



Urak Lawoi Food Creative Power Soft Power Creates a Sustainable Creative Tourism Trend

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Abstract

The objective of this research is to develop creative activities from the cultural heritage of Sea Gypsies Urak Lawoi, which is soft power in the areas of Koh Lanta, Koh Jum, Laemtong, Krabi Province. By studying the cultural heritage of food of Sea Gypsies Urak Lawoi to create local food tourism activities by having tourists participate and creating interest in tourists in presenting food tourism products to be widely known.

Conducting qualitative research (Qualitative Research) by focus group consisting of tourism business operators. Local leaders, sea gypsies, and related government agencies, 20 people at a time, 3 times in each area. and interviewing wisdom of the sea gypsies, sea gypsies, 10 sea gypsy leaders from each area.

To lead to the conclusion of the research results. Found that the cultural heritage of Urak Lawoi's food. Krabi Province. It can attract health tourists and ecotourists because the food of Urak Lawoi can be used to treat diseases and maintain health. They also practice rotational fishing, using traditional fishing equipment, and do not destroy natural resources and the environment. It is a sustainable creative tourism community.

Keywords:

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Definition of Terms used in Research

The food is the local food of Sea Gypsies Urak Lawoi . Residing at Koh Lanta, Koh Jum and Laem Tong, Krabi Province.

Creative tourism is tourism that uses sea gypsy food to attract tourists to participate in activities in the sea gypsy community area in Krabi Province.

Urak Lawoi is the name given to the sea gypsies who live in the area of Krabi Province. Around Koh Lanta, Koh Jum and Laem Tong, Phi Phi Island. Using the royal surname, Chang Nam, Talay Luek, Pramongkij.

Community tourism is organizing tourism by the sea gypsy community. In bringing the local food of the sea gypsies Come organize activities to welcome tourists.

Soft Power is cultural capital which is the cultural heritage of local food knowledge of Sea Gypsies Urak Lawoi in Krabi province

Introduction

With the cost of resources and tourism reputation of Krabi province As well as being an area that is culturally diverse. It is the residence of the sea gypsy ethnic group. Has a distinctive identity There is cultural capital which is the heritage of cultural wisdom. that is valuable to learning to pass on happiness to those who come to experience the charming traditional way of life and the scent of nature. Which at present can still be studied by the Urak Lawoi ethnic group. who live in Koh Lanta, Koh Jum, and Phi Phi Island, Ban Laemtong, because those cultural capitals can be used to create economic value, which is soft power, attracting tourists and generating income for sea gypsy Urak Lawoi in the area. In addition, the development direction of Krabi province focuses on developing tourism to be of high quality and sustainability. Increase potential to meet international standards Based on various tourism methods and connect regional and international tourism (Provincial Development Plan (2023 - 2027), revised edition, fiscal year 2025). The researcher therefore sees the ability of tourism as a tool that will help people From the outside, we came to learn more about the way of life of sea gypsy Urak Lawoi . Through the cultural heritage of sea gypsy Urak Lawoi Especially creative tourism (Creative Tourism) which has a unique format that is different from mass tourism (Mass Tourism) and cultural tourism (Cultural Tourism) that can be commonly seen in various island areas in Krabi province. which tourists come to see the beauty of tourist attractions or various traditions and the beauty of art only on the surface (Richards, 2009) and Krabi has also been declared as one of the three art cities of the country (Art Office contemporary culture Ministry of Culture) has an archaeological site. There are colored paintings of ancient humans. and has been registered in 9 places, consisting of Phaya Naga Cave, Phi Hua To Cave, Khao Tieb Nui Cave. Laem Ko Yo Cave, Laem Fai Fai, Laem Chao Le/Tham Chao Le, Khao Karos, Khao Khian in the pond. Khao Khanap Nam (Dab Nam) (action plan and budget spending plan Krabi Provincial Cultural Office 2023) Creative tourism will provide opportunities for tourists to gain experience and participate in learning. and deeply exchanged culture with sea gypsy Urak Lawoi. Through being a practitioner in various



activities such as learning the wisdom and methods of local fishing. It can create the impression and happiness that tourists receive from the Urak Lawoi community on various islands in Krabi province. Meanwhile, the sea gypsy community will be able to use tourism to spread their culture to outsiders, in addition to using it as a tool to create a career or economic benefit only. It will also help create awareness. The value of local culture provides. For members of the sea gypsy Urak Lawoi in the area, there was a sense of pride and jealousy in their original cultural way of life.

Therefore, this research. Therefore, we aim to study the cultural heritage of food, which is the soft power of sea gypsy Urak Lawoi. In the area of Koh Lanta, Koh Jum and Laem Tong in Krabi Province. Through the form of creative tourism as a tool to help preserve the value and add economic value to the cultural heritage of sea gypsy Urak Lawoi in Krabi Province, which is a land of origin of Urak Lawoi in Thailand. Create income for the community and seafarers by bringing the local food of the sea gypsies to participate in the development of tourism activities. Create incentives for tourists to learn about and participate in tourism activities that truly experience the lifestyle and culture of Urak Lawoi. By developing the sea gypsy community in Krabi province. To be a sustainable tourism community.

Research Objectives

To develop creative activities from the cultural heritage of food of Urak Lawoi, which is a soft power to attract tourists. Create additional income for seafarers in the areas of Koh Lanta, Koh Jum, Laemtong, Krabi Province.

Literature Review

Sea gypsy ethnic group

Sea gypsy ethnic group in Thailand. It is the remaining original Malay tribe, without becoming a Malay. Immigrated to the Malay Peninsula in ancient times. Before the sea people came to live there, the Malays call the sea people Orang Laut, meaning sea people (Orang means people, Laut means sea). They believe that sea people live together with Orang Bukit, meaning hill people (Bukit means The Burmese call it Chalang. The Thais change it to Thalang. The British call it Sea Gypsy and Chaonam (water people), which the British consider that the mobile seafarers migrate and wander, making a living without a settled place. They definitely don't have their own place to make a living, similar to gypsies, who migrate and wander in Europe. As for the sea gypsies, they migrate and wander in the sea, living on islands, so they are called Sea Gypsy. Royal Institute (1969, 6225-6226) The sea gypsies are a native ethnic group that lives on islands and coastal areas in Thailand. This ethnic group is familiar and mingles with the sea, being born and dying in the sea. In the past, boats were used as residences. Traveling along the sea coast and islands, causing outsiders and Europeans to call them sea gypsies because of their constantly moving lifestyle. Stay out of place. Each group has a detailed culture and different languages. Sea people in Thailand speak the Austronesian language. The



sea gypsies can be divided into three groups: Moken, Moghlan and Urak lawoi. Narumon Arunothai et al. (2006, pp. 11-12) Ethnic groups of sea gypsies in Thailand. Found distributed and living in 5 provinces on the Andaman coast, consisting of Phuket, Phang Nga, Krabi, Ranong and Satun.

Sea gypsy ethnic group in Krabi province He is a seafarer from the Urak Lawoi group. And it is believed that Koh Lanta was the first land where sea gypsies settled in Thailand. Former seafarers settled temporarily along the coast. During the monsoon season, they migrate to make a living and take temporary residence on various islands. Then return to the same place of residence in the same season every year.

Currently, the Chao Le ethnic group in Krabi Province Have a permanent place of residence Distributed in coastal areas and various island areas, including

1) Koh Lanta District Ban Toh Ba Liu community, Ban Nai Rai community, Village No. 1, and Ban Khlong Dao community, Village No. 3, Sala Dan Subdistrict, Koh Lanta Yai Subdistrict, including Ban Hua Laem Klang Community, Village No. 1, and Ban Sang Ka U Community, Village No. 7.

2) Nuea Khlong District Koh Sriboya Subdistrict includes the Ban Mutu community, Ban Klang community, Kalahom community and Toh Burong community, Village No. 3 and Ban Ting Rai community, Village No. 5

3) Mueang Krabi District, Village No. 8, Ban Laem Tong Community, Ao Nang Subdistrict

Demographic information for Urak Lawoi ethnic group in Krabi Province for the year 2021 has a total of 2,304 people, classified as 1,177 men and 1,127 women, divided into 589 households (information as of September 2021).

Ethnic tourism It is a form of tourism that is related to viewing the culture of the native people that are "quaint" or "exotic" (exotic) with other activities included such as visiting the native residences. village tour Seeing the way of life of the indigenous people Watching performances or local traditions and buying souvenirs or souvenirs that have a traditional local appearance All of these activities create strangeness and novelty for tourists. In this sense, it can be said that ethnic tourism is the use of indigenous people or ethnic groups to primarily serve tourists. The content of festivals and traditions will be selected or presented as tourism attraction under the condition of distinctiveness that is specific to that ethnic group. In other words, Ethnic tourism focuses heavily on the target market that is interested in the strangeness and novelty of ethnic groups or indigenous people. Smith (1989 cited in Boonyasarit, 2015, p.18) Ethnic tourism It is a form of traveling for a specific purpose: to observe the cultural expressions and lifestyles of exotic people or to participate in general activities that are different from the culture of the visitor. General activity means Visiting the homes of indigenous people Viewing the way of life Participating in dancing or participating in various performances Being a part of important ceremonies with people in the area, such as the ancestor worship ceremony of the indigenous people, etc. McIntosh & Goeldner (1990, pp.139-140) Ethnic tourism must be a form of activity that focuses on exploring Seek direct and thorough experience. And people who enter indigenous areas sometimes have to interact closely with people from ethnic and cultural backgrounds different from their own. According to Weiler (1984, p.74), Haron and Whaler



mention: Ethnic tourism means The tourists directly visit the culture and environment of the host and observe or participate in various traditional ceremonies. go with the host Although in some cases visitors may not have face-to-face interaction with locals. But to visit is to get to know human stories from various aspects (Harron and Weiler 1992). Ethnic tourism is a form of visiting to see the lives of indigenous peoples. Visiting houses and villages and studying cultural traditions and rituals that is strange and strange from the culture of the visitors The visitors can participate or interact with the people in the area through living like native people for a period of time. Or they may enter for some purpose over a long or short period of time. It depends on the wishes of the visitors and the owners of that area. Therefore, the nature of the ethnic tourism activity format is linked to learning about the way of life. The customs, traditions and culture of the indigenous people Piyakasidet Nueasri and Bunyasrit Aneksuk (2018, p.6) An example of a country that has interesting ethnic tourism arrangements is New Zealand. It is a country with many cultural diversity and many tourist attractions for tourists. One of those attractions is the indigenous culture. Especially the weaving of the Maori people. It has become a tourism industry that generates enormous income for New Zealand. Yuanfang (2019)

Cultural Capital Concept

Cultural capital is the cultural heritage of the nation which the Department of Cultural Promotion The Ministry of Culture has determined that national cultural heritage is considered cultural capital that can generate enormous income for the country.

Therefore, maintaining the national cultural heritage in a sustainable manner along with the development of the country in various fields Taking into account the beneficial factors that the community and people will receive fully, both socially and economically. which is mentioned in the national development strategy in the National Economic and Social Development Plan.

Or this reason, cultural capital It is an important component of social capital. and is a strong point that can be linked to economic capital and natural resource capital In order to be a driving force for promoting good eating and living. There is shared happiness among the people of the nation. In addition, cultural capital is another tool for developing the country's human capital to be stronger by developing the value of cultural capital by creating and creating cultural products and services that have both economic and social value. Society Direk Patmasiriwat said that cultural capital is something related to the value of knowledge, wisdom and creative work that occurs. From discoveries by local knowledgeable people. Including values and beliefs that bind society, causing social organization or creating rules and regulations that are beneficial to society as a whole, including knowledge transfer activities. From one generation to another There are many examples of cultural capital, such as language and artistic works that are of public pride. Knowledge accumulated in the past (concerning various matters such as food preservation, herbs, architecture, folk technology etc.) Social rules that help society live together peacefully. and be generous rather than taking advantage of literary works, oral traditions, music, culture, traditions, and beliefs, etc. Direk Pathamasiriwat's definition of cultural capital It is very close to the meaning of the word "wisdom" in Ekawit Na Thalung's study, which means knowledge, thoughts, beliefs, abilities, and expertise that group People can gain from the accumulated experience in adapting and living in the ecosystem or



natural environment and the social and cultural environment that has been continuously developed. Come.

Trossabai has classified the value of cultural capital (Cultural Value) into categories as follows: Aesthetic value (Aesthetic value) Spiritual value (Spiritual value) Social value (Social value) Historical value (Historical value) Value in Symbolic value and value as authenticity (Authenticity value)

Rangsan Thanapornphanniyam meaning cultural capital Emphasis is placed on the economic meaning of capital used in the production of goods and services that have cultural significance. The cultural capital in this definition is connected to the industry that conveys cultural meaning, called the cultural product industry, which produces cultural products and services that have embedded culture. In the products and services, the concept of cultural embodiment is important in various products and services. It was born and grew until it is changing the face of the world capitalist system.

In Chaianan's view, "selling" culture is It is equal to that culture is the one that receives action and plays an important passive role. It is suggested that culture should be viewed in a more "active" way. It means that culture is viewed as capital, which has the significance that When culture is considered to be a type of capital, there can be cultural stock, and changes in cultural stock should be considered an investment that causes the original capital to increase. (Cultural heritage) can preserve its value, wealth and spiritual stability, emphasizing cultural wealth. This is the goal of humanity that is not just "Homo Economica" or "Homo Technologica".

Bourdieu explained that Cultural capital is intellectual property that has been accumulated in the past and has value for human beings and the needs of society in addition to providing economic value. It may appear at three levels: 1) it is something that is embedded in a person or group of people (an Embodied state), such as imagination, initiative, and trust; 2) it is Things that have an Objectified state, such as paintings, books, tools (musical instruments) equipment, various inventions), buildings and world heritage sites, and 3) an institution (an Institutionalised state) refers to the rules of belief. Acceptance that many people agree on, such as acceptance of temple institutions, kings, schools, and knowledgeable people.

From reviewing the concept, it was found that the word cultural capital currently has two meanings from the perspective of two concepts: political economics and political economics. Looking at it in terms of the economic system by taking income as the main factor Existing culture can be transformed into goods and services and developed into a cultural industry, both goods and services, and the concept of community culture that Looking at cultural capital It is a matter of cultural space. Power area to be a platform for communities to have a way of life and live with dignity. It strengthens the power of civil society and Strengthening community organizations.

Overall, cultural capital refers to intellectual property that has been accumulated in the past, related to knowledge value Wisdom and creativity resulting from discoveries by local knowledgeable people. Including the values and beliefs that bind society, causing the organization of society or creating rules and regulations that are beneficial to society as a whole, are valuable to use. Usefulness for various operations and relying on this definition limits the scope of cultural capital studied. Because it covers the meaning of cultural capital of various



thinkers, it has been presented by presenting cultural capital through the classification of wisdom according to the concept of Ekawit at Thalang together with the level of cultural capital of Bourdieu and consider the management of cultural capital according to There are four components: investment by the government, private sector, and public sector in the development of arts and culture. Cultivating cultural norms and values towards creativity Providing opportunities for communities to participate in culture and cultural resources that the city has and has put to good use.

Using cultural capital to create economic value creative culture Creative economy is the concept of driving the economy based on the use of knowledge (Knowledge), education (Education) and the use of intellectual property (Creative Intellectual property) that connects the cultural basis (Culture) and the accumulation of knowledge of society (Wisdom and modern technology/innovation (Tecnology and Innovation) In 2023, the Ministry of Culture set guidelines for creating added value from cultural capital and promoting soft power to develop the Thai economy and society. Using garlands as a symbol. It represents the use of cultural heritage. Continuing to be a product that has economic value and creates social value for Thailand and the world community.

For the cultural heritage of the Urak Lawoi in Krabi Province, such as local food, ways of cooking, folk performing arts. Urak Lawoi language, beliefs and traditions, which are cultural capital, are soft power, relying on the cooperation and participation of people in the sea gypsy community. and related sectors In bringing it to further develop and create value and economic value. To create income for sea gypsy. Stimulate the economy in the area Attracts both Thai and foreign tourists to come and see the way of life of sea gypsy. and build a reputation for Thailand.

Soft power or soft power is a political science term. especially in international relations It refers to the power to attract and create engagement. without forcing money or provide economic measures (Contrasted with the word hard power, which means using military force or economic intervention to compel others to do what you want.) Nowadays, it is used in cases of change and influencing the thinking of society and people in Other Countries The power of soft power may include culture. political values and foreign policy in 2012, Joseph Nye said that the best propaganda is not propaganda (The best propaganda is not propaganda), which went on to explain that in this age of information “Credibility is the scarcest resource” (Nye, Joseph:2012)

Nye also popularized the term in his book Bound to Lead: The Changing Nature of American Power, describing it as “when one country gets another country to get what it wants. This may be called co-opt or soft power. This is the opposite of hard power or command power (Command power), or ordering others to do as desired, is the concept of Joseph Nye, an academic. An American political scientist said that soft power is the ability to get what you want (Nye, Joseph:1990).

Joseph Nye's key idea is that the source of soft power consists of vital resources³. Factors include culture and political values. (three resources) "its culture (in places where it is attractive to others), its political values (when it lives up to them at home and abroad), and its foreign



policies (when others see them as legitimate and having moral authority)" (Nye, Joseph S. 2011, S.84) That is,

1. Culture: Soft power focuses on the use of culture. If the culture of one country is consistent with the interests and values of other countries, the chances that such culture will become soft power of that country will be increased. The way in which the culture of one country is known in other countries. There are many varieties, whether it be language, sports, religion, food, education, art, film, music, drama or even trade, visiting, communicating and exchanging.

2. Political values (political values) If the country has political values that are in line with other countries, the soft power of that country will increase. On the other hand, if the values of the country conflict with the values of the country. Clearly, the soft power of that country will decrease.

3. Foreign policies (foreign policies) if a country follows carrying out hypocritical policies (hypocritical) aggressive and indifferent to the attitude of other countries. The opportunity to create soft power will be small, but if the country has a foreign policy that loves peace and respects human rights, the opportunity to create soft power will occur. There is a lot of this, called soft power, which has the effect of gradually influencing the opposing party to change its behavior (see Joseph S. Nye, 2011).

Nye (2004) explains the word power as the ability to get the outcomes one wants (the ability to get the outcomes one wants). If the definition of "power" is the ability to change attitudes, behaviors. And the actions of the opponent can often be found in two ways: force (coerce) and persuasion (convince) or make the opponent agree (consent). The use of force can also be done if there is greater potential in The use of violence or clashing and coercion is referred to as hard power. But there is also another type of power that Joseph Nye calls soft power, which gradually influences the opponent to change his or her behavior. It is the ability to please others by making choices that are consistent with our desires. It is the use of magnetism to lead to acceptance by the doctrine (Joseph S. Nye JR, 2004, S.5- 10) And day by day, soft power will become more important in a world that refuses to solve problems through violence.

Analyzing Korea's soft power specifically in the ASEAN context, according to Joseph Nye, soft power resources can be classified into three components: culture, values, and foreign policy. in culture Korea has a strong presence in K-Wave pop culture, which is evident in its huge popularity among celebrities, songs, movies, and TV dramas. Period films and series also help promote traditional Korean culture. More importantly, Korea can market tourism, cosmetics, and plastic surgery. and other products of general Korean products, building on the popular K-Wave. for values Seoul boasts twin achievements in state-led capitalist development and democratization. At the same time emphasize.

Thailand has a culture that is the source of soft power that is well known and popular abroad, such as Thai dance, Thai food, Thai boxing, and Thai movies. The Thai government has a policy to promote "Soft Power" of Thainess, especially the creative cultural industries that have the potential of the 5 F's, which are Food (Food), Film and Video (Film), Thai fabric and



fashion design (Fashion), Muay Thai (Fighting) and traditional festivals (Festival) to the world level in order to help create income and a good image for the country.

Moreover, it has been suggested that “Culture is something that can always be sold if we know how to create value. and received support from Soft Power to expand and develop its potential continuously Don't let it be just a temporary trend” and “Soft Power has become an important tool that will help increase economic value. Especially during the recovery period after the COVID-19 outbreak. that is geared towards creative economic policy or Creative Economy”

It can be concluded that from the point of view of the Thai government Soft power is the power used to attract foreigners. By using Thai culture as a tool to promote trade and tourism, soft power therefore has implications for the application of Thai culture into high-value products. to revive the country's economy.

Related Research

Richards (Richards, 2009) can conclude that Creative tourism is a form of tourism in which tourists can truly experience the lifestyle and culture of each locality. From doing activities that you are interested in closely working with the community. Meanwhile, the community will present resources or activities that they are interested in in close collaboration with the community. Meanwhile, the community will present outstanding resources or activities that demonstrate the uniqueness of the area. where tourists will gain new experiences and skills from participating in those activities, such as weaving skills from local Maori weaving activities. New Zealand Cooking skills from cooking activities in Barcelona, Spain, etc., through cultural experiences and new skills. What tourists receive from participating in these activities is the main product of creative tourism. Or it can be said that creative tourism changes the form of selling resources or tangible cultural heritage (Tangible Cultural Heritage) to intangible cultural heritage (Intangible Cultural Heritage), such as knife making activities. Laguiole in France, where tourists can learn the craftsmanship from local professional knife makers instead of selling general knives on the market, etc. In addition, it can also be said that Creative tourism makes it easier for tourists to access the local culture and learn about the culture of each area. Because it is a form of tourism that focuses on presenting culture in everyday life. Where tourists can interact with more than just high-level culture, such as buying products at local markets, cooking local food with the villagers, etc.

Krittaporn Sae-Ung (2019) The results of the study found that South Korea adopted the soft power policy to export culture. There are several reasons for this. The obvious thing is South Korea wants to recover from the economic crisis. Finance in the late 1990s, where the introduction of soft power policies helped to revive the country. It has been very successful because soft power has played a role in helping attract attention from other countries through cultural products that come in a variety of forms, both traditional culture and popular culture, such as food, dress, movies, drama series, songs, etc. This success comes from Good planning and effective strategies from the South Korean government have made it possible to create value for the product. Culturally, it also helps raise the country's status on the world stage and helps promote Domestic economy and tourism in addition, the Korean Wave has brought



internationalism. Integration makes it easily accessible and can be distributed to various countries in a short time.

Jingwei Zhou (2022) Japan's soft power depends on three resources: culture, political values, and foreign policy Japan uses the Japan Foundation project. Carrying out cultural activities has resulted in Japan's GDP being ranked third in the world (World Bank, 2022). Since Prime Minister Ohira Masayoshi of Japan announced the policy "Yud of Culture" in January 1979 and announced the vision "Japan's 21st Century Vision" states that by 2020, Japan will become "A country with cultural creativity"

Parinchat Tripanyasat (2022) Over the years, governments of various countries have turned to using culture and ideology as diplomatic tools, to communicate with the international community or as a tool for propaganda (propaganda) in addition to political motives economy and military potential, also known as hard power, in addition to the mission of in other foreign countries, the People's Republic of China has turned its focus to using cultural diplomacy and soft power in order to develop and promote the country's image and build a network of alliances. Over the years in the past, it can be seen that the Chinese entertainment industry has expanded to more countries. Therefore, this research was conducted. To study the role and support of the government towards the Chinese cultural industry. Especially in the area of popular culture (pop-culture) such as movies and dramas in order to promote empowerment from every angle. Including strengthening the country's income.

Global Soft Power Index poll research This index ranks countries in terms of soft power, and the research is based on questions asked from 25 countries (the sample for Turkey is 500 people). It evaluates results based on 8 factors: favorability of foreign countries, perception of foreign cuisine, desire to go abroad or perception of luxury products. But this research cannot solve the problems mentioned above. Referring to Turkey, "The country's strengths lie in its participation sub-index, which is particularly active in providing development assistance. Willingness to resettle millions of refugees and permanent missions to multilateral organizations Türkiye also commands an important geopolitical position as a Europe-Asia bridgehead. It has also made smart use of some of its soft power assets, such as the way Turkish Airlines acts as a strong brand ambassador. But Türkiye will benefit from working towards international recognition. It's at the bottom of our survey data this year. The negative perception is unlikely to have been helped by the failed coup. Referendum to secure more power for President Erdogan; and media limitations Civil society and educational institutions throughout the country" (McClory 2017: 50)



Research Hypothesis

The cultural heritage of the Sea Gypsy Urak Lawoi which is a soft power that can be used to develop and create additional economic value. Create income for Urak Lawoi in Krabi Province. Stimulating the economy in Krabi province Attracting more foreign tourists to visit Thailand.

Conducting Research

Use qualitative research by focus groups, 3 areas, 20 people at a time, consisting of local leaders, sea gypsies, and tourism entrepreneurs. Government agencies and an interview form for 10 people per area, consisting of wisdom of the sea gypsies, sea gypsy leaders, sea gypsy community areas, Koh Lanta, Koh Jum, and Laem Tong. The tools were recommended by an advisor and passed a quality check by 3 experts. The researcher was trained. Human ethics training And there is a request for ethics in humans. This is because the Urak Lawoi ethnic group is considered a vulnerable group. To lead to the conclusion of the research results.

Data Collection Process

1. Study information on sea gypsy community tourist attractions, Koh Lanta, Laem Tong, and Koh Jum, from studying related documents. and visiting the area Collect information on tourism resources and activity patterns
2. Analyze information on the intellectual heritage of sea gypsy food and tourism activities. obtained from the interview.
3. Take the results of the analysis and synthesis to organize small group meetings. Summarize and evaluate the implementation of the guidelines. Improved and revised according to suggestions.
4. Present research results to the public for the benefit of the community and provide policy recommendations for further concrete action.

Summary of Research Results

1. The cultural heritage of food knowledge of sea gypsy, can be used for tourists to learn and taste It is a raw material from the sea that is available in each area. Which includes Koh Lanta, Koh Jum, Laem Tong, according to the season, it is fresh and different from normal food.

2. Organizing tourism for the sea gypsy community By bringing Urak Lawoi food Let's organize activities to support tourists so that tourists can participate in the community. There is



eating and cooking together. Make an impression on tourists and visitors. It can attract health tourists and ecotourists.

Explain the Results

1. Food cultural heritage of Urak Lawoi in the areas of Koh Lanta, Koh Jum and Laem Tong, Krabi Province. There is a local food menu. Different according to the sea conditions in each place. Can be used to create a variety of food menus. Waiting to welcome both Thai and foreign visitors.

2. Travel routes can bring local food to impress tourists, and would like to come back and taste the local food of sea gypsy, which cannot be eaten anywhere else. In the form of a food tour or taste path Make it possible for tourists Exchange ideas about food, taste, culture, and community, and organize food festivals. To include a variety of food menus as Soft Power, creative power to attract both Thai and foreign tourists. Come visit the sea gypsy community. Generate income for the owner of local sea food wisdom. which is an inheritance of wisdom passed down from ancestors Use it as cultural capital for further development and build a reputation for the sea gypsy community.

The best local food of the sea gypsy		
Ban Ting Rai	Ban Laem Tong	Ban Toh Baliu
1. Blue crab curry/black crab/fai lek crab/prao crab/raft crab/scraped iron crab/red crab/bow crab 2. Stir-fried black squid 3. Clam salad (Ona clam, giant clam, pangolin clam, sea snail, large sea bass, small sea bass, tib clam) 4. Mai barnacle salad, sand salad 5. White leech salad, Sai leech, Kamad leech 6. Mushroom curry 7. Tachai clam curry, cow's eye clam, needle clam, red eye clam, or-dong clam, Kan clam, jackfruit seed clam, large cockle, manoh clam (Kha Krai). 8. Green-backed fish, shrimp 9. Shirtless fish (babu fish) 10. Grilled puffer fish, grilled rock fish	1. Coconut milk curry with chicken crab 2. Pangolin clam salad 3. Pangolin chili paste 4. Stir-fried puffer fish with turmeric 5. Abalone curry 6. Boiled abalone with dipping sauce 7. Sai Phriang Sai curry 8. Sweet Tom Priang Sai 9. Monthly clam salad 10. Sour curry with black clams 11. Tiger clam sour curry (larb, stir-fried basil, coconut milk curry) 12. Fried iron fish 13. Stir-fried squid with black shit 14. Stir-fried oysters (skewered oysters) 15. Grape seaweed salad	1. Boil mushrooms. 2. Smelly salad 3. Sea snail salad (Giant-faced clam) 4. Yum Hap Tib (Titeb) 5. Spicy clam salad 6. Sea bass salad 7. Spicy salad 8. Stir-fried hedgehog puffer fish with ginger/spicy stir-fry 9. Steamed hedgehog puffer fish/black puffer fish 10. Soup with zebra fish. 11. Steamed zebra fish 12. Grilled parrot fish/meatballs/wrapped 13. Horny parrot fish 14. Stir-fried black squid/stir-fried sweet 15. Orange boiled squid 16. Stone Crab Chili Paste (Crab Lek Fai)



The best local food of the sea gypsy		
Ban Ting Rai	Ban Laem Tong	Ban Toh Baliu
11. Fried buffalo fish, roasted with chili paste 12. Fried stingray fish 13. Da Ying (sun-sucking shark) 14. Steamed fish with sausage 15. Salad with seaweed leaves	16. Coconut milk curry with shellfish. 17. Kaha 18. Clam tip salad 19. Hedgehog egg salad 20. Stir-fried spicy curry (Ka Wai)	17. Yam Ton 18. Coconut milk curry/Yum wah 19. Salad/spicy stir-fry/sour soup/sweet stir-fried Noya (commotion) 20. Horseshoe crab egg salad 21. Stir-fried stingray fish curry

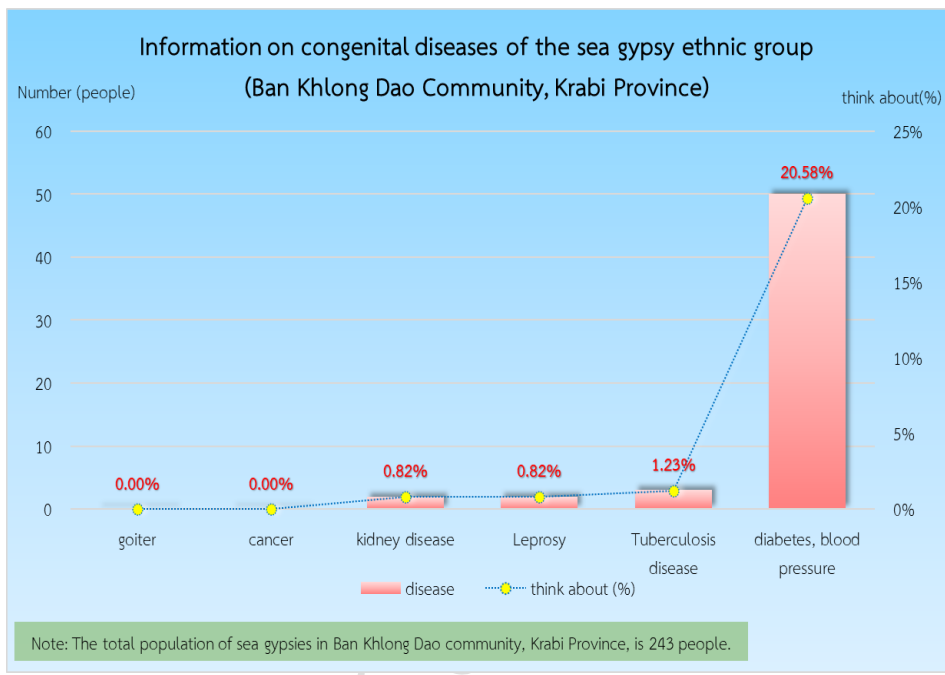
Suggestions

1. Bringing local food of the sea gypsies who live in the areas of Koh Lanta, Koh Jum, and Laemtong, Phi Phi Island. To attract tourists to participate in activities who likes the strangeness of food Ingredients that can only be found locally in that sea.

	<p>Giant clam salad menu Puffer fish stir-fried with turmeric menu</p>
	<p>Stir-fried black squid menu</p>
	<p>Thonan salad menu</p>
	<p>Pangolin clam Salad Menu</p>



2. Using local food from the sea gypsy as medicine It can also attract health-conscious tourists. Because the food of the sea gypsy is outstanding in helping to care for and maintain health, such as wooden barnacle salad, improving sexual performance, nourishing milk for mothers who are breastfeeding, black fried squid, black ink from squid. Useful in helping to inhibit the growth of tumors. Stories told by the villagers of Ban Ting Rai Living on Koh Jum Koh Sriboya Subdistrict Krabi Province.



3. Seafood travel route It can attract tourists who conserve the environment due to the fishing activities of seafarers. It is a rotating fishery. There are fishing periods that do not coincide with the spawning season. Use a traditional aquatic animal catching device called a bubu (sai) using a boat with a tong head. (small boat) for local fishing Some boats are equipped with solar panels.

Activity	Calendar for making a living											
	January	February	March	April	May	June	July	September	October	November	December	
Place the fish (sai)												
Place the squid (sai)												
Crab nets												
Shrimp nets												
Squid-shell net												
dry season fish nets												
Shrimp nets(keay)												
fishing												
Looking for clams												
Squid fishing												
Diving and stabbing fish												
Squid(voivai) shouts												
Looking for clams (tip)												

Source: Information on the management plan for the cultural protected area of Ban Toh Baliu sea gypsy community. Krabi Provincial Cultural Office



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Fostering Visitor Loyalty in a Consumer Trade Show: Examining the Interplay between Pro-Social Value, Self-Congruity, and Subjective Wellbeing

Patcharaporn Bunlueng¹, Daraneekorn Supanti² and Ken Butcher³

Abstract

The One Village One Product (OVOP) model is a government supported initiative, launched in Japan, and now present in some 48 countries, to alleviate rural poverty. Government support in Thailand has been elevated through the introduction of consumer trade shows, in major urban areas, to showcase the talents of village producers. The aim of this study is to examine the relationships between consumers' pro-social value, self-congruity, subjective well-being, and loyalty for a One Village One Product (OVOP) consumer trade show in Thailand. The study also investigates the mediating role of subjective well-being, including hedonic and eudaimonic well-being, by adopting the tri-component model linking leisure benefits, subjective well-being, and loyalty behaviors. Data were collected from 404 visitors to the trade show. The results using partial least square structural equation modeling (PLS-SEM) techniques revealed that pro-social value and self-congruity had significant effects on word-of-mouth, but their effects on revisit intention were insignificant. Furthermore, hedonic well-being was found to be a significant mediator of the relationship between pro-social value, self-congruity, and visitor loyalty. However, eudaimonic well-being was not a significant mediator in this context. The findings of this study have important implications for government agencies involved in community-related trade shows, non-government organizations, and venue organizers. The insights gained can help these stakeholders better understand the factors influencing visitor loyalty and develop strategies to enhance the effectiveness of OVOP consumer trade shows in promoting community development and alleviating poverty.

Keywords: Loyalty, Pro-Social Value, Self-Congruity, Subjective Wellbeing, Trade Show

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Using LNG to Promote Sustainable Tourism in Thailand: Strategies and Feasibility

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Abstract

The use of clean energy from LNG (Liquefied Natural Gas) gas is a crucial option for reducing environmental impact of carbon dioxide emissions, and it is widely supported in the tourism industry. This article aims to explore the strategies for promoting sustainable tourism through the use of LNG, particularly focusing on its application in land transportation. It proposes development strategies and initiatives to maximize the benefits of LNG in the tourism industry. Studies have shown that LNG is a highly efficient resource for significantly reducing greenhouse gas emissions and long-term operational costs when used in tourist vehicles. Integrating LNG into tourism not only enhances sustainable tourism practices but also contributes to economic growth while preserving the environment. This approach represents a sustainable tourism strategy that can foster long-term stability and prosperity for both the tourism sector and the environment.

Keywords: LNG (Liquefied Natural Gas), Clean Energy, Carbon Dioxide Emissions, Sustainable Tourism, Environmental Impact

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Pet-Friendly Tourism: Impacts and Pathways to Sustainability

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Abstract

Pet-friendly tourism is on the rise, driven by shifting lifestyles where pets are increasingly viewed as companions or family members. This phenomenon has sparked interest in studying the travel behaviors of pet owners. Through a review of literature concerning the roles pets play in tourism, their interactions with travelers, and the resulting impacts on natural resources and the environment, it becomes evident that pets significantly influence travel decision-making and owner behavior. Furthermore, these insights highlight both the positive and negative impacts of pet-friendly tourism; emphasizing the importance of fostering sustainable practices to benefit society, the economy, and the environment in the long term.

Keywords: Pet, Pet-friendly tourism, Tourist behaviors, Sustainability

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The Role of INFLUENCERS in Promoting Tourism Trends through Online Media

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Abstract

This article investigates the significant role of influencers through online media in promoting tourism trends. Using online social platforms as crucial tools as an indispensable instrument in communication and marketing strategies. Influencers, endowed with substantial follower bases, possess the ability to inspire and stimulate travel to various destinations of interest. Thus, influential figures can serve as key mechanisms in effective communication, wide-reaching audience engagement, enhancing awareness, and increasing tourist numbers. Stakeholders can leverage insights from this study to create business opportunities for developing tourist destinations in line with emerging trends in the future.

Keywords: Influencers, Tourism Promotion, Marketing Communication, Online Society, Online Media

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