

# TAI LUE COMMUNITY IDENTITY AND ITS EXTENSION TO CULTURAL TOURISM AT BAN LUANG NUEA, CHIANG MAI

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## Abstract

This article explores the results of a research project studying the Tai Lue community identity and its extension to cultural tourism at Ban Luang Nuea, in Chiang Mai. Area surveys, non-participatory observations, and in-depth interviews using semi-structured questionnaires were among the data collection methods used. Folk scholars or local wisdom teachers, as well as community leaders, were major contributors to the research. As everyone in the community participates in tourism management, Tai Lue local wisdom teachers and community leaders understand and are prepared to manage the development of the Tai Lue community's cultural tourism. Cultural tourism has the potential to grow in the Tai Lue community. This study can be used as a guide to the development of tripartite cultural tourism, in which the government, private sector, and local governments must consider the local community's identity, as well as the preservation of arts and culture, and traditions, in order to achieve sustainable tourism. However, in order to become a successful and live cultural attraction in the future, the relevant authorities must provide assistance.

**Keywords:** Identity; Cultural Tourism; Tai Lue Community

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## **INTRODUCTION**

Tourism is the world's largest industry, as evidenced by the year-on-year increase in global tourism growth. As a result, when compared to many large industry groups, its sheer size has resulted in overall economic impacts. In terms of employment, the number of renewable workers employed in the tourism industry and tourism market has increased in line with its economic growth. These factors indicate a rapid growth in tourism; Thailand has been interested in tourism for over 40 years. As a result, Thailand's tourism development has advanced significantly. The benefits of tourism development are widely acknowledged as critical to the country's economic development. Tourism has had a significant economic impact on the country. Every year, tourism revenue increases. As a result, it contributes greatly to the overall economy of the country, creates jobs, and distributes income to the local area. As a result, the government is pushing for a tourism policy that promotes the country's tourism and develops strategies to stimulate tourism on a constant basis (Wannaporn Wanichchanukarn, 1997).

As a result, the Thai government has sought to promote tourism development through the No.8 Economic and Social Development Plan, which focuses on the role of community development; and the government's decentralization legislation, which has driven local

organizations and agencies to focus on monetizing communities using tourism as a selling point. The No.10 Economic and Social Development Plan continues to focus on promoting the role of local communities and community organizations in the management of tourist attractions; community tourism involves exploring the local city. Cultural tourism is another type of tourism that falls under the umbrella of ecotourism, which is becoming increasingly popular. Such tours are aimed at learning about the culture and lifestyle of the indigenous people focusing on their distinct local culture. Cultural activities are available in a format based on cultural knowledge or the experiences gained from visiting tourist attractions. At the same time, there is a collective enjoyment within the framework of maintaining the cultural attractions (Office of the National Economic and Social Development Board, 2006).

Culture is an important tourism resource which is appealing to foreign visitors who want to experience and appreciate what is indigenous to the area. It can be seen that local culture and tourism are linked and support each other. As a result, tourism makes use of local culture as a resource in its operations. At the same time, cultural tourism benefits community owned local resources in terms of monetization and employment, which contributes to local economic and social development. Ethnicity consists of the knowledge, beliefs, art, culture, law, traditions, rituals, science, and everything else that is thought up in

that society. Culture, as used for tourism refers to concrete objects of the culture that can be developed into a tourist attraction. Tourist attractions can include historical sites, places of worship, fine arts, architecture, dance and folk play performances, festivals, local handicrafts, and the Thai people's way of life and hospitality (Samporn Maneemaitrichit, 1996).

In this regard, the Tai Lue community of Ban Luang Nuea in Chiang Mai, is a residential area of the Tai Lue people who migrated from Meuang Luang in Sibsongpanna at least 200 years ago, settling in new areas, among other ethnic groups. Additionally, the environment in this new area was quite far from big streams and different to the area they had migrated from. For example, the Tai Lue community in Ban Luang Nuea, Chiang Mai, has a very different terrain, climate, and environment, prompting interesting questions about whether the Tai Lue people's culture and knowledge could persist, and whether there is any way to preserve their cultural knowledge. Such thoughts have led to the development of cultural tourism.

Based on the information presented above, Thailand can continue to improve its overall tourism potential; market potential is one of the most important factors in the development of tourism potential. The identity and key factors that the Tai Lu community wish to extend in the cultural tourism of Ban Luang Nuea are the potentials for service, location, personnel, processes, and the physical environment. As a result, this

study is interested in researching the Tai Lue community identity and how it is incorporated into the cultural tourism of Ban Luang Nuea in Chiang Mai; the findings of the research can be used to provide information and guidelines for incorporation of local cultural elements into cultural tourist attractions. However, relevant public and private sectors must be used to develop cultural tourism potential, which can then be used to guide public and private agencies in developing policies to further improve the community economy.

## **PURPOSE OF STUDY**

To research the Tai Lue community's identity and to promote cultural tourism in Ban Luang Nuea, Tumbol Luang Nuea, Amphoe Doi Saket, Chiang Mai.

## **LITERATURE REVIEW**

### **1. Cultural Tourism**

Tourism is a business that uses culture as a selling point, in order to attract the attention of international tourists, particularly American and European tourists who are often interested in learning about the culture and heritage of a unique location, seeing buildings, and experiencing the way of life of its people. Cultural tourism is particularly relevant to Asian and African nations, where tourists are also likely to purchase souvenirs that are arts and crafts made by the wisdom of that country's people.

Many individuals may be wondering what cultural tourism should entail. According to Boonlert Chittangwattana (2005), cultural tourism is defined as (1) history and historical traces, (2) archaeology and museums, (3) traditional architectural works, (4) art, crafts, sculptures, paintings, statues, and carvings, (5) religion, including a variety of religious rites or sites, (6) musical concerts, theatrical performances, and movies, (7) languages and literature, (8) ways of living, clothes, costumes, and food, (9) customs, folklore, and festivals, and (10) the local acceptance of related job descriptions and the local wisdom which is presented to tourists.

### **Meaning of Cultural Tourism**

The development of knowledge of locations or areas with major historical and cultural features, including stories presented regarding social and human development through historical influences related to the culture, knowledge, and social values, is what cultural tourism is all about. The valuable architectural or natural environment, which may convey the beauty and benefits of nature, can reflect the economic, social, or customary conditions of people of each era. In modern times, global market competition has focused on incorporating culture into the products or services they sell, in order to differentiate themselves from competitors. In line with the emerging creative economy, readers will begin to wonder what cultural tourism is and

what kind of tourism is relevant to culture and countries. What is the global policy on such a tourist model?

### **Types of Cultural Attractions**

Cultural attractions can be divided into two categories:

1) Cultural attractions, such as tribal communities and cultural centers, allow tourists to observe a community's well-being and way of life without engaging. For the public, the value of such attractions is in helping to preserve ethnic diversity, while the value to visitors is in gaining knowledge, vision, better understanding between different tribal groups, and tribal wisdom. There is a trend for developing this type of tourist site, for example, Karen Tipoji House in Tak Province, and Ban Nong Khao in Kanchanaburi Province, which offer primarily rural lifestyle tours. This includes visiting rural communities with unique lifestyles and creations. Such attractions are outstanding in terms of offering enjoyment, allowing visitors to gain knowledge of creative works and folk wisdom, in turn developing an understanding of local culture, as well as being based on community responsibility and conscience towards the preservation of cultural heritage, and the local environment which are greatly valued by local inhabitants engaging in tourist management.

2) As a form of cultural attraction, traditional cultural sites and handicrafts allow tourists to engage in cultural events and purchase souvenirs from handicraft

practitioners. This is of value to the collective in helping to preserve the history and diversity of cultures, and by offering the joy of participating in cultural events and customs. For example, participation in cultural events such as the Loy Krathong tradition or Songkran festival is a form of tourism that takes place in this type of tourist attraction; they offer a cultural and traditional tour, allowing visitors to travel to observe and enjoy the traditions held by local residents, and in so doing offering the opportunity to study beliefs, acceptance, respect, and the rituals themselves. Such attractions develop information and awareness of social and cultural circumstances, as well as providing new experiences based on responsibility and conscience for the preservation of the environment and cultural heritage, with the local community participating in tourist management.

#### **Cultural Based Tourism Includes:**

(1) Historical tourism, which refers to visits to archaeological and historical sites, in order to appreciate and enjoy the sights, learn about local history and archaeology, and develop a sense of duty and conscience for preserving cultural heritage and the value of the environment.

(2) Cultural and traditional tourism, which refers to visiting an area in order to observe the traditions held by local villagers, enjoying the aesthetics, and studying the beliefs, acceptance, and respect for various rituals, while also gaining knowledge

and an understanding of social and cultural conditions, having new experiences provided on the basis of responsibility and consciousness towards the preservation of the environment and cultural heritage.

(3) Rural tourism (village tourism), which refers to tourism based around the distinctive lifestyles and creations of a particular village; this can offer exceptional enjoyment, knowledge of creations and folk wisdom, and understanding of local culture on the basis of responsibility and consciousness toward the preservation of cultural heritage and the value of the environment, with local people contributing to tourism management.

#### **International Countries With Cultural Tourism**

Nations have realized the significance of cultural tourism in producing tremendous money for their countries and, as a result, have included culture into their plans, such as Korea, which has formed an autonomous agency to help the private sector in exporting cultural commodities, in addition to passive advertising in Korean films. Singapore is attempting to use ethnic diversity as a selling point in tourism through the *Uniquely Singapore* concept. Meanwhile, Malaysia's cultural tourism emphasizes Muslimness for tourists who want to experience different dimensions of being Muslim, with the restoration of the traditional cultural sites of Singaporean, Ethnic Chinese, Indian,

and Manus in the country, as tourist attractions. Many other countries, such as China, European countries, and Australia, have systematic cultural tourism arrangements, whereas others, such as Myanmar, Vietnam, African countries, and the Middle East, have the potential to manage cultural tourism but also face domestic political challenges or lack tourism-promoting policies.

## **2. The Identity of the Tai Lue Community**

The Tai Lue people originally settled in southern China's Sibsongpanna, with Chiang Rung as the capital, and popularly built houses along the river plains, with a history of moving into and dispersing in Myanmar's Shan State, named after residential cities such as Lue Chiang Tung and Luo Mueang Yong. In the major migration of the Tai Lue people into Lanna, people swept from Sibsongpanna, Chiang Tung, and Yong, to help restore the towns in Chiang Mai, Lamphun, and Lampang; it was later discovered that people later moved in order to trade, follow relatives, or find a new sources of food. People of the Tai Lue ethnic group are currently found in Phrae, Chiang Rai, Chiang Mai, Nan, Lampang, Phayao, and Lamphun, as well as other areas in northern Laos. The Tai Lue people revere Buddhism alongside their traditional animist beliefs which center around the ghosts of their ancestors; these animist beliefs were the primary beliefs prior to Buddhism, while the

people later combined Buddhist beliefs with their deep esteem of ghosts as did many other ethnic groups in Lanna. Today, both Buddhism and ancestral ghosts have many associated important local rituals and traditions.

One part of the Tai Lue culture which is unique and interesting in a tourism context is the traditional clothing. Men may wear long-sleeved black or indigo shirts with waistbands and sleeves marked with strips of various colors around the circumference. The fabrics are followed by a silver buttoned front strap near the armpits and waist, while the trousers have deep bottoms. Most men's clothing colors are gray and black, with horse-white waistbands and headbands with brown, white, and black fabrics. Women wear long-sleeved shirts with cut-out sleeves, waistbands with oblique front straps tied together with threads or small strips of left-over or white fabric in the corners of the torso, and headbands of brown, white, and black fabrics. The hem is popularly raised on both sides, with strips of various colors around the circumference, adorned with small buttons in linear patterns, while the skirts worn by the Tai Lue women are patterned in the middle. Color is significant in women's clothing, with different colors being used on different occasions, and in different sections. For example, black clothes are worn at traditional events and weddings.

The Tai Lue people, like other ethnic groups, have their own spoken and written languages; the Tai Lue

language belongs to the group of Tai languages. One distinguishing feature of the Tai Lue language is the change in vowel sounds within each word; by changing the level of the tongue, the Tai Lue people's spoken language differs from the Thai loop, the tones of the Tai Lue language include six Thai-like sounds, which look different. The vocabulary used in Tai Lue is mostly dialect or traditional Tai terminology, with few complex meanings.

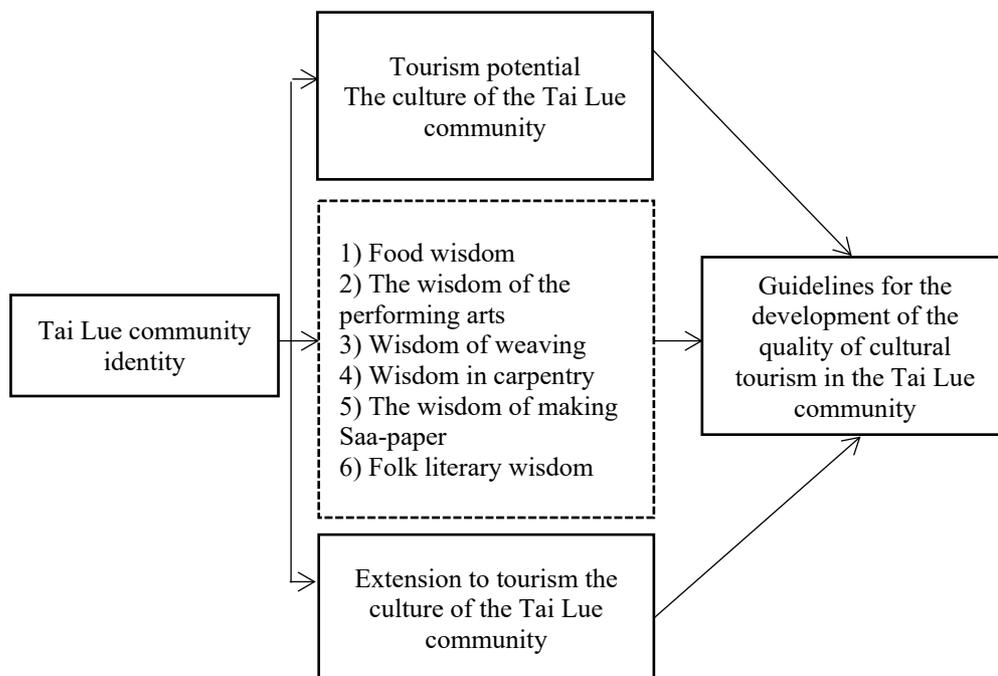
The dietary identity of the Tai Lue people is as an ethnic group that primarily eats sticky rice (as do other Tai ethnic groups) with a popular dish, usually vegetable curry, made up of natural vegetables or vegetation, or other foods that are easily available, such as mushrooms, bamboo shoots, eggs, or freshwater seaweed, as well as common kitchen vegetables grown at home, with curry paste as the main ingredient; such curries include chili peppers, lemongrass, onions, garlic, and fermented fish, and are less fatty in various ways.

While the Tai Lue people have a unique identity, traditions, and culture, they have long lived in the Lanna region, along with other ethnic groups. However, the Tai Lue people value the preservation of traditions in each area and the collection of Tai Lue networks from 12 districts in the northern provinces of Lamphun, Chiang Mai, Nan, and Chiang Rai, including the unique traditions of the Tai Lue in Mae Sai district. The Tai Lue people have formed multiple identities due to the formation of a connected Tai Lue network within

each area; the people of each district are invited as Tai Lue, to gather when organizing events to continue the Tai Lue people's traditions.

The expansion of the Tai Lue community identity to cultural tourism is a result of the aforementioned notions and theories. As primary informants of the culture, the local people must understand and be prepared to manage the Tai Lue community's cultural tourism and the associated development of the community. As everyone in the community is involved in tourism management, the Tai Lue community believes it has the potential to develop cultural tourism as a way to develop trilateral cultural tourism sites, in which the efforts of the public, private, and local sectors are combined in the tourism development and management, ensuring that the Tai Lue community identity is taken into account in the process. This includes the preservation of arts, culture, and traditions, to ensure sustainable tourism, but there is also a need for support from relevant authorities in order to create a successful cultural attraction which continues to exist in the future.

## RESEARCH FRAMEWORK



## RESEARCH METHODOLOGY

The research of the Tai Lue community identity and the expansion of cultural tourism in Ban Luang Nuea, Chiang Mai, followed a qualitative approach using semi-structured interviews as the research tool. The study was conducted in the Tai Lue village, Ban Luang Nuea, in Chiang Mai. The research focused on the Tai Lue community's identity and the rise of cultural tourism. In this regard, it is important to note that an appropriate interviewer would have strong interpersonal skills, be able to get along with everyone, and to have a good understanding, particularly of the interviewee's past, in order to be

beneficial in question preparation, while they must also have good etiquette in speaking, listening, and asking questions; he or she must be more of a listener than a speaker, using courteous and easy-to-understand phrases, and possessing a pleasant personality, be fluent, and modestly dressed, as well as to be able to establish an environment that is similar to a casual discussion. Finally, a suitable interviewer would be courteous to the interviewee and on time.

### Population and Sample

The study population consists of stakeholders of the Tai Lue

community identity, including those possessing local wisdom, those involved in research of the Tai Lue community identification, and those involved in the expansion of the Tai Lue culture in developing the cultural tourism of Ban Luang Nuea in Chiang Mai. The sample consisted of 20 people, including local sages or wisdom teachers, and Tai Lue community leaders of Ban Luang Nuea, Chiang Mai, all of whom were involved with the Tai Lue community identity through many disciplines of wisdom.

### **Research Instruments**

In this study, the semi-structured interview used as the research instrument in data collection, was designed by analyzing the quality standards of various cultural attractions. This was used to collect data from the sample on the identity of the Tai Lue community through various elements of wisdom. The interviews included collecting data on approaches and thoughts regarding the extension of the local culture and wisdom in developing the cultural tourism of Ban Luang Nuea, Chiang Mai:

Part 1: General information of the respondent - the questionnaire contained a six-item checklist covering gender, age, educational status, employment position, and period of residency in the community.

Part 2: Quality standards of cultural attractions relating to the Tai Lue community identity and wisdom of many parts of Ban Luang Nuea, in

Chiang Mai. This section of the interview included a total of ten items and covered the approaches to be used in developing the cultural tourism of Ban Luang Nuea, Chiang Mai.

### **Tool Construction**

Development of the research instrument began with a study of research papers related to the development of cultural tourism, and the performance of similar projects, followed by study and recommendation by qualified persons. The tool was created to guide the formulation of concepts and the creation of the semi-structural interviews. Then, semi-structured interviews and questionnaires were then prepared in accordance with a given conceptual framework, taking into account the content in accordance with the conceptual framework and research objectives, bringing the semi-structured interviews and questionnaires created in accordance with the conceptual framework. These were then offered to experts to determine the suitability, accuracy of language use, and whether there was adequate coverage for the content of the research.

### **Data Collection**

The data was collected in a semi-structural interview form (20 sets), with interviews being conducted with local sages or wisdom teachers, and community leaders in the Tai Lue Ban Luang Nuea community. All interviewees were actively involved

in the Tai Lue community's identity in various aspects of wisdom. The data collected during the comprehensive semi-structured interviews should then be analyzed and evaluated.

### **Data Analysis**

The data were analyzed using content analysis of the interview form, with a focus on assessing the cultural tourism potential of the Tai Lue community identity through different elements of wisdom, as well as advancing the cultural tourism of Ban Luang Nuea, Chiang Mai.

## **RESULTS AND FINDINGS**

### **Social and Cultural Foundations of the Tai Lue People, Ban Luang Nuea**

Using semi-structured interviews as a tool, the author conducted interviews with local villagers and community leaders in the Tai Lue community, Ban Luang Nuea, Chiang Mai. These interviewees were involved in the Tai Lue community's identity in various aspects of wisdom, allowing the discovery of the social and cultural foundations of the Tai Lue people at Ban Luang Nuea. The history of Tai Lue, Ban Meuang Luang Nuea, is a series of stories that have been passed down from generation to generation, in a literary manner, until generations of grandchildren have said; *“During the conflict, ancestors of the Tai Lue, living in the deceptive country, evacuated from Sibsongpanna.”*

(Buamali, personal communication, April 18, 2019). Other groups were forcibly swept up hundreds of years ago during the reign of Phrabat Somdet Phra Paramoruracha Maha Chakri Borommanat Phra Buddha Yodfa Chulaloke (Rama I) and Phrabat Somdet Phra Paramworaset Maha Jessadabodindra Nangklae Chao Yu Hua (Rama III). According to a spokesman of the house, on Saturday, April 3, 1932, at the Tai Lue community of Ban Luang Nuea, this information is based on evidence from inscriptions on house's pillars, or heraldry, and has been used as evidence of the community's ancientness; such house pillars would have been inscribed on the day the village was built at the base of the pillar. It is local tradition that when building a house, the name and date of construction be inscribed on the pillar or the door. According to Sethakul et al. (1984) in the book *Ethnic Survey of Thai Tribes in the Ping River Basin*, Chiang Mai Province, Pra Jao Saen-Meuang Maa traveled to Sibsongpanna and returned to Panna Fang Kan in 1932, where Ban Meuang Luang was located, bringing the Tai Lue people to build houses there. Traces of the ancient Wiang ditches and earthen rods from the Panna Fang Kan period have vanished. However, the book also states that there is photographic evidence that traces of the ditches and rods have been discovered in the Ban Wiang area. It is said that Panna Fang Kan was born the old town of “Pra Jao Sam Fang Gaen” who was the son of “Pra Jao Saen Meuang Maa”. Following his

royal ascension, Panna Fang Kan returned to safeguard the region. As for Ban Luang, it is assumed that it was the first place where the Tai Lue people settled in this area. There is also an important connection between the village and the legend of the creation of “Wat Sri Mung Meuang”, the village temple. In a research based history book by Sethakul et al. (1984) and an interview with Buamali, it is said that the Sri Mung Muang temple was built during the reign of “King Lanna 8th of the Mangrai Dynasty's, ‘Pra Jao Fang Kan’”. When “Pra Jao Sam Fang Kan” ascended to the throne at the age of 13, he was able to build a temple in his birthplace, known as “Wat Perng” or “Wat Bu Ra Chan”. Following that is “Wat Sri Mung Meuang” which is said to be a large temple that “Pra Jao Sam Fang Kan” values, given money from other temples, while the surrounding area is

considered as “Wat Perng” and is assumed to be a large community with a large population of people.

The Tai Lue people of Loong city settled in “Panna Fang Khan”, establishing a unified dwelling. The town has been renamed “Ban Meuang Luang-Neua”, but was previously known merely as “Ban Meuang Luang”. According to the Tai Lue ethnic group, which has spread into various towns in Thailand, it is named after the initial resident of Sibsongpanna, Luang-Neua. The homeland used the same name to refer to the newly emmigrant community. There are many other examples of such naming; Baan Yuan, Chiang Kham District, is home to the descendants of Muang Yuan; Ban Chiang Ban, Chiang Kham District, is home to the descendants of Chiang Ban; Muang Sa, Muang Chiang Khang, Ban Tho, and Muang Lang, in



**Figure 1:** The central pillar of Ban Meuang Luang, which was rebuilt with reference to the original. It has an inscription that reads, “the pillar of the heart of the house, home set up on Saturday 3 April 1932.”

Chiang Mai Province, and Ban Wiang Yong, Ban Yu, and Ban Loei, in Lamphun Province are other examples

In this area today, the immigrants have spread and divided on different sides of the road since settling in Lanna, despite being of the same Tai Lue ethnicity. As a result, the Tai Lue people on the north side of the road have become known as “Moo Ban Luang-Neua,” while the Tai Lue people on the south side of the road are known as “Moo Ban Luang-Tai” (Boonchumjai, personal communication, April 18, 2019). However, the Tai Lue ethnic group is not the only ethnic group living in this area. Aside from Tai Lue, there are Yuan people or city people living together, but these two major groups of people are divided. The Tai Lue people live in Moo 4 and Moo 5 neighborhoods, with Sri Mung Muang Temple serving as the community's focal point.

In this sense, the Local Tai Lue wisdom instructors prioritize keeping their own cultural identity as a strong community, thus they have strong

cooperation in resurrecting their culture. Previous research has been carried out, examining and observing through contact with other Tai Lue communities and the Tai Lue in Sibsongpanna, exchanging cultural attributes from the cultural identities of each community; these unique attributes included language, attire, and Tai Lue. Other information has been resurrected in the modern era, such as cooking, weaving, and musical performances, driving and developing a new artificial culture to demonstrate the Tai Lue community's endemic identity in Ban Luang Nuea. For instance, the meaning of the word “Luang” is a mascot or an animal symbol of the community's meaning. Used to disperse funds or to begin a show, it is a new artificial culture based on traditional ideas when the Tai Lue community of Ban Luang Nuea holds activities or shares activities with other communities, including general activities, activities with other communities in the Lanna society, or activities held solely in the Tai Lue community.



**Figure 2:** “Pha-ya Luang” and “Tuk-ga-ta-pha-ya luang” used in community cultural events.

## **Tai Lue Wisdom Identity Ban Luang Nuea**

Based on data collected from interviews with local wisdom instructors and community leaders, it was discovered that the Tai Lue wisdom of Ban Luang Nuea demonstrates a distinct ethnic identity in terms of spoken language and humility, which is nurtured by the family since childhood. Tai Lue Meuang Luang has been the only language spoken by the people of the village for the past 50 years. However, after Thailand was introduced to the “visit Thailand” concept in 1987, by the General Prem Tinsulanon regime, the government has begun to encourage multicultural tourism. This is reinforced by the benefits of tourism itself, particularly motivating in this context is cultural identity, which can contribute to the community's income. Accordingly, cultural knowledge has been resurrected in many communities. For example, there has been a return of local wisdom in speech, traditional dress, and cooking, at Ban Luang Nuea. Other groups such as the Tai Lue in Baan Yuan, Yuan Subdistrict, Chiang Kham District, and the Tai Lue in Tha Wang Pha District, Nan Province, were early contacts with the Tai Lue population in Thailand (Boonchumjai, personal communication, April 18, 2019). There has been a cultural renaissance due to tourism.

Foreigners are now permitted to go in the ancestral territory of the minority after the Chinese

government opened their country. This has permitted quests to return to the motherland, much like the Tai Sibsongpanna autonomous area. This means that there is frequent interaction with Thai Mueang Luang's relatives in the Tai Sibsongpanna autonomous area. As a result, it is possible to obtain knowledge and observe landmarks in the Mueang Luang District, as well as to recreate the culture of the Ban Luang Nuea community in Chiang Mai; this offers a nostalgic cultural revival. The purpose of such a revival is to create or duplicate historical cultural patterns, through different forms of narrative stories and memories, both of which offer a resurgence of Tai Lue culture for the benefit of tourism and cultural revivals. Tai Lue wisdom has grown as a result of the community's yearning for the past, and is important in reproducing the culture, and the creation of a new type of Tai Lue culture. The character of Ban Luang Nuea was born into the cultural identity and wisdom of Ta. Based on survey data and interviews with local scholars and local wisdom teachers in the Ban Luang Nuea community region, wisdom has been discovered in the following fields:

### **1) Food Wisdom**

The food wisdom of the Tai Lue community, Ban Luang Nuea, includes local foods that are popular for cooking and sold frequently in the community; these are considered the famous foods of the Lue Thai people, and include “nám pāk nám bpoo”,

“mèe gòp sài dtoo sâa pàk”, “yaa sà nát (sâa nâk)”, “âep èe hôhk (lôok aòt)”, “bplaa bping òp”, “kòh bàa nûn”, “jor pàk-gòot”, “gaeng yuak”, “hòr-nêung kae gài”, “lăam gòp”, “jîn-kòh”, “kâao raem feun sòot-dâng-derm (haem keun)”, “kâao-kâep”, “kâao jèe bàai náa prík náam bpoo”, “kà-nòm bpàat”, “sò-bà-gûay-dtâyt”, and “kà-nòm wong”. As previously stated, these are popular local foods, with meat and other ingredients that are easy to find in the communities, such as frogs, crabs, fish, tadpoles, and vegetable ingredients such as bananas, papaya, fern, cabbage, and lettuce. Foods are commonly cooked by toasting, grilling, boiling or stir-frying and are very tasty.

## 2) The Wisdom of the Performing Arts

The performing arts that were thought to be part of Ban Luang Nuea's wisdom were initially unidentified. However, in an

interview with “Mr. Promma Boonchumjai”, who has knowledge of local music and is considered to be a wisdom teacher in the Tai Lue community, it was stated that within Ban Luang Nuea, as he grew up, he saw elderly men blowing a pipe, drooling, and shaking. He became interested in the melodic tone of music and finally became familiar with the tune; he picked up the instrument to perform “baep kroo pak lak jam”, which is only popular in this village.

“Pi-Jum” is a band made up of bagpipes of various sizes, Pi-Koi, Pi-Glang, Pi-Lek, and one Thai mandolin, are three instruments used without percussion to play “Chang Saw” as “Kap Saw”; men and women connect with each other, and the person who performs is known as “Chang Pi.” In the Tai Lue village of Ban Luang Nuea, “Mr. Inlao Bunruangya” plays “Chang Saw”, while “Mr. Khajad (Ou) Boonruangya” plays “Chang Pi” and “Chang Seung”, both of whom



Figure 3: Tai Lue style food focuses on foods that are boiled, or steamed.

sons of “Muen Boon Ruangworaphong” who have inherited and used this talent for a long time. Their father died roughly 30 years ago, leaving only memories for the children and people of Tai Lue Ban Luang Nuea to tell like a legend. After that, there was one heir of Mr. Khajad, “Mr. Duangdee,” who had inherited this wisdom.

Today, there is a revival; “Mrs. Pansa Buamali” added the art of “Kap Lue” to the culture of the Tai Lue village, Ban Luang Nuea. This art has been passed down from “Mae Oui Saengda”, “Teacher Yuthapong Utma”, and “Professor Vichai Wongyai” from Ban Yuan, Chiang Kham District, Phayao Province, and was taught to the pupil “Kap Lue”. Simultaneously, he composed many additional “Kap Lue Songs” that were well-known among the Tai Lue people. However, “Kap Lue's” painting is not complete. Because of the scarcity of “Chang Pi” (smaller-looking), this will continue to instruct the kids of the Tai Lue people of

Ban Luang Nuea (Buamali, personal communication, April 18, 2019).

The cultural legacy of the performing arts of the Ban Luang Nuea Tai Lue people can be seen through three types of performing art. Firstly, the village has its own approach to merging various Lanna performance arts into the community performing arts, such as “Local Music”, “Kap Lue”, and “Thai Nail Dance”. The second feature is an attempt by local people to recreate Tai Lue art, to demonstrate the uniqueness of the Tai Lue in the song “Meuang Luang Khuang Tai Leu” created by “Kru Phannasa”. The third appearance is an art that reveals various knowledge, coming from the opportunity to exchange learning with Sibsongpanna, passing on knowledge to students and people in the village. These are cultural reproductions of the Tai Lue, known as the Sibsongpanna “Kap Lue” art; all of these are Tai Lue pearls of wisdom from Ban Luang Nuea.



**Figure 4:** The performance of the “Meuang Luang Khuang Tai Leu” series at the Tai Lue Thai Wisdom Learning Center, Ban Baiboon

### **3) Wisdom of Weaving, Wisdom of Woodcarving and Wisdom of Making Saa-Paper**

In the past, almost every home had a loom in the basement. Each weaving machine was designed and made by a man who was either a chef or the head of the family. Some homes were large, having many daughters. The father would build a weaving machine for each of his daughters, as weaving had the purpose of earning money for the family. However, when the village's economy improved and the economy changed, the maids and women were able to find a means to raise animals. The Tai Lue have left the weaving profession to pursue freelance work, while younger generations have begun pursuing higher education in order to develop and prosper. People of the younger generations have been able to raise themselves and their families more easily, such that they have forgotten about the weaver's profession; weaving machines in the village consequently began to deteriorate and eventually vanished. Today, there is only one weaver who weaves for a living; "Mrs. Pattara Sompoo" is a weaver who teaches the wisdom of weaving in the village today (Buamali, personal communication, April 18, 2019).

During the interviews in Ban Luang Nuea, it was stated that the Tai Lue people would refer to house building as "Sa-la", and that Sa-la would be done by learning and teaching each other within the

community, much like building wisdom through experience (Tacit Knowledge). The profession of carpentry is known as "Sa-la wood", with Ban Luang Nuea currently being the only village with a sa-la occupation, including "Mr. Supoj Kawichai", the village headman of Tumbol Luang Nuea, and "Mr. Wattanak Mahayot", the headman of Ban Luang Nuea.

Making Saa-paper is the wisdom of the Tai Khen villagers in Ban Bo Sang, San Kamphaeng, Chiang Mai, while knowledge of papermaking is a result of cultural exchange with "Mrs. Tassanee Wutticharoen." Making Saa-paper, according to the wise teacher, is explained in a textbook for the people to learn. As a result, it has been learnt and passed down until it became a profession, while Saa-paper art has developed continually until it became the OTOP product of the hamlet, generating revenue for the residents of the town. However, while this form of wisdom is bundled into the local wisdom course of Ban Luang Nuea, it is regarded as part of the cultural harmony rather than part of Tai Lue traditional wisdom.

### **4) Folk Literary Wisdom**

The Ban Luang Nuea Tai Lue people's folk literature did not exist at first, with the Tai Lue people's folk stories only being heard from monk sermons, indigenous plays, and ligule, such as "hong-hin", "jan-dta-kaa-ma-bpao-jee-jee-jaang-pohng", "naang-pom-hom", "maa-kon-kam", "jao-suwat-naang-bua-kam", "jam-bpaa-see-

dteno”, and “aaya-baa-deua”. One interviewee described that from when he heard it, till he recalled it, he repeated it to his children as a narrative, while there is also “plangu-eu-look” which may be used to lull ones’ baby to sleep when the infant is placed in a crib. One interviewee stated that while she was still alive, his “Grandma Suka Yana” had lulled him to sleep by singing in the Tai Lue language (Punyanuch Ta-in, 2015).

### **Transfer and Extension of Tai Lue Wisdom into the Cultural Tourism of Ban Luang Nuea**

Conveying wisdom or knowledge transfer is the process of passing on knowledge and culture from one person to the next, from one generation to the next. In other words, it is the transfer of knowledge from those who have acquired knowledge to an audience that should know, in order to pass on the knowledge and wisdom that is necessary for the community's or society's survival. Invention, social selection, specific processes, guiding others, traditions, rituals, heredity, and inheritance, are all part of the overall cultural process. When these processes are developed, the culture of a community in the society will stay and be passed down to future generations. According to King Rama IX, “cultural healing is the healing of the nation”, which translates as “healing of good, beauty, beauty, and beauty”. The prosperity in human existence, which manifests itself in many forms such as language, traditions, art, science, beliefs, and

religion, has been carried down from one generation to the next till the present day.

Culture is a person's way of life in a society that has been developed, to pick, and adjust to suit the environment, and keep it thriving. It is a means of cohabitation in society; each culture has progressed, changed, and improved, or embraces information released by other societies to suit the demands of its society for members to accept, making it more popular, and powerful. This must not be done at the expense of the people's dignity. In addition, culture is used as a tool to unite and build people in society via love and harmony. This is a technique for fostering social stability and togetherness. As a result, in addition to culture, each society is intended to be prosperous; maintaining the community's culture, among other things, means keeping the community proud and strong. In the case of the study of the transfer of cultural wisdom to the cultural tourism of Ban Luang Nuea, Tumbol Luang Nuea, Amphoe Doi Saket, Chiang Mai, it can be seen that the succession and transfer of wisdom from the Tai Lue people of Ban Luang Nuea, has begun since the establishment of the Sub-District Administration Organization and Sub-District Municipality. In 1995, the following occurred:

In 1995 the transfer of Tai Lue wisdom to further the cultural tourism of Ban Luang Nuea, Chiang Mai, in the area of Moo 4 and Moo 5, was attempted in order to revive the cultural realization of the Tai Lue, for

the sake of the community, in respect of community identity as well as the extension of the Tai Lue culture to develop the cultural tourism of Ban Luang Nuea, with a cultural center at “Wat Si Mung Muang” and the Tai Lue Wisdom Ling. The local cultural leader is a retiree named “Teacher Phansa Buamali”. He is the center's founder, together with other members, who are local elders, all of whom serve to consolidate the local knowledge. For example, the wisdom of manufacturing tools, basketry, fishing, farming, developing housing, traditions, religion, attire, performing arts, and cuisine. By researching the Tai Lue culture in literature (Narissorn Thirathip, 2000) and other places that still exist, such as Ban Yuan, Chiang Kham District, Phayao Province, and Ban Nong Bua, Tha Wang Pha District, Nan Province, it has been possible for teacher Phansa Buamali to apply what he had witnessed as a child, but which had previously been lost to him due to a lack of culture. Later, as transportation improved and China began to open the country, there was direct contact with the Meuang Luang community in the Tai Sibsongpanna autonomous region, but this does not imply that the city community in Sibsongpanna will retain more traditional Tai Lu culture as it has been under Chinese rule for a long time. The sole link here is a shared feeling of brotherhood between the people of different Tai Lue villages.

The community learning center, which has an important role in propelling Tai Lue cultural

knowledge into cultural tourism, materialized in the community of Ban Luang Nuea Chiang Mai, in the present-day, has been a catalyst for the expansion of Ban Luang Nuea in Chiang Mai. The center serves as the primary unit for coordinating Tai Lue knowledge and wisdom with other Tai Lue villages. To guide the cultural identity of the community and convey it to the society at the sub-district, district, and provincial levels, leading to the creation of the Tai Lue ethnic network in the Northern provinces, the group is to become a member of the Tai Lue Association of Thailand. This success was achieved through the collaboration of local government organizations and schools, which have contributed significantly to the policy, support budget, and juvenile targets for the area, allowing for the creation of a local curriculum (Tai Lue) used in teaching at the Ban Luang Nuea School. This has been supported by the National Research Council, where the Research Faculty is led by Professor Tassanee Pornpraphatsorn, dean of the Research Faculty of Thai Medicine. This faculty has gathered the wisdom of the Tai Lue of Ban Luang Nuea, presenting it as a course, and publishing it through a book titled “The History of The Community of Tai Lue Ban Luang Nuea”, which is utilized as a handbook in Ban Luang Nuea School’s instruction.

The extension of Tai Lue wisdom to cultural tourism is critical to the development of Tai Lue wisdom at Ban Luang Nuea, as is the formation of a strong network by local leaders,

community leaders, schools, and youth groups. Through the process of creating activities, these groups have helped to continue the local wisdom and have drawn from other communities nearby, both Lue and non-Lue, to participate in the exchange of culture, way of life, and wisdom. The event was arranged by a tangible cultural tourism event, such as the tribal flea market, in which villagers from the Ban Luang Nuea community and adjacent communities participate in such activities; this makes it fascinating and further strengthens cultural tourism.

## **DISCUSSION**

The following are the findings from a study of the Tai Lue community identity and its application to cultural tourism in Ban Luang Nuea, Tumbol Luang Nuea, Amphoe Doi Saket, Chiang Mai:

### **1) Cultural Values**

1.1 The Tai Lue people of Ban Luang Nuea, Chiang Mai, are distinct in terms of their way of life, wisdom, and knowledge, which has long been wealthy in Buddhism, encompassing culture and traditions, demonstrating that the cultural foundations are similar to those of other Thai people who practice Buddhism. As a result, when Tai Lue immigrants enter the area of other Thai people in the north, there is no barrier or estrangement to cultural assimilation, with an emphasis on the preservation of native culture, lifestyle, attire, and wisdom.

1.2 The continuation of Tai Lue culture is held once a year in the Ban Luang Nuea neighborhood of Chiang Mai. This event utilizes collaboration between numerous government, commercial, and community organizations, as well as funding from Thailand's tourism authorities, to promote and share indigenous arts and culture.

1.3 The beauty of arts and culture is the most remarkable as it stands out and is unique. The beauty of the Tai Lue community's culture and way of life, which is linked to the Buddhist beliefs of the people, has been passed down to the present day, whether in the form of dress code, religious rites, local languages, the well-being of individuals in the community, or other characteristics.

1.4 The ability to continuously inherit wisdom and knowledge is a pearl of long-established wisdom and knowledge, where inherited wisdom and knowledge from the past has remained to this day; it can be seen in the lifestyle, dress, and tools of the people, despite some timely changes, some groups in the community still inherit that wisdom.

1.5 Participation of the Tai Lue people at the Local Level within Ban Luang Nuea shows that the Tai Lue people have a strong connection with the local community. Events are well-coordinated by the community as people in the community have faith in their traditions, and a good culture that can be extended to Ban Luang Nuea cultural tourism in several ways.

1.6 The Tai Lue Ban Bai Boon Wisdom Learning Center, a

community-based cultural conservation group, has a group of technicians who specialize in various aspects of wisdom, such as (1) food wisdom (2) wisdom of the arts (3) wisdom of weaving (4) wisdom of carpentry (Sa-la) (5) wisdom of making Saa-paper, and (6) wisdom of folk literature. There are also distinct government and commercial sectors, to provide support through resources, staff, and policies; there is a network link between groups and external agencies that focuses on preserving the culture of local customs. There is also a training agency to teach residents and tourists that are interested.

## **2) Tourism Site Conservation Management**

2.1 The administration of the preservation and restoration of cultural attractions is “Wat Sri Mung Muang”, the environment and historical landmarks within the attraction are properly maintained, and the bulk of the departments are separated into community areas.

## **3) Tourism Management**

3.1 Cultural tourism activities must be managed in such a way that they have no negative influence on the reserves and conservation areas of the Tai Lue community’s cultural and historical places. The research of the area’s environment and the information that has been put in place has no effect on the Tai Lue community’s cultural riches. In a Tai Lue local culture research study,

information may be utilized to lay down cultural guidelines that do not disrupt the way of life, Tai Lue local customs, or cultural tourist activities; in keeping with the Tai Lue community’s identity are activities related to many wisdom components. For example, (1) food wisdom, (2) art wisdom, (3) weaving wisdom, (4) carpentry wisdom (Sa-la), (5) Saa-paper wisdom, and (6) folk literature wisdom. However, some activities have an impact on lifestyle changes, and local customs, such that cultural tourism activities may change slightly according to the well-being of the society in the modern era; cultural tourism activities are accepted by the local people, as they do not interfere with the peace of the majority of the people in the area, and do not violate the law.

3.2 The Tai Lue Community of Ban Luang Nuea has participated in cultural tourism management, establishing the Tai Lue Ban Bai Boon Wisdom Learning Center and various conservation projects of the Tai Lue community, as well as participating with public and private sectors, which have played a key role in cultural tourism management planning.

3.3 The Tai Lue Community of Ban Luang Nuea has received income from cultural tourism, generated by the vast number of jobs related to the cultural tourism. The Tai Lue Community of Ban Luang Nuea also earns money from the sale of items derived from the local wisdom, such as food, woven fabrics, woodworking, Saa-paper, and other products.

## **CONCLUSION AND SUGGESTION**

The above mentioned factors, in addition to the cultural tourism of the Tai Lue community of Ban Luang Nuea, demonstrates the shift in society and culture. There has been a transforming influence on the Tai Lue community's art and culture to better reflect the modern era and tourists, as some activities are lacking in uniqueness and cultural significance. As a result, additional activities may result from different aspects of wisdom: (1) food wisdom (2) performing arts wisdom (3) weaving wisdom (4) carpentry wisdom (5) Saa-paper wisdom and (6) folk literary wisdom. Also, in terms of tourists, the majority visit the Tai Lue community only during an event, while the Thai Lue village in Ban Luang Nuea accordingly earns only from such events. As a result, there should be a public relations campaign for cultural tourist activities that the community of Tai Lue, in Ban Luang Nuea can participate in every day. Annual celebrations are held in addition to the traditional days of the Tai Lue community. The development of tripartite cultural tourism utilizes public, private, and local resources, taking into account the identity of the Tai Lue community of Ban Luang Nuea, as well as the preservation of its arts, culture, and traditions in order to achieve sustainable cultural tourism for the Tai Lue community of Ban Luang Nuea.

Furthermore, tourists visiting Tai Lue community cultural attractions in Ban Luang Nuea place the largest demands on employees, with a focus on local personnel for servicing tourists. This is because tourists expect locals to provide clear advice and answers to their queries, and locals are aware of the Tai Lue community identity of Ban Luang Nuea. As a result, everyone participating should be schooled to become knowledgeable about the Tai Lue community's history. This introduces and returns to the cultural attractions of Tai Lue at Ban Luang Nuea as well as providing a general understanding of the local wisdom and methods of delivering services to tourists to assure that guests feel convenient and are satisfied with their experiences.

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