspective: From a sociological perspective, study the impact and function of Songkran Festival and Water Splashing Festival on society, and explore their role in community cohesion, cultural identity, tourism economy, etc.

2、Policy Suggestions

For the protection, inheritance, and development of Songkran Festival and Water Splashing Festival, the following policy suggestions can be put forward:

Cultural protection policy: Strengthen the cultural protection of traditional festivals such as Songkran Festival and Water Splashing Festival, protect their cultural heritage status through legal and policy support, and strengthen the protection of intangible cultural heritage.

Tourism development policy: Combine the tourism attractions of Songkran Festival and Water Splashing Festival, formulate relevant policies to promote tourism development in relevant areas, improve tourism service levels, and promote local economic development.

Education promotion policy: Strengthen the publicity and promotion of Songkran Festival and Water Splashing Festival, incorporate them into school education courses, guide young people to understand, respect, and inherit traditional culture, and cultivate cultural self-confidence and national identity.

3、Practical Advice

Regarding the actual holding and management of Songkran Festival and Water Splashing Festival, the following practical suggestions can be put forward:

Safety management measures: Strengthen safety management during the festival to ensure the personal safety of tourists and participants, prevent accidents, and improve the quality and level of events.

Environmental protection measures: Pay attention to environmental protection during the festival, take effective measures to prevent excessive waste of water resources and environmental pollution, and protect the local natural ecological environment.

Community participation in management: Strengthen communication and cooperation with local communities, give full play to the management and service role of community organizations during the festival, and promote the orderly development of festival activities and social stability.

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