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THE CULTURAL CAPITAL OF THE INDIGO-DYED TEXTILES COMMUNITY OF PHU TAI ETHNIC GROUP FOR THE DEVELOPMENT OF CREATIVE TOURISM COMMUNITIES

Nilobol Phuraya¹, Pokkasina Chathiphot^{1*},

Pannawadee Srikhao¹, Yanika Saensuriwong¹, Kanyarat Masaengsom¹ ¹Thai Department, Faculty of Humanities and Social Sciences Sakon Nakhon Rajabhat Universitym, Sakon Nakhon province, Thailand. * Email: dchathip@gmail.com

Article info	Abstract:
	This article aims to study the cultural capital of the indigo dyeing community
Recieved:	of Ban Nong Khrong, Don Kloy, Kham Kha and Oun Dong, Phannanikhom
21/8/2020	District, Sakon Nakhon Province, Thailand. This is developed as a creative
Accepted:	cultural tourism village, obtained from the collected cultural capital data, consisting of the social and cultural context of the indigo dyeing cloth
10/12/2020	community through participation observation, in-depth interviews, group discussions and experimentation with the key informants in order to find out the ways for developing into a cultural community for sustainable tourism. The
Keywords:	the ways for developing into a cultural community for sustainable tourism. The study found that there was cultural capital in this community, characterized by indigo dyed cotton weaving, which is a factor that affects the income of people
Cultural capital of the community, cultural tourism community,	in the community. Most of the inhabitants in Ban Nong Khrong, Don Kloy, Kham Kha and Oun Dong inherited this indigo cloth weaving and dying wisdom from their ancestors. The study also attempts to create more value by
creative tourism, indigo dyeing textiles of the Phu	adding cultural capital and wisdom of Phu Tai ethnic identity and indigo dyed textiles as a representation of cultural tourism community, by using the
Tai people.	community presentation model with creative tourism activities such as dyeing, weaving and local cooking. These activities create a shared experience for
	tourist's participatory learning about the cultural capital and wisdom of the Phu Tai community.

Introduction

From social context data of Phanna Nikhom District Sakon Nakhon, it can be found that the ancestors of the people here are Laotian people, who migrated across the Mekong River from Laos and most are Phu Thai ethnic groups since the past. These ethnic groups living in Phanna Nikhom district have also been evacuated many times. Therefore, there are diverse types of ethnic group's orginating from diverse geographical location, living together along with the native Thai people in the village. For this reason, Phanna Nikhom district has quite a uniquebiodiversity. The climatic condition of the region is suitable to grow a variety of plants for the variety of people living in the region, whose main occupation are mostly engaged in agriculture, growing rice and other crops along with indigo plantation to make indigo dyeing. Indigo dying is a profession and wisdom inherited from their ancestors that can generate a lot of income for people in the community today. There are also important historical sites and artifacts that are well-known to the general public. This makes Phanna Nikhom district become a center of various tourism activities and therefore, it is important to provide and share information for promoting and managing creative tourism of the region as well.

From this study, it is found that all 4 villages, such as Ban Nong Khrong, Ban Don Kloy, Ban Kham Kha and Ban Oun Dong, have diverse cultural capital because the people who live in this region have a long history with a continuous acculturation and assimilation of culture till the present. These assimilated cultures comprise local knowledge, beliefs and characteristics of ethnic groups living in that area. Therefore, the study can be divided into 3 issues as described below:

1) Indigo dyed fabric

Indigo dyeing is considered an important cultural capital because it is the result due to the transmission of wisdom from ancestors, which creates value and provides source of income for the community from producing indigo dyed fabrics products associated with the valuable wisdom of the village. These made the indigo dyeing community to be attractive, interesting and touching. When indigo dyeing has become wellknown and popular with outsiders, Indigo dyeing community has become an important tourist destination of Sakon Nakhon province, especially tourists who are interested in eco-tourism, cultural and sustainable tourism in close association with nature and the way of life of folk people and their local culture. This gradually leads to the expansion of indigo dying occupation among the indigo dying community living in the region. For this research, the researcher selected 4 indigo dveing communities, which are the communities that have the potential of producing of indigo dyeing products and the capabilities to expose the wisdom to the tourists who visit the places.

2) Temples and religious sites

Sakon Nakhon people have a particular way of life and belief that is associated with Buddhism for a long time. As can be seen in Sakon Nakhon Province, there are many famous monks such as Reverend Grandfather Mun Phurithat, Reverend Grandfather Fan Ajajaro, Reverend Grandfather Louie Chantasaro, and Reverend Grandfather Sim Putthajaro. These monks are famous practitioners with a reputation for goodness and merit-making, resulting in the creation of temples as well as being a teacher of many famous monks in Thailand and most importantly, these monks are the anchor of the villagers. As a result, till date, the villagers still give importance to the maintenance of religion, usually visit the temple to make merit and listen to the sermon of the monk in unison everyday on important days or on Buddhist day. Even the younger generation or children still believe that they should go to make merit at the temple

regularly until it became known to the general public that Sakon Nakhon is a city of dharma.

3) Ethnic groups

Sakon Nakhon Province has many ethnic groups. Since it is an area that is rich in ancient civilization known as "Sakon Nakhon basin" in the past, there are many people from different ethnic background groups, especially people from the land of Laos who has migrated to settle in this area for generations. This made the travelers to describe the people of Sakon Nakhon as: "The people of Sakun use the water from the big basin consisting of the people of Laos, Phu Tai and Anam, who grow rice as their main occupation. The villagers can also produce salt by washing the salted soil in a normal way. They sell pets to Siamese merchants which is sold to Bangkok". According to Somdej Krom Phraya Damrong Rajanupab (2016: 284), different people while visiting inspect Udon Thani and Isan Provinces by mentioning various classes of people meetings and the Department of Political Affairs brought in to meet as follows: "The citizens of Udon and Northeastern counties that I met were Thai Lan Chang mostly. But there are still other people that are different from Thai Lan Chang and have other names [2].

Many other species I tried to ask to see that there were 8 different species, namely Thais, Kaleong, Yo, Saek, Yoy, Tak, and So. Similarly, Theerasawat (2014 : 188) said that about one-third of the population were migrants from the left bank of the Mekong River, namely Suwannakhet, Kham Muan, Borikhamsai, Chiang Khwang, Hua Phan (Sam Nuea) and Vientiane to settle around Phu Phan mountains. One of the reasons which made the Thai government to allow these migrants to settle in the Siam area is because Anuwong who is the king of the Vientiane Kingdom refused to be under Thai influence. This is to prevent Vientiane from returning back to their kingdom again by providing them land to settle around Phu Phan and the central region, which made the Thai state easier to control from neighbouring aggression [3]. To the left side of Thailand is Laos and Tai Phuan is Yo. Saek, So as Kha, and Phu Tai person, so it can be said that Sakon Nakhon basin is an area of mixed culture and people. It is also found from interviews with the monks of each village that the ethnic groups that live in each village are different, both in terms of history of migration from different settlements including language culture and traditions that are unique to each ethnic group.

In addition, cultural capital comprising of the wisdom of indigo dyeing community living in the village can be developed to economic value as the culture and traditions of the ethnic groups in all 4 villages have their own distinct identity according to their groups, religion, language and traditions. These distinctive characteristics are worthy of conservation and transfer by showing and sharing with outsiders about the local people culture, tradition and values which can be developed by promoting sustainable tourism facilities in the region which in turn will provide jobs, thus help to empower the community towards sustainable development. With economic this stated importance, researcher aims to discuss the steps for bringing development in the region along with the patterns and tourism routes of communities in this research area.

Research objectives

The aims of the study is 1) to develop an appropriate format for the creative tourism route based on biodiversity and cultural capital of the local wisdom of indigo dyeing community of Phanna Nikhom district, Sakon Nakon province, Thailand.

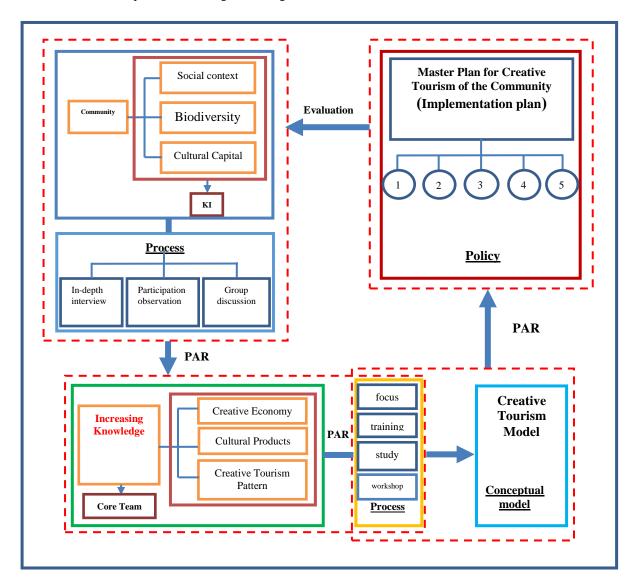
Research Scope

This research attempts to explain cultural capital of indigo dyeing community comprising of knowledge about indigo dyeing. The data is obtained from in-depth interviewing of indigo

dyeing fabric manufacturers, indigo dyeing fabric processors and other sales groups. In addition, villagers and community leaders were also interviewed about the social and cultural contexts of their community with a particular focus on Phu Tai people whose main occupation is mostly weaving and indigo dying. This research has a scope that focuses on the study to develop a model of creative tourism routes from biodiversity and cultural capital based on the local wisdom of indigo dyeing communities. Which have 3 outstanding cultural capital of indigo dyeing community, including indigo dyeing cloth, religious place and archaeological site and ethnic groups. Therefore, the scope of the study aims to analyze these 3 cultural capitals in order to develop the creative tourism model.

Conceptual Framework

This research has the following conceptual framework:



Methodology

This research is a qualitative research with a particular focus on collecting field data about indigo dyeing in relation to the social and cultural context of ethnic Phu Tai living in Sakon Nakhon province of Thailand. In other words, it is a form of participatory action research targeted in the process of indigo dyed cloth that is developed as a creative cultural tourism village. The analysis of this research is done by using creative tourism conceptual framework obtained from the interdisciplinary data.

The field research was conducted through interviews and participant observation in order to understand the social phenomena worldwide and behavior of villagers who inherited the tradition and ritual related with their life and society. It also focused on the cultural capital of the indigo dyed textiles community of Phu Tai Ethnic group for the development of creative tourism communities.

The researcher collected the data from from the following areas, focusing on the field study at the study area in the villages where the communities of Phanna Nikhom district, Sakon Nakhon produced the indigo dyed cloth: Ban Nong Khrong, Ban Don Kloy, Ban Kham Kha, Ban Oundong. To conduct the participant and non-participants observation, informal interviews with key informants were made. The researcher used the following techniques and tools: 1) Observation: The researcher used the participant observation to observe the cultural area, people's lifestyle in the community such as the indigo dyeing, weaving, indigo management, participant observation by group discussion in the community with people who made indigo dyed cloth.2) Interview: The interview was conducted by dividing the key informants into 3 groups as follows: 1) village headman, vice village headman 2) women's group head, the head of village funds who focused on indigo dyed cloth and 3) officer of provincial community development, officer of district community development, provincial culture and stake holder with a focus on the promotion of indigo dyed into a cultural product of the province. 3) Instruments: The instruments in this research consisted of the following: i) interview schedule was the main tool used to collect the data by having informal individual interviews. ii) note was used to record at fieldwork by job reviewing in each day

especially the data from the interviews and iii) audiovisual camera was used to record slide and motion pictures and tape recorder was also used to keep the data in general.

Research Results and Discussion

This research results are as follows

Research Results

The preliminary study is to understand the social and cultural context of indigo dyed weaving community of Phanna Nikhom district in all 4 communities in order to show the important context that leads to the development of the path of creative tourism which has the content and details as follows:

1. Phu Tai Community: Context study and local wisdom

Ban Don Kloy

Indigo Dye weaving group was established on September 3, 2003 with Mrs. Tawin Upari as the current group president. Ban Don Kloy weaving group originated from the idea of a group of people in the village. That is, Mrs. Tawin and other housewives who want to increase income for families and communities. After these groups went to work on weaving, various places saw the market direction of indigo dyeing as having a relatively high price. It later on brings awareness to the general public both inside and outside the province, who became more and more interested in weaving jobs and started to sell weaving products by oneself until the group was founded.

The initial stage of the group was supported by district development officers, who helped in supporting equipment for weaving. Subsequently, Sakon Nakhon Province Commerce Department supported the registration of the group. After that, a group of agencies, both the public and private sectors, continue to support the Ban Don Kloy indigo dyeing group. Gradually, it expanded to educational institutions within the province, local government organization and many agencies from Sakon Nakhon province. There is a training to give knowledge in group management product development and to provide support in obtaining various weaving devices

In the past, weavers wove cotton fabrics and therefore cotton trees were planted in their family farm. But nowadays, it is replaced by fibers obtained from self-cultivation and from factories as there is lack of time for the weavers to grow and take care of the cotton trees as the weavers has to produce a lot of indigo dyeing fabric. Sometime, they use naturally produced cotton from their family farms while others use white and brown cotton or puffy cotton obtained from sources such as Ban Tham Tao, Akat Amnuai District and Kut Bak District Sakon Nakon.

According to Pannawadee Srikhao (2017) the weaving group conducted research on cultural characteristics and the social and economic value of indigo dyeing in Phanna Nikhom district in Sakon Nakhon and found that most of the patterns of Ban Don Kloy fabric have ancient patterns in association with nature. Some of the popular designs consist of patterns as: Mee Tao Noi (a little turtle), Ratchawat, Flow water, Rain, Fish, Puffed and glass flower etc. These are patterns copied from the nature and surrounding environment or objects that are used in everyday life, such as the swallows which is the original pattern of the village of Don Kloy. The pattern consisted of portraits, key, flower, fingernail, sand stupa, vase, small spider, etc [1].

Currently, the group has about 50 members, from middle age to senior citizens. The work system is quite strict. That is, the attendance time is between 8:00 am - 5:00 pm, income is calculated according to the actual work time on a daily basis, normal rate is 300 baht per day. There are meetings on every 30th or 31st of the month to report the summary of the work done during the month. The group's performance and dividends are distributed to members. In addition, knowledge is transferred to the children in the community through education in order to promote and motivate the young learners the socio-economic value of indigo dyeing cloth of the village. In addition, the community is also open as a homestay to learn about Ban Don Kloy indigo lifestyle, thus leading the group to have more networks both inside and outside the country. This made the weaving groups to have various departments both inside and outside.

Ban Nong Khrong

This indigo dyed weaving group is located at Nong Khrong village, Choeng Chum Subdistrict, Phanna Nikhom District, Sakon Nakhon Province. The current chairman of the group is Mrs. Preeyanee Thakon-ngam and the group's main supervisor is Mrs. Wikul Phromhakula. This group is established in 1992 by a group of middle-aged women in a village together in order to find ways to create income for families and communities. The other objective is to revive the indigo dying wisdom of their ancestors. Mrs. Pon Khotphrom is the person who initiated and propagated the villagers to join the indigo dyeing group of the villagers. Subsequently, the Nong Khrong indigo dyed indigo group was established in 2004, where members of Ban Nong Khrong indigo dyed fabric group have participated in various government training sessions to develop products that are suitable for the needs of buyers and to make the continuous development of the group operations. Till date, the group has about 40 members.

There are two types of indigo plant grown in the community: straight indigo and bent indigo. The weavers keep seeds in the refrigerator before indigo seeds are planted so that indigo seeds are ready to be planted in the soil by planting indigo together before the rainy season probably around the beginning of May by plowing the soil, lifting the groove into the hole, dropping the indigo seeds, adding manure or may use chemical fertilizer but if the quality of chemical fertilizer is inferior to the manure, then it is to be taken care of my watering regularly till it is harvest the indigo. At Ban Nong Khrong, weavers have to follow certain techniques for harvesting indigo. Only the indigo pods should be harvested by leaving the trunks to regenerate new plant or leaves. The harvested part is then used to make indigo water. As for the indigo pods, only the leaves are collected from the bottom of the trunk to the top.

The weaving group of Ban Nong Khrong begins with grouping together to exchange knowledge of indigo dyeing process with other members. The group has divided the duties together including mudmee, cotton spinning, coordination and distribution. There are contacts with people outside the group to create a network for cotton production. There is also a network to distribute products both within the province, country and abroad and this result to diverse group of customers comprising of those who come in contact with the group directly and those who came to buy at various trade shows and who are entrepreneurs in the province and retail shops in Bangkok, Nakhon Phanom, Udon Thani or customers in nearby provinces and also have customers who are entrepreneurs from foreign countries such as Laos, Holland and Japan. When considered a harmonious group there is cooperation among people in the community. There are products that are natural. They can make outsiders, including academic groups, community leaders, and various departments, interested in learning study trips and use as a community classroom for students. The community is also ready for tourists'entrepreneur group and designers to join the community in order to develop and create economic value.

Ban Kham Kha

This Indigo dye weaving group is located at Ban Kham Kha, Phanna Nikhom District in Sakon Nakhon Province with Mrs. Pira Prasertkantong as group president. This weaving group was established in the beginning of 1994, with Nang Phira being persuaded by Mae Thita (who is the first to revived indigo in the community) and khun Jiw (Praphaiphan Daengjai) in Ban Na Dee to come together to revive and make indigo dyes. later, Mrs. Pira took a serious step in establishing the weaving group. She was registered until receiving the selection of 5 -star OTOP products, but the Ban Kham Kha weaving group still is affiliated to Mae Thita group till date. Initially, the group has 20 members, most of whom were descendants of villagers working in Bangkok and returned to help each other in the group. Currently, there are about 4 0 members. In addition, the group also has methods to transfer the wisdom to the children to teach the new generation (primary and secondary level students) the art of knitting hats, bags, purse and so on. This will help the young generation the importance of traditional wisdom and profession.

Ban Kham Kha weaving group has participated in various projects that are to develop and upgrade the weaving fabric, both G (Green Production) project, which guarantees products from environmentally friendly production processes. They are joining the international arts and crafts center for providing education and training to those who participate in this project. The G (Green Production) project selected mechanical teachers of Ban Kham Kha and Ban Na Dee Group, to receive the G logo. Nowadays, in the industry of indigo dyeing cloth, Nang Phira is popularly known as a teacher. She organizes academic group processing group and entrepreneur group to learn many methods of making indigo dyeing. There are also a group of observers, both thai and foreigners who receive information via online social studies and who have the interest to learn indigo dyeing. Foreign students from the United States and Japan came to learn indigo dyeing especially mud staining, and to practice dyeing cloth.

Ban Oundong

Ban Oundong group has many indigo plants that are cultivated for using within the group. There are varieties of indigo pods in the village, but the group prefer to grow and use straight indigo pods because it is easy to harvest and is a traditional breed indigo pod, which is a species that has a strong smell and requires a lot of water. The geographical location of Ban Oundong is ideal for growing indigo pod along the flat hillside there is a water source not far from the community. In addition, it has abundant rainfall and this climatic condition is optimum for indigo tree to grow well. So, many house in Ban Oundong has indigo plantation. At the same time, Ban Oundong, is a wholeseller of indigo in Bangkok as there is lots of demand of indigo products from the village and the group design and produce the products according to the market demand. The formation of the indigo pot of Ban Oundong weaving group is special, from the process of preparing lye to mixing the components in the indigo pot, that is to say, the lye must be prepared by using the ashes obtained from burning of the front part of banana rhizome, papaya tree, chamchuri, spinach, cassia, and kapok bark. The ashes are put in a hole-punching container at the bottom and it is the covered with coconut fiber, kapok or sponge, then water is added to filter out the drip through this container. After that, it is then mixed with lye, indigo, ime, boiled rice sauce water, leaves, sugar, tamarind etc. When the indigo water has a greenish-yellowish color in air with appearance of a small blue bubble on the surface of the water, it is assumed that the indigo water is ready for dyeing.

The group blended ancient patterns and basic patterns inspired by the nature around them, such as turtle scales, klet lan patterns, and mudmee patterns, Klet Tao and Klet Lan scales (Varanus Bengali skin) for indigo dyeing products. Ban Oundong has a distinctive feature of cotton hand pushing both for rushing and standing and used diverse dyes. The most striking is light blue and fresh blue from natural indigo. The fabric produced are cloth, scarf, shawl, sarong, sarong, bag, cell phone case, knit hat and hair band, etc. The bestselling products are rugs or meter cloth since the group's woven fabrics use small fibers.

2. A variety of tourism routes in Sakon Nakhon Province

From the obtained context study data, the researchers found that each community has distinct points of tourist attraction with different features of geographical location. Some villages included in the study have a variety of natural resources with variety of wisdom and culture. Some villages have limitation for opening as a tourist route. However, There are there are external factors that help to support and promote the ability to develop tourism routes, for example, driven by the sub-district administration organization and government agencies, the village is pushed up as an f outstanding cultural capital development model. Therefore, in this topic, the researcher present the tourism route model by dividing into 2 types as: the tourism route model at the community level and the tourism route pattern at the district level.

The study found that there are 3 tourism patterns in the indigo dyeing community who consisted of 1) The OTOP innovations pattern 2) Very Local Trip pattern and 3) The Sakon Nakhon Bio Tourism pattern

2.1 The OTOP innovations pattern.

From the secondary data of the Department of Community Development Ministry of the Interior (https://www.iotopsakon.com/about/ accessed on August 15, 2019), it is found that OTOP Tourism Community Project has been implemented with innovation and focuses on selling community products from tourism activities. This will help to transmit local culture, wisdom, way of life, and creativity to be converted into income by linking attractive tourism routes in the community income can be generated among the population living in the community to raise the economic status abd development of the community. The said project has been created as a form of tourism because it gives lot of development economically to the community And the research area has been selected as OTOP Innovative Tourism Community, consisting of 2 communities, Ban Nong Khrong and Ban Kham Kha, with aims to use community tourism management as a guideline to analyze the forms of community tourism.

The researcher uses the tourism route model based on the concept of OTOP tourism community as a substitute for describing the tourism route model in two research areas, Ban Nong Khrong and Ban Kham Kha and found that both communities have similar forms of tourism routes, that is to say, take the strengths of their own communities as a selling point for tourist attractions such as Lak Chai Jai Ban temple ancient houses, rice coops, a unique way of life by combining the distinctive characteristics of the community with the styles of lifestyle and food including indigo dyeing weaving culture. The details are given as follows:

Ban Kham Kha presents tourism forms, focusing on communities, cultures, and religious landmarks. Important landmarks in the village includes Lak Chai Jai Ban, Si Chomphu Temple, Tham Kham Temple and Ajaro Rangsri Temple which is combined with learning the way of life of the villagers including weaving, indigo dyeing, food, dance etc.

When talking of the tourism route model, it is based on the concept of OTOP tourism community, with priority on the first issue that is innovation and giving importance to the community. The lifestyle of the community people is closely associated with Lak Chai Jai Ban temple and activities reflect the way of living, thinking in agricultural societies that rely on farming systems based on rainwater, knowledge and deep understanding of nature in the field of rice production. For example, rice is harvested in good season with merit making tradition in every new month, for 3 nights, where villagers will bring rice to make merit at the temple. What they brought to the temple is also presented in the community tourist routes. This inevitably present pictures of the type of houses of the farmers. The temple is an important place for people in the community to interact with each other and resulting in social unification of the farmer community. Lak Chai Ban is also used as a part of the tourism route in the community because the community has other beliefs other than Buddhism, especially belief in supernatural power and Lak Chai Jai Ban is part of this belief. Learning or getting to know Lak Chai Jai Ban is like creating participation and creating unity among outsiders.

The last issue is the art and culture of the community which is presented in the form of a path that adheres to the concept of OTOP tourism communities in 2 ways which are 1) local dance and 2) baisri sukhwan both of which have been inherited from the project organization. To create the attraction of tourists they are also performing arts that are meaningful and important to the community. That is, dance performing art. The thai baisri sukhwan dance is an effective group of people in the community. Because such activities require cooperation from many groups of people and also present the art of dressing in their original indigenous groups. Therefore, art and culture are important factors that must be taken priorities in tourism.

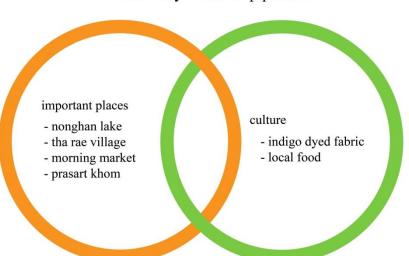
From the above, it can be concluded that the pattern of the route is based on the concept of OTOP tourism community. The innovations of Ban Nong Khrong and Ban Kham Kha communities have similar forms, namely, presenting 3 important points, namely, important places of the community, distinctive identity of the community and the arts and culture of the community. The 3 points can be considered as base for learning and leading to the distribution of income to the people in the community. It is to strengthen and develop local economy of the community.

2.2 The Very Local Trip pattern

This route based on the Very Local Trip emphasizes a deep tourism activity in communities run by Thai and foreigners which focuses on foreign tourists to come to learn and experience the lifestyle of the community by focusing on indigo dyeing cloth communities in Sakon Nakhon Province. There are 2 communities as: Ban Nong Khrong and Ban Don Kloy. From the study, it is found that the tourism activities offered to foreign tourists give importance to the culture of the community, especially woven fabrics. It is different from the first format mentioned above by using the local community as a base for organizing tourism forms and blending them with other cultural traditions, such as provincial tourist sites, markets, and important religious places in the province and there is a workshop for foreign tourists to enhance important learning experiences.

Community's tourism forms in both research areas were presented in indigo dyeing community in order to provide the opportunity to foreign tourists to visit and appreciate the value of life, culture and arts of the community, including local knowledge related to indigo dyeing. However, the said activity does not give tourists the opportunity to practice or learn very deeply internally. They get only the opportunity to see and observe. The common feeling and depth of the indigo dyeing culture opened for tourists is just a picture of the differences of the two communities, that is, first community produced fabric for sale while from the other community can see the second form of tourism presenting via the following chart.

The Very Local Trip pattern



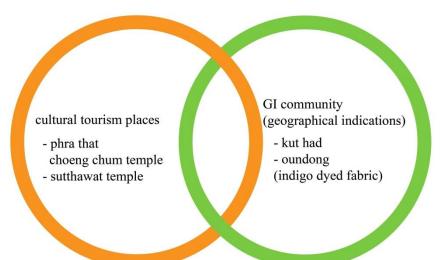
From the above chart, it can be explained that the format of Very Local Trip tourism places importance on places of tourist attractions in the province such as Nong Han, Tha Rae community, Prasat Khom, and morning market. In these area, the community tourist routes are constructed and focus on indigo dyed fabrics and local food presentation which does not give much importance to different areas of the community since most tourists are foreigners. Therefore, the current research attempts to present a comprehensive overview of the various provinces since the introduction of Nong Han Lake which is a large water resource and is used as an important water source for livelihood of the people of Sakon Nakhon province. In addition, there is the Rae Community, which is the largest Catholic Community in the country. This provides a chance to the foreigners to have different experience in different community to observe the culture and lifestyle of the people living there. The local market is a collection of people's lifestyles and cultures and it attracts lots of tourist. In addition, Khmer castle in Prasart Khom is also presented as a place of Brahmana - Hindu beliefs, blending of important civilizations that have appeared in this region since ancient times. It reinforces that this tourist route focuses on the main attraction and then connect to tourist attractions at the community level, especially the indigo dyeing community, which is the research area, Ban Nong Khrong and Ban Don Kloy both communities are merely representations of indigo dyeing weaving culture. But not used as a base for learning, it is only used as a base for creating impressions and satisfaction.

2.3 The Sakon Nakhon Bio Tourism pattern

The format of the Sakon Nakhon Bio Tourism route is a tourism activity that combines agricultural tourism with life learning which is operated by the Office of Economic Development (Public Organization) or BEDO in collaboration with Maejo University and Sakon Nakhon Rajabhat University which focuses on allowing tourists to learn about the biological resources and local wisdom including the development of community products or cultural products in Sakon Nakhon Province that has been registered as a Geographical Indications (GI). These community products are like community certifications that indicate the quality and source of identification. Geography that tells the story of the origin and origin of the product. This provides tourists to see the production of GI products linked to various tourist attractions in Sakon Nakhon Province including important religious places in the province, natural attractions and ancient village's alongwith a visit to view and buy GI products in Sakon Nakhon Province. There are many outlets of GI products as the Cooperative Phon Yang Kham source of beef production, Ban Champa Hom Thong Rice Enterprise Community Group, Mak Mao Wannawong garden. These are the source of cultivating Mak Mao and Mak Mao juice and there are 2 indigo dyeing communities in Sakon Nakhon Province, which are Ban Oundong and Ban Kut Had which is also included as a research area.

This form of community tourism selects research area at Ban Oundong village which is presented in the form of indigo dyeing community. Which gives an opportunity for tourists to learn about the biological resources of indigo, which are cultivated on the plains of the Phu Phan Mountains the indigo plantation in this area has the characteristics of indigo which is an important product. Although there are 2 species of indigo, but in the coloring process, it is found that there are differences and the production of indigo water for dyeing fabrics, then the community uses cotton fibers as an important component, resulting in good quality indigo products. In addition, the tourism route model also focuses on visiting the indigo garden, which is an important economic crop of the community. There are also demonstrations of indigo fermentation, indigo juice and indigo dyeing pots. In which all tourists will have a learning process through listening and watching is important. But the action may not be fully implemented because the duration of the journey into the community takes quite a long time and indigo harvesting was done in the early morning there will be some, just practice dyeing and buying the products of the group only in order to make it more clear to see the image of this second form of tourism presenting via the following chart.





From the above chart, it can be explained that the Sakon Nakhon Bio Tourism route model has focused on the learning process of the prototype community in terms of products that are registered as geographical indications and jointly create ways to learn about biological resources and local wisdom Which is used to create an economic value added but stands on the base of the community and local wisdom in each area especially indigo-dyed cotton fabric of Ban Un-Dong community. Which is considered to be the first GI standard in Sakon Nakhon Province. It becomes an important community product and cultural product that can generate income for the people in the community and helps to clearly improve the community economy.

3. The development of a suitable creative tourism route model from the base of biodiversity and cultural capital based on the local wisdom of indigo dyeing

From the context study in the research area together with the analysis of the tourism route pattern that has been done in Sakon Nakhon Province. It made the researchers see that each form of tourism and each community has some strengths and limitations that make the travel path format different. According to studies, it has been found that these strengths and limitations come from geographic conditions. Community readiness and people, which are important factors for driving tourism. However, the researcher found that what can be developed as a form of creative tourism for these communities comes from 1) the diversity of natural resources and the diversity of wisdom and culture. (Emphasizing the importance of indigo dyeing wisdom) 2) religious sites and temples 3) ethnic groups When the cultural capital of the community in the research area is assembled and analyze the problems that occurred from previous tourism management then take it to determine and draw conclusions from people in the area to get a creative tourism management model, whereby the 4 communities are combined research each community has different forms of tourism management. No duplication despite having similar cultural capital therefore creating a form of creative tourism which will be discussed in the following details

The researchers used 3 types of cultural capital to classify points of interest and places. Interesting that is on the path of tourism forms, the first issue is about indigo dyed fabrics. By considering the characteristics of the 4 indigo dyeing communities, before using them to define the characteristics of the creative tourism styles differently from the study found that Ban Oundong community has the distinctive characteristics of indigo planting which is planted the area is over 20 rai wide and indigo cultivation is a flat area between the valleys of the Phu Phan mountain range. The plantation is in the form of a group of indigo growers, Ban Oundong-Nong Chaiwan. The period of planting from May until August will enter the indigo harvest season. Therefore consider that during the month of August onwards is the season of tourism in Ban Oundong community and tourists will be able to study and learn about indigo, a kind of natural color plant that has an influence on communities in terms of intellectual, cultural and economic value. It is a learning of important biological resources in the area of the community that can be applied to create a creative economy. Ban Kham Kha Community there are characteristics of knowledge related to the pot forming process. Preparing the dye who is complex process and has a unique style. It requires skills and experience in order to make the dye preparation effective and able to dye indigo with beautiful colors and including keeping the indigo pot to endure. The researcher has applied the knowledge of wisdom teachers as a guideline in determining the creative tourism model of Ban Kham Kha community.

The second point is Religious places and temples linked to the form of tourism routes the researcher selects temples or religious sites that are located in the path of the community. The research area can be developed in conjunction with the creative tourism route. By establishing that it is an important point for tourists to study and learn about the history and autobiography of monks, professors and important people in relation to the temple or religious place resulting in temples or religious places appears on the tourist route, including Narai Jengweng Castle, Phra That Choeng Chum Stupa, Sutthawat Temple, Phurithat Thirawat Temple, Udom Somphon Temple and Santi Sangkharam temple which the form of tourism routes that have included the temples and religious sites of the city and Phanna Nikhom comprehensive and also composing a biography of the important monk of Sakon Nakhon Province, such as Luang Pu Man Phuritatthera, Luang Pu Fan Ajaro and Luang Pu Sim Phutthajaro, in which the religious matter will try present an overview of the practices and the simplicity of the life of the vipassana including temples that are the destination for those who want tranquility and religious learning resources.

The last point is ethnic group., According to this research, the path of creative tourism found that the Phu Tai ethnic group is the main ethnic group and is a group that has a way of life, culture, associated with indigo dyeing cloth. It is the first

group to revive the knowledge of indigo dyeing cloth to come back to life again and is a group that has inherited systematically creating that wisdom from one generation to another. Phu Tai people have a weaving culture that is closely tied to the system of relations of the family. There is a wide transfer of knowledge. In a contextual study, it was found that the Thai people of Ban Oundong have a close relationship with the Phu Tai people, Ban Kham Kha, Ban Nong Phai, Ban Non Ruea, Ban Tor Ruea, and Phu Tai people in Phanna Nikhom district. It is a group of people who migrated from Laos during the reign of King Rama III and were a group that came from Mueang Wang, Mueang Pin, Mueang Nong especially the Mueang Wang group that came to settle in Phanna Nikhom district and were scattered to settle in various areas making Phanna Nikhom District as one of the provinces in Sakon Nakhon Province that has a large number of Phu Tai people. In addition to getting to know more of the Phu Tai ethnic group, the research focuses to learn about other ways of life, culture of the Phu Tai people as well, such as the dress, food and language of the Phu Tai people as well.

Discussion

The title of the research "The Development of Creative Tourism Route Model from biodiversity and cultural capital based on the local wisdom of indigo dyeing community Sakon Nakhon" a new tourism approach that focuses on increasing experience and knowledge based on the concepts adopted from previous research (Wurzburger et al., 2009). This creative tourism concept focuses on developing and creating a network of creative cities and the knowledge promoting forum and understanding of culture and identity of each community through experience. This research suggests that the strengths of the culture and cultural identity of the community are used to create new experiences for tourists. It highlights the distinctive identity of the indigo dyeing community of Sakon Nakhon province as the core of creative tourism management and is compiled with historical sites, religious places and temples including the identity of ethnic groups to present to make a difference from traditional cultural tourism.

In addition, in terms of types and behavior of tourists and cultural-related tourist sites, the

research suggests that creative tourists should be to engage in activities such as photography, painting, pottery making, food and handicraft work especially participation learning about in handicrafts from indigo dyeing works of the community. This includes to having knowledge learnt from wisdom teachers who are engaged in indigo making and indigo dyeing. This is in line with the tourists' behavior of Smith (2003) that each type of tourists are interested in different places and tourism activities which can be used as a guideline in formulating strategies to meet the needs which will lead to revenue generation for tourist destinations while promoting knowledge. understanding and preserving the culture of the community.

Conclusion

This research study is one of the important strategies of Sakon Nakhon province on trade investment and tourism by having a tourism policy of 3 cities that is composed of nature, dharma and culture together. This can be an aid to attract a variety of tourists, thus leading to develop into a concrete creative tourism. In addition, Sakon Nakhon Province is under the group of the upper northeast region 2 which has the potential to drive the economy resulting from creative tourism because there are a variety of natural attractions, biological resources and local knowledge including ethnic groups with unique identities and is also a bridge on the eastern economic corridor connecting to ASEAN countries and southern China. Therefore, it is necessary to plan for development of the region as a secondary city for tourist destination.

Suggestions and Recommendations

This study should extend

1. The study of the factors that affect the accomplishment of creative tourism in the weaving community,

2. The factors that contributed to the strengthening of weaving community,

3. Research results should be extended to other groups in the community employing the community empowerment approach from case study of indigo dyed cloth.

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VỐN VĂN HÓA CỦA CÔNG ĐỒNG DÂN TỘC DÊT -NHUỘM CHÀM PHU TAI PHÁT TRIỂN SÁNG TẠO DU LỊCH CỘNG ĐỒNG

Nilobol Phuraya, Pokkasina Chathiphot,

Pannawadee Srikhao, Yanika Saensuriwong, Kanyarat Masaengsom

Thông tin bài viết	Tóm tắt
	Bài viết này nhằm mục đích nghiên cứu vốn văn hóa của cộng đồng nhuộ
Ngày nhận bài:	chàm Ban Nong Khrong, Don Kloy, Kham Kha và Oun Dong, huyé
21/9/2020	Phannanikhom, tỉnh Sakon Nakhon, Thái Lan. Đây được phát triển như m
Ngày duyệt đăng:	làng du lịch văn hóa sáng tạo, thu được từ dữ liệu vốn văn hóa thu thập đượ
10/12/2020	bao gồm bối cảnh xã hội và văn hóa của công đồng nhuôm chàm thông qu

Từ khóa:

Vốn văn hóa cộng đồng, văn hóa du lịch cộng đồng, du lich sáng tao, dêt nhuôm chàm của người Phú Tài.

ộm /ện nột ợc, bao gôm bôi cảnh xã hội và văn hóa của cộng đông nhuộm chàm thông qua quan sát tham gia, phỏng vấn sâu, thảo luận nhóm và thử nghiệm với những người cung cấp thông tin chính theo thứ tự để tìm ra cách phát triển thành một cộng đồng văn hóa cho du lịch bền vững. Nghiên cứu phát hiện ra rằng cộng đồng này có vốn văn hóa, đặc trưng là nghề dệt vải bông nhuộm chàm, đây là yếu tố ảnh hưởng đến thu nhập của người dân trong cộng đồng. Hầu hết các cư dân ở Ban Nong Khrong, Don Kloy, Kham Kha và Oun Dong đều thừa hưởng nghề dệt vải chàm và trí tuệ hấp hối này từ tổ tiên của họ. Nghiên cứu cũng cố gắng tạo ra nhiều giá trị hơn bằng cách bổ sung vốn văn hóa và trí tuệ của bản sắc dân tộc Phú Tài và dệt nhuộm chàm như một đại diện của công đồng du lịch văn hóa, bằng cách sử dụng mô hình trình bày cộng đồng với các hoạt động du lịch sáng tạo như nhuộm, dệt, địa nấu nướng. Các hoạt động này tạo ra một trải nghiệm chung để khách du lịch có thể tham gia học hỏi về vốn văn hóa và trí tuệ của cộng đồng Phú Tài.