
**THE PROMOTION OF CULTURAL TOURISM SUSTAINABILITY:
CASE STUDY OF TAI LUE CULTURE**

การส่งเสริมการท่องเที่ยวเชิงวัฒนธรรมอย่างยั่งยืน:
กรณีศึกษาวัฒนธรรมไทลื้อ

Manote Nuansara

**CHIANG MAI
RAJABHAT
UNIVERSITY**

THE PROMOTION OF CULTURAL TOURISM SUSTAINABILITY: CASE STUDY OF TAI LUE CULTURE

การส่งเสริมการท่องเที่ยวเชิงวัฒนธรรมอย่างยั่งยืน:
กรณีศึกษาวัฒนธรรมไทลื้อ

Manote Nuansara

Tourism Management Faculty, NIDA

ABSTRACT

The objectives of this study were: to examine cultural development patterns of Tai Lue communities; to study cultural preservation model for sustainable development of this ethnic group; and to assess the development model of cultural preservation. The study was based on qualitative research method in Doi Saket district, Chiang Mai province, covering four villages, namely Luang Nuea, Luang Tai, Pa Kha, and San Pong. The key informants consisted of the community member, tourist and stakeholders involved in organizing cultural activities in the four communities. The obtained data were analyzed by structural-historical development approach, content analysis, and inductive method. The findings of the study are summarized as follows:

The historical development of the Tai Lue ethnic group has been passed down from generation to generation. It can be evident from their livelihoods, societal activities, and community rules and regulations. The cultural preservation patterns of this tribal group have evolved and been modified in accordance with socio-economic factors. Cultural activities are changed on an annual basis due to tourism trends in the age of globalization. However, its cultural identities expressed through traditional festivals, lifestyles, and ways of life were adopted to promote cultural tourism in the communities. The development of the preservation model was carried out through the process of meaning creation reflected through cultural symbols relating to tourism. The symbolic meaning creation was based on the needs to maintain its culture by using tourism as a tool for cultural dissemination. In addition, the ethnic group has clearly expressed its symbolic identities distinctively without changing cultural identities.

The assessment of the preservation model was based on tourism management, which aims to attract more tourists to increase their money spending. In conducting an assessment of sustainable tourism management, several major elements are needed. For instance, tourist operators must be aware of their own capacity in accommodating a number of visitors, in terms of tourist attractions, natural surroundings,

community members, traditions, and lifestyles of the local people. It was also found that sustainable tourism management as a conservation model must be related to local economy, society, and culture. In order to ensure sustainable economy, traditional ways should be adapted in accordance with the present situation. In particular, more agricultural production has changed from single crop cultivation to the use of machines to replace beasts of burden. Effective social management will also lead to sustainable social development. For example, a community market is open every Wednesday for community members to sell their agricultural products, especially organic vegetables. The “Wednesday Market” has been developed as a walking street, reflecting the traditional way of life of the Tai Lue ethnic group. Sustainable culture is in the dimension of applying traditions to promote tourism in accordance with the ethnic lifestyle. As a result, tourism products have been created for cultural sustainability, besides traditional practices. Tourism can also be used as a tool to help promote sustainable development.

Keywords: Promotion, Cultural Tourism Sustainable, Tai Lue Culture

บทคัดย่อ

การวิจัยครั้งนี้เป็นการศึกษาพัฒนาการของชุมชนไทลื้อ และวิเคราะห์รูปแบบประเพณีวัฒนธรรม เพื่อการท่องเที่ยวของชาวไทลื้อ พร้อมทั้งศึกษารูปแบบการรักษาประเพณีวัฒนธรรมท้องถิ่นเพื่อการท่องเที่ยวอย่างยั่งยืน และทำการประเมินรูปแบบการรักษาประเพณีวัฒนธรรมท้องถิ่นเพื่อการท่องเที่ยวที่พัฒนาขึ้น การวิจัยครั้งนี้เป็นการวิจัยเชิงคุณภาพ พื้นที่ในการศึกษา ได้แก่ หมู่บ้านชาวไทลื้อ อำเภอดอยสะเก็ด จังหวัดเชียงใหม่ 4 หมู่บ้าน คือ บ้านลวงเหนือ บ้านลวงใต้ บ้านป่าคา และบ้านสันโป่ง ผู้ให้ข้อมูลสำคัญประกอบด้วย ชาวบ้านในชุมชน นักท่องเที่ยว และผู้มีส่วนได้ส่วนเสียกับการจัดกิจกรรมทางวัฒนธรรมใน 4 หมู่บ้านดังกล่าว จากนั้นได้ทำการวิเคราะห์ข้อมูล ด้วยการวิเคราะห์พัฒนาการในเชิงประวัติศาสตร์ การวิเคราะห์เนื้อหาพร้อมกับการสร้างข้อสรุปเชิงอุปทาน ผลการวิจัยดังนี้

ประวัติศาสตร์ความเป็นมาของชาวไทลื้อสืบทอดมาหลายยุค มีการพัฒนาที่ชัดเจนทั้งด้านความเป็นอยู่ สังคม และกฎกติกาที่ถูกสร้างขึ้นในชุมชน มีรูปแบบการรักษาประเพณีวัฒนธรรม และการพัฒนารูปแบบตามการเปลี่ยนแปลงทางด้านเศรษฐกิจและสังคม มีการปรับเปลี่ยนกิจกรรมทุกปี เนื่องจากกระแสการท่องเที่ยวของนักท่องเที่ยวเปลี่ยนแปลงตามกระแสโลกาภิวัตน์ อาจกล่าวได้ว่าอัตลักษณ์ในการนำประเพณีวัฒนธรรมของไทลื้อที่ประกอบด้วย การพัฒนาการของกิจกรรมประเพณีวัฒนธรรม อันเป็นอัตลักษณ์ที่แสดงออกของประเพณีวัฒนธรรม วิถีชีวิตมาช่วยส่งเสริมการท่องเที่ยวของชาวไทลื้อมากขึ้น ในปัจจุบัน นอกจากนั้นการพัฒนารูปแบบประเพณีวัฒนธรรม พบว่าได้ผ่านกระบวนการการสร้างความหมายที่สะท้อนผ่านสัญลักษณ์ทางวัฒนธรรมประเพณีที่สัมพันธ์กับการท่องเที่ยว โดยในการสร้างความหมายทางสัญลักษณ์ทางวัฒนธรรมได้สร้างตามวัตถุประสงค์ในความต้องการที่จะอนุรักษ์วัฒนธรรมให้คงไว้ด้วยการผ่านการท่องเที่ยวที่เป็นเครื่องมือในการถ่ายทอดประกอบกับกลุ่มไทลื้อที่มีการแสดงออกทางสัญลักษณ์ตัวตนที่ชัดเจน มีความเป็นอัตลักษณ์ที่โดดเด่นพร้อมทั้งยังไม่มี การเปลี่ยนแปลงมากนัก

ขณะที่การประเมินรูปแบบการรักษาประเพณีวัฒนธรรมท้องถิ่นเพื่อการท่องเที่ยวอย่างยั่งยืน ได้นำมาสู่การจัดการท่องเที่ยวที่มีเป้าหมายในการดึงดูดนักท่องเที่ยวมากขึ้น ทำให้มีการเพิ่มค่าใช้จ่ายสำหรับการท่องเที่ยว ซึ่งชุมชนมีแนวทางในการประเมินโดยการจัดการการท่องเที่ยวอย่างยั่งยืน มีองค์ประกอบที่สำคัญ เช่น การดำเนินธุรกิจท่องเที่ยวที่ต้องตระหนักถึงความสามารถในการรองรับนักท่องเที่ยวในด้านพื้นที่ การพิจารณาสภาพธรรมชาติ สมาชิกในชุมชน ขนบธรรมเนียมประเพณี และวิถีชีวิตของคนในชุมชน ที่น่าสนใจคือยังพบว่าการจัดการท่องเที่ยวอย่างยั่งยืนที่สามารถเป็นรูปแบบของการรักษาประเพณีวัฒนธรรมท้องถิ่นต้องสัมพันธ์กับเศรษฐกิจ สังคม และวัฒนธรรม อาทิ ด้านเศรษฐกิจที่ยั่งยืนด้วยการนำเอาวิถีดั้งเดิมมาปรับใช้ให้สอดคล้อง

กับสถานการณ์ปัจจุบัน โดยเฉพาะวิถีด้านเกษตรกรรมที่มีการเปลี่ยนการผลิตไปเป็นเกษตรเชิงเดี่ยวมากขึ้น มีการใช้เครื่องจักรเข้ามาแทนที่สัตว์เลี้ยงไว้ใช้งาน ขณะที่ด้านสังคมที่ยั่งยืน พิจารณาได้ว่าได้ส่งผลต่อการจัดการทางสังคม เช่น มีการเปิดตลาดนัดทุกวันพุธ เพื่อนำผลผลิตการเกษตรของแต่ละชุมชนมาจำหน่าย และพืชผักสวนครัว โดยเป็นการเกษตรปลอดสารพิษ การพัฒนาตลาดนัดไทลื้อเพื่อเป็นถนนวิถีคนลื้อ สำหรับด้านวัฒนธรรมอย่างยั่งยืน มีการพัฒนารูปแบบอย่างต่อเนื่อง ยังส่งผลต่อความยั่งยืนของวัฒนธรรมที่อยู่ในมิติของการนำประเพณีที่เป็นรูปแบบไปประยุกต์เพื่อการส่งเสริมการท่องเที่ยว ทำให้มีผลิตภัณฑ์การท่องเที่ยวรองรับก่อให้เกิดความยั่งยืนในด้านวัฒนธรรม นอกเหนือจากการยึดถือแนวปฏิบัติตามประเพณี ยังได้ใช้การท่องเที่ยวเป็นเครื่องมือที่เสริมเข้าไปในอีกมิติหนึ่งได้เช่นกัน

คำสำคัญ: การส่งเสริม การท่องเที่ยวเชิงวัฒนธรรมอย่างยั่งยืน วัฒนธรรมไทลื้อ

Introduction

Important lessons learned in each country for promoting tourism in the past are counted as essential guidelines for tourism industry development. These are also used for improve the activities to accommodate the problems and changes influencing tourism management in local context appropriate for tourists who have been much changed their tourism patterns and styles from the past. From this change, it reflected that the tourisms did not use the service of tour operator, instead they were more interested in Niche Market style. They could travel by themselves or with a small group paying attention in specific topics in the touring sites. In 2015, there were 29,881,091 tourists who entered Thailand increasing 13,944,691 travellers from the year 2010 that was visited by 15,936,400 tourists, or it increased by 46.67 per cent (Department of tourism, 2015). Chiang Mai Province like many others is the home of diverse touring sites containing traditional cultures and festivals, ethnic groups, and natural tourism sites which have different landscapes. These dimensions cause the province to attract more tourists to visit in each year. The statistics shows that in the year 2014, there were 2,367,495 tourists visited Chiang Mai increasing to 11.31 percent in 2013 and 7.63 per cent in 2012 respectively (Tourism Authority of Thailand, 2009). Chiang Mai Province, therefore, has promoted tourism by drawing on traditional culture strengths and natural tourism sites as marketing strategy in accordance with the government policy that puts much attempt to use Thailand tourism as the important tool for continually promoting the national economy. From this attempt, the statistics shows that the economic expansion has expanded 2.8 percent in 2015 and 0.8 percent in 2014 respectively (Department of Tourism, 2015). Chiang Mai in the past few years was ranked on the world top as favorite place for tourists that contains more important touring sites, for instance, Doi Suthep Pagoda, traditional festivals, diverse ethnic groups and their cultures, and preserved local identities. With these, there have been an increasing number of visitors besides Bangkok and Phuket. In 2014, there were 37,097,326 visited Bangkok, 11,312,037 came to Phuket and 6,928,155 landed at Chiang Mai respectively (Department of Tourism, 2014). Comparing to other provinces, Chiang Mai is the home of tourism resources diversities and has high capability in welcoming more tourists. Most of the visitors tend to travel to the city more and this motivated the province to organize traditional cultural and festival events and activities more to highlight marketing strategy for tourism promotion. These events include, for example, Song Kran Festival (Pouring Water Festival) Krathong or Yi Peng Festival (Banana Leaf Floating Festival), and Winter Festival are organized to promote tourism of the province. In fact, the attraction for each tourism cluster is related to the activities created to motivate the tourists to enter into the target areas.

At present, most of the tourists are Chinese who have been continually travelling with the groups. For instance, in the year 2015 there are 7,934,791 visitors entering into Thailand, while 4,636,298 tourists visited the country in the year 2014 (Department of tourism, 2015). However, there appeared that related sectors lacked the experience in effective management and tourism promotion, especially in carrying capacity. Even though Chiang Mai has many potential tourism sites that influence toward high service quality, many more tourists were satisfied with tourism activities, the proliferation of tourists, and the continuity of tourism site development by local organization administration, they still lack understanding in good administration and effective management. These can be the important problems for tourism site management for the province. To increase a number of tourists in the long run and attract the tourists to repeat the service, therefore, is needed to be aware of and preserve them sustainably for utilizing tourism resources.

In this study, therefore, aimed : to examine the related cultural factors and festivals of Tai Lue groups in Doi Saket District, Chiang Mai Province, to convince the involved parties to be aware of cultural and festival preservation and to activate them to maintain their own traditional cultures and rituals in order to lead to sustainable tourism in the future. Moreover, this can experience and impress the tourists who participated in the cultural activities and cause them to repeat their visits in the near future. Furthermore, the number of festival and events being staged continues to increase in both rural and urban areas from global to local scale. Besides the research needs relevant information for both strategic and operational event planning and management (Nicholson and Pearce, 2000). The organizing of Tai Lue cultural festival activities in Doi Saket District, Chiang Mai Province is hopefully that it can be the factor influencing the tourists to visit the areas and repeat their trips. Research should also investigate the reasons for attending festivals and evaluation of nominated characteristics to examine first time and repeat visitors perception of success in the staging of the festival culture of Tai Lue.

Sustainable tourism

In the past, tourism was known as conventional tourism emphasized on a group of tourists' satisfaction, the number of tourists and income from tourism activities without concerning of consequent effects in a long period. (Boonlert Jitangwathana, 2005). This causes problems of decadence of the tourism destinations and those destinations cannot be restored. Thus, the tourism industry is as an activity causing negative effect on environment, tradition, culture and community rather than making money. In 1987, there was alternative tourism focused on conservation of the environment and more income distribution to the local community. This one are called sustainable tourism which focuses on both large and small groups with excellent management. It can also maintain tourism resources to be longer existence in the future in order to attract the visitors to visit. In addition, to manage the tourism, it should be considered its quality to gain fair profit and the community can share advantages neutrally. The tourism should affect the environment the least (Boonlert Jitangwattana, 2005). At present, many countries have chosen a method of sustainable tourism to be a tool in order to promote tourism activities. In June, 1992, the United Nations held the Earth Summit on Environment and Development in Rio De Janeiro, Brazil or Rio Summit. Its substantial was co-signing on 5 documents, particularly Agenda 21 which has been the world's model scheme in an operation for sustainable development in economic, society and environment. (United Nations, 1992) For this reason, the tourism industry has been sustainably evolved with the concern about the impacts toward the environment.

Creative tourism

Recently, the tourism focusing on a large tourist groups has reduced. Tourism activities with small group of tourists who want to assimilate popular community culture, traditions and way of life in rural areas becomes more popular (Raymond, 2007). While the tourists has a chance to experience diversity of each country and the touring sites have been prepared to serve the visitors need to be convenient, in terms of many forms of accommodation, it was found that there were a few chances for the tourists to experience local people (Dolezal, 2011) However, form a study, it is found that the number of tourist traveling alone and in a small group is continuously rising such as backpacker to new tourist destinations where are infrequently visited by others. These visitors prefer and are impressed with beautiful nature and taking more photos in order to keep in their memories. They can also absorb the beauty of these places. In addition, they are served with local wisdoms in the forms of traditions and culture. It is a demand for tourists to experience authentic activities and context (Butcher, 2003, Mac Cannel, 1999 and Wang, 1999). Even though, these sometimes appears the obstacles obstructing local product development for creating tourism atmosphere, there are some service industries that can grow under the development. These affect entrepreneurs' motivation to add value and supply new materials from creativity (Pine and Gilmore, 1999). Moreover, the needs of effective procedure for cultural production are to increase the supply for local markets rather than the demand in many cases (Richards, 1996). Consequently, An increase of the competition is a way to drive for a model of alternative tourism industry development.

A trend of increasing consumption plays a key role in creative tourism among the significant factors in the consumption connecting to important creativity (Richards and Wilson, 2007). An important trend of consumption development in postmodern era can bring stability in individuals' way of life and identity so most of them increase their consumption through a symbol of product value they consume (Bourdier, 1984; Wynne, 2007) Practically, there is social rite to help creating new symbols to specify their own identities (Collins, 2004).

Thus, the consumption skill is important for specifying postmodern landscape. This skill does not only make the people develop their distinctive identifies through leveling up their way of life, but it also leads to creativity rather than using solely tourism resources (Richards, 1996; Russo and Aria Sans, 2007). The consumption skill usually develops apparently in a period of relaxation like developing and creating hobbies (Jelincic, 2009). However, this refers to general work, economic cost and a meaning of the entrepreneurs way of life (Peters, Frense and Buhalis, 2009). Creative skill will be widely applied, if the tourism business is small (Smith and Puczko, 2008). A development on the way of life of the business is a main reason for a drive of creative tourism development (Richards and Wilson, 2007).

In conclusion, that creative idea is a key factor of tourism industry in adding value of the tourism products. The skills of thinking and creativity gaining from learning and practicing in educational institutions and experiences are the important factors to drive up community people to add more value into their tourism business. Thailand is a country rich of materials that can be developed for creative assets, figuratively like Grand Palace, temples, and Thai cuisine and abstractly like legends, In Chan the Twin story, these raw materials are able to develop with creative idea in adding value to the tourism industry, especially in this research. (Richards and Wilson, 2007). The researcher agrees that the creative community based tourism created by people in the community can develop their creative idea in developing their own products and

skills, setting itinerary and creating new experiences to persuade the visitors to visit. It is also the search for new experience different from their normal way of life. The creativity does not end easily, but it is apparently developed in both economic expanding and the truth (Zukin, 2010)

Purposes

The study of the local cultural and festival preservation model for sustainable tourism management of Thai Lue in Doi Saket District, Chiang Mai Province aimed at examining:

1. The development of Tai Lue communities and the model of cultural and festival activity patterns in tourism management.
2. The development of models for preserving Tai Lue cultures and festivals for sustainable tourism management.
3. The evaluation of cultural and festival preservation models for sustainable tourism management.

Research Method

This qualitative study was based on related theories, concepts, studies, and methods that led to the answers for this investigation. The main objective of this research was to discover local traditional and cultural preservation patterns for sustainable tourism of the Tai Lue ethnic groups at Doi Saket District, Chiang Mai Province.

Data Collection

Data collection methods for this investigation are detailed as follows.

1. The documentary research was on tourism development of the four ethnic communities, their tourism situations, community contexts, and cultural activities as found in related documents.
2. Participatory and non-participatory observations focused on observing behaviors of the community members act (The residents in four ethnic communities), tourists who are travelling in Tai Lue communities, and stakeholders involved in organizing cultural activities in the four communities.
3. Formal, informal and in-depth interviews aimed at building rapport with the target groups (For instance the leader of community and the wisdom villager) as well as inquiring individuals from the groups on specific issues using the open-ended interviews as follows.

3.1 The community members - This was to know about their lifestyles, to build good rapport with them, and to attend community ceremonies and meetings of community members and personnel from related state agencies. The purpose was to gain important data and oral histories from individuals who understood about and had good relationships with the communities.

3.2 Tourists (The traveler who are visting in Tai Lue communities) - The interviews enabled the researcher to know the purposes of their visit to the communities as well as their needs in tourism products that the communities were able to provide, whether it was cultural, historical or ecological tourism and tourism products they wanted to experience and learn from the communities.

3.3 Stakeholders in the communities (The residents who live in Tai Lue communities) - These included business operators, community temples, and concerned state agencies. The interviews were to obtain information about what had happened in the communities that could benefit the stakeholders.

3.4 Natural group discussions - These were those with no specific place, structure, issues, and participants. The purpose was to create better understanding in issues, beliefs and activities happening in the communities. The data could be analyzed and synthesized about on-going maintenance and conservation of the ethnic culture.

The data from formal and non - formal group discussions were then analyzed and synthesized.

Issues for focus group discussions were divided as follows.

1. Opening the discussions was conducted by informing participants about the objectives of the study.
2. Key issues of the focus group (for 2 groups participation in 2 times for meeting) discussions were as follows.

2.1 Problems and potentiality in organizing previous cultural activities as well as previous assessments; and

2.2 Participation of the community members in the activities.

3. Closing the discussions was done by summarizing issues and asking for comments and suggestions.

Results

The results of the study are presented as in the followings.

1. From the analysis of interviews and documents, the data stated the background of Tai Lue community establishment from the oral stories. The researcher thought that Tai Lue groups have traditional stories and folktales that can be integrated and created into the interesting stories. These stories can connect with their own ancestors who migrated into Thailand from Xishuangbanna. (Sunatchaya Manalum and Pornumpan Pandee, 2007) However, the communities still lack creativity in making stories interestingly. Therefore, creative tourism has become the important tool to construct the stories. Nonetheless, the shortage of story tellers or ones who are specialized in creativity and connection between the history and the existing resources in the areas still remain. The preparation of these human resources is a must to serve cultural tourism that has been created in the Tai Lue communities. At present, there are a number of Chinese tourists visiting Chiang Mai Province, but we still lack the conceptual ideas to attract these groups to appreciate on and learn about ethnical tourism and cultural tourism. Learning about these is the ways to integrate or cross the cultures together. Moreover, the local areas also lack effective marketing strategies for communicating and attracting the tourists to visit the local tourism sites. (Yozcu, 2010).

The development of Tai Lue communities since migration in King Saen Muang Ma reign who royally went back to Fang Kaen in B.E. 1932, he was followed by Tai Lue people who settled down their families in Phanna Fang Kaen area. This is to confirm that Tai Lue people in Doi Saket District had established their communities already and this is evidenced by the village pillar situated at Baan Luang Nuea at present. (Sunatchaya Manalum and Pornumpan Pandee, 2007). This pillar also records the stories of community

establishment from the past, including the wall as the evidence tracing back the development of the communities. Moreover, with the unique dressing style, dancing, Lue dialect and cultures and festivals, together with some adaptation on these, Lue people still preserve and conserve their own rooted wisdoms even though some changes have impacted their ways of life. Furthermore, to survive, Lue people have put much attempt to adjust themselves to cope with the current changes. (Yiamlak Udakan et al., 2007).

It can be seen that the history of Tai Lue has been inherited from generation to generation. The ways of living, society, and regulations were created inside the ethnic communities, including the cultural preservation patterns that have been developed based on the changes of social and economic factors. (Sunatchaya Manalum and Pornumpan Pandee, 2007). The example can be seen from Tai Lue textile product that has been changed by using cotton and silk threads from outside rather than self-cultivation. The dress making style also changes to appropriate the current situation, people's favors and market needs. This is the adaptation of new identity created by current changes. At the same time, Tai Lue people have used their identities to apply for tourism products, for example, creating Tai Lue folktale as marketing strategy, the gathering of cultures and festivals together as new dimension of tourism. (Yozcu, 2010)

It is to be summarized that the adaptation of Tai Lue identities for tourism promotion can be created by taking together cultural activities, ways of life and traditional festivals to effectively enhance and promote ethnic and cultural tourism in the local areas.

2. On the development of preservation model of Tai Lue cultures and festivals - the study reflected that cultural meaning making has been done through the reflection of cultural and festival symbols in relations to tourism.

The creation of Tai Lue cultural symbols was purposively to preserve all the inherited wisdoms through tourism activities as the important tools. The reflection provided that eating culture, especially local foods, has various patterns of productivity and cooking characters changing from the past practice. These changes include different ingredients are used with taste dressing styles. Technology was used to replace the traditional productivity but they still maintain their own identities. (Richards and Wilson, 2007). Moreover, the productivity in the past was for family consumption, but at present is for commercial purpose. When the tourists enter into the communities, all these foods turn to be the souvenirs of communities. Furthermore, Wednesday market is one of the strategies to present Tai Lue identities to the outsiders' eyes and allow the people to touch or experience Tai Lue ways of life at present.

Tai Lue dressing style is one of the expressions symbolizing real identity that is totally different from other ethnic groups. Tai Lue people present their dressing identity through the participation in cultural events in order to create the new parameter of cultural preservation among the same ethnic groups. Besides, dressing culture can also enhance and promote tourism to attract the tourists to interest and learn the ways of life. (Narumon Khaonual, 2009). Many tourists have learnt that Tai Lue people dressed up with handmade textile wrapped their heads with white cloth. When they visit the communities, they could not see what they have perceived from the advertisement. This can disappoint them since the Lue dressing will be seen only in the cultural events, but not in general context.

The problems of tourism in Thailand are that we still lack systematic conceptualization, effective management and creative ideas. In gathering ethnic diversity knowledge different from other countries is

the advantage of the provinces located in the north of Thailand. (Narumon Khaonual, 2009). This area is the home of ancient cultures and unique architecture, good climate and rich natural tourism spots, and especially Chiang Mai where there are diverse attractive places. Moreover, Tai Lue people can also present their identities obviously where their symbols are clearly identified and not very much changing.

Tai Lue architecture, especially housing style, has not much changed. This style was inherited from that of Xishuangbanna. However, the traditional constructional style seems to disappear and it is replaced nearly by central style. With this, it causes the endangerment of the traditional wisdoms transferred by their ancestors. In the past, Tai Lue houses' floors were raised high with the grounded basement to avoid and prevent flood. Most of the houses were built with woods since there was a fertile forest in the past. (Yiamlak Udakan et al., 2007). Nowadays, there are not many trees, the houses at present are mostly used other materials instead. The members of the houses prefer air-conditioners to make them comfortable. Moreover, the construction of roads and streets are also the causes of changes of residential styles and they affect the architectural form of Tai Lue houses. The remaining Tai Lue house style is only the Lue Museum and the temples in Baan LuangNuea where the visitors can experience the real Lue architecture.

Another symbol is the souvenir. In Tai Lue village, most of the people respect Buddhism and ancestry spirits. They transferred these wisdoms through religious and ceremonial dimensions. These influence souvenir productions. Besides Lue foods and textile, there is also wooden crafting Saluang, an animal in literature. (Wirth and Freestone, 2002). These symbols have inherited from the past and transferred to following generation and they imply the meanings indirectly containing the abundance of cultivation according to the ethnic groups' occupations, the beliefs in Buddhism, and the secret and mystery that are beneficial for daily living.

The oral stories were recorded in the main pillar of the village. This pillar is located in Baan Luang Neau and it is the people's central respect. Whenever, Tai Lue people start doing any ceremony, they will report and ask for permission from this pillar spirit. The related activities include, for example, life-prolonging ceremony and Tai Lue Cultural Festival. The ceremonial procedure is still the same as that of the past, but the materials for offerings are adapted. The dressing style for joining ceremony and activity process will be free to make the participants comfortable. (Pradit Sa-ardluan and Ven Winaiwittthammo, 2006). However, the main theme of the ceremony is to sacredly worship for happiness and success.

The preservation of traditional cultures and festivals, especially those are related to agricultural works, water resources, beliefs in Buddhism, and ghosts and spirits. The practices performed by the local people reflect the real symbols and identities. Even though some ceremonies seem to disappear, the traditional ways of life are rarely preserved. (Woramet Yodnun, 2008). The examples are: rice cooker spirit worshipping that is going to extinct since the modern medical treatment replaces it. The objectives of the ceremony are changed to ask about lost properties and daily activities. This ceremony is also purposively to morally support the persons who are facing the hardship and problems. Even though it is hard to get a person who can inherit the ceremonial process, it can be connected to tourism activity instead of the stories about ways of life in the past.

The study has analyzed and developed the model of Tai Lue cultural preservation through the occurring changes about the symbols and identities in three dimensions: economy, society and culture.

At the present, Capitalism has caused current social changes, together with the emphasis of globalization concept. These changes affect traditional cultural patterns. (Wang, 1999). However, the cultural practices have rooted deeply with Tai Lue communities and some of them are partially embedded in cultural and social regulations, it makes “Lue” identities stay along with the local people until now. Sometimes, it was found discontinuity of practices causing the societal people to frequently adjust themselves into new technologies and globalization process. This also affects the traditional cultures. If the culture cannot be adapted to cope with the change of technology, it will cause cultural lag and alienation among local residents. Finally, the affect can eradicate the traditional cultures.

Similarly, basic cultural development has been based on the use of symbols. Human behaviors have created due to the use of symbols, (Tajfel and Turner, 1986). for example, religious symbols using Buddha image as the Buddha Lord representative for Buddhists’ respect paying, and language symbols that are used for communication. It can be noticed that symbols help human beings gather all knowledge systematically and transfer experiences to next generation effectively.

On the basic paradigm of inheritance and the maintenance of local culture of Tai Lue people in Doi Saket District, it appears a very important potential. This is reflected by cultural activities practiced by Tai Lue community residents. These activities are, for example, grand parents’ spirit worshipping, sacred main town pillar spirit worshipping, Tai Lue textile weaving, etc. One of the most important factors is historical condition, especially the story told about fighting for migration, including the area selection for establishment in Doi Saket. The oral stories, folktales, and histories are counted as essential for maintaining traditional cultures. While there are some legendary tales, (Panee Uansakul, 1988) for example “Kha Si Saen Mork Ma” states about the time before city establishment of Tai people. All these stories can also present local cultures that still exist.

However, the inheritance of Tai. (Pradit Sa-ardluan and Ven Winaiwijitthammo, 2006). Since the derived customs of each ethnic group are different, they Lue history can be seen in the community pillar that hides folk stories and tales in it. This also becomes the important factor inspiring Tai Lue people to worship this sacred symbol as their cultural preservation cannot use their own practices to judge other cultural groups due to their varied societal, environmental factor and beliefs. These factors have also reflected their rooted social institutions; that are their cultural practices that have become the regulations as social orders for people to follow directly and indirectly. For the direct regulations, there have cultures as obvious customs for societal people to practice and the model for developing sustainable community tourism. The study also revealed that one of the most important factors for analyzing and developing the communities are data and information management through people’s participation. The community tourism management can be implemented into three main categories: economic, social and cultural developments based on local historical revision, through the historical learning activities by using symbols and societal valuable fields.

The evidences hidden in the communities can be used as historical documents for tourism management. These cultural heritages, for example, worshipping of community pillar ceremony, historical learning, and traditional textile weaving and its unique patterns. (Paksina Apisupakornkul et al., 2007). The tourists can learn and experience from these valuable local wisdoms that link to cultural tourism.

The tourism route map is created from the community pillar through various cultural activities, for instance, textile weaving procedure and plays as day time activities. While in the evening, the tourists can experience local Tai Lue foods. All the activities are organized within one day trip that can be visited all year round.

All of the issues mentioned are the ways to use symbols and identities as the communicative means for tourists to learn and experience. (Narumon Khaonual, 2009). The knowledge embedded in ritual practices differs from other products in which the customers can experience directly, while cultures and rituals are intangible goods that are needed to communicate through symbols and the expressed identities. Sometimes, all these inherited wisdoms were transferred based on orality, but they can make people understand and perceive in them valuably.

3. The evaluation of cultural and festival preservation model by Tai people for sustainable tourism management was purposively to attract and invite the tourists to visit the sites. With the entry of these tourists, it can increase the local people's incomes since these visitors spend their money for souvenirs, and cultural products. (Krailas Pasuwathanakul, 2006). The evaluation principles are as follows. Firstly, the sustainable tourism management principle emphasizes tourism business management in which the organizers need to realize in terms of area capabilities for serving perspective tourists, natural environment, community members, customs and festivals, and the people's ways of life influential towards tourism activity promotion. Therefore, a limitation of the tourist number is counted important and the awareness of the activities that may impact negative tourism on the communities, local cultures and ritual wisdoms, and all cultural ecologies are needed for consideration. When doing tourism business, we need to look after the factors affecting people's well-being lifestyle, for example, the conservation of local environment and culture to sustainably exist in the communities, and the cooperation of projects and policies responsively to tourism management.

At present, cultural tourism management is the important factor for economic development of many countries. The local communities can promote and present their cultural heritage differently from those of other groups. This is the way to increase cultural values and new experiences for travelers. Therefore, cultural tourism based on creative community based tourism - CCBT plays a vital role in creating jobs and people's incomes, and cultivating awareness for visitors to appreciate on traditional cultures practiced by local people. (Dolezal, 2011). From the study, it is apparent that the preservation of local cultures and rituals needs to be corresponsive to economy, society and cultures of those local communities.

On sustainable economic development - This is the process of applying traditional ways of life to the present situation, especially in agricultural activities. Even though there are many changes for farming activities, for example, more machines are used instead of domestic animals and chemical fertilizers are frequently used instead of organic or natural fertilization. Since the production process focuses on more commercial purpose than household consumption, the farmers still preserve their traditional ritual ceremonies with them. The rice spirit worshipping ceremonies of Tai Lue ethnic group include, for example, rice blessing, paddy field blessing, buffalo blessing, dam spirit worshipping, and the water ditch management for distributing irrigation water to the paddy fields, and the overall activities of the farmers from cultivation season till harvesting period. Therefore, rice has been the cultural identity of Tai Lue people that becomes the commercial crop of the communities.

On sustainable society development - From the first model, it affects the society management, especially Baan Luang Nuea community where is the place known as “Wednesday Market”. The local and agricultural products and goods are distributed and sold besides rice products. Tai Lue people have cultivated organic homegrown vegetables. The market is set as walking street presenting Lue identities.

On sustainable cultural development - The affect of model 1 and model 2 causes the sustainability of Tai Lue cultures in the dimension of ritual and ceremonial activities applied for Tai Lue community tourism. The tourism products are presented in the activities. With these activities, Tai Lue cultures can be preserved, together with the promotion of tourism that can maintain and sustain Tai Lue identities with the communities in a long run.

Thailand is one of the countries with abundant cultures. This can be noticed from its long history, the openness for religion respects, the diversity of ethnicities, and the unique identity in each area. The culture has been changing, integrating and assimilating with others both in the local areas and across the country. It has been developed according to the time change. This development reflects the cultural prosperity and it has inherited from generation to generation. Thailand, therefore, is one of the nations containing rich cultural capital.

The strength and effective management of cultures indicate the sustainable development. When the creative economic current plugs into the communities, it has become the vision for country development. It is a good opportunity for creative tourism in local areas that can use the available cultural capital to exhibit in the form of creative cultural tourism. This tourism management relies on the cooperation among many stakeholders, i.e. both private and governmental organizations, knowledge paradigms availabilities, and inheritance and maintenance by the communities.

The creation of community tourism based on local cultural values is the important capital by gathering local history, art, folk music, ways of life, literature, architecture, handicrafts, beauty of handmade products to display interestingly and responsively to the values of communities. The tourists who visit the places can truly learn and experience through tourism activities. This is the way to enculturate into real situations in which the visitors can stay with the villagers. They also have opportunity to grow rice and rest in home-stay learning how to live simply and spend life as real farmers in authentic atmosphere.

From the evaluation of the three developmental dimensions, it corresponds to Greenwood who stated that cultural and ethnical tourism can make the tourists have direct experience since they are able to experience from real farming life style closely. He also further mentioned that cultural tourism is the ways to learn about ways of life and living style according to anthropological and sociological theories. It also the visit to the archeological sites in conjunction of historical facts, material development and changing technologies, artifacts, important art, and festival events. The development of cultural activities based on creative community tourism management through cultural tourism all year round can be tourism map that is valuable for the study. The starting up can draw on involved parties both from the communities and outsiders to select the potential cultural activities for forming cultural and festival activity model interesting and appropriate for community context. All of these activities will lead to local cultural preservation with the cooperation among the involved people and organizations in the communities with the support of governmental sectors. Furthermore, the communities themselves also need to connect with other

communities both inside and outside the country in order to do public relations and preserve their rooted heritage simultaneously.

Discussion

The results of the study on preservation model of Tai Lue local cultures for sustainable tourism, Doi Saket District, Chiang Mai Province appeared that the 4 Tai Lue communities still preserve and maintain their rooted cultures inherited from their ancestors who migrated from Xishuangbanna, Yunnan Province, China. The main reason of migration was politics and war in that the people living in the countryside areas were affected by this hardship. (Yiamlak Udakan et al., 2007). During the migration route, the migrants had transferred their local cultures to the places they stayed. This reflected the relationship between the ethnic group's ways of life and resources through cultural and festival activities known as materials which include: foods, dressing, medicines, housing, attitudes and beliefs, values, local customs and non-material cultures containing local wisdoms that emerge new communities in new parameters.

The evolution of Tai Lue migration reflects the changes in their ways of life and cultural practices. However, the remaining of traditional cultures can be protected through rooted cultural practices, traditional customs based on the maintenance of physical environment and material cultures. Anumarnrachadon, Phraya (1971) stated that culture is the prosperity that human beings created and improved from nature and learning together. The culture will be developed or deteriorated depends on the societal residents. Yos Santisombat (1997) also mentioned that there are 6 important basic cultural characteristics: shared idea-culture and social values as the standard behavioral criteria, learned culture-the social heritage transferred from generation to generation based on cultural knowledge transfer, culture based on symbols-the ways in which human beings used symbols for communication, knowledge culture, and local wisdoms. Culture also functions as the creative tool for regulating human society and making social in order. Furthermore, culture refers to the process of giving definition or meaning to things that surround us. The cultural characters may be in the form of religions, ceremonies, and cosmology. Culture is dynamic and changing all the time. The changes of culture are caused by many factors. (Anan Kanjanaphan, 1999).

With these, the community leaders are suggested to be wise using their experiences for creating and developing their cultural events appropriate and responsive to the current social situation. They need also to accept the changes of life style if they still believe and are determined to preserve their cultural identities based on its values and real meanings. Boas provided that culture of each area contains its own identities and values (Liss, 1998). It is also a home for history and development. The cultural values have changed all the time. With these, the 4 Tai Lue communities have set up their own local cultural and festival practices, searched for historical background to back-up ways of life matter, especially ceremonies in a year and cultural process as condition for pulling of wisdoms as customs for developing tourism products. These products can be developed within the local areas to present and exhibit their unique identities. The festivals are the behavioral patterns selected by human beings, beliefs, ideas, actions, values, attitudes and morality

in that the social people have inherited and practiced. (Narumon Khaonual, 2009). These cultural practices share the same patterns, for example, dressing style, language, culture and plays. The festivals of each society will be different while the connected communities will share similar cultural patterns since they have contacted and communicated with each other all the time. Culture embeds in human beings' thought related to opinions, feelings, derived beliefs practiced from generation to generation till they are accustomed to them and finally they are developed appropriately to current situation. The development patterns include: sustainable economy - this is the ways to use traditional cultural practices to adapt and appropriate to current situation, especially in agricultural practices. (Ariya Sewatham, 1999). Even though there appears more single pattern of agricultural development, particularly the change of producing rice for family consumption in the past to for commercial purpose. However, the farmers still maintain and preserve related ceremonies. These ceremonial activities are, for example, rice blessing, paddy field spirit blessing, buffalo blessing, ditch spirit worshipping, water management from stream into paddy fields, cultivating season and harvesting season. Rice is counted as the important culture displaying Tai Lue identities and at present it becomes the commercial crop of the communities. On sustainable society, it was affected by the first model-sustainable economy. (Boonlert Jitangwathana, 2005). The positive effect was the organizing of Wednesday Market for distributing agricultural products and goods, especially from rice and homegrown organic vegetables. The walking street market has become Lue ways of life walking street. On sustainable culture - the continuity of the first and the second models directly affect to sustainable culture embedded in the dimension of applying ceremonial cultures to promote Tai Lue community tourism in that the local products are developed to serve the tourists' needs. (George, 2005).

The occurred phenomenon can explain Tai Lue symbols in the 4 communities. This phenomenon inspired the local people to accept and inherit their traditional cultures through sustainable tourism. On this vein, Apinya Fueangfusakul (2003) presented that symbols are the tools connected among social structure aspect for assigning people's responsibilities and functions with them by using symbolic aspects to perform the meanings. All relationships are implemented through various symbolic aspects. Another symbolic aspect is "inside" dimension reflecting self in both emotion and thinking since human beings are those who define or change the meanings about themselves. On the relationship with the world, it appears that identity and subject are overlapped each other. Therefore, identities can be divided into 2 categories: personal identity and social identity. Tajfel and Turner (1986) developed the identity structure, stating that forming and the appearance of identities occurred from self-definition. People defined who they were, what their backgrounds were, how they were different from other societal groups and what symbols are used to express themselves. These identities can be exhibited through various symbols, for example, language, religion, dressing and consumption. The identities can be changed according to the contexts continually and they were created based on the current situation. The identities, moreover, were shaped through the interactions among the societal members who have multiple identities. Whenever, the people accept those identities, it means that they have set up their own positions in that society. The occurred process presents the difference and diversity of identity construction in which we are the participants in creating these identities by ourselves. (Narumon Khaonual, 2009)

According to the preservation model of Tai Lue cultures and festivals in Doi Saket District, Chiang Mai Province, it is relevant that the societal members have participated in managing community tourism process. They have jointly organized local tourism activities, taking the main roles from the start in planning, implementing the activities and evaluating the implementation. Moreover, they also participated in protecting local environment and distributing fair incomes to the local community members. It is also relevant that the participation level of the societal members appeared at the 4 levels. These levels include: giving information for tourism planning that is the lowest level. This step, the local community members do not own the tourism sites directly but they have impacts from tourism promotion. At the level of giving opinions in planning tourism management, the representative members joined the meetings for rehearsing involved peoples' opinions on the suggestions on the impacts of tourism promotion. At the level of tourism management joined by both governmental and private sectors, it is the way that the organizations used their legal authorities to implement tourism promotion activities to benefit the communities directly and to allow the community members to implement those activities by themselves. The participation of these involved stakeholders indicates the success of community activities and activates the community members to love and preserve their traditional cultural practices for future generations. Thus, the cooperation among the involved participants in working, it creates good things for themselves. (Niran Jungwuthiwes, 1984).

The 4 Tai Lue communities finally selected the 3 patterns, namely; economic development, social development, and cultural development through sustainable tourism management focusing on the balance of resources, society and economy as the important tools for transferring and exhibiting cultural practices as unique identities to the next generations. The process of local cultural preservation through tourism management is initiated by the involved parties that jointly provided opinions and data from Tai Lue networks in other areas continually through the sharing knowledge meetings. This cooperative process for developing community tourism in order to use the available resources in the communities, rural life style and cultural activities as local products to exhibit to the visitors to experience in the beauty of rural ways of life. From the results of the study, the derived ideas for tourism management can be used for managing cultural tourism in the communities and can be generalized to other communities.

Plamer (1999), O'Connor (1993) and Home (1984) provided similar results of their studies that they used symbolic aspects for tourism activities and it was successful. Therefore, it is suggested to promote Tai Lue cultural marketing by creating historical documents identifying Tai Lue people's identities and values for tourism management. The information involving cultures, festivals and community geographical features, i.e. agricultural works, textile weaving process, foods, dressing, and local wisdoms can be used as selling techniques for future tourism.

In giving the meanings to symbolic aspects created by Tai Lue people in Doi Saket District, Chiang Mai Province in order to preserve their own cultural identities and life style that are different from other ethnic groups. This process can be used to promote cultural tourism that can maintain and preserve the inherited cultural practices with the communities even though they have been impacted by the changes of environment and globalization process. Ariya Sewatham (1999), Lalana Sakchuwong (2005) and Santirak Prasertsuk (2005), had similarly explained the relationship between linguistics and architectural patterns based on signification

and significance. They stated that human beings have a close relationship with meaning making through, for example, languages, inventions, drawings, cultures, festivals, dressings and foods (Panprae Chaoprayoon, 2012). The results of this study also correspond on this vein stating that symbolic construction was made through cultures related to community tourism in the 4 Tai Lue communities. They are probably new symbols functioning as cultural products in that the tourists can directly experience and easily understand. The ways in which these symbols are presented on public relations boards explained by Tai Lue dialect, on the walls of the temple churches, souvenirs, dressings, Lue dances, foods and cultural practices and festivals.

Moreover, the meaning giving through symbols can also be noticed through oral stories, histories, beliefs, community ways of life, and the local experts. One of the most important evidences is the record appeared in the city pillar that tells the history of community establishment. Furthermore, the search of historical background, together with some additional creation can also promote cultural tourism and sustainably cultural preservation. Tourism can transmit the valuable cultural practices to the visitors who can learn and experience real Tai Lue symbols. On this aspect, (Liss, 1998) stated that the patterns on artifact and tools and equipments of ethnic groups living in North America were not only decorations, but they implied abundance and protection from evils. Victor Turner (Panprae Chaoprayoon, 2012) provided that the interpretation of ceremonial activities is one of the way in which symbols are used to make meaning to people's ways of life. Ceremonies therefore can be recreated, borrowed, and disappeared. Getz, (1997) stated that symbols are cultural means reflecting human beings' ideas through cultural activities. Mac Cannel, (1999) also stated that symbols are created through semiology in that tourism sites are presented by exhibiting things from their areas to other places. All these ideas are corresponded by the results of this study that Tai Lue symbols on cultures, festivals, beliefs and ways of life activities reflected the original Tai Lue identities. The transfer of ethnic knowledge and heritage can maintain and preserve the inherited cultures. Even though they have changed along with the uncontrolled environment, the use of sustainable tourism tools could be able to protect the rooted practices. The exhibition of community tourism based on effective management in order to maintain traditional practices, festivals, life style, beliefs and community histories would be able to attract more tourists to visit the areas.

At the same time, the emphases of repetitive production for preserving traditional cultures and festivals in the local areas are the ways to preserve the old cultural practices. Many countries around the world at present have used sustainable tourism as an important tool for promoting local tourism. In June 1993, United Nation had organized Earth Summit Convention focusing on environmental development at Rio de Janeiro, Brazil or Rio Summit. The members had signed the agreement in 5 documents emphasizing Agenda 21 as the global blueprint for developmental management for sustainability. The main aims were to develop economy, society and environment to support sustainable tourism, followed by ecotourism and cultural tourism by product (Boonlert Jittungwattana, 2005). Consequently, Tai Lue cultures and traditional rituals in the 4 communities would be developed and preserved for sustainable tourism.

Recommendations

Recommendation for policy

1. The use of tourism as an important tool for creating the model of local culture preservation is the way to make social meaning in order to reflect identities, uniqueness, and condition in transferring traditional practices from generation to generation. It is also the way to create added value into cultural ideas through tourism activities. The model is counted as an importantly meaningful symbol that can make people interpret and perceive the meanings together based on social relationship. Giving meaning can be created by community members or outsiders, especially tourists and governmental sectors. From these conditions, if the organizers can set up appropriate direction responsively to local cultures and society, it will positively influence sustainable tourism and will not impact the community environment. Even though there appeared that many involved parties jointly set up the model of cultural preservation and identity creation through tourism activities, the governmental officials, especially those from local administration organization should play more functions to set up tourism blueprint, the renovation of ancient archeological sites or the recreation of symbols for community cultures in the areas in order to add up the value into community based tourism. The creative community tourism management is based on using local wisdoms as the tools to dynamically boost traditional cultural and festival preservation in the forms of changeable model. This model corresponds to economic, social and technological changes, or the maintenance of local cultures that adapt into Tai Lue social process that influence the social reality and identities related to local cultures. The governmental sectors, therefore, are suggested to support and promote the communities to develop, jointly share ideas and opinions, and work together in developmental activities. This is the way to strengthen the communities and to activate all the involved sectors to work harmoniously. Moreover, the local administration organizations, municipalities or related other organizations in the areas are suggested to lead the developmental plan, particularly tourism promotion that can direct the developmental plan and policy.

2. The results of the study provided that tourism management needs to be responsive to local cultural patterns and social contexts in the four Tai Lue communities. It is also needed to connect with agricultural production period and community production system. The involved governmental sectors, especially local administration organization needs to set up tourism strategies essential for extending or designing all year round activities. These activities are also needed to be appropriate and accommodate the local people life style in a year. Thus, setting up the information center is necessary based on the community dynamics that can self manage and administrate all the activities based on the transfer of traditional cultural practices from generation to generation. Particularly, the promotion of local tourism needs the people's participation in order to sustain their cultural tourism.

3. Tourism influences economic development for the communities, at the same time it also impacts many parts, especially on traditional cultures. From the study, it was found that the private sectors, particularly the communities have adjusted themselves to be tourism management agents running tourism business in resorts and home-stay, souvenir producers, including foods and drinks restaurants. The local residents are the beneficiary groups who also play the vital roles in preserving and maintaining their traditional cultures. It also appeared that most of the local community members were aware of tourism promotion and cultural preservation. They are needed to develop their capabilities in community tourism management that

corresponds to the community life style. Thus, the communities are needed to be strengthened and can be able to survive and respond to the potential tourists' entry. Furthermore, it also needs to distribute incomes to the community members in order to make them better aware of the protection and preservation of their traditional cultures and local ceremonies in the future.

Recommendations for areas

1. The four Tai Lue communities are suggested to set up their own data and information based center of tourism management model development for preserving traditional and local cultural practices. The center should be established and developed with the participation of the community members. At present, marketing strategies have much changed and the Strategy 3.0 is mostly applied for social networking. The guided strategy is that the communities can establish their own data and information center to advertise their cultural activities to the outsiders. At the same time, it is important to benefit the members fairly under the regulation and agreement. With these aspects, it will make the communities to integrate their own symbolic identities and tourism appropriately and harmoniously.

2. Tourism program and product development needs to help the community residents to understand and be aware of cultural tourism activities in order not to impact their ways of life or life styles. They are also required to realize on how to protect and maintain the cultural and festival activities available in the communities. It is suggested to open the floor and activities to make the community members to take part in, perceive of and jointly decide in managerial process or activity management.

3. The development of working groups for community tourism needs to further analyze on the specialists in the communities. It is necessary to support them to share knowledge and learning among Tai Lue communities and cross-generations in order to increase their capabilities in communication with tourists, learning together and creativities. Even though it sounds difficult to find the experts in the communities, they should be searched and invited to perform their abilities in order to create tourism activities effectively. These people might be skillful in talent management who are truly keen at human resources management that can lead Tai Lue communities to be efficient and successful in community tourism management.

4. The communities need to study and analyze the tourists and visitor groups in order to categorize tourist types. This activity is useful for designing community tourism activities based on locally cultural activities appropriate and accommodate the perspective tourists. This focuses not only on supply side but also demand side at the same time in order to create community tourism. The locally traditional cultures and festivals are used as the important tools for marketing strategies and differentiating them from other places. If all these can be manipulated, the income distribution to all members can be done.

5. In organizing community tourism in the communities, it is suggested to provide the syllabuses to train the members' capabilities, especially in foreign languages, for example, English and third languages. The study indicated that the community residents needed to improve their English and Chinese skills in order to communicate with foreign visitors who enter into the areas. Their foreign language skills are not sufficient to explain things and activities to those foreigners. Moreover, they also needed to train tour guide youths in order to work in the communities. This is also responsive to the entry into AEC in that Thailand has to follow the same regulation together with ASEAN and it is expected that there will be more tourists enter into this region more in the near future.

References

- Anan Kanjanaphan. 1999. **Research in cultural dimensions**. Chiang Mai: Office of the National Cultural Commission, Northern Office.
- Anumanratchathon, Phraya. 1971. **Thai culture and traditions**. Bangkok: Khlang Withaya.
- Apinya Fueangfusakul. 2003. **Identity review theory and framework**. Bangkok. National Research Council of Thailand: Humanity branch.
- Ariya Sewatham. 1999. **Reconstruction the meaning of community in rice donating rituals in culture community development context in Phayao Province**. An unpublished M.A. Thesis, Chiang Mai University.
- Boonlert Jitangwathana. 2005. **Sustainable tourism development**. Bangkok: Press and Design.
- Bourdier, P. 1984. **Distinction: A social critique of the judgment of taste**. London: Routledge.
- Butcher, R. 2003. **The moralization of tourism: Sun, sand and saving the world?**. London: Routledge.
- Collins, R. 2004. **Interaction ritual chains**. New Jersey: Princeton University Press.
- Department of Tourism. 2014. **Thailand Tourism statistics**. Bangkok: Ministry of tourism and sport.
- _____. 2015. **Thailand Tourism statistics**. Bangkok: Ministry of tourism and sport.
- Dolezal, C. 2011. Community-based tourism in Thailand: (Dis-) illusions of authenticity and the necessity for dynamic concepts of culture and power, ASEAN-Austrian. **Journal of Southeast Asian Studies**. 4(1): 129-138.
- George, W. 2005. **Commodifying local culture for rural community tourism development: Theorizing the commodification process**. USA: Mount Saint Vincent University.
- Getz, D. 1997. **Event Management and Event Tourism**. New York: Cognizant Communications Corp.
- Home, D. 1984. **The greater museum: The re-presentation of history**. London: Pluto.
- Jelincic, D. 2009. Splintering of tourism market: New appearing from cultural as a consequence of changes in everyday lives. **Collegiums Anthropologicum**. 33(1): 259-266.
- Krailas Pasuwathanakul. 2006. **A guideline to develop sustainable cultural tourism**. (online). Retrieved from: http://lanacorner.net/lanna2011/article/article_w_tak.php?type=C&ID=932 (October 25, 2011)
- Lalana Sakchuwong. 2005. **Meanings and reasons for the existence of Naga Fireballs in the globalized age**. Unpublished M.A. Thesis, Thurakij Bandit University.
- Liss, J. E. 1998. Diasporic Identities: The Science and Politics of Race in the Work of Franz Boas and W. E. B. Du Bois, 1894-1919. **Cultural Anthropology**. 13: 127-166. doi:10.1525/can.1998.13.2.127
- Mac Cannel, D. 1999. **The tourist: A new theory of the leisure class (2nd ed.)**. Berkeley, Los Angeles, CA: University of California Press.
- Narumon Khaonual. 2009. **Identity creation in the perspectives of cultural industry and symbology**. Chiang Mai: Chiang Mai University.
- Nichoson, R. and Pearce, D. 2000. Who goes to events: a comparative analysis of the profile characteristics of visitors to four South Island events in New Zealand. **Journal of vacation Marketing**. 6(3): 236-253.

- Niran Jungwuthiwes. 1984. Tactics, guidelines and methods in promoting public participation in community development work. In Taveetong Hongviwat (Ed.). **The participation of the public development (p.19)**. Bangkok: Sak Sopha.
- O'Connor, B. 1993. Myths and mirror: Tourist images and national identity. In B. O'Connor. **Tourism in Ireland: A critique analysis**. Cork: Cork University Press.
- Paksina Apisupakornkul et al. 2007. **Developing cultural tourism routes in connection with annual tourism festivals in lower northeastern provinces**. Bangkok: Office of the National Education Research Fund.
- Panee Uansakul. 1988. **Historical relationships between Tai Lue Christianity in Chiang Rung, Sipsongpanna and that in northern Thailand**. Chiang Mai: Faculty of umanities, Payap University.
- Panprae Chaoprayoon. 2012. **Pai: The process of identity development and cultural construction of meaning for the tourism industry**. Chiang Mai: Maejo University.
- Peters, M., Frehse, J. and Buhalis, D. 2009. **The importance of lifestyle entrepreneurship: A conceptual study of the tourism industry**. *Pasos* 7: 393-405.
- Pine, J. and Gilmore, J. 1999. **The experience economy**. Boston: Harvard Business School Press.
- Plamer, C. 1999. **Tourism and the symbols of identity**. UK: Tourism Management.
- Pradit Sa-ardluan and Ven Winaiwijitthammo. (2006). **Historical background of the Tai Lue ethnic group in Luang Tai Village, Doi Saket District, Chiang Mai Province**. (online). Retrieved from: http://202.143.130.91/Lib_Doisaket/popup.php?name=knowledge1&file=readknowledge&id=33 (October 25, 2011)
- Raymond, C. 2007. Creative tourism New Zealand: The practical challenges of developing creative tourism. In Richards G. and Wilson, J. (eds.). **Tourism, creativity and development**. London: Routledge.
- Richards, G. 1996. **Cultural tourism in Europe**. Wallingord: CABI Richards and Wilson.
- Richards, G. and Wilson, J. 2007. Developing creativity in tourist experiences: A solution to the serial reproduction of culture. **Tourism Management**. 27: 1408-1413.
- Russo, A. and Aria Sans, A. 2007. Student communities as creative landscapes: Evidence from Venice. In Richards G. & Wilson, J. (eds.). **Tourism, creativity and development**. London: Routledge.
- Santirak Prasertsuk. 2005. The Signification and Significance in Architecture: From Structuralism to Poststructuralism. **Journal of Architectural/Planning Research and Studies**. Volumn 3: 129-150.
- Smith, M. and Puczko, L. 2008. **Health and wellness tourism**. Oxford: Butterworth-Heinemann.
- Sunatchaya Manalum and Pornumpan Pandee. (2007). **Historical background of Tai Lue Ethnic group in Luang Nua Village, Doi Saket District, Chiang Mai Province**. Chiang Mai: Chiang Mai Rajabhat University. (In Thai).
- Tajfel, H. and Turner, J. C. 1986. The social identity theory of intergroup behaviour. In S. Worchel & W. G. Austin (Eds.). **Psychology of intergroup relations**. 2nd ed. pp. 7-24. Chicago: Nelson-Hall.
- Tourism Authority of Thailand. 2009. **History of the tourism authority of Thailand**. (online). Retrieved from: [http://thai.tourismthailand.org/about-tat/Tourism Department, Ministry of Tourism and Sports](http://thai.tourismthailand.org/about-tat/Tourism%20Department,%20Ministry%20of%20Tourism%20and%20Sports) (April 10, 2015)

- United Nations. 1992. **Agenda 21. United Nations conference on Environment & Development**, Rio de Janerio, Brazil, 3 to 14 June 1992.
- Wang, N. 1999. Rethinking authenticity in tourism experience. **Annals of Tourism Research**. 26(2): 349-370.
- Wirth, R. and Freestone, R. 2002. **Tourism, heritage and authenticity: State-assisted cultural commodification in suburban Sydney, Australia**. (online). Retrieved from: www.etsav.upc.es/urbpersp.pdf (October 25, 2011)
- Woramet Yodnun. 2008. **Ethnic identities in tourism contexts: A case study of RuamMit Village, Muang District, Chiang Rai Province**. Bangkok: Kasetsart University.
- Wynne, A. R. 2007. **Perceptions and Practices of Corporate Social Responsibility in the Thai Context: Insights from the Experiences of Thai Managers at Six Major Firms**. School of Management: Royal Holloway. London: University of London.
- Yiamlak Udakan et al. 2007. **A research and development of the Tai Lue Lifestyle Museum by community organizations at Luang Tai Village, Doi Saket district, Chiang Mai province**. Chiang Mai: Chiang Mai Rajabhat University. (In Thai)
- Yos Santisombat. 1997. **Humans and cultures**. 2nd ed. Bangkok: Thammasart University Press.
- Yozcu, O. K. 2010. A model proposal on the use of creative tourism experiences. **Congress Tourism and the Congress Marketing Mix Journal**. 8(3): 105-113.
- Zukin, S. 2010. **Naked city: The death and life of authentic urban places**. Oxford: Oxford University Press.