

## **Cultural Capital: The Management to Support Cultural Tourism Through Community Participation in Kalasin Province**

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**Abstract:** The objectives of this research are: to study the history of Phu Thai ethnic group in Lao Yai sub-district, Kuchinarai District, Kalasin Province, study the current status of the cultural capital and the problems in managing the cultural capitals, study the management form of the cultural capital and its transition to cultural tourism with the participation of the Phu Thai through a collaborative action research. The target group is chosen through purposive sampling, group discussions and forums with villagers. The result from the research shows that 1 Phu Thai ethnic group in Lao Yai sub-district, Kuchinarai District, Kalasin Province in all the 10 villages all have ancestors who came from Sip Song Ju Thai Region and Suvannakhet Regions Laos PDR and settled into Thailand in the the Isaan Region by choosing a plain near a mountain or river that would be able to sustain their lives. They built the houses according to the Phu Thai identity where the ground floor is used for weaving, making handicrafts and store farming tools. They have their own spoken language but no written one. The cultural costume also reflect their own identity of relying on nature and preserving the norms, tradition and culture up until today. The current status of the cultural capital consist of ancient “sims”, “Kep Jom” weaving pattern, traditional Phu Thai hand woven shirts, handicrafts, traditional music, traditional dance and traditional Phu Thai dish. The researcher had adapted the concept of management to analyze the problems in the management of the cultural capital and found that the cultural capital management only existed in sub groupings. There had not been many management that would lead to the generating of the community income due to th fact that villagers still lacks the direction and support in the professional level of management through the academics and other organizations in leading to the generation of income for the community as a whole. study the form of management of the cultural capital and its transition to cultural tourism with the collaboration from the Phu Thai ethnic group through an analysis using Participatory Action Research (PAR) and creating the form of management of the cultural capital. The process consist of the study of the community context which shows that Phu Thai community still preserve their cultural wisdom and strengthening them by using those wisdoms to generate income for the community while showing their capability in working with the government, community leaders and other villagers and eventually succeeded in the creation of the learning center and many other organized group with sustainable social capital. In addition, there are also important natural resources and historical traces, the discovery of the problems and community’s plan to solve th problems. The community has strategic plan to solve the problems for each village with the integration of the process in supporting and developing the capability of the local the community by using the concept of management to support the cultural tourism aspect. The support and the development of the local capability consist of set up forums for the villagers to create more understanding amongst the community members in the transitioning into cultural tourism in which the participants will be assigned roles as th core leaders whose jobs are to pass on and implant the consciousness in wanting to preserve Phu Thai culture and spread those consciousness out to the communities. In addition, they have to make sure to encourage and empower the people to make sure that the activities and the community development works runs effectively under strong participation of the community members until it becomes a common consciousness for people to help create a concrete work. Study other villages with cultural tourism such as Phu village, Baan Pao sub-district, Nong Soon District, Mukdahan Province, to develop their knowledge and increase their experience which can lead to new concepts through the knowledge and experiences that they received to improve the form of management in their own Phu Thai community in Lao Yai. Initiating community activities such as “Lao Yai Phu Thai Cultural Tourism Community” with the objectives of managing the community to achieve the efficiency. The result from the receiving of the first group to tourists to come for the cultural tour in Phu Thai Lao Thai shows that the

tourists consist of people from different ages who all enjoyed themselves and had fun through participating in all the activities. It was a chance to open up the space for different field of local wisdom to have a common ground in presenting themselves for other people to admire, creating unity within the community and be part of developing their own community through a sense of responsibility which create the value for their traditional way of life. Following ups and evaluations are the evaluations during and after the research process to bring about the problems and the flaws to be considered in order to find improvements for the future research.

**Key words:**Phu Thai ethnic group, cultural capital, the management of cultural tourism through community participation, considered, problems, improvements

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## INTRODUCTION

Cultural capital is considered part of the way of life of the people both in the individual and public level. Cultural capital came from the accumulation and the passing down of the experience and the local knowledge of a community or society which formed the behavior, norms and culture which is the unique characteristics of that community. Those characteristics were filtered from the past to the present and were adapted to the community economy which make those characteristics go in line with the way of life and the livelihood and culture. Eventually, these characteristics create the power for the society and the community in moving the community economy forward and strengthen the communities in the grassroots level. This strength help create roots that connect the social system and maintain its existence. Cultural capital is therefore, necessary and play a huge role in the development of the community economy to be more sustainable. The integration of the cultural capital in helping create social and economic value is a good opportunity for Thailand who already has a lot of different cultural capital throughout the country to help create the economic value and create more jobs to help generating more income to the community. It is also a tool in development on the community, local and national level. In the community level, the idea of tourism had already been explored. Tourism itself is used to develop people, participation process of the community, creating a learning process that will lead to the preservation of natural resources, cultural identity and helping with the local economy. Currently, the community has the ability to manage the tourism on their own. They have a management system that uses tourism as a tool to develop the community. They were able to develop the community to be strong through tourism. The community had accumulate the experience on tourism development and had created a learning process and lessons learned along the way which is considered one of the capitals of the community. In this dimension, tourism is a big topic, especially, when tourism isn't only aimed at tourism but the byproduct is the important knowledge that this

process had created which can help increase the local knowledge and create a power to develop the country rural communities.

Thailand has many ethnic groups and each group is different in terms of the culture and the way of life which includes language, food, religious beliefs and the different traditions. Thailand is consists of the following major ethnic groups: central Thais, Northern Thais, Southern Thais, Eastern Thais and Isaan Thais. Each region also has different minor ethnic groups, especially, the Northeastern or Isaan region of Thailand which is the biggest region of the country with ancient civilization thriving in arts and culture. This shows the variety of the cultural aspects that are based on various ethnic groups that are unique enough to say that each group has their own ethnic identity. Kalasin is one province in the Northeast of Thailand with the ethnic groups of people living in 8 following districts: Kham Muang, Khao Wong, Na Khu, Somdet, Sam Chai, Huay Pheung, Sa Hat Sa Khan and Kuchinarai Districts.

The ancestors of the Phu Thai ethnic group in Lao Yai sub-district, Kuchinarai District, Kalasin Province, migrated from Muang Bok, Muang Wang. They are unique and have their own identity. They live a simple life and are determined in preserving their own tradition and culture. No matter where they are they always preserve the Phu Thai identity they possess: the handicraft, the costumes, the basketry, performance and local food. They also have perfect natural resources and the important trace of history. If those capital are built upon and connected to cultural tourism, they will bring about income and creative social development to the community and will lead to the preservation of the legacy, cultural and environmental wisdom and will bring about the consciousness and the awareness of the art and cultural values as well as the preservation of the community identity.

**Research objectives:** To study the history of the Phu Thai ethnic group, Lao Yai sub-district, Kuchinarai District, Kalasin Province. To study the current status of the cultural capital and the management problems of the

cultural capital of Phu Thai ethnic group, Lao Yai sub-district, Kuchinarai District, Kalasin Province. To come up with a management model of the cultural capital and lead to the support for cultural tourism through the participation of the Phu Thai ethnic group, Lao Yai sub-district, Kuchinarai District, Kalasin Province.

## **MATERIALS AND METHODS**

The target group is 48 people from the 10 villages in Lao Yai sub-district, Kuchinarai District, Kalasin Province which consist of the community leaders, government officers, officers from private companies and related parties that has to do with the management of the cultural capital which will lead to the support of the cultural tourism which consist of 12 experts, 24 practitioners and 12 people related to the issue. The tools used within this research consist of surveys, observation, interviews, group discussions and forums. The following data collection process correlates with the objectives of the study: data collected from documents, data collected through field information which consist of community information, data collected from the research process and data collected from the follow up evaluations and through data triangulation to measure the validity of the information from three different sources: personal, time and place. Personal sources verifies whether if the person giving the information changed will the data change? Time sources verifies whether if the data was collected at different times will the data change? And place helps verify whether if the data changed if it is collected from different places. This is to verify the correctness and the reliability of the data collected. The data will be analyzed to answer the objectives of the research which is to analyze the data from various source of documents to make sure that the all the data collected is correct as well as the data analysis of the data from field research, both in the qualitative and quantitative manner. The data will be verified and approved by the research team and present to the community leader. After that the information will be posted for the whole community to see. If anyone is opposed to any of the issue, they will be able to argue for another round of analysis.

## **RESULTS AND DISCUSSION**

The result of the study can be concluded according to the research objectives as follows: the following are the results from the analysis of the history of the Phu Thai ethnic group in Lao Yai sub-district, Kuchinarai District, Kalasin Province. The ancestors of the Phu Thai people in Lao Yai sub-district were the Phu Thai people from Muang Bok Muang Wang area originated from Sip Song Ju Tai Region in Muang Thaen or Muang Thaeng or

Muang Na Noi Oy Noo which is currently Dien Bien Phu city in Vietnam. They were forced to migrate to the South of Sip Song Ju Tai Region such as Muang Wang, Muang Sepone, Muang Pin, Muang Nong, Muang Maha Chai, Muang Bok, Muang Wang Ang Kham, Savannaket Region, Lao PDR. During the time when King Anouvong was ruling over Vientiane and led the rebellion, King Nangklao or Rama III sent an army to suppress the rebellion and to bring the Thai people back, Many Phu Thai people cross over to the right side of the Mekong river into Isaan region of Thailand; mostly in Kalasin, Sakon Nakhon, Mukdahan and Ubonratchathani Province. Soon after, many of their relatives followed and settle in at Phu Phaen mountain range in the Northeast of Thailand. Most of them came and stayed at Na Khae village, currently Na Kae District, Mukdahan Province. Another group went to Huay Na Ta Peu, Na Ta Peu village, Ban Koh sub-district, Kham Cha Ee District, Mukdahan Province. Later on, this group moved to Lao Yai village. Around the year 1897, they moved to Hang Sai Koh village, within Lao Yai area, Moo 8, Lao Yai sub-district, Kuchinarai District, Kalasin Province. Another group went to Baan Hang Baan Poong within Lao Yai area, Moo 7, Lao Yai sub-district, Kuchinarai District, Kalasin Province. Later on, there was a plague which caused many people to die or fallen sick, especially, children. People decided to move away from the area into an area deep within the forest which is the current Lao Yai village, village number 1, Lao Yai sub-district. This area had a lot of tigers and other dangerous animals. Another group went to stay at Dong Nua village, Lao Yai sub-district while another stayed in Dong Manao, Manao village, Lao Yai sub-district. Currently, 85% of the people in Lao Yai sub-district are Phu Thai people who are living in these following villages: Lao Yai village (Moo 1, 7 and 8) Dong Nua village (Moo 2 and 9) Manao village (Moo 3, 11 and 12) Kham Kung village (Moo 4 and 10). The houses were built on the plain near the hills along the Phu Phaen mountain range. There were many hills in the area which includes Phu Roi, Phu Naam Chan, Phu Tham Phra, Phu Kee Sua, Phu Noi and Phu Din which is the mountain area that still has abundant foos and vegetables that can be eaten. Furthermore, Phu Naam Chan is a small hill in Dong Nua village which is an important spring water area that flows out from the rocks down to Huay Yang and Lam Pha Yang rivers which are natural water sources which is like a blood vein maintaining the lives of Phu Thai people from the past to the present.

From the analysis of the current status of the cultural capital and the problems in the management of the cultural capital of Phu Thai ethnic group of Lao Yai sub-district, Kuchinarai District, Kalasin Province, the conclusions are as follows: the cultural capital can still be seen clearly and the Phu Thai of Lao Yai District can still strongly preserve

their own identity through the preservation of the following items; Sim at the Hor Trai at Lao Yai temple and the Sim at Hor Kham temple. These 2 sims were built by skilled architect from Vietnam. The sims were built in Isaan style and aged more than 100 years. These 2 sims are in the process of being registered as ancient site by the Department of Fine Arts, Ministry of Culture. Kid and Kep Jok weaving pattern through the use of various colors of beautiful strings which is their unique point. Phu Thai hand woven shirt which is the method of hand weaving of the shirt and put together with the hand woven collars and the hem with the pattern that they had created. This was what made the shirt beautiful and unique. There are 2 types of local clothing: traditional clothing that are used for formal or religious events applied Phu Thai hand woven clothing wore with skirt, pants or "sin" (traditional skirt) which still maintain the identity of Phu Thai. Basketry were created to respond to the basic life needs. All the appliance were created with their own local knowledge which consist of rice baskets, krayang, muang, saikob, kradong, we, mai meu sua and knife pocket. Phu Thai traditional performances which consist of local Phu Thai music with the main instruments of kaen, pin, saw and pi. Phu Thai dance which is a form of beauty and unique. It is the combination of the Phu Thai clothing, performance and music to create as a form of arts for people in general to see. local food which are the food that can be found in nature and cooked with various method such as om hoi, om kiad, om pla, pon kiad, pon poo, pon pla, om pak, nam prik, jaew Phu Thai, pak luag, kaeng nor mai, kaeng krabung, kaeng no oy, kaeng pak wan, kaeng wai, kaeng no lao and mok nor mai which all reflect the livelihood of the people. Even though the ingredients are easy to find, they all have high nutritious. As for the problems in the management of the cultural capital, it was found that the management of the cultural capital only happens in small groups. There was no plan to expand that to a community level due to the fact that the villagers still lacks the direction and support for professional management from academics and other organizations in order to lead to more income generation of the community.

The analysis of the form of management of the cultural capital to the support of cultural tourism through the participation of the Phu Thai people in Lao Yai sub-district, Kuchinarai District, Kalasin Province can be concluded as follows.

**The study of the community context:** It can be concluded that Phu Thai people can still strongly preserve their cultural local knowledge. Furthermore, they can create the strength by bringing the local knowledge to help generate income to the community which shows their capacity and the participation between the government, local leader

and villagers and led to the creation of sustainable learning area for the surrounding organization. Apart from this, there are still abundant natural resources and traces of important history. If those capital were further developed, they can lead to support of cultural tourism and making the society more developed. This can help with the preservation of the cultural local wisdom and the environment which can bring about the pride, the consciousness and the awareness in the value of the arts and culture as well as the preservation of the community's identity for future generation.

**The discovery of the problems and the solution to the problems of the community:** It can be concluded that the community came up with the strategies in solving the problems by integrating that with the support process and the capacity building of the local area. This idea will also be used to support the cultural tourism in order to determine the form of participation of the community that all affect the cultural tourism management. The community will be approving of the form of the supporting process and the capacity building of the local area through village forums in order to create the knowledge to the Phu Thai community in the moving forward to be the community of cultural tourism and a place where other villages can come and learn from them\on the idea of the Phu Thai cultural tourism management through community participation.

**The support and the community capacity building consists of the following activities**

**Phu Thai villager forum:** The forum for the 10 Phu Thai villages has the objectives of creating the awareness in the values of the communities and the participation of the community along with creating the consciousness in the love, pride and the responsibility in developing their own community using cultural capital. This will help the community to be strong on the principle of "of the community by the community and for the community". As for the analysis of the community forum, participants will volunteer to be leaders to help pass on and create the consciousness for the love of Phu Thai to wider communities as well as expanding the activities and the development work to be efficiently spread out under the strong participation of the community until it become public consciousness where the participants all agreed for the activities to be carried out in concrete forms.

**Study trip for Phu Thai community:** As for the analysis of the study trip of cultural tourism of Baan Phu, Baan Pao sub-district, Nnong Soong District, Mukdahan Province which is the model of cultural tourism through people's participation with many awards as guarantee on the quality of the management, it can be concluded that this activity was very successful. Participants who joined were

all community leaders of the communities and allies who all want to develop their own area to be a true cultural tourism area. Throughout the whole activities, they asked a lot of questions which helps expand their knowledge and increase their experience of how to take the knowledge and experience that they had from the study trip to be used in the development of the cultural tourism in Phu Thai communities in the future.

**The process in setting up community activities:** From the analysis of the working process in setting up the activities of the communities, it can be concluded that in setting up the Lao Yai cultural preservation tourism community and for a more efficient management system, a form of management was created which consist of planning organizing, staffing, directing, co-ordinating, reporting, budgeting and evaluation.

Phu Thai Lao Yai cultural preservation tourism community had open itself and received the first group of tourist from a project called “Bike for Merit Finding Scholarship as Honor to the King” organized by Tawee Wichian Thingdaeng Foundation in conjunction with Kuchinarai primary education service area and Kalasin bicycle club who stopped for a homestay from 17-18 December 2016. The community set up a cultural tourism activities. The result from carrying out the activities and welcoming the first group of tourists to the cultural tourism of Phu Thai Lao Yai was very successful. There were around 500 people who participated which includes 350 Phu Thai people and 150 bikers. Throughout the activities, participants had a fun time participating with all the activities. It was also the space for villagers to present the own local wisdom for the outsiders to see. This helps create unity within the communities and a way to develop their own local area with responsibility which will help increase the value within their traditional way of life with the communal awareness of generating income from tourism was only an additional income where else the real values are within the hearts, not materialistic compensation.

**Follow up and the evaluation of the Phu Thai community:** The evaluation happens before and after the field study process done in 3 different phases.

The first evaluation of the research process was the process where the researcher and the community helps evaluate after the forum on the analysis of the problems within the communities. This was done through the village public forum. After the evaluation, it can be concluded that the government leader, the local leaders, and the community leader of Lao Yai had a meeting to evaluate the problems and the solution to the problems within the community with steps and results which resulted with high score.

This is the second phase of evaluation of the research process where the researcher and the community helped evaluate after this stage of the research process was done. The evaluation was done through a meeting to create the knowledge the understanding and the participation of the community in order to become Lao Yai cultural tourism village. The study trip of cultural tourism village with the participation of the Baan Phu Phu Thao villagers, Baan Pao sub-district, Nong Soon District, Mukdahan Province and the cultural tourism of the cultural preservation tourism village of Lao Yai received high score. This shows that the activities from this research process was very successful and help improve the quality of the Phu Thai community of Lao Yai.

The third phase of evaluation by the researcher and the community following up with the progress within the communities in order to solve the problems that arose and improving and developing the quality of life for the people.

The history of Phu Thai people in Lao Yai sub-district, Kuchinarai District, Kalasin Province. The ancestor of Phu Thai migrated from Sip Song Ju Thai and Vannaket Regions, Lao PDR after having been gathered during the reign of King Rama III. After that, their relative followed and settled in the Isaan Region of Thailand. The area that they mainly choose were the area next to the hills with ponds and rivers which helped them to maintain their livelihood. They built their houses according to the Phu Thai style. They maintain their own language and their own traditional clothing. Their way of life still depends on relying on nature while preserving their tradition, norms, arts and culture up until today. According to the structural functional theory by Malinowski cited in (Srisontisuk, 2001) the culture respond to the needs of the individuals. Culture derived from the basic biological and psychological needs which are the basic needs of human beings such as the need to maintain their livelihood such as the need for food, housing, clothing, medicine, resting, growth and reproduction which goes along with Moryadee (2010) who had studied about the changes in the economy, social and culture of the Phu Thai people of Sang Koh village, Sakhon Nakhon Province. The study was on the physical, economy and cultural status of the Phu Thai people in Sang Koh village, Sakhon Naohn Province. The result of the research shoes that Phu Thai people in Sang Koh sub-district, Sakhon Nakhon Province lives on the hill plain. The economy during the first stages were the type of economy aimed at feeding their own families. People still lived together like relatives. The religion was a mixed between Buddhism and Animism. They didn't have high education and lived in a community that still strongly maintaining their own identity both in the physical culture and spiritual culture.

The current status of the cultural capital of Phu Thai people of Lao Yai sub-district, Kuchinarai District, Kalasin Province is still similar to how the communities were in the past, since, the time that they had migrated and formed the four communities which were Lao Yai village, Dong Nua village, Manao village and Kham Kung village. After there were more people and the community became bigger, the communities expanded from four villages to ten villages. The Phu Thai people in all the 10 villages, therefore have similar tradition and culture and the way of life. Sanyawiwat (1997) had talked about the Diffusion theory that one culture can spread out to another culture under one cultural principle; the thoughts and action from one individual follows that person to another area and developed based on the interaction between the societies. Especially the society that is less developed which will become more developed as the result.

The management of the cultural capital of Phu Thai people in Lao Yai sub-district, Kuchinarai District, Kalasin Province which is similar in all the ten villages such as the Phu Thai clothing, local Phu Thai food and Phu Thai dance. There are some differences in the management of the cultural capita such as the ancient ruins, the weaving, the hand woven Phu Thai shirt, the basketry and the local music due to the fact that each village is different in terms of the society, physical and the capacity. These differences is the standout point for the community. Similar to what Malinowski cited by Srisontisuk (2001) had presented in the structural functional theory that a society needs to have a good structure for the works to be done autonomously. The other components in the structure needs to facilitate one another according to the way they should be in order to maintain the balance of a whole. Therefore, the norm and culture as well as the institutions should have continuous support. The important thing is the social and cultural system that should be acting as a medium for the member of the society to adjust themselves to their environment and work as a medium for the member to continue their social activities with stability.

The development of the management of the cultural capital to the support of cultural tourism with the participation of Phu Thai people in Lao Yai sub-district, Kuchinarai District, Kalasin Province can be concluded as follows.

The study of the community context shows that the Phu Thai community still strongly preserve their local wisdom and culture. Furthermore, they are able to take their own local wisdom to help generate income for the community which shows they have the capacity to work with the government, local leaders and amongst villagers. This had led to the creation of the learning centers and

many organizations with sustainable capitals. Apart from this, there are still abundant amount of natural resources and many important historical traces. Julian Steward cited in Boonchai (2006) had proposed the theory of cultural ecology theory that cultural is a tool to help human beings to adjust themselves to their environment. Different environment cause different production and livelihood. This difference came from the adjustment to the environment, technology and social structure.

The discovery of the problems and the solution to the problems of the communities shows that currently, the advancement during the age of globalization and the flowing in of Foreign culture and even the mainstream culture of Thailand had crept into the Phu Thai communities without their own awareness. Many ethnic group's culture had been swallowed until they now lacked the identity of their own ethnicities. This is the reason why many new generation groups needs to find ways to restore their culture and traditions to the way it was before. Similar to what Karl Marx cited by Srisontisuk (2001) had proposed the idea of conflict theory by saying that communities are constantly changing. Societies are not under the regulations or the stability of the social system framework. These changes also include structural changes. These conflicts are one process that will push forward with the changes at any moment. Without conflict, there will be no progress.

The support and the capacity building of the communities consist of village forum to create the awareness in the community values and the participation of the communities along with the creating of the awareness for the love, pride and the responsibility to the development of their own communities through the use of the existing cultural capitals which will lead to the sustainable and strong community base on the principle of "of the community, by the community and for the community" and the study trip to a model village in cultural tourism through people's participation that goes along with the study by Hirunyahaad (2001) on the direction of development to increase the capacity of the community in cultural tourism.: a case study of Nong Khao village, Tha Muang District, Kachanaburi Province. The study suggested that in order to come up with the direction on sustainable cultural tourism, the community chose to have their own management by having outside organization acting as mentors who provide suggestions. Apart from this, there is still plan to develop the staff to better facilitate the tourism aspect and determine the management direction through the elections of the committee to oversee the tourism aspect.

The work of the communities by setting up the Phu Thai Lao Yai cultral preservation tourism community to

create the efficient management and good results. The Phu Thai Lao Yai cultural preservation tourism had already opened up their community to welcome a tourist group who came and stayed in the community in homestay styles and had created activities based on different local wisdom from different fields to showcase those wisdom to the tourists to see. These activities had created unity within the group through the participation in developing their own communities with responsibilities and the awareness of the values in their way of life which can also help generate income for the communities. This goes along with the research by Chirawattanasate (2001) who had studied about local media as a cultural capital to support tourism and cultural accommodation (homestay) by focusing the study at Baan Prasaat, Nakhon Ratchasima. The result of the study shows that the cultural accommodation or homestay is one option for Thailand's tourism. This can be one of the products that can be presented to both the Thai tourists and foreign tourists. This also helps villagers to be able to use their own knowledge and wisdom to manage the tourism within their own local area.

### CONCLUSION

The follow up and the evaluation of the Phu Thai Lao Yai are the evaluations done during and after the field research is done. There are 3 phases. The evaluation at the beginning of the research process by the researcher and the community. The second phase of the research by the researcher and the community. The third phase of the evaluation by the researcher and the community following up on the continuity and the progress of the community in order to solve the problems that arose, improve and develop as well as creating a better quality of life for the community. Krajang (1990) talked about this kind of participatory research methodology and the standard design. The data can then be collected in different forms. Most of the methods are similar to a qualitative research. However, participatory research consist of more steps. There needs to be more actions or additional activities as well as the follow up and the evaluation for each activities to be talked about.

### SUGGESTIONS

**Suggestions for the research to be applied:** Creating consciousness of participation of the Phu Thai in Lao Yai sub-district in the management of the cultural tourism for a sustainable tourism of Lao Yai sub-district. The communities should learn about other communities who had already done homestay tourism through the training of local guides, learn about the history and the importance

of each tourist site in order to create the understanding, pride and the regulations of how to be good host in order to impress the tourists.

Curriculum should be created about local tourist site in Kalasin Province by incorporating that into the school curriculums in order to create the love and pride for their own local areas. There should be forms of media to help advertise the tourism in the provincial level in different types. These documents should compile the information of the village such as pamphlets, maps, tourism trails, guide handbooks, posters and newsletter as well as the community website that also links to other government agencies. The participatory research is very beneficial to the development village researcher by learning about the problems the communities area facing, finding solutions together, planning and do activities together. This can help increase the capacity of the villagers in solving their own problems. This kind of research should be implements more in a wider area.

**Suggestions for future research:** A form of participatory research should be used in the management of the cultural tourism village in other areas that have similar context. Participatory research should be used to find solution to other problems that a community might have with the goal of applying the research to work with certain situations and problems.

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