

The Gastronomic Creative Tourism Management Guidelines: Dating Back to the Past, Gastronomy along the Laos Vientiane Migration Route in Northeast Thailand

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Abstract

The aim of the research was to study creative tourism with the Lao way of eating, immigrated in the Chao Phra-Wo and Chao Phra-Ta period and to-present the gastronomic creative tourism management guidelines in Namsai community, Roi-Et, Thailand. This research was used the qualitative research methods, interviews and focus group discussions. Research tools are interviews and tools for community participation, especially data analysis using content analysis method. The study indicated that (1) the history of Ban Nam Sai community is the Lao Vientiane migrant from the political and administrative conflict within Vientiane city, around 1771. (2) The potential of tourism consists of attractions, activities, amenities and accessibility. (3) The gastronomy tourism including daily food, Seasonal food, Twelve conventions "Heet-Sib-Song" traditional and belief in gastronomy. (4) Mostly, Local foods are fish "Pla-Khao" can be cooked as food, such as spicy fish salad "Larb", slices of fish salad "Phla", Spicy soup "Tom", steaming, steamed fish curry "Mok", scald slices fish "Luok" and curry "Aum" and (5) the gastronomic creative tourism management guidelines.

Keywords: Gastronomic, Gastronomy, Creative Tourism, Guidelines

Introduction

Creative tourism is a way to develop the service sector to create value-added by creativity and innovation, which is essential for managing tourism to achieve balance and sustainability taking into account the balance of the environment and the ability to support tourist attractions are developed to raise standards for products and services. Development of infrastructure to ensure quality and adequacy as well as integrating tourism to connect with the way of life, culture, natural resources including other manufacturing and service fields (Office of the National Economic and Social Development Board: NESDB, 2011). Especially creative tourism in the gastronomy of Thai people with ancient immigration history.

Ban Nam Sai community, whose ancestors have said: "We are Vientiane people and have migrated to escape the war since the grandfather of the great grandfather of the settlers who

settled here in the total of 10 families, by Khun Sri's leading. According to the research, it was found that the Ban Nam Sai community should be a group of Lao people from Vientiane who had migrated due to the conflict between the two rulers who had power over Vientiane between King Siribunsarn with Chao Phra Wo and Chao Phra Ta, causing the Phra Wo and Phra Ta Phra to flee from Vientiane, along with soldiers and people, and set up the city of "Nakhon Khuan Khan Kab Kaew Bua Ban" or "Nong Bua Lum Phu" which is the location of the current "Nong Bua Lam Phu" province and in the end, the "Nakhon Khuan Khan kab Kaew Bua Ban" has collapsed.

Culture and consumption of the Lao Vientiane community that has been migrated and has been fascinating then developed into a creative tourism management approach for the development of local communities in order to create an economic community, including solving poverty and other social problems, in addition, it is also a revival of the arts and culture of the Lao Vientiane migrant for further study of anthropology.

According to Berrin (2016: 394-404) point out that gastronomy tourism is an alternative travel option for rural areas for ease of use and exciting nature. If this region has a wide variety of food types, society can be used as a tool to attract tourists, which may have an impact on the economy. Besides, food can also be used as support activities as well as their own activities because food and drinks are one of the leading causes of travel, Ayutthaya strives to combine food, souvenirs and local culture with the overall travel experience which should be genuine and reflect local flavours. The area of the province has the competitive potential of culinary tourism in a particular market. Ayutthaya has strong points related to the diversity of multicultural, international food products. TAT has supported and supported the emergence of culinary tourism in Phra Nakhon Si Ayutthaya as the emergence of cultural resources (Pullphothong and Sopha, 2013: 5-6)

That the new social movement is a postmodern era as long as they have the effect and effect of late capitalism but a repetitive truth that does not have a function to evaluate something, sometimes with a general nostalgia of certain types of high politics is likely to be just "nostalgia" for the political persuasion court, at a time when there is a severe political determination and subsequent periods of disfigurement and extermination that have formed in the great economic rhythm of prosperity feels that "nostalgia" is about the sufficiency of the body's hunger before dinner "nostalgia for food" (Fredric, 1991: 212-220).

Creative travel management guidelines for gastronomy Is conducted under the concept of creative tourism (Richards, 2000), and the development of Thai folk wisdom information (Charusirirangsi, 2012), which tourists will participate in the workshop program for common ground cooking With the community and visiting the history and culture of Ban Nam Sai community and nearby tourist attractions resulting in tourists having to exchange learning from action create a valuable experience for tourists through people in the community who are the host. Chatzinakos (2016) is studied about how Thessaloniki promotes culinary tourism while supporting and building local networks participation in the city experience with people and visitors.

Objectives

- (1) To study the context of the culture and consumption of the Lao Vientiane migrant community in the case of Ban Nam Sai, Nam Sai Subdistrict, Chaturaphak Phiman District, Roi-Et Province, Thailand.
- (2) To present the gastronomic creative tourism management guidelines.

Literature Review

Tourism is closely linked to local food production as well as local people. If their needs can be found from local resources, it can provide vital support to the local economy, and if not, tourism can increase the demand for imported food, hurt local agriculture, increase imports and reduce the economic benefits of tourism. A strong link between tourism and domestic food production can create tremendous added value, but bad relationships can be severe (Richards, 2002: 15). To developing a dining experience for tourists in an increasingly competitive tourism market, it is crucial not only but will hold products according to the culture and customs of the destination only, but also as a link to the culture of tourists, which means not only their own local or national religion but also the tourism culture that arises from the flow of tourism. Future gastronomy tourism developers will have to spend time building bridges between the current gap, which provides the global market for cooking and spaces of places that are produced and maintained (Richards, 2002: 16-17).

The development of cooking methods has led to increased variety and quantity of food and beverage production. Growth and diversity of food and beverage production is a commercial value for food science (Pedersen, 2012: 75-76). The gastronomy tourism is based on Mitchell and Hall (2003: 60-80) that involves travelling out of the typical habitat, which has inspired in whole or in part to interest in food and beverage or eating and drink. According to Hall, Sharples, Mitchell, Macionis, and Cambourne (2003: 1-24), food tourism is a journey to the region of culinary, leisure or entertainment, including visits to primary and secondary food producers such as food festivals fairs, farm product market display, cooking and demonstration of tasting quality food products or any tourism activities related to food. The experience of food tourism, it can be defined as a tourist assessment about many features, for instance, food attractiveness, environment and quality of service after staying in tourist attractions that tourists participate in activities related to cooking. The perceived value of the destination's tourists or establishments has many dimensions (UNESCO, 2017).

Gastronomy tourism is currently one of the best ways to promote and connect with tourist sites because tourists will learn about food in tourist attractions as Boonpienpon (2017: 140-141) studied presenting that the principles for food tourism management consist of elements of the study of tourists' needs, which are necessary to make the entrepreneurs and related sectors understand and develop gastronomic tourism, according to the goals set. In addition, well-managed food tourism should include the 11 essential elements of sustainability as follows the "GASTRONOMIC" concept: G = Good Taste, A = Authenticity, S = Sustainability, T = Tourists, R = Reach, O = Organic, N = Need, O = Opportunity, M = Marketing, I = Internet, and C = Clean Food Good Taste.

Based on Richards (2010: 9-12) concept there are two main components, the background to creativity including searching for agricultural tourism-oriented resources through viewing and purchasing community products. Creative activities are activities that are set up to allow tourists to gain knowledge, skills, and experiences from tourism by creative activities consisting of events that are caused by learning and activities that are caused by testing or experimenting with creating value-added towards the raw material. In addition, creativity is recognised as an effective development strategy to meet the needs of a unique and authentic experience that is involved in the operation of frequently defective concepts, which makes creative tourism an extension of cultural tourism (Thomsen, 2008: 39-51). According to Kununya, Amorn, and Shayut (2018: 112-114), the HISTOQUAL model has been adapted to suit the measurement of service quality management in the influence of museums applied to the World Heritage City Museum in the historical park for creative tourism and can be linked to food tourism which is surrounding the historical park.

Therefore, recognised that there must be a change in tourism development, moving away from the sight of essential places and emphasising the value of intangible resources and

experiences of the visitor's gained. Besides, new forms of consumption occur such as finding true practical experience and the need to participate in the journey of realisation or self-learning. Therefore, a strategy based on creativity, which is part of cultural tourism that leads to the practice of creating creative tourism, which is considered to be an added value of other forms of tourism (Landry, 2010: 33-42). Gastronomy festival, which is an event that calls for greater participation from visitors or even the production of experience itself can act as a coordinator between the original characteristics of each culture and the contemporary needs of the tourism market (Marta, 2014: 112-115).

Research Methodology

This study is a qualitative study by collecting data by various methods, including the review of related literature, interviews and group discussions, using research tools as an interview form "People who know about consumption culture of Ban Nam Sai community" and "Participatory community education tools" as the voice recording and summarise the information obtained from the recorded conversations. The pilot study was conducted in three areas to study the community. First, examine general information related to the culture and consumption of Ban Nam Sai from reviewing relevant literature, including documents, academic texts, research reports, various educational reports. Second, to build relationships with communities using participatory community education tools. Third, interview by interviewers " form for interviewing people who know about culture and consumption of Lao communities." The critical informants for qualitative research:

First, building relationships with the community by using participatory learning tools especially (Kaewthep, 2015) consists of 3 tools as follows: Map of food and food sources of the community, making calendars, food and forms Explore the 4A's tourist area, with the main contributors being the people in Ban Nam Sai, Nam Sai Subdistrict, Chaturapak Phiman District, Roi Et Province. The monthly meeting of the appointment by the village leaders. Second place, interviewing 10 peoples in Ban Nam Sai, with interviews. The researcher interviewed 10 key informants, with the criteria for being domiciled in the community. First expert villagers in the community that have knowledge about food, which has a wide range of age, divided into three age ranges, including 60 years old or upward, 3 persons, the age between of 50-59 years old, 3 persons and the age between 40-49 years old, 3 persons.

Results

History of Ban Nam Sai community from the review of related literature found that Lao Vientiane migrated to settle in Ban Nam Sai (Nam Sai Subdistrict Administrative Organisation, 2016) from the political conflict in Vientiane, around 1771 (Theerasasawat, 2014: 286). Potential of tourism (Buhalis, 2000: 97-116) from group discussions using study tools as a 4A's tourism area survey. The results of the interview show that food culture depends on these main factors: food-related to birth, rituals such as weddings, ordination, etc. The potential tourism communities are 4 areas: First, tourist attraction has 2 Buddhist tourist attractions: (1) Wat Pa Ban Nam Sai Temple, which has Ku Luang Pu Phrakhr Luang Kaew monument, (2) Sakorn Phatthanaram Temple which has a Buddhist garden, (3) Jasmine rice 105 the fragrant rice Seed production group which sells this rice seed to the Department of Rice, (4) Lao language usage and (5) There are Luang Pu Kham Muen (Luang Pu Kham Saen), and there is also an attraction for nature tourism, including Good Nam Sai cannell, community forest, dams and reservoir. Second, the tourism activities in the community have 3 activities, namely: (1) Bamboo rocket fire festival, (2) Pagoda worships, and (3) Candle consecrate. These traditional activities are involved with all community members. Third, amenities in tourist areas such as community shops, internet service shops, private grocery

stores and food and beverage restaurants and fourth, accessibilities to tourist attractions can be reached by private car from the town of Roi Et, using highway number 214, Roi Et-Chaturaphak Phiman, approximately 21.3 kilometres by public transportations such as buses and private car rentals.

Gastronomy, from the interview community member 10 person informants found gastronomy including, daily food, for instance, breakfast is usually a chilli paste that is cooked with seasoning with fermented fish, lunch is generally green papaya spicy salad “Tam Bak Hung”, pickled fish, grilled fish and sticky rice and dinner is typically a curry dish, such as fish, and a steamed chicken, fish, chicken curry, fish curry, chilli paste, pickled fish chilli paste and more. The seasonal foods are Summer (February to May) Crickets, crabs, egg ants and other. Raining season (June to October) Fish, mushrooms, crabs, shells, bamboo shoots and more and winter (November to January) Crab, shell, frog and so on.

“The gastronomy in the Lao Vientiane community at Nam Sai Village is often based on religion, beliefs, Various rituals including the source of food such as local fish, mushrooms, bamboo shoots, animals or insects that can be found in the forest in the community” (Suttanon, community philosopher)

Gastronomic in the belief, for example, Birth, such as prohibiting mother and baby, eating food from fish, white fish, climbing perch (*anabas testudineus*) due to believing that they may cause death and favourite killing of chickens. Wedding, such as killing buffalo, cooking food for the guests who come to the party to celebrate and ordained work, such as killing buffalo or cows, raising a party that comes in for a party to make merit (merit making). Local food, cooking from fish, such as curry, spicy salad, steamed, and others. Another example of interviewing the sample group in the community about the topic of merit in the Lao Vientiane community, Ban Nam Sai, according to the “Heet Sib Song”, traditions, which one of the villagers said interestingly as below:

“Heet is the term conservative, which means good behaviour, customs, conduct and twelve, meaning twelve months. Therefore, “Heet Sib Song”, refers to the tradition that Lao Vientiane people in Nam Sai houses or in the Isan region, including in Laos, have adhered to each other. Which every month's merit has all the food involved and each merit has different or similar cooking, for example, in the ninth month merit ceremony or we are calling “Khao Sak” merit ceremony the food that villagers often cook for rituals such as savoury food is often fish, chicken, and pork. Sweet food is usually banana, custard or other fruits that are seasonal or sweet food processed from fruits like glutinous rice steamed in a banana leaf or we are calling “Khao Tom Mad” (Phithoon, The elder of the village)

“Heet Sib Song”, the twelve-month tradition, or a twelve-month (lunar calendar) tradition is a ritual or tradition in which people practice on separate occasions in each month (Merit month work) is a merit ceremony that is followed by the lunar month. Based on information gathered from 10 key informants, the merit foods in Heet Sib Song includes:

- 1) grilled egg-covered sticky rice of the Third-month ceremony or Bun Khao Chi.
- 2) vermicelli with fish soup on Fourth-month ceremony or Bun Phra Wess.
- 3) fermented bamboo shoot soup with marinated pork of the Sixth month or Boon Bang Fai - Rocket festival, and the tradition of worshipping Luang Pu Kham Muen-an ancestor monk of the village, the merit foods are boiled pork head and boiled chicken.
- 4) Ninth month, “Bun Khao Pra Dub Din”-the tradition of making merit by offering rice wrapped in a package of fish, dried chili, salt, papaya salad, banana, and various foods in banana leaves, placed under the tree.
- 5) Tenth-month ceremony “Bun Khao Sak” brings packages of various types of foods. Package 1 is stitched together in pairs in banana leaves containing betel nuts and cigarette. Package 2 contains savoury foods with sticky rice, fish meat, chicken, pork, various fruits and sweets.

6) The eleventh-month ceremony involves an offering of candles and lotus stem curry.

Tourism management guidelines for creative gastronomy includes tourism management through tourism programs. "Reverse the gastronomy of Laos, Vientiane in Ban Nam Sai", with relevant elements in management including Six A's framework for the analysis of tourism destinations (Buhalis, 2000),

1) Attraction, developing tourist attractions featuring natural, cultural and creative tourism accommodating various groups of tourists.

2) Accessibility, promoting accessible tourism to ensure tourist destinations, products and services are accessible to everyone, regardless of their physical limitations, disabilities or age.

3) Amenities, developing amenities which the community participates in tourist service management, for example, the information centre of the community facilitating homestay network. Homestay tourism allows authentic sociocultural richness to the tourist's experience. Other amenities include catering facilities, retailing and fresh market.

4) Ancillary services, developing ancillary services, for instance, telecommunication, post office, cash machine, first aids, internet connection, and local guides.

5) Activities, creating tourism activities, for example, cooking classes in which tourists and villagers exchange recipes.

6) Available Packages, 3-day-2-night package tours featuring a cultural exchange of creative cooking classes. Tourists will learn how to harvest, prepare, cook and present local foods. These packages may integrate eco-tourism and food festivals with the collaboration of tourism networks.

As presented details in figure the gastronomic creative tourism management guidelines that all visitors must travel through food learning exchange activities through community tourism programs such as three days two nights tour program. The creative food tourism process of tourists is learning from people in the community. Starting from finding raw materials for cooking by themselves, how to eat in the way of beliefs or narratives of food or traditions, or about religion and principles of life and cooked food must follow the gastronomic concept. The tourism management must be carried out by local people such as village leader, people with experience and knowledge about things in the community as well as provide accommodation for people in the community such as homestays, cottages or tents. There is a service centre for learning local food, history, culture and traditions, for instance, Rocket fire festival (Boon Bang Fai) and so on. The environmental management in the tourism management community, such as clear space for accommodation and plant species, or including campaigning or prohibiting the use of plastic bags within the community. Also, in term of the promotion of organising a flea market to sell food and other products to sell or exchange raw materials for promoting food tourism at least one time per week such as coordinating activities for selling food products in the community every Friday or even processing various products to encourage more recognition in the consumer market. Create a network of cultural tourism management the consumption must consist of communities, temples, schools and local authorities in order to promote local food in terms of gastronomy tourism through various stakeholders. The creative entrepreneur is an innovative leader that transforms the organisation until it can encourage creative tourism through multiple forms of services such as tour companies, private transportation sectors, government agencies and state enterprises and lastly, cooperation with local government organisations at the local level, such as village chiefs, local administrative organisations, to provide a budget to support knowledge to develop food products in order to respond to the consumer market more.

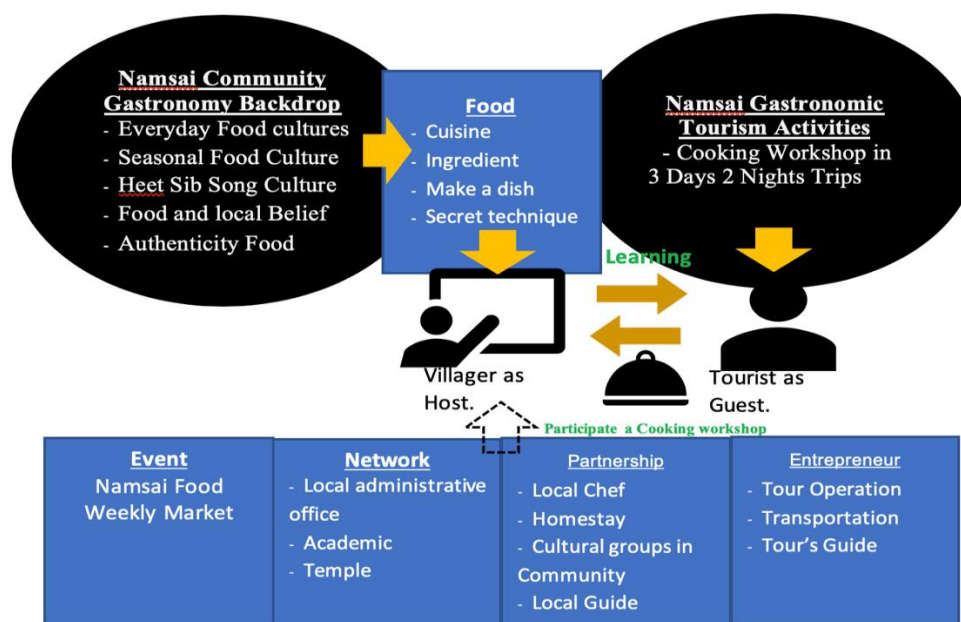


Figure 1 The Gastronomic Creative Tourism Management Guidelines

Discussion

Creative travel management guidelines for gastronomy is conducted under the concept of creative tourism (Richard, 2000: 261-283), and the development of Thai folk wisdom information (Charusirirangsi, 2012), which tourists will participate in the workshop program for common ground cooking with the community and visiting the history and culture of Ban Nam Sai community and nearby tourist attractions resulting in tourists having to exchange learning from action create a valuable experience for tourists through people in the community who are the host. Chatzinakos, (2016) is studied about how Thessaloniki promotes culinary tourism while supporting and building local networks. Participation and participation in the city experience with people and visitors. The purpose of this article is to provide an outline that can be used as a strategic planning tool for promoting tourism, cooking in Thessaloniki. For this reason, food festivals are being investigated. This was thought by the organisers to be the foundation of the culinary tourism concept in the city. However, the findings suggest that there is a lack of active participation of local people and insufficient communication in assets related to the city's culinary identity. In general, Thessaloniki seems to be combining the ongoing struggles of emerging destinations that involve complex processes in branding and marketing without the right tools and necessary cooperation between affiliates. Structure network, Therefore, research gives the lens that Thessaloniki's culinary culture can be used as a strategic pillar for stimulating sustainable "consumption" methods while at the same time promoting the identity of the city. Promote the interest of Thessaloniki as a culinary destination.

Cooking science is becoming an essential feature in developing a specific tourist destination. Although the literature supports the view that there is a connection between tourism and cooking. But little is known about tourists. For example, is there a food market - tourism? Does the cuisine of the destination indicate the quality of the tourists while visiting the goal? Tourists return to the destination to try cooking again or not. This study was conducted in Hong Kong, which is a city destination with a variety of novelty and educational methods, showing evidence that the motivation for natural gas travel is the right thing. Besides, the results of the data analysis found that gastronomy plays a vital role in the way tourists

experience destinations and indicates that some tourists will return to the same destination to taste unique food (Kivela and Crotts, 2015).

Suggestion

For further research: Should adopt other types of creative tourism to design, integrate with the arts and culture of consumption such as agro-tourism, authorship, fibre arts, and weaving, also should try to organise activities according to the path of tourism research should invite those who have expertise in bringing actions. Also, for the interview or question should use the primary issue in interviewing the main contributor and in doing creative tourism activities, there should be activities for tourists to choose according to their interests.

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