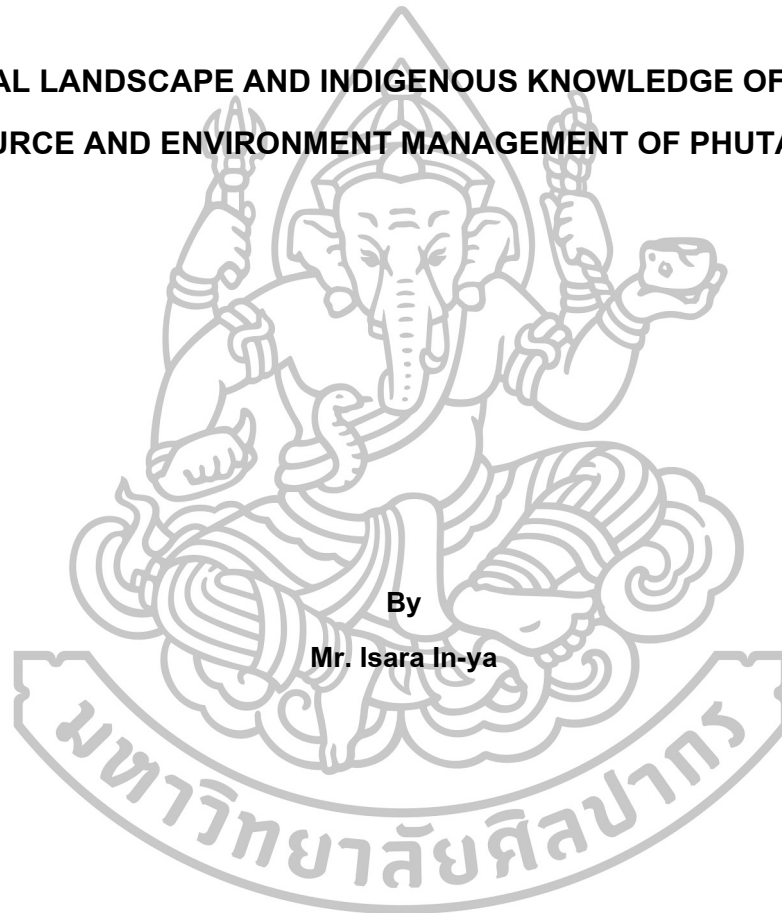




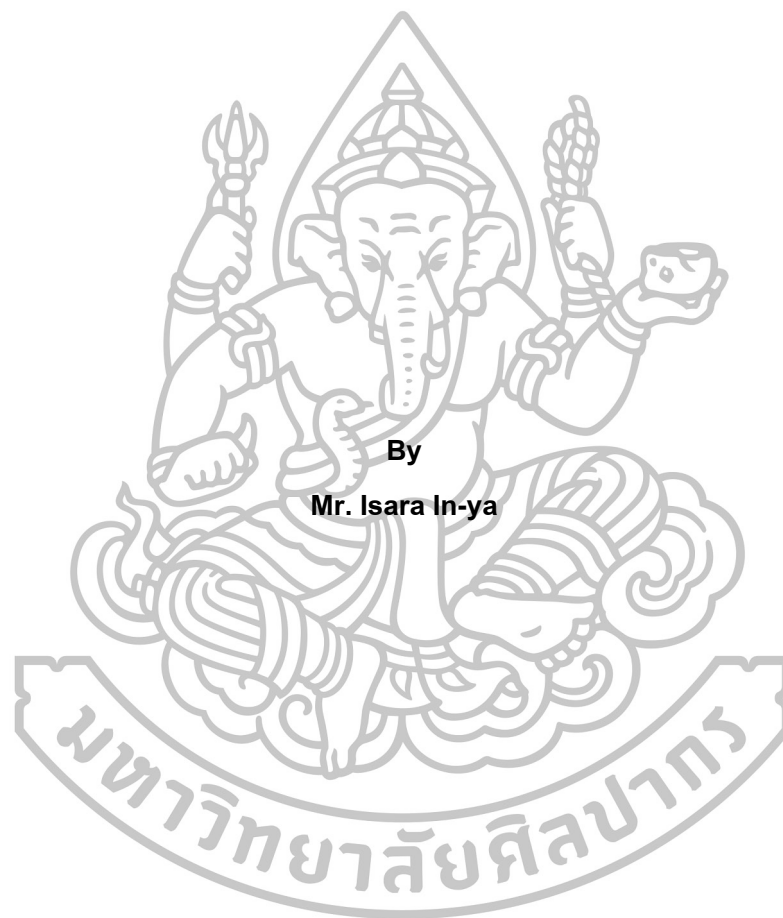
**CULTURAL LANDSCAPE AND INDIGENOUS KNOWLEDGE OF NATURAL
RESOURCE AND ENVIRONMENT MANAGEMENT OF PHUTAI TRIBE**



**A Thesis Submitted in Partial of the Requirements for the Degree
Doctor of Philosophy in Architectural Heritage Management and Tourism
International Program
Graduate School, Silpakorn University
Academic Year 2014**

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RESOURCE AND ENVIRONMENT MANAGEMENT OF PHUTAI TRIBE**



**By
Mr. Isara In-ya**

**A Thesis Submitted in Partial of the Requirements for the Degree
Doctor of Philosophy in Architectural Heritage Management and Tourism
International Program
Graduate School, Silpakorn University
Academic Year 2014
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The Graduate School, Silpakorn University has approved and accredited the Thesis title of “Cultural landscape and Indigenous Knowledge of Natural Resource and Environment Management of Phutai Tribe” submitted by Mr.Isara In-ya as a partial fulfillment of the requirements for the degree of Doctor of Philosophy in Architectural Heritage Management and Tourism.

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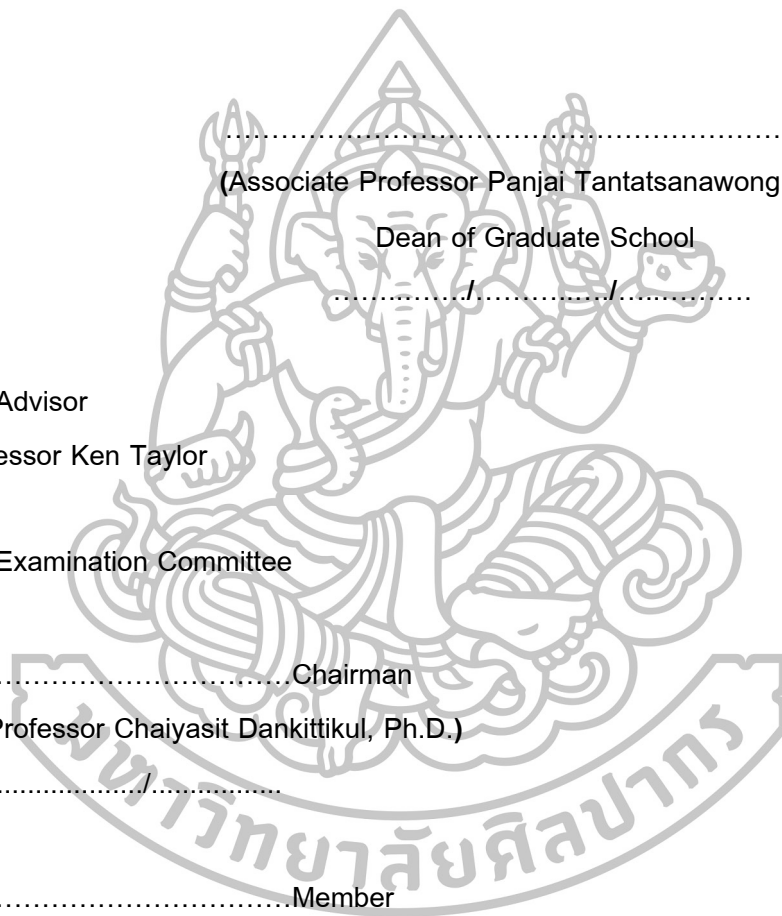
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52056952: MAJOR: ARCHITECTURAL HERITAGE MANAGEMENT AND TOURISM

KEY WORD: CULTURAL LANDSCAPE/ PHUTAI TRIBE / INDIGENOUS KNOWLEDGE /
NATURAL RESOURCES / ENVIRONMENT/ MANAGEMNT

ISARA IN-YA: CULTURAL LANDSCAPE AND INDIGENOUS KNOWLEDGE
OF NATURAL RESOURCE AND ENVIRONMENT MANAGEMENT OF PHUTAI TRIBE

THESIS ADVISOR: PROFESSOR EMERITUS KEN TAYLOR, 301 pp.

The study on Cultural landscape and indigenous knowledge of natural resource and environment management of Phutai tribe, is focusing on cultural landscape and intangible heritage which related with knowledge of natural and environment management of Phutai people of KogpaziCommunity, Kuchinarai District, Kalasin Province, Thailand.

The cultural landscape of the research site is occurring under the influences of three factors of climate, topography, and natural resource. The climate is hot and dry and natural resource is limited cause by lack of water and geography of high plateau land. These influences Phutai to create sets of wisdom to utilize for maximum benefit and sustainability

The cultural landscape of the site can be divided into four zones under the concept of **Baan-Na-Pa-Nam** or **Home-Farm-Forest-Water resource**. It was found that the knowledge and wisdom of Phutai in each zone can be summarized as follows;

Zone of Baan, the wisdom is under the philosophy to create “**peaceful coexisting**” under concept of “**living together by respect**” and controlled by the tradition of “heed sib song”, “Kong sib si”, and Phutai traditional social inter-relationship. **Zone of Na**, the knowledge and wisdom is under the philosophy of ‘**balancing of utilization by love**’ that controled by their belief of Pha Mea Tolani (The mother earth) and her network of gods. **Zone of Pa**, the knowledge and wisdom is under the philosophy to create “**respectful to consume and conserve**” and controlled by Phutai belief of Don-Poo-Ta that the forest and mountain which is the sacred area where their ancestor’s soul being. **Zone of Nam**, is the “**mixture of the sets of Phutai knowledge and wisdom**” that Kogpazi Community apply their Phutai belief in supernatural, regulation, and management to produce the sustainable consumption and utilization of water resources.

Program of Architectural Heritage Management and Tourism Graduate School, Silpakorn University

Student’s signature.....

Academic year 2014

Thesis Adviser’s signature.....

Acknowledgement

The success of this research project can be attributed to the extensive support and assistance from my adviser, Emeritus Professor Ken Taylor, Humanities Research Center, The Australian National University, Canberra who always gave me a lot of valuable knowledge, supervise, and kindness to me. Without him my research would not be completed.

I would like to thank. Mr. Daniel Kwesi Wobil and Dr.Thayuth Tewabootra, my friends who spent their time to help me in this work. I would like to thank all the villagers of Kogpazi Community of their sincerely cooperation and assistances. I would like to thank my henchmen who are my survey research team; they are Mr. Nakarin Sangnikul, Mr. Phadungpong Prikeaw, and Mr. Nuttapol In-ya.

I am grateful to all lecturers, oversea professors and staff of the International Program in Architectural Heritage Management and Tourism for their valuable knowledge. Finally, I am grateful to my family, Mr. Pipat and Mrs.Kingkeaw In-Ya, my parent, Dr. Pitsamai In-ya, M.D. and Kokkearkingwan (Geaw), my wife and my daughter, they are understand me and always gave me the love and encouragement, without you all, I would not be here.



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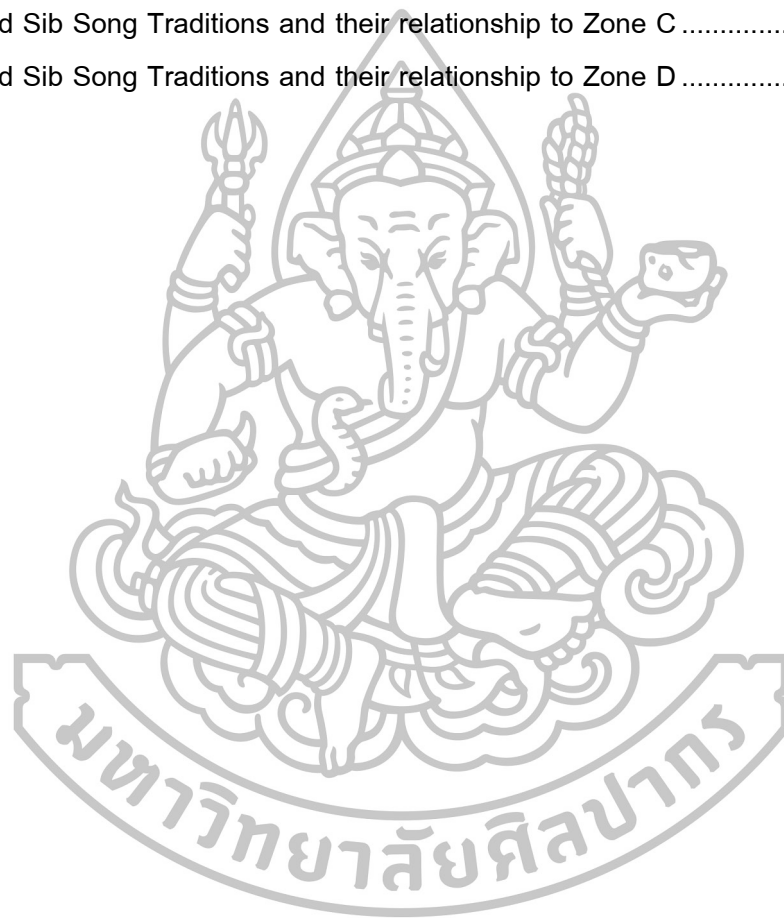
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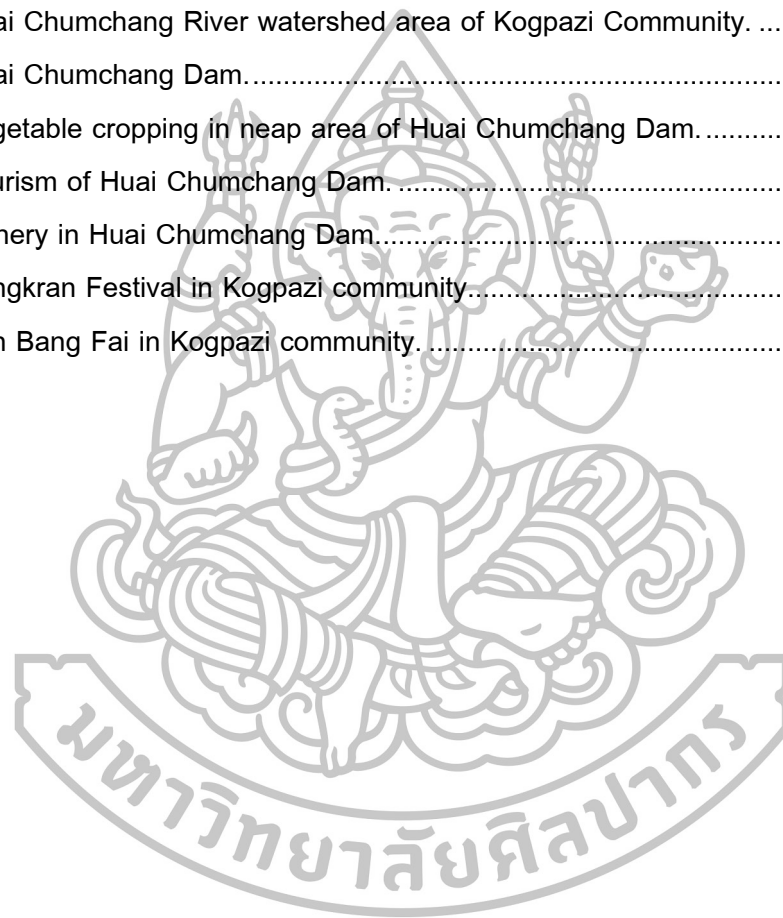
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Chapter 1

Introduction

1.1 Statement and Significant of the Problem

Natural resources occur naturally within environments that exist relatively undisturbed by humanity, in natural form. A natural resource is often characterized by amount of biodiversity and geodiversity existing in various ecosystems. Natural resources are derived from the environment. Some of them are essential for our survival while most are used for satisfying our wants. Natural resources are materials and components that can be found within the environment. Every man-made product is composed of natural resource (at its fundamental level). A natural resource may exist as a separate entity such as fresh water and air, as well as a living organism such as a fish, or it may exist in an alternate form which must be processed to obtain the resources such as metal ores, oil, and most form of energy. There is much debate worldwide over natural resource allocations; this is partly due to increasing scarcity (depletion of resource) but also because the exportation of natural resource is the basis for many economies.

Natural resource management is a discipline in the management of natural resources such as land, water, soil, plants and animals, with particular focus on how management affects the quality of life both present and future generations. Management of natural resource involves identifying who has the right to use the resource and who does not for defining the boundaries of the resource. The resources are managed by the user according to the rules governing it use as to when and how the resource is used depending on local conditions.(Vichai Tainnoi. 2010, p.7-11)

A successful management of natural resources should engage the community because of the nature of shared resources the individuals who are affected by the rules can participate in setting or changing them. The users have the right to device their own management institutions and plans under the recognition by the government. (Yos Sansombat, 1999, p.25)

“Culture” which means the whole complex of distinctive spiritual, intellectual, emotional, and material feature that characterize a society or social group. It includes the arts and letters as well as human modes of life, value systems, creativity, knowledge systems, traditional and beliefs. (UNESCO,1992) This definition is obvious to see the importance of culture and community knowledge to act as a navigator to control the direction of community development to suit their way of life and natural environment from the past to present. There is also another study of culture which is interested to the international level, which is a mixture of human culture and the natural environment, the cultural landscape concept.

The cultural landscape is a combination of cultural properties that represents the link between man and nature. It is the development of human society and settlement over time, under the influence of the physical constrains or the thing which seen from the natural environment and cultural driving force of both economic and social traditionally. (UNESCO,1992)

Cultural landscape is a representative of the civilization of human society, that they can be adapt to the limitation of nature and improve the natural environment to suit their way of life. These processes of adaptations and improvements are created by knowledge of each human society for appropriate natural resource and environment management that suit for each society.

The Northeastern region of Thailand which known as “Isarn” is the largest region and the most populous of the country. The geography of Isan is the “pan form” plateau land that surrounded by the mountain range of Phupan and Dongpayayen mountain with the large plain inside of “Korat plateau”. The important water resources of Isan are Mekhong River, Chee River, Mool River, and tributaries of them. The climate of Isan is prairie savanna which is a tropical climate with alternating dry season and moderate rain. Soil resources are sandy soil which lack of nutrients and underground salt rock make it saline and dry. The fertile lands which suit for agriculture are the river plain and foothill area. Most forest of Isan are the sparse forest and grassland which is often relatively dry terrain with little rain and several months of dry season. (Supap Bunchai, 1994, p.3-8) For the rural Isarn community the vital natural resources, which are involved deeply with the way of living of the people, are soil and land, water resource, and forestry resource. These resources are important not only as a source of raw material for livelihood, but also has strong ties to the community culture, belief,

tradition, and their way of life, and this dissertation will focus on these three major natural resource.

Isarn have several indigenous tribes like Khmer, Laos, Yor, Zong, and Phutai that each tribe has their own culture and tradition with unique style and long history. This dissertation aims to study about Isarn indigenous knowledge of cultural landscape and their wisdom of natural resource management that is likely to have lost due to globalization and changing of local community value. Because of bond with Phutai ethnic, proud and cherish of ancestral cultural heritage, and concern for the worse situation of Isarn rural environment, so the researcher has selected a Phutai community in the Northeastern region of Thailand to be case study.

Phutai is one of Isarn indigenous tribe; they are toward in the Phupan Mountain Range area of the upper part of Isarn in the area of Kalasin, Sakolnakhon, Nakhonphanom, Mukdaharn, Yasothon, Amnatcharearn, and Ubolrachathanee province. Phutia citizen are 124,500 people or 0.177 percent of Thailand population. (Bunsom Yodmalee, 2002, p.3)

The Phutai has a long history that their ancestor's homeland is Kwan Sib Song Chutai in the Northern area of present Vietnam and Laos PDR (present are Dien Bien Phu of Vietnam and Savannakhet Province of Laos). The first migration to the right side of Mekhong River in the present area of Thailand occurred in 1769 in the reign of Thonburee kingdom. It was followed by the second largest emigration in 1826 in the reign of King Rama II of Rattanakosin Kingdom, after the victory of Siamese army over Vientiane Kingdom and swept Phutai people from Muangwang, Muangnong, Muangkamor-kamkaew to the right side of Mekhong River that easier to administrate. The Phutai people established their settlement in the area of Phupan Mountain Range and still remain till present. (Tunva Chaiteing, 2001, p.25)

Phutai tribe has its own tradition, culture, and believes which locate on the basis of nature. There is something supernatural that can inspire happiness or hardship to human life and people respecting such is the basis of Phutai believes. In the sky have the "Prayathan" the god of sky who provide the rain and water for cultivation or aridity, the land and soil are possession and preserved by "Pa Mea Tolani" or the mother earth. This includes the river, the forest, and the mountain. Even though every house has the god and ancestor's soul that can aspires good or bad situation to community and family, it is important for people to respect and worships them. These

seem strange in Thai new generation and Western view, but these believe can cause them to keep the balance of natural resources consumption and maintaining the environment as well throughout the past.

Phutai is unique in its choice to settle in the plains between the valleys that benefits to obtaining resources from the mountain and these locations provide fertile soil and water for agriculture. They tend to settle close to rivers or large water resource to fulfill factors in life. This identity of settlement and the relationship between natural environment and community are contribute to the condition of their specific cultural landscape and they also have molds the wisdom of ethnic communities and livelihood and natural resource management to achieve balance and sustainability.



Figure 1 Phutai tribe people and their culture.

Source: Khouwong cultural association, Kalasin province, 2010.

This dissertation aims to study the Phutai community's cultural landscape and their knowledge and wisdom of access, benefits, control, and management of natural resource and environment that is consistent and appropriate to their way of life, culture, beliefs, and tradition of the community. A community in Northeastern Region of Thailand which is dominant in cultural landscape and has the extant condition and abundance of natural resource and environment will be selected to be a case study.

This dissertation will study Phutai culture and the landscape of the research site. The study of their indigenous knowledge of natural resources management that are the keys to achieving balance and sustainability of natural resource of the forest, land

and soil, and water which will be useful to explain the relationship between Phutai culture and their natural environment

The outcome and information obtained from this research will be useful for other Phutai community and relate governmental organizations to apply for their cultural and natural resource management and can be a model for other indigenous community.

1.2 Goals and Objectives

1.2.1 Objectives

1. To study the theories and principle of natural resource and environment and their management.
2. To study the theories and principle of culture and cultural landscape.
3. To study the culture and cultural landscape of Phutai tribe community in Northeast region of Thailand and in the research site.
4. To study the indigenous knowledge and wisdom of Phutai tribe in the management of natural resources and environment and the relationship to cultural landscape.

1.2.2 Goal

The ultimate goal of this dissertation is to study the relationship of cultural landscape of Phutai tribe community and their knowledge and wisdom in the management of natural resources and environment.

1.3 Scope of the Study

1.3.1 Area of Research

There are several issues that this dissertation aims to study. Each issue has specific in-depth and wide contents. This dissertation will therefore limit itself to key research areas that will answer research questions as follows;

1. The study of theories and principle of natural resource and environment management will focus on only important natural resources of Northeast region of Thailand rural community that are soil and land, forestry resource, and water resource. The other natural resources like marine resource, mineral resource, energy resource, will not considered.

2. The study of theories and principle of culture and cultural landscape will produced and apply to make clearly understanding of the unique of culture and cultural landscape of Phutai community of the research site.

3. The study of Phutai culture and their indigenous knowledge and wisdom in natural resources and environment management of the research site will produce to find how relationship to the landscape.

1.3.2 Research Site

Preliminary site survey and study of related documents helpful for this dissertation to select the Phutai communities in the Northeastern region of Thailand which are dominate in cultural landscape and have the extant condition and abundance of natural resource and environment that suit the research objectives to be case study. The research site is Kogpazi Community of Nonghang Sub-district, Kuchinarai District, Kalasin Province.

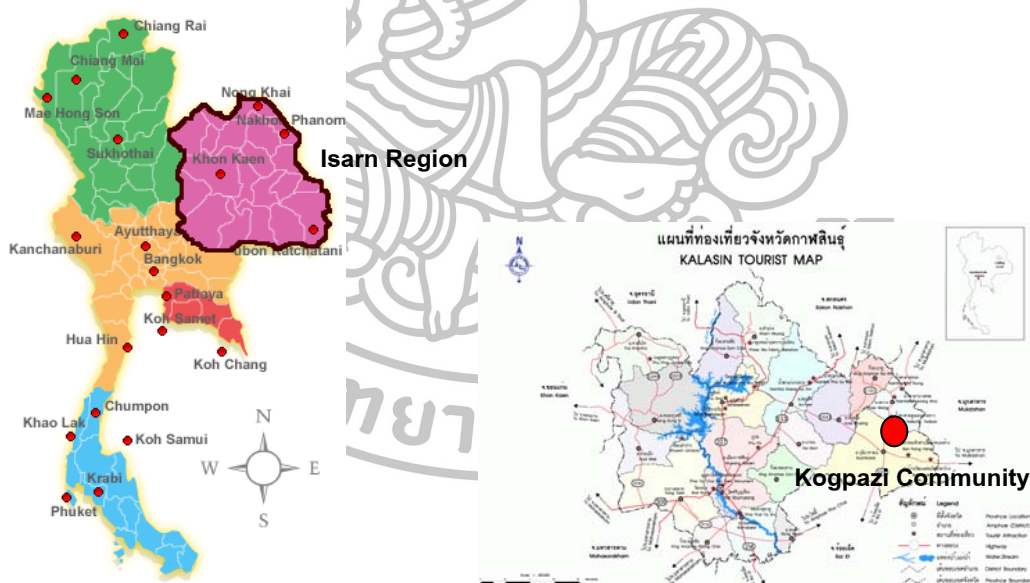


Figure 2 (Left): Map of Thailand, picture show Isarn region (Right): Map of Kalasin Province, the picture shows Kogpazi Community the research sites.

Source: www.google.com: retrieved February 7, 2013

1.3.3 Limitation

To make this dissertation can be run by efficiency operation in the education duration and can comprehensively answer the research question. This research has some factors to setup as the limit of research as follow;

1. The limit of research area. This dissertation will select appropriate Phutai community in Isarn Region of Thailand which dominate in cultural landscape and have the extant condition and abundance of natural resource and environment that suit the research objectives to be case study. The area of the community refer to agricultural area, community public area like temple and school, housing area, and natural area that utilizing by community member, and community spiritual area.

2. The limitation of important informant. This dissertation determines that the data informants are divided into two groups and setup limitation of them as follow;

2.1 The community connoisseur that are;

- Community leader 4 people.
- Community philosopher 6 people.
- Buddhism monk 2 people.

2.2 Common people who are living in the research community and be the stake holder to utilizing the natural resources and environment of the community, they are as follow;

- Elderly villagers whose age 60 years up, 20 people.
- Mature villagers whose age 25-59 years old, 15 people.
- Children and youth whose age 7-24 years old, 10 people.

1.4 Research Methodology

This dissertation will use multi-methods approach to collect all related data such as document analysis, on-site survey, and interview. Each method will be used whenever it is most appropriate and effective to collect data of this dissertation. This dissertation has three major steps of study as follow;

1.4.1 Preliminary site study. The researcher will study the documents and related research and make a preliminary survey of the Phutai community in the Northeast of Thailand which outstanding in cultural landscape and have the extant

conditions and abundance of natural resources and environment that suit the research objectives to be research site.

1.4.2 Collection of Data

1. Literature review and document study. This dissertation will study about the Phutai tribe and their culture, and basic information of the research site from various sources like governmental document, local library, related research, internet, and other media. The literature review method will use to study the theories and principle of natural resources and environment management, and cultural landscape to be database to apply for field study.

2. Field study. The collection of data from field study will use the observation and interview.

2.1 The observation will use two techniques to gathering data.

- Non-participation observation to observe and gathering the general condition and cultural landscape state of the research site and record, photograph, and sketch.

- Participatipn observation to observe and gathering data of the important events or participate in activities of the research community. The researcher will participate in the activity to record its description and people's behavior

2.2 Interview. This dissertation will use the prepared series of question to interview the informants

1.4.3 Analysis of Data. The gathered data will be separate into categories by the research objective and analyzed by described methods to find a summary of the research.

1.5 Process of the study

There are seven stages of study as follow;

1. The research planning and preparation. This dissertation will prepare the work plan and time schedule that consistent with Phutai traditional activity which depending of season and suit for education period of the researcher. The preliminary study and site survey will setup in this stage to find the appropriate Phutai community to be the research site.

2. The study of theories and principle of natural resource and environment management, cultural landscape.

3. The study of Phutai tribe and their culture and cultural landscape.
4. The field study by observation and interview.
5. The data analysis process. The data will categorize and analyze by the dissertation objectives.
6. The summarize process. This stage will use the analyzed data to summarize and produce the set of Phutai indigenous knowledge in cultural landscape and natural resource and environment management.
7. The final outcome of dissertation will be presented to the graduate school, Silpakorn University to obtain approval for graduation.

1.6 Sources of data

This dissertation have 2 major data resources, the first is the primary resources from the field study that use the observation to observe and record the cultural landscape state of the research sites, and use the interview to collect data from the villagers and relate informants. The second is the secondary data resources that mean the data from the book, textbook, publication, media, and related researches.

1.7 Presentation Form

The final form of dissertation will be paper of A4 size and writing format provide by Silpakorn University, Graduate school. Other important dissertation outcome like interview and site surveying will be presented in appropriate media.

Chapter 2

Literature review

There are several issues on which this dissertation deliberate, but with major focus on cultural landscape, natural resources and environment, and indigenous knowledge and wisdom of natural resources and environment management of Phutai tribe. This research will study theories of culture and communities to produce clearly relationship between them, and will study theory and concepts of cultural landscape and natural resources and environment management in the international and national level that the data will combine with the study of Phutai culture to be database for field study to examine and summarize the wisdom and knowledge of natural resources and environment management and their relationship to the landscape of the Phutai tribe, the research site.

2.1 Community

The word "community" is derived from the Old French *communit*, which is derived from the Latin *communitas*, a broad term for fellowship or organized society. It was Aristotle who first defined the word "community" as a group established by men having shared values. That initial definition has been refined and expanded through the years. The word "community" has led to some significant definition from various disciplines as follows;

Cambridge Advanced Learner's Dictionary defines community as group of people or families that together live in particular area. This group is cooperation to belong and share common value that involves to producing thinking, belief, economical and social activities together as whole of them are a unit. (Cambridge University, 2003, p.53)

David Kingsly describes that community as a group of people which live together in a certainly area with associated social activities. This means all people have their own area in the whole community area and the community members have harmoniously sociological activities like language, tradition, and attitude. (David Kingsly. 2000, p.23)

Park and Burgess define community as a local area in which people have same language, same tradition and culture, and have similar behavior pattern and attitude. (Robert E. Park and Burgess, 1996, p.45)

UNDP (United Nation Development Programme) describes community as the group of people voluntarily combining socially and agreeing to live under their own regulations. Community compound with formal and informal organization and including to interest group, cultural group, and religious group. (UNDP, 1965, p.45)

In Thailand, Thai royal academic institute's dictionary defines community as a group of people who live and work in small societal group in the same area.

Parichat Walaisatein defines community as a number of people living in one area with shared attitudes, beliefs, activities, and other similarly prominent properties that can firmly bind them together. (Parichat, 2003, p.58)

Narong Pechprasert defines community as any relationship of people, area and space, and their embracement conditions that brings them together like occupation, culture, tradition, and gain. (Narong, 2006, p.53)

Since the advent of the Internet, the concept of community no longer has geographical limitations, as people can now virtually gather in an online community and share common interests regardless of physical location.

2.1.1 Type of Community

Participants in Diana Leafe Christian's "Heart of a Healthy Community" seminar circle during an afternoon session at O.U.R. Ecovillage. A number of ways to categorize types of community have been proposed; one such breakdown is: (<http://www.wikipedia.com/community/>. Retrieved: September 14, 2011)

1. Geographic communities: range from the local neighborhood, suburb, village, town or city, region, nation or even the planet as a whole. These refer to communities of location.

2. Communities of culture: range from the local clique, sub-culture, ethnic group, religious, multicultural or pluralistic civilization, or the global community cultures of today. They may be included as communities of need or identity, such as disabled persons, or frail aged people.

3. Community organizations: range from informal family or kinship networks, to more formal incorporated associations, political decision making structures, economic enterprises, or professional associations at a small, national or international scale.

Communities are nested; one community can contain another, for example a geographic community may contain a number of ethnic communities.

2.1.2 Community Development

Information from “community development foundation of UK” shows that community development is a structured intervention that gives communities greater control over the conditions that affect their lives. This does not solve all the problems faced by a local community, but it does build up confidence to tackle such problems as effectively as any local action can. Community development works at the level of local groups and organizations rather than with individuals or families. The range of local groups and organizations representing communities at local level constitutes the community sector.

Community development is a skilled process and part of its approach is the belief that communities cannot be helped unless they themselves agree to this process. Community development has to look both ways: not only at how the community is working at the grass roots, but also at how responsive key institutions are to the needs of local communities. This is adopted as a move towards understanding of Community Development.

- Community Development is crucially concerned with the issues of powerlessness and disadvantage: as such it should involve all members of society, and offers a practice that is part of a process of social change.
- Community Development is about the active involvement of people in the issues which affect their lives. It is a process based on the sharing of power, skills, knowledge and experience.
- Community Development takes place both in neighborhoods and within communities of interest, as people identify what is relevant to them.
- The Community Development process is collective, but the experience of the process enhances the integrity, skills, knowledge and experience, as well as equality of power, for each individual who is involved.
- Community Development seeks to enable individuals and communities to grow and change according to their own needs and priorities, and at their own pace, provided this does not oppress other groups and communities, or damages the environment.

- Where Community Development takes place, there are certain principles central to it. The first priority of the Community Development process is the empowering and enabling of those who are traditionally deprived of power and control over their common affairs. It claims as important the ability of people to act together to influence the social, economic, political and environmental issues which affect them. Community Development aims to encourage sharing, and to create structures which give genuine participation and involvement.

- Community Development is about developing the power, skills, knowledge and experience of people as individuals and in groups, thus enabling them to undertake initiatives of their own to combat social, economic, political and environmental problems, and enabling them to fully participate in a truly democratic process.

- Community Development must take the lead in confronting the attitudes of individuals and the practices of institutions and society as a whole which discriminates unfairly against black people, women, people with disabilities and different abilities, religious groups, elderly people, lesbians and gay men, and other groups who are disadvantaged by society. It also must take a lead in countering the destruction of the natural environment on which we all depend.

- Community Development is well placed to involve people equally on these issues which affect all of us. Community Development should seek to develop structures which enable the active involvement of people from disadvantaged groups, and in particular people from Black and Minority Ethnic groups.

There are several concepts of community development which globally promoted like the concept of community economical base development which focus on agriculture as community economical foundation and apply for community development, the concept of community self-help which focus on reduction of community external influent, the concept of community cultural base development which focus on community culture as the development foundation, and last 15 years Thailand promoting development concept of the sufficiency theory which presented by Thailand's king Rama IX which focus on adequateness community economic crisis confront. However the summary goal of community development concept is the process which give precedence to human and it is different from generally meaning of the word

development that focus on physical development. The ultimate goal of community development is focus on two major goals that are human quality development which mean to develop community member's quality, virtue, and happiness. The other goal of community development is to empowering and produces the community maximum self help. (Vichai Tainnoi, 2010, p.15)

1) Human Quality Development

Information from related literatures show that the term "human quality development" involve closely to the concept of "quality of life" which used to evaluate the general well-being of individuals and societies. The term is used in a wide range of contexts, including the fields of international development, healthcare, and politics. Quality of life should not be confused with the concept of standard of living, which is based primarily on income. Instead, standard indicators of the quality of life include not only wealth and employment, but also the built environment, physical and mental health, education, recreation and leisure time, and social belonging.

While Quality of Life (QOL) has long been an explicit or implicit policy goal, adequate definition and measurement have been elusive. Diverse "objective" and "subjective" indicators across a range of disciplines and scales, and recent work on subjective well-being (SWB) surveys and the psychology of happiness have spurred renewed interest.

Also frequently related are concepts such as freedom, human rights, and happiness. However, since happiness is subjective and hard to measure, other measures are generally given priority. It has also been shown that happiness, as much as it can be measured, does not necessarily increase correspondingly with the comfort that results from increasing income. As a result, standard of living should not be taken to be a measure of happiness.

Quality of life is an important concept in the field of international development, since it allows development to be analyzed on a measure broader than standard of living. Within development theory, however, there are varying ideas concerning what constitutes desirable change for a particular society, and the different ways that quality of life is defined by institutions therefore shapes how these organizations work for its improvement as a whole.

Organizations such as the World Bank, for example, declare a goal of "working for a world free of poverty", with poverty defined as a lack of basic human

needs, such as food, water, shelter, and freedom, access to education, healthcare, or employment. In other words, poverty is defined as a low quality of life. Using this definition, the World Bank works towards improving quality of life through neoliberal means, with the stated goal of lowering poverty and helping people afford a better quality of life.

Other organizations, however, may also work towards improved global quality of life using a slightly different definition and substantially different methods. Many NGOs do not focus at all on reducing poverty on a national or international scale, but rather attempt to improve quality of life for individuals or communities. One example would be sponsorship programs that provide material aid for specific individuals. Although many organizations of this type may still talk about fighting poverty, the methods are significantly different. Because of these differences in the theory and practice of development, there is also a wide range of quantitative measures used to describe quality of life.

Unlike *per capita* GDP or standard of living, both of which can be measured in financial terms, it is harder to make objective or long-term measurements of the quality of life experienced by nations or other groups of people. Researchers have begun in recent times to distinguish two aspects of personal well-being: *Emotional well-being*, in which respondents are asked about the quality of their everyday emotional experiences—the frequency and intensity of their experiences of, for example, joy, stress, sadness, anger, and affection— and *life evaluation*, in which respondents are asked to think about their life in general and evaluate it against a scale. Such and other systems and scales of measurement have been in use for some time.

Perhaps the most commonly used international measure of development is the Human Development Index (HDI), which combines measures of life expectancy, education, and standard of living, in an attempt to quantify the options available to individuals within a given society. The HDI is used by the United Nations Development Programme in their Human Development Report.

The Physical Quality of Life Index (PQLI) is a measure developed by sociologist Morris David Morris in the 1970s, based on basic literacy, infant mortality, and life expectancy. Although not as complex as other measures, and now essentially replaced by the Human Development Index, the PQLI is notable for Morris's attempt to

show a "less fatalistic pessimistic picture" by focusing on three areas where global quality of life was generally improving at the time, and ignoring Gross National Product and other possible indicators that were not improving.

The Happy Planet Index, introduced in 2006, is unique among quality of life measures in that, in addition to standard determinants of well-being, it uses each country's ecological footprint as an indicator. As a result, European and North American nations do not dominate this measure. The 2009 list is instead topped by Costa Rica, the Dominican Republic, and Jamaica. Gallup researchers trying to find the world's happiest countries found Denmark to be at the top of the list.

A 2010 study by two Princeton University professors looked at 1,000 randomly selected U.S. residents over an extended period. It concludes that their *life evaluations* - that is, their considered evaluations of their life against a stated scale of one to ten - rise steadily with income. On the other hand, their reported quality of *emotional daily experiences* (their reported experiences of joy, affection, stress, sadness, or anger) levels off after a certain income level (approximately \$75,000 per year); income above \$75,000 does not lead to more experiences of happiness nor to further relief of unhappiness or stress. Below this income level, respondents reported decreasing happiness and increasing sadness and stress, implying the pain of life's misfortunes, including disease, divorce, and being alone, is exacerbated by poverty.

The term quality of life is also used by politicians and economists to measure the livability of a given city or nation. Two widely known measures of livability are the Economist Intelligence Unit's quality-of-life index and Mercer's Quality of Living Reports. These two measures calculate the livability of countries and cities around the world, respectively, through a combination of subjective life-satisfaction surveys and objective determinants of quality of life such as divorce rates, safety, and infrastructure. Such measures relate more broadly to the population of a city, state, or country, not to individual quality of life.

Within the field of healthcare, quality of life is often regarded in terms of how it is negatively affected, on an individual level, a debilitating illness that is not life-threatening, life-threatening illness that is not terminal, terminal illness, the predictable, natural decline in the health of an elder, an unforeseen mental/physical decline of a loved one, chronic, end-stage disease processes. Researchers at the University of Toronto's Quality of Life Research Unit define quality of life as "The degree to which a

person enjoys the important possibilities of his or her life" (UofT). Their Quality of Life Model is based on the categories "being", "belonging", and "becoming", respectively who one is, how one is connected to one's environment, and whether one achieves one's personal goals, hopes, and aspirations.

2) Community Empowerment

The United Nation 7th Global Conference shows that the community empowerment is refers to the process of enabling communities to increase control over their lives. "Communities" are groups of people that may or may not be spatially connected, but who share common interests, concerns or identities. These communities could be local, national or international, with specific or broad interests. 'Empowerment' refers to the process by which people gain control over the factors and decisions that shape their lives. It is the process by which they increase their assets and attributes and build capacities to gain access, partners, networks and/or a voice, in order to gain control. "Enabling" implies that people cannot "be empowered" by others; they can only empower themselves by acquiring more of power's different forms (Laverack, 2008, p.13). It assumes that people are their own assets, and the role of the external agent is to catalyze, facilitate or "accompany" the community in acquiring power. At the heart of it are motivated people actively engaged in making a difference to the places that they know best.

Community empowerment, therefore, is more than the involvement, participation or engagement of communities. It implies community ownership and action that explicitly aims at social and political change. Community empowerment is a process of re-negotiating power in order to gain more control. It recognizes that if some people are going to be empowered, then others will be sharing their existing power and giving some of it up (Baum, 2008). Power is a central concept in community empowerment and health promotion invariably operates within the arena of a power struggle.

Community empowerment is the outcome of effective community engagement. It's about "...shifting power, influence and responsibility away from existing centers of power and into the hands of communities and individual citizens." – 'Communities in Control: Real people, real power', Communities and Local Government, 2008. It isn't about forcing people to take on responsibilities or become involved against their will. It is about re-energizing communities and building on their desire to participate

when it counts. And there's plenty of evidence to suggest that people don't hold back when they feel their involvement is effective.

Community empowerment is about fostering the conditions that convince local people that making a difference is both possible and worthwhile. As a principle of governance it isn't new. Involving people and communities in the conduct of public affairs in the UK has been evolving for many years. You can trace the present government's work on community empowerment in England in our summary of key policy and legislation.

There are strong democratic reasons for involving local people as much as possible in the decisions that shape their communities. Their input ensures services are better suited to local needs. But there are now strong political imperatives for councils and their partners to put community empowerment at the heart of everything they do.

Community empowerment necessarily addresses the social, cultural, political and economic determinants that underpin health, and seeks to build partnerships with other sectors in finding solutions.

Globalization adds another dimension to the process of community empowerment. In today's world, the local and global are inextricably linked. Action on one cannot ignore the influence of or impact on the other. Community empowerment recognizes and strategically acts upon this inter-linkage and ensures that power is shared at both local and global levels.

Communication plays a vital role in ensuring community empowerment. Participatory approaches in communication that encourage discussion and debate result in increased knowledge and awareness, and a higher level of critical thinking. Critical thinking enables communities to understand the interplay of forces operating on their lives, and helps them take their own decisions.

2.1.3 Community Sustainable Development

Sustainable development in its purest sense is a pattern of resource use that aims to meet human needs while preserving the environment so that these needs can be met not only in the present, but also for future generations as development that "meets the needs of the present without compromising the ability of future generations to meet their own needs." (UNESCO, 1987) The concept of sustainable development has been widely spread promoted as a new development

trend globally. And this concept has been interpreted to apply for every branch of development activities to solve any problems of the preceding.

Sustainable development ties together concern for the carrying capacity of natural systems with the social challenges facing humanity. As early as the 1970s "sustainability" was employed to describe an economy "in equilibrium with basic ecological support systems." Ecologists have pointed to *The Limits to Growth*, and presented the alternative of a "steady state economy" in order to address environmental concerns. The field of sustainable development can be conceptually broken into three constituent parts: environmental sustainability, economic sustainability and sociopolitical sustainability.

The concept of sustainable development have been promote globally in 1992 in the UN conference on environment and development at Rio de Janeiro that 178 countries including Thailand have sign in international charter of development which called "Agenda 21."

Agenda 21 explains that population; consumption and technology are the primary driving forces of environmental change. It lays out what needs to be done to reduce wasteful and inefficient consumption patterns in some parts of the world while encouraging increased but sustainable development in others. It offers policies and programs to achieve a sustainable balance between consumption, population and the Earth's life-supporting capacity. It describes some of technologies and techniques that need to be developed to provide for human needs while carefully managing natural resources.

Agenda 21 provides options for combating degradation of the land, air and water, conserving forests and the diversity of species of life. It deals with poverty and excessive consumption, health and education, cities and farmers. There are roles for everyone: governments, business people, trade unions, scientists, teachers, indigenous people, women, youth and children. Agenda 21 does not shun business. It says that sustainable development is the way to reverse both poverty and environmental destruction.

We currently gauge the success of economic development mainly by the amount of money it produces. Accounting systems that measure the wealth of nations also need to count the full value of natural resources and the full cost of environmental degradation. The polluter should, in principle, bear the costs of pollution.

To reduce the risk of causing damage, environmental assessment should be carried out before starting projects that carry the risk of adverse impacts. Governments should reduce or eliminate subsidies that are not consistent with sustainable development.

A major theme of Agenda 21 is the need to eradicate poverty by giving poor people more access to the resources they need to live sustainably. By adopting Agenda 21, industrialized countries recognized that they have a greater role in cleaning up the environment than poor nations, who produce relatively less pollution. The richer nations also promised more funding to help other nations develop in ways that have lower environmental impacts. Beyond funding, nations need help in building the expertise— the capacity— to plan and carry out sustainable development decisions. This will require the transfer of information and skills.

Agenda 21 calls on governments to adopt national strategies for sustainable development. These should be developed with wide participation, including non-government organizations and the public. Agenda 21 puts most of the responsibility for leading change on national governments, but says they need to work in a broad series of partnerships with international organizations, business, regional, state, provincial and local governments, non-governmental and citizens' groups. As Agenda 21 says, only a global partnership will ensure that all nations will have a safer and more prosperous future.

2.2 Culture

2.2.1 Historical Background

The information from various sources can be summarize the definition of culture as follow; **Culture** is a concept based on a term first used in classical antiquity by the Roman orator Cicero: "*cultura animi*" (cultivation of the soul). This non-agricultural use of the term "*culture*" re-appeared in modern Europe in the 17th century referring to the betterment or refinement of individuals, especially through education. During the 18th and 19th century it came to refer more frequently to the common reference points of whole peoples, and discussion of the term was often connected to national aspirations or ideals. Some scientists such as Edward Tylor used the term "culture" to refer to a universal human capacity.

In the 20th century, "culture" as a central concept in anthropology, encompassing the range of human phenomena that cannot be directly attributed to genetic inheritance. Specifically, the term "culture" in American anthropology had two meanings:

1. The evolved to classify and represent experiences with symbols, and to act imaginatively and creatively; and
2. The distinct ways that people, live differently, classified and represented their experiences, and acted creatively.

Hoebel describes culture as an integrated system of learned behavior patterns which are characteristic of the members of a society and which are not a result of biological inheritance.

Distinctions are currently made between the physical artifacts created by a society, its so-called material culture, and everything else, the intangibles such as language, customs, etc. that are the main referent of the term "culture".

Culture is central to the way we view, experience, and engage with all aspects of our lives and the world around us. Thus, even our definitions of culture are shaped by the historical, political, social, and cultural contexts in which we live.

The modern term "culture" is based on a term used by the Ancient Roman orator Cicero in his *Tusculanae Disputationes*, where he wrote of a cultivation of the soul or "*cultura animi*", using an agricultural metaphor for the development of a philosophical soul, understood teleological as the highest possible ideal for human development. Samuel Pufendorf took over this metaphor in a modern context, meaning something similar, but no longer assuming that philosophy was man's natural perfection. His use and that of many writers after him "*refers to all the ways in which human beings overcome their original barbarism, and through artifice, become fully human*".

As described by philosopher Edward S. Casey (1996): "The very word *culture* meant "place tilled" in Middle English, and the same word goes back to Latin *colere*, "to inhabit, care for, till, worship." To be cultural, to have a culture, is to inhabit a place sufficiently intensely to cultivate it - to be responsible for it, to respond to it, to attend to it caringly."

As described by Velkley: The term "culture," which originally meant the cultivation of the soul or mind, acquires most of its later modern meanings in the writings of the 18th-century German thinkers, who were on various levels

developing Rousseau's criticism of "modern liberalism and Enlightenment". Thus a contrast between "culture" and "civilization" is usually implied in these authors, even when not expressed as such. Two primary meanings of culture emerge from this period: culture as the folk-spirit having a unique identity and culture as cultivation of waywardness or free individuality. The first meaning is predominant in our current use of the term "**culture**," although the second still plays a large role in what we think culture should achieve, namely the full "expression" of the unique or "authentic" self.

Cultural invention has come to mean any innovation that is new and found to be useful to a group of people and expressed in their behavior but which does not exist as a physical object. Humanity is in a global "accelerating culture change period", driven by the expansion of international commerce, the mass media, and above all, the human population explosion, among other factors.

Cultures are internally affected by both forces encouraging change and forces resisting change. These forces are related to both social structures and natural events, and are involved in the perpetuation of cultural ideas and practices within current structures, which themselves are subject to change.

Social conflict and the development of technologies can produce changes within a society by altering social dynamics and promoting newcultural models, and spurring or enabling generative action. These social shifts may accompany ideological shifts and other types of cultural change. For example, the U.S. feminist movement involved new practices that produced a shift in gender relations, altering both gender and economic structures. Environmental conditions may also enter as factors. For example, after tropical forests returned at the end of the last ice age, plants suitable for domestication were available, leading to the invention of agriculture, which in turn brought about many cultural innovations and shifts in social dynamics.

Cultures are externally affected via contact between societies, which may also produce—or inhibit—social shifts and changes in cultural practices. War or competition over resources may impact technological development or social dynamics. Additionally, cultural ideas may transfer from one society to another, through diffusion or acculturation. In diffusion, the form of something (though not necessarily its meaning) moves from one culture to another. For example, hamburgers, fast food in the United States, seemed exotic when introduced into China. "Stimulus diffusion" (the sharing of ideas) refers to an element of one culture leading to an invention or propagation in

another. "Direct Borrowing" on the other hand tends to refer to technological or tangible diffusion from one culture to another. Diffusion of innovations theory presents a research-based model of why and when individuals and cultures adopt new ideas, practices, and products.

2.2.2 Definition

Acculturation has different meanings, but in this context refers to replacement of the traits of one culture with those of another, such as what happened to certain Native American tribes and to many indigenous peoples across the globe during the process of colonization. Related processes on an individual level include assimilation (adoption of a different culture by an individual) and transculturation.

The German philosopher Immanuel Kant (1724–1804) has formulated an individualist definition of "enlightenment" similar to the concept of *bildung*: "Enlightenment is man's emergence from his self-incurred immaturity." He argued that this immaturity comes not from a lack of understanding, but from a lack of courage to think independently. Against this intellectual cowardice, Kant urged: *Sapere aude*, "Dare to be wise!" In reaction to Kant, German scholars such as Johann Gottfried Herder (1744–1803) argued that human creativity, which necessarily takes unpredictable and highly diverse forms, is as important as human rationality. Moreover, Herder proposed a collective form of *bildung*: "For Herder, *Bildung* was the totality of experiences that provide a coherent identity, and sense of common destiny, to a people."

In 1795, the great linguist and philosopher Wilhelm von Humboldt (1767–1835) called for an anthropology that would synthesize Kant's and Herder's interests. During the Romantic era, scholars in Germany, especially those concerned with nationalist movements—such as the nationalist struggle to create a "Germany" out of diverse principalities, and the nationalist struggles by ethnic minorities against the Austro-Hungarian Empire developed a more inclusive notion of culture as "worldview" (*Weltanschauung*). According to this school of thought, each ethnic group has a distinct worldview that is incommensurable with the worldviews of other groups. Although more inclusive than earlier views, this approach to culture still allowed for distinctions between "civilized" and "primitive" or "tribal" cultures.

In 1860, Adolf Bastian (1826–1905) argued for "the psychic unity of mankind". He proposed that a scientific comparison of all human societies would reveal

that distinct worldviews consisted of the same basic elements. According to Bastian, all human societies share a set of "elementary ideas" different cultures, or different "folk ideas" are local modifications of the elementary ideas. This view paved the way for the modern understanding of culture. Franz Boas (1858–1942) was trained in this tradition, and he brought it with him when he left Germany for the United States.

In the 19th century, humanists such as English poet and essayist Matthew Arnold (1822–1888) used the word "culture" to refer to an ideal of individual human refinement, of "the best that has been thought and said in the world." This concept of culture is comparable to the German concept of *bildung*: "...culture being a pursuit of our total perfection by means of getting to know, on all the matters which most concern us, the best which has been thought and said in the world."

In practice, *culture* referred to an élite ideal and was associated with such activities as art, classical music, and haute cuisine. As these forms were associated with urban life, "culture" was identified with "civilization" (from lat. *civitas*, city). Another facet of the Romantic movement was an interest in folklore, which led to identifying a "culture" among non-elites. This distinction is often characterized as that between high culture, namely that of the ruling social group, and low culture. In other words, the idea of "culture" that developed in Europe during the 18th and early 19th centuries reflected inequalities within European societies.

Matthew Arnold contrasted "culture" with anarchy; other Europeans, following philosophers Thomas Hobbes and Jean-Jacques Rousseau, contrasted "culture" with "the state of nature". According to Hobbes and Rousseau, the Native Americans who were being conquered by Europeans from the 16th centuries on were living in a state of nature; this opposition was expressed through the contrast between "civilized" and "uncivilized." According to this way of thinking, one could classify some countries and nations as more civilized than others and some people as more cultured than others. This contrast led to Herbert Spencer's theory of Social Darwinism and Lewis Henry Morgan's theory of cultural evolution. Just as some critics have argued that the distinction between high and low cultures is really an expression of the conflict between European elites and non-elites, some critics have argued that the distinction between civilized and uncivilized people is really an expression of the conflict between European colonial powers and their colonial subjects.

Other 19th-century critics, following Rousseau have accepted this differentiation between higher and lower culture, but have seen the refinement and sophistication of high culture as corrupting and unnatural developments that obscure and distort people's essential nature. These critics considered folk music (as produced by "the folk", i.e., rural, illiterate, peasants) to honestly express a natural way of life, while classical music seemed superficial and decadent. Equally, this view often portrayed indigenous peoples as "noble savages" living authentic and unblemished lives, uncomplicated and uncorrupted by the highly stratified capitalist systems of the West.

In 1870 the anthropologist Edward Tylor (1832–1917) applied these ideas of higher versus lower culture to propose a theory of the evolution of religion. According to this theory, religion evolves from more polytheistic to more monotheistic forms. In the process, he redefined culture as a diverse set of activities characteristic of all human societies. This view paved the way for the modern understanding of culture.

Although anthropologists worldwide refer to Tylor's definition of culture, in the 20th century "culture" emerged as the central and unifying concept of American anthropology, where it most commonly refers to the universal human capacity to classify and encode human experiences symbolically, and to communicate symbolically encoded experiences socially. American anthropology is organized into four fields, each of which plays an important role in research on culture: biological anthropology, linguistic anthropology, cultural anthropology, and archaeology. Research in these fields has influenced anthropologists working in other countries to different degrees.

The sociology of culture concerns culture—usually understood as the ensemble of symbolic codes used by a society—as manifested in society. For Georg Simmel (1858-1918), culture referred to "the cultivation of individuals through the agency of external forms which have been objectified in the course of history". Culture in the sociological field can be defined as the ways of thinking, the ways of acting, and the material objects that together shape a people's way of life. Culture can be any of two types, non-material culture or material culture.

Cultural sociology first emerged in Weimar Germany (1918-1933), where sociologists such as Alfred Weber used the term *Kultursoziologie* (cultural sociology). Cultural sociology was then "reinvented" in the English-speaking world as a

product of the "cultural turn" of the 1960s, which ushered in structuralist and postmodern approaches to social science. This type of cultural sociology may loosely be regarded as an approach incorporating cultural analysis and critical theory. Cultural sociologists tend to reject scientific methods, instead hermeneutically focusing on words, artifacts and symbols. "Culture" has since become an important concept across many branches of sociology, including resolutely scientific fields like social stratification and social network analysis. As a result, there has been a recent influx of quantitative sociologists to the field. Thus there is now a growing group of sociologists of culture who are, confusingly, not cultural sociologists. These scholars reject the abstracted postmodern aspects of cultural sociology, and instead look for a theoretical backing in the more scientific vein of social psychology and cognitive science. "Cultural sociology" is one of the largest sections of the American Sociological Association. The British establishment of cultural studies means the latter is often taught as a loosely-distinct discipline in the UK.

The sociology of culture grew from the intersection between sociology (as shaped by early theorists like Marx, Durkheim, and Weber) with the growing discipline of anthropology, wherein researchers pioneered ethnographic strategies for describing and analyzing a variety of cultures around the world. Part of the legacy of the early development of the field lingers in the methods (much of cultural sociological research is qualitative), in the theories (a variety of critical approaches to sociology are central to current research communities), and in the substantive focus of the field. For instance, relationships between popular culture, political control, and social class were early and lasting concerns in the field.

In the United Kingdom, sociologists and other scholars influenced by Marxism, such as Stuart Hall (1932-2014) and Raymond Williams (1921-1988), developed cultural studies. Following nineteenth-century Romantics, they identified "culture" with consumption goods and leisure activities (such as art, music, film, food, sports, and clothing). Nevertheless, they saw patterns of consumption and leisure as determined by relations of production, which led them to focus on class relations and the organization of production. In the United States, "Cultural Studies" focuses largely on the study of popular culture, that is, on the social meanings of mass-produced consumer and leisure goods. Richard Hoggart coined the term in 1964 when he founded the Birmingham Centre for Contemporary Cultural Studies or CCCS. It has since become strongly associated with Stuart Hall, who succeeded Hoggart as Director.

Cultural studies in this sense, then, can be viewed as a limited concentration scoped on the intricacies of consumerism, which belongs to a wider culture sometimes referred to as "Western Civilization" or as "Globalism."

From the 1970s onward, Stuart Hall's pioneering work, along with that of his colleagues Paul Willis, Dick Hebdige, Tony Jefferson, and Angela McRobbie, created an international intellectual movement. As the field developed it began to combine political economy, communication, sociology, social theory, literary theory, media theory, film/video studies, cultural anthropology, philosophy, museum studies and art history to study cultural phenomena or cultural texts. In this field researchers often concentrate on how particular phenomena relate to matters of ideology, nationality, ethnicity, social class, and/or gender. Cultural studies have a concern with the meaning and practices of everyday life. These practices comprise the ways people do particular things (such as watching television, or eating out) in a given culture. This field studies the meanings and uses people attribute to various objects and practices. Specifically, culture involves those meanings and practices held independently of reason. Watching television in order to view a public perspective on a historical event should not be thought of as culture, unless referring to the medium of television itself, which may have been selected culturally; however, schoolchildren watching television after school with their friends in order to "fit in" certainly qualifies, since there is no grounded reason for one's participation in this practice. Recently, as capitalism has spread throughout the world (a process called globalization), cultural studies has begun to analyze local and global forms of resistance to Western hegemony.

In the context of cultural studies, the idea of a *text* includes not only written language, but also films, photographs, fashion or hairstyles: the texts of cultural studies comprise all the meaningful artifacts of culture. Similarly, the discipline widens the concept of "culture". "Culture" for a cultural-studies researcher not only includes traditional high culture (the culture of ruling social groups) and popular culture, but also everyday meanings and practices. The last two, in fact, have become the main focus of cultural studies. A further and recent approach is comparative cultural studies, based on the disciplines of comparative literature and cultural studies.

Scholars in the United Kingdom and the United States developed somewhat different versions of cultural studies after the late 1970s. The British version of cultural studies had originated in the 1950s and 1960s, mainly under the influence first of Richard Hoggart, E. P. Thompson, and Raymond Williams, and later that of

Stuart Hall and others at the Centre for Contemporary Cultural Studies at the University of Birmingham. This included overtly political, left-wing views, and criticisms of popular culture as "capitalist" mass culture; it absorbed some of the ideas of the Frankfurt School critique of the "culture industry" (i.e. mass culture). This emerges in the writings of early British cultural-studies scholars and their influences: see the work of (for example) Raymond Williams, Stuart Hall, Paul Willis, and Paul Gilroy.

In the United States, Lindlof and Taylor write, "Cultural studies grounded in a pragmatic, liberal-pluralist tradition". The American version of cultural studies initially concerned itself more with understanding the subjective and appropriative side of audience reactions to, and uses of, mass culture; for example, American cultural-studies advocates wrote about the liberatory aspects of fandom. The distinction between American and British strands, however, has faded. Some researchers, especially in early British cultural studies, apply a Marxist model to the field. This strain of thinking has some influence from the Frankfurt School, but especially from the structuralist Marxism of Louis Althusser and others. The main focus of an orthodox Marxist approach concentrates on the *production* of meaning. This model assumes a mass production of culture and identifies power as residing with those producing cultural artifacts. In a Marxist view, those who control the means of production (the economic *base*) essentially control a culture. Other approaches to cultural studies, such as feminist cultural studies and later American developments of the field, distance themselves from this view. They criticize the Marxist assumption of a single, dominant meaning, shared by all, for any cultural product. The non-Marxist approaches suggest that different ways of consuming cultural artifacts affect the meaning of the product.

Raimon Panikkar pointed out 29 ways in which cultural change can be brought about. Some of these are: growth, development, evolution, involution, renovation, re-conception, reform, innovation, revivalism, revolution, mutation, progress, diffusion, osmosis, borrowing, eclecticism, syncretism, modernization, indigenization, and transformation. In his book *Future Shock*, written in 1970, futurist Alvin Toffler analyzed the modern human condition as a state of shock caused by the experience of "too much change in too short a period of time".

According to Ernest Becker and Terror Management Theory, culture developed due to an unconscious fear of death and insignificance that came about as a

byproduct of acquiring a bigger brain and greater self-awareness. Culture thus generated a large number of activities in which humans could attain the illusion that they are individuals of value in a world of meaning, as well as a sense of symbolic immortality, by contributing to an entity (culture) that continues on after the death of the individual:

The real world is simply too terrible to admit. It tells man that he is a small trembling animal who will someday decay and die. Culture changes all of this, makes man seem important, vital to the universe, immortal in some ways. 'Civilized' society is a hopeful belief and protests that science, art, money and goods make man count for more than any other animal.

Since this self-esteem, gained through the social meaning granted by culture, is often tied to our sense of right and wrong, and is one to which humans most hold on to in order to decrease death-related anxiety, conflicting cultural world-views or distributions of cultural value have resulted in extraordinary amounts of destructive behavior:

The last thing man can admit to himself is that his life-ways are arbitrary: this is one of the reasons that people often show derisive glee and scorn over the 'strange' customs of other lands—it is a defense against the awareness that his own way of life may be just as fundamentally contrived as any other. One culture is always a potential menace to another because it is a living example that life can go on heroically with a value framework totally alien to one's own.

Self-esteem is often equivalent to "righteousness" or feeling "right." Which means that self-esteem is based on an active passion: man cannot feel right unless he lives the heroic victory over evil, satisfying his hunger for righteous self-expansion and perpetuation. In seeking to avoid evil, man is responsible for bringing more evil into the world than organisms could ever do merely by exercising their digestive tracts.

2.2.3 Cultural Management

Cultural Management is, essentially, a process by which the protection and management of the multitudinous but scarce elements of cultural heritage are given some consideration in a modern world with an expanding population and changing needs. Often equated with archaeology, cultural management in fact should and does include a range of types of properties: "cultural landscapes, archaeological sites,

historical records, social institutions, expressive cultures, old buildings, religious beliefs and practices, industrial heritage, folklore, artifacts, and spiritual places.” (T. King, 2002: 1)

These cultural resources do not exist in a vacuum, of course. Instead they are situated in an environment where people live, work, have children, build new buildings and new roads, require sanitary landfills and parks, need safe and protected environments. On frequent occasions, the expansion or modification of cities and towns and rural areas impact or threaten to impact the cultural resources. In these circumstances, decisions must be made to strike a balance between the various interests: practical growth with an eye toward the protection of the cultural resources. Who manages these properties, who make those decisions? All kinds of people, who take part in a political process balancing the trade-offs between growth and preservation: state agencies such as Departments of Transportation or government historic preservation officers, politicians, construction engineers, indigenous peoples, archaeological or historical consultants, oral historians, historical society members, city leaders, in fact the list of interested parties varies with the project and cultural resources involved.

Cultural Resources Management is the vocation and practice of managing cultural resources, such as the arts and heritage. It incorporates Cultural Heritage Management which is concerned with traditional and historic culture. It also delves into the material culture of archaeology. Cultural resources management encompasses current culture, including progressive and innovative culture, such as urban culture, rather than simply preserving and presenting traditional forms of culture.

However, the broad usage of the term is relatively recent and as a result it is most often used as synonymous with heritage management. In the United States, cultural resources management is not usually divorced from the heritage context. The term is, "used mostly by archaeologists and much more occasionally by architectural historians and historical architects, to refer to managing historic places of archaeological, architectural, and historical interests and considering such places in compliance with environmental and historic preservation laws."

Cultural resources include both physical assets such as archaeology, architecture, paintings and sculptures and also intangible culture such as folklore and interpretative arts, such as storytelling and drama. Cultural resource managers are typically in charge of museums, galleries, theatres etc., especially those that emphasize

culture specific to the local region or ethnic group. Cultural tourism is a significant sector of the tourism industry.

At a national and international level, cultural resource management may be concerned with larger themes, such as languages in danger of extinction, public education, the ethos or operation of multiculturalism, and promoting access to cultural resources. The Masterpieces of the Oral and Intangible Heritage of Humanity is an attempt by the United Nations to identify exemplars of intangible culture.

Cultural resource management features people from a wide array of disciplines. The general education of most involved in CRM includes, but is not limited to, sociology, archaeology, architectural history, cultural anthropology, and other fields in the social sciences. In the field of cultural resource management there are many career choices. One could also obtain a career as part of the local government and work with planning agencies, housing agencies, social service agencies, local museums, libraries, or educational institutions. Jobs at private cultural resource management companies can range from field technicians to principal investigators, project archaeologists, historic preservationists, and laboratory work.

The vocation of management in cultural and creative sectors is the subject of research and improvement initiatives, by organizations such as Arts and Business which take a partnership approach to involving professional business people in running and mentoring arts organizations. Some universities now offer vocational degrees. The management of cultural heritage is underpinned by academic research in archaeology, ethnography and history. The broader subject is also underpinned by research in sociology and culture studies.

Cultural resources policies have developed over time with the recognition of the economic and social importance of heritage and other cultural assets. The exploitation of cultural resources can be controversial, particularly where the finite cultural heritage resources of developing countries are exported to satisfy the demand for antiquities market in the developed world. The exploitation of the potential intellectual property of traditional remedies in identifying candidates for new drugs has also been controversial. On the other hand, traditional crafts can be important elements of income from tourism, performance of traditional dances, and music that is popular with tourists and traditional designs can be exploited in the fashion industry. Popular culture can also be an important economic asset.

2.3 Community and Culture

Values, attitudes, behaviors, beliefs, and assumptions people share about themselves and others, and about the natural world in which they live, make up a community's culture. It includes the institutions, customs, and communication patterns people have created to meet their needs. Broadly, it can include language and speech patterns, everyday behavior, social etiquette, religion, education, laws, morals, values, and exchange of goods and services. Culture includes values of right or good conduct such as ideas of justice, freedom, sanctity of life, and responsibility to future generations. (Putnam, 2000, p.36)

Similar to community, both a broad cultural framework and various subcultures might exist in any one place. Culture is expressed through the social structure that links people together. Social organizations are created to meet community needs formally and informally. It is important to understand the social organizations of a community because they are the cultural mechanisms within which community life grows and community decisions are made. Within these organizations lie the daily behavior and social processes of life. Social processes are characterized by different social roles/status and social norms. The many possible social roles and statuses in any community relate to the formal and informal positions people occupy within a social structure: who are the leaders and followers, who has authority and who does not, who actively participates and who is less involved. Social norms are the daily behaviors that manifest and reinforce the local culture. Both social roles/statuses and norms can help to identify key community leaders and understand daily life, including whether and how environmental protection efforts have been or will be accepted.

Community cultural assessment can provide insight into the complexity of community life, an essential element in developing carefully crafted and well-designed environmental protection strategies that meet the needs and interests of the community. Understanding the formal and informal networks people use for communicating can be key to identifying local leaders. Studying artistic expression in art and music can reveal how people interpret the meaning of their lives and whether it relates to environmental issues. Understanding the role of a public library or a scout troop can be key to designing education and awareness programs.

When considering all of these aspects of a community's culture, always remember that communities are dynamic and constantly evolving as people move in,

move out, become more educated, enter new phases of their lives, or face different challenges. A community cultural assessment tells you about a community at a single point in time. Capturing the dynamic culture of a community is an iterative process.

Among other things culture is a resource for economic and social development. When poor communities preserve and develop their cultural assets, they are also generating new economic opportunities. It is possible for communities to generate income from cultural heritage and this creates employment, promotes tourism, stimulates micro enterprise development, fosters private investment and can reduce poverty. Cultural heritage tourism is a fast growing segment of the tourism industry, creating and sustaining jobs including providing opportunities for marginalized groups. It also strengthens social networks and cohesion as groups come together for a collective purpose. Countries value their cultural heritage; for some cultural assets constitute a major part of their national resource base while others emphasize the income-generating potential of community cultural enterprises.

2.4 Community Cultural Base Development

Information from the workgroup on social and cultural dimensions of development at the 33rd session of the sub-commission on the prevention of discrimination and protection of minorities, Geneva, Switzerland 1980, suggested that, far from being of secondary concern, social and cultural considerations should form the basis for all development planning. The reasons are as follows:

1. Nations are composed of people, living according to established cultural and social patterns -- they are not simply political or economic units. General Assembly Resolution 34/46 places the emphasis firmly where it belongs by stating that the right to development is a human right both of nations and of individuals within nations. Consequently, the aim of development should be to create an environment, rooted in new social and cultural values, in which each individual member of society can contribute constructively towards his own well-being and towards that of his family, his community and his country.

2. A uniform system of development will not suit all nations. Development choices must be made in consultation with the nation concerned and must be based upon the existing condition of that nation -- in other words, upon the nature of its society and culture.

3. Development programmes can only be effective and provide lasting benefits if they are essentially in harmony with existing social and cultural patterns. Development programmes which ignore existing systems and values are offensive, resented and, as a result, will have no firm or enduring foundation in the society which they seek to benefit.

4. At the same time, a study of social and cultural patterns will enable development planners to identify areas of strength and weakness, and to formulate plans which will exploit the former and minimize or eliminate the latter. A nation which, for example, has a very strong family and community structure may also be a nation which denies its women basic education. Such factors -- both positive and negative -- must be known and understood and taken into account.

5. Development is change -- and in change, the social and cultural consequences must be taken into account. With proper planning, development can provide social and cultural enhancement and advancement: without it, development can lead to the destruction of cultures and the breakdown of societies.

If development means change, what kind of change do we want to see? What are the objectives of development? Or, more fundamentally, what kind of world society would be desirable?

The goal of the international community is to build a world family of nations, whose members have equal rights, privileges, duties and responsibilities, and share a dedication to peace and to the upholding of a common set of human values; to create a global society which protects the human rights of every member, respects his dignity and individuality, and provides for the full development of his potential, so that he may be of service to his fellow human beings and make his contribution towards the building of an ever-advancing civilization.

Such a definition envisages a unified world -- but not a uniform world. The diversity of the human family is both its glory and its strength, for the diversity of humanity (both physical and cultural) is proof of the success with which man has adapted to the diverse conditions existing on his planet. Modes of life, of dress, of construction, of diet, of husbandry -- all have their roots in the natural environment of a particular nation or people. A development plan which recognizes this fact will draw upon traditional local knowledge, and will seek to improve existing methods and to

increase local resources by means which are compatible with the existing culture and environment.

In today's world, with its sharp division between rich and poor nations, privileged and underprivileged nations, the main focus of development is inevitably directed towards providing the most basic human rights -- the right to adequate housing, proper nutrition, health care, education. Consequently, development often is very much (but should not be) a one-way street: development aid flows from the economically and technologically advanced nations to the nations which lack wealth and technology.

Yet it is clear to any unbiased observer that the raising of basic standards of living -- although urgent and necessary in many parts of the world -- will not in itself lead to the betterment of society. Consider the nations of North America and Western Europe, which currently are experiencing unprecedented high levels of violent crime, alcohol and drug abuse, suicide, mental illness, abandonment of standards of morality, breakdown of family life -- the list is endless.

Indeed, any truly global development strategy would involve all the nations of the world, and would include the redevelopment of the nations which are currently described as "developed" -- redevelopment which would concern itself with the use of natural resources, protection of the environment, strengthening of family and community life, moral as well as academic education. In all these areas, the developed world has much to learn from the developing world.

In the meantime, how can the international community ensure that development, as it is practiced today, will be a real and lasting benefit to the developing nations, without at the same time producing the harmful side-effects of "civilization"? The answer lies in formulating a development strategy which:

1. Takes as its goal the creation of a unified but diverse world society, as described above;
2. Fully investigates all the likely social and cultural consequences of any proposed development programmes, to ensure that these programmes will not:
 - i. be detrimental to minority groups within the developing country;
 - ii. deprive existing communities of their traditional means of livelihood;
 - iii. disrupt family and community life by concentrating jobs in urban areas thus resulting in "urban drift";

iv. create new administrative structures which run counter to existing local administrative structures, and undermine traditional authority;

v. introduce new, highly mechanized techniques which can be sustained only by overseas "experts";

3. Works closely with the leaders of developing countries in determining which development choices are most suited to that country;

4. Ensures acceptance of development programmes by ensuring that, as far as possible, they harmonize with the social and cultural patterns of the developing country;

5. Wherever possible, seeks to use traditional knowledge, improve existing methods and increase local productivity;

6. Always involve the "grass roots" through existing administrative structures (e.g. village councils) in implementing development.

Traditionally, sustainability has largely been defined at the global and national level. Only recently has it begun to be applied to cities and communities (Mitlan & Satterthwaite, 1994). This shift in focus is reinforced, in part, through the adoption of sustainability frameworks and concerns by the community development field. Parallel to this "local turn" has been a greater appreciation for culture as a significant component of sustainability: this idea is thinly distributed but pervasive in the literature. Within the community development field, cultural considerations often emerge through discussions about social sustainability or community capital; in both contexts, culture is just now emerging as a topic of inquiry. The pattern is similar: community sustainability continues to be most commonly seen as a way to improve a community's "well-being" in social, economic, and environmental terms, with culture gradually forming a part of this vision.

Community development aims to strengthen the economy and the social ties within a community through locally based initiatives. The community development process is often characterized as a "triple bottom line" of amalgamating environmental, social, and economic well-being into a common audit. The bottom line is now expanding to include cultural well-being and good governance.

The central goals of community development rely on residents having the ability to express their values, be self-reliant, satisfy basic human needs, and have greater participation and accountability in their community. This is accomplished by education, citizen participation, consensus building, and access to information. Creating

a sense of place in the community is central as it empowers residents to become decision-makers over their own environment, resources, and future.

Community development empowers communities to position local issues within a larger political context. An important aspect of community development is that it is not handed down from experts or governments. As Margaret Ledwith (2005) observes, “community development begins at the everyday lives of local people. This is the initial context of sustainable change.”

Although community development strategies differ in their focus and approach from community to community, the underlying goal is to improve the quality of life of residents. According to the Centre for Sustainable Community Development at Simon Fraser University, approaches to community development include: identifying community challenges, locating local resources, analyzing local power structures and human needs, and acting on residents’ concerns in the community.

2.5 Cultural Landscape

2.5.1 Historical Background

Cultural landscape is a concept to define one of cultural heritage which is a development of integration between nature and culture. Many theorists and organizations are study in this concept and its evolutions are as follow;

In the early twentieth century the word “cultural landscape” was first formally used as academic term by geographer, Otto Schluter. In 1908, he argued that by defining geography as a *Landchaftkunde* (science landscape), this would give geography a logical subject matter shared by no other disciplines. He defined two form of landscape: the *Urlandschaft* (natural landscape) or a landscape that existed before major human induced changes and the *Kulturlandschaft* (cultural landscape), a landscape create by human culture. The major task of geography was to trace the change in these two landscapes.

In the article named “Recent Development in Cultural Geography”, Carl Ortwin Sauer, an American geographer, pointed about how cultural landscapes are made up of “the form superimposed on the physical landscape”. His paper named “The Morphology of Landscape” is probably the most influential in developing idea on cultural landscape and it is still cited today. As defined by Carl Sauer (1963, p.343) ‘A cultural

landscape is fashioned from a natural landscape by a culture group. Culture is the agent, the natural area is the medium. The cultural landscape the result'.

The *Convention Concerning the Protection of the World Cultural and Natural Heritage*, adopted by the General Conference of UNESCO in 1972, established a unique international instrument recognizing and protecting both the cultural and natural heritage of outstanding universal value.

In 1992 the World Heritage Convention became the first international legal instrument to recognize and protect cultural landscapes. The Committee at its 16th session adopted guidelines concerning their inclusion in the World Heritage List.

The Committee acknowledged that cultural landscapes represent the "combined works of nature and of man" designated in Article 1 of the Convention. They are illustrative of the evolution of human society and settlement over time, under the influence of the physical constraints and/or opportunities presented by their natural environment and of successive social, economic and cultural forces, both external and internal.

The term "cultural landscape" embraces a diversity of manifestations of the interaction between humankind and its natural environment. Cultural landscapes often reflect specific techniques of sustainable land-use, considering the characteristics and limits of the natural environment they are established in, and a specific spiritual relation to nature. Protection of cultural landscapes can contribute to modern techniques of sustainable land-use and can maintain or enhance natural values in the landscape. The continued existence of traditional forms of land-use supports biological diversity in many regions of the world. The protection of traditional cultural landscapes is therefore helpful in maintaining biological diversity.

2.5.2 Definition

There are many institutes and theorists have defined the word "cultural landscape" that can be summarizing as follows:

In 1984, John B. Jackson has compared a landscape to a language, with 'obscure and indecipherable origins'. Like a language, 'it is the slow creation of all elements in society. It grows according to its own laws, rejecting or accepting neologisms as it sees fit, clinging to obsolescent forms, inventing new ones'. It is the subject of perpetual conflict and compromise 'between what is established by authority and what the vernacular insists on preferring'. (John B. Jackson. 1984, p.156)

In 1992, McCann J. has written about the concept of a cultural landscape as the idea of reconstructing the human history of whole landscape evolved earlier in this century. Geographers in particular were interested in how the natural features of a landscape had been altered by human intervention. (McCann J., 1992, p.136)

In 1992, the World Heritage Convention became the first international legal instrument to recognize and protect cultural landscape. State in Article I, the committee acknowledged that cultural landscape represents the 'combine works of nature and human'.

Additionally, in 2001, the Hoi-An Protocol, which focused on the conservation process in Asia, has also state the definition of cultural landscape as a geographic area including both cultural and natural resources, and the wildlife domestic animal therein, associated with historic events, activities, and people or exhibiting other cultural or aesthetic values.

From the international workshop which aimed to expand on the concept of human rights in the context of landscape held in Cambridge, the UK in 2008, the meaning of landscape was mentioned as "landscape and identity are inherent component of our culture, one inform other, access to and freedom to enjoy the landscape as respect for spiritual and the symbolic meaning people ascribe to their landscape and some of components that will support dignity and well-being of community".

Cultural landscape can be the key indicator of how important these places have been. Place or landscape reflecting everyday ways of life, the ideologies that compel people to create place, and the sequence or rhythm of life over time are significant. They tell the story of people, events and place through time offering a sense of community, a sense of stream of time. They also offer a cultural context setting for cultural heritage (Taylor, K. 2009, p.7-31)

In 1972, UNESCO first adopted cultural assets in expert meetings. The cultural landscape includes monuments, group of building and site, and the acceptance of international debate and definition of cultural landscape. With a focus of universal value of combined works of humanity and nature came about in 1992. The cultural landscape set in three groups, design landscape, evolves landscape, and associative landscape. These three general types of cultural landscape are also used in

Hoi-An Protocol with an emphasis on Asian influences by imbued with value systems and abstract frameworks, such as cosmology, geomancy, and Fengshui, animism, as well as traditional, technical, and economic system. (UNESCO, Hoi-An Protocol, 2001, p.14)

In Thailand the ministry of culture has defines the meaning of cultural landscape as “The term of Thailand cultural landscape embrace a diversity of manifestations of the interaction between humankind and its natural environment under the limitation of setting and nature environment. Cultural landscapes often reflect specific techniques of sustainable land-use, considering the characteristic and limit of the natural environment they are established in, and a specific spiritual relation to nature”. (Jaray, 2009, p.7)

From those various definition of the cultural landscape. It can summarize that the significant burden of all definitions is the interaction environment between human culture and the natural environment, and the good and appropriate management of cultural landscapes will inevitably result in human lives as well, so this research will emphasize at this result of cultural landscape management to maintain community sustainable development.

2.5.3 Cultural Landscape's Categories

The World Heritage Committee has identified and adopted three categories of cultural landscape, ranging from (1) those landscapes most deliberately shaped by people, through (2) full range of combined works of nature and man, to (3) those least evidently shaped by people. The three categories extracted from the Committee's Operational Guidelines, are as follows (UNESCO. 2005, p.83-84)

1. Designed cultural landscapes. Design cultural landscapes are clearly-defined places designed and created intentionally by an individual or group, usually at a particular moment in time. These landscapes display well-articulated design intentions and a considerable degree of continuity in their design moves (i.e. the plan) and language (i.e. the details). Where these landscapes survive, it is often because of perceived cultural significance and because there has been a cultural will to enhance and achieve the reading of the most dominant and important layer, i.e. the design. Designed cultural landscapes are particularly vulnerable to physical changes. These may disrupt the logic of earlier design intentions and result in a gradual loss of awareness and appreciation.

2. Evolved cultural landscape. Evolved cultural landscapes result from a more general idea, not necessarily specific to a particular individual, group or time period, that evolves over time, in some cases over many centuries, integrating changes introduced by new ways of seeing and using space. These ideas are usually related to assumptions fundamental to social and economic life, such as agricultural or mercantile practices and their evolution over time. The cultural assumptions that support these ideas are widely shared and allow a cultural landscape to evolve through multiple contributions. Rural vernacular landscapes fit within this category, reflecting the way particular cultural groups have adapted to a particular place, transplanting land use and social patterns inherited from their homeland and adapted to their new environment. The threat to these landscapes occurs when there is a change in cultural perceptions. This over time can create discord unless the new values are successfully overlaid on the existing values. In the UNESCO framework, 'continuing' evolved landscapes are those where the earlier uses and cultural practices are still in force, guiding ongoing change. This category may be dividing into;

- Relict or fossil landscape is one in which an evolutionary process came to an end at some time in the past, either abruptly or over a period. Its significant distinguishing features are, however, still visible in material form.
- Continuing landscape is one which retains an active social role in contemporary society closely associated with the traditional way of life, and in which the evolutionary process is still in progress. At the same time it exhibits significant material evidence of its evolution over time.

3. Associative cultural landscape. Associative cultural landscapes are places where the cultural ideas that structure the place are not physically obvious. They are difficult to characterize as designed or evolved because the relationships with the place are less tangible – they are often more evident through patterns of use or other indicators of association. Because of the need to understand these landscapes through the lens of cultural practice, these landscapes documentation requires more than the usual physical tools of analysis – GIS mappings, for example. These are part of the physical record, but not a clear indicator of underlying structure or value. In some cases, associative cultural landscapes overlay all or part of designed or evolved cultural landscapes that may have value for other cultural groups. The documentation of

associative cultural landscapes requires a wider range of documentary evidence, which relate to the associative dimension of landscapes as expressed through literary work, landscape painting, mental maps, etc. Associative cultural landscapes are open to change, but the patterns of cultural experience and understanding must be part of the management process to avoid the loss of their significance.

2.5.4 Determination of Cultural Landscape Significant

Before assessment of significance can be undertaken, a set of criteria must be established. Landscapes and landscape features can then be checked against each of these criteria, and the extent to which they meet each criterion evaluated. Note that some criteria may be considered to be more important than others. More important criteria can be given a weighting.

The Burra Charter, the probably most significant document of the last thirty years on the basic principles and procedures for the conservation of heritage places which provides a guiding philosophy for the care of cultural heritage and has been widely adopted as the standard guidelines for heritage conservation practice not only in Australia, but also in other parts of the world. The Burra charter has defines the cultural and cultural landscape significance as follows (Australia ICOMOS, 1999):

(1) Cultural significance is the aesthetic, historic, scientific or social value for past, present or future generations. The Burra Charter includes criteria and guidelines for the assessment of significance and defines the values comprising 'cultural significance' as (Australia ICOMOS 1999):

- Aesthetic value: including aspects of sensory perception, measured by qualities such as form, scale, color, texture and material of the fabric (i.e. the physical evidence of the landscape).

- Historic value: relating to how a place has influenced or been influenced by an historic figure, event, phase or activity, or whether it was the site of an important event. Historic significance is greater where evidence of the association is stronger, e.g. through survival of evidence in good condition.

- Scientific value: reflecting the importance of the data involved, its rarity, quality, or representativeness, and on the degree to which the place may contribute further substantial information.

- Social value: embracing the qualities for which a place has become a focus of spiritual, political, national or other cultural sentiment to a majority or minority group.

(2) The places that are likely to be of significance are those which help an understanding of the past or enrich the present, and which will be of value to future generations.

Other values contributing to the significance of cultural landscapes have been proposed, including interpretative value, associative value and integrity of landscape fabric (Taylor, 1995:34). Diversity (the range of features and meanings represented) is also recognized as important. (Paterson and Colby, 1989, p.41)

Integrity is a measure of the wholeness and intactness of the natural and/or cultural heritage and its attributes. For cultural landscapes integrity involves understanding, reading, and interpreting intact layers in the landscape through time in association with cultural values and meanings. It is a palpable link between the tangible and intangible, reflective of a sense of the stream of time and continuity, a linking of the past with the present. (Taylor, 2009)

Connection with familiar landscapes forms part of political and cultural identity, as people feel they *belong* to one place, one region, and one country. This recognizes that a cultural landscape is more than just the sum of its physical places; it is equally concerned with the spaces between places and how these are given meaning, as well as the documentary and oral history stories that are woven around both. The deeply social nature of relationships to place has always mediated people's understandings of their environment and their movements within it, and is a process which continues to inform the construction of people's social identity today. Landscape values accrue historically. (Heather Burke, 2004, p.5)

2.5.5 Cultural Landscape in Asia

Cultural landscape categories introduced by the World Heritage Committee in 1992 have their roots in the concept of cultural landscapes developed by geographers from the nineteenth century onward. Cultural landscape not only introduced the new concepts of cultural heritage such as agricultural landscapes like rice terraces or vineyards, but also linked the fragmented concepts of classic

landscapes that had become separated in heritage practice into the culture and the nature conservation field. (Inaba, 2012, p.109)

In Asia and the Pacific region, most of the inscribed cultural landscapes are in rural setting. Some sites already in the World Heritage List and in the Tentative List could also fit rural setting landscape types meaning they could be re-nominated and listed as the

Associative cultural landscape: connected with religious/ cultural/ natural elements/other associations. In 2001, Vat Phou and Associated Ancient Settlements within the Champasak Cultural Landscape, Lao People's Democratic Republic was firstly inscribed under this category that could fit the type of the landscape associated with the religion. As of 2006, six properties in the List perfectly fit this cultural landscape type and half of them are situated in Asia and the Pacific region. (Siririsak and Akagawa, 2007, p.18)

Feng Han (2006) explained the potential international value of Chinese cultural landscape was identified in 2003 as reviews of World Heritage cultural landscapes were undertaken a decade after their initiation when it was suggested that what would now be recognized as cultural landscapes, deliberately expressing a relationship between nature and humans, were created in China in the first millennium CE. It was also observed that China can now been seen as a major holder of cultural landscapes among its existing World Heritage sites.

Eastern landscape art in the past has often focused on imaginary landscape as in Chinese landscape painting which look like more abstract and symbolic art. In this way Chinese depictions of nature were expressions of the mind and heart of the individual artist rather than of the real world.

In reviewing an Eastern values perspective on cultural landscapes it is instructive to look at the issue through the lens of Authenticity and Integrity. This is where the spirit of place resides as much in the meaning and symbolism of places and their setting – intangible values – as it does in tangible physical fabric. (Taylor, K. 2009, p.23)

Authenticity is the essential qualifying factor concerning values. And all judgments about values attribute to cultural properties may differ from culture to culture, and even within the same culture. Authenticity judgments may be linked to the worth of a great variety of sources of information. Aspects of the sources may include form and

design, materials and substance, use and function, traditions and techniques, location and setting, and spirit and feeling, and other internal and external factors. (Nara Document on Authenticity, 1994)

Integrity is a measure of the wholeness and intactness of the natural and/or cultural heritage and its attributes. For cultural landscapes integrity involves understanding, reading, and interpreting intact layers in the landscape through time in association with cultural values and meanings. It is a palpable link between the tangible and intangible, reflective of a sense of the stream of time and continuity, a linking of the past with the present. (Taylor, K. 2009, p.25)

In 2005, Eastern Landscape concept can found in the Xi'an Declaration within the concept of '*the setting*'. Beyond the physical and visual aspects, the setting includes interaction with the natural environment; past or present social or spiritual practices, customs, traditional knowledge, use or activities and other forms of intangible cultural heritage aspects that create and form the space as well as the current and dynamic cultural, social and economic context. (Xi'an Declaration on the Conservation of the Setting of Heritage Structures, site and areas, 2005)

2.5.6 Study of Cultural Landscape in Thailand

In 2002, Faculty of Architecture, Silpakorn University, Bangkok, Thailand launched the new program, an international program in Architectural heritage Management and Tourism in cooperation with universities and scholars from Australia, French, and the United State. This international program focuses on the common links between tourism and heritage protection. Featuring international and Thai lecturers, and intensive case study, the program exposes the students to the wide range of issues and practices in architectural conservation, cultural resources management and tourism. It offers professional training in these fast growing and closely related fields.

This is the first program in Thailand provided the course of cultural landscape, taught by Professor Ken Taylor, the expert on the field of cultural landscape and landscape architecture.

In 2002, the Ministry of Culture setup as new organization to maintain and conserve the national tradition and heritage both the tangible and intangible cultural heritage.

In 2003, the Office of Environment Policy and Planning, Ministry of Natural Resources and Environment and Danish Government. Published in 2003 of the

Draft Cultural Environment Conservation System (CECS), and the word "environment" was used instead of "landscape". The underlying purpose of the study was to focus attention on giving priority to the value of an area rather than any individual assets. Conservation in CECS mean preserving living environment while ensuring development that take place respect value-tangible and intangible-created by ancestor and tradition way of life. Conservation should be holistic and inclusive, covering traditional way of life, local belief and indigenous knowledge, or in short the "local ecosystem". This is cultural landscape study by other name, but confronts the question of terminology.

In 2007, the Office of National Culture Commission, the Ministry of Culture was setup new task. It was "cultural landscape project", and invited the faculty of Architecture to publish "Management Guideline for Cultural Landscape".

In 2008, Kreangkrai Kerdsri, and Usakane publishing published a book, "Community and Their Cultural Landscape". This book useful to explain the cultural landscape and also defines and categorized the cultural landscape which is more suitable for Thai Cultural landscape as following;

"The cultural landscape is the built environment from the human behavior in each area for the sustainable living in their natural environment. However human beings have many limitations in term of technology, resources and also sometime make people unable change their environment as they want. And the natural limitation also limited the environmental change by human being".

The categories of cultural landscape in this book are separated into three types as follows;

1. the rural cultural landscape
2. the semi-urban cultural landscape
3. the urban cultural landscape

The different of these two books is the focus group and implementation of this idea. The first one, "Management Guideline for Cultural Landscape" was produce in cooperation with the Office of National Culture Commission, Ministry of Culture and Faculty of Architecture, Silpakorn University. It is demonstrate the ideas and also the guidelines following the government perspectives. The second one, "Community and Their Cultural Landscape" give various ideas of cultural landscape and the several case studies that local communities can apply as suitable ways to manage their cultural landscape and cultural resources.

2.6 Natural Resource and Environment (NRE)

2.6.1 The Environment

It is closely to define the meaning of natural resources and environment that includes everything that exists around us. Environment refers to everything both the living and non-living, caused by human action or natural, that exists around us but the natural resource focuses on the benefits to men than anything else. The environment can be divided into two categories. (Kwansuang Atiphoti, 1995, p.8)

1. Natural environment. Natural environment encompasses all living and non-living things occurring naturally on Earth or some region thereof. The concept of the *natural environment* can be distinguished by components:

- Complete ecological units that function as natural systems without massive human intervention, including all vegetation, microorganisms, soil, rocks, atmosphere, and natural phenomena that occur within their boundaries.
- Universal natural resources and physical phenomena that lack clear-cut boundaries, such as air, water, and climate, as well as energy, radiation, electric charge, and magnetism, not originating from human activity.

2. Built environment or Cultural environment. The built environment refers to the human-made surroundings that provide the setting for human activity, ranging in scale from buildings and parks or green space to neighborhoods and cities that can often include their supporting infrastructure, such as water supply, or energy networks. The built environment is a material, spatial and cultural product of human labor that combines physical elements and energy in forms for living, working and playing. It has been defined as “the human-made space in which people live, work, and recreate on a day-to-day basis”. The “built environment encompasses places and spaces created or modified by people including buildings, parks, and transportation systems”. In recent years, public health research has expanded the definition of "built environment" to include healthy food access, community gardens, “walkability”, and “bikability” (www.wikiedia.com, retrieved July 20, 2013).

2.6.2 The Natural Resource

Natural resources occur naturally within environments that exist relatively undisturbed by humanity, in a natural form. A natural resource is often characterized by amounts of biodiversity and geodiversity existent in various

ecosystems. Natural resources are derived from the environment. Some of them are essential for our survival while most are used for satisfying our wants. Natural resources may be further classified in different ways. Natural resources are materials and components (something that can be used) that can be found within the environment. Every man-made product is composed of natural resources (at its fundamental level). A natural resource may exist as a separate entity such as fresh water, and air, as well as a living organism such as a fish, or it may exist in an alternate form which must be processed to obtain the resource such as metal ores, oil, and most forms of energy. Natural resources are mostly classified into renewable and non-renewable resources. (www.wikiedia.com, retrieved July 20, 2013).

Renewable resources. Renewable resources are generally living resources (animal, forests, for example), which can restock (renew) themselves if they are not over-harvested but used sustainably. Once renewable resources are consumed at a rate that exceeds their natural rate of replacement, the standing stock will diminish and eventually run out. The rate of sustainable use of a renewable resource is determined by the replacement rate and amount of standing stock of that particular resource. Non-living renewable natural resources include soil and water. Flow renewable resources are very much like renewable resources, only they do not need regeneration, unlike renewable resources. Flow renewable resources include renewable energy sources such as the following renewable power sources: solar, geothermal, biomass, landfill gas, tides and wind.

Non-renewable resources. A non-renewable resource is a natural resource that exists in a fixed amount that cannot be re-made, re-grown or regenerated as fast as it is consumed and used up. Some non-renewable resources can be renewable but take an extremely long time to renew. Fossil fuels, for example, take millions of years to form and so are not practically considered 'renewable'.

2.6.3 Natural resource and Environment management.

Natural Resource Management

Natural resource management refers to the management of natural resources such as land, water, soil, plants and animals, with a particular focus on how management affects the quality of life for both present and future generations (stewardship). Natural resource management deals with managing the way in which

people and natural landscapes interact. It brings together land use planning, water management, biodiversity conservation, and the future sustainability of industries like agriculture, mining, tourism, fisheries and forestry. It recognizes that people and their livelihoods rely on the health and productivity of our landscapes, and their actions as stewards of the land play a critical role in maintaining this health and productivity.

Natural resource management is also congruent with the concept of sustainable development, a scientific principle that forms a basis for sustainable global land management and environmental governance to conserve and preserve natural resources.

Natural resource management specifically focuses on a scientific and technical understanding of resources and ecology and the life-supporting capacity of those resources.^[2] Environmental management is also similar to natural resource management. In academic contexts, the sociology of natural resources is closely related to, but distinct from, natural resource management (www.wikiedia.com, retrieved July 20, 2013).

Environment Management

Environmental Management offers research and opinions on use and conservation of natural resources, protection of habitats and control of hazards, spanning the field of applied ecology without regard to traditional disciplinary boundaries. The journal aims to improve communication, making ideas and results from any field available to practitioners from other backgrounds. Contributions are drawn from biology, botany, climatology, ecology, ecological economics, environmental engineering, fisheries, environmental law, forest sciences, geology, information science, public affairs, zoology and more. As the principal user of nature, humanity is responsible for ensuring that its environmental impacts are benign rather than catastrophic. Environmental Management presents the work of academic researchers and professionals outside universities, including those in business, government, research establishments, and public interest groups, presenting a wide spectrum of viewpoints and approaches. (Vichai Tainnoi, 2010, p.18)

Development and NRE

Development and environmental management are inextricably linked. Humans and the environment shape each other and thus must exist co-harmoniously. Humans exploit the natural capital for development to meet their basic

needs and wants. To continue to do this on the long-term; they must develop a culture of managing/exploiting natural resources sustainable. That is, up to the level where there is self –regeneration for the renewable natural resources; and by reducing exploitation of non-renewable resources and expanding the use of alternatives.

The Rio Declaration on Environment and Development, often shortened to Rio Declaration, was a short document produced at the 1992 United Nations "Conference on Environment and Development" (UNCED), informally known as the Earth Summit. The Rio Declaration consisted of 27 principles intended to guide future sustainable development around the world. It can be summarized that the Rio Declaration provides important consciousness of population well-being development while protecting the environment by focusing on collaboration of indigenous people, national government, and international co-responsibility. The summarized important principles which directly relate to this dissertation's objective are as follows; (UNEP., 1992, p.17)

Principle 1. The role of man. Human beings are at the centre of concern for sustainable development.

Principle 3. The Right to development. The right to development must be fulfilled so as to equitably meet developmental and environmental needs of present and future generations. Management of natural resources involves identifying who has the right to use the resources and who does not for defining the boundaries of the resource. The resources are managed by the users according to the rules governing when and how the resource is used depending on local conditions.

Principle 4. Environmental Protection in the Development Process. In order to achieve sustainable development, environmental protection shall constitute an integral part of the development process chain and cannot be considered in isolation from it.

Principle 5. Eradication of Poverty. All States and all people shall cooperate in the essential task of eradicating poverty as an indispensable requirement for sustainable development, in order to decrease the disparities in standards of living and better meet the needs of the majority of the people of the world.

Principle 10. Public participation. Environmental issues are best handled with the participation of all concerned citizens, at the relevant level.

Principle 22. Indigenous Peoples have a Vital Role. Indigenous people and their communities and other local communities have a vital role in environmental management and development because of their knowledge and traditional practices.

Principle 23. People under Oppression. The environment and natural resources of people under oppression, domination and occupation shall be protected.

Principle 27. Cooperation between State and People. States and people shall cooperate in good faith and in a spirit of partnership in the fulfillment of the principles embodied in this Declaration and in the further development of international law in the field of sustainable development.

2.7 Community Environmental and Natural Resources Management.

Management approaches Natural resource management issues are inherently complex as they involve the ecological cycles, hydrological cycles, climate, animals, plants and geography etc. All these are dynamic and inter-related. A change in one of them may have far reaching and/or long term impacts which may even be irreversible. In addition to the natural systems, natural resource management also has to manage various stakeholders and their interests, policies, politics, geographical boundaries, economic implications and the list goes on. It is very difficult to satisfy all aspects at the same time. This results in conflicting situations.

Regional or Community Based NRM The community based NRM approach combines conservation objectives with the generation of economic benefits for rural communities. The three key assumptions being that:

- Locals are better placed to conserve natural resources.
- People will conserve a resource only if benefits exceed the costs of conservation.
- People will conserve a resource that is linked directly to their quality of life.

When a local people's quality of life is enhanced, their efforts and commitment to ensure the future well-being of the resource are also enhanced. A problem of community based NRM is the difficulty of reconciling and harmonizing the objectives of socio economic development, biodiversity protection and sustainable resource utilization. The concept and conflicting interests of community based NRM, show how the motives behind the participation are differentiated as either people-centre

(active or participatory results that are truly empowering) or planner-centre (nominal and results in passive recipients). Understanding power relations is crucial to the success of community based NRM. Locals may be reluctant to challenge government recommendations for fear of losing promised benefits.

Community based NRM is based particularly on advocacy by nongovernmental organizations working with local groups and communities, on the one hand, and national and transnational organizations, on the other, to build and extend new versions of environmental and social advocacy that link social justice and environmental management agendas with both direct and indirect benefits observed including a share of revenues, employment, diversification of livelihoods and increased pride and identity. CBNRM has raised new challenges, as concepts of community, territory, conservation, and indigenous are worked into politically varied plans and programs in disparate sites

Integrated natural resource management (INRM) A process of managing natural resources in a systematic way, which includes multiple aspects of natural resource use (biophysical, socio-political, and economic) meet production goals of producers and other direct users (e.g., food security, profitability, risk aversion) as well as goals of the wider community (e.g., poverty alleviation, welfare of future generations, environmental conservation). It focuses on sustainability and at the same time tries to incorporate all possible stakeholders from the planning level itself, reducing possible future conflicts. The conceptual basis of INRM has evolved in recent years through the convergence of research in diverse areas such as sustainable land use, participatory planning, integrated watershed management, and adaptive management. INRM is being used extensively and been successful in regional and community based natural management.

The study of the Worldbank, the international organization which have goal to end extreme poverty and boost shared prosperity, development module 5 show that sustainability and environmental resource management involves managing economic, social, and ecological systems within and external to an organizational entity do it can sustain itself and the system it exists in. In context, sustainability implies that rather than competing for endless growth on a finite planet, development improves quality of life without necessarily consuming more resources. Sustainably managing environmental resources requires organizational change that instills sustainability values that portrays these values outwardly from all levels and reinforces them to surrounding stakeholders.

The end result should be a symbiotic relationship between the sustaining organization, community, and environment (www.wikiedia.com, retrieved July 20, 2013).

Community Environmental Management is a method for improving the sustainable and equitable governance of natural resources at the local level. It is an approach under which communities become responsible for managing natural resources (forests, land, water, biodiversity). The community often assisted and monitored by outside technical specialists- utilizes and protects natural resources within established guidelines or according to a detailed, mutually agreed plan. The active participation of stakeholders in natural resource decision making and use increases economic and environmental benefits. Critical investment areas include the introduction of viable management systems, securing legal control over resources and resource utilization, improving environmental governance, and information management (www.worldbank.org, retrieved July 20, 2013).

Community environmental management is an important process that is relevant to the policy process, the participation of citizens in the community. Thus creating a better understanding of the environment in the community is an important process that causes the strong participation. The people in the community can be plan and operate in environmental management effectively which will affect the quality of life and environment in the community.

2.8 Engaging Local Communities in Stewardship of World Heritage

There is a causal relationship between heritage, local people and their well-being. As a result of this bond, local communities and indigenous peoples are often committed custodians of World Heritage sites, where they play an important, and sometimes overlooked, role in the stewardship of the bio cultural diversity of their environments.

In 2012, the World Heritage Convention celebrated its 40th anniversary. The year was also a landmark for highlighting the role of community engagement in World Heritage, providing the platform for a broad debate on heritage and society and setting the agenda for the following decade to ensure that World Heritage contributes to the overall sustainable development of societies. One of the processes that grew from these discussions is the sustainable development policy for the World Heritage Convention, as requested by the World Heritage Committee at its 36th session (Saint Petersburg, 2012). Local communities are at the heart of World Heritage site

management and crucial for durable conservation efforts that contribute to sustainable livelihoods. Enhancing the role of these communities in World Heritage processes is therefore reflected by the World Heritage Committee in the Strategic Objectives for the implementation of the Convention.

To realize the full potential of people-centered conservation, global policy frameworks require concrete, on-the-ground efforts on which to build. Over a decade of partnership with the UNDP-implemented Global Environmental Facility Small Grants Program, with support from the United Nations Foundation and involvement of UNESCO, the Community Management of Protected Areas Conservation (COMPACT) initiative has produced inspiring stories, a replicable methodology, and tangible conservation and livelihood benefits at several World Heritage sites around the world.

The COMPACT methodology provides a series of field-tested and demonstrated best practices in successful and sustainable management of World Heritage. We hope this volume will be useful for World Heritage practitioners in replicating and adapting the COMPACT approach in and around World Heritage sites to achieve the full and effective participation of indigenous peoples and local communities in the work of the Convention, as well as the achievement of the UN Sustainable Development Goals to be agreed in 2015.

A number of policy and conceptual developments in the evolution of the World Heritage Convention, and in conservation generally over the past decade, set the stage for new approaches that engage indigenous peoples and local communities in stewardship of World Heritage. The inclusion of communities as one of the five Strategic Objectives in the implementation of the World Heritage Convention reflects an increasing demand for community engagement at all stages of the World Heritage process, and for rights-based approaches that link conservation and sustainable development. This trend is seen in other global instruments, such as the Convention on Biological

Diversity Programme of Work on Protected Areas. The emergence of the governance concept in protected areas has provided an important framework for recognizing and supporting the vital role that indigenous peoples and local communities play in stewardship. Finally, an emphasis on achieving management effectiveness in protected areas, including World Heritage sites, has highlighted the need to forge strong partnerships with communities. In parallel with these global developments, there is

growing recognition at national and site levels of the importance of involving indigenous peoples and local communities at all stages of the World Heritage process. There is a need for new tools and for opportunities to learn from best practice at site level.

This addition to the World Heritage Paper Series provides guidance and introduces tools for best practice in engaging indigenous peoples and local communities in stewardship of World Heritage. It draws on over a decade of experience of the Community Management of Protected Areas Conservation (COMPACT) initiative at eight natural World Heritage sites in countries of Africa, Latin America, the Caribbean and Asia, and on emerging experience at two new sites. COMPACT thus far has been a joint initiative of the Global Environmental Facility Small Grants Programme implemented by the United Nations Development Programme, and the United Nations Foundation, with partners including the UNESCO World Heritage Centre. Through extensive on-the-ground experience, and using a participatory methodology that takes a common systematic approach at the participating sites, COMPACT has developed an innovative model for engaging communities in conservation and shared governance of World Heritage sites and other globally significant protected areas. It offers a unique example of best practice in this area, tested at site level in eight very different settings representing a variety of geographical regions.

Based on the experience and methodology of COMPACT, this publication provides guidelines, illustrated with case study experience from diverse regions. Recognizing the importance of community engagement throughout the life of a World Heritage site, it considers all stages of the World Heritage process – from nomination through to management, monitoring and reporting.

Chapter 1 Context – briefly reviews key conceptual and policy developments highlighting the need for new approaches that engage indigenous peoples and local communities in stewardship of World Heritage. Provides an introduction to the scope and structure of the publication.

Chapter 2 The COMPACT model – introduces the COMPACT initiative and its experience to date, laying out key elements of the model.

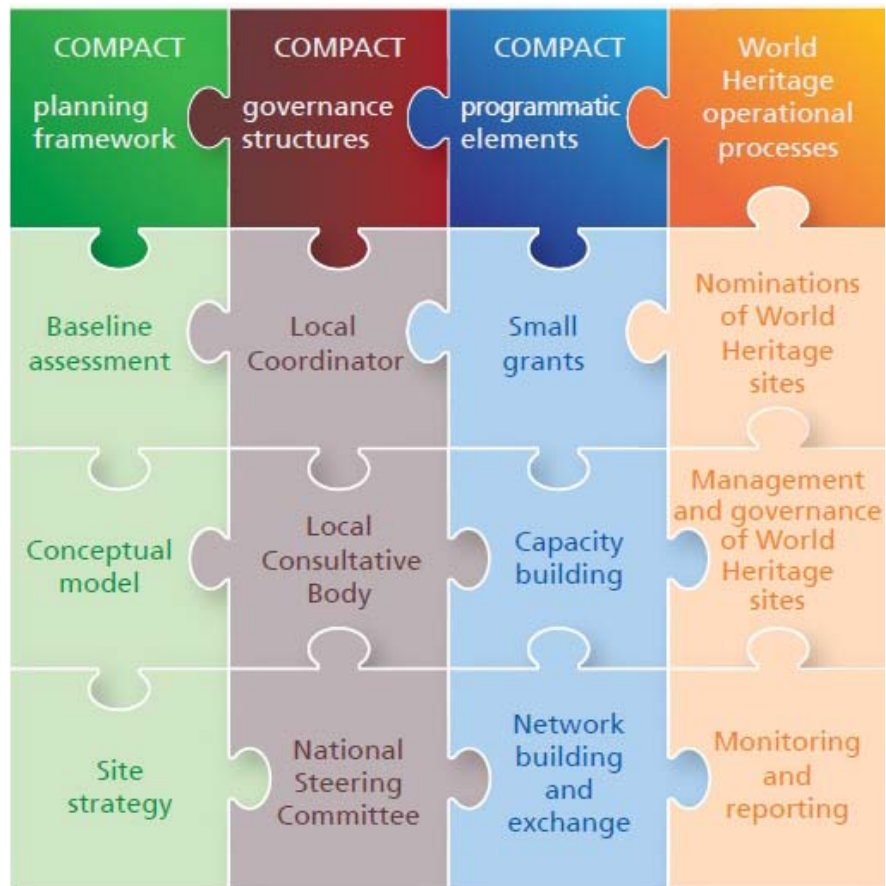


Figure 3 COMPACT methodology

Source: WH paper 40, 2014.

Selection criteria for COMPACT sites

Areas that are good candidates for a program based on the COMPACT model typically have: .

- A natural World Heritage site and/or Biosphere Reserve and/or Ramsar site (and clear indications that the government endorses the existence of this site and its designation); „.
- A tractable set of protected area management issues and dynamics with local communities; „.
- Good opportunities to complement planned and existing conservation efforts; „.
- appropriate partner NGOs and community organizations: „

- Clearly expressed desire for the project among government, NGOs, community organizations and other key stakeholders; and „.
- Strong potential for complementary work with other donors, including co-financing of projects.

Key principles of COMPACT's community-driven approach

While the frameworks for community participation differ from site to site, one of the common elements across all COMPACT program is the emphasis on ensuring the involvement of a diverse array of actors in planning. Among the key principles that underpin COMPACT's approach to engaging local communities in stewardship of World Heritage landscapes and seascapes are these:

- **The importance of ownership and responsibility** – global environmental problems can best be addressed if local people are involved in governance and management of landscapes/seascapes and there are direct community benefits and ownership.
- **The crucial role of social capital** – thoughtful investment in local institutions and individuals can help to build the capacity of communities for stewardship of their environments.
- **Sharing power** – supporting community-led initiatives requires trust, flexibility and patience. Transparent processes and broad public participation are key to ensuring community engagement and strengthening civil society.
- **The cost-effectiveness of small grants** – with small amounts of funding members of local communities can undertake activities that will make a significant difference in their lives and environments that cumulatively generate global environmental benefits.
- **Making a commitment over time** – community-driven processes take time and require a long-term commitment of support.

Taking a landscape approach

Working across sometimes quite large geographical areas, COMPACT has taken a landscape approach – one based on supporting local communities in their stewardship of protected areas and the broader landscape/seascape. Such an approach involves embracing complexity, recognizing that:

- The cultural and natural values of landscapes are linked;
- Landscapes encompass tangible and intangible heritage, history and present-day uses; and
- Indigenous and local communities have long been at the heart of shaping these landscapes and are often their present-day stewards (Brown et al., 2005).

In the COMPACT methodology, taking a landscape approach also refers to scale, recognizing that conservation is most effective at the level of ecosystems and large landscape.

'Taking conservation to scale' relies on achieving connectivity among habitats and ecosystems. It requires reaching beyond the boundaries of the protected areas, recognizing the important linkages between the World Heritage site and the broader landscape, including buffer zones (Martin and Piatti, 2008). In this vision, areas under community and private governance play a crucial role, alongside government protected areas, in achieving connectivity across the landscape/seascape.

Information to be gathered during

The baseline assessment Reviewing and compiling information about the site is important in order to develop a strong conceptual model that will guide project planning and provide the basis for deciding on the priority areas for intervention. Selectively gathering and reviewing existing information will increase the chances that project activities are rooted in reality and do not duplicate previous work projects' mistakes. To develop a complete picture of the site conditions, information on the following topics should be identified, understood and documented:

- Biodiversity in and around the protected area;
- Protected area establishment and management;
- Conservation objectives and protected area management arrangements;
- People in and around the protected area and relationships with local communities;
- Local land and resource use patterns and trends;
- Economic activities;
- Protected area stakeholders, right shoulders and duty-bearers;
- Existing program and current and potential partners;

- Threats to biodiversity and their causes.

Excerpt from Executive Summary of the 2013 evaluation of COMPACT

Key findings from an external evaluation of COMPACT conducted in late 2013 are summarized below.

On the basis of field visits conducted in two participating countries in 2013, COMPACT receives consistent credit for the rare long-term commitment it has made and its locally tailored working modality, confirming its innovative design. During the country-level evaluations, COMPACT was acknowledged for empowering local resource users often ignored by routine modes of delivery, thereby credibly occupying an important niche within the architecture of bilateral and multilateral cooperation.

While it is encouraging to see a partnership among UN agencies, the GEF and foundations that is translating participation rhetoric into local action, broader policy obstacles remain. Further opportunities exist for COMPACT to trigger and inform policy debates, thereby enhancing its strategic impacts. Depending on the composition and leadership of the initiative in each country, COMPACT's Local Consultative Bodies (LCBs) and the National Steering Committees (NSCs) can offer an effective bridge between lessons arising from the protected area learned at local level and those at national policy level. While a fine line often exists between policy advice and politicization of local resource use in and around protected areas, it would be unhelpful for any meaningful intervention to deny the political dimension of local resource use in and around protected areas. However, just as there are untapped opportunities for COMPACT to contribute to national policies, likewise the potential to feedback COMPACT lessons into the World Heritage Convention remains to be fully realized.

Aside from UNESCO's role in the initial formation of COMPACT, the planning framework documents do not elaborate sufficiently on the mode of engagement with the formal institutional actors and procedures of the World Heritage. Nevertheless, as the Convention lacks a demonstrated financing mechanism to engage local communities in the sustainable development of World Heritage landscapes, COMPACT addresses an identified vacuum in the cooperation architecture. Encouragingly, COMPACT offers a field-tested model of programmatic support that could be developed into a vehicle for other national and multilateral institutions to co-finance.

While political sensitivities inherent to intergovernmental agreements need to be respected, many opportunities exist at country and site levels for making systematic

use of the COMPACT approach in the implementation of the Convention. In particular, COMPACT is well positioned to contribute further to (i) nomination processes, (ii) the monitoring of properties, and (iii) civil society responses to the inscription of sites on the List of World Heritage in Danger. The potential to join forces with the formal Advisory Body on natural World Heritage, IUCN, has not been adequately tapped in the past but seems to be developing as a promising sign for the future.

Chapter 3 Engaging communities in the nomination process – focuses on ‘upstream engagement’ of communities in the World Heritage process and on elements of the COMPACT methodology that can provide helpful tools during the nomination stage.

Chapter 4 Stewardship of World Heritage: management and governance – discusses tools for engaging communities in planning and adaptive management, governance structures that ensure broad participation, and capacity-building of communities for stewardship. Case studies present experience with facilitating community involvement in developing a site management plan and supporting projects through grant-making and complementary activities.

Chapter 5 Engaging communities in monitoring and reporting – explores approaches that can support community engagement in monitoring and reporting.

Chapter 6 Fostering synergy at landscape level: examples of project interventions – presents examples of initiatives that link improved conservation and enhanced community well-being, in thematic areas including watershed management, forest management, marine and coastal zones and governance.

Chapter 7 Looking ahead – discusses options for an evolving model, and reflects on lessons learned. Recognizing the potential value of the COMPACT model for other World Heritage sites, the SGP and the World Heritage Centre are now collaborating on a series of activities to support replication and/or adaptation of the COMPACT model in new sites, led by a range of different partners and with support from a variety of finance mechanisms.

Chapter 3

Phutai tribe in Thailand and their culture

3.1 The Northeastern Region of Thailand

3.1.1 Introduction to Isarn Region

The ultimate goal of this dissertation is to study how relationship of cultural landscape of Phutai tribe community and their knowledge and wisdom in the management of natural resources and environment that clear understandings of the Northeastern region of Thailand which is known as “Isarn” and the region where Phutai communities are locate should be prepared first.

Isarn also written as Isaan, Isan, Issan, Esan, or Esarn; from Pali which mean "Northeast" is the northeastern region of Thailand and this dissertation will use the word “Isarn” for all writing. Isarn is Thailand's largest region, located on the Khorat Plateau, bordered by the Mekong River (along the border with Laos) to the north and east, by Cambodia to the southeast and the Prachinburi Mountains south of Nakhon Ratchasima. To the west it is separated from Northern and Central Thailand by the Phetchabun mountain range.

Since the beginning of the 20th century, Northeastern Thailand has been generally known as Isarn, a term adopted from Sanskrit ईशान्य “Ishan”, meaning in a “north east direction”, while in official contexts the term *phak tawan-ok-chiang-nuea* may be used. The term "Isan" was derived from Isanapura, the capital of the Chenla kingdom. The Lao-speaking population of the region, who comprise the majority, distinguish themselves not only from the Lao of Laos but also from the central Thai by calling themselves “Khon Isarn” or “Thai Isarn” in general. However, some refer to themselves as simply “Lao”, and academics have recently been referring to them as “Lao Isarn” or as “Thai Lao”, with the main issue with self-identification as Lao being stigma associated with the Lao identity within Thai society.

Isan has been transformed from one of the poorest region into Thailand's fastest growing economies. The Industry Ministry has supported industrial zones in Khonkaen and Udonthani. Private's plans to invest in setting up industrial estates in provinces have shown major progress.

The main language is Isarn, which is a dialect of the Lao language. Currently written with the Thai alphabet (instead of the slightly different Lao alphabet), Isan belongs to the Chiang Saeng and Lao–Phutai language groups, which along with Thai are members of the Tai languages of the Tai–Kadai language family. Thai is also spoken by almost everyone and is the language used in education. Khmer, the language of Cambodia, is widely spoken in areas along the Cambodian border: Buriram, Surin, and Sisaket. The Lao Isan people are aware of their Lao ethnic origin, but Isarn has been incorporated as a territory into the modern Thai state through over one hundred years of administrative and bureaucratic reforms, education policy and government media. Despite this, since the election of Thaksin Shinawatra as Prime Minister in the January 2001 elections, the *Lao Isarn* identity has re-emerged, and the Lao Isarn are now the main ethnolinguistic group involved in the pro-Thaksin Red Shirt movement. Several Thai prime ministers have come from the region.

Prominent aspects of Isarn culture include “*mor lam*” (Thai: หมอลำ), an indigenous type of folk music, Muay Thai (Thai: มวยไทย) boxing, cock fighting, and celebratory processions (Thai: กระบวน). Isarn food, in which sticky rice (Thai: ข้าวเหนียว, “*khao niao*”) and chili peppers are prominent, is distinct from Central Thai cuisine, though it is now found throughout the kingdom. Sticky rice is a staple of Thai Northeastern cuisine, and it accompanies most meals.

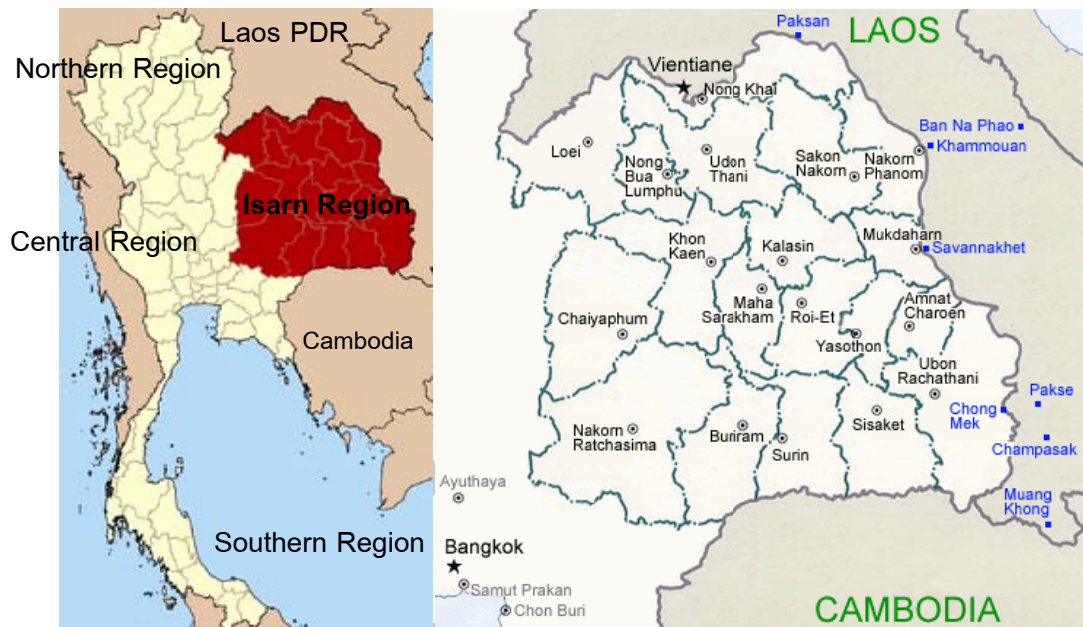


Figure 4 (Left): Map of Thailand the picture show Isarn Region, (Right): Map of Isarn the picture shows geography of the region.

Source: <http://www.google.com/maps/northeast/thailand>, Retrieved September 14, 2011

3.1.2 History of Isarn

The term isarn has been said to mean "northeast" in the Thai language. Isarn has a number of important Bronze Age sites, with cliff paintings, artifacts and early evidence of rice cultivation. Iron and bronze tools, such as found at Ban Chiang, may predate similar tools from Mesopotamia. The region later came under the influence of the "Dvaravati" culture, followed by the Khmer empire. The latter built dozens of "prasats" (sanctuaries) throughout the Isarn region. The most significant are at Phimai and Phanom Rung. Preah Vihear Temple was also considered to be in Isarn, until the International Court of Justice in 1962 ruled that it belonged to Cambodia.

After the Khmer empire began to decline from the 13th century, Isarn was dominated by the Lao Lan Xang kingdom, which had been established by Fa Ngum. Due to a scarcity of information from the periods known as the Dark ages of Cambodia, the plateau seems to have been largely depopulated. There were few if any lines of demarcation, for prior to the 19th century introduction of modern mapping, the region fell under what 20th century scholars called the "Mandala" system. Accordingly, in 1718 the first Lao muang in the Chi valley, and indeed anywhere in the interior of the

Khorat Plateau, was founded at Suwannaphum District (in present-day Roi Et Province) by an official in the service of King Nokasad of the Kingdom of Champasak. The region was increasingly settled by both Lao and Thai emigrants. Siam held sway from the 17th century, and carried out forced population transfers from the more populous left (east) bank of the Mekong to the right bank in the 18th and 19th centuries. This became more severe following the Laotian Rebellion for complete independence of 1826–29. In the wake the Franco-Siamese War of 1893, the resulting treaty with France and the Anglo-Siamese Treaty of 1909 made the plateau no longer considered Lao, but as a border region between Siam and the Laos of French Indochina. (Tanes Suschakul, 1998, p.3-8)

In the mid 20th century, a policy of nationalist "Thaification" promoted ethnic cleansing of Isarn as an integral part of Thailand and de-emphasised the Lao and Khmer ethnicities of the residents for the fear that they may someday return to Laos or Cambodia.

The national government claimed that the name "Isarn" was derived from Sanskrit: ईशान, a manifestation of Shiva as deity of the northeast, and the Sanskrit word for northeast. This interpretation was intended to reinforce the area's identity as the northeast of Thailand, rather than as part of the Lao kingdom because of the fear of the Lao people seceding.

Before the central government introduced the Thai alphabet and language in regional schools, the people of Isarn wrote in the Lao alphabet, a very similar script that Thai adopted. Most people still speak the Isarn language, a dialect of the Lao language, as their first language. A significant minority in the south also speak Northern Khmer. The Kuy people, who are concentrated around the core of the Isanapura kingdom, and known as "Khmer Boran" or ancient Khmer, speak other Katuic languages, a link to the region's pre-Siamese history as part of the Mon–Khmer kingdom of Chenla.



Figure 5 (Top): Ban Chaing, world heritage excavation site and its pottery, (Below): Pha Tam the pre-historic cave painting in Ubol Ratchathani Province.

Source: <http://www.google.com/phatam/banchaing>, Retrieved September 14, 2011.

3.1.3 Geography of Isarn Region

The Northeastern Region of Thailand which is known as Isarn is the largest region of the country with the area of 160,000 km² (62,000 sq mi) making it about half the size of Germany, and just under twice the size of the US state of Maine. Isarn lies between 14-18 North latitude and 101-105 East longitude. Mekong River is border line of Isarn and Laos PDR in the north and east side, it is roughly coterminous with the Khorat Plateau, which tilts from the Phetchabun mountain range in the west of the region (the location of several national parks) down toward the Mekong River. The plateau consists of two plains: the southern Khorat plain is drained by the Mun and Chi rivers, while the northern Sakon Nakhon plain is drained by the Loei and Songkhram rivers. The two plains are separated by the Phu Phan mountains. The 20 provinces of Isarn are Kalasin, Khonkaen, Chaiyaphum, Nakhonphanom, Nakhonratchasima, Bururum, Mahasarakham,

Mukdahan, Yasothon, Roi-et, Loei, Sisaket, Sakhonnakhon, Surin, Nongkhai, Nongbualumphu, Amnatcharoen, Udonthani, Ubonratchathani, and Buengkan. (Pipat Inlampang, 1992, p.5)

The Mekong forms most of the border between Thailand and Laos to the north and east of Isarn, while the south of the region borders on Cambodia. The Mekong's main Thai tributary is the Mun River, which rises in the Khao Yai National Park near Khorat and runs east, joining the Mekong in Ubon Ratchathani Province. The other main river in Isarn is the Chi River, which flows through central Isarn before turning south to meet the Mun in Sisaket Province. The smaller Loei and Songkhram rivers are also tributaries of the Mekong, the former flowing north through Loei province and the latter flowing east through Udon Thani, Sakon Nakhon, Nakhon Phanom and Nong Khai provinces.

In the Southern part Isarn is separated from the Central Region of Thailand by Dong Paya Yen and Petchaboon Mountain Range and in the west it is Pa Nom Dong Rak and Sunkumpang Mountain Range that separate this region from Cambodia. Inside the region the areas are divided into two plains of Sakonakorn Plain and Korat Plain by Phu Phan Mountain Range. The average height of the mountain is 500-1,000 meters above sea level and the highest peaks are Phu Luang Peak with 1,532 meter high and Phu Kra Dueng Peak with 1,320 meter high in Loei Province. The geography which surrounded by mountain range make Isarn lies on the topography of high land called "Korat Plateau" that make Isarn rendered by different natural environment and climate from other region of the country.



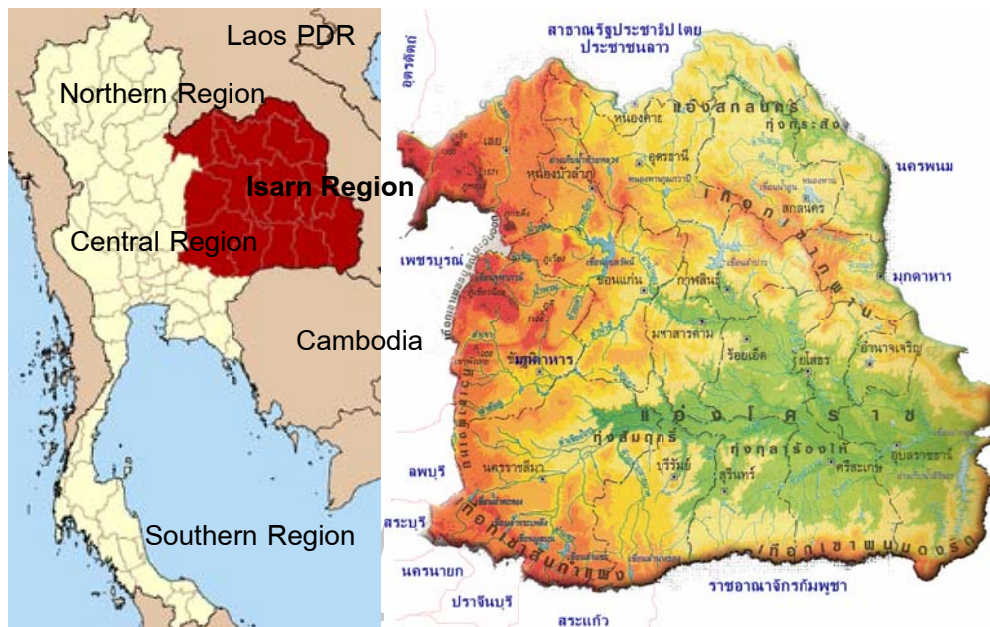


Figure 6 (Left): Map of Thailand the picture show Isarn Region, (Right): Map of Isarn the picture shows geography of the region.

Source: <http://www.google.com>, Retrieved September 14, 2011.

The geography of the plateau and surrounded by high mountain mountain range shape the topography of Isarn like a pan and slope into the east side. There are several important rivers emerging from these mountains like Chi River, Mun River, Nampong River that along the river basin in which the deposition of sediments is suitable for agriculture like Mun River basin in Ubolrachatani Province, Nampong River basin in Khonkaen Province. In addition, along to the mountains range there are the plains of the valley which supports the leaching of minerals from the forest that suit for cultivation like the Phuphan Mountain valley in Sakon Nakhon and Nakhon Phanom Province. The fertile valley area and river basin area are only 25 percent of the area of Isarn Region that other 75 percent are relatively dry and lacking making farming not suitable in such area. (Pipat Inlampang, 1992, p.8)

The common soil of Isarn Region is sand with 10-15 meter depth layer of underground shale rock. This geological condition make the soil no longer retain the water and when it rains, the water will seep through the soil quickly and also borne minerals too. This making more than 70 percent of the areas of the Northeast

unsuccessful in agriculture that since 1906 Thai government has produced a lot of irrigation system projects to solve the drought problem.



Figure 7 Annual drought problems in the Northeast Region of Thailand.

Source: <http://www.google.com/isarn/drought>, Retrieved September 14, 2011

The important rivers of Isarn are Mekong River, Chi River, and Mun River. The Mekong is a trans-boundary river in Southeast Asia. It is the world's 12th-longest river and the 7th-longest in Asia. Its estimated length is 4,350 km (2,703 mi), and it drains an area of 795,000 km² (307,000 sq mi), discharging 457 km³ (110 cu mi) of water annually. From the Tibetan Plateau this river runs through China's Yunnan province, Burma, Laos, Thailand, Cambodia and Vietnam. In 1995, Laos, Thailand, Cambodia and Vietnam established the Mekong River Commission to assist in the management and coordinated use of the Mekong's resources. In 1996 China and

Burma (Myanmar) became "dialogue partners" of the MRC and the six countries now work together within a cooperative framework. The extreme seasonal variations in flow and the presence of rapids and waterfalls in this river have made navigation difficult. The river is a major trading route linking China's southwestern province of Yunnan to Laos, Burma (Myanmar) and Thailand to the south, an important trade route between Western China and Southeast Asia. (Pipat Inlampang, 1992, p.8-13)

The Chi River is the longest river flowing wholly within Thailand. It is 765 kilometres (475 mi) long but carries less water than the second longest river, the Mun. The river begins in Dong Phraya Yen Mountain Range in the southern area of Nakornrachasima Province and flows east through the area of Buriram, Surin, and Sisaket Province and join the Mun River at Warinchumrab District of Ubolratchatani Province. The name of the river is "Mae Si" in the Isarn and Lao languages of the region, being transliterated as "Chi" in Bangkok-Thai. In wet seasons there are often flash floods in the floodplain of the Chi River basin.

The Mun River is a tributary of the Mekong River. It carries approximately 26 cubic kilometres (6.2 cu mi) of water per year. The river begins in the Khao Yai National Park area of the Sankamphaeng Range, near Nakhon Ratchasima in the northeast of Thailand. It flows east through the Khorat Plateau in southern Isan in the area of Buriram, Surin and Sisaket provinces) for 750 kilometres (466 mi), until it joins the Mekong at Khong Chiam District of Ubon Ratchathani Province. The Mun River's main tributary is the Chi River, which joins it in Kanthararom district of Sisaket province.

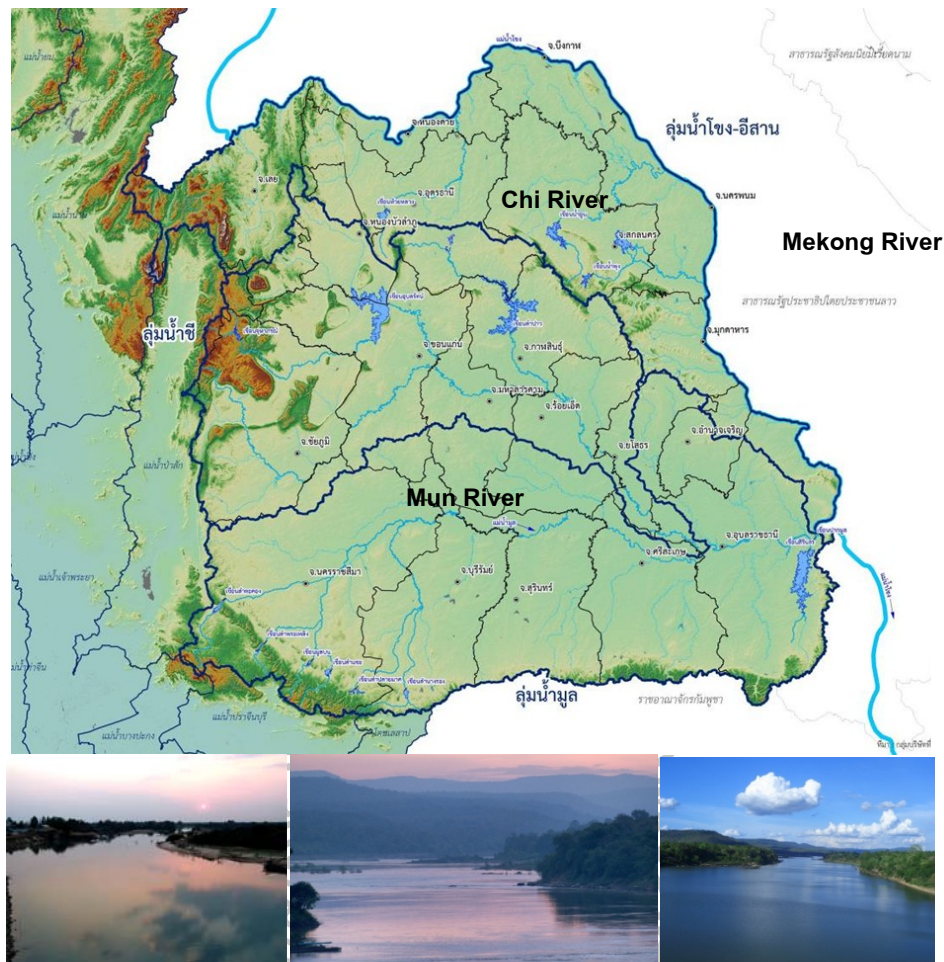


Figure 8 (Top): Map of Isarn the picture show the regional important river (Below, from left to right): Mekong River, Chi River, and Mun River.

Source: <http://www.google.com/northeast/thailand/river>, Retrieved September 14, 2011.

3.1.4 Climate and Weather of Isarn Region

The climate of Isarn Region is tropical hot and humid or Savanna that it rain only in rainy season (May-August) and other months there are no rain at all, and the weather is hot and dry and cold weather is too short, only about 1-2 months. The average maximum temperature is 32.1 degrees Celsius in April. And the average minimum temperature is 21.2 degrees Celsius in January. The recorded highest temperature was at 43.8 degrees Celsius in Udonthani Province and the lowest temperature was 0.1 degrees Celsius in Loei Province.

The Northeastern Region of Thailand get rain from 2 ways of the southwest monsoon rain which moving from Indian Ocean and Andaman Sea, and the

rain from the tropical depression moving from South China Sea. For the southwest monsoon, which is the Southeast Asia annual rain Isarn has been receiving less and uneven rain because of the Phetchabun Mountain, Dong Phrayayen, and Sankumpeang Mountain serves as natural barriers to block wind and rain out. The depression from South China Sea is helpful for Isarn to get more water that the storms are happen 3-4 times a year. Nevertheless only the east side of the region that receive enough rain, the most rainfall province of the region is Nakhonphanom and the least amount of rain is Nakhonrachasrima Province. Isarn has three seasons which are rainy season, winter, and summer.

The rainy season is starts in late May or early June and ends in October. The most received rains come by the South-west monsoon and the tropical depression from South China Sea. In the northeastern Region of Thailand there is often a discontinuous rainfall in the rainy season especially the year which the rain began early, the rain might stop for a while, this will cause crop damage.

Winter starts in mid-October to mid-February. October is time that rainy season turns to winter that cold air mass with high pressure from China started to extend to Southeast Asia. This has led to the cold and drought on Isarn Region. The temperature gradually decreased in the northern part which receives full influence of the northeast monsoon. In winter Loei is the province with the lowest temperature in Isarn region and country because of many high mountain terrain. During the winter, the temperature of the region is quite cool. This is the perfect time to visit Isarn and not only the most precise temperature and the weather is cool, but this is also the season of flowers, fruit, that will blossom and bloom. Image of early morning fog on the backdrop of the rising sun are spectacular visual experience for the visitor.

Summer starts in late February to May that the Southeast winds start to blow from the South China Sea and the Gulf of Thailand to Southeast Asia continent area. However, because Isarn region is far from the sea and it is surrounded by natural barrier of high mountain range so the temperature is generally high and dry.

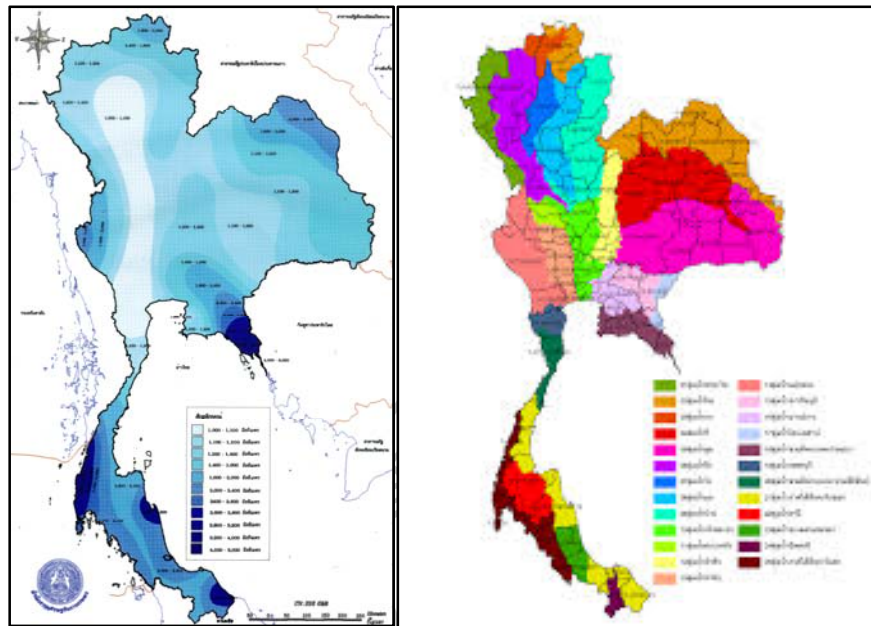


Figure 9 Map of Thailand (Left): Average rainfall of 2000-2010 (Right): Average temperature 2000-2013.

Source: <http://www.tmd.go.th/climate>, Retrieved September 14, 2011.

3.1.5 Natural Resources of Isarn Region

(1) Soil and Land Resource

Most rocky crust of the Northeastern Region of Thailand are sandstone which when decay they become the sand, the kind of soil which lack fertility because of its low ability to store water. This is the reason why even though the average rainfall rate of Isarn is higher than Central Region but Isarn is confronted drought problem every year. The information from department of mineral resource shows that the types and properties of the soil which occur in the Northeastern Region of Thailand are as follows; (Pipat Inlampang, 1992, p.13)

Sediment soil which is found at the large river bank area like Chi River, Mun River, and Mekong River. The sediment is flowed by the river to these areas every year and provides medium to fine soil granular and bad drainage that suit for rice farming. This kind of soil covers about 20 percent of the region.

Low level ledge river clay court which is found in the area where high between 120-150 meters above sea level. This kind of soil is formed from alluvial deposits and it has the medium to coarse grain. Some areas found the mixed in the

number of laterite stone and underground found salt. The water storage ability of this kind is quite bad even though it can be use for rice farming but not work well. This kind of soil covers about 30 percent of the region.

Medium to high level ledge river clay court which is found in the area where high between 200-500 meters above sea level. The soil is grey with medium to coarse grain and it has acidic property. This is the most kind of soil of Isarn which is appropriate for dry crops like cassava, hemp, and sugar cane. This kind of soil covers about 15 percent of the region.

The high area and mountain area soil which is found in 35 percent of the area of region in the surrounded mountain range. This is the local soil kind of tropical area with yellow to red color and the soil grains are coarse and mixed by laterite. Top soil layer is thin for 1-2 meters and underground are thick layer of laterite stone and shale stone. Almost this kind of soil covers the mountain area which is the national forestry conservation park and they are not suitable for agriculture.

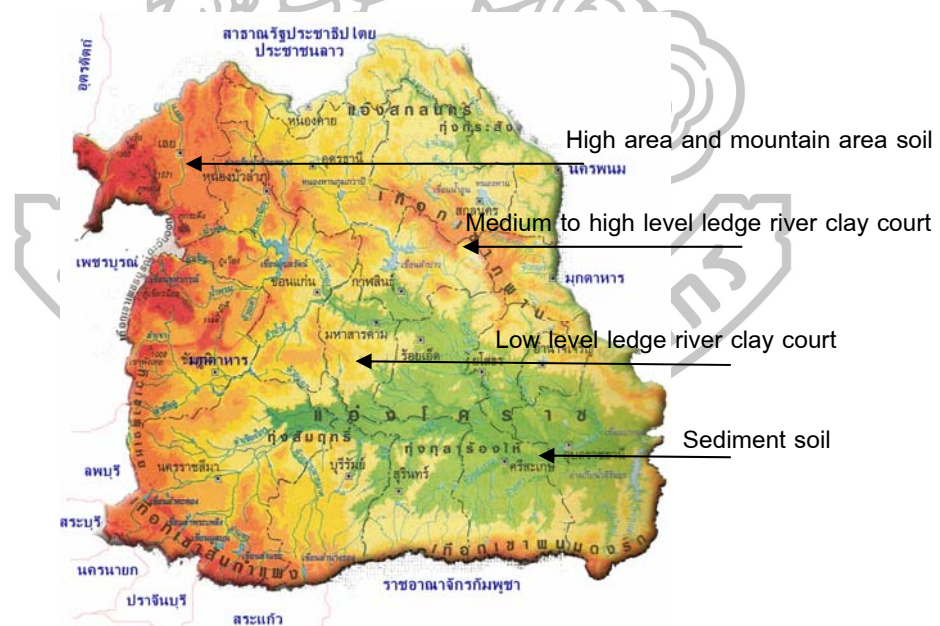


Figure 10: Map of Isarn, the picture shows the area of region and its soil kind.

Source: <http://www.DMR.go.th/northeastmaps>, Retrieved September 14, 2011.

(2) Water Resource

For water resource Isarn have two kinds of ground water resources and underground water resources. Ground water resources are the water that trapped in the river, swamp, pond, and dam, but because of its soil which has low ability to store the water make the rain water rapidly impermeable. The topography that surrounded by mountain range make rain water flow away to the low land and produce flood problem every year. Dry and hot climate make the ground water rapidly evaporate in summer and drought is Isarn's seriously natural disaster that need governmental irrigation projects to solve.

To solve the drought disaster of Isarn many government organizations like department of mineral resource, Office of Accelerated Rural Development, department of land development, and ministry of interior have produce 25,000 artesian well projects over the region to utilize the ground water, but because of the underground mineral of Isarn are salty it makes the groundwater salinity as impracticable.

(3) Forestry Resource

The Northeast Region has a remaining forest of 16.25 percent of the region area (27,555 kilo meter squares) which is the minimal of Thailand. The provinces with most forest respectively are Chaiyaphum (3,011 kms), Loei (2,889 kms), and Amnajcharoen (2,050 kms). The province with most sparsely forest is Mahasarakham (32 kms). Types of forest in Isarn are as follows;

1. **Lowland equatorial evergreen rain forests**, commonly known as tropical rainforests, are forests which receive high rainfall (more than 2000 mm, or 80 inches, annually) throughout the year. These forests occur in a belt around the equator, with the largest areas in the Amazon basin of South America, the Congo basin of central Africa, Indonesia, and New Guinea. For Isarn Region this forest kind is found in river bank area like Mekong River, Chi River, and Mun River and the founded forest are quite different from general evergreen forest because the land is dry in summer and winter but the species of the trees are similar to other general evergreen rain forest.

2. **Moist deciduous and semi-evergreen seasonal forests**, receive high overall rainfall with a warm summer wet season and a cooler winter dry

season. Some trees in these forests drop some or all of their leaves during the winter dry season. These forests are found in parts of South America, in Central America and around the Caribbean, in coastal West Africa, parts of the Indian subcontinent, and across much of Indochina. This is the common kind of forest of Isarn that can be found in every area of the region.

3. **Montane rain forests** are found in cooler-climate mountainous areas. Those with elevations high enough to regularly encounter low-level cloud cover are known as cloud forests. This kind of forest found in the high mountain of Isarn like in Phu Luang Mountain and Phu Kra Dueng Mountain in Loei Province.

To solve the drought disaster of Isarn many government organizations like department of mineral resource, Office of Accelerated Rural Development, department of land development, and ministry of interior have produce 25,000 artesian well projects over the region to utilize the ground water, but because of the underground mineral of Isarn are salty it makes the groundwater salinity as impracticable.

(4) Mineral Resource

Information from department of mineral resource show that the Northeast Region of Thailand has many mineral resources like metallic and non-metallic, fuel mineral, radioactivity mineral, and gemstones. The important minerals which are found in Isarn and excavated are as follows; (Pipat Inlampang, 1992, p.24)

1. Halite found in Chaiyaphum, Nakhonratchasima, Mahasarakham, and Ubolratchatani.
2. Potash found in Chaiyaphum, Nakhonratchasima, Sakonnakhon, and Udonthani.
3. Barite, Gypsum, Steel ore, and Manganese found in Loei Province.
4. Uranium, Copper, and Natural gas found in Khonkaen Province.
5. Sandstone found in Nakhonratchasima, Buriram, and Srisaket

(5) Wildlife Resource

Wildlife traditionally refers to non-domesticated animal species, but has come to include all plants, fungi and other organisms which grow or live wild in an area without being introduced by humans. Domesticating wild plant and animal species

for human benefit has occurred many times all over the planet, and has a major impact on the environment, both positive and negative.

Wildlife can be found in all ecosystems. Deserts, forests, rain forests, plains, grasslands, and other areas including the most developed urban sites, all have distinct forms of wildlife. While the term in popular culture usually refers to animals that are untouched by human factors, most scientists agree that wildlife around is affected by human activities. Humans are Destructive to the wildlife environment

The Northeastern Region of Thailand is ever rich in wildlife before because of its extensive tropical grassland vegetation. Currently, there is fewer remaining wildlife. The rest is somewhat like bison, deer, and elephants that are found in Phu Luang Mountain in Loei Province, Pelicans Grey heron found in the wetland of Nongwang Lake in Chaiyaphum province, teal and red duck found in Lam Pao Dam of Kalasin Province.

3.1.6 Economy of Isarn

Agriculture is the largest sector of the economy, generating around 22% of the gross regional product (compared to 8.5% for Thailand as a whole). Sticky rice, the staple food of the region, is the main agricultural crop (accounting for about 60% of the cultivated land). It thrives in the poorly drained paddy fields, and where fields can be flooded from nearby streams, rivers and ponds. Often two harvests are possible each year. Farmers are increasingly diversifying into cash crops such as sugarcane and cassava (manioc), which are cultivated on a vast scale, and to a lesser extent, rubber. Silk production is an important cottage industry and contributes significantly to the economy.

The long, narrow fertile province of Nong Khai Province, which stretches along the Mekong River, is noted for the production of pineapples, tobacco (which is dried, cured and shredded by the families before collection by cigarette manufacturers) and tomatoes, which are grown on an industrial scale, particularly around the town of Sri Chiang Mai.

Despite its dominance of the economy, agriculture in the region is extremely problematic. The climate is prone to drought, while the flat terrain of the plateau is often flooded in the rainy season. The tendency to flood renders a large proportion of the land unsuitable for cultivation. In addition, the soil is highly acidic, saline,

and infertile from overuse. Since the 1970s, agriculture has been declining in importance as the trade and service sectors have been increasing.

Very few farmers still use water buffalo rather than tractors. Nowadays, water buffalo are mainly kept by almost all rural families as status symbols. The main piece of agricultural equipment in use today is the "rot tai na" (Thai: รถไถนา, lit. "vehicle plow field") colloquially referred to as "kwai lek" (Thai: ควายเหล็ก, or "iron/steel buffalo"), or more generally by its manufacturer's name of "Kobota", a mini tractor comprising a small diesel engine mounted on two wheels with two long wooden or metal handlebars for control and steering. It is usually attached to a trailer or a plow. Buffalos are now mainly used for grazing on the stubble in the rice paddy, which they in turn fertilize with their manure. The main animals raised for food are cattle, pigs, chickens, ducks, and fish.

The region's poverty is also shown in its infrastructure: eight of the ten provinces in Thailand with the fewest physicians per capita are in Isarn. (Sisaket has fewest, with one per 14,661 in 2001, with the national average being 3,289). It also has eight of the ten provinces with the fewest hospital beds per head. Chaiyapum has fewest; with one per 1,131 in 2001 (the national average was 453). Nevertheless, as in the rest of Thailand, all districts (*amphoe*) have a hospital, and all sub districts (*tambon*) have clinics providing primary health care. The introduction of the "30 baht" health card has dramatically changed the numbers of those attending hospitals for treatment, as it has meant that full health care is available to all who register for only 30 baht per visit. The few who can afford it travel to the modern private hospitals and clinics in the large cities for non-urgent specialist consultations and care.

The region also lags in new technology: there was only one Internet connection per 75 households in 2002 (national average: one per 22 households) [update needed], but by 2006 every district town (*amphoe*) had at least one publicly accessible Internet connection, either in the local computer shop or in the district office.

Extension of landline telephones to remote areas not previously served has been largely superseded by the use of cell phones, primarily of GSM format, which now covers the entire region with the exception of a few sparsely populated mountainous areas and large national parks. Many people, even the poorest and frequently also children, have cellular telephones, although they have no fixed-line telephone. In this sense, Isarn has led advanced nations where land-line service is now

being superseded by cellular technology. The region also has the lowest literacy rate when compared with other regions in Thailand.

By the beginning of 2008, most of the amphoe (district towns of the provinces) had been provided with ADSL by the TOT, still leaving, however, the vast majority of the rural population dependent on dial-up connections for those few who have land-line telephones. This results in slow service that does not adequately meet modern data-hungry needs. Most rural people rely on smart phones for data services. Internet shops with high speed connections have for many years provided service to those who cannot afford or do not have access to high speed Internet. They are heavily patronized by primary and secondary schoolchildren who come not only to use the Internet but also to play on-line games, use VOIP, or just to use the computer and printers.

An increasingly significant number of customers in the Internet shops, particularly in the cities, are young ladies who enjoy the many dating sites on offer. Resident Western expatriates and foreign tourists are also frequent customers. For those outside the district towns who require a serious use of the Internet in their homes, the mobile phone or an iPstar broadband satellite connection is the only alternative, although more expensive than a DSL connection. It is far less reliable and suffers considerable down-time due to overloading, heavy cloud cover, and rain. Despite, in theory, being "always on", it often lacks adequate stability for streaming and clarity of VOIP.

Many Isarn people seek higher-paying work outside the region, particularly in Bangkok. Some of these people have settled permanently in the city, while some migrate to and fro. Others have emigrated in search of better wages. Rather than relocate as a family, they usually leave their babies and school-age children in the care of relatives, friends, or neighbors.

The average wages in Isarn were the lowest in the country in 2002 at 3,928 baht per month (the national average was 6,445). Today Isarn has been transformed from one of the poorest regions into Thailand's fastest growing economy. The Industry Ministry has supported industrial zones in Khonkaen and Udon Thani. Private sector's plans to invest in industrial estates in provinces have shown major progress.

A Khonkaen University study (2014) found that marriages with foreigners by Thai northeastern women boosted the gross domestic product of the Northeast by 8.67 billion baht (2014: €211 million or US\$270 million). According to the study, after a northeastern woman married a foreigner, she will send 9,600 baht a month on average to her family to help with its expenses. The activity also created 747,094 jobs, the study found.

3.1.7 Education

Education is well provided by the government in terms of numbers of establishments and is supplemented in the larger cities by the private sector (mostly Catholic and international schools). Following the national pattern of education in Thailand, there are primary (elementary) schools in all larger villages and (*tambon*) capitals, with secondary (high) schools to Grade 12 (approximately age 18) in the district (*amphoe*) towns.

Many other secondary schools provide education only to Grade 9, while some combined schools provide education from Grade 1 through Grade 9. Rural schools are generally less well equipped than the schools in the large towns and cities and the standard of instruction, particularly for the English language, is much lower. Many children of poorer families leave school after Grade 6 (age 12) to work on the farms. A number move to areas of dense or tourist populations to work in the service industry.

Many primary schools operate their own websites and almost all schoolchildren in Isan, at least from junior high school age, are now (2008) largely computer literate in basic programs. In 2001, there were 43 government vocational and polytechnic colleges throughout the region, several specialised training colleges in the private sector, and large colleges of agriculture and nursing in Udon Thani province.

Universities are in the major cities of Khonkaen (one of the country's largest), Nakhon Ratchasima, Ubon Ratchathani, and the smaller provincial capital of Mahasarakham. Some Bangkok-based universities have small campuses in Isan, and Khonkaen university also maintains a large installation on the outskirts of Nong Khai. Most provinces have a government-run Rajabhat University, formerly known as Rajabhat Institutes, which originated as teacher training colleges.

3.1.8 Demography

Isarn's total population as of 2013 was 21,306,000. Forty percent of the population is concentrated in the provinces of Khorat, Ubon Ratchathani, Udon Thani and Khon Kaen, known as "Big 4 of Isan". These provinces surround the four major cities of the same names. As of 2010, their populations were: Khorat 142,169; Udon Thani 137,979; Khonkaen 113,828; and Ubon Ratchathani 83,148. However, as of 2010 only 50% of the region's population lived in municipal areas. Kalasin was the most urbanised province (with almost 100% in municipal areas), and Roi-Et the least (2.8%). Thus, the population is still largely rural, but concentrated around the urban centres. (Supap Bunchai, 1994, p.41)

main language of the region is Isarn, a dialect of the Lao language. Northern Khmer, a dialect of the Khmer language of Cambodia, is also spoken in the southeast. Standard Thai is understood by everyone and is used for all official matters. The number of speakers of Isarn has been estimated at between 15–23 million, the majority of those living in Isarn.

The Khorat dialect, spoken by around 400,000 people, occupies a linguistic position somewhere between Lao and standard Thai.

There is a substantial Khmer minority, concentrated in the southern provinces of Buriram, Surin, and Sisaket, and some Vietnamese refugees in Mukdahan and Nakhon Phanom. Other languages spoken in Isan, mainly by tribal minorities, are as table below:

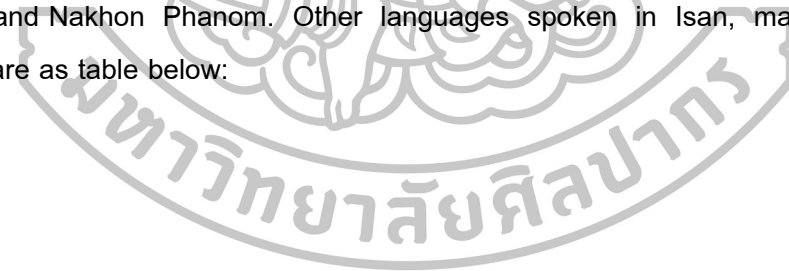


Table 1 Minority tribes, language, and speaker in Isarn Region of Thailand.

anguage	Family	Speakers	Distribution
Aheu	Mon–Khmer	750	Sakon Nakhon
Eastern Bru	Mon–Khmer	5,000	Sakon Nakhon
Western Bru	Mon–Khmer	20,000	Mukdahan, Amnatcharoen, Ubon
Khmer Surin	Mon–Khmer	1,000,000	Surin, Sisaket, Buriram, Khorat
Kuy	Mon–Khmer	300,000	Buriram, Surin, Sisaket, Ubon, Roi Et
Nyah Kur	Mon–Khmer	1,500	Khorat, Chaiyaphum
Nyaw	Tai–Kadai	50,000	Sakon Nakhon, Nong Khai, Nakhon Phanom
Nyeu	Mon–Khmer	200	Sisaket
Phu Thai	Tai–Kadai	156,000	Nakhon Phanom, Ubon, Kalasin, Sakon Nakhon
Phuan	Tai–Kadai	200,000	Udon, Loei
Saek	Tai–Kadai	11,000	Nakhon Phanom
So	Mon–Khmer	55,000	Nakhon Phanom, Sakon Nakhon, Nong Khai, Kalasin
Tai Dam	Tai–Kadai	20,000	Nong Khai, Khorat, Loei (plus Saraburi)
Yoy	Tai–Kadai	5,000	Sakon Nakhon

Source: <http://www.DMR.go.th>, Retrieved September 14, 2011.

3.1.9 Isarn's Culture

Isarn's culture is predominantly Lao, and has much in common with that of the neighboring country of Laos. This affinity is shown in the region's cuisine, dress, temple architecture, festivals, and arts.

Isarn food has elements most in common with Laos and is distinct from the central Thai cuisine. The most obvious characteristics are the use of sticky rice that accompanies almost every meal rather than the non-sticky long grain rice, as well as chili peppers, but French and Vietnamese influences which have affected Lao cuisine are absent in Isarn. Popular Lao dishes that are also staples in Isarn include *tam mak hung*, or in central Thai, *som tam* (green papaya salad), *larb* (meat salad) and *kai yang* (grilled chicken). These dishes have spread to other parts of Thailand, but normally in versions which temper the extreme heat and sourness favored in Isarn for the more moderate Central Thai palate. Conversely, Central Thai food has become popular in Isarn. The people of the Isarn region in Thailand, a mixture of Lao, Vietnamese, Khmer, Mon, Cham, and other Tai groups, famously eat a wide variety of creatures, such as lizards, frogs, and fried insects such as grasshoppers, crickets, silkworms, and dung beetles. Originally forced by poverty to be creative in finding foods, Isarn people now savour these animals as delicacies or snacks. Food is commonly eaten by hand using the sticky rice pressed into a ball with the fingers of the right hand as a tool. Soups are a frequent element of any meal, and contain either vegetables or herbs, noodles, chunks of fish, balls of ground pork, or a mixture of these. They are eaten using a spoon and chopsticks at the same time.

The traditional dress of Isarn is the sarong. Women's sarongs most often have an embroidered border at the hem, while men's are in a chequered pattern. Men also wear a *pakama*, a versatile length of cloth which can be used as a belt, a money and document belt, as headwear for protection from the sun, as a hammock or as a bathing garment.

Isarn is a centre for the production of Thai silk. The trade received a major boost in the post-war years, when Jim Thompson popularised Thai silk among Westerners. One of the best-known types of Isarn silk is *mut-mee*, which is tie-dyed to produce geometric patterns on the thread.

The Buddhist temple (or *wat*) is the major feature of most villages. These temples are used not only for religious ceremonies, but also for festivals, particularly mor lam, and as assembly halls. They are mostly built in Lao-style, but with less ornamentation than the more elaborate central Thai temples or the Lao-style temples in central Laos. Lao-style Buddha images are also prevalent.

The people of Isan celebrate many traditional festivals, such as the *Bun Bungfai* Rocket Festival. This fertility rite, originating in pre-Buddhist times, is celebrated in a number of locations both in Isan and in Laos, but most vigorously and most famously in Yasothon province. Other Isan festivals are the Candle Festival, which marks the start of vassa in July in Ubon and other locations; the Silk Festival in Khon Kaen, which promotes local handicrafts; the Elephant Round-up in Surin; and the *bangfai phayanak* or Naga fireballs of Nong Khai.

The main indigenous music of Isarn is *mor lam*. It exists in a number of regional variants, plus modern forms. Since the late 1970s it has acquired greater exposure outside the region thanks to the presence of migrant workers in Bangkok. Many *mor lam* singers also sing Central Thai *luk thung* music, and have produced the hybrid *luk thung Isarn* form. Another form of folk music, *kantrum*, is popular with the Khmer minority in the south.

Mor lam needs a special mention as its festival-type production which is very commonplace in Isan, has not been exported to other regions. Although it is a very exciting affair, not being on the tourist trail it is largely ignored by foreign visitors. When the locals speak of *mor lam* (pronounced *mor'ram* with stress on the second syllable), one will often hear them say *pai doo morram* (lit."go see mor'ram"). They are referring to the most common form of evening in the region. Somewhere, in a village within easy reach, there will be a *mor lam* festival on a Friday or Saturday evening. Usually, the rock-festival sized stage is constructed either in a temple compound or on a sports field. Thousands of people will sit on mats on the ground and watch the fun-filled program of variety entertainment. The traditional music and song is accompanied by extremely colorful choreography, executed by a group of up to fifty female (and some male *katoey*) dancers. The fantastic costumes are changed several times throughout the program, and the transitions are bridged by often raunchy gags, slapstick comedy, and speeches by local dignitaries. A *mor lam* festival is a family affair and the area is surrounded by food and drink stalls.

Although there is no tradition of written secular literature in the Isan language, in the latter half of the 20th century the region produced several notable writers, such as Khamsing Srinawk (who writes in Thai) and Pira Sudham (who writes in English).

Isarn is known for producing a large number of muay Thai boxers. Isarn's most famous sportsman, however, is tennis player Paradorn Srichaphan, whose family is from Khonkaen.

Marriage and courtship in Isarn still mainly follows strict tradition, especially in rural areas, and most young women are married by the time they are 20 years old. Many girls, in spite of the legal requirement, marry as young as fourteen to escape poverty, as usually marriage is associated with a dowry paid by the husband to the bride's family. A dowry will not normally be less than 40,000 baht, and according to the status of the bride and/or her family, can often greatly exceed 300,000 baht. (Mayuree Pala-intra, 2010, p.11-19)

Isarn women rarely have boyfriends until they meet the man whom they will eventually marry, and tradition requires that the betrothal is then announced. Younger fiancées will be chaperoned, usually by a female friend, brother or sister while in the company of their future husband. The wedding ceremony usually takes place in the bride's home and is normally officiated by one or several monks or a respected village elder who has been a monk. Young couples are increasingly registering their marriages at the city hall, which they can do if they are over 17. The extended family system is still very much the traditional social structure in Isarn, with newly-wed couples often living with in-laws or building a home on the family compound or farmland.

It is not unusual however, for many women to remain single until much later. Tradition demands that the youngest or only daughter continues to live at home to take care of her parents. They are then only free to marry when both parents are deceased. There is also the tradition that a woman should "marry up" in status. If the woman is tied to an occupation in a rural area as a farm or business owner, teacher, or similar profession, finding a suitable husband and one who is prepared to relocate is often not easy.

Water buffalo are a regular feature, even in the suburbs, being walked to and from the fields at dawn and dusk. Although rarely used nowadays for working the land, they are considered an important status symbol. The current value (2010) of one head of buffalo is about 20,000 baht (2010: USD620).

The cultural separation from central Thailand, combined with the region's poverty and the typically dark skin of its people, has encouraged a considerable amount of discrimination against the multi-ethnic people of Isarn from non-ethnic Thais

of Chinese descent. Even though many Isarn people now work in the cities rather than in the fields, many hold lower-status jobs such as construction workers, stall vendors, and tuk-tuk taxi drivers, and discriminatory attitudes have been known to persist with many Thai-Chinese inhabitants. Nevertheless, Isarn food and music have both been enthusiastically adopted and adapted to the tastes of the rest of the country.

The process of Thaification, resulting from central Thais' perceived threat of Lao cultural dominance in the Isarn region, has diluted somewhat the distinctive character of Isarn culture, particularly in the cities and in provinces, such as Khorat, which are closest to the central Thai heartlands and which have been under Thai rule the longest.

3.1.10 Religious

As with the rest of Thailand, the population is mostly Theravada Buddhist, although this is combined with elements of animism. The large cities have Christian churches. Many major district towns have a small Christian church or chapel, usually Roman Catholic, and there are others in rural areas.

3.1.11 Thaifacation

Anouvong, the last of the kings of Vientiane rebelled against Siamese suzerainty, and lost in a war that raged on for two years. Khorat was then repopulated by forced migration of Mekong Valley Lao, with a heavy influx of voluntary Chinese migration. The plateau was claimed by Siam when France and Siam divided Lao territories following the Franco-Siamese War of 1893. Roi Et was established early in the 20th century to further Siamese control, and to further assimilation of the population into the kingdom. (Chatthip Natsubha, 1997, p.23-34)

3.2 Phutai Tribe in Thailand

3.2.1 Introduction to Phutai Tribe

Approximately 400,000 Phutai people live across three countries in Southeast Asia: Laos (154,000), Vietnam (150,000) and Thailand (70,000). Phutai may also live in south-west Yunnan Province, China. A number of Phutai refugees were granted asylum in the USA. A small community has lived in the Los Angeles area since the late 1970s. (Phutai, <http://en.wikipedia.org/wiki/phutai>)

In all of the countries where they live, it is difficult to identify the Phutai because they have merged with other communities. In Vietnam they have not been granted status as a distinct ethnic group, but they are one of many subgroups lumped together under the official 'Thai' minority. In Laos, the 1995 census listed a population of 472,458 Phutai people, but this inflated figure included groups such as the Tai Dam (Black Tai), Tai Kao (White Tai) and Tai Deng (Red Tai). Although ethnically they are distinct, there are only slight differences between the languages of these groups. The name Phutai has a generic meaning, 'Tai people', which further complicates attempts to classify them. Despite this murky situation, some other ethnic groups envy the Phutai because of their rich cultural heritage. They are a proud people who still preserve their traditions. (Phutai, <http://en.wikipedia.org/wiki/phutai>)

The ethnic Phutai designates a specific ethnic group closely related to Tai Phuan, Tai Nyo and Lao Nuea; not Tai Dam and Tai Khao. The Phutai are probably one of Khun Bulom's seven 'sons' (ethnic groups), who settled in Lak Xao area of Khammouane Province, Laos P.D.R., when the Tai Phuan settled in nearby Xieang Khouang and the Tai Dam settled at Dien Bien Phu, Northern Vietnam, in the latter part of the 1st millennium.

In the decline of the Khmer and Cham Empires the Phutai migrated further south and conquered the upper valleys of the Xe Bang Fai and Xe Noi Rivers of present day Savannakhet and Khammouane provinces. After the fall of Chao Anouvong Siamese troops relocated as many Phutai and other ethnic groups as possible from the eastern side of the Mekong River to the western side, present-day North-eastern Thailand.

The Phutais inhabit the hinterlands east and west of the Mekong River in present-day Mid-Laos and NE-Thailand and have their own distinct language, which is mutually intelligible with Tai Nyo, Phuan and Lao Nuea. Phutai is not mutually intelligible with Thai and Lao; neither is it closely related to Tai Dam as often stated on Internet sources as for example Wikipedia.

"Phutai" is an ambiguous term, and may refer to either **one specific ethnic group** or designate **a family-group**. This confusion likely started with the French explorers of the late 19th century: Pavie used the term "Phutai" in the sense of "Mountain Tais" - a family group including all Tai groups in Laos and Vietnam, with the exception of the ethnic Lao and the Phuan groups: Tai Khao, Tai Dam, Tai Daeng, Tai

Nuea, etc. - and 'our' Phu Tai as well. This despite that earlier French explorers as Harmand and Lagrée used the term Phu Tai solely as an ethnonym to describe the Tais they visited in Mueang Lahanam, Mueang Phin and Mueang Xepon in present-day Savannakhet Province some 10-12 years before the arrival of the Pavie Mission in the 1890's.

The ambiguous use of the term Phutai has caused several misunderstandings. One is that the Phutais of the Mid-Mekong fled the invading Chinese Ho (Haw) bandits in the 1880's at a point of history, when the Phutais of north-eastern Thailand (Isarn) had already been re-settled to Isarn for 40 years. Another that the Tai Dam of north-western Vietnam and the Phutai of the Mid-Mekong is the same ethnic group (1) - and that the Phutai therefore origin from the fabled Mueang Thaen (believed to be located in the vicinity of Dien Bien Phu, northern Vietnam). Linguistic research has revealed, that while the Tai Song Dam of Thailand descends from the Tai Dam of the Dien Bien Phu area (Burusphat), then Phu Tai contributes another language closely related to Tai Phuan, Nyo and Lao Nuea (Chamberlain, 1975, p. 63).

Chamberlain (1975, p.65) suggests that the various Tai groups migrated towards west and south-west in the 7-9th centuries, an era corresponding to - and probably inspired by - the Khun Bulom legend(s), in which Bulom (Borom in Thai) sent his seven sons to rule various *mueangs* (polities) in Southeast Asia.

When the Phuan settled in the wide valleys of Xieang Khouang in the latter part of the first millennium, the numerous Phu Tai group migrated southwards as well and settled east of Xieang Khouang - eventually in Khammouane, an area by some Bulom legends ascribed to have been ruled by one of Bulom's sons: Chao Kom.

Nowadays the majority of the Phutais in Laos live between the Xe Bang Fai and Xe Bang Hian Rivers - from Mueang Mahaxai to Mueang Lahanam, but in the end of the first millennium they could not have migrated south of the Khammouane-Nakai plateau: The two tributaries of the Mekong were inhabited by ethnic Bru and Suai groups, vassals of either the Khmer Empire to the south and/or the Champa Empire to the east. Champa was located along the coast on the eastern side of the Annamite Mountains, on which western side we find the gold-mine area of Mueang Vang - Mueang Ang Kham, the significance of which on-going archaeological excavations hopefully will reveal soon. In the lower end of the Mekong tributaries the 12th century Khmer temples in the lower Xe Bang Hian area and the 5-7th century Mon (?)

settlements in the lower part of the Xe Bang Fai testify about civilizations powerful enough to have prevented Phutai intrusion. Only after the decline of the Khmer Empire and its vassals in the 14th century, the Phutais could have conquered the land of the Bru, Suai and other Mon-Khmer groups.

Contemporary historical recordings of the presence of Phutais in Savannakhet and Khammouane only goes back to the fall of Prince Chao Anouvong in 1829, the oldest reports being Siamese records of how many people were resettled from which *mueangs* east of the Mekong to newly established *mueangs* west of the river.

The most populous ethnic group of the Northeastern region of Thailand (Isarn) is Thai- Laos tribe, but in the edge border area of the region especially in Sakolnakhon basins where adjacent to the Mekong River in the area of Nakornphanom, Sakolnakorn, Mukdaharn, Kalasin, Amnajcharern, and Ubolrat-chathanee province, there are various minority tribes like Yor, Zong, Kha, and Phutai, and each tribe has its own language, traditions, culture, and history. The Phutai tribe is one of Isan minority group which dominate in its unique languages, culture, tradition, and beliefs that have been inherit and maintain significantly better than other groups. The Phutai is unique in its settlement with its proximity to the mountains and forests and a large water source that produce singular charming cultural landscape. This dissertation aims to study the wisdom of ethnicity in the cultural landscape and natural resource and environment management so it selected the Phutai tribe in the Northeast of Thailand to be a case study.

In fact, the Phutai tribe in Thailand is not just only in the Northeast, but there are considerable amount in the central region of the country in the area of Lopburee, Supanburee, and Petchaburee province that they are the first Phutai immigrant to Siamese kingdom in the history and they are called Laos-zong or Tai-puan. However the most populous Phutai are in Isarn Region that known famously in the country by the song “Nowlom tee Renu” (Cold wind in Renu city) and the song “Nongharn tawan ron” (Sunset at Nongharn Lake) the decade famous song which describes the beautiful and charming women and culture of Phutai tribe in Isarn Region. (Tunwa Chaiteing, 2007, p.13)

Because Thailand is diversity ethnic country and lacks minority group research and study. The information and story of each minority tribe come from

narrators that tell the history and origin of their own people through generations, or referent from majority history record. The information of Phutai tribe in this chapter are gathered from various sources like publish, government document, book, media, internet, and interview, and can be conclude as follows.

The word “Phutai” means “the people who live in the mountain” (Phu = Mountain, Tai= people) this word delivers by their settlement which is always close to the mountains. (Suchit Chantarasaka. 1987, p.68) Phutai is the tribe of people who believe in the god of the sky and heaven, and respect to their ancestor’s soul. In Thailand, almost all of them live in the Sakolnakhon Basins adjacent to the Mekong River and Phuphan Mountain Range in the area of Kalasin, Sakolnakorn, Nakornphanom, Mukdaharn, Amnajcharearn, and Ubolratchathanee province. Phutai people are Thai citizen and consist of 124,500 people or 0.177 percent of the population of the country. (national statistic office, 2009) Phutai tribe can be divided into 2 major groups. (Tunwa Chaiteing, 2007, p.14)

1. Phutai Dam (Black Phutai) is an ethnic group of Laos, Vietnam, China, and Thailand. The ethnic group's name originates from the traditional black skirts and headdresses worn by Tai Dam women. The black silk is embroidered with flowers and beautiful patterns. The belt is typically bright green. Tai Dam women still wear the traditional clothing, especially at ceremonies. The Phutai Dam originate from the vicinity of Dien Bien Phu, in Vietnam, the original area of occupation of the Tai people in the early history of the Tai settlement of Southeast Asia.



Figure 11 Phutai Dam (Black Phutai) and their dressing style.

Source: <http://www.google.com/pics/phutaidam>, Retrieved September 14, 2011

2. The Phutai Khouw (White Phutai) is an ethnic group's name originates from the traditional black **skirts** and small white headdresses worn by women, which is a little thing separate them from the Phutai Dam. The ancient Phutai settlement is in Sib Song Chutai territory in the Northern area of present Laos PDR and Vietnam.



Figure 12 Phutai Khouw (White Phutai) and their dressing style.

Source: <http://www.google.com/pics/phutaikhouw>, Retrieved September 14, 2011

3.2.2 History of Phutai

There is a lack of clearly record of Phutai history but the study of their myth about their own identity and history can be summarize to understand Phutai history.

(1) Chronicle, Legend and Myths

The Khun Borom Chronicle(s) - and the 'lost son'

The Tai Dam version of the Borom myth (Chamberlain, 1992. See also Hartmann, 1981) starts with the descend from the Sky of various ethnic groups, who first arrived at Mueang Om and Mueang Ai, from where they were distributed to different *mueangs* (the Lao and Thai word *mueang* can be translated as either 'city', 'town'; 'administrative district', 'polity'; or 'country'). One of the 'ancestors' went to Mueang Lo, from where his grandchildren were dispersed to govern. The last grand-child got no *mueang* so he went on a long odyssey until he and his followers finally arrived at Mueang Thaeng and established his rule at Ban Pe.

In Wyatt's version Khun Chu Song went to rule at Tung Kea, which he locates in the area between Muang Hua Phan and Tonkin. Jana the Xieang Khouang version and informs us that "Khun Chu Song ruled at Müang Chulanii or

Plakan", without suggesting the location. Maha Sila Viravong (1964, p. 31), referring to the "story book of Muong Lan-Xang" informs us, that "Thao Chu-Song [ruled] over Muang Chulni or Vietnam" and "Thao Kom [ruled] over Muong La-Khamuane". Manich (1967, p. 31) gives no reference for that "Prince Krom was sent to rule at Kammuon". In Tossa's listing of the seven sons Lokkom (= Lok Kom = Thao Kom = Prince Krom) went to rule at "Xiangkhom, Khamkao, or Khamkoed" (the latter location being located some 20 km west of Ban Khammouane at Lak Xao). All versions of the Khun Borom myth starts with the creation of man and beast coming from the Sky (China) and describes migration of Tai groups who settled in various parts of SE-Asia in the latter part of the first millennium.

One of Khun Borom's seven sons spoke Tai Dam and settled in Mueang Thaen; another son spoke Tai Phuan and settled in Xieang Khouang. Some habitats of the sons of Borom are unidentified, but in three of the Borom versions above a ruler named Kom and the location Khammouane is repeated.

The Phutai contributes a relative numerous ethnic group and is therefore an obvious candidate for this 'lost son' (Thao Kom?), whom we suggest could have dwelled in the easternmost of the Sipsong Chut Tai: Hoa Phanh or Nge An, before settling east of the Phuan in Khammouane centered about Ban Khammouane at Lak Xao.

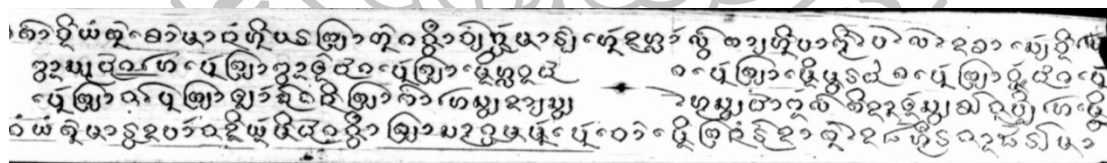


Figure 13 Khun Borom Palm leaf manuscripts.

Source: <http://www.laomanuscripts.net/en/texts/640#3>, Retrieved September 14, 2011

The Archery Legend

Phutai oral tradition refers to a myth, where the Phutais in request for new land competes with the indigenous "Kha" (ethnic Bru): The group which arrow stuck to a cliff was the winning part. The Bru chose giant bows held by six men - with no success. The Phutai archer applied glue to the tip of his arrow and won - after which the Bru left their ancestral land.

The essence of this story is that the Phutai took over land from an indigenous population as the migrating Tais have done elsewhere. And they likely did it by "competing on arrow", but in a more war-like scenario.

The location of the "Merit Competition" (การแข่งขันเสี่ยงบุญวาสนา) is given to be in Mueang Vang (polity) and has recently been identified as "The Cliff of Merit" (ผาบุญ) next to the *stupa* at That Ban That at the upper stretches of the Xe Noi River in eastern Savannakhet.

If the myth is related to the paddy fields of Xe Bang Fai River and its tributary, the Xe Noi, then the ethnic confrontation must be dated to after the decline of the Khmer Empire; if related to their suggested former habitat, the Ban Khammouane area around Lak Xao, the confrontation could go as far back as to the 8-9th century.

This myth is a Phutai myth and told by the Phutais to legitimize their suzerainty over its vassal with the "merit" aspect indicating their superior moral right over the 'un-civilized Kha'. Future research should focus on recording old legends told by the indigenous Mon-Khmer groups.



Figure 14 Pha Bun, the Cliff of Merit.

Source: <http://www.laomanuscripts.net/en/texts/640#3>, Retrieved September 14, 2011

The Nang Lao (Lady Lao) Legend

In the Lady Lao Legend the Archery Myth forms a prelude as the reason why a high-ranking Lao Vientiane lady, Nang Kham Phao, went to Mueang Vang together with a group of Buddhist monks to introduce Buddhism to the Phu Tai. The legend also tells how her elephant stopped at an auspicious place, where Lady Lao chose to build That Ban That.

The Nang Xofa (Lady Xofa) legend

An apparently older version of the Lady Lao Legend is mentioned by Surachit (2000, p. 91), who refers to *Lao Traditions* written by a daughter of Rama IV and a descendant of Chao Anou and printed in 1936. In this legend (according to Surachit's extracts) a Phu Tai leader assisted Setthatirath II (Ong Lo, who ruled from 1698 to 1730) of Vientiane in quelling a rebellion, and as a reward was given the king's daughter, Nang Xofa, in marriage. Their four sons went to rule Mueang Sop Ek, Mueang Chiang Kho, Mueang Vang and Mueang Xepon. Also mentioned is, that "Phu Tais migrated to the southern part of the Kingdom of Vientiane", without mentioning from where (Khammouane or Dien Bien Phu?). Neither the Archery legend nor the introduction of Buddhism forms parts of this oral tradition. The myth is written by an ethnic Lao aristocrat legitimizing Lao suzerainty over its vassal. And the Nang Lao Legend is a similar legitimization.

(2) Phutai History from Scholar Study

Maha Sila Viravong's accounts are sometimes difficult to classify as being historical facts or legends, but two episodes, with no sources given, deserve to be mentioned as they are related to Phutai history: During the rule of Ong Bun, son of Ong Lo, the rebellious Thao Kukeo "left Champassak, went up along the Sebang-Fai [Xe Bang Fai] river and incited the people of Muong Se-Katark, Se-Kabong, Muong Vang, Xieng-Hou, Pha-Bang, Khamkeut, and Kammouane to join his ranks and staged a rebellion to regain the power due him." (Viravong, 1964, p.85). In the listing above Mueang Vang, Khamkeut and Khammouane are all Phutai *mueangs*. The rebellion against Thao Khamsing of Tha Khaek, opposite Nakon Phanom, took place somewhere between 1730 and 1764.

The earliest reference to Mueang Vang and Mueang Xepon given by Viravong dates back to mid 14th century, when Fa Ngum ascending the Mekong

River from Angkor conquered Mueang Kabong (Sikhottabong south of Tha Khaek) as well as many other *mueangs* in nowadays Savannakhet and Khammouan provinces. (Viravong, 1964, p.28). If Viravong's information is historically solid, then Mueang Vang existed already in the beginning if the 14th century.

Nevertheless the study from various media and documentary sources, and many archaeologists are skeptical about the history of the Phutai tribe can be conclude that they originated from Muang Than (the land of god), a city in the Sib Song Chutai territory in the North of Vietnam. During the period under the French colonial Sib Song Chutai territory changed its name to the vicinity of Dien Bien Phu, and had been a famous battlefield when Vietnamese army by Ho Chi Minh had destroyed the French military cantonment and victorious in Vietnam partisan war (1954). The topography of Muang Than or Dien Bien Phu is located on the plain surrounded by the high mountain, flowing through is a large river, and covered by fertile forest. This is according to many archeologists comment about Phutia settlement which is always closes to the mountain. (Suchit Chantarasaka, 1987, p.68)



Figure 15 Dien Bien Phu's map and its present photography landscape.

Source: <http://www.google.com/pics/dienbienphu>, retrieved April 18, 2014

The location of Muang Than or Dien Bien Phu is far from the Phongsali the city of Laos kingdom 100 kilometers, 200 kilometers away from Luang Prabang, and 200 kilometers from Hue the city of Vietnam kingdom. This suggests that it has been influenced and fall under the rule of the kingdom, such as Laos, Vietnam and Siamese kingdom. The ancient Muang Than is under the rule of Vientiane kingdom until 1767, Vientiane and Muang Than are colonized by Siamese, in the reign of Thonburee kingdom that produced the first migration of Phutai people to Lopburee, Supanburee, and Petchaburee Province of Thailand and they are called Laos-zong or Tai-puan. In 1824 the rebellion of Jou Anuwong of Vientiane produce the violent suppression of Siamese army and the largest Phutai people were swept away to the right side of Mekong River in their present settlement in the Sakolnakhon Basins adjacent to the Mekong River and Phuphan mountain range in the present area of Kalasin, Sakolnakorn, Nakornphanom, Mukdaharn, Amnajcharearn, and Ubolratchathanee provinces. Muang Than is a Siamese colony until 1893, the defeat of Franco-Siamese War made Thailand lose it to Vietnam, the French colonial. (Dumnern Lekkul. 1983; 17) The important Phutai ancient communities in the Northeastern region of Thailand are as follow; (Thawil Kesornrat, 1995, p.24-41)

Muang Renunakorn. The community was founded in 1830 in the reign of king Rama III of Rattanakosin kingdom. The Phutai people of Renunakorn migrated from Muangwang in Laos PDR to settle in three villages of Banhuaykhou, Banbor, and Bankogklang. Renunakorn is an ancient city which has its own continuing prefect and famous in their inherit cultural heritage and beautiful women. The present Renunakorn is a district of Nakornphanom province.

Muang Punnaniom. The community was founded in 1830 by Phutai people from Muangwang and rule by their king "Tawsenarong". The word "Punna" means thousand of farms which refer to their fertile land. Now Punnaniom is a district of Sakonnakorn province.

Muang Kuchinarai. The community was founded in 1830 by Phutai people from Muangwang and settle on the fertile river bend of Lumpayung River. The ancient myth tell that they found the Vishnu statue in the river so they name their home Kuchinarai (Narai=Vishnu). rule by their king "Tawsenarong". The present Muang Kuchinarai is locating on the area of Khouwong and Kuchinarai district of Kalasin province.

Muang Phulanchang. The community was founded in 1830 by Phutai people from Muangnayom and settle on the fertile hillside of Phunoi. The present Muang Phulanchang is Phulanchang sub-district, Naku district, Kalasin province.

Muang Nongsoong. The community was founded in 1830 by Phutai people from Muangwang and settle close to the fertile pond of Nongmajog. The present Muang Nongsoon is Nongsoon district, Mukdaharn province.

Muang Senangkanikom. The community was founded in 1830 by Phutai people from Muang Sepone. The present Muang Senangkanikom is Senangkanikom sub-district, Muang district, Amnajcharaern province.

Muang Kumkhaernkeaw. The community was founded in 1830 by Phutai people from Muang Tapone. The present Muang Kumkhaernkeaw is Kumkhaernkeaw sub-district, Chanumarn district, Amnajcharaern province.

Muang Varitchaphum. The community was founded in 1859 in the reign of king Rama V of Rattanakosin kingdom by the migrant from Muang Punnaniom. In present it is Varitchaphum district, Sakolnakorn province.

Muang Jumpachonnabot. The community was founded in 1859 in the reign of king Rama V of Rattanakosin kingdom by the migrant from Muang Punnaniom. In present it is Pungkon district, Sakolnakorn province. (Thunva,1998:25)





Figure 16 Map of Isan, picture show ancient Phutai community.

Source: <http://www.google.com/pic/isanmaps>, retrieved April 18, 2014

3.2.3 Phutai Language

Phutai language is only spoken in the hinterlands of the Mekong River in Northeastern Region of Thailand (Isan) and adjacent Mid-Laos, from where the Phutai were relocated by Siamese troops app. 180 years ago. The language belongs like the neighboring Lao, Nyo, Saek, Thai, Phuan etc. to the Tai-Kadai language stock, which comprises of nearly 100 languages and counts nearly 100 million speakers¹⁷. The cradle of the Tai-Kadai languages is generally believed to have been in southern China app. 3000 years ago. The Huashan rock-paintings¹⁸ in Guangxi province, southern China, were most likely executed by the ancestors of the Tai app. 2.200-2.400 years ago, who formed some of the *Bai-yue* (百越) (“Hundred Yue”) or *Bai-phu* (百濮) groups (“Hundred Tribes”). The app. 2000 years old Dong Son drums can most likely be credited to these proto Tai groups. In present times the Tai-Kadai languages

can be found from southern China to northern Cambodia, southern Thailand and as far west as Assam, eastern India, being the national languages of present day Thailand and Laos P.D.R.

Phuthai (Thai: *Phasa Phuthai*, ภาษาผู้ไท or ภาษาไท), also known as Phuu Thai, is the language of the Phutai people. It is a closely related language to the Tai Dam, and Tai Don, it is less well related to the Isarn and the Lao languages.

(1) Speaker

Speakers of the Phuthai language in Thailand numbered about 156,000 in 1993. They can be found mainly in the areas around Nakhon Phanom, Ubon Ratchathani, Kalasin and Sakhon Nakhon. Phu Thai speakers live as well in the Khammouan, Savannakhet, Saravan, and Champassak provinces of Laos (with 154,400 speakers in 2001), northern areas of Vietnam (209,000 speakers in 2002) and possibly also in China. There is little dialect differentiation in this language. ([http://www.wikipedia.com/phutai language/](http://www.wikipedia.com/phutai%20language/). Retrieved September 16, 2011.)

Phutai, Tai Dam, Tai Khao, Tai Daeng, Lue, Phuan, Thai, Lao. all belong to the Tai-Kadai language stock, which geographically is spread out from southern China to southern Thailand and from central Vietnam to north-west Burma. In Thailand and Laos two Tai-Kadai languages have become the national language. The Tai-Kadai languages are tonal languages. This means that the tone determines the meaning of a word: For example can /maa/ can mean either 'dog', 'horse' or 'come' depending on the tone attached. (Jean Pacquement, 2011, p.38)

Another characteristic is that the consonants can be divided into 3 groups: High, mid and low class. All the words in the 5 boxes in the top row of the tonal chart below (fig. 1) are carried by a high-class consonant. The middle row has mid-class consonants and the bottom row low class consonants. (Jean Pacquement, 2011, p.33)

The words in each of the 5 columns are called either 'live words' or 'dead words'. The 'dead words' are either long (column 4) or short (column 5) and always have /k/, /t/, /p/, or a short vowel as final. In column 1-3 we have the 'live words', which all ends on /n/, /m/, /ng/, /j/, /w/, or a long vowel. The words in the 3 boxes (high, mid, low) of column 1 have no tone marker above. The words in column 2 have the tonal marker *mai ek* above and the words in column 3 carries *mai tho*. All Tai words belong to one of the 15 boxes in the tonal chart. (Jean Pacquement, 2011, p.34)

boxes. The word /sap/ belongs to the box, which has the same tone. In this case /sap/ seems to share the tone of the box starting with ๓๓, and must be written as ๓๓ (๓ and ๓ are both low-class consonants). (Jean Pacquement, 2011, p.35)

The above sample is done by hearing. A more reliable method will be implemented later: First record all words in all boxes and express the tones as graphs. Words in question will be recorded as well and also expressed as graphs. The location of a given word in a given box will then be based on comparison of graphs. This will be done in September 2007 using informants aged more than 70 years coming from a small isolated village east of Khao Wong, Kalasin.

The outcome will be tonal cards similar to the tonal cards done on the Thai (Bangkok) and Lao (Vientiane) languages: (Jean Pacquement, 2011:38)

(2) Writing Systems and Used

Because the aim of this work is to benefit the various Phutai groups living in either present day Thailand or Lao P.D.R. the Phutai words are written in standard Thai and standard Lao alphabets. IPA (International Phonetic Alphabet) will be added to each word as well. English will be used for translation (Jean Pacquement, 2011, p.38)

English	Thai Central		Lao Vientiane		Phutai Nakhon Phanom				Tai Dam Songla								
wife	เมีย	mia	33	a3	ເມັງ	mia		a3	ເມ	mee	ເມ	31	3	ເມັງ	mia	55	4
husband b ⇄ f	พี่	phua	35	a1	ຜົວ	phua	35	a1	ໂຮ	phoo	ໂຮ	14	1	ຜົວ	fuə	22	1
child	ลูก	luuk	53	a3	ລູກ	luuk	53	a3	ລູ	lu?	ລູ	55	5	ລູ	lu?	44	5
greens	ผัก	phak	11	e2	ຜັກ	phak	55	e2	ຜັກ	phak	ຜັກ	53	2	ຜັກ	fak	45	2
eye	ตา	taa	33	a2	ຕາ	taa		a2	ຕາ	taa	ຕາ	14		ຕາ	taa	22	1
tiger	เสือ	sua	35	a1	ເສືອ	sua	35	a1	ເສ	sə	ເສ	14		ເສືອ	sua	22	
fish	ปลา	plaa	33	a2	ປາ	pea		a2	ປາ	pea	ປາ	14	1	ປາ	pea	22	1
field (paddy-)	นา	naa	33	a3	ນາ	naa		a3	ນາ	naa	ນາ	31		ນາ	naa	55	
cow	วัว	wua	33	a3	ງົວ	ɣua		a3	ໂງ	ɣoo	ໂງ	31	3	ງົວ	ɣua	55	4
boat	เรือ	ruua	33	a3	ເຮືອ	hrua		a3	ເຮ	hə	ເຮ	31	3	ເຮືອ	hrua	55	
house	เรือน	ruuan	33	a3	ເຮືອນ	hruan		a3	ເຮ	hə	ເຮ	31	3	ເຮືອນ	hruan	55	4
heart	ใจ	cai	33	a2	ໃຈ	cai		a2	ເຈ	cə	ເຈ	14	1	ໃຈ	cai	22	
You (polite)	คุณ	khun	33	a3	ເຈົ້າ	cau	53	e2	ເຈົ້າ	cau	ເຈົ້າ	55	5	ເຈົ້າ	cau	31	3
You (coll.)	มึง	mtuɣ	33	a3	ມິ່ງ	mtuɣ		a3	ມິ່ງ	mtuɣ	ມິ່ງ	31	3	ມິ່ງ	mtuɣ	55	4
I (equal)	ผม	phom	35	a1	ຂ້ອຍ	khovai	31	e1	ຟ້ອຍ	khovai	ຂ້ອຍ	55	5	ຂ້ອຍ	xovai	31	3
work, do	ทำ	tam	33	a3	ເຮັດ	het	33	e3	ເຮັດ	?et	ເຮັດ	53	2	ເຮັດ	jet	44	5

Figure 18 Standard Thai, Laos, Phutai, and Taidam words list.

Source: Phutai Study Institute, Kalasin Rajabhat University, 2005.

Despite its rich heritage, and regional fame, in Thailand this language group is increasingly becoming integrated into the mainstream Isarn language. This is due in large part to a campaign by the Thai government to modernize all Thai people, as well as due to outside influences of television, Internet and local radio broadcasts. Most younger members of northeastern tribal groups in Thailand prefer to be called Thais rather than by their traditional tribal group name. Due to its beautiful sound, it is likely that the Phuthai language will become a traditional language used as a showpiece of rich Northeast Thai culture within fifty years. (Jean Pacquement, 2011, p.38)

3.2.4 Phutai Cuisine

Local cuisine wisdom and knowledge plays a crucial role in the indigenous culture existence since it represents way of living, beliefs, value, tradition, rituals and local wisdom of the community. The local identity reflects a simple way of lives that can lead the community to become a developed society with quality by promoting the morality and ethics while raising a strong sense of indigenous pride. However, little attention has currently been paid to local wisdom by people in community, who are supposed to be local wisdom successors themselves (Fuengfusakul, 2003, p.18-20).

Local Thai cuisine, vegetables and herbs also show the local intelligence and wisdom that are used for health treatment by learning naturally and gaining experience from the ancestors for decades. This wisdom can be regarded as an ability of the folks that they can properly adapt the healthy food from natural items. Moreover, local food reflects the harmonious interaction between nature and humans, depending on each other with respect. The simple local living lies on self-reliance; therefore, the natural encroachment or destruction is rare. The use of local natural food is essential for individuals at all ages.

According to today's consumerist trend, people increasingly imitate the celebrities' lifestyle and express with symbols, for example, exotic dining out, travelling, clothes, music, language and gestures. This trend becomes a popular among the teenagers influencing socio-cultural change. Consequently, a number of indigenous people are not confident to express themselves with their local art and culture, especially their local food wisdom. They are reluctant to promote their local food because of the fear of being seen as old-fashioned or socially unrecognized people.

Thus, the unwelcome cultural wisdom of local cuisine may lead to the collapse of families, communities and then nations.

In Northeastern Region of Thailand, there are various ethnic groups clustering as community. One of large ethnic group is Phutai which have several distinctive identities i.e. traditional dancing, costumes, language, food, and beliefs. Their culture has been modified over time and blended into a unique identity of Phutai ethnic groups.

Phutai cuisine is similar to Lao cuisine but distinct from other Southeast Asian cuisines. The staple food of Phutai people is steamed sticky rice which is eaten by hand. The famous Phutai dishes are Kang pug wan, Kang hoi, kangnomai, and kai mod dang, a spicy mixture of meat and/or fish that is raw with a variable combination of local vegetables and herbs. Another Phutai staple dish is a spicy green papaya salad dish known as *tam mak hoong* or more famously known to the West as *som tam*.



Figure 19 Phutai cuisine.

Source: <http://www.google.com>, retrieved April 18, 2014.

Kitchen Utensils. The typical Phutai stove is called a *tao-lo* and is fueled by firewood or charcoal. It is shaped like a bucket, with room for a single pot or pan to sit on top. The wok, *maw khang* in Phutai is used for frying and stir frying. Sticky rice is steamed inside of a bamboo basket, a *muay*, or a *huad* in Laos, which sits on top of a pot, which is called the *maw nung*. A large, deep mortar called a *sok*, or *khok* in Lao, is used for pounding *tam mak hoong* and other foods. It is indispensable in the Phutai kitchen. (Werasak, 2010, p.5)

Cooking Method. Grilling, boiling, stewing, steaming, searing and mixing (as in salads) are all traditional cooking methods. Stir-frying is now common, but considered to be a Chinese influence. Stews are often green in color, because of the large proportion of vegetables used as well as *ya nang* leaf. Soups/stews are categorized as follows, *tom*, *tom jeud*, *keng*, and *keng soua*. *Keng* is soup that contains ginger and *padek*, and *keng soua* is *keng* that contains both galangal and ginger. *Tom Jeud* is mild soup that isn't flavored with strong spices. FYI "Tom" means soup and "Keng" means stew.

"Ping" means grilled. It is a favorite cooking method. *Ping gai* is grilled chicken, *ping sin* is grilled meat, and *ping pa* is grilled fish. Before grilling, the meat is typically seasoned with minced garlic, minced coriander root, minced galangal, salt, soy sauce, and fish sauce, each in varying quantities, if at all, according to preference. Laotians seem to prefer a longer grilling at lower heat. The result is grilled meat that is typically drier than what Westerners are accustomed to. Laotians probably prefer their food this way, because they wish to keep their hands dry and clean for handling sticky rice. They also typically eat the grilled food with a hot sauce (*chaew*) of some sort, which takes away the dryness.

Lao food differs from neighboring cuisines in multiple respects. One is that the Lao meal almost always includes a large quantity of fresh raw greens, vegetables and herbs served undressed on the side. Another is that savory dishes are never sweet. "Sweet and sour" is generally considered bizarre and foreign in Laos. Yet another is that some dishes are bitter. There is a saying in Lao cuisine, "van pen lom; khom pen ya," which can be translated as, "sweet makes you dizzy; bitter makes you healthy." A couple of the green herbs favored in Lao cuisine but generally ignored by their neighbors are mint and dill, both of paramount importance. Galangal is a cooking herb that is heavily favored in Laos, unlike in neighboring countries. It appears in probably the majority of Lao dishes, along with the conventional herbs: garlic, shallots, lemongrass, etc. Another distinctive characteristic of Lao food or more properly, Lao eating habits, is that food is frequently eaten at room temperature. This may be attributable to the fact that Lao food served with sticky rice is traditionally handled by hand.

Eating Custom. The traditional manner of eating was communal, with diners sitting on a reed mat on the wooden floor around a raised platform woven out of rattan called a *ka toke*. Dishes are arranged on the *ka toke*, which is of a standard size.

Where there are many diners, multiple *ka tokes* will be prepared. Each *ka toke* will have one or more baskets of sticky rice, which is shared by all the diners at the *ka toke*.

In recent times, eating at a *ka toke* is the exception rather than the rule. The custom is maintained, however, at temples, where each monk is served his meal on a *ka toke*. Once food is placed on the "ka toke" it becomes a "pha kao." In modern homes, the term for preparing the table for a meal is still *taeng pha kao*, or prepare the *phah kao*.

Traditionally, spoons were used only for soups and white rice, and chopsticks were used only for noodles. Most food was handled by hand. The reason this custom evolved is probably due to the fact that sticky rice can only be easily handled by hand.

Phutai meals typically consist of a soup dish, a grilled dish, a sauce, greens, and a stew or mixed dish (*koy* or *laap*). The greens are usually fresh raw greens, herbs and other vegetables, though depending on the dish they accompany, they could also be steamed or more typically, parboiled. Dishes are not eaten in sequence; the soup is sipped throughout the meal. Beverages, including water, are not typically a part of the meal. When guests are present, the meal is always a feast, with food made in quantities sufficient for twice the number of diners. For a host, not having enough food for guests would be humiliating.

Eating, Ancient Phutai will eat together whole family. When everybody sitting around the *Katok koa* and the father as the leader of family will start at first. In present day the change of family life style that mother and children have their own business, anyone can eat first.

3.2.5 Phutai Clothing and Weaving Craft

Cloth products are vital to the inheritance of local and ethnic identity and wisdom in Thailand. Currently, the local cloth markets are struggling to keep up with global fashion trends and make an impact upon the new generations of Thai society that will continue their inheritance for the future.

There are two characteristics of Phutai cotton cloth products: self-woven products for personal use and products woven as tradable community goods. However, within the Phutai group it is more popular for people to wear market-bought clothing and the production of cloth goods is becoming more commercialized, which is having detrimental effects on the inheritance of the handicraft. (Parian, J.1982, p.8-13)

The dress culture of Phutai is similar to the dress culture in their Laos origins. The first International Phutai event in Kalasin Province allowed the Phutai communities to showcase their nature as an ethnic group. This event enabled the Phutai group to promote and conserve their own identity and culture, as well as create links to other Phutai groups and provide an opportunity for tourists to experience and appreciate their unique culture. The exhibition was open to Phutai communities for Laos, Vietnam and Thailand and the number of participants totaled ten thousand individuals.

Nowadays, there are two characteristics of cotton cloth products: self-woven products for personal use and products woven as tradable community goods. However, within the Phu Thai group it is more popular for people to wear market-bought clothing. This is different from the past, when the majority of Phutai people wove their own products for personal use.

Phutai is a group with special diligence and frugality and have their own unique style in woven and garments that appear in their clothing both silk and cotton, especially “Pha prea wa” which is the Phutai globally known satin silk work.

Phutai traditional dressing is always black both male and female. Phutai woman dress “Sarong” which is a kind of cotton skirt with white cotton pattern inside of “Line Khid” and decorate at its end by silk parcel or red cotton sewing which called “Sin Teen Jog”. Phutai woman clothing black long sleeve shirt with red shawl and turban which beautify by fresh flower, silver belt is indicates the person’s position, but gold and gems is not commonly use to adorn the body. Phutai men seldom focused on the dress beauty they wear black trouser and short sleeve and belt by red loincloth. Sometimes Phutai men wear silk Sarong but for only festival or ceremonies.



Figure 20 Phutai traditional dressing with Pha praewa.

Source: <http://www.google.com/phutai/praewa>, retrieved April 18, 2014.

Pha Praewa. Pha praewa is the famous unique hand-woven of Phutai culture. It is a kind of fabric colorful pattern silk woven with a length of the arms or “wa” (about 1.50 meters) which use to shawl or blanket in important festival. It was in 1957 when the queen Sirikit of Thailand has visited Banphon of Kummoung district, Kalasin province and support and promotes this Phutai traditional handicraft and it is become popularity both in Thailand and abroad.



Figure 21 The queen of Thailand and Pha praewa promotion.

Source: <http://www.google.com/phutai/praewa>, retrieved April 18, 2014

3.2.6 Phutai Art and Culture Performance

In the end 19th Buddhist Era until 20th Buddhist Era start with the crows Thai-Loa call “Lan Xang.” Lan Xang people migrate come in to set the

communities integrate with some aborigine. Afterward communities spread in to Khorat Basin and Sakon Nakhon Basin which use to be the territory of Lan Xang in ago. Folk Dance in Northeastern includes ritual of dance and dance related in the way of living in the local community.

The Phutai tribe has its own dancing style called "Fon Phutai" which is a performance with their unique song and music of "Rum Phutai". The dancing has four major gestures which is designed from agriculture activities and endearment of the man with woman. The performers are dress in Phutai traditional style and decorate their fingernail with little flower nosegay. The song of Rum Phutai are sung with Isan music instruments like Kan, Pinn, and drum. The lyrics are Phtai language and always describe he beautify of Phutai women and their beautiful homeland.

(1) Folk Dance in Northeastern, Fon Phutai Sam Phao Dance Set

Fon Phutai Sam Phao originates from art of dance from the Phutai people or Tai which second largest ethnic group of Thai and Lao. From the evidence appears that Phutai people living in the Northeastern Region of Thailand approximately two hundred thousand people. The largest group in the Mekong River and the Phu Phan Mountain range for example Nakhon Phanom, Sakon Nakhon, and Kalasin. Phutai people maintain their original mannaers more than the other group. Make their unique imagining art.

In the 2522 Buddhist Era (1979), Fine Arts Department has policy that will spread Northeast culture. Then send the faculty and students of Roi Et College of Dramatic Arts down the field in Kalasin, Sakon Nakhon and Nakhon Phanom (After that a separate area of the province Nakhon phanom, Mukdahan is out.) By collected dance postures, Lam verse, music and costume. Until a final " Fon Phu Tai Sam Phao " for the first time which have teachers Chaweewan Damnoen (Phan) (National Artist the Northeast Folk Performind Arts) the inventor of the dance postures.

Fon Phutai Sam Phao to bring up the cultural heritage of Phutai people, who lived in the Phu Phan mountains area. The three provinces are Kalasin, Sakon Nakhon and Nakhon phanom. Compare in terms of the dramatic performances because all three Phutai people group have form and identity are different.

Fon Phutai Sam Phao is show of Phu Tai people in Kalasin, Sakon Nakhon and Nakhon Phanom. Fong Phu Tai Sam Phao show dancing to this one tribe. Starting from the 1 tribe is Phu Tai people of Kalasin. Next tribe is Phu Tai

people of Sakon Nakhon. And the last is Phu Tai people of Nakhon Phanom. The display format is a combination of ancient boxing arts for courtship dance of the male to female and broadcast the ancient boxing style of fighting between the tribes together.



Figure 22 Fon Phutai and Lam Phutai performance.

Source: <http://www.google.com/phutai/lamphutai>, retrieved April 18, 2014.

(2) Costume

1. Ethnic is tribe Kalasin

- The female costume wearing a black cylinder sleeves shirt, the collar and the button decorate with red silk bar, edge of the fabric decorated with yellow and white fabric adorned with silver buttons. Wrap with red silk Sabai. Wearing black Mud Mee Phasin. Hair chignon bun head with Phutai cotton or foi silk and wearing silver jewelry.

- The male costume wearing a black jacket decorated with stripes silk fabric. Wearing Kha Kuai pant. Use red silk tie waist.

2. Ethnic is tribe Sakon Nakhon

- The female costume wearing a black cylinder sleeves shirt decorated with fabric bar, a long line of silver button along. Wearing black Phasin to ankle. Wrap a shawl over the left shoulder with Sabai to the waist on the right side. Wearing a long hand (nails) are made of paper of metal, wrapped with cord and tassel at the end of the nail with a white or red. Hair chignon bun and wearing silver jewelry.

- The male costume wearing a black jacket decorated with stripes silk fabric. Wearing Kha Kuai pant. Use Khit fabric tie waist.

3. Ethnic is tribe Nakhon Phanom (Renu Nakhon District)

- The female costume wearing an indigo cylinder sleeves shirt decorated with red fabric bar. At the silver button have step. Tie waist with red fabric. Wearing an indigo Phasin to ankle. Wrap a shawl over the left shoulder with white Sabai. Hair chignon bun head with white Phutai cotton and wearing silver jewelry.

- The male costume wearing an indigo jacket with red stripes fabric. Wearing indigo Kha Kuai pant. Use Phare fabric tie waist.



Figure 23 Traditional Fon Phutai Sam Phoa Costume and Rum Phutai performance.

Source: <http://www.google.com/phutai/lamphutai>, retrieved April 18, 2014.

(3) Music Instrument

Many genres (including the *khap* of northern Laos and *lam gon* and *lam phuen* in Isan) are traditionally accompanied only by the khene, but ensembles have become more common. Most commercial artists now use at least some electric instruments, most often a keyboard set up to sound like a 1960s Farfisa-style organ; electric guitars are also common. Other western instruments are also becoming popular, such as the saxophone and the drum kit. Many of the traditional instruments associated with *mor lam* are reflective of Laos and the Isan region and are not found outside these areas, despite the great similarity across Southeast Asia, and are also commonly found in classical genres and court music of the region.

Music instrument that are use to play include Glong san, Glong yao, Taphon, Malo Rammana, Khaen, Ching, Chap. Currently, there are Phin, Pong lang, Glong tum, Wot, which can be selected by using the opportunities presented.

(4) Performer

Traditionally, young *mor lam* were taught by established artists, paying them for their teaching with money or in kind. The education focused on memorizing the texts of the verses to be sung; these texts could be passed on orally or in writing, but they always came from a written source. Since only men had access to education, it was only men who wrote the texts. The musical education was solely by imitation. Khaen-players typically had no formal training, learning the basics of playing from friends or relatives and thereafter again relying on imitation. With the decline of the traditional genres, this system has fallen into disuse; the emphasis on singing ability (or looks) is greater, while the lyrics of a brief modern song present no particular challenge of memorization.

The social status of *mor lam* is ambiguous. Even in the Isarn heartland, Miller notes a clear division between the attitudes of rural and urban people: the former see *mor lam* as, "teacher, entertainer, moral force, and preserver of tradition", while the latter, "hold mawlum singers in low esteem, calling them country bumpkins, reactionaries, and relegating them to among the lower classes since they make their money by singing and dancing".

(5) Performance

In Laos, *lam* may be performed standing (*lam yuen*) or sitting (*lam nang*). Northern *lam* is typically *lam yuen* and southern *lam* is typically *lam nang*. In Isarn *lam* was traditionally performed seated, with a small audience surrounding the singer, but over the latter half of the 20th century the introduction of stages and amplification allowed a shift to standing performances in front of a larger audience.

Live performances are now often large-scale events, involving several singers, a dance troupe and comedians. The dancers (or *hang khreuang*) in particular often wear spectacular costumes, while the singers may go through several costume changes in the course of a performance. Additionally, smaller-scale, informal performances are common at festivals, temple fairs and ceremonies such as funerals and weddings. These performances often include improvised material between

songs and passages of teasing dialogue (Isarn *ສຳຂຽນ*, *soi*) between the singer and members of the audience.

3.2.7 Phutai Traditional Architecture

Thailand is a country which located in Southeast Asia. For thousands of years, Thai people have their own culture. The exotic land is including unique culture, costume, tradition, architecture, structure, and arts. The country is developing, but still kips its own special things, especially Thai style houses.

With the differences of landscape, weather, life style, occupation, and beliefs, Thai people built various-style houses. The house style can be divided into four parts: north, northeast, central, and south. People have mixed their own spirits in their living places. These make Thai style houses differ from other countries' house in the world. The special style that defines a culture is born of many elements. Thai style, so vividly revealed in its art and architecture, is the product of its distinctive landscape, its skillful use of varies influences, and a history unique among the nations of Southeast Asia.

In the Northeast region the important architecture can be divides into 2 categories of the religious building and the living house. The religious buildings are closely involved with the Buddhism but their character is different from other region architectural style.

The popular knowing Isarn religious building is the church or “Sim”. The church or ordination hall which called “Sim” in Northeastern language is the important building of Buddhism temple which function for Buddhism ceremonial and worship like monk enter priesthood, Buddhism pray, sermon, and Buddhism traditional festival. It always setting at the center point of the temple area as the heart of the temple and every Buddhism temple must have one Sim. In Thailand the church of each region have their own style that create by differentiate of varies local culture, belief, and tradition. In the Northeastern region it has their own style of Sim that influences by Lan xang culture. Its characteristic can be referent by Dr.Viroj Srisuro, the famous Northeastern vernacular architect, expertise in Isarn architecture of department of fine art, and the instructor of faculty of architecture, Khonkaen university that conclude its character as “simple, unambitiousness, and expresses serenity and peace”.

Temple for Royal family



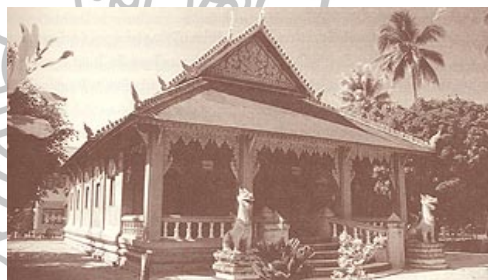
Temple for common people



Siamese Style



Lanna Style



Lan xang Style

Figure 24 Style comparative of vernacular architecture.

Source: <http://www.google.com/laos/architecture/vernacular>, retrieved April 18, 2014

Wattana Boonjub (1985, p.13-24) wrote: "Centuries of migration from nearby Laos have helped shape the architecture of Thailand's northeast, known as Isarn. Unfortunately, the region has chronically been hit by economic hardships resulting from drought, poor soil and a less developed education infrastructure in the rural areas. Thus, its architecture is simpler and less elaborate than elsewhere in Thailand.

Phutai and Northeastern-style houses are similar to central Thai houses. They are built of wood on stilts, but their roofs feature a gentler slope since there is less rain to cope with. Thatch and corrugated iron roofs are more common in Isarn than other regions. Walls are perpendicular, not slanted, and often made of simple wooden planks rather than the prefabricated panels used in other regions. Homes are built in a compound structure, starting with a main cabin; a second cabin may be added as the family grows.

Traditional Phutai houses are made of wood or bamboo and are built on stilts above the ground. People live on the first floor of houses raised on timber stilts. Traditionally the houses had steep thatched roofs and verandas. Under the house the family often keep animals, craft equipment such as a loom and simple food processing machines like large wooden mortars and pestles. In the grounds around the house were often a rice granary, family livestock and poultry, vehicles, fruit trees, a kitchen garden and maybe a kitchen shack.

Houses commonly range from five by seven meters to eight by twelve meters, with the smallest size typical of a newly established household or a family that has recently moved. Most houses are built with a porch on the long side that is used for visiting and as a public area. The interior is divided into one or two sleeping rooms, a common room for visiting and eating, and a separate kitchen area or side porch. Household furnishings are simple: mats or mattresses and blankets for sleeping on the floor, a low woven bamboo and rattan table for eating, and a few pots and dishes for cooking and eating. Lao Loum sit on the floor and eat from common bowls of soup or other dishes. Steamed rice is distributed among two or three common baskets placed around the edge of the table.

Houses are typically built by hand using local materials, and once the householder has collected enough wood, bamboo, and/or thatching grass, he will ask his neighbours and relatives to assist in the house raising. It usually takes twenty people a day or two to assemble the frame and raise the heavy timbers. Once the heavy work is completed, the owners finish construction over the ensuing weeks. In this work as well as farm labour exchange, the host family provides a meal to all those coming to help. For common farm work, the meal is relatively simple and usually includes a chicken or duck and a bottle of local rice liquor. For a house rising, the meal is more elaborate a pig or small ox and considerably more liquor after the task is done. Illness, death, or other household emergencies also elicit help from one's neighbours.

For the living house almost of the Isarn ethnic vernacular house style are quite similar by the Lan Xang traditional style and it including to the Phutai traditional house. Traditional **Isarn and Phutai house** is the wooden house which the structures are elevated whit high poles, medium roof height, long eaves, wide veranda which can be extended. The climate of tropical country and long time dry season the house construction should be related. The wisdoms of Isarn and Phutai people for living

were revealed in their houses. Their houses were comfortable and cool with air circulation. The design of the house is not only for living but also for relaxing. It is the real art of life spending. The characteristics of Isarn and Phutai house have been influenced from many factors for example:

Location in vast plateau zone with humidity, rainy, and long time hot dry and sunny. Occupation of most people related with agriculture. Beliefs in religion, culture, and Holy Spirit. Way of life as easy, simply, and being a part of nature. Material from nature such as wood, bamboo, etc. The features of Isarn and Phutai house are as follows,

1. The unique style of medium roof height is suitable for vast plateau country where heavy rains coming in 4 months of rainy season but through the year are hot and dry. Medium roof height helps draining off the roof quickly but necessary to high as central Thailand style house which receive heavy rain all the year. At the end of the roof has long awning to protect strong sun. The decoration on the roof with the sharp end of both sides due to the belief in the old day that people hanging animal horns or ivory at the end of their roof to protect their house from evil spirit.
2. The house standing on columns high above the ground and leaving empty space under the house and useful for cattle and handicrafts work.
3. The house compound is extendable as a group of houses. A new house will be built next to the old house and there is a common terrace connects each house together. A number of a house increases in the same compound as a family enlarges.
4. In traditional Lan xang architecture of Thai house, nails are not applied but the house is joint together by unique wood jointing technique.



Figure 25 Phutai traditional houses.

Source: <http://www.google.com/laos/architecture/vernacular>, retrieved April 18, 2014

3.2.8 Phutai Way of Life in Thailand

Phutai family interrelationship is analogous to general oriental family tradition that the important member with absolute power to make decision is male, father and first son. Nevertheless, under the modernize trend in last half century, Phutai family are more equal and some tradition like the wife must be worship to husband before sleeping, and any male authoritative behaviors are not established. However there are some behaviors and interrelationship of Phutai family and community which should be given attention because they are the evidences of the form of human relation which produce the happiness and calmness to society. The study from various sources can be summarizing those behaviors as follows;

Eating. The Phutai tradition of eating is everybody in the family should eat together. This tradition may come from the lack of food and easier for mother to cook in one time, but in other hand this tradition produce warmness to the family that they can see everybody and talk in eating time.

The Family Descended. It is Phutai tradition that married man will move to join his wife family, so the parent heritage will special grant to the sons because they are the inheritor of lineage. The heritage will divide in three parts, first part grant to first son who help the parent built up the fortune and raising the younger, the second part grant to other son, and the residue grant to whom which support the parent (it's always the youngest daughter). However, under the present modern liberty trend almost Phutai family abandon this descendant and divide the heritage equal to number of children, and provide special part for whom support the parent.

Family Size. Original Phutai family is an extended family, that when married the children still live in parent house by improves and extend the living area. After three years of marriage the first son can be move to other area to build a new house, but other son still live with the parent and build new house and link to parent house by corridor, and parent's house will grant to whom support the parent. The daughter always move to her husband family, except only youngest daughter who may marry last, and she will live with parent even though married, she will support the parent. However this is not fix rule that any family can adapt to suit their situation, and present Phutai family quite be more single family.

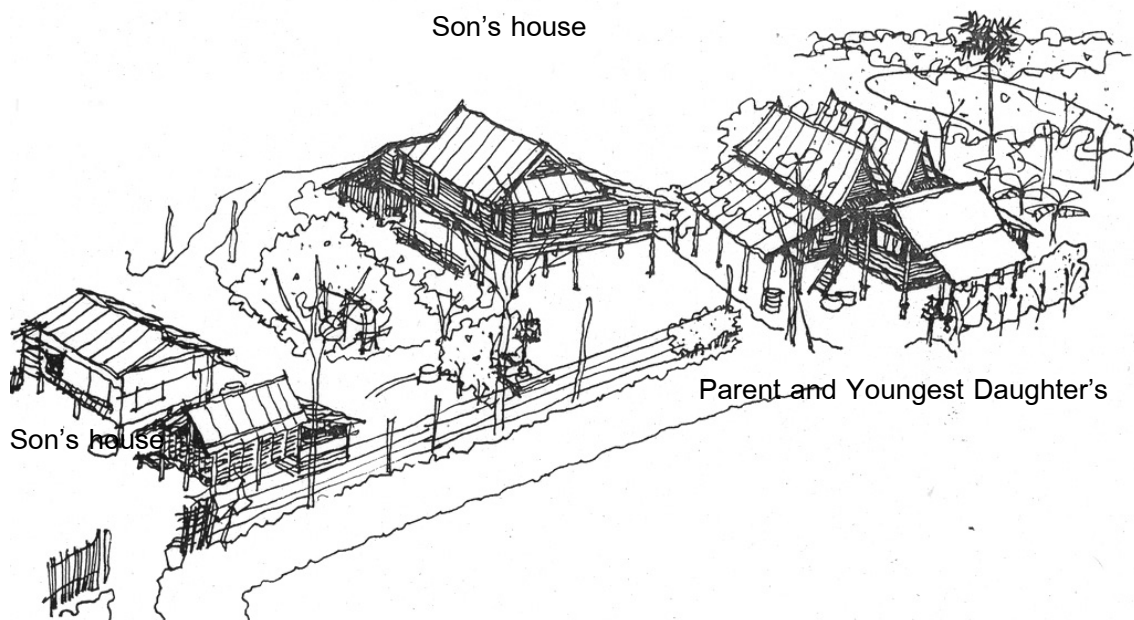


Figure 26 Extended Phutai traditional houses.

Source: <http://www.google.com/thaihouse/local>, retrieved April 18, 2014.

Family Interrelationship. Ancient Phutai family have respect to tradition of “Heedsibsong Kongsibsi”, especially “Kongsibsi” which is a set of constitutes about positioning and practicing of community member in everyday life. “Kongsibsi” lead the people to live together by happiness and calmness by focus at age, status, and gender, and it’s provide set of constitutes about how family member should treat each other. (see detail in topic “Kong Sib Si”).

Nativity. Ancient Phutai pregnant will prepare to confine by “Kuokama” practicing for one month by lay dormant close to the fireplace and drink herbal soup and control the type of food. The khuokama practicing have the rule that any firewood, herbal, and water must be find by only her husband, if they find other people, that people will be unfortunate.

The delivery will treat by midwife Sharman and it is Phutai belief that the baby placenta will be put in the calabash and hangs on the tree in the forest that “Kwan” of the baby will be beloved by the forestry spirit, or bury under the stair and kindle a little fire at that point, because they believe that when the baby grow up they will be honest like the straight stair.

The family will worship to “Phi Hiern” (the ghost and spirit of the house) and ancestor soul to tell them to welcome the new member and greeting the baby to be healthy and happy.

Ordination and Education. Even though the ancient Phutai religion worships to the ghost and spirit but they became Buddhist and practicing the Buddhism tradition. The Phutai traditions to treat a boy to be a man have three steps as follows;

1. Ordination when 13 years old, the ancient Phutai education system that the boy will go to study at the temple and ordinate to be neophyte for two years. The boys who pass this process will be called “Zaing”.

2. The study of magic and martial arts, after graduate from the temple some of the 15 years old Phutai boys will join the master of magic and martial art and learn to use the sword, boxing, and get incantation tattoo to their legs. This is the reason why ancient Phutai called by Siamese “Laos Phung Khao” (white stomach) because of they are never tattoo in other body area like other Laos tribe tattoo style.



Figure 27 Mr. Nim Sakulzong and Mr. Tip Worasan the elderly villagers of Bannonghang, and their traditional Phutai tattoo style.

Source: site survey and interview, April 18, 2014

3. The ordination when 20 years old, the passing or not passing of first two step still make a boy “Kondib”(คนดิบ dib mean unripe) and to make them a real man that should have sobriety, calmness, and moral they should be ordinate when was

20 years old. The one year ordination leads them to learn Buddhism sermon and become “Konsuk” (คนสุก suk mean ripe), the men who pass this process are called “Tid”. The men who ordinate more than a year and study in-depth in Buddhism sermon are called “Charn” and can be the leader in Buddhism praying.

After passing these three steps the man will become a mature and real man that in Phutai value they can be marry and will create happy and success family. However there are other traditional ordinations like “Buat Ba” which is the ordination to make a voting offering, “Buat Joongsop” which is the ordination for the cremation of the parent or senior relative.

Marriage. The in love couple will be married by the man’s parent by making a marriage proposal with the woman family and pay the bride price. The son-in-law will move to join his wife’s family and join the “krobkery” ceremony which is the worship to the bride ancestor soul to tell them to welcome new family member and in other words this ceremony inform the son-in-law to respect the new family. There is some ceremony in Phutai tradition about the pregnant woman without husband that is the unfortunate of the community and they will let this woman to stand on buffalo head, and the community will forgive her.

3.2.9 Phutai Religion and Beliefs

The Phutai tribe is part of the Southwestern Tai branch. Unlike most Tai-speaking groups, who have converted to Buddhism, the Phutai remain animists, with little Buddhist influence. They worship 25 different spirits. Every year during the third lunar month the Phutai gather for the Pi Tian (‘Spirit of Heaven’) festival. People relax and unwind by riding horses, elephants, and shooting arrows, etc. The focal point of the festival is a ritual when the whole community gathers and offers sacrifices and prayers to the spirit they believe resides in paradise above. After waiting for some time, the Phutai believe there is a moment when the spirit actually comes down from heaven. The normally-reserved Phutai dance and jump for joy, and often miracles such as healing takes place. (Kirch, 1967, p.8)

The belief of all living things have spiritual, animating essences, souls came to attribute a conscious life to natural objects or “the concept that living things have spirits or souls that are separable form physical forms” is the basically fundamental that embody Phutai culture. In their cultural sense, the human life was more than an application of technology to the physical world of nature to produce

everyday life; it was an interaction of spiritual forces that demanded appropriate timing and mode of interaction, or ritual. The context was a sacred place, the locality itself was a god and the divinity infusing it was materialize in the earth and its components and ritual was an integral part of Phutai people life process. (Kirch,1967, p.8)

Although their culture is male-dominated, but the women are play in important part in Phutai society. Women have the responsibility of maintaining altars to deceased parents. The Phutai religion consists of spirit worship, and the spirits of ancestors are especially important to them. They wear white at funerals as a symbol of grief. After the funeral but before the cremation, coins are thrown into the crowd. The dead are cremated with gold and silver jewelry. This practice originates from the belief the person's dead spirit may need to produce payment into the spirit realm. (Vinyu,1993, p.17)

When the family finds a burial place, they sift through the ashes with water and pick out the melted jewelry for keepsakes before burying the ashes. Often food that includes a pig and fruit are set before the headstone as respect for the dead.

Pregnant women are not allowed at funerals for fear of spirits surrounding the situation, which Phutai believe can infiltrate the woman's womb and be born through the fetus.

Family members are expected to cry and women are asked to scream loudly. To symbolize their grief, they cannot take a full shower or bath until after the funeral. They also cannot attend or throw parties, such as weddings and graduations, for up to one year. (Vinyu,1993, p.19)

(1) Religion

As with the rest of Isarn Region and Thailand, the Phutai population is mostly Theravada Buddhist, although this is combined with elements of animism. The large cities have Christian churches. Many major district towns have a small Christian church or chapel, usually Roman Catholic, and there are others in rural areas.

(2) Belief of Personal Characteristic

The Phutai personal characteristic beliefs are fundamental by religious belief, environment, occupation, education, seniority, and experience. Once nostalgic grandparents the Phutai not associate with people outside because of humiliation of their dressing and living which different from general Thai-Laos people of

the Northeastern of Thailand, that make them think they are wild man. (Tunwa Chaiteing. 2001, p.12) This make ancient Phutai are settles together in the large group and associate with only their tribe and steadfastly upheld their tradition.

Phutai people respect to both gender elder of their family and community, praise to people who have the moral and integrity. In Phutai belief A good person would have to be trusted by society, great personality, enthusiasm for the work, honest to themselves and others, ingenuity, initiative, healthy body, selfless, courage, relied on his Phutai brother, fair, and tolerance.

The Phutai young man preferred the Phutai girl with mannered, ability for housework, and can take care of the family. The Phutai woman preferred to the man who has diligently, leadership, ability to maintain the family, and must be treat to her relatives as his own relatives.

(3) Belief in Natural

The ancient Phutai were life by complementing each other and also requires other creatures in nature. Due to habitats that settled near the mountains, forests, and water resources, and also depend on natural resources for subsistence and livelihood. These make Phutai people commitment to nature, so any destruction and the over consumption of natural resources will produce displeasure to the spirit of the nature and they will inspire suffers, illness, or death to the people or community who make the harassment. In the modern natural resource conservation, this is a good concept to conserve the resources by treat to the nature with respectful.

Belief about water, water is a great benefit to Phutai people to consume, utilize, and for agriculture. Furthermore the water resource is rich in aquatic life which is an important food source of them, so water is a very valuable contribution to the life of Phutai people.

Belief about soil, soil is a source of grain, location of the house, and benefits the Phutai people for farm. Phutai are belief that they should not leave the land empty without contributions, thus, other vegetables grown on their land after farming.

Belief about the wind and fire, Phutai believes that wind is a part of life, because human beings need air to breathe and will die if you stop breathing. The wind also caused a fire to cook food. Fire has both advantages and disadvantages Phutai sacred fire that is hot can destroy everything.

We can summarize Phutai belief about nature that the natural resources are their source of economic productivity, their habitats and their source of livelihood. The appreciation for nature, and unspoiled it will make the place of the Phutai has plenty forever.

(4) Supernatural Belief

Faith and belief is the mental unit and the unseen power in human mind to control people behavior and lead their way of life. Phutai has the tribal identity of its own in many ways. Whether it's a dress, culture, tradition, and including the language spoken. This tribal is belief very much in spiritualism or their ancestor soul, thus enabling them to maintain traditional cultural life today. The ghost and spirit in their belief are being in everywhere, in the house, farm, forest, river, ect, it is not the ignorant but is the tricks to teach their people to grateful to the ancestor and respect the place and nature. Supernatural is an emotional bond about the angle, ghosts, spirit, and rules of natural circumstances. (Tunwa Chaiteing, 2001, p.24)

(5) Belief of Ghost and Spirit

Belief in ghosts in Phutai culture is both popular and enduring. In the history of Phutai Buddhist popular beliefs intermingled with the legends about the spirits or ghosts of the local folklore.

Phutai spirits or ghosts are known generically as *Phi* (ผี). A large proportion of these spirits are nocturnal. Except for the well-known *Phet*, most ghosts were traditionally not represented in paintings or drawings, hence they are purely based on stories of the oral tradition. The local beliefs regarding the village spirits of Thailand were studied by Phraya Anuman Rajadhon.

Ghosts are believed to be found, among other places, in certain trees, burial grounds near Buddhist temples, as well as some houses, especially abandoned houses. In Phutai belief it has a strong relationship between people and the ghost and spirit from birth to death. Ghosts and angels influence human in daily life and livelihood by inspire the good health or disease, peaceful of the community, and the abundance of corp. Thus Phutai treats to the ghosts and deities by respect and fear, and worship to them by performance the rituals activities such as the Yao, Liang Phee, and practice daily life by upheld the rule of Heedsibsong and Kongsibsi. Ghost and angle in Phutai belief divided into four types as follow; (Thawil Kesornrat, 1995, p.14-34)

“Phi Pha” the ghost of the sky or angle. In Phutai belief the Phi Pha able to determine the birth and death of a human being, and can be extinguish the lucekey, destroy all obstacles of human life, and able to help people who suffered. The supreme Phi Pha called “Phaya Than”, the god of the sky, the minor are various angles which are the spirit of man that in the living time has practice good karma, and then when they die their soul are reborn as an angels in the heaven (sky).

“Phi Jow” the guardian spirit. The holy spirit of topographic which authority the power to govern their own territory, and can be helpful or harmful to people who trespass into the territory. Those who enter the territory of these ghosts must be respect, worship and practice correctly. The “Phi Jow” are like “Phijow pa” the guardian spirit of the forest, “Phijow Khuo” the spirit of the mountain.

“Phi Sunya” the ancestor soul. These are the stationed ghost of various locations, such as community forests, fields, swamps, caves, large trees, houses, and village. Most of these ghost are the ancestors of each clan or the soul of the people who respected by the community. These ghosts would keep families and communities, and the villagers must treat them with respect and correct to the tradition.

“Phi Lew” the nomad evil soul. This kind of ghost is come from the human soul which when they live has made the things so much evil, then when they die the soul cannot go to heaven and not hell, but will be the nomadic evil soul in the human world. These soul contribute suffering to human and Phutai people need “Mor Song, Mor Tham” to to expel these demons. These soul are like Phipob, Phikonggoy, Phitudti.

(6) Belief of Kwan (morale)

The Phutai and Thai-Laos people in the Southeast Asia are believed “Kwan” since ancient times. Kwan is an identification intangible thing of human and animal life similar to that underlying the mental or spiritual identity. If there is not good event to Kwan like illness, relocation, or got the shock event, their Kwan will escape that make them unhappy, unlucky, sick, or die and they need the Kwan calling ceremony.



Figure 28 Kwan calling ceremony.

Source: www.google.com, Retrieved September 23, 2014

(7) Belief of the Living House

The Phutai traditional house style is relief under with high roof and the floor is rise about two meters. The ancient Phutai home building is always directed by belief both of material selection and construction process. The main housing construction is wood that there are some belief about the wood as follow; (Thawil Kesornrat, 1995, p.14-34)

Lightning wood. Phutai believes that the lightning is not sacred wood and must not use for any utility.

Trees reflected in water. Trees on the edge of the creek water which the tree could be prod shadows or reflected in the water and the trunk of the tree could be leaning toward the creek. These tree trunk are not straight like general trunk, therefore, may believe that it is inauspicious. It may be hard to cut and after cutting it will fell into the water that difficult to drag out of the water. Or maybe because of it, yet it may not be distorted to make it out of the water. If the shaft housing, it makes it look beautiful. If the plan was to cut through a difficult and perhaps distorted. When the case may be attributed to buckling look beautiful.

(8) Medical Beliefs

In the trend of modern medical health treatment system the Phutai ethnic have still inherited their many forms of traditional health treatment and the most important is “Yoa” healing. Yoa healing is a ritual healing performed by female “Mo yoa” healers through poetic speech, chanting, and dancing. The Phutai

communities in general still adhere to yoa healing, but the younger generations do not recognize any value, or importance of traditional healing. Yoa is a process closely associated with Phutai lifestyle. If yoa healing decreases, then the Phutai identity will change. In the past yoa healing was integrated with Phutai lifestyle framing life from birth to death. The member of community strictly adhere to beliefs in various spirit; and maybe even deeper than the later added Buddhism. Yoa healing was a sacred ritual, valued by the community. Nowadays modern (Western) development has been added to the traditional way of life, affecting the basic value and the concept of life in the community. (Werasak, 2010, p. 5)



Figure 29 (Left): Mo yoa, the Phutai traditional healer, (Right): Mea mueang.
Source: Khuowong Phutai cultural association, 2010.

Yoa healing is a ritual treatment improving health through a medium, (*mea mueang*) who acts as an intermediary between the human and the spiritual world. *Mea mueang* cures through poetic speech and chanting using an authentic and archaic Phutai language accompany with musical instruments and ritual utensils.



Figure 30: Ritual healing process and dancing therapy.

Source: Khuowong Phutai cultural association, 2010.



Figure 31 Musical and melodious therapy.

Source: Khuowong Phutai cultural association, 2010.



Figure 32 (Left): Aroma therapy, (Right): Group therapy.

Source: Khuowong Phutai cultural association, 2010.

Before development of modern hospital system the community members consulted the various kinds of mo healers. Now the government health system has reached every village with health stations; providing an extra option for the villagers to chose in one order or the other. For some diseases the villager will start consulting the hospital and when not successful then consult the various kinds of traditional healers, *mo yoa* one of them. Some diseases (often 'mental') the villager will relate to spirit and start consulting traditional health system. (Werasak, 2010, p.5)

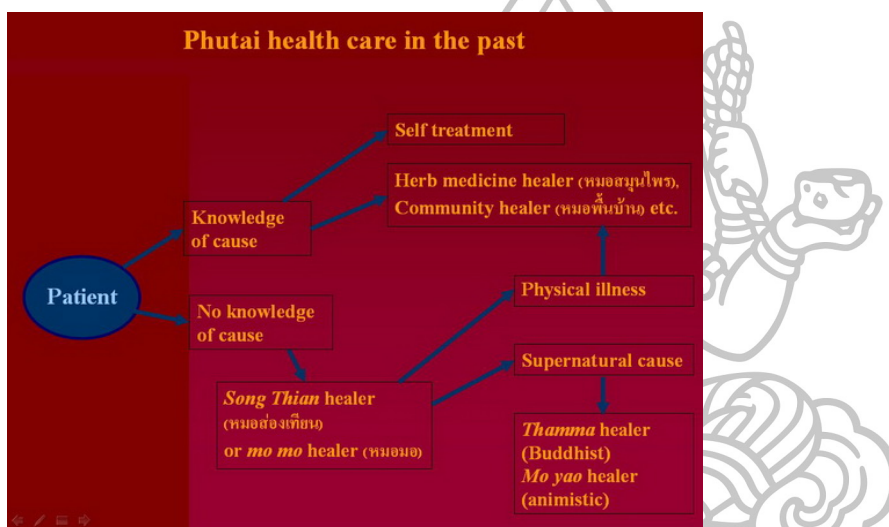


Figure 33 Ancient Phutai health care system.

Source: Khuowong Hospital, 2010.

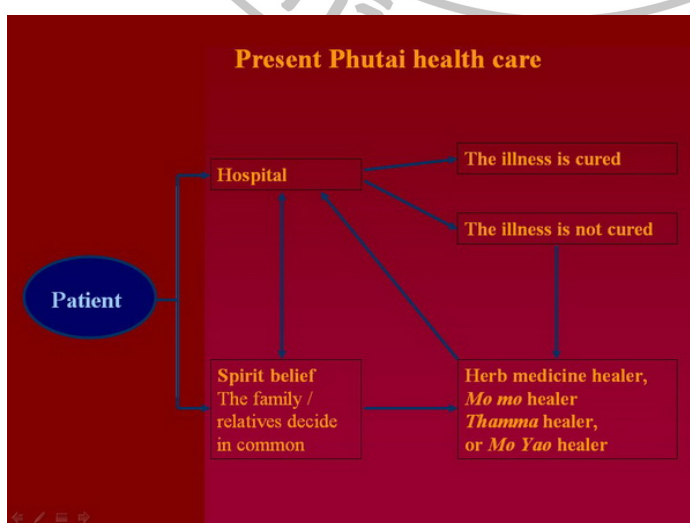


Figure 34 Present Phutai health care system.

Source: Khuowong Hospital, 2010.

Yoa healing is perceived holistically as part of the Phutai health care system and critical to Phutai life style and ethnicity. In the past *yoa* healing involved every step of life; presently *yoa* healing is mainly for adult and the elderly. The community is rural and the relationship with relatives is strong. The young obey the elders and the members of community rely on one another. These are the main factors resulting in that *mo yoa* healing has survived on village level – unlike in the large urban society.



Figure 35 Condition determining why *yoa* healing still exist.

Source: Khuowong Hospital, 2010.

For a revival and continuation of the Phutai traditional health care system among the young generations the local government bodies must support the various kinds of *mo* healer morally, legally, and economically. And the government must a new health care policy integrating the traditional and *modern* health care system. Else how this and other crucial aspects of Phutai ethnicity will become extinct in this era of globalization.

3.2.10 Heed sib song, Kong Sib Si (Thai: ฮีตสิบสองคองสิบสี่)

Isarn and Phutai people have always strictly followed the traditions since ancient times. The traditions have become local practice for hundreds of years. The story of Heet Sib Sorng - Klong Sib See is a religious-based belief that was

presumably brought there since the Indian culture banded to this area. The story was called, in short, "Heet - Klong" or locally called "Perng Baan Perng Muang" which means "suitable to practice in society". The story of Heet Sib Sorng - Klong Sib See can be differently described by various elderly persons. However, they are only slightly different. The differences are due to lack of writing or recording techniques so that they were mostly memorized and recalled. Very few of these stories were written.

(1) Heed Sib Song

The adaptation to making balance between human life profit and naturally state by respectful of Isarn culture can obvious to see in their tradition of "heed sib song." Heed in Isarn and Phutai language means "tradition and custom" of behavior, and the people should practice for their social life quality. Sib song mean "twelve" that mean the 12 months of the year, so "heed sib song" mean the annual tradition and custom of behavior that the people should be practice for happiness of their life and social quality. This tradition is still practiced and inherits in general rural Isan and Phutai community. In Thai-Laos lunar calendar the first month of the year is December so the twelve "Heed" are as follows; (Parain, J. 1982, p.13-83)

1) Heed Diern Ai (December): Bun Kao Karma

This is in the cool season. The people would arrange the place for monks to practice karma, staying in strict practice for a certain period of time, in the forest or in the cemetery. The practice of karma is called in Bali "Parivas". The objective of the practice is to purify the mind by getting rid of all bad things offensive to Buddhism practices. The people took the opportunity to perform merit making at this period. There is a saying about this month as below;

"When the first month arrived, the monks are prepared for practice of karma"



Figure 36 Bun Kao Karma.

Source: <http://www.google.com/bunkhaokarma>, Retrieved November 13, 2013.

2) Heed Diern Yi (January): Bun Koon Lan (Rice blessing ceremony)

The word *koon* means the addition or acceleration, and *lan* refers to the place where rice is threshed, so altogether *koon lan* denotes an act of piling up threshed rice. Due to the fact that Koon Lan ceremony is held in the second month (*duong yii*), it is also known as *boon duong yii* in the poem composed by ancestors to remind villagers of the preparation for the ceremony.

“Toeng ruduu duong yii maa hod leaw

Hay nimon phra song ong chao maa tang suad mon

Ao boon koon khaow khao paa haa mai hed lua

Yaa dai long leum thim kao kong doem hao doe”

the meaning of the poem is ‘When the second month has come, invite monks to chant prayers in the rice blessing ceremony. Then, collect firewood for cooking fuel. Do not abandon our old tradition.’

Bun Koon Lan ceremony of each community is set on a different date depending on the end of their harvest process. The ceremony takes place exactly on the day of hauling rice to *lao* (rice barn) and is performed right at that paddy field. However, before threshing rice, it is obligatory to request Mother Earth to leave the field and inform Goddess of Rice. The followings are essential items.

1. 7 leaves of Golden Shower tree and Indian Mulberry each
2. A pair of buffalo horns or ox horns
3. An egg
4. A potato
5. A taro
6. 4 rolls of tobacco
7. 4 mouthfuls of chewing betel palm
8. A pack of steamed glutinous rice in banana leaf
9. A bowl of water
10. 5 water dipper, flowers, incenses and candles

Put all the ceremonial objects but the horns and water into a *kong khao* or *kra-tip khao* (bamboo container for cooked glutinous rice). Now these items altogether are named "*khwan khao*" for notifying and begging Mother Earth to leave the field. Place the *kong khao*, the horns, a pair of flails, a twig of pine tree, a *khan-lao* (shoulder pole), a sheaf of rice and a *khat-taa-laeo* (an amulet that prevents the absorption caused by *kum khao yaimagic* spell of other fields) in front of *lom khao* (a heaped rice grain). Then the paddy field owner has to pray that 'Mother Earth, we request your absence from this paddy field. Goddess of Rice, do not get startled or irritated, as we are going to thresh rice grain.' Next, thresh the sheaf of rice at the base of *lom khao* (a heaped rice grain) and wrap the *kong khao* with a bundle of rice straw. After that, attach it to the *khan-lao* and tie the *taa-laeo* to the rice harvested from *naa-taa-haek*. After planting them by the *lom khao*, the whole ritual is complete. Villagers then help each other to thresh the other sheaves of rice and pile the rice grain up into a beautiful heap to conduct *Bai Sri Suut Khwan* or rice blessing ceremony. First, plant the 4 angles of the rice heap with a banana tree and a sugar cane. Then, place *taa-laeo* and *khwan khao* on the top of the rice heap. Fasten the rice heap with a string of holy thread which is connected to the Buddha image. On the day of the ceremony, one must give notice to his neighbors and welcome their presence. Monks are also invited

to chant prayers. After the lunch is offered, the monks say amen and sprinkle holy water to the audience. To complete this religious service, the rest of the holy water is poured onto the rice heap, buffaloes and oxen. Later the rice-blessing ceremony can be conducted.

Bun Koon Lan ceremony aims to achieve good fortune and other virtues to the paddy field. Bai Sri Suut Khwan ceremony can be performed at either the paddy field or the courtyard depending on one's convenience. After the rice-blessing ceremony, the rice is loaded and stored in the rice barn. The rice barn owner has to pick leaves of Golden Shower tree and Indian Mulberry and attach them to every pillar of the barn. It is believed to make the heap of rice grow higher and higher. Lastly, welcome the presence of *khwan khao* and Goddess of Rice into the rice barn.



Figure 37 Bun Koon Lan.

Source: <http://www.google.com/bunkoonlan>, Retrieved September 14, 2013

3) Heed Diern Saam (February): Bun Khao Ji

Religious ceremony for "Khao Ji" (broiled sticky rice). In a full moon day of the third month, which is the Makha Buja day, the broiled sticky rice was the main theme of this religious ceremony. To make "Khao Ji"; the cooked sticky rice is shaped in chunks then broiled over the fire like roasted chicken. The cooked chunks of rice are repeatedly coated by using well-broken egg. The sticky cane juice or sugar cane is then tucked inside the rice. This kind of food is prepared very early in the morning and then offered to the monks as a breakfast. Later in the same morning, people gather at the religious Hall (locally called "Hua Jaek"). The monks pray before having their lunch. This occasion is both a religious ceremony and festivity for each village. People have opportunity to attend both religious ceremony and enjoy themselves. There is a northeastern parable saying;

"When the third month approaches, you should prepare the broiled rice Then tuck it with sticky sugar juice"

In this month, it has been believed that it is the month to conduct the religious ceremony for rice. People (especially rice farmers) do both offer paddies to monks and conduct religious ceremony for their houses. After the Buddhist ceremony is completed, the Brahmin rice ceremony is followed. The ceremony can be conducted just for traditional purposes i.e. offer paddies to monks then perform a bit of religious ceremony. The main objective is to thank the paddy that is kept in their storage. There is a saying;

"When the third month arrived, let's prepare the broiled rice Offer them to monks, then we'd earn merits"






Figure 38 Bun Khao Ji.

Source: <http://www.google.com/bunkhaoji>, Retrieved September 14, 2013

4) Heed Diern Si (March): Bun Phawet

“Phawet” comes from the term “Phra Wes” (Phra Vessantara Jataka), the name of the last reincarnation of the Lord Buddha before his birth as Prince Siddhartha. Salient features are the sermon on Phra Vessantara of the mahachat (The Great Birth), which consists of 13 episodes that are completed within a day. There is a saying that invites the religious to “go to khao poon and gain merit at Bun Phawet”, but for many the event is an opportunity to enjoy the processions of Phra Uppakhut, linked to the 13 episodes of the great sermon Mahachat, and the opportunity to dine on free khao poon, a Northeastern style dinner. As with all Northeast festivals there is plenty of boisterous entertainment and music.

The Vessantara Jataka ceremony, generally known as the mahachat, flourishes in all regions of Thailand. However, the ceremony varies widely by region and society in the pattern of its presentation, the period of the year in which it takes place, and its significance and meaning.

Among Thai-Lao people in Northeast Thailand or Isarn, the mahachat is called *bun phawet* or *bun phra wet*. As a part of the heed sip song, the twelve annual rituals, *bun phra wet* is traditionally arranged in the third, the fourth or the fifth lunar month, and the Vessantara Jataka scroll or *pha yao phra wet* figures significantly in the ceremony, which is unique in Thai Isarn and Lao culture. On the first day of the ritual, before the recitation a procession of villagers carries the *pha yao phra wet* from outside the village back into the village in order to imitate the return of Prince Vessantara to the city. Then the scroll is hung around the sala or the place where the recitation is to take place.

It is clearly that the ceremony plays dynamic roles in the society, both as a religious practice and as a social activity—roles that relate to people's mentality, to religious devotion, to supernatural power, to state power, to Buddhist reform and to politics and the economy.

The procession preceding the ceremony mentioned above represents the transformation of the spaces of the village into a "city", while the scroll painter and the villagers become the "narrator", as the whole story depicted on the scroll is told through the interpretation of the painter. And when the scroll is carried by the villagers in the procession to invite Prince Vessantara from the "forest" into the "city", they become "characters" in the story. In performing the ritual, the villagers bring the narrative world into the real world and substantiate Prince Vessantara's ideal of generosity in their real life. The return of Prince Vessantara is celebrated not only as a great triumph after the gifts that he made of his children and wife. It is also a celebration of the promise of the great rain of prosperity, so important to Thai-Lao agricultural society.

Another interesting point is contextualization of the *bun phra wet* in the process of social change and "modernisation" since the reign of King Chulalongkorn (1868-1910). The reform of Thai Buddhist ideology and the centralisation of monastic education in the late nineteenth and early twentieth century have had a strong influence on the traditional ceremony. So, too, did the social changes that occurred as Thailand became a more industrial society in the mid-twentieth century. Tradition has declined or changed in importance and meaning in some areas.

The Vessantara Jataka ceremony has changed in all regions of Thailand. In the Northeastern province of Roi Et province, for example, the *bun phra*

wet has been changed from a religious and social activity undertaken by the community into an “official” provincial tradition with a new meaning in the new context, especially in the use of the ceremony in the making of “identity” and thus in tourism. Still, the *pha yao phra wet* remains one of the most important motifs in the ceremony. The scroll plays a significant role not only in the ceremony itself but also in any consideration of this ritual in the modern context. It is a witness to the transformation of this ceremony from the past to the present.

Another interesting is the Bun Phawet festival of Loei Province which well known as Phi Ta Khon Festival. **Phi Ta Khon** (also spelled *Pee Ta Khon* (Thai: ผีตาโขน), sometimes known as **Ghost Festival**), is the most common name for a group of festivals held in Dan Sai, Loei province, Isarn Region, Thailand. The events take place over three days some time between March and July, the dates being selected annually by the town’s mediums. The whole event is called *Bun Luang*, part of a Buddhist merit-making holiday also known as Bun Phawet.

Phi Ta Khon is a type of masked procession celebrated on the first day of a three-day Buddhist merit-making holiday know in Thai as "Boon Pra Wate". The annual festival takes place in May, June or July at a small town of Dan Sai in the northeastern province of Loei.

Participants of the festival dress up like ghosts and monsters wearing huge masks made from carved coconut-tree trunks, topped with a wicker-work sticky-rice steamer. The Procession is marked by a lot of music and dancing

The precise origin of the Phi Ta Khon is unclear. However, it can be traced back to a traditional Buddhist folklore. In the Buddha's next to last life, he was the beloved Prince Vessandorn. The prince was said to go on a long trip for such a long time that his subjects forgot him and even thought that he was already dead. When he suddenly returned, his people were overjoyed. They welcomed him back with a celebration so loud that it even awoke the dead who then joined in all the fun.

From that time onward the faithful came to commemorate the event with ceremonies, celebrations and the donning of ghostly spirit masks. The reasons behind all the events is probably due to the fact that it was held to evoke the annual rains from the heavens by farmers and to bless crops.

The first day is the Ghost Festival itself, also called *Wan Ruam* (assembly day). The town’s residents invite protection from *Phra U-pakut*, the

spirit of the Mun river. They then hold a series of games and take part in a procession wearing masks made of rice husks or coconut leaves with hats made from rice steamers, plus patchwork clothing. They also wear bells and wave wooden phalluses.

On the second day, the villagers dance their way to the temple and fire off the usual bamboo rockets to signal the end of the procession. The festival organisers also hold contests for the best masks, costumers and dancers, and brass plaques are awarded to the winners in each age group. The most popular is the dancing contest.

Then comes the last day of the event, the villagers then gather at the local temple, Wat Ponchai, to listen to the message of the thirteen sermons of the Lord Buddha recited by the local monks.

Then it is time for the revellers to put away their ghostly masks and costumes for another year. From now on, they must again return to the paddy fields to eke out their living through rice farming as their forefathers did.

The origins of this part of the festival are traditionally ascribed to a story of the Vessantara Jataka in which the Buddha in one of his past lives as a prince made a long journey and was presumed dead. The celebrations on his return were so raucous as to wake the dead. The second day of the festival incorporates elements of the Rocket Festival, plus costume and dance contests and more parades. On the third and final day, the villagers listen to sermons from Buddhist monks.



Figure 39 Bun Phawet Festival in Roi-et Province.

Source: <http://www.TAT.go.th>, Retrieved September 14, 2013.



Figure 40 Phi Ta Khon Festival local tradition of Boon Phawes in Dan Sai District, Loei Province.

Source: <http://www.TAT.go.th>, Retrieved September 14, 2013.

5) Heed Diern Haa (April): Bun Song Kran

The **Songkran** festival (Thai: สงกรานต์) is celebrated in Thailand as the traditional New Year's Day from 13 to 15 April. It coincides with the New Year of many calendars of South and Southeast Asia. The traditional water pouring is meant as a symbol of washing all of the bad away and is sometimes filled with fragrant herbs when celebrated in the traditional manner.

Of all the feasts and festivals in Thailand, which are many, the Songkran Festival is the most striking, for it is widely observed not only in this country but also in Burma, Cambodia and the Lao State.

Songkran is a Sanskrit word in Thai form which means the entry of the sun into any sign of the Zodiac. But the Songkran in this particular instance is when the sun enters the sign of Aries or the Ram. Its full name is Maha Songkran or Major Songkran to distinguish it from the other ones. But the people call it simply the

Songkran for it is the only one they know and in which they take interest. It is their traditional New Year when they can enjoy their holidays to the full with no economic hindrance. Songkran is a fixable feast on the solar calendar.

It begins on the 13th April and ends on the 15th April, but occasionally in certain years on the 16th April. The Songkran is in fact the celebration of the vernal equinox similar to those of the Indian Holi Festival, the Chinese Ching Ming, and the Christian Festival of Easter. The beginning of spring when the sun crosses the equator is now on the 21st of March which is due to the precession of the equinox. The Songkran Festival is in a certain sense like April Fool's Day, when the maids of the village play pranks on any gallant who happens to pass by their way. He will be caught and bound by the united strength of the maids and they will daub him with blacking.

The Astrological New Year and the Thai-Lao Lunar Calendar (including Phutai) Thailand's Songkran Festival is by far the most important event of the year for the Thai-Lao people. It's a time of fun and a special time for New Year ritual and respect for water, the most important element in the agricultural culture of Southeast Asia. Songkran falls in mid-April every year and has its origins in ancient astrology and the position of the sun. The term Songkran itself means, "a move or change in the position of the sun from Aries to Taurus," it falls sometime between April 10 and April 18 and in Thai tradition it includes the celebration of the end of one year -- 'Troot' -- and the beginning of a new year - 'Songkran'. The phases of the moon and the lunar calendar also play an important role in determining the Thai New Year. Thus, the Thai New Year is a product of astrological as well as lunar features according, to the old Thai-Lao lunar calendar.

Today, the official Thai-Lao New Year falls in the fifth month of the Thai lunar year. As we will see, at one time in the past it was celebrated in the first lunar month. The reasons for the many factors that determine the timing of Songkran, as well as the reasons for the change from the first lunar month to the fifth lunar month, are partially found in the origins of the Tai peoples in southern China, to their culture of rice farming throughout the ages, and to their adherence to a Buddhist philosophy which incorporates a large degree of astrological belief from ancient Hindu culture. These features as well as the Thai systems of days, dates, months and seasons are the subject of this article, and it is hoped that from these readers will gain a deeper appreciation for the underlying significance of the Thai-Lao New Year.

The Tais migrated southward into Thailand from their farming, areas of southern China long ago. With them they brought their culture, customs and beliefs which were based on a combination of Chinese models and local climatic features of crop sowing, and harvest times. The calendar was lunar and based on the farming cycle of their area, which began in the first lunar month of Deuan Ai (late November - early December: See Chart 1: Months of the Thai Lunar Calendar) and ended in the twelfth lunar month of Deuan Sib Sorng (late October - early November). After migrating southward to the more tropical climate of Thailand and adapting to new cultures already in the area as well as somewhat different weather patterns, a change took place and the New Year eventually came to be celebrated in April.

Buddhism and Thai-Laos New Year

Buddhism has a relation to both the astrological and lunar features of the Thai-Laos calendar. Having originated in northern India, in a Hindu setting Buddhism often carried with it astrological ritual features from Brahman India. In addition, as Buddhism easily accommodated many other beliefs, such as the Tai animism, it was early adopted by the Tais of southern China long before the founding of Thailand. Many old temple structures built by Tai kings had an astrological base in terms of design and construction and these were built to represent the universe and its astronomical bodies. The aspect of the position of the sun and its movement from Aries into Taurus would have become important to the Thais in later years because of the emphasis placed on auspicious movements of heavenly bodies, and it would have become even more important to the Thais because of the importance placed on the Thai 12-year cycle in conjunction with the 12 astrological signs of the zodiac.

Another aspect of Buddhism as it evolved in Southeast Asia relates to the lunar feature of the Thai calendar and the Thai New Year. In Buddhism, the phases of the moon are extremely important as indicators of auspicious days of each month for Buddhist holy days. These auspicious days always fall on one of the four following moon-days: the 8th day of a Waxing moon (Keun 8 Kumm), the 15th day of a waxing moon (Keun 15 Kumm), the 8th day of a waning moon (Raem 8 Kumm), or the 15th day of a waning moon (Raem 15 Kumm). Chart 3, Phases of the moon for each Thai month shows the waxing, and waning moon for every day of the year by the month and the total number of days in each month.

This chart of moon phases is taken from the ancient Siamese calendar. Above, in reference to Buddhist holy days, and on the chart in far right column, top, the word 'Kumm' is used and means 'night'. This is a unique feature of Siamese calendar date reckoning where the ancients used the term night instead of 'day' because night is when we can see the moon. Taking the lunar feature even further, because it is of such importance in Thai reckoning there is a special form for providing the date and day in the Thai lunar style. Buddhism clearly plays an important role in the astrological and lunar features of the Thai calendar and the Thai New Year, but the basis of the old lunar calendar of Siam is believed to have been a agriculture and the annual growing season.

Siam's Old Lunar Calendar

In the days prior to the formation of the first Thai kingdom of Siam, in central Thailand, that rich agricultural area was ruled and managed first by the Mon Dvaravati Kingdom (5th to 9th centuries) and then by the Khmer Angkor Kingdom (10th to 12th centuries). The Mons and the Khmers were both highly skilled agriculturalists and developed advanced irrigation and rice farming systems by making use of the Chao Phraya River. When the Tais assumed control of the area in the 13th century, they adopted the Mon-Khmer systems. This highly skilled agricultural culture, which became strongly attached to Buddhism, was a society based almost entirely on these two features, and that combination has been passed on to many Thai countryside areas of today.

Again referring Months of the Thai Lunar Calendar, we see that in the old calendar, which was based on the growing seasons, the first lunar month occurred sometime between late November and early December. From this we can assume that at that time either weather patterns were quite different from those of today or the peoples of old designated the New Year as the time of the rice harvest rather than a new growing season. Today in many of the rural villages of Thailand, farmers continue to celebrate their New Year according to the old calendar, that is, at the end of November, despite the fact that the New Year is now in April, which is in the 5th lunar month of the old calendar.

Phases of the Moon and Date & Day, according to the old lunar calendar -- shows how the old lunar dates for Thai New Year are reconciled with the contemporary western calendar dates. The first two days together make up what is

called the 'Troot Festival', where 'Troot' has a double meaning : 'the end of something combined with the beginning of something new'. The larger Songkran Festival as it is celebrated today is comprised of four days. The first two are the 'Troot Festival', and the second two immediately follow and are a time for relaxation and merriment after attending to family and religious duties.



Figure 41 Bun Songkran Festival.

Source: <http://www.TAT.go.th>, Retrieved September 14, 2013.

6) Heed Diern Hog (May): Bun Bang Fai

A Rocket Festival (Thai: ประเพณีบุญบั้งไฟ Prapheni Bun Bang Fai, Lao: ບຸນບັ້ງໄຟ Bun Bang Fai) is a merit-making ceremony traditionally practiced by ethnic Lao and Phutai people throughout much of Isarn and Laos PDR, in numerous villages and municipalities near the beginning of the wet season. Celebrations typically include preliminary music and dance performances, competitive processions of floats, dancers and musicians on the second day, and culminating on the third day in competitive firings of home-made rockets. Local participants and sponsors use the occasion to enhance their social prestige, as is customary in traditional Buddhist folk festivals throughout Southeast Asia.

These Buddhist festivals are presumed to have evolved from pre-Buddhist fertility rites held to celebrate and encourage the coming of the rains, from before the 9th Century invention of black powder. This festival displays some earthy elements of Lao and Phutai folklore. Coming immediately prior to the planting season, the festivals offer an excellent chance to make merry before the hard work begins; as well as enhancing communal prestige, and attracting and redistributing wealth as in any Gift culture.

Scholars study the centuries old rocket festival tradition today as it may be significant to the history of rocketry in the East, and perhaps also significant in the postcolonial socio-political development of the Southeast Asian nation states. Economically, villages and sponsors bear the costs in many locations in Laos and in northern Isarn (Northeast Thailand). The festivals typically begin at the beginning of the rainy season, in the sixth or seventh lunar months.

Anthropology Professor Charles F. Keyes advises, "In recognition of the deep-seated meaning of certain traditions for the peoples of the societies of mainland Southeast Asia, the rulers of these societies have incorporated some indigenous symbols into the national cultures that they have worked to construct in the postcolonial period. Giving the "Bun Bang Fai or fire rocket festival of Laos" as one example, he adds that it remains "...far more elaborate in the villages than in the cities...."

Bang Fai come in various sizes, competing in several categories. Small ones are called Bang Fai **Noi** (Thai: น้อย). Larger categories are designated by the counting words for 10,000, 100,000 and 1,000,000: *Meun* (Thai: หมื่น) "Saen" (Thai: แสน) and the largest Bang Fai, the *Lan* (Thai: ล้าน). These counting words see use in many contexts to indicate increasing size or value. *Lan* in this context may be taken to mean *extremely large* as well as extremely expensive and extremely dangerous: *Bang Fai Lan* are nine metres long and charged with 120 kg of black powder. These may reach altitudes reckoned in kilometres, and travel dozens of kilometres down range (loosely speaking, as they can go in any direction, including right through the crowd). Competing rockets are scored for apparent height, distance, and beauty of the vapour trail (Thai: ควัน). A few include skyrocket pyrotechnics. A few also include parachutes for tail assemblies, but most fall where they may.

Villages no longer stage "Bun Bang Fai" festivals on the scale of Yasothon's famous event. However, villages may have floats conveying government messages. They may also include fairs. In recent years the Tourism Authority of Thailand has helped promote these events, particularly the festivals in the Thai provinces of Nong Khai and Yasothon—the latter boasting the largest and most elaborate of these festivals.



Figure 42 Bun Bang Fai.

Source: <http://www.google.com/bunbangfai>, Retrieved September 14, 2013.

7) Heed Diern Jed (June): Bun Zam Ha

The word "Zam Ha" mean "Cham Ra" in Thai that refer to cleaning. On the fifteenth day of the waning moon of the seventh month in Thai Lunar calendar that Phutai people will setup the big cleaning day that cover the cleaning of body, mind, house, community, and natural environment. There are various religious ceremonies such as for the spirits of the houses (Pee Heirn), the tutelary spirit of the city (Pee Tha La), the spirits of ancestors (Pee Pu Ta), the spirit of the village (Lug Ban), and the spirit of the farming field (Pee Ta Haek) just before farmers start working

in their farm. After cleaning activities people will prepare food, betel palm and betel pepper, and cigarette then wrap them with banana leaves. The wrapped chunks of food are placed on the sacred area like the shrines, Lug Baan, and especially for Phutai this day is warship to Don Poo Ta forest.

These ceremonies are conducted with the purposes to show people's respect and thankfulness to those spirits. There is a saying;

"It's now the seventh month, let's worship Raja Those angels deserve respect and protect us"



Figure 43 Bun Zam Ha.

Source: <http://www.google.com/bunzamha>, Retrieved November 13, 2013.

8) Heed Diern Pad (July): Bun Khao Phansa

Boun Khao Phansa marks the beginning of Buddhist Lent, which lasts from July until October. It is the traditional three month "rains retreat" during which Buddhist monks are expected to stay in their own temple to study the Buddha's teaching as well as meditating. They are not allowed to travel anywhere or revert to being laymen.

According to legend Buddha's followers did not stop their wandering during the rainy season and people began to complain that they were

trampling on the rice fields and worried they might damage seedlings or small creatures in the fields. When the Buddha heard these worries he forbade the monks to leave their temples for three months.

During this time devout people often abstain from alcohol. They pray for assistance and guidance to encourage merit and happiness in their lives. It encourages them to follow the five major Buddhist precepts: don't kill animals; don't steal or engage in corrupt acts; don't commit adultery; don't lie; and avoid drinking alcohol. Many take time away from work to make merit for deceased relatives. They also offer robes to the monks.

Early the morning of "Bun Khao Phansa" people prepares donation of food (particularly "Khaotom", rice, banana, or pork wrapped in banana leaves) and necessities like soap, toothpaste, and toothbrushes and towel for monks. Most temples are very busy during this time with people making merit and giving their donations. At the end of these merit-making activities the monk will recite the teachings of Buddha and tell the history of Lent to temple goers. Later in the evening monks, novices and lay people bring flowers and candles and walk around the central temple three times.

During this three months Buddhist lent and novices can't leave their monasteries to become lay people and traditionally lay people are not allowed to get married until the end of Buddhist Lent or Awk Phansa.

In the Northeastern Region of Thailand, Ubon Ratchathani Candle Festival is the traditional well-known festival in Isarn and the largest religious ceremony in Ubon Ratchathani, which is held on Khao Phansa Day every year. This day marks as the beginning of the rainy season retreat for the Buddhist monks. During the celebration, huge candles are prepared by people from temples throughout the province a couple of days before the procession, and then paraded through the city on floats with a beautiful lady representing an angel for each candle, each representing a local temple, district or other institution. The procession moves from in front of Wat Si Ubon Rattanaram along the road to Thung Si Mueang. There are also dancers and musicians in traditional dresses joining the parade. In addition, there are impressive exhibition of wax sculptures, which are created by the international artists from various countries.

At Sakonnakhorn province, the beautiful embellished beeswax candles were designed in different castle shapes. In this province, the wax castle celebration will start on the third day before the Buddhist Lent will be over. The wax castle procession will be organized and the religious ceremony will be on the last of Buddhist Lent (Ok Phunsa day). The story of History of Beeswax will be displayed next update.



Figure 44 Bun Khao Phansa.

Source: <http://www.google.com/bunkhaophansa>, Retrieved September 14, 2013.

9) Heed Diern Kao (August): Bun Khao Pradub Din

There is a religious ceremony for the passed away people. The ceremony is called "Khao Pradub Din" meaning "placing the rice on the natural ground". On the fourteenth day of the waning moon of the ninth month, people prepare food, betel palm and betel pepper, and cigarette then wrap them with banana leaves. The wrapped chunks of food are placed on the ground, hung on the trees' branches, or in the shrines. The objective of this ceremony is to give this food to the passed away ancestors or relatives. The ceremony is later preferably conducted in Buddhist way of

merit making i.e. conducted by offering food to monks and prays. Some Phutai senior people comment that this ceremony has the purpose to thank the land they live on and make the living. In the ninth month, the farming products and natural sources of food such fishes are most prosperous. So the people wish to thank the land for that reason.

"The ninth month is the middle of rainy season people are prepared for the placing rice on the ground offering to monks will be our strength"



Figure 45 Bun Khao Pradub Din.

Source: <http://www.google.com/khoapradubdin>, Retrieved September 14, 2013.

10) Heed Diern Sib (September): Bun Khao Saak

On the full moon day, 15 days from the ceremony of placing food onto the ground, there is actually a ceremony for giving food to ghosts. Some might say that is a farewell to the ghosts i.e. invitation for eating on the last day of the ninth month, then farewell meal on the day that is the middle of the tenth month. In some places, during the ceremony, people do write their names the piece of paper (called "Sa Lark") then put it into the monks' bowl. When the monk saw the Sa Lark, he then calls the tray owner to offer the prepared food to ghosts. There is a saying;

"The tenth month has arrived, let's prepare the giving make it two sets of them wish the ghost got these giving let's hope we'd reach nirvana"



Figure 46 Bun Khao saak.

Source: <http://www.google.com/khaosaak>, Retrieved November 13, 2013.

11) Heed Diern Sib ed (October): Bun Owk Phansa

There is a ceremony when the 3-month Buddhist Lent is ended. The monks have to perform the offering services. There are full of illuminations, prepared using the tin or coconut shell containing various kinds oil; coconut oil, castor oil, and pork oil, shining at temples all night. The lamps can be made from paper cut in various shapes containing illumination inside. This lamp is another kind of artistic work competition. In the following morning, there is a traditional "Tak Bart Te Wo" (giving alms to monks). At some temples, there may be preparation for "Kao Tib" (magic rice) or even a boat race. As siad;

"It is now the eleventh month This is the when the Lord Buddha used to go through and come back The 3-month rainy season is over, now it is time to leave So called the End of the Buddhist Lent"

In Isarn the famous province in Owk Phansa Festival is Nakhonphanom in their illuminated Boat Procession (Huea Fai). The festival is held from the full moon day to the 1st day of the waning moon of the 11th lunar month, the procession illuminates the Mekong River in front of the city hall. The procession is held to welcome Buddha back to earth after preaching to his mother in heaven during the three-month period of Buddhist Lent. As part of the inherited tradition, the illuminated boat procession is among the numerous offerings to Buddha. The celebration has been handed down since ancient times. In the past, the illuminated boats were 10-12 metre-long rafts made of a banana trunk or bamboo. The raft was loaded with desserts, offerings, flowers, joss sticks, and with candles and lamps to illuminate it before being launched onto the river



Figure 47 Bun Owk Phansa and Illuminated Boat Procession in Nakhonphanom Province.

Source: <http://www.google.com/owkphansa>, Retrieved December 13, 2013.

12) Heed Diern Sib song (November): Bun Khathin

The Thord Gathin Festival or *Thod Kathin* (Thai: ทอดกฐิน) is a traditional Buddhist festival celebrated in Isarn (Northeast Thailand), Cambodia and Laos. Colorful parades and offering ceremonies at the end of monks' retreat at local temples. On

Owk-Pansa day of the full moon, villagers and city dwellers will go to their local temple for prayers and paying respect to the sacred relicts. Owk-Pansa is also the beginning of a 30-day period of merit making which affords a special opportunity for prayers to Buddha and for the presentation of gifts to the monks for preserving the faith. This thirty-day span of merit making and religious gift giving is referred to as Thord Pha Gathin.

Thord Gathin takes its name from the "laying down" of new robes to the monks. The offering of new, saffron robes to the monks is particularly meritorious and important. Other gifts to the monks may include basic utensils, toiletries, writing materials and food.

All gift giving are acts of appreciation and gratitude to the monks individuals or community groups (such as a village) may perform them. Many villagers combine efforts by collecting money donations for the maintenance of their local temple. Such donations are vividly arranged on a "money tree" which looks rather like a colorful Christmas tree bedecked with 20, 50 and 100 baht notes as the "foliage". The money tree is ceremoniously paraded to the temple, led by a team of lively drummers and musicians, with the villagers carrying their own individual gifts on beautiful trays, bringing up the rear. In this way at Thord Gathin, the lay-people of Thailand reaffirm their faith and, in a joyous fashion, bring gifts to Buddha and his servants. In some places, there may be a ceremony of giving the wax castle after the Khatin. Some families may give cottons for monks to make the blanket.



Figure 48 Bun Khatin.

Source: <http://www.google.com/khatin>, Retrieved December 13, 2013.

(2) Kong Sib Si

Kong Sib Si is the set of Laos-Thai people and Phutai constitutes about behavior, practice, and relationship between various statuses of social members. There is no clearly record or object evidence of these institutes record but “Kong Sib Si” is always appear together with “Heed Sib Song.” Information from Khonkaen University cultural center and other related Laos document show that the word “Kong” (คอง) refers to the word “Krong” (ครอง) in Thai which mean “belonging and inherit” or it is refers to the word “klong” (คลอง) which mean canal and imply to the route and line that people should be go on. (Thawil Kesornrat, 1995, p.14-34)

"Phya Thaen has wronged the ancient customary rite. As a heavenly angel, how can he forget the ancient customary rite? Why has he neglected to follow the ancient prescription? I have done my rightful duties as a ruler of a city. How dare he twist and distort the facts, and harass us all here! How dare he stop the rainfall, which is awfully unseemly?"

Lao folk law has been known to Lao and Phutai people since the remote time set in ancient Lao folk literature. The above quote reveals that there are

rules that both humans like Phya Khankhaak, the Toad King and celestial beings like the rain god, Phya Thaen, must follow. The above incident refers to the conflict between the Toad King and the rain god. The Toad King followed his duties of providing for the people so much that they neglected to pay homage to Thaen the rain god. Thaen became humiliated and refused to send rain to earth which was one of his "prescribed" duties. He also sent "hellish fire" to the earth causing all creatures to face dire destruction. Thus, the Toad King produced the angry speech above.

The above law that the Toad King mentioned describes duties of the king and the rain god. It was not recorded in writing, but it had been practiced for a long time and it had become a "customary rite," which is called ຮູ້ ດຳ (heet means old law, rules, a ruling system) or ຄຳ ຮຽນ (khong means customs, laws, rules). Much of the Lao ancient folk law is included in the rites. Later, some of the ancient law has been recorded on palm leaf manuscripts. It is interesting to note that some of the law has been taken from various literary and religious sources.

These sources of Lao law include some of the Lao folk tales, Buddhist precepts, some *Jataka* tales, some *Panchatantra* tales, and so on. It is also interesting that once the law had been recorded, stories have been used to illustrate and elaborate the law to make it clearer. Jaruwat Thammawat has done a good job in describing and analysing some of these points in chapter 3 entitled "Isan-Lan Xang Law Literature" of her book on *Folk Literature, a Case Study of Isan-Lan Xang Literature*. This topic will focus only the ritual law for commoners and for kings. The ritual laws for Buddhism monk which are involve deeply with Buddhism 28,000 discipline and they are over the scope of this dissertation question and will sparingly explored.

The ritual law to be presented is called ຄຳ ຮຽນ ສິບ ສີ (Khong Sip Si or the Fourteen Laws) which comes in two sets: one for rules and kings; and one for commoners. For commoners, there is another set of laws to follow called ຮູ້ ດຳ ສິບ ສ່ວນ (Heet Sip Song or the Twelve Monthly Ritual). As for Lao written folk law, please refer to the list of books in the notes.

1) The Fourteen Laws for Kings and Rulers

The fourteen laws for kings and rulers are the following:

1. First, a king must appoint honest, industrious, attentive, and charismatic personages to be his assistants and ministers.

12. Twelfth, at the end of the eleventh lunar month, make a proclamation for people to make merit called Bun Kathin (ပုဏ်ကဏ္ဍီပု--making merit by donating new monk's robes and other monastic necessities) in temples throughout the kingdom.

13. Thirteenth, in the twelfth lunar month, hold a gathering of all ministers, courtiers, and citizens at the royal ground from which the king would be carried in a procession to the river and have holy water be humbly sprinkled on him for blessing purposes. Then, boat racing begins on the thirteenth day of the waxing moon.

14. Fourteenth, the city ruler must provide for the fourteen auspicious qualities:

- First, to have the ear of the city this means to have wise diplomats.

- Second, to have the eye of the city this means to have poets and wise men.

- Third, to have the core of the city, this means to have monks or holy men who are knowledgeable in the Dhammic Disciplines.

- Fourth, to have the gate of the city, this means to have sufficient weapons for the city's defense.

- Fifth, to have the foundation of the city, this means to have able royal astrologers who can foresee future events.

- Sixth, to have the root of the city, this means to have brave and just royal relatives and administrators.

- Seventh, to have the crossbeam of the city, this means to have courageous and strong military forces.

- Eighth, to have the wall of the city, this means to have honest and faithful village chiefs.

- Ninth, to have the beam of the city, this means to have able and moral ministers and noblemen.

- Tenth, to have the boundary of the city, this means to have able ministers to take surveillance of the city boundaries.

- Eleventh, to have the sense of the city, this means to have wealthy merchants and businessmen.

- Twelfth, to have the heart of the city, this means to have able physicians and royal daughters.

- Thirteenth, to have the resources of the city, this means to have rich natural resources such as gold and silver mines, trees, and quality citizens.

- Fourteenth, to have the clouds of the city, this means to have the patron spirit of the city, the city post, and guardian deities.

2) The Fourteen Laws for Commoners

The Fourteen Laws for commoners includes the following:

1. First, after harvesting new rice or new fruits, offer them to holy personages first before consuming them and distributing them among relatives.

2. Second, do not cheat the balance of the scale, do not lend money for interest, and do not utter vulgar or indecent language.

3. Third, after erecting the house posts and walls, build a spirit house to worship guardian deities in all four directions.

4. Fourth, wash one's feet before ascending to the house.

5. Fifth, on holy days (the seventh or eighth and the fourteenth or fifteenth days of the lunar month) hold ceremonies to apologize to house bricks, kitchen, ladders, and doors of the house.

6. Sixth, wash one's feet before going to bed.

7. Seventh, on holy days, wives should take candles, incense sticks, and flowers to beg apologies from their husbands and to present worshipping units to the monks.

8. Eighth, on the fifteenth day of the waxing and waning moon, invite monks to chant in the house and offer food to them.

9. Ninth, when monks come to take alms, do not let them wait. Do not touch the monks' bowls, do not touch the monks or novices, do not carry children, and do not carry any weapon when offering food to the monks.

10. Tenth, when monks take an annual penance, prepare trays of popped rice, flowers, candles, incense sticks, and other necessities for them

11. Eleventh, when a monk is passing, sit down and wai before and while speaking to him.

12. Twelfth, do not step on the shadow of a monk or holy personage.

13. Thirteenth, do not offer left-over food to monks or husbands.

14. Fourteenth, do not have sexual intercourse on holy days, the first day and the last day of Buddhist Lent, Songkran Day (Thai-Laos New Year's day which falls on April 13), and on one's birthday.

3) The Fourteen Laws for Commoners about religion

The Fourteen Laws about religions for commoners that all people should be practice to produce happiness and peaceful co-existing includes the following:

(1) In the Sixth month, carry the sand to the temple, form the sand sputa.

(2) In the time of first rain, people should be swearing to be honest to other.

(3) In the cultivation season, people should worship to "Phi Ta Heag" (ghost of cultivation) for the fertile crop.

(4) In the Ninth month celebrate the "Bun Khao Pradub Din" to charity dedicate to ancestor's souls.

(5) In the twelfth month celebrate the "Bun Khathin" festival to donate "Pha Pra Khathin" (yellow robe) to temple every year.

(6) Celebrate the "Bun Pha Wet" and listen to Buddhism sermon every year.

(7) People should be maintaining the parent when they grow old.

(8) People should be fed and teaching the moral to their children, provide them the heritage, and help them to find the right husband or wife.

(9) The son-in-law should not insult their wife, father and mother-in-law, but maintain them as their own parent.

(10) People should be observing the precepts, merit, and donation.

(11) The family leader should be occupying “Promviharn Si” (four virtues of Brahma; merciful, please, kindness, and equanimity).

(12) The king should be determining in “Dodsapit Ratchadham” (ten religions for the king).

(13) Father and mother-in-law should be honoring and mercy their son-in-law as their own son.

(14) Celebrate the “Bun Koon Lan” in harvesting season.

4) The Fourteen Laws for Buddhism Priest

The Fourteen Laws for Buddhism priest and Buddhists includes the following:

(1) In everyday the Buddhism priest must study the Buddha doctrinal and observe 227 precepts.

(2) Buddhism priest must be always keep clean the church, cubicle, and temple.

(3) Buddhism priest must never refuse the secular philanthropy invitation.

(4) Buddhism priest must not itinerant and resident in one temple all of the three months period of “Khao Phansa festival.”

(5) After “Khao Phansa Festival” any priests who was unethical must practice self-torture in “Bun Khao Karma” tradition by imprison themselves and accept a sin to the priest chapter.

(6) Buddhism priest must be travel to receiving food offering everyday.

(7) Priest must pray in every night.

(8) In every fifteen night the priest must be assemble and pray in the church.

(9) Priest must join the Songkran festival.

(10) Priest must join the king philanthropy invitation.

(11) Priest must help the people in every moral invitation.

(12) Priest should be united to develop the temple.

(13) Priest never refuse any like or dislike donation.

(14) Priest must join the governor philanthropy invitation.

Chapter 4

Field Study

4.1 Introduction to the Research Site

The ultimate goal of this dissertation is to study the unique cultural landscape of Phutai tribe community and their knowledge and wisdom in the management of natural resources and environment. Preliminary site survey and study of related documents helpful to select the Phutai community in the Northeastern Region of Thailand which dominates in cultural landscape and have the extant condition and abundance of natural resource and environment that suit the research objectives to be case a study. The selected sites are Bannonghang Village, Nonghang Sub-district, and Banchumchang, Chumchang Sub-district, Kuchinarai District, Kalasin Province.

The selected sites have long history of being one community named “Bannonghang” but are separated into two villages under governmental administration in 1980; nevertheless the two communities have a common name of “Kogpazi Community”. The two villages are located close to the verdant mountain of Phusritan a watershed area of some creeks and rivers like Huai Chumchang River, Huai Muang Creek, and Huai Noi Creek, and the abundance forest of Kogpazi that make them rich in natural resource with charming topography. The evidence of their unity was the existence of first ever cooperative union founded in Thailand.

In 1963-1985, the research sites were involved deeply in Thailand’s political conflict of the cold war Communists and Democracy regime. Bannonghang was one important military base of Thailand Communist Party (TCP). A lot of Thai soldiers and villagers as well die during the ten years of cold war. Their experience during the war has had influence over them as they have become very united with strong political view. This ten years war make a lot of the villagers and Thai soldier die there and the war influences the villager to have the strong political view and they are very unite. The evidence of their unity was the existence of the first cooperative union founded in Thailand.

Kogpazi Community pass through the age of Thailand's national mainstream development that all natural resource were trespassed to generate economic growth, and they were likely to lose their mountain, forest, and river. In 1985-1995, under the severe natural environment destruction the villagers started fighting to protect their natural resources by their weapons of efficiency of their Phutai culture and beliefs, but Thailand national centralize administration system refuse their right, and said the forest and river are properties of the nation and rural people could not do anything with the forest. It took a decade for the rural community of Bannonghang with the fight for their right to manage and develops their own homeland and protects their ancestor's heritage.

In 1996 the department of forestry was directed to return Kogpazi Forest to the villagers. The supporting of King Bhumibol fund institute to provide budget for Huai Chumchang developmental projects, for the villagers fully to restore their natural resources. In 1999 Bannonghang and Banchumchang won the Green Globe Award which was the prize for Thailand's best natural resource conservation community. This made Kogpazi Community famous in national and global level in natural resource conservation that includes the resources of land, water, and forest. The important strategy of two villages to regain their abundance natural resources is the application of their Phutai culture to protect and maintaining it. For these reasons the two villages of Kogpazi Community has become the most efficient case study for this dissertation.

4.1.1 Kogpazi Community

The research sites are two villages which are named "Kogpazi Community" that are Bannonghang Village, Nonghang Sub-district, and Banchumchang, Chumchang Sub-district, Kuchinarai District, Kalasin Province. The site's areas are 16.80 kilometer squares. It is 12 kilometers away from Kuchinarai City, 120 kilometer far from Muang Kalasin City, 250 kilometers from Khonkaen Airport, and 700 kilometers from Bangkok, and it is conveniently accessed by good slurry road.

Banchumchang is a new village created out of Bannonghang after the construction of Huai Chumchung Dam that some villagers settled there for their fishery career and establish as a village in 1898, but they still belief that they are one and named themselves "Kogpazi Community." This dissertation will use this name to call the research site that refers to the two, villages.

Kogpazi Community has 352 households with 1,760 populations, and the population divided into 760 male and 1,000 female. It is a medium size Isarn rural community that divides into three sub-villages and each sub-village has its own village headman.

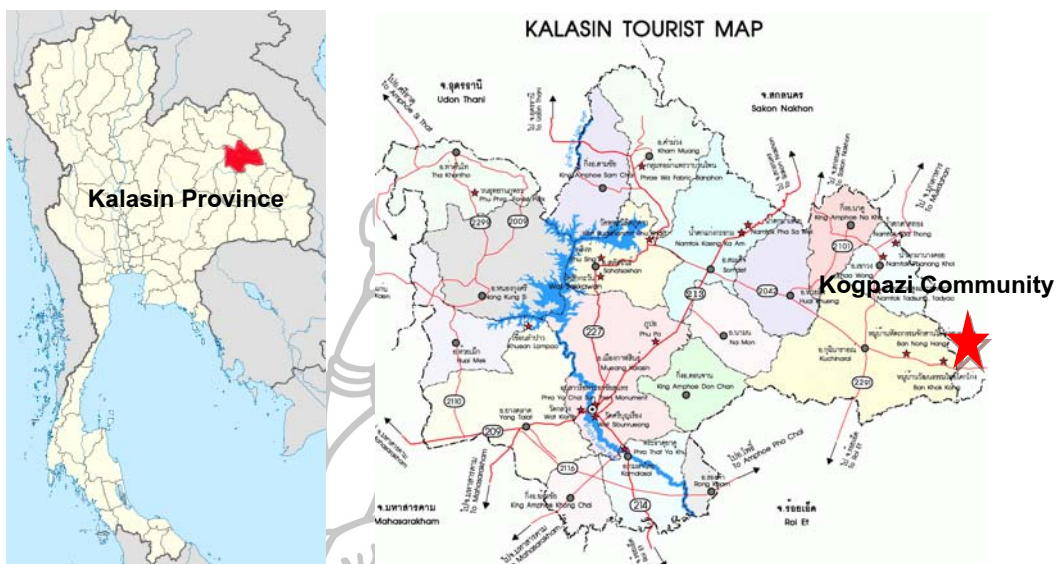


Figure 49 (Left): Map of Thailand, (Right): Map of Kalasin.

The picture shows Kalasin Province and the location of Kogpazi Community.

Source: <http://www.google.com>; retrieved September 7, 2014.

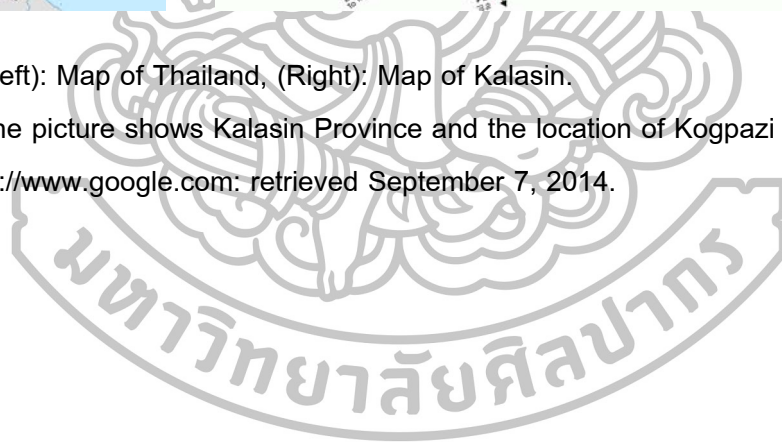




Figure 50 Aerial photography of Kogpazi Community.

Source: www.google.earth.com: retrieved July 7, 2014.



Figure 51 (Left to Right) Huai Chumchang River and Huai Noi Creek.

Source: site survey; June 7, 2014.



Figure 52: Huai Chumchang Dam.

Source: site survey; June 7, 2014.



Figure 53 Kogpazi Forest.

Source: site survey; June 7, 2014.



Figure 54 Phusritan Mountain and Phuphan Mountain Range view from east side of Bannonghang.

Source: site survey; June 7, 2014.



Figure 55 Kogpazi Community the picture shows atmosphere of Bannonghang and Banchumchang.

Source: site survey; June 7, 2014.

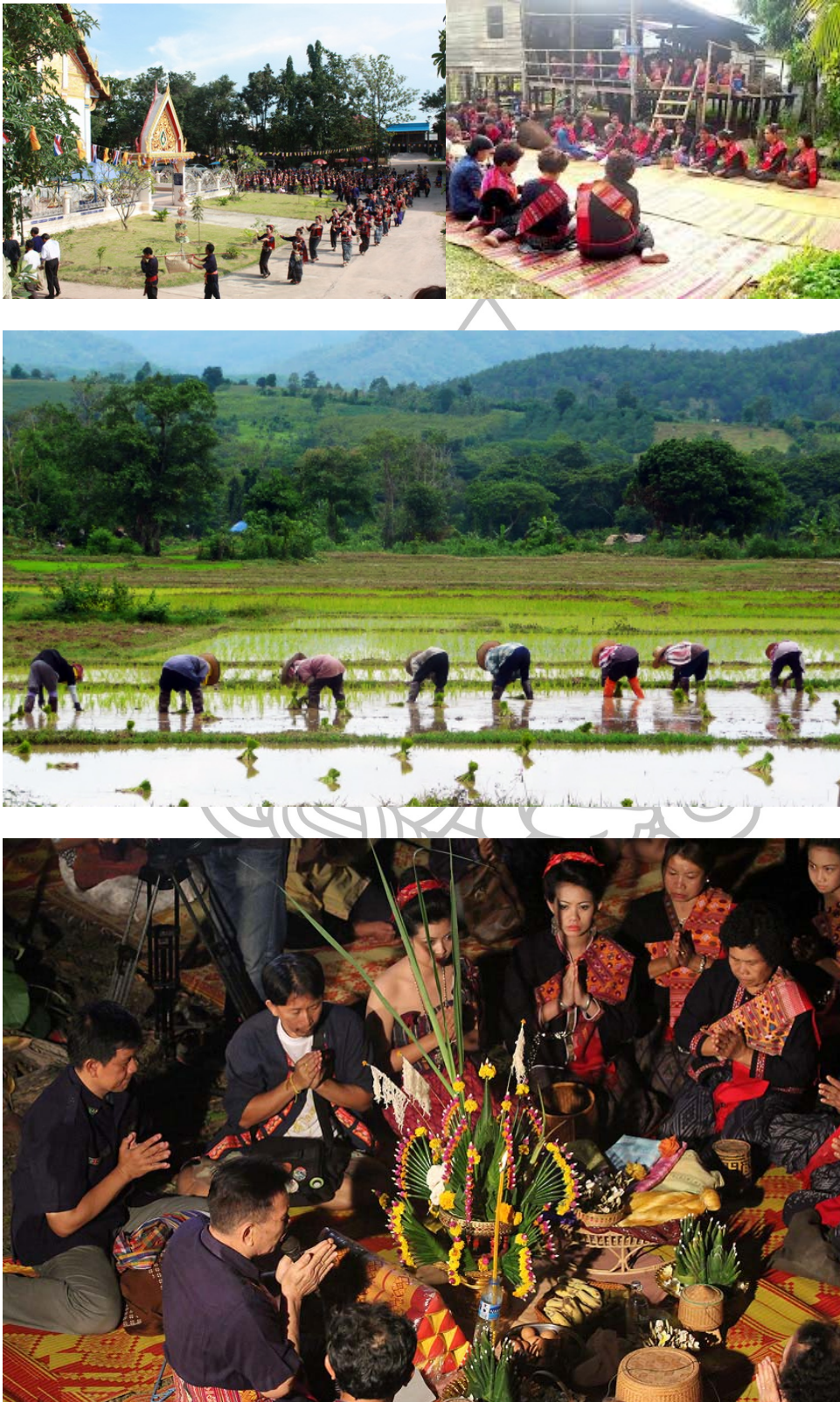


Figure 56 Kogpazi villagers and their way of life and Phutai culture.

Source: site survey; June 7, 2014, and Nonghang TAO annual report, 1998.

4.1.2 Historical Background

The information from Kalasin Provincial Historical record, study of related researches, document from Khonkaen University Cultural Institute, and interview with the villagers can be summarized that the ancestors of Bannonghang are emigrated from Muangwang, a city of Lan Xang Kingdom (present is Muangwang village, Veelabuli district, Savannaket Province, Laos PDR) to the right side of Mekong River in the reign of King Rama III of the Rattanakosin Kingdom (1817) that after defeated to Siamese Army of Lan Xang kingdom in the “Songkram Koa Tub” (Nine Armies War) its people were swept away to the right side of Mekong River to easy administrate by Siamese kingdom.

The first fifteen immigrant families who were led by Poyai Srikong (Poyai mean grandfather or respected old man) from Muangwang settled the new community on the abundance plain of dense forest of Kogpazi Forest. Their new home was close to the mountain of Phusritan Mountain. Kogpazi Forest has myriad of trees and wildlife, fertile with water resource and aquatic animal from Huai Chumchang River, and a large plain for agriculture. On the wetland of Huai Chumchung River has a large swamp that had plenty of animals and the ancestor built a tower on the swamp side to hunt, so they name their community “Bannonghang” (Nong mean swamp, Hang mean tower). (Vassana, 1998, p. 22)



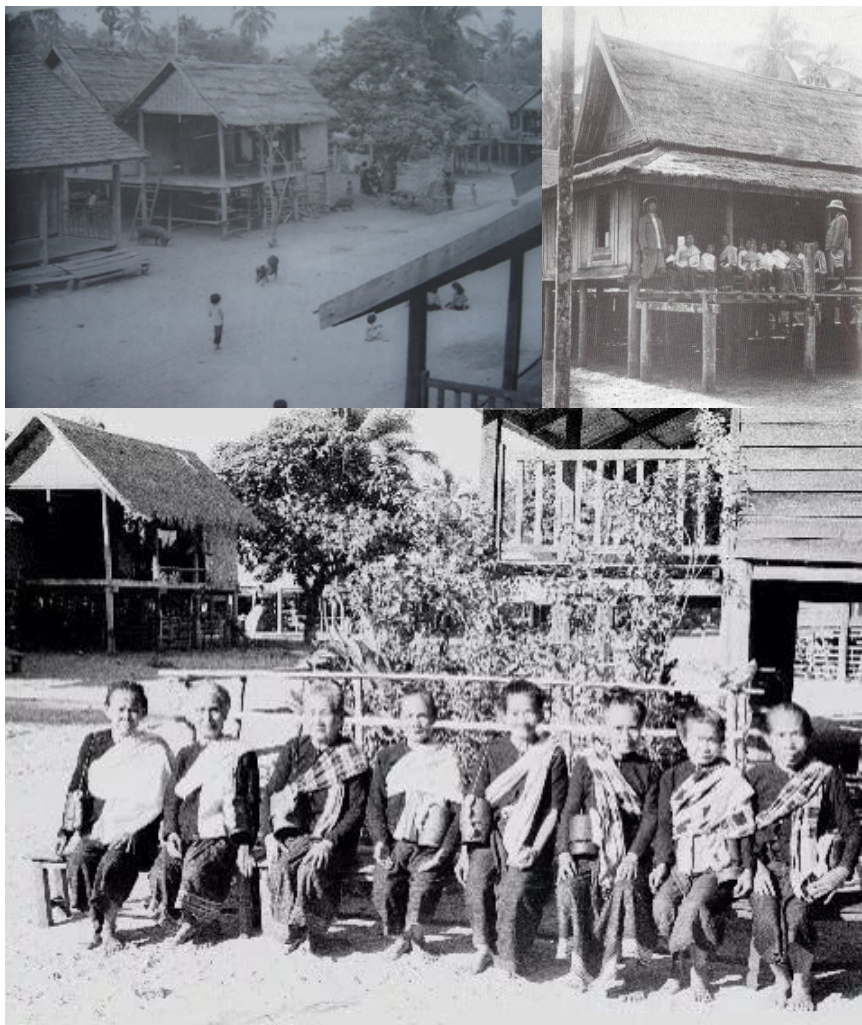


Figure 57 Ancient Bannonghang the photograph takes in 1830.

Source: Nonghang Tumbol Administration Office Library, 2014.

At the Eastern area of the village had a large forest where they use as graveyard. In 1819 there was a wander Buddhist monk name “Kruha Kumphoy” who travel from Ubolratchathani and stopped at the graveyard, so the villagers invited him to stay forever. He established the village temple which is called “Wat Phochai Bannonghang” and the temple act as heart and soul of the villagers until present. The temple has an ancient Isarn Lan Xang style church or “Sim” that has been conserved by vernacular architecture conservation club, faculty of architecture, Khonkaen University in 1998.



Figure 58 Sim (church) of Wat Phochai Bannonghang.

Source: Site Survey; May 11, 2014.

In 1908 there were five families who were alleged to be “Phi Pob” or evil ghost and they were repel from Bannonghang. They being desperate invited the French Christian pastor from Muang Kalasin Church to perform exorcism ceremony. The two pastors tried in every way to bring calmness back to the village. The five families join the Christians to be Roman Catholics and build their church of “Church of Our Lady of Peace.” In present day ten percents (10%) of Bannonghang villagers are Christians and there is a beautiful coexistence for over 100 years and has no religious conflict between Buddhist, Christian, and Phutai supernatural belief in Bannonghang.



Figure 59 Church of Our Lady of Peace and Bannonghang Christian religious activities.

Source: site survey; May 11, 2014, and Nonghang TAO annual report, 1998.

Between 1963-1985 in the period of the cold war which is the war between communist and democracy regime. The communist Party of Thailand (CPT) established arm forces in Isarn region where the populace were most Indebted and poor in 1963. The battle between Thai army and CPT army started in 1965. Because of its topography which is close to the mountain and dense jungle made it appropriate for CPT army to attack and escape easily. Bannonghang became an important CPT army base in the upper Isarn area and a lot of the villagers join the CPT army. Throughout the war more than 1,000 Thai governments and CPT soldier died, and some battle evidences like photography and weapons are in exhibit in Bannonghang community center at present.

In 1980, the Thai government issued an orders know as 66/23. This was a directive outlining key policies in the fight against Communist insurgency during the cold war. It called for addressing of social injustice and promoted political participation and establishes new relationship with China Communist Party (CCP) to find solutions to problems from the war. It was a success campaign. The important strategy of the campaign was to bring pardon to all people who join CPT and to come back to participate in national development that produced disintegration to CPT army, and in 1982, 250 people of Bannonghang who were CPT soldier and their families came back home. This was the end of Thailand's civil war and the peaceful and calmness comes back over the country, Isarn region, and Bannonghang until today.



Figure 60 TCP army base and Thai army preparation to attack.

Source: www.kuhudernthang.com: retrieved September 7, 2014.

In 1982, to celebrate the peace that has come back to Bannonghang after the end of Thailand civil war, the villagers and Thai government participated to build the large Buddha statue of “Prabuddharungsarit” with 18 meter high and 12 meter wide lap, and establish a new temple at the north side of the village named “Wat Sila aad rat rung sarit.” (Nonghang TAO, 2003, p. 12)



Figure 61 Buddha statue of Prabuddharungsarit.

Source: Site Survey; May 11, 2014.

In 1985 Bannonghang was supported by the King Bhumibol development fund for budget to build Huai Chumchang Dam to solve the flood problem in rainy season and dryness in summer. The construction by department of irrigation finished in three years and it produced a large water resource of soil dam with 1,800 meters long dyke, 2,560 kilometers square space for rainwater, and water capacity of 1,430 million cubic meters. The dam useful for the villagers in Nonghang sub-district to cultivates during the dry season and fishery. In 1988, there are 25 families from Bannonghang settled a new community at the dam side. Even though they call themselves Bannonghang, but in 2001 under Thailand’s new administration system the new village was appointed to be a village named “Banchumchang” under administration of Huai Chumchang Sub-district, Kuchinarai District, Kalasin Province. Nevertheless the people of these two villages still believe they are one and have their common name of “Kogpazi Community” that refer to the village in the area of Phusritan Mountain, Kogpazi Forest, and Huai Chumchung Dam. The reason, they emphasize in calling

themselves Kogpazi is because it is the place of “Don-Poo-Ta” where the ancestor’s souls of the villages have been. (Vassana, 1998, p. 23)

Thailand has created its first national development framework and directional control in 1961 that is “National Economic and Social Development Plan no.1” (NESDP1). The NESDP is in progress till present and the current plan is No.11 (2011-2015). The execution of Thailand NESDP 1-6 (1961-1991) show that all of them are created under the principle of “Mainstream Development” which emphasizes economic progressiveness. Assessment of this development period revealed a severe imbalance between economic growth and social quality. This explains that there was a lot of social and environment problems during the 60s through the early 90s.

Kogpazi Community is one of Isarn’s rural communities which received full negative effect of the national mainstream development. Not only because it was a battlefield in Thailand’s civil war that produced a lot of destruction to Phusritan Mountain, Kogpazi Forest, and Huai Chumchang River from bombing, bullet, and fire, but these natural resources receive severe trespassing and destruction by its own human inhabitants under the Thailand national campaign to generate economic growth, a lot of law were passed to allow citizens to use the reserved natural resource for major agricultural production in commercial quantities.

Between 1979-1989, the forests, mountains, and rivers of the region were extremely trespassed and destroyed for the plantation of monoculture plant like cassava and sugarcane. This made Isarn lose 70 percents of its natural resource area in 1990. Some parts were used for industrial factories which produce a lot of pollution.

In those decades Kogpazi Community fully connived with the national development campaign that they grievously trespassed and depleted the 4,500 Rai of Phusritan Mountain and Kogpazi Forest and change it to be the largest sugarcane farm in Kalasin Province which feed the three sugar factories in Kuchinarai District. One factory is located on Bannoghang and utilizes the water from Huai Chumchung River for their production process and brings back pollution to their environment. It is true that Kogpazi Community has see rapid development under the NESDP like new slurry road, electricity service, more income for the villagers, but in other hand it has caused a lot of deterioration and destruction to the environment and natural resource and reduce the people’s quality of living. The village’s social and culture life has suffer from the negative impact of the mainstream development. Almost all villager that absorbed

materialism and modern foreign culture made them neglected their cultural heritage, estrange social interrelationship, moral deterioration, and the collapse of family and household institutions. (Thunva, 2003, p. 25)



Figure 62 Deforestation in Phusritan and waste water in Huai Chumchang River.
Source: Nonghang TAO annual report, 2000.

These problems suggested the Kogpazi Community needed to rethink of their development direction and to turn from the mainstream to sustainable development by themselves. In 1988 under the auspices of community committee, the villagers produced their agreement to stop all natural resource destruction activities and turn back to their old Phutai way of life. It is not easy for any community to change like they did, but because of their experience of the war that has make them united and respect for public agreement they did. Their important tool to restore the natural resource is the reintroduce of the Phutai cultural heritage and beliefs that involve deeply with natural environment. Under Thailand centralized administration system, it is not easy for any rural community to direct their own development. (Vassana, 1998, p.25)

A conflict started in 1989 when Kogpazi Community tried to banish settlers in the Phusritan Mountain and the Kogpazi Forest to stop them from destroying their natural resources and even protested to repulse the sugar factory from their community through their citizens were benefiting from it. The government said they have no right. The community proceeded to court for the repulsion of the sugar factory and request legal protection to their natural environment.

The villager trying to protect their natural resources setup restrictions to prevent people from going into the Phusritan Mountain and the Kogpazi Forest to stop destruction of the forest. Trespassed were arrested by the villager committee. With

that exercise they start deforestation to bring back their forest. According to Thailand forestry laws what the villagers were doing was illegal since all forest in the country are the property of the Thai government but not the property of the individual communities. Some of the villagers from Bannonghang were arrested by the police and forestry officer.

It took more than ten years for the struggle and battle at court for the right of the people to protect their natural resources to settle and finally the villagers won the right to protect their natural resources.

In 1999, the Thai government brought a new legislature that state that all local communities have the right to protect, conserve, and manage their own natural resources by sustainable principle.

The sugar factory failing to work under Thai environment standards of factory working was finally closed down in 2000.

In 2008 Bannonghang and Banchumchang won the Thailand Green Globe award which is the prize for best natural resource conservation community of the country. This makes Kogpazi community famous in national and global level in community natural resource conservation that includes the resources of land, water, and forest. The important strategy use by the two villages to regain their abundance natural resource is the application of their Phutai culture to protect and maintain.



Figure 63 Green Globe Award ceremony 2008, Kogpazi community receive the prize of best community natural resource conservation.

Source: Nonghang TAO annual report, 2008

4.1.3 Physical State

Kogpazi community consists of two villages of Bannonghang and Banchumchung village which located on East and West side of Kogpazi forest. The community is snuggling in mountains of Phusrtan Mountain a branch of Phuphan Mountain Range one of major ranges of Isarn Region, while the community is located in a fertile basin. The Huai Muang Creek and Huai Noi Creek which flows pass through the community in west and east side, are tributaries of the Chi River, which forms part of the northern boundary of the Isarn.

The forest is adjacent to the 1,700 meter high mountain of Phusritan which is part of Phuphan Mountain Range that encompasses the community on the north and east side. The community has two important water resources of Huai Muang Creek which is close to Bannonghang, and Huai Chumchung River which is close to Banchumchung. A dam has been constructed to provide water for both domestic and for agriculture. In the west and south side of the community are surrounded by large plain use for rice farming by the villagers.

4.1.4 Climate and Weather

The climate of Kogpazi community is tropical hot and humid or Savanna that it rains only in rainy season (May-August) and other months there are no rain at all, and the weather is hot and dry and short cold weather of about only 1-2 months. The average maximum temperature is 32.1 degrees Celsius in April. And the average minimum temperature is 21.2 degrees Celsius in January.

The rainy season starts in late May or early June and ends in October. The mostly receives rain come by the South-west monsoon and the tropical depression from South China Sea. In the Northeastern Region of Thailand the rains stop before the end of rainy season especially the year which the rain began early, or the rain might stop for a while, this will cause damage to crops. The average rain is 1,474 mm. that reach Thailand national standard of rain water quantity, but it is arid because of its soil quality which cannot retain the water and the dry air accelerate its evaporation.

Winter starts in mid-October to mid-February. October is time that rainy season turns to winter that cold air mass with high pressure from China extends to Southeast Asia. This leads to cold and drought on Kogpazi Community. The temperature gradually decreased in the northern part where it receives full influence of

the Northeast Monsoon. This is the perfect time to visit Kogpazi Community, not only because of the good temperature and the cold weather, but this is also the season of flowers and fruit that will blossom and bloom. Image of early morning fog on the backdrop of the rising sun over Phusritan Mountain are spectacular visual experience for the visitor.

Summer time of Kogpazi Community starts in late February to May that the Southeast winds start to blow from the South China Sea and the Gulf of Thailand to Southeast Asia continent area. However, because Isarn Region is far from the sea and it is surrounded by natural barrier of high mountain range so the temperature is generally high and dry.

The climate is an important factor that influences Isarn people to adapt to survive because of long period of dryness, and make them to protect the natural environment to keep it in abundance for their agriculture, earn a living and invent sets of beliefs and culture to keep balancing between natural resource consumption and maintenance.

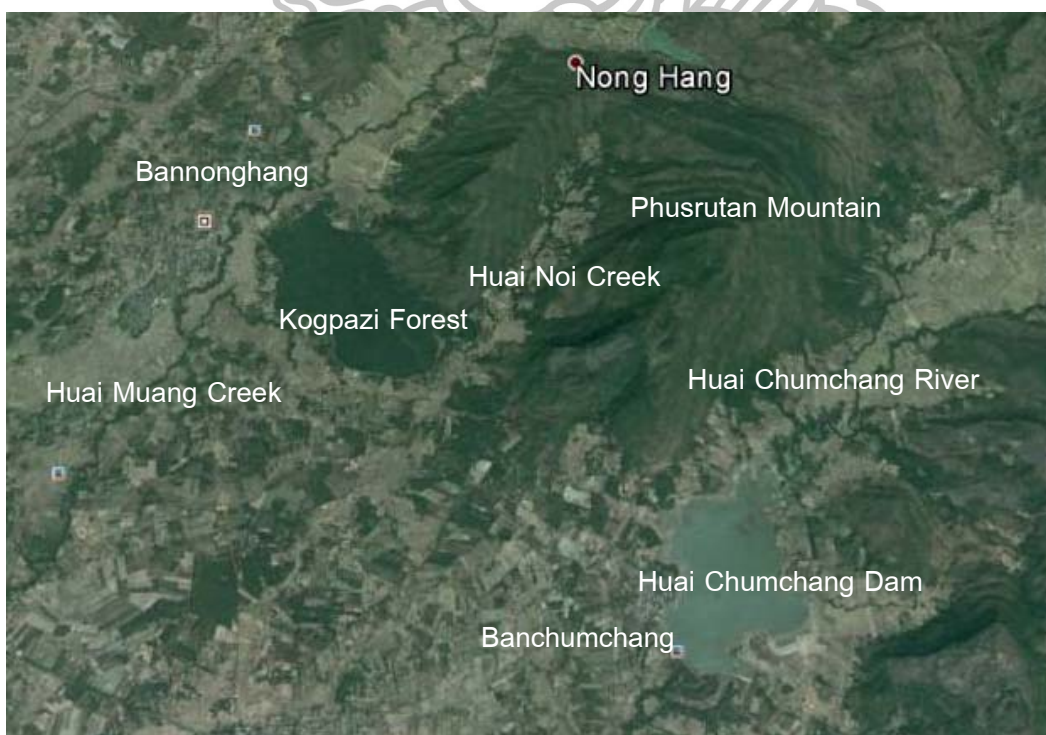


Figure 64 Aerial photography of Kogpazi Community, the picture shows community's important areas.

Source: <http://www.google-earth.com>: retrieved September 7, 2014.

4.1.5 Infrastructure

Public utilities in Kogpazi Community are quite complete. Every household have electricity but the water supply is relatively scarce in dry season, however the villagers can utilize the water from Huai Muang Creeks and Huai Chumchung Dam. The communication is efficient but mobile phone is popular than public telephone. The post office is in Kuchinarai city but not the problem because of convenient transportation.

Bannonghang has one sanatorium with five nurses that can provide the primary medical treatment, but severe cases can be referred to Kuchinarai Hospital. The community has a quite complete sanitation that every household have toilet. The two villages have complete drainage, and garbage disposal system serviced by Nonghang Tumbol Administration Organization (Nonghang TAO).



Figure 65 Nonghang Tumbol Administration Organization (TAO)

Source: Site Survey; May 11, 2014.



Figure 66 Nonghang Sub-district Sanatorium.

Source: Site Survey; May 11, 2014.

Kogpazi Community has two schools of Nonghang Amnuaywit School which was established in 1919 by **Khun** Suvanprasat the ancient local leader of Kuchinarai city. This school is located on Wat Phochai Bannonghang Temple area and offer primary education grade 1-6. In 1974, because of its confined space the government established a new school at the west side of the village named “Bannonghang School.” In present the school offer primary and secondary education level under the administrate of Mr. Prasob Manus, the principal, with 358 students and 13 teachers.



Figure 67 Schools in Bannonghang and Credit Union Cooperatives.

Source: Site Survey; May 11, 2014.



Figure 68 Bannonghang Market.

Source: Site Survey; May 11, 2014.

4.1.6 Population

This medium size Isarn rural community is Phutai tribe community which has 316 households with the population of 1,335 people and divided into 562 male and 773 female. 20 percent of the populations are the youth; the other 40 and 40 percent are the grandsire and children. This is the same population situation of Isarn rural communities that the youth migrate to the big city for education and work. (National Statistic Office Report: 2013)

The family condition of Kogpazi Community is according to general Phutai families that are the extended family with many members of more than three generations. The ancient most ancient youth were married to only the people in the village because in their belief they are same Phutai and venerate to the same god and ghost, but in present this belief has diminished.

4.1.7 Economy

Most of Kogpazi villagers are farmers. Some of them are livestock farmers and fisherman who fish in the Huai Chumchang Dam. Others are into planting other crop but in less volume like sugar cane, cassava, pineapple, tomato, peanut, and rubber tree which was promoted by government in the last ten years. Moreover, the villagers produce silk for weaving and some work as tailor after the rice farming. It is popular to know that of Kogpazi people support the education of their children that most of the youth goes to big city like Kalasin, Khonkaen, Mahasarakam, and Bangkok to study at various education levels. The new generations of Kogpazi citizen work in various fields like being a doctor, engineer, nurse, teacher and they are spread across the country and bring money back home. Some of the new generations come back home to take care of their parent and work in government office or in their business or farm.

4.1.8 Religion and Belief

Ten percents of Kogpazi villagers are Christian and other 90 percents are Buddhist and it is a beautiful coexistence that over 100 years it has no religious conflict between Buddhist, Christian, and Phutai supernatural belief in Kogpazi Community. The major religion of Kogpazi community is Theravada Buddhism, a branch of Haninayana Buddhism, practice by all villagers and same like general Buddhism community. It has a temple as the heart of the community and the Buddhism belief and annual tradition are still strongly practiced. Not only Buddhism beliefs, the Phutai people of Kogpazi Community have their tribal belief in supernatural that all living things have

spirit and soul that separable from their physical form. This is the basic fundamental belief that embodies the Phutai indigenous culture. Same as other Isarn rural religious communities, Kogpazi Community have inherited their tradition of “Heed sib song” or the celebration of twelve months for the Buddhism belief and spiritual worship and it is the mixture of Buddhism instruction and spiritual belief that embody Phutai culture.

4.1.9 Natural Resource

Kogpazi community has three important natural resources that are Kogpazi Forest, Phusritan Mountain, and Huai Chumchang River and Dam. “Kogpazi” is “Don-Poo-Ta” or spiritual forest of the community which is a large forest of 1,268 Rai that the villagers always associate with it in their spiritual worship and it efficiency to provide forestry products to the villagers. Phusritan is a part of Phupan Mountain Range. It was once be severe deteriorated but under the Thailand forestry conservation law and participation of the local community, the mountain has come back to its abundance and it is the important watershed area of Huai Chumchang River and some creeks which are water resources of Kuchinarai District. Huai Chumchang River is the evidence of Bannonghang ancestor’s wisdom to select settlement that in the arid land like Isarn, water resource is the first priority. Huai Chumchang dam is 2,120 Rai areas dam with 10.10 million cubic meter water volume that efficiently to provide water resource and aquatic career to the villagers.

Kogpazi Community is famous in community natural resource conservation both national and global level that in 2003 the community won the Green Globe Award, promoted by the ministry of forestry to be national model of community natural resource conservation. The important strategy used by the community to restore their destroyed natural resource is reintroduction of their Phutai culture that involve deeply with natural environment to be a tool of natural resource management that produce balancing between consume and conserve. (Vassana, 2002, p.12)

4.2 Cultural Landscape of Kogpazi Community and Land Use Zoning

In term of cultural landscape this research will focus in level of community settlement pattern and its land use zoning. The overall Kogpazi Community has been divided into four major zones under the concept of **Baan-Na-Pa-Nam** or **Home-Farm-Forest-Water resource**. Baan or living area is the place for human and their living activities, Pa or the area of forest and mountain where is the place for ancestor soul

and supernatural things, Na or farm is the place for agriculture and earn for living, and Nam or watershed and water resource area. Each major zone can be divided into sub-zone which has specific function but harmonious connection. Detail of each major zone and their sub-zones can be summarized as follows;

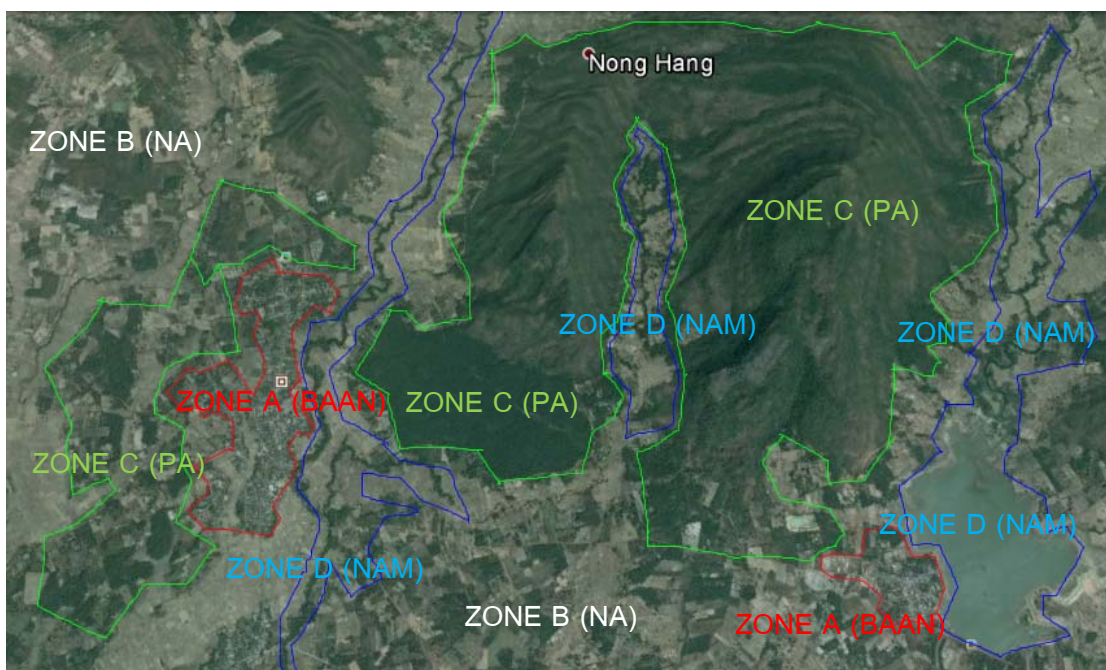


Figure 69 Kogpazi Community major land use zonings.

Source: site survey and analysis, www.google.com: retrieved September 7, 2014.

4.2.1 Zone A: Living Area (Baan)

(1) Land Use Area

Kogpazi Community comprise of two villages of Bannonghang and Banchumchung, even though they are separated by government administration system but in the villagers consciousness they are one, and this dissertation will study and analyze them together. The housing area or “Baan” is the area of human and their living activities that can be divided into four sub-areas of housing area, religious and soul area, social area, administration, and utility area. Because Bannonghang is an ancient village, building arrangement is expands on the road line without city planning and each area avoid overlapping with no clear distinction. (site survey, Thunva Jaitiang, 2014: interview)

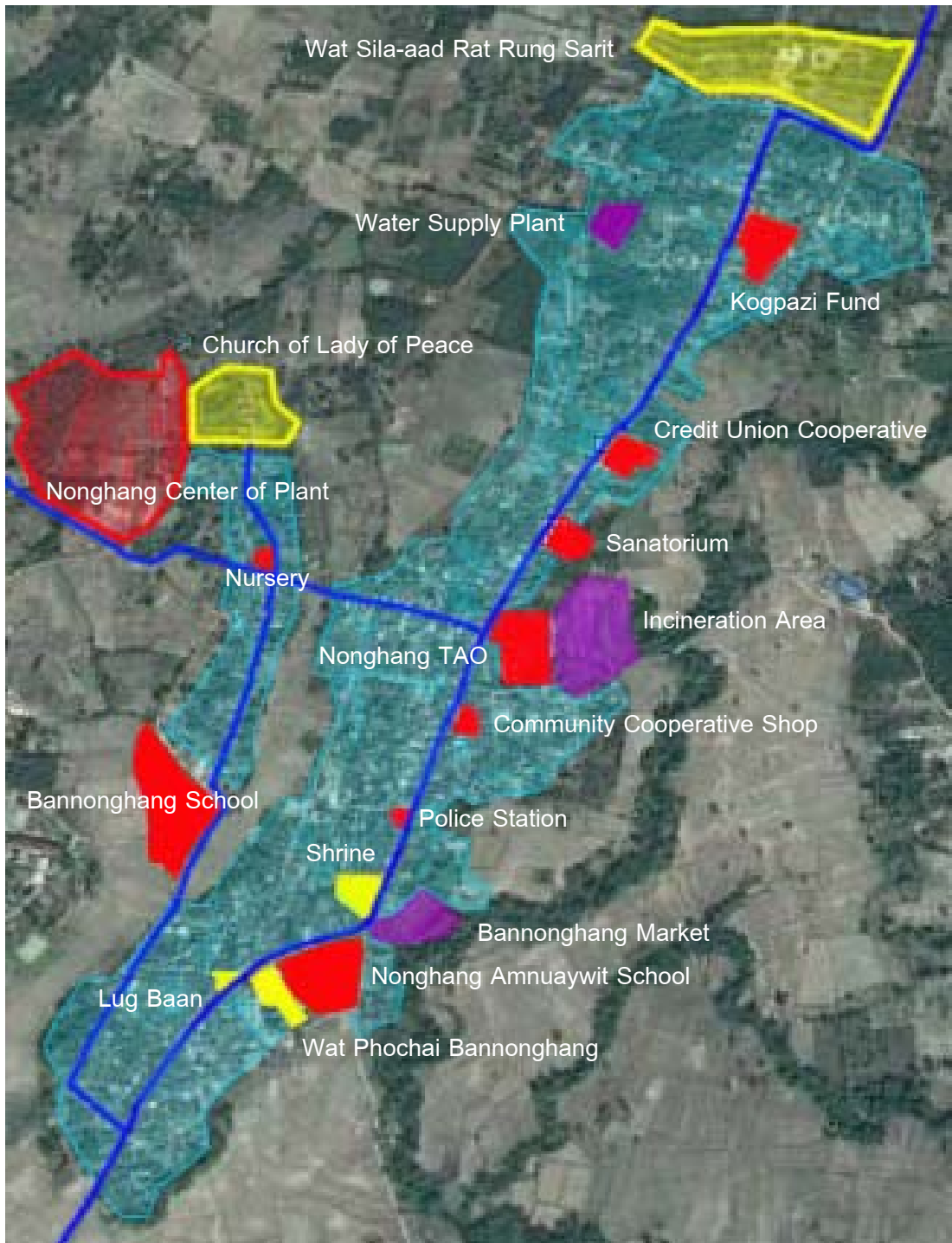


Figure 70 Bannonghang housing zone.

Source: site survey and analysis, www.earth.google.com, retrieved on May 11, 2014

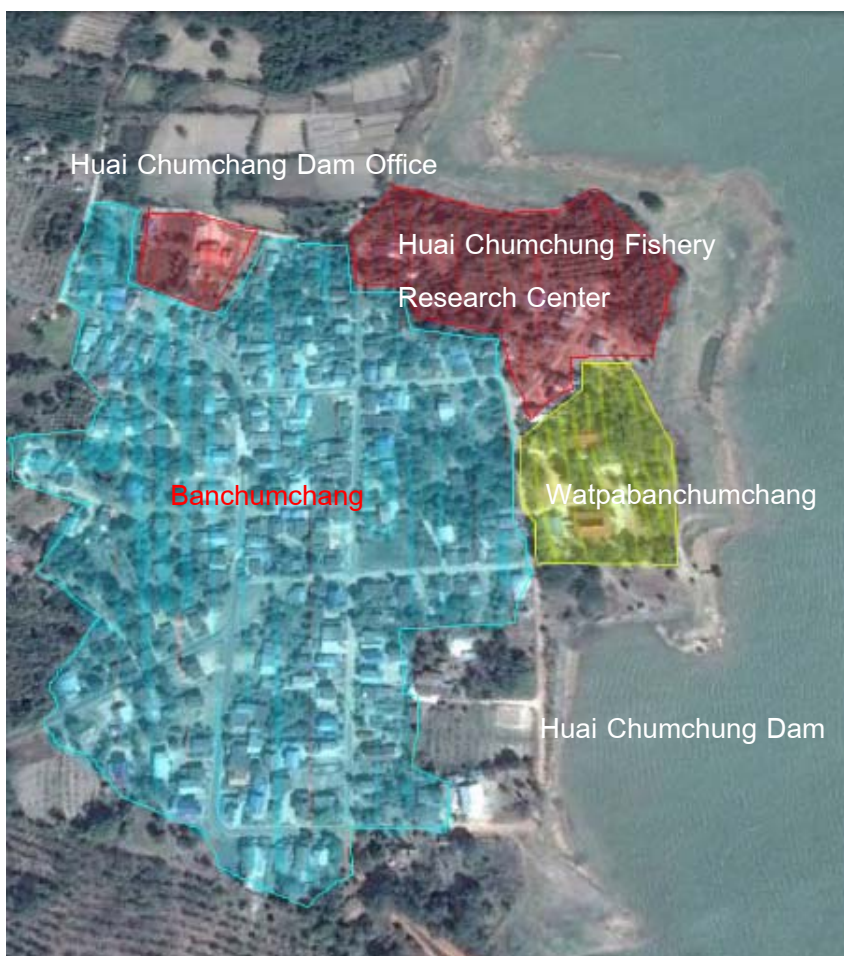


Figure 71 Banchumchang housing zone.

Source: site survey and analysis, www.earth.google.com, retrieved on May 11, 2014.

1. Housing Area

Housing area (blue) is the most space where the villages are located on. Information from interview shows that the early age of Bannohang the house were denser and concentrated around the temple, Lug Baan, and shrine which were the center of the village but after a long time with increasing of population the houses have expanded along the road line. In one locality kinship is usually in the same neighborhood and each house connected each other by open space of Lan Baan without any fence.



Figure 72 Kogpazi Community housing zone atmospheres.

Source: site survey, www.earth.google.com, retrieved on May 11, 2014.

2. Religious Area

Religious and supernatural area (yellow), is the heart of Phutai community and in Bannonghang even though they are Buddhist and Christian but in their belief they are Phutai so in the village it can be seen by the beautiful interweaving and coexistence of different religions and basic Phutai beliefs in the supernatural and has never been in any religious conflict but living together peacefully. Buddhist and Christian can be represented fully and maintain their Phutai beliefs together. The important religious places of Bannonghang are two Buddhist temples of Wat Phochai Bannonghang and Wat Sila-aad Rungarit, and Christian Church of Lady of Peace. The two places of Phutai's supernatural belief are located on the center of the village that are Lugbaan and Shrine. They are not use for only faith activities but act as community public area that community meeting and social activities are held. The shrine is the landscaping to be a park and community recreation area. Banchumchung has one temple which is Wat Banchumchung.

3. Governmental Administration Area

Development and increasing of population needs governmental administration system and public service. In 1985, Nonghang Sub-district was established to be Nonghang Tunbol Administration Organization (TAO) and a politician was elected to manage the local area. This government have established some public service units of sanatorium, police station, forestry research center, nursery, and two schools to serve the citizen of the sub-district. Banchumchung has one school and two government offices of Huai Chumchang Dam Office, and Huai Chumchang Fishery Research Center. There are four non-governmental organizations (NGO) of Community Cooperative Shop, Credit Union Cooperative (CUC) which is the first established community cooperative in Thailand, Lady of Peace Nursery, and Kogpazi Fund which received financial support from Green Globe Fund to maintain the Kogpazi Forest.

4. Public Utility Area

Public utility area is the places to provide living factors to the villager and it is managed by Nonghang TAO. These are Nonghang Market, incineration area, and water supply plant. Kogpazi community famous in folk craft product like rattan basket, bamboo basketry, and Phutai style cotton and the villagers sell their products to CUC to distribute to national market.

(2) Land Use Area Analysis and Phutai Knowledge and Wisdom in Zone A

In terms of cultural landscape and urban planning by surveying and interview can be summarized as in the wisdom of Phutai settlement and housing construction called “Sood hiern” which are the sets of formulations under the principle of “**living by respect**” that refer to welfare in everyday life and respectful to natural and supernatural. The importance of “sood Heirn” can be summarized as follows;

- The appropriate place for community to settlement should be located on the high area, close to the mountain or forest, not far from water resource, and have enough plain for agriculture. (Thunva,1998, p.23)

- Housing location, in Phutai believe the family should be building closely to each other because they are extended family. When the young marries they build a house close to their parent, this has make the village have only people with the same surname in each alley, and they have no fence to separate each house.

- House arrangement, are quite similar to general principle of tropical architecture which in Phutai beliefs there are some provision of house arrangement like the house should be positioning in East-West direction that the house will put the narrow side to the solar route, do not build a house affected, do not step down westward, do not turn the bed on the west (direction of the dead), and people should build a house following the provisions to gratify the ghost and god. In term of modern architectural design theory these are the concept of adaptation according to natural environment.

- The housing arrangement is densely populate in the center area around temple, Lugbaan, shrine, and the house of villager leader like Moryoa, Tao Jum and shaman that according to basic belief of Phutai they give respect to senior, connoisseur, and warship to supernatural things.

- There are some formulation of house arrangement in each neighborhood like the house of son-in-law should be at the back of the parent's house and senior. In the first three years of marriage the children should stay close to parent by building a temporary house in same area and linked it by balcony, and then they can separate to other area. The youngest daughter in the family should live with parent to help them when they are old. These are Phutai belief but in term of modern sociologist it is a concept of appropriate relationship between family members.

- The houses do not have any fence but have open area between each house which called "Lanbaan" it is the buffer area to keep privacy but easy to associate between each family.

- The housing volume will decreasingly arrangement to the cultivate area and it end at the temple area where separate human area from spiritual and supernatural area.

In term of vernacular architecture, Bannonghang still have some houses with traditional Phutai architectural style even though they conform to new trend of housing style, and modern construction materials, but the interview and study of Isarn vernacular architecture show that the ancient village received the materials from the village forest and there are some provision for acts like wood cutting should ask for permission from the ghost (Toa Jum will talk to the ghost), the wood gathered should be only sufficient and not more to build a house. The edible trees are prohibiting cutting, the very large trees are imbued by the spirit and must not be cut.



Figure 73 Phutai vernacular style house in Bannonghang.

Source: site survey, May 11, 2014.

(3) Phutai Wisdom in Zone A: Indicate by Heed Sib Song

The adaptation to making balance between human life profit and naturally state by respectful of Phutai culture can obvious to see in their tradition of “heed sib song.” Heed in Phutai language means “tradition and custom” of behavior, and the villagers should practice for their social quality. Sib song mean “twelve” that mean the 12 months of the year, so “heed sib song” mean the annual tradition and custom of behavior that the villagers should be practice for happiness of their life and social quality. This tradition is still practiced and inherits in Kogpazi Community. The information from observation and interview shows that there are set of wisdom in each “Heed Sib Song” tradition which relate to the landscape of zone A and they can be summarized as follows;

Table 2: Heed Sib Song Traditions and their relationship to Zone A

Tradition	Zone A	Zone B	Zone C	Zone D
Bun Khao Karma				
Bun Koon Lan		●		
Bun Khao Ji		●		
Bun Pha Wet			●	
Bun Songkran	●			●
Bun Bang Fai				●
Bun Zam Ha	●	●	●	
Bun Khao Phansa				
Bun Khao Pradub Din	●	●	●	
Bun Khao Saak			●	
Bun Owk Phansa	●			
Bun Khathin	●		●	

Source: Site Analysis.

1. Bun Khao Karma

The villager would arrange the place for monks to practice karma, staying in strict practice for a certain period of time, in the forest or in the cemetery. The practice of karma is called in Bali "Parivas". The objective of the practice is to purify the mind by getting rid of all bad things offensive to Buddhism practices. The people took the opportunity to perform merit making at this period. This tradition involve with Zone A that it teach people to shame and remorse for sin. It is the wisdom to produce peaceful coexisting and protect any conflict.

2. Bun Songkran

The scorching heat of summer is no exemption for Phutai's culture. As April being the hottest month, this is also the time of the year when villagers play a fun role in the so-called Songkran Festival. Among the community has the most number of people to join the street parties, family reunions and friendly water fights are all combined, making Songkran as the grandest and the most colorful event.

By definition, Songkran festival is a 3-day Holiday and is a Thai-Laos's way of celebrating New Year. In the past years, the date lies based on the lunar calendar but now it is fixed and usually being celebrated on **April 13-April 15**. Based on Phutai tradition, Songkran is about family and religious worship.

As part of the event, families conduct reunions, offer prayers and food to the monks, visit Buddhist monasteries and clean off just every junk in their houses believing that these would bring good luck for the remaining months of the year. Also, during the event, younger individuals pour water with exotic perfume in the palms of elders and Buddha images to ask for blessing.

Like other cultures, Kogpazi Community is also rich in so many beliefs and symbolisms. The water as part of the event symbolizes “**clean-sing**” or “**rejuvenating**”. Of course, who would want to get wet in the middle of the streets for no good reason? The truth is that, villagers throw water to others to wash all the misfortunes and struggles in the previous year as well as to refresh everything for the brand new year.

After all, Songkran is not just about fun but an event that teaches people about the meaning of faith and respect. In Kogpazi Community, there is no doubt villagers are the most friendly and respectful.

3. Bun Zam Ha

The word “Zam Ha” means cleaning. On the fifteenth day of the waning moon of the seventh month in Thai-Laos Lunar calendar that Phutai people of Kogpazi Community will setup the big cleaning day that cover the cleaning of body, mind, house, community, and natural environment. There are various religious ceremonies such as for the spirits of the houses (Phi Heirn), the tutelary spirit of the city (Phi Tha La), the spirits of ancestors (Pee Pu Ta), the spirit of the village (Lug Ban), and the spirit of the farming field (Phi Ta Haek) just before farmers start working in their farm. After cleaning activities people will prepare food, betel palm and betel pepper, and cigarette then wrap them with banana leaves. The wrapped chunks of food are placed on the sacred area like the shrines, Lug Baan. For Kogpazi Community Bun Zam Ha ceremony is the day to warship to Don-Poo-Ta of Kogpazi Forest. Nonghang TAO has promoted this festival as community big cleaning day by participation of all government organizations and the communities in its area since 2005.

In term of indigenous wisdom the big cleaning activities helpful to protect ancient community from pestilences like plague and cholera and these ceremonies are conducted with the purposes to show people's respect and thankfulness the spirits.



Figure 74 Bun Zam Ha and community big cleaning activities in Bannonghang.

Source: Nonghang TAO annual report, 2010.

4. Bun Khao Phansa

Boun Khao Phansa marks the beginning of Buddhist Lent, which lasts from July until October. It is the traditional three month "rains retreat" during which Buddhist monks are expected to stay in their own temple to study the Buddha's teaching as well as meditating. They are not allowed to travel anywhere or revert to being laymen.

During this time devout people often abstain from alcohol. They pray for assistance and guidance to encourage merit and happiness in their lives. It encourages them to follow the five major Buddhist precepts: don't kill animals; don't steal or engage in corrupt acts; don't commit adultery; don't lie; and avoid drinking

alcohol. Many take time away from work to make merit for deceased relatives. They also offer robes to the monks.

Kogpazi Community is respectful to inherit this Buddhism activity that Wat Phochai Bannonghang is bustling every year for this festival, as Phutai people of Kogpazi Community set out literally hundreds of dishes of curries, fruit, soups of all kinds and other treats for the purpose of “Tak Bat,” or the offering of food to the monks at the start of the “Rain Retreat” season.

After the monks conferred blessings and chants, the worshippers waited as the monks ate their fill from the spread of food. The families then lined up, buffet-style, to sample the dishes. And not a bit was wasted, as people were welcome to take home the extras for anyone who couldn't make it to the temple.

A time to observe traditional rituals, Wan Khao Phansa is one of several days a year when Thai Buddhists are asked to observe some basic precepts: food is plentiful, but no alcohol is sold, and followers are to refrain from sex, gossip, and, of course, killing or stealing. The period of Buddhist Lent lasts until October.



Figure 75 Bun Khao Phansa of Bannonghang.

Source: Nonghang TAO annual report, 2014.

5. Bun Khao Pradub Din

This is a religious ceremony for the passed away people which called "Khao Pradub Din" meaning "placing the rice on the natural ground". On the fourteenth day of the waning moon of the ninth month, the villager of Kogpazi Community prepare food, betel palm and betel pepper, and cigarette then wrap them

with banana leaves. The wrapped chunks of food are placed on the ground, hung on the trees' branches, or in the shrines.

The objective of this ceremony is to give these foods to the passed away ancestors or relatives. The ceremony is later preferably conducted in Buddhist way of merit making conducted by offering food to monks and prays. Information from interview shows that some Phutai senior people comment that this ceremony has the purpose to thank the land they live on and make the living. In the ninth month, the farming products and natural sources of food such fishes are most prosperous. So the people wish to thank the land for that reason.



Figure 76 Bun Khao Pradub Din activities in Bannonghang.

Source: personal album from Mr.Prasong Sakulzong, Bannonghang, 2013.

6. Bun Owk Phansa

There is other ceremony after the 3-month Buddhist Lent has ended. The monks have to perform the offering services. There are full of illuminations, prepared using the tin or coconut shell containing various kinds' oil; coconut oil, castor oil, and pork oil, shining at temples all night. The lamps can be made from paper cut in various shapes containing illumination inside. This lamp is another kind of artistic work competition. In the following morning, there is a traditional "Tak Bart Te Wo" (giving

alms to monks). At Wat Phochai Bannonghang temple, it is the unique of Phutai to prepare "Kao Tib" (magic rice) in this ceremony to give to the monks and distribute to all villagers.

Information from interview of some Phutai senior people show that this ceremony has the purpose to teach people to keep self control to pass long period of Buddhist Lent (Khao Phansa) that when they pass the celebration will setup in Og Phansa festival.



Figure 77 Bun Owk Phansa activities in Bannonghang and their Phutai magic rice.

Source: personal album from Mr.Prasong Sakulzong, Bannonghang, 2013.

7. Bun Khathin

The Thord Gathin Festival is a traditional Buddhist festival celebrated in Kogpazi Community every year. Colorful parades and offering ceremonies at the end of monks' retreat at local temples. On Owk-Pansa day of the full moon, villagers will go to Wat Phochai Bannonghang temple for prayers and paying respect to the sacred relicts. Owk-Pansa is also the beginning of a 30-day period of merit making which affords a special opportunity for prayers to Buddha and for the presentation of gifts to the monks for

preserving the faith. This thirty-day span of merit making and religious gift giving is referred to as Thord Pha Gathin.

All gift giving are acts of appreciation and gratitude to the monks. Some years many villagers who go to work in other area will combine efforts by collecting money donations for the maintenance of their homeland temple. Such donations are vividly arranged on a "money tree" which looks rather like a colorful Christmas tree bedecked with 20, 50 and 100 baht notes as the "foliage". The money tree is ceremoniously paraded to the temple, led by a team of lively drummers and musicians, with the villagers carrying their own individual gifts on beautiful trays, bringing up the rear. In this way at Thord Gathin, the lay-people of Kogpazi Community reaffirm their faith and, in a joyous fashion, bring gifts to Buddha and his servants.



Figure 78 Bun Khatin in Bannonghang.

Source: personal album from Mr. Prasong Sakulzong, Bannonghang, 2013.

(4) Phutai Wisdom in Zone A: Indicate by Kong Sib Si

Kong Sib Si is the set of Laos-Thai people and Phutai constitutes about behavior, practice, and relationship between various statuses of social members. There is no clearly record or object evidence of these institutes record but “Kong Sib Si” is always appear together with “Heed Sib Song.” Information from Khonkaen University cultural center and other related Laos document show that the word “Kong” (คอง) refers to the word “Krong” (ครอง) in Thai which mean “belonging and inherit” or it is refers to the word “klong” (คลอง) which mean canal and imply to the route and line that people should be go on.

The information from observation and interview shows that there are sets of wisdom in “Kong Sib Si” which relate to landscape zone A as follows:

The Fourteen Laws for Commoners

The Fourteen Laws for commoners includes the following:

- First, after harvesting new rice or new fruits, offer them to holy personages first before consuming them and distributing them among relatives.
- Second, do not cheat the balance of the scale, do not lend money for interest, and do not utter vulgar or indecent language.
- Third, after erecting the house posts and walls, build a spirit house to worship guardian deities in all four directions.
- Fourth, wash one's feet before ascending to the house.
- Fifth, on holy days (the seventh or eighth and the fourteenth or fifteenth days of the lunar month) hold ceremonies to apologize to house bricks, kitchen, ladders, and doors of the house.
- Sixth, wash one's feet before going to bed.
- Seventh, on holy days, wives should take candles, incense sticks, and flowers to beg apologies from their husbands and to present worshipping units to the monks.
- Eighth, on the fifteenth day of the waxing and waning moon, invite monks to chant in the house and offer food to them.
- Ninth, when monks come to take alms, do not let them wait. Do not touch the monks' bowls, do not touch the monks or novices, do not carry children, and do not carry any weapon when offering food to the monks.
- Tenth, when monks take an annual penance, prepare trays of popped rice, flowers, candles, incense sticks, and other necessities for them.
- Eleventh, when a monk is passing, sit down and wai before and while speaking to him.
- Twelfth, do not step on the shadow of a monk or holy personage.
- Thirteenth, do not offer left-over food to monks or husbands.

- Fourteenth, do not have sexual intercourse on holy days, the first day and the last day of Buddhist Lent, Songkran Day (Thai-Laos New Year's day which falls on April 13), and on one's birthday.

The Fourteen Laws for Commoners about religion

The Fourteen Laws about religions for commoners that all people should be practice to produce happiness and peaceful co-existing includes the following:

- In the Sixth month, carry the sand to the temple, form the sand sputa.
- In the time of first rain, people should be swearing to be honest to each other.
- In the cultivation season, people should worship to “Phi Ta Heag” (ghost of cultivation) for the fertile crop.
- In the Ninth month celebrate the “Bun Khao Pradub Din” to charity dedicate to ancestor’s souls.
- In the twelfth month celebrate the “Bun Khathin” festival to donate “Pha Pra Khathin” (yellow robe) to temple every year.
- People should be maintaining the parent when they grow old.
- People should be fed and teaching the moral to their children, provide them the heritage, and help them to find the right husband or wife.
- The son-in-law should not insult their wife, father and mother-in-law, but maintain them as their own parent.
- People should be observing the precepts, merit, and donation.
- The family leader should be occupying “Promviharn Si” (four virtues of Brahma; merciful, please, kindness, and equanimity).
- Father and mother-in-law should be honoring and mercy their son-in-law as their own son.

4.2.2 Zone B: Agricultural Zone (NA)

This dissertation aims to study the wisdom of Phutai tribe in utilizing and management of natural resource that involving with their culture and geographical environment. Soil and land is one of focused natural resource that is obvious to see the Phutai wisdom of soil and land management in Kogpazi community. Zone B or

agricultural area (NA) refers to the area of rice farm and other plantation farms which is the career to earn living for the villagers. Zone B is the largest area that leaguer Kogpazi Community and 80% of them are sticky rice farms and other are rubber tree garden, peanut, corn, pineapple, and tomato farms.

(1) Agricultural Area of Kogpazi Community

Agricultural area (zone B) is the largest area of Kogpazi Community with 1,700 rai areas, and 80% of areas are use for sticky rice farming which is a kind of general Phutai and Isarn consumption rice and it is dependent on nature farming. Even though the farmer can utilize the water from Huaichumchung Dam but in last ten years cause of drought in dry season make the farmer prohibit to off-season farming to save the water for water supply system. (Yutthapong Matviset, 2014: interview) The average area of land holding is 7-8 Rai, maximum area of land holding is 20-30 Rai of 4-5 farmers and minimum is 2 Rai. 1,000 Rai areas of the plain land are rice farm, other high land area are cropping rubber tree for 300 Rai, 300 Rai are use for farming of peanut, pineapple and tomato, and 100 Rai are corn farm. (Nonghang TAO:2013)

Table 3: List of Plantation and Cropping Area in Kogpazi Community

item	Plantation	Area (Rai)	Remark
1	Sticky Rice	837.00	
2	Rice	252.00	
3	Peanut	51.00	
4	Pineapple	58.00	
5	Tomato	101.00	
6	Rubber Tree	313.00	
7	Other Plants like Papaya, Mango	98.00	

Source: Nonghang Tumbol Administration Office (TAO) annual report: 2013.

In term of soil quality, the analyzed soil of Kogpazi community shows that it has average good quality by the color of brown-dark brown-black by hydrometer analysis process at the depth of 10-50 centimeter. The acidity and alkalinity of soil are 7.04-7.84 that means the soil is slight acidic and it is appropriate for rice farming. (Department of Land Development, 2012)

(2) Belief of Pha Mae Tolani the Phutai Wisdom of Land and Soil

This dissertation aims to study the wisdom of Phutai tribe in utilizing and management of natural resource that involving with their culture and geographical environment. Soil and land is one of focused natural resource and this dissertation will focus on zone B in term of land use, land holding and heritage delivery, and soil quality treatment by consideration from view of their Phutai culture and belief.

The information from document study, interview, and relate research study can be summarize the wisdom of Phutai in soil and land management by comparing with the characteristic of their "Pa Mae -Tolani" or goddess of earth, mother earth. In Phutai belief the sky is father that rule by supreme god, "Payathan" or god of the sky, and the land is mother that take care by "Pha Mae Tolani." (spelling Phra-Mae-Thorani in Thai) (Punya, 2001, p.21)

Pha Mae Tolani is the goddess of the earth appears in the legend of Brahmanism, Hinduism and Buddhism and influence Phutai belief to respect in her as mother of earth. Images of Pha Mae Torani are common in shrines and Buddhist temples of Burma, Cambodia, Thailand and Laos. According to Buddhist myths Pha Mae Tolani is personified as a young woman wringing the cool waters of detachment out of her hair, to drown Mara, the demon sent to tempt the Buddha as he meditated under the Bodhi tree. In temple murals Pha Mae Tolani is often depicted with the Buddha in the posture of calling the earth to witness. The waters flowing forth from her long hair wash away the armies of Mara and symbolize the water of the bodhisattva's perfection of generosity (*dana parami*). (www.wikipedia.com: retrieved November 17, 2014)

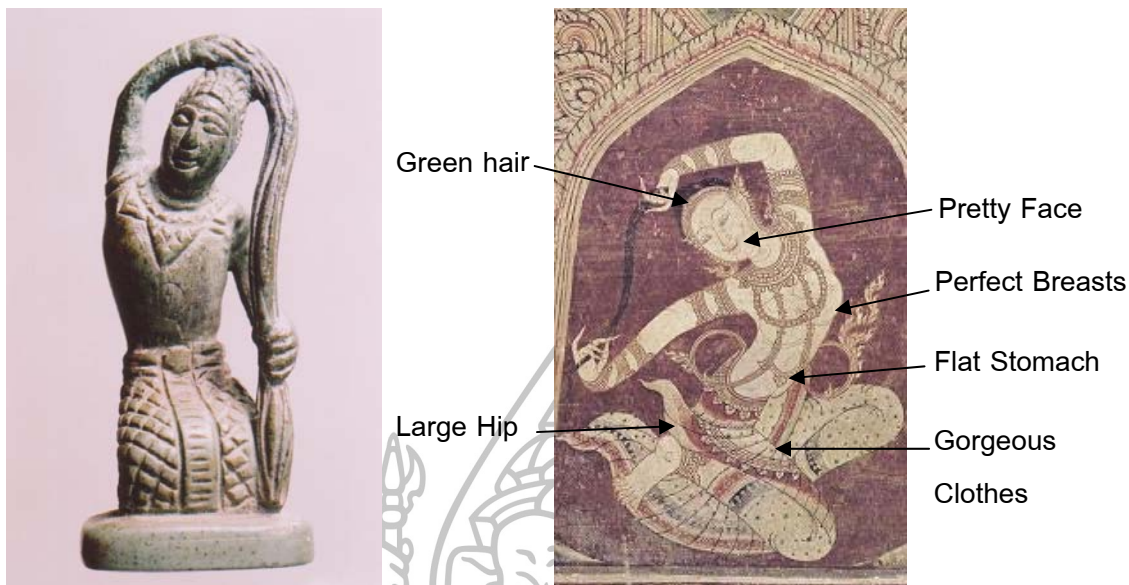


Figure 79 Lan Xang style sculpture and painting of Pha Mae Tolani from Khonkaen National Museum.

Source: <http://www.google.com>; retrieved November 17, 2014.

Interview with Dr. Nipon Puttamarunng M.D. the pensioner doctor and scholar who spending over 30 years study about his home land Phutai culture of Bannonghang since he came back from Bangkok to work in Kuchinarai hospital in 1983, Dr. Tunwa Jaiteing academician who has produce a lot of research in Phutai ecology and culture from Kalasin Rajabhat University, and four villager philosophers of Mr. Narumitra Pimharn the shaman of Bannonghang, Mrs. Sawat Kusakulrat president of Khuowong Phutai Association, Mr.Pipat In-ya the farmer who win sufficiency economic award in 2002, and Mr. Nuam Sakulsong Tao Jum and the oldest villager of Bannonghang of 101 years old. The information from interview will be summarize the Phutai wisdom of soil and land management and compare with Pha Mae Tolani characteristic as follow; (interview, January 2012-May 2014)

Pha Mae Tolani is the Goddess who is “completely in herself” that means she has pretty face, beautiful body and healthy, black skin, long emerald green hair and lush as raincloud, large hip and flat stomach, perfect breasts, and calm mental. (Yuttapong,2005; 21) These characters refer to availability to be the mother of all creatures and in Phutai indigenous knowledge these are the wisdom to select the place to settle and cultivate where “completely by itself.”

The character of black skin refer to abundance of soil that black soil is rich of mineral, humus, air, and water to be food for plants, that in Phutai call this kind of land by the word “Din Dam Nam Chum” that means black soil and water. The green hair color of Pha Mae Tolani refer to groundcover vegetation that are any plant that grows over an area of ground, used to provide protection from erosion and drought, and to improve its aesthetic appearance, and her hair lush form as raincloud refer to the land with fertile seasonal rain.

Pha Mae Tolani is dressed in various gorgeous color clothes that refer to the land that need various kinds of tree to protect the soil, refill the abundance to the land, and beautify the earth. Her beautiful body refers to the beautiful landscape, environment, and atmosphere which are one of important things to sustain happiness in everyday life and influence people to create valuable culture. The large hip and flat stomach in Thai-Laos belief is human characteristic as a good woman character who can get pregnant and give birth to a healthy child that in term of metaphor its refer to the good fertile land for cultivation. Perfect breasts refer to ability of woman to take care and feed the child and calm mental refers to compassion mother to patient, forgiveness, and provide food, housing, cloth, medicine, and all good things to the humankind or her child.

Pha Mae Tolani is not always hospitable that the action of squeeze bun in her image can be refer to the kindness to provide all things to human, but in Buddhism myth this action mean destruction that when Mara had obstruct the Buddha to enlighten and make her angry and produce the flood and earthquake to destroy the Mara. In Phutai belief this is the caution that if human only benefit from the land without respect and care, the anger of mother earth will destroy them.



Figure 80 Pha Mae Tolani squeeze bun to destroy Mara.

Source: www.google.com: retrieved November 20, 2014.

In Phutai belief Pha Mae Tolani cannot stand alone to produce her supernatural power but she needs other god to support and assist as network of God. The important assistant gods are, her daughter of Pha Mae Kongka which is the Goddess of water, Phi-Poo-Ta or the community ancestor soul who being in community forest, Roogkhateva or angel of the tree, Phi Na and Phi Rai, which are the ghost of farm, and Phi-Ta-Heak or the ghost of cultivation.

Phi-Ta-Heak is the ghost of cultivation who protects the crops and the abundance of rice seedlings grow to be effective. In every Phutai farm will have a spirit house of Phi-Ta-Heak at the most abundance area and they worship two times a year, before cultivating and after harvesting. To show the respect to Phi-Ta-Heak the farmers must be assiduous to maintain their plants like looking for enough water to fill the farm, protect the rice from crab and insect, manure and treat to the rice by love and care because they are the property of Phi-Ta-Heak.



Figure 81 Phi-Ta-Heak worship in Bannonghang.

Source: Nonghang TAO annual report, 2005, and site survey, June 7, 2014.

Phi-Na-Phi-Rai is the ghost of farm which is the soul of each family ancestor that in their farm. The ancient Phutai community with no clearing land deed document system need social system to protect the land holding system that each family will make a living on their own land that holding by their ancestor. The people have the right to hold the land cause by their ancestor is ever holding before and after dead their ancestor soul still stay there.

The Phutai tribe family has their general land heritage delivery system from parent to their child by formula that a quarter of land will be given to the first son (or first daughter) who help the parent to create the heritage and raising younger children, two of four of the land will equally dispense to other children, the last quarter will belong to parent and bring to the child who took care of the parents until they die and in Phutai belief its always the youngest daughter. The inheritance will be produced in front of villager elders, community leader, and spiritual leader at each farm and the worship to Phi-Na-Phi-Rai will be done twice a year together with Phi-Ta-Heak worship.



Figure 82 Phi-Na-Phi-Rai worship in Bannonghang.

Source: Nonghang TAO annual report, 2005, and site survey, June 7, 2014.

(3) Phutai Wisdom in Zone B: Indicate by Heed Sib Song

Nevertheless the wisdom of soil and land management can be considered from their traditional of Heed Sib Song and Kong Sib Si that in Kong 13 which mention to principle of farm belonging and how to maintain for rice production. The tradition of Heed Sib Song has some annual customs that relate to the farming as follows;

Table 4: Heed Sib Song Traditions and their relationship to Zone B

Tradition	Zone A	Zone B	Zone C	Zone D
Bun Khao Karma				
Bun Koon Lan		●		
Bun Khao Ji		●		
Bun Pha Wet			●	
Bun Songkran	●			●
Bun Bang Fai				●
Bun Zam Ha	●	●	●	
Bun Khao Phansa				
Bun Khao Pradub Din	●	●	●	
Bun Khao Saak			●	
Bun Owk Phansa	●			
Bun Khathin	●	●	●	

Source: Site Analysis

1. Bun Koon Lan

Heed Diern Yi (January) or Boon Koon Lan which is traditional worship to Phee Tahag the God of cultivation after harvesting to thank for his kindness provide the good crops products. “Larn” mean the rice grain collected field.

Bun Koon Lan ceremony of Kogpazi community setup in various date depending on the end of their harvest process but generally found not late than January (Diern Yii). The ceremony takes place exactly on the day of hauling rice to *lao* (rice barn) and is performed right at that paddy field. However, before threshing rice, it is obligatory to request Mother Earth to leave the field and inform Goddess of Rice.

In Phutai belief Bun Koon Lan ceremony is aims to achieve good fortune and other virtues to the paddy field. Bai Sri Suut Khwan ceremony can be performed at either the paddy field or the courtyard depending on one’s convenience. After the rice-blessing ceremony, the rice is loaded and stored in the rice barn. The rice barn owner has to pick leaves of Golden Shower tree and Indian Mulberry and attach them to every pillar of the barn. It is believed to make the heap of rice grow higher and higher. Lastly, welcome the presence of *khwan khao* and Goddess of Rice into the rice barn.



Figure 83 Bun Koon Lan of Banchumchang and Bannonghang.

Source: Huaichumchang TAO annual report, 2008.

2. Bun Khao Ji

Heed Diern Saam (February) the traditional worship to Pramea Posop the Goddess of rice. Celebrate for new fertile rice products and pray for future sustainable fertile cultivation.

Religious ceremony for "Khao Ji" (broiled sticky rice). In a full moon day of the third month, which is the Makha Buja day, the broiled sticky rice was the main theme of this religious ceremony. To make "Khao Ji"; the cooked sticky rice is shaped in chunks then broiled over the fire like roasted chicken. The cooked chunks of rice are repeatedly coated by using well-broken egg. The sticky cane juice or sugar cane is then tucked inside the rice. This kind of food is prepared very early in the morning and then offered to the monks as a breakfast. Later in the same morning, villagers gather at the religious Hall (locally called "Hua Jaek"). The monks pray before having their lunch. This occasion is both a religious ceremony and festivity for Phutai community of Kogpazi and the villagers have opportunity to attend both religious ceremony and enjoy themselves.

In this month, it has been believed that it is the month to conduct the religious ceremony for rice. The villagers (especially rice farmers) do both offer paddies to monks and conduct religious ceremony for their houses. After the Buddhist ceremony is completed, the Brahmin rice ceremony is followed. The ceremony can be conducted just for traditional purposes i.e. offer paddies to monks then perform a bit of religious ceremony. The main objective is to thank the paddy that is kept in their storage.



Figure 84 Bun Khoa Ji of Bannonghang.

Source: Nonghang TAO annual report, 2010.

3. Bun Zam Ha

The word “Zam Ha” mean “Cham Ra” in Thai that refer to cleaning. On the fifteenth day of the waning moon of the seventh month in Thai Lunar calendar that Phutai people will setup the big cleaning day that cover the cleaning of body, mind, house, community, and natural environment. There are various religious ceremonies such as for the spirits of the houses (Pee Heim), the tutelary spirit of the city (Pee Tha La), the spirits of ancestors (Pee Pu Ta), the spirit of the village (Lug Ban), and the spirit of the farming field (Phi-Ta-Haek) just before farmers start working in their farm.

After cleaning activities people will prepare food, betel palm and betel pepper, and cigarette then wrap them with banana leaves. The wrapped chunks of food are placed on the sacred area like the shrines, Lug Baan, sacred area of each farm, and especially for Phutai people of Kogpazi Community this is the day to warship to Don Poo Ta forest and Phi Ta Heag of each farm. These ceremonies are conducted with the purposes to show people's respect and thankfulness to those spirits.



Figure 85 Bun Zam Ha, the Phutai traditional worship to Phi-Ta-Haek, Phi-Poo-Ta, and community sacred area of Kogpazi Community.

Source: Nonghang TAO annual report, 2010

4. Bun Khao Pradub Din

There is a religious ceremony for the passed away people. The ceremony is called "Khao Pradub Din" meaning "placing the rice on the natural ground". On the fourteenth day of the waning moon of the ninth month, people prepare food, betel palm and betel pepper, and cigarette then wrap them with banana leaves. The wrapped chunks of food are placed on the ground, hung on the trees' branches, or in the shrines.

The objective of this ceremony is to give this food to the passed away ancestors or relatives. The ceremony is later preferably conducted in Buddhist way of merit making i.e. conducted by offering food to monks and prays. Some Phutai senior people comment that this ceremony is for the purpose to thank the land they live on and make the living. In the ninth month, the farming products and natural sources of food such as fishes are most prosperous. So the people wish to thank the land for that reason.



Figure 86 Bun Khao Pradub Din of Kogpazi Community.

Source: Nonghang TAO annual report, 2010.

5. Bun Kathin

In the eleventh lunar month, the end of the Buddhist Lent includes many important ceremonies: the torch lighting (lantern) ceremony; floating of the lit boats; boat racing to celebrate the Naga Kings' well-being; offering wax castles; offering monks' blankets, and beginning the Kathin ceremony.

Maha Sila Viravongs states that this ritual does not concern lay people. Later, Lao people adopted some Brahman rituals and included them into this ritual. In Brahmanism, the people would make floats and lanterns to worship Brahma, Vissanu, and Siva from the full moon night of the twelfth lunar month until the first waxing moon of the first lunar month. After that they would float all the floats and lanterns in the river for cleansing off their sins and misfortunes. Later, Lao people adopted all activities, changing the original purpose of the ritual to the worshipping of the Buddha and to thank the river goddess for providing water for human consumption. In Thailand, people include one more activity in this ritual; *Devo Rohana* offering food to monks, and listening to the *Devo Rohana* sermon.

In the twelfth lunar month, Bun Kathin (ບຸນກະຖິນ) -- offering of new monks' robes and other necessities) includes the following activities: offering new monks' robes, making wax castles, offering monks' robes in a symbolic forest; offering winter blankets to monks; and preparing popped new rice for monks. Besides bun kathin, Phutai people of Kogpazi Community also hold the worship of the Buddha's relics during this time. It was believed that after the Buddha's nirvana, his disciples took pilgrimage to various places in Asian to distribute the Buddha's relics in various temples. Each temple would build a stupa to contain the relics. In the twelfth Lunar month, Phutai people would hold a celebration to pay respects to the Buddha.

The Thord Gathin Festival or *Thod Kathin* (Thai: ทอดกฐิน) is a traditional Buddhist festival celebrated in Isan (Northeast Thailand), Cambodia and Laos. Colorful parades and offering ceremonies at the end of monks' retreat at local temples. On Owk-Pansa day of the full moon, villagers and city dwellers will go to their local temple for prayers and paying respect to the sacred relicts. Owk-Pansa is also the beginning of a 30-day period of merit making which affords a special opportunity for prayers to Buddha and for the presentation of gifts to the monks for preserving the faith. This thirty-day span of merit making and religious gift giving is referred to as Thord Pha Gathin.

Thord Gathin takes its name from the "laying down" of new robes to the monks. The offering of new, saffron robes to the monks is particularly meritorious and important. Other gifts to the monks may include basic utensils, toiletries, writing materials and food.

All gift giving are acts of appreciation and gratitude to the monk individuals or community groups (such as a village) may perform them. Many villagers combine efforts by collecting money donations for the maintenance of their local temple. Such donations are vividly arranged on a "money tree" which looks rather like a colorful Christmas tree bedecked with 20, 50 and 100 baht notes as the "foliage". The money tree is ceremoniously paraded to the temple, led by a team of lively drummers and musicians, with the villagers carrying their own individual gifts on beautiful trays, bringing up the rear. In this way at Thord Gathin, the lay-people of Thailand reaffirm their faith and, in a joyous fashion, bring gifts to Buddha and his servants. In some places, there may be a ceremony of giving the wax castle after the Khatin. Some families may give cottons for monks to make the blanket.



Figure 87 Bun Khatin in Kogpazi Community.

Source: personal album of Mr.Prasong Sakulzong, May 11, 2013.

(4) Phutai Wisdom in Zone B: Indicate by Kong Sib Si

Kong Sib Si is the set of Laos-Thai people and Phutai constitutes about behavior, practice, and relationship between various statuses of social members. There is no clearly record or object evidence of these institutes record but “Kong Sib Si” is always appear together with “Heed Sib Song.” Information from Khonkaen University cultural center and other related Laos document show that the word “Kong” (คอง) refers to the word “Krong” (ครอง) in Thai which mean “belonging and inherit” or it is refers to the word “klong” (คลอง) which mean canal and imply to the route and line that people should be go on.

The information from observation and interview shows that there are sets of wisdom in “Kong Sib Si” which relate to landscape zone A as follows:

The Fourteen Laws for Commoners

The Fourteen Laws for commoners includes the following:

- First, after harvesting new rice or new fruits, offer them to holy personages first before consuming them and distributing them among relatives.
- Eighth, on the fifteenth day of the waxing and waning moon, invite monks to chant in the house and offer food to them.

The Fourteen Laws for Commoners about religion

The Fourteen Laws about religions for commoners that all people should be practice to produce happiness and peaceful co-existing includes the following:

- In the Sixth month, carry the sand to the temple, form the sand sputa.
- In the time of first rain, people should be swearing to be honest to each other.
- In the cultivation season, people should worship to “Phi-Ta-Heak” (ghost of cultivation) for the fertile crop.
- In the Ninth month celebrate the “Bun-Khao-Pradub Din” to charity dedicate to ancestor’s souls.
- In the twelfth month celebrate the “Bun-Khathin” festival to donate “Pha-Pra-Khathin” (yellow robe) to temple every year.
- People should be maintaining the parent when they grow old.

- People should be fed and teaching the moral to their children, provide them the heritage, and help them to find the right husband or wife.
- People should be observing the precepts, merit, and donation.

4.2.3 Zone C: Forestry Resources Zone (PA)

(1) Forestry Resources of Kogpazi Community

The word “Kogpazi” is the name Don-Poo-Ta forest of Bannonghang and Banchumchang and they use this word to identify their cohabitation. Kogpazi Forest is the abundance forest that paired together with the village since they established their community. Nevertheless, in terms of land use zoning this dissertation will cover the area of Phusritan Mountain which is utilized by the villagers. This dissertation will consider the area of Kogpazi Forest and Phusritan Mountain as zone C, the area of natural resource by focus at Phutai wisdom on how to utilize the natural resource and conserve them.

The Zone C is locating on the Northeast and West side of the community with 21,500 Rai area (35 kilometer squares). The ancient Kogpazi Forest and Phusritan Mountain are abundant and appropriate for the habitat of wild animals like deer, barking deer, monkey, birds, and rodent animals like rat, squirrel, and mole, but during 1979-1989, the two natural resources were severely trespassed and destroyed. In 1988 under the lead of the community committee the villagers presented their agreement to stop all natural resource destruction activities and turn back to their old Phutai way of life. The important strategy used by the two villages to regain their abundance natural resource is the application of their Phutai culture to protect and maintain, under the concept of “consume and conserve by respect”. This dissertation will study the Phutai wisdom to manage their natural resource by interview and documentary study and summarized as follow;

In Phutai belief the appropriate place to settle should be close to the forest or mountain and should have enough water resource to utilize and large plain for cultivation. The ancestor of Kogpazi people were selected this place because of its abundance of Kogpazi Forest and Phusritan Mountain. The forest was invaded and abandoned by farming and the building of houses in the middle area close to Huai Muang Creek. The other parts of the forest have been divided by function and level of holiness.

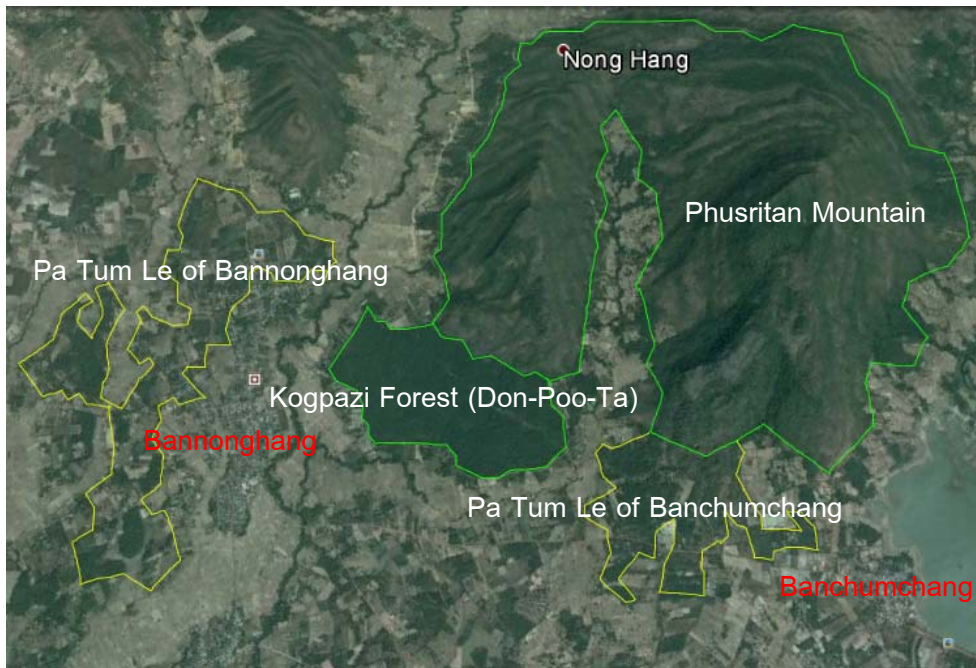


Figure 88 Zone C area separation by function and holiness control.

Source: site survey and analysis, www.google-earth.com, retrieved May 11, 2014

(2) Forestry Resource Categories

The information gathered from interviews and documentary evidence were helpful for this dissertation to divide the land use of zone C into three areas by function and holiness level of Pa Tum Le Forest, Don-Poo-Ta Forest, and Phusritan Mountain. Pa Tum Le Forest is the sparse forest around the village that is used for animal and open for all villagers to utilize. Kogpazi Forest or Don-Poo-Ta Forest is the spiritual forest where the villagers' ancestor soul being controlled by holy Phutai beliefs. Phusritan Mountain is the area which generated conflict between Kogpazi people and the Thai government. The Thai government at the time stated that the forest is a national property while the village folks believe it was part of their community. Nevertheless from 1989 the government has allowed the village folks to take care of the forest by Phutai beliefs. This dissertation will consider Phusritan Mountain and Kogpazi Forest together as one Don-Poo-Ta Forest.

Pa Tum Le Forest

“Pa Tum Le” (yellow) is a sparse forest around the village at the West side of Bannonghang and Banchumchung where animals during the cultivating season when the farm areas are full by rice, the villagers feed their buffalo and cow in

this forest which is not too far from their stables. Pa Tum Le is the village public area that all villagers can come with their livestock and gather forest products without holiness belief control but they should respect other villager's needs by gathering only what is sufficient. The forest is quite not abundance because of its free access to utilize but the community can keep it by social etiquette to respect for other right.



Figure 89 Pa Tum Le of Kogpazi Community.

Source: site survey, May 11, 2014.

Don-Poo- Ta Forest

Kogpazi Forest and Phusritan Mountain (green) are “Don-Poo-Ta Forest” of Bannonghang and Banchumchung which is the forest that paired together with the village since they established their community at the areas of 300 Rai (35 kilometer squares). The word “Phi-Poo-Ta” is referring to “Ghost of Grandfather” that

covers all of the soul of villagers ancestors and responsible for maintaining the forests and has the power to punish those who encroaches the forests. Phi-Poo-Ta being in the spirit house which is located at hilly area where it cannot be flooded. The forest is dense shady abundant with wildlife species, and terrifying atmosphere that makes Don-Poo-Ta supremely magical and sacred.



Figure 90 Kogpazi Forest and Phusritan Mountain and the Phi-Poo-Ta worship in Bannonghang.

Source: Nonghang TAO annual report, 2010.

In Phutai belief Don-Poo-Ta is the residential place of ancestral souls and center of villager's Kwan. The villagers when a new baby is born his/her umbilical cord is put in calabash with fragrant flower and hang it on a tree in Don-Poo-

Ta forest to tell the ancestor soul about the new community member and beg for protection for the new child. Kwan of the villager will be the forest until they die, and when any villager die Tao Jum will call their Kwan wrapped in white cotton and hang it on a tree to tell the ancestor to welcome a new soul. In Phutai belief illness are caused by offending the ghost and it can be treated by worship in Don-Poo-Ta forest, and when it have new community member by marriage or migration, the inferior villager will take them to worship in Don-Poo-Ta to ask for protection.

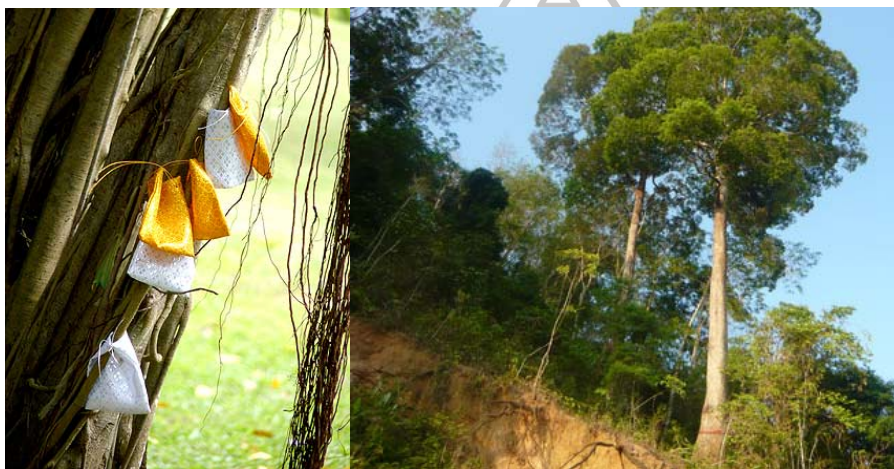


Figure 91 Phutai tradition of Kwan ceremony in Kogpazi Forest.

Source: Nonghang TAO annual report, 2010.

Tao Jum

“Tao Jum” is a person who is assigned to represent the community to Phi-Poo-Ta or commanded by the ancestor soul to reform the community. The major responsibility of Tao Jum is to conduct the rituals associated with Phi-Poo-Ta and supervise the villagers to not encroach the spiritual forest. Toa Jum is a symbol of the sacred institution in the community who is selected by good behavior, admirable personality, and acceptable to the community. When Toa Jum dies a new one will be selected immediately by appropriate personality by the community committee.



Figure 92 Mr.Nuam Sakulzong, Toa Jum of Kogpazi Community (1989-present) and their Phi-Poo-Ta worship in Kogpazi Forset.

Source: Nonghang TAO annual report, 2010.

(3) Forestry Resource Utilization

Utilization of Don-Poo-Ta forest has two major activities which are the rituals and utilizing of natural resources. Don-Poo-Ta is sacred place and respected by the people of two villages. The concerned and faithful of Don-Poo-Ta hold annual worship and rituals before cultivation and harvesting. In the early ages of Kogpazi Community the Don-Poo-Ta use to be a cremation place. The moderator of these ritual activities is the Toa Jum.

Don-Poo-Ta of Kogpazi Community is a fertile forest of biodiversity and has various kinds of trees, vegetables, fruits, medicinal plants, mushrooms, insects, various kind of animals like lizards, bird, bat, squirrel, mole, rat, and aquatic animals. These make it useful to be the natural resource bank of the community. The villagers can utilize these natural resources and forest area for grazing, hunting, gathering forestry products, cut a tree for housing construction and firewood, but all utilization must be permitted by the Toa Jum and community committee. This helps in using the place efficient. To the villagers, the utilizing of Don-Poo-Ta Forest should not profit individuals but should be a gain for group or for all the villagers.

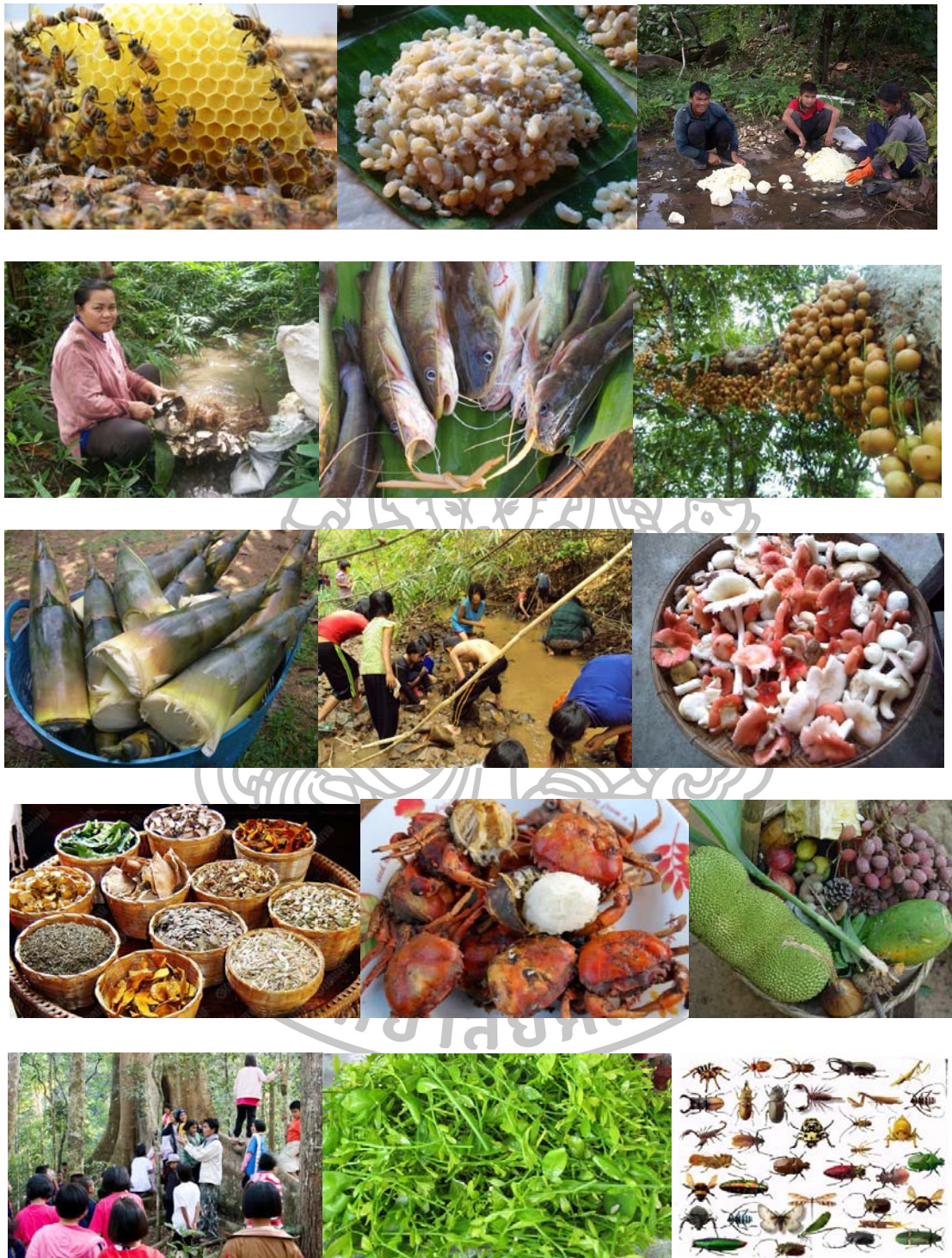


Figure 93 Forestry products from Don-Poo-Ta Forest.

Source: Nonghang TAO annual report, 2010, site survey, May 11, 2014, and
www.google.com, retrieved May 11, 2014

(4) The Power and Recognition

The people of Kogpazi Community have faith in the power of the ancestors' souls and Don-Poo-Ta forest seriously that no one go to the forest to cut a tree or hunting the animals especially the turtles and snappings because in their belief the transgressor or sometime including all the community will be bedridden or die. In addition Don-Poo-Ta is contraindicated for all inappropriate activities like carnal behavior in the Don-Poo-Ta area, excretion in this holy forest, bellow and ribald, accessing and passing through the forest must always be made by respectfully.

Taboos and practices with the Don-Poo-Ta are considered as the rules of the community. The people must agree to comply strictly with, otherwise they will be punished by a resolution of the villagers. The limitations established by the solutions of the villagers or defined by Toa Jum who by the orders of the ancestor souls that appears in his dream. All provisions about Don-Poo-Ta are determined by the principle that this holy forest is the place of ancestors of all and the villagers are equal to respect, protect, and utilize, no private person shall possess a forest area or other natural resources in the forest area. Because of these restrictions, the Don-Poo-Ta of Kogpazi Community is abundant with dense trees and there are a lot of animals. Don-Poo-Ta has become a way of managing the natural resources of the Kogpazi Community for its best.

(5) Kogpazi Community Potentiality

These are the results of effort of Kogpazi Community committee to conserve Kogpazi Forest by reintroducing their efficiency tools of Phutai beliefs that most villagers believes and trust in the Don-Poo-Ta institutions seriously, although some people do not believe it but they still comply with the prohibition with consent. These influences all the villagers to respect the right of public and individuals, and not interfering with each other's honor. It could be said that the beliefs in Don-Poo-Ta can define the behavior of the community effectively. In addition, Don-Poo-Ta has become the heart and soul of the villagers that Toa Jum who is the messenger should teach the instruction of ancestors to the villagers that everyone should adhere to ethics, and contribute towards, the welfare of the forest and each other. The villagers are often affectionate and cooperate in various public activities.

Furthermore, wrath of the Phi-Poo-Ta seems to cause damage not intended to do any serious damage but to teach a man to act on what he was only

suppose to. Don-Poo-Ta Forest is an important social institution of Kogpazi Community where is their ancestor resided and provides protection against all disasters, which make the villagers live happily. The protection of the village properties like cattles and farms from being stolen or destroyed. The beliefs in Don-Poo-Ta has been helpful prevents the villagers from immoral conducts and live together peacefully under the Phutai society tradition.

It can be said that Don-Poo-Ta, Toa Jum, and the villagers are the ideal components of Phutai society to produce the strong faith, belief, and harmoniousness to Kogpazi Community and to inherit the spirit of their ancestors in natural resource conservation. The worship to Don-Poo-Ta is a condition that demonstrates the cultural factors of living, abundance of agriculture, hope for the future to adjust the mental stability in order to be prepared for every situation that may occur with no negligence.

Kogpazi Community received full negative effect of the national mainstream development in the period of 1979-1989 that Thailand emphasized to develop the country by focus at economic growth. Kogpazi Forest and Phusritan Mountain received severe trespassing and destruction by the villagers that turning under Thailand's national campaign to generate economic growth. A lot of regulations by the government allowed the citizens to dominate and utilize the natural resources. It is 1979-1989 that the forests, mountains, and rivers of Kogpazi Community were extremely trespassed and demolished to plant monoculture like cassava and sugarcane that made the community lose 70 percents of its natural resources.

In that decade Kogpazi Community fully connived with the national development campaign that they grievously trespassed and destroyed about 4,500 Rai of Phusritan Mountain and Kogpazi Forest and changed it to be the largest sugarcane farm in Kalasin Province. It had three sugar factories in Kuchinarai District, one factory is located at Bannoghang and utilize the water from Huai Chumchung River for their production process and bring back pollution to the environment and reduce the people living quality. The villages social and culture life suffered from negative impact of the mainstream development that almost all villagers absorbed materialism and modern foreign culture that made them neglect their cultural heritage, estrange social interrelationship and moral deterioration, the collapse of family and household institutions. (Thunva, 2003:25)

These problems suggested the Kogpazi Community needed to rethink about their development direction that in 1988 under the auspices of the community committee the villagers produce their agreement to stop all natural resource destruction activities and turned back to their old Phutai way of life. Their important tool to restore the natural resource was the reintroduction of the Phutai cultural heritage and beliefs that involve deeply with their natural environment. Under Thailand's centralized administration system, it is not easy for any rural community to direction their own development. (Vassana, 1998, p.25)

The conflict started in 1989 when Kogpazi villagers try to relegate every settler to leave Phusritan Mountain and Kogpazi Forest to stop the degradation to the forest and the mountain, to repulse the sugar factory from their area, even though the citizen were benefiting but the government said they had no right. The Kogpazi Community proceeded to court to repulse the sugar factory and requested the legal protection to their natural environment. The villagers made the place restricted area and nobody allowed to go into the deforested around Kogpazi Forest and Phusritan Mountain and that anyone who transgressed will arrest by the village committee, and they started to reforestation. This was illegal to Thailand's forestry law that all the forests are the property of the country not the community. Some Bannonghang villagers were arrested by police and forestry governor. More than ten years of struggle by protest and court battle to insist their right to protect their natural resource, finally won. In 1999 Thailand was legislate the law of community forestry that tell all local community have the right to protect, conserve, and management their own natural resource by sustainable principle. Under Thailand law environment quality control that the sugar factory cannot follow to all legal standards, finally in 2000 the factory was close down. It is a little victory for a small rural Isarn community but it became the bright light for all communities of the country to develop their land on direction that suit their way of life, and protect their natural environment, and Kogpazi Community become famous over the country.

In 2008 Bannonghang and Banchumchang won the Green Globe award which is the prize for Thailand best natural resource conservation community. This makes Kogpazi community famous in national and global level in community natural resource conservation that includes the resource of land, water, and forest. The

strategy used by the two villages to regain their abundance natural resource is the application of their Phutai culture to protect and maintain.

(6) Kogpazi Community Forestry Management

The old Thailand national development plans emphasized to generate income by the sale of its natural resource or use for raw materials in its industrial factories that produced deterioration to the environment and people's quality of life. These problems brought about the Kogpazi Community rethinking of their development direction to turn away from the mainstream to a sustainable development by themselves. In 1988 under the auspices of community committee the villagers produced their agreement to stop all natural resource destruction activities and turn back to their old Phutai way of life. Their important tool to restore the natural resources is the reintroduce of the Phutai cultural heritage and belief that involved deeply with natural environment. Under Thailand centralized administration system, it is not easy for any rural community to direct their own development. (Vassana, 1998, p.25) In 2008 Bannonghang and Banchumchang won the Green Globe award which is the prize for Thailand best natural resource conservation community. The money was used to setup "Kogpazi Forestry Fund" (KFF) which is local NGO that is managed by the two villages.

The concept of community forestry management does not refer to only tree planting or reforestation but the key to a successful human community and their relationship with the environment, linking to elevation of people's quality of life, and the potential of self-reliance of the community. Community forestry management is involved deeply with the community development with consideration to the forest being part of the community. (Yutthapong Matviset, May 13, 2014: interview) The idea of KFF is to management Kogpazi Forest by local community for their own benefit by the three major objectives as follows;

1. Utilizing the forestry products
2. Forestry land use
3. Environment protection

KFF is a form of cooperation of the public to maintain the forest for their own interests by management of the ecosystem that makes the human, trees, wildlife and other creatures to live together happily and to achieve maximum benefit and long-term needs of the community.

Kogpazi Forest is public property shared by the whole community and all villagers have equal rights to exploit the natural resources, and everyone has an equal duty to preserve this forest. The exploitation of the forest must be as sufficiency and reasonable and has been recognized by other community members for intermediaries for its coordination such intermediaries and community committee and the Toa Jum. The wood cutting to build individual houses must obtain approval from the committee and must have other villagers joining to determine whether to cut the trees and the necessary quantity.

Gathering forestry products is also allowed equally to members and must gather what is enough for the time. The important strategy for the successful forestry management by Kogpazi Community is the reintroduction of their Phutai culture and belief in the holy forest of Don-Poo-Ta by pointing out the benefits of the community that will occur in both the living and environmental quality if they can maintain the abundance of forest. Reintroduction of the Don-Poo-Ta beliefs instilled in the communities though some may be ignorant of ecology science but could explain the systematic management process to the common people.

In addition the cooperation of the community in restoring Kogpazi Forest is a way of helping the community to conserve this important natural resource and also resulted in sociology and allowing the villagers to be proud of their native ethnic unity and cherish their cultural heritage as well.

The heart of success of the community forestry conservation of Kogpazi community is synchronized into three main elements of land, community, and management by harmonious and acceptable to all stake holders.

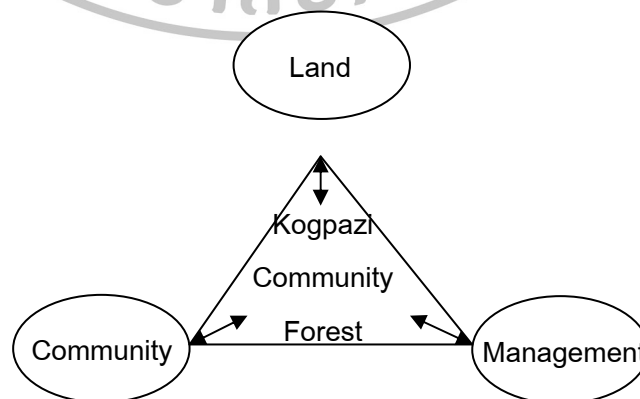


Figure 94 Keys to success of Kogpazi Community forest conservation interrelationship.

Source: Kogpazi Fund annual report, 2010.

Land refer to the area of 500 Rai of Kogpazi Forest, the ancient community forest of Bannonghang and it is certified under the law of Thailand community forest to be a public property of Bannonghang and Banchumchang since 1998, and the area of 4000 Rai of Phusritan Mountain which is the property of department of forestry but compromised it to be a part of the community's cultural forest and the forestry dept allowed it but head of Phusritan National Park (PNP) must have the right to join the board of community committee, especially utilizing forestry products. (Jirachart Jongsomchai, May, 2014: interview)

Community refer to two villages of Bannonghang and Banchumchang which experienced long time of struggles since the age of Thailand's civil war to the period of insistence of the right over Kogpazi Forest that made them become a strong community. Key elements in producing community strength are as follows;

1. Community leadership that are community leaders are mainstay of KFF operation that is the community committee who are village headman, village chief, teachers, monks, village scholars, elder villagers, and Toa Jum.

2. Community organization that are the portion of which is included as a sub-group community members and they will participate in conservation planning and leading members to join the KFF activities like Bannonghang school which add a course of Don-Poo-Ta forest, Nonghang TAO which provide budget for some KFF activities, Nonghang Cooperative and Credit Union which are the major financial sponsors of KFF.

3. Community participation that KFF produce the maximum participation of all community members from policy setup to implementation. The committees of KFF come from the villagers and its staffs are the children of the community.

Management refers to the activities that provide the community forest security and sustainable for the benefit of the community like fire protection, tree planting, forest maintenance, and control the use of forestry products. These activities according to the rules that was jointly setup by all community member and with measures to enforce compliance with the regulations.

(7) Phutai Wisdom in Zone C: Indicate by Heed Sib Song

The adaptation to making balance between human life profit and naturally state by respectful of Phutai culture can obvious to see in their tradition of

“heed sib song.” Heed in Phutai language means “tradition and custom” of behavior, and the villagers should practice for their social quality. Sib song mean “twelve” that mean the 12 months of the year, so “heed sib song” mean the annual tradition and custom of behavior that the villagers should be practice for happiness of their life and social quality. This tradition is still practiced and inherits in Kogpazi Community. The information from observation and interview shows that there are set of wisdom in each “Heed Sib Song” tradition which relate to the landscape of zone C and they can be summarized as follows;

Table 5: Heed Sib Song Traditions and their relationship to Zone C

Tradition	Zone A	Zone B	Zone C	Zone D
Bun Khao Karma				
Bun Koon Lan		●		
Bun Khao Ji		●		
Bun Pha Wet			●	
Bun Songkran	●			●
Bun Bang Fai				●
Bun Zam Ha	●	●	●	
Bun Khao Phansa				
Bun Khao Pradub Din	●	●	●	
Bun Khao Saak			●	
Bun Owk Phansa	●			
Bun Khathin	●	●	●	

Source: Site Analysis.

1. Bun Pha Wet

The fourth month: The religious ceremony in the memorial of "Maha Shart", which was the last great incarnation of the Buddha. In this month, there is normally a "Maha Shart" sermon. The northeasterners preferably call this ceremony "Boon Pa Wes" (Pra Wes San Dorn: the Buddha in this carnation).

The time schedule for this ceremony is not strictly fixed. It could be at the end of the third month or the beginning of the fifth month. The "Maha Shart" sermon in Phutai tradition is different from that in the general central region in several ways, for example; there is an invitation for monks from 10-20 temples to give a sermon. The scripture can be separated into 30-40 parts. The sermon begins at the early morning and tended to finish within a day.

While the monks are giving a sermon, there may be unexpected additional request for extra sermon by people who live in neighboring village. They organize the parade and unexpectedly arrive while a monk is giving a sermon. Having walking 3 rounds about the Hall, the request is proposed to the monk. It is called "Kun Lorn" (unexpected part) because this is no expected occasion. The monk will never know if he is certainly going to face this situation.

This kind of activity is one way of encouraging the good relationship between the villages. They occasionally do this activity in return to each other's celebration. Both merits and friendship are gained. Also, this kind of activity brings along joys and fun. Different group of people can organize this activity and it is considered a major annual religious ceremony in Phutai community that attracts a lot of donation.

Moreover, 4-5 days before the ceremony commences, the young boys and girls help each other to decorate the Hall and temple vicinity. At this occasion, the boys therefore have opportunity to meet and talk to girls so that the atmosphere is so joyful. This is a lovely Phutai way of life.

In other hand this ceremony that will setup the parade from the forest to village area has the wisdom to teach people how Pra Wes San Dorn can be survive for ten years in the forest. The parade will start from Kogpazi forest to Banchumchang and finally join the Maha Shart sermon at Wat Phochai Bannonghang that teach the villager that the holy forest is not the place for their ancestor soul but every forest ever been the place of Lord Buddha to.

2. Bun Zam Ha

The word "Zam Ha" mean "Cham Ra" in Thai that refer to cleaning. On the fifteenth day of the waning moon of the seventh month in Thai Lunar calendar that Phutai people will setup the big cleaning day that cover the cleaning of body, mind, house, community, and natural environment. There are various religious

ceremonies such as for the spirits of the houses (Phi Heirn), the tutelary spirit of the city (Phi-Tha-La), the spirits of ancestors (Phi-Poo-Ta), the spirit of the village (Lug Ban), **and the spirit of the farming field (Phi-Ta-Haek)** just before farmers start working in their farm.

After cleaning activities people will prepare food, betel palm and betel pepper, and cigarette then wrap them with banana leaves. The wrapped chunks of food are placed on the sacred area like the shrines, Lug Baan, sacred area of each farm, and especially for Phutai people of Kogpazi Community this is the day to warship to Don-Poo-Ta forest and Phi-Ta-Heak of each farm. These ceremonies are conducted with the purposes to show people's respect and thankfulness to those spirits.

3. Bun Khao Pradub Din

There is a religious ceremony for the passed away people. The ceremony is called "Khao Pradub Din" meaning "placing the rice on the natural ground". On the fourteenth day of the waning moon of the ninth month, people prepare food, betel palm and betel pepper, and cigarette then wrap them with banana leaves. The wrapped chunks of food are placed on the ground, hung on the trees' branches, or in the shrines.

The objective of this ceremony is to give this food to the passed away ancestors or relatives. The ceremony is later preferably conducted in Buddhist way of merit making i.e. conducted by offering food to monks and prays. Some Phutai senior people comment that this ceremony has the purpose to thank the land they live on and make the living. In the ninth month, the farming products and natural sources of food such fishes are most prosperous. So the people wish to thank the land for that reason.

4. Bun Khao Saak

On the full moon day, 15 days from the ceremony of placing food onto the ground, there is actually a ceremony for giving food to ghosts. Some might say that is a farewell to the ghosts i.e. invitation for eating on the last day of the ninth month, then farewell meal on the day that is the middle of the tenth month. In some places, during the ceremony, people do write their names the piece of paper (called "Sa Lark") then put it into the monks' bowl. When the monk saw the Sa Lark, he then calls the tray owner to offer the prepared food to ghosts.

5. Bun Khathin

The Thord Gathin Festival is a traditional Buddhist festival celebrated in Kogpazi Community every year. Colorful parades and offering ceremonies at the end of monks' retreat at local temples. On Owk-Pansa day of the full moon, villagers will go to Wat Phochai Bannonghang temple for prayers and paying respect to the sacred relicts. Owk-Pansa is also the beginning of a 30-day period of merit making which affords a special opportunity for prayers to Buddha and for the presentation of gifts to the monks for preserving the faith. This thirty-day span of merit making and religious gift giving is referred to as Thord Pha Gathin.

Thord Gathin takes its name from the "laying down" of new robes to the monks. The offering of new, saffron robes to the monks is particularly meritorious and important. Other gifts to the monks may include basic utensils, toiletries, writing materials and food.

All gift giving are acts of appreciation and gratitude to the monks. Some years many villagers who go to work in other area will combine efforts by collecting money donations for the maintenance of their homeland temple. Such donations are vividly arranged on a "money tree" which looks rather like a colorful Christmas tree bedecked with 20, 50 and 100 baht notes as the "foliage". The money tree is ceremoniously paraded to the temple, led by a team of lively drummers and musicians, with the villagers carrying their own individual gifts on beautiful trays, bringing up the rear. In this way at Thord Gathin, the lay-people of Kogpazi Community reaffirm their faith and, in a joyous fashion, bring gifts to Buddha and his servants.

(8) Phutai Wisdom in Zone C: Indicate by Kong Sib Si

Kong Sib Si is the set of Laos-Thai people and Phutai constitutes about behavior, practice, and relationship between various statuses of social members. There is no clearly record or object evidence of these institutes record but "Kong Sib Si" is always appear together with "Heed Sib Song." Information from Khonkaen University cultural center and other related Laos document show that the word "Kong" (ຄອງ) refers to the word "Krong" (ຄຣອງ) in Thai which mean "belonging and inherit" or it is refers to the word "klong" (ຄລອງ) which mean canal and imply to the route and line that people should be go on.

The information from observation and interview shows that there are sets of wisdom in "Kong Sib Si" which relate to landscape zone C as follows:

The Fourteen Laws for Commoners about religion

The Fourteen Laws about religions for commoners that all people should be practice to produce happiness and peaceful co-existing includes the following:

- In the Sixth month, carry the sand to the temple, form the sand sputa.
- In the time of first rain, people should be swearing to be honest to each other.
- In the cultivation season, people should worship to “Phi-Ta-Heak” (ghost of cultivation) for the fertile crop and Phi-Poo-Ta.
- In the Ninth month celebrate the “Bun Khao Pradub Din” to charity dedicate to ancestor’s souls.
- In the twelfth month celebrate the “Bun Khathin” festival to donate “Pha Pra Khathin” (yellow robe) to temple every year.
- People should be observing the precepts, merit, and donation.

4.2.4 Zone D: Water Resource Zone (Nam)

(1) Water Resources of Kogpazi Community

Water is a fundamental factor in the survival of all living species and especially human community. The abundance water resource helpful to human society to live happily and create their culture and civilization. The Isarn region of Thailand is located on the plateau land with hot and dry climate that its main natural disaster is drought. However the ancestors of Isarn people could survived pass through the difficult environment and created their valuable cultural heritage that has made it obvious to see their wisdom to adaptation to the limited environment especially limitation of water resource. This dissertation will focus on land use zone D of Kogpazi Community to study the indigenous knowledge and wisdom of Phutai tribe in water resource management.

The important water resources of Kogpazi Community can be divided into two types of man-made bodies of water, and natural bodies of water. The most existing man-made waters are individual basin and artesian well that are scattered in private land to store the water for their agriculture and household utilization, but this dissertation will not take these type into consideration because they are private property

and inconsistent to the research questions. The one and largest man-made water resource in Kogpazi community is Huai Chumchung Dam which is the governmental water resource development project and it is public property of the community and will be considered to search for the answers of the research. The natural water resources of Kogpazi Community are Huai Maung Creek, Huai Noi Creek, Huai Chumchang River that are involves deeply with research objectives and will be considered.

Zone D of Kogpazi Community is the area of community important water resources that are Huai Maung Creek, Huai Noi Creek, Huai Chumchang River and Huai Chumchang Dam. This dissertation will focus in term of Phutai indigenous knowledge of water resource management by considering their belief and culture about water resource and relationship to the landscape.

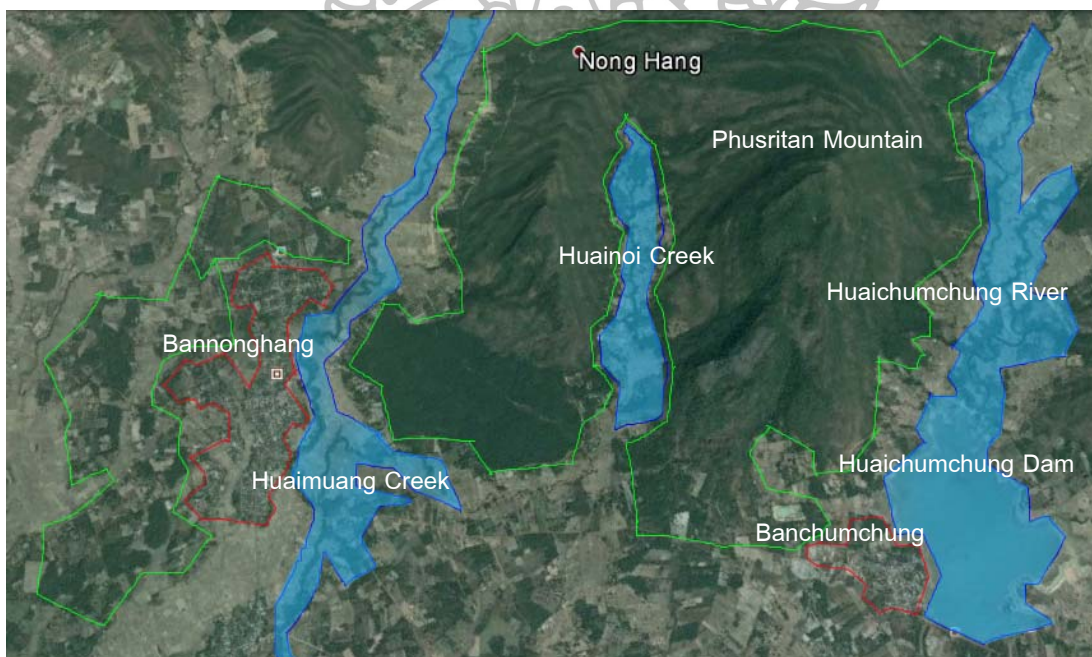


Figure 95 Zone D, the water resource area of Kogpazi community.

Source: site survey and analysis, www.google-earth.com, retrieved May 11, 2014

Huai Muang Creek (Thai: ห้วยม่วง)

“Huai Muang Creek” originate from Phusritan Mountain and flows pass Bannonghang in the East. It is a small creek with 12 meter wide and 25 kilometer long. The creek is confluent with Lamnamyung River the branch of Chi River in the area of Khouwong District, Kalasin Province. Huai Muang Creek is abundance with water in

rainy season and the villagers of Bannonghang can utilize the water for household use and fishing but it always dry up in dry season. In dry season the arid Huai Muang Creek become a part of Pa Tum Le that is open for all villagers to utilize. Huai Muang Creek is Kogpazi Community public area that all villagers can come and feed their livestock and gathering forestry and aquatic products without holiness belief control, but they should give respect to other villagers by gathering only what is sufficient. The creek is quite not abundance because it is free to utilize by the community with social etiquette with respect to the other right, and in the villagers agreement any behaviors which produce pollution to the water is prohibited.

Huai Noi Creek (Thai: ห้วยน้อย)

“Huai Noi Creek” is located at the middle area of Phusritan Mountain and the villagers believe it is part of holy Kogpazi Forest and property of Phi-Poo-Ta. Because of its location in the close valley, it makes Huai Noi Creek rich in vegetation, wild animals, and aquatic animals. The most abundant animal in Huai Noi Creek are snapping turtles and tortoises which are the symbolic of longevity in Phutai beliefs and they are pets of Phi-Poo-Ta that make no villager scathe them. The creek is covered by dense forest and terrifying atmosphere that make Huai Noi Creek and Don-Poo-Ta supremely magical and sacred.

Huai Chumchang River (Thai: ลำน้ำห้วยจุมจัง)

“Huai Chumchang River” is located on the east side of Phusritan Mountain. The watershed of this creek comes from Phuphan Mountain Range that makes it have high water volume with deep channel that is appropriate to build a dam. Because of it is the watershed of Huai Chumchung Dam. In 1995 after establishment of Kogpazi Forestry Fund (KFF) all the villagers collaborated with Phusritan National Park (PNP) to produce their community agreement to protect this creek to be a conservated area of Kogpazi Community and utilizing of any forestry and aquatic product from the creek must be permitted by the KFF and community committee. Furthermore, in their belief this creek is a part of holy Don-Poo-Ta Forest that the villagers should give their full respect.

Huai Chumchang Dam (Thai: อ่างเก็บน้ำห้วยจุมจัง)

“Huai Chumchung Dam” is man-made water resource made in 1985. It was supported by the King Bhumibol Development Fund (KBF) for its budget to build the dam to solve the dryness problem. The construction was finished in three years and it produced a large water resource of soil dam with 1,800 meters long dyke,

2,560 kilometers square space for rainwater, and water capacity of 1,430 million cubic meters. The dam useful for the villagers in Nonghang Sub-district to cultivates during the dry seasons and for fishery. In 1988, 25 families from Bannonghang created a new community at the dam side and called it Banchumchang.

(2) Phutai Indigenous Wisdom in Water Resource Management

Because of its settlement location in the plateau land with hot and dry climate and lack of water in dry season. Their priority was to properly their water resources for its substance so that they can have water all year round because they are not like other places in Thailand that rich soil and water resources. Information from interview show that in Phutai belief the important dimensions of water resource management are as follows;

1. Accessing that refer to any entering to the water resource area like enter to walk, tourism, gathering forestry and aquatic product, hunting, fishing, and cattle grazing. Each area has different permission to allow the people to go in.

2. Utilizing that refer to any utilization of water resource area like utilize the water, tourism, gathering forestry and aquatic product, hunting, fishing, and cattle. Each area has different permission to allow the people to utilize.

3. Controlling that refers to disciplines to control the people to follow and the limitation of accessing and utilizing of water resource area, and punishment for perpetrator.

Information from interview and observation can be summarize the wisdom of Phutai community water resource management by considering each area as follows;

Huai Muang Creek, the Public Free Utilization

Huai Muang Creek is a part of Pa Tum Le which is public area and free to access and utilize that all villagers can come with their livestock and gathering forestry and aquatic products, but they should give respect to other villagers by gathering for only what is sufficient. Access and utilization of this water resource area have no written rule but it is controlled by Kong Sib Si that is a set of manners to bring Phutai society calmness and coexistence. Wrongdoer will be punished by socially like other people will not talk to them and denouncing them. This is the wisdom of Phutai tribe to use their social power to control community members to utilize the natural resource by sustainable means.



Figure 96 Huai Muang Creek a part of Pa Tum Le of Kogpazi Community in dry season.

Source: site survey, May 11, 2014

Huai Noi Creek: Utilization by Supernatural Belief Control

Huai Noi Creek is a part of holy Don-Poo-Ta Forest which has abundant water resource and fertile of bio-diversity like various kinds of trees, aquatic plant, wild animals and aquatic animals, that makes it useful to be natural resource bank of the community. The villagers can access and utilize the natural resources of Huai Noi Creek but must ask for permission from Toa Jum and community committee. The people of Kogpazi Community have faith in the power of Don-Poo-Ta seriously that no one go to Huai Noi Creek to cut a tree or hunting the animals especially the turtle and snapping because in their belief the transgressor or sometime including all the community will be unfortunate or bedridden or die by the power inspired by Phi-Poo-Ta. The Phutai wisdom to manage this water resource is the belief that taboos and practices with the Don-Poo-Ta are considered as the rules of the community the people must agree to comply strictly with; otherwise they will be punished by a resolution of the villagers. The limitations established by the solutions of the villagers or defined by Toa Jum who by ordered from ancestor souls that appear in his dream. All provisions about Don-Poo-Ta are determined by the principle that this holy forest is the place of ancestors of all and the villagers are equal to respect, protect, and utilize.



Figure 97 Huai Noi Creek a part of holy Don-Poo-Ta Forest of Kogpazi Community.
Source: site survey, May 11, 2014.

Huai Chumchang River: Supernatural and Regulation Control

Huai Chumchang River is watershed area of Huai Chumchang Dam and in the villagers point of view it is a part of Don-Poo-Ta that make it receive full respect and treated as how Don-Poo-Ta Forest is treated. In 1995 the villagers and Phusritan National Park Office produced an agreement to establish Huai Chumchang River area to be a Kogpazi Community natural resource conservation area that it's accessing and utilizing must be allowed by Kogpazi Forestry Fund (KFF), and community committee. Huai Chumchang River is formed by confluent of a lot of small stream from Phuphan Mountain Range and it becomes a watershed area of Huai Chumchang Dam as an important water resource for agriculture and fishery of Nonghang Sub-district. Balancing and abundance of natural resource of watershed area is an important factor to measure the water volume of the dam that make Kogpazi Community be serious to control the accessing and utilization of the natural resource of the Huai Chumchung River. The strategy of Kogpazi Community to manage this water resource is by applying two power sources.

1. The power of belief that Huai Chumchang River is a part of Don-Poo-Ta forest and the people must treat the river with respect as of their Phutai belief.
2. The power of law which they have produced an agreement to protect this river, and in the agreement, provision, prohibition, and punishment are clearly record and enforced rigorously.



Figure 98 Huai Chumchang River watershed area of Kogpazi Community.

Source: Nonghang TAO, site survey, May 11, 2014.

Huai Chumchang Dam: Dynamic of Phutai Wisdom in Water Resource Management

Huai Chumchang Dam is Nonghang Sub-district important man-made water resource which was constructed in 1985 and supported by the King Bhumibol Development Fund to solve the dryness problem. It is a soil dam with 1,800 meters long dyke, 2,560 kilometers square space for rainwater, and water capacity of 1,430 million cubic meters. The dam was opened in 1989 and has been useful for the villagers in Nonghang Sub-district for cultivation in dry seasons and fishery. In legal terms, the dam is a property of Thai government that all Thailand citizens can access and utilize. By 1989 it has a lot of immigrants from other areas settled around the dam and a sugar factory was established in Bannonghang area. The decade of 1985-1995 was a period of conflict between mainstream development theory and conservative, and Kogpazi Community was one important conflict area of Isarn Region.



Figure 99 Huai Chumchang Dam.

Source: Nonghang TAO annual report, 2014.

The conflict started in 1989 when Kogpazi villager protested to relegate every settler to leave their homeland and to repulse the sugar factory. More than ten years of struggle by protest and court battle they insisted on their right to protect their natural resource. In 1999 Thailand government legislated the law of community forestry that say all local communities have the right to protect, conserve, and manage their own natural resource by sustainable principles. The sugar factory was

not following the legal standard of the Thailand environment quality control, finally in 2000 the factory was close down and Kogpazi Community Committee reached a peace agreement with new settlers to move together in the area of Banchumchang. In present Huai Chumchang Dam has become one famous tourism location of Kuchinarai District and generate more economic growth to Kogpazi Community from fishery and cropping in dry seasons. The ability to solve the conflict and to produce sustainable management to this water resource shows the dynamic of Phutai indigenous wisdom and culture in three topics.

1. Strength of community. The villagers of Kogpazi Community can be combining together with strength to insist and protect their right, because they have one heart embodiment of their Phutai culture that they speak one language, belief in one Don-Poo-Ta, and have one ancestor together, and they were side by side experienced a period of war. These make the people of Kogpazi Community united. The important power to confront any challenges of Kogpazi Community is strength of the community.

2. Ability to adapt to different tribe and culture, that they can open their heart to admit the stranger settlers to be a member of their community sincerely. This is one important characteristic of Phutai culture which is a kind of soft-culture that they are friendly, compromise, and open for new things. In other hand this conflict solving showed the intelligence of Kogpazi Community committee to not cause the ethnic conflict but produce peace coexistence.

3. Ability to collaborate with government that Kogpazi Community, Nonghang TAO, and Huai Chumchang Dam Office (HDO) have close collaboration to manage the dam to produce prosperity to the community and conserve the natural environment.

Because it is public property that present day Huai Chumchang Dam is full open to utilize in four economic activities to provide water for cultivate in dry season to Nonghang sub-district area, the increased waterfront area by lower water level in dry season are use for growing vegetables, sand beach area are use for tourism, and fishery and fish farming in the dam. Information from interview showed that it is the collaboration of Kogpazi Community Committee (KCC) and Huai Chumchang Dam Office (HDO) to manage utilization of the dam as follow;

1. Water for rice farming in dry season, there are 15-20 families of Kogpazi Community who plants the rice in dry season and 10-25 families in other community which is far from the dam. Because of limitation of water the farmers have agreed to control the water consumption and collaborate with HDO to produce recorded agreement to specify the cropping area and water volume that is fair for every farmer. (Jirachart Jongsomchai, May, 2014: interview)

2. Cropping in neap area, the KCC has setup clearly land plot division on the neap area to let villager to crop vegetables and they must pay fee to KCC and HDO.



Figure 100 Vegetable cropping in neap area of Huai Chumchang Dam.

Source: Nonghang TAO annual report, 2014.

3. Sand beach area at the left side of dam dyke is appropriate for tourism and it is one of the famous tourism attractions of Kuchinarai District that 2,500-3,000 visitors visit every year. This tourism produces more income to Kogpazi villagers through their food shops, swim ring rentals, and souvenir sales. KCC and HDO have setup clearly block for all shops to protect polluting the dam and the shop owners must pay fee to KCC and HDO. (HDO annual report, 2013)



Figure 101 Tourism of Huai Chumchang Dam.

Source: Nonghang TAO annual report, 2014.

There are 7-10 families of Kogpazi community which are fisherman aside from rice farming but last five years CP Company which is Thailand largest agricultural business company has come to promote coop fish farming and 30 families have joined the CP program. KCC and HDO have setup clear area for fish farm to prevent disturbance with tourism area and Banchumchang living quality, and the coop owners must pay fee to KCC and HDO. (Jirachart Jongsomchai, May, 2014: interview)



Figure 102 Fishery in Huai Chumchang Dam.

Source: Nonghang TAO annual report and site survey, May 11, 2014

(3) Phutai Wisdom in Zone D: Indicate by Heed Sib Song

Not only the wisdom to manage the water resource of Huai Chumchang Dam but Kogpazi Community is inherit their Phutai tradition and belief

about water and should be mention to present complete Phutai indigenous knowledge of natural resource and environment management that is the title of this dissertation.

Table 6: Heed Sib Song Traditions and their relationship to Zone D

Tradition	Zone A	Zone B	Zone C	Zone D
Bun Khao Karma				
Bun Koon Lan		●		
Bun Khao Ji		●		
Bun Pha Wet			●	
Bun Songkran	●			●
Bun Bang Fai				●
Bun Zam Ha	●	●	●	
Bun Khao Phansa				
Bun Khao Pradub Din	●	●	●	
Bun Khao Saak			●	
Bun Owk Phansa	●			
Bun Khathin	●		●	

Source: Site Analysis.

Heed Diern Haa (April): Boon Songkran

Same as general Thailand communities the **Songkran festival** (Thai: สงกรานต์) is celebrated in Kogpazi Communities as the traditional New Year's Day from 13 to 15 April. It coincides with the New Year of many calendars of South and Southeast Asia. The traditional water pouring is meant as a symbol of washing all of the bad away and is sometimes filled with fragrant herbs when celebrated in the traditional manner.

Of all the feasts and festivals in Kogpazi and other communities in Thailand, which are many, the Songkran Festival is the most striking, for it is widely observed not only in this country but also in Burma, Cambodia and the Lao State.

Songkran is a Sanskrit word in Thai form which means the entry of the sun into any sign of the Zodiac. But the Songkran in this particular instance is when the sun enters the sign of Aries or the Ram. Its full name is Maha Songkran or Major Songkran to distinguish it from the other ones. But the people call it simply the Songkran for it is the only one they know and in which they take interest. It is their traditional New Year when they can enjoy their holidays to the full with no economic hindrance. Songkran is a fixable feast on the solar calendar.

It begins on the 13th April and ends on the 15th April, but occasionally in certain years on the 16th April. The Songkran is in fact the celebration of the vernal equinox similar to those of the Indian Holi Festival, the Chinese Ching Ming, and the Christian Festival of Easter. The beginning of spring when the sun crosses the equator is now on the 21st of March which is due to the precession of the equinox. The Songkran Festival is in a certain sense like April Fool's Day, when the maids of the village play pranks on any gallant who happens to pass by their way. He will be caught and bound by the united strength of the maids and they will daub him with blacking.

Origins of Songkran

There was once a young man who was prodigious in learning. He understood even the language of the birds. This excited the jealousy of Kabil Maha Phrom, one of the gods of a higher heavenly realm. He came down to meet the young man and posed him three sphinx-like riddles with the wager that if the young man failed to give the right answers within seven days, he would lose his head but if he succeeded, the god himself would give his own. Like all folk tales the young man was at first at his wit's end to answer such difficult riddles and he repaired to a certain place in order to kill himself rather than face defeat.

He stopped at the foot of a tall tree at the top of which was an aerie. By chance he heard the mother eagle comforting her eaglets who cried for more food, that they would be gratified soon by feasting on the body of the young man who would fail to solve the riddles. She then related the story of the wager between the god and the young man, and in answer to her children's question the mother eagle satisfied them with the right answers to those three riddles. The young man availed himself of this information and on the appointed day he gave the god the three right answers.

The god, as was the case in such tales, lost the wager and himself cut off his own head. His head was a terrible one for if it touched the earth there would

be a universal conflagration and if it fell into the sea, the sea would dry up through its intense heat. The god's head therefore was deposited in a certain cave in the heavens. Every new year that is on Songkran Day one of the god's seven daughters in turn will carry her father's head in procession with millions of other gods and goddesses circumambulating like the sun round the Meru, the Buddhist Olympian Mount. After that there are feasts among the celestial beings who enjoyed themselves with drinks made from the juice of the chamunad creeper. The god's head was taken back to the cave after the feast, to be taken out again on Songkran day the next year.

Songkran Celebration in Kogpazi

On the eve of Songkran Day, i.e. on the 12th April, the villagers clean their house and burn all the refuse. This is a Spring Cleaning Day done as a duty in the belief that anything bad belonging to the old year will be unlucky to the owner if left and carried on to the coming New Year. It is something like a Public Health Cleaning Day but backed by traditional belief has proved more effective to emotional people than prosaic reason.

Early on the first day of Songkran, the 13th April, the villagers both young and old in their new clothing go to the Watphochai Bannonghang to offer food to the monks there. A long table is erected in the compound of the wat where monk's alms bowls stand in a row on either side of the table. Into the alms bowls the gathering people put boiled rice and into the covers of the alms bowls, food, fruits and sweetmeats. While the monks partake of their feast, music sometimes is played to celebrate the occasion.

In the afternoon of the same day there is bathing ceremony of the Buddha images and also of the abbot of the wat. After this begins the well-known "water throwing feast". The bathing of images is done as ritualistic ceremony, but it is no other than a New Year's purification. Younger villagers will also on this day or the succeeding days go to pay their respect to and ask blessings from their elders and respected persons. They will pour scented water into the palms of the old people and present them with a towel and other bathing requisites. In the old days it was an actual bathing where the young people helped the old people to take a bath and to change their old clothing and put on the new clothes which the young people presented them as an act of respect to the aged on the occasion of the New Year.

Another duty to be done during the Songkran Festival is a religious service called *Bangsakun* performed in sacred memory to the dead. When a person died and was cremated, the ashes and charred bones of common people were buried at the root of a sacred fig-tree in a *wat*. Such trees are to be found in the grounds of almost every *wat* of Thailand. It is a symbol of the Lord Buddha's enlightenment for under such a tree did Buddha sit in meditation and receive his enlightenment. If a person is able to erect a *Pra Chedi* or pagoda in the *wat* the ashes and bones are then deposited in it. In later times a portion of the bones was sometimes kept in the house in a receptacle. On Songkran Day a religious service in sacred memory to the dead may be officiated by a monk or monks at the place where the ashes and the bones have been deposited, or as in some localities the people bring their dead bones to a village *wat* in company with others where a joint memorial service is performed. In Kogpazi Community the guardian spirits of the village and town receive also their annual offerings on Songkran Days. Obviously there are reminiscences or traces of ancestor and animistic worship in by-gone days.

Bathing Ceremony

During the three days of Songkran villager flock to the *wat* in their best clothes. They bring with them candles, joss sticks, flowers and small bottles of Thai scented water called "*nam ob*" or water saturated with perfumes. At the *wat* shrine each devotee lights a candle and three joss sticks and places them together with a single flower or a bouquet in a receptacle in front of Buddha's altar.

The worshippers then make obeisance to the Buddha by partly prostrating themselves thrice before His image in a prescribed form. Each worshipper kneels with his hands placed palm to palm raising them to the forehead in a worshipful attitude and then prostrates himself on the floor with the hands now separated to allow the forehead to touch the floor between the palms. Such salutation is called "*benchangapradit*" from the Sanskrit "*panchangapratishtha*" (fivefold body worship, i.e.. with the forehead, two palms and two knees resting on the floor). Such salutation among the Thai is the highest form of respect. Salutation by full prostration on the ground and "kissing the earth with the forehead" is unknown.

After worshipping in this manner, a little quantity of the scented water is poured on the hands of the Buddha image. Such a ritualistic act is called in Thai "*Song Nam Phra Putha Rup*" (bathing the Buddha image.)

Not only do the Buddha images in the wat receive the ceremonial bath, but elders of the family and elder monks may receive it too. This they do by pouring scented water into the palms of the elder who will then duly rub it lightly on his head and face. The elder, in the old days, would then be presented by the visitors with a "phanung" (loin cloth) and a "pha khao ma" for a male or a "pha hom" for a female, both of which constituted everyday wear in those days.

Nowadays the elder is presented with a towel, a box of handkerchiefs, and a box of soap or other such articles and sometimes with a bottle of scented water. After the presentation the elder will bestow his blessing and best wishes upon the relatives for the New Year.

A gift of a bottle of scented water is specially appreciated by the older generation who are want to smear themselves during the hot season with a preparation of soft chalk powder called "din saw phong" mixed with scented water which is refreshing to the skin. Sometimes the powder is ready-mixed with attar of roses and may be applied lightly with a towel or handkerchief. Such toilet preparation is called "paeng sod" or fresh toilet powder.

In the old days, the ceremonial bath was the regular family thing. The elder would seat himself on a broad bench. The children would assist him in the bathing by pouring the scented water on him. They also would furnish him with a new set of clothing to be worn after the bath. Further they would present him with the traditional candles, joss sticks and flowers emblems denoting the highest respect among the Phutai.

We now come to the ceremonial bath of a monk. It may take place on any of the three days of Songkran. The monk is usually the abbot of the monastery, who is invariably held in high esteem, usually old and, in the case of a village wat, a leading personage in the community life. People call him "Luang Phaw" (Great Father). He is not only their spiritual father but also their adviser in temporal affairs in the light of his recognized wide knowledge and experience. Sometimes he combines the versatility of doctor, astrologer and adapt in the mystical and magical arts separately or all rolled into one.

He is always an unquestioned mediator in disputes; the villagers, in most cases prefer to abide by their "Luang Phaw's" decision rather than report to the courts or other local authorities.

It is not difficult to see, therefore, that such a man would command hosts of disciples falling over each other to do him the traditional honor of a ceremonial bath. But in such cases a notice is circulated before-hand specifying the exact day and time of the ceremony which is the same as for the elder of a family. After the bath the abbot gives a sermon followed by his blessing for a happy New Year.

Information from interview some elderly informants suggest that these ceremonies are conducted with the purposes to teach people to respect and appreciate to the elderly and ancestors. In term of Phutai belief water is symbolic of exuberance so younger villagers will pay their respect to and ask blessings from their elders and respected persons. Water throwing to people is not for only funny but it is the blessing to them for exuberance. Ancient Phutai people of Kogpazi Community are not much throwing water because they are realize the important of water which is lack in their homeland.



Figure 103 Songkran Festival in Kogpazi community.

Source: Nonghang TAO annual report, 2014

Heed Diern Hog (May): Bun Bang Fai

A Rocket Festival is a merit-making ceremony traditionally practiced by ethnic Lao and Phutai people throughout much of Isarn and Laos PDR, in numerous villages and municipalities near the beginning of the wet season. In Kogpazi Community celebrations typically include preliminary music and dance performances, competitive processions of floats, dancers and musicians on the second day, and culminating on the third day in competitive firings of home-made rockets.

Bun Bang Fai is the Phutai and Laos festival which is a call for rain and a celebration of fertility. In the afternoon, people gather in the fields on the outskirts of villages and towns to launch self-made firework rockets. Different communities compete for the best decorated and the highest travelling rocket. Men disguised as women perform vaudeville acts using wooden phalli in order to anger the gods. As revenge, the gods are expected to send thunderstorms.

The Bun Bang Fai or Rocket Festival marks the sixth month of the lunar calendar. During the festival, rockets are fired into the air to ask the god of rain to help nature a good harvest free from drought, floods or pests.

Traditionally, rockets are made by stuffing gunpowder into elaborately decorated bamboo. But today, many different materials are used, including glass or metal piping. They come in a variety of sizes from very small to very large.

When ready, the rockets are carried to a communal launch-pad. There are numerous types, each serving an individual purpose. The rocket designed to carry prayers to the rain god during Bun Bang Fai, is known as a Hang or Meun-Saen. The Ma is used to mark the passing of someone important. And Chi Nay, Ta Lai and Phu, mark the beginning of important ceremonies and festivals.

Prior to Bun Bang Fai, each village puts together a committee to organize all aspects of the festival, including inviting other villages, introducing rules and safety measures and organizing prizes for the best rockets.

On the day of the festival, the Bun Bang Fai becomes a toughly contested completion, which generally only bamboo rockets are allowed to enter. First, each rocket is inspected and categorized. Scores are given for the highest flyer, the most beautiful decoration, and the most entertaining team; a category in which just about anything goes, from elaborate masks to men wearing women's clothes, while

women dance and sing. If any of the rockets fail to explode, the team's technician and leader are forced to drink muddy water or Satho (rice whisky).

Throughout the celebrations, hosts prepare a variety of traditional food for their guests.

These days, the size and location of the event is controlled due to numerous safety concerns, including limited space and overlaps with aircraft routes. But nevertheless, most continue to celebrate the festival in one way or another. In Kogpazi Community, Bun Bang Fai is organized in the outskirts of the community to avoid damage to property and help keep participants safe.

Information from interview some elderly informants suggest that these ceremonies are conducted with the purposes to teach people to realize the important of water which is lack in Isarn Region and must be beg from god, so people should be respect and thankfulness to those spirits and efficiency utilize the water.



Figure 104 Bun Bang Fai in Kogpazi community.

Source: Nonghang TAO annual report, 2012

(4) Phutai Wisdom in Zone D: Indicate by Kong Sib Si

Kong Sib Si is the set of Laos-Thai people and Phutai constitutes about behavior, practice, and relationship between various statuses of social members. There is no clearly record or object evidence of these institutes record but “Kong Sib Si” is always appear together with “Heed Sib Song.” Information from Khonkaen University cultural center and other related Laos document show that the word “Kong” (คอง) refers to the word “Krong” (ครอง) in Thai which mean “belonging and inherit” or it is refers to the word “klong” (คลอง) which mean canal and imply to the route and line that people should be go on.

The information from observation and interview shows that there are sets of wisdom in “Kong Sib Si” which relate to landscape zone D as follows:

1. The Fourteen Laws for Commoners

The Fourteen Laws for commoners includes the following:

- (1) Second, do not cheat the balance of the scale, do not lend money for interest, and do not utter vulgar or indecent language.
- (2) Third, after erecting the house posts and walls, build a spirit house to worship guardian deities in all four directions.
- (3) Fifth, on holy days (the seventh or eighth and the fourteenth or fifteenth days of the lunar month) hold ceremonies to apologize to house bricks, kitchen, ladders, and doors of the house.
- (4) Seventh, on holy days, wives should take candles, incense sticks, and flowers to beg apologies from their husbands and to present worshipping units to the monks.

2. The Fourteen Laws for Commoners about religion

The Fourteen Laws about religions for commoners that all people should be practice to produce happiness and peaceful co-existing includes the following:

- (1) In the Sixth month, carry the sand to the temple, form the sand sputa.
- (2) In the time of first rain, people should be swearing to be honest to each other.
- (3) In the cultivation season, people should worship to “Phi-Ta-Heak” (ghost of cultivation) for the fertile crop.

(4) In the Ninth month celebrate the “Bun Khao Pradub Din” to charity dedicate to ancestor’s souls.

(5) In the twelfth month celebrate the “Bun Khathin” festival to donate “Pha Pra Khathin” (yellow robe) to temple every year.

(6) Celebrate the “Bun Pha Wet” and listen to Buddhism sermon every year.

(7) People should be fed and teaching the moral to their children, provide them the heritage, and help them to find the right husband or wife.

(8) People should be observing the precepts, merit, and donation.

(9) The family leader should be occupying “Promviharn Si” (four virtues of Brahma; merciful, please, kindness, and equanimity).

(10) Celebrate the “Bun Koon Lan” in harvesting season.

4.3 Kogpazi Community Cultural Landscapes Significant Assessment

This topic intends to describe the significance of Kogpazi Community for understanding the potential of its cultural landscape for natural resource management. The scope of this dissertation defines Kogpazi community zoning to show the relationship between Phutai indigenous belief and their wisdom of natural resource management.

The Guidelines to the Burra Charter (1999) propose that the concept of cultural significance is understood through a process of identification and assessment of relevant information, followed by its analysis and the development of a conservation policy and strategy.

Cultural significance means aesthetic, historic, scientific, social or spiritual value for past, present or future generations. It is embodied in the place itself, its fabric, setting, use, associations, meanings, records, related places and related objects. Places may have a range of values for different individuals or groups.

The cultural significance of a place and other issues affecting its future are best understood by a sequence of collecting and analyzing information before making decisions. Understanding cultural significance comes first, then development of policy and finally management of the place in accordance with the policy standards. Policy for managing a place must be based on an understanding of its cultural significance (The Burra Charter 1999)

(1) Historical Value

Bannonghang history and its settlement narrative can be one of the evidence to explain the history of migration of the Phutai people from Lan Xang kingdom (present Laos PDR.) to the right side of Mekong River (Thailand). The interview with various informants (age, gender, education) can be summarized as a “collective memory” to tell the story of the village evaluation through history. Bannonghang is a little Isarn rural community, but it tell a bigger story of how Phutai people came here, what did they pass through, how they reach the present state, and forecast their future, and is helpful for minority tribes to be proud of themselves not only the Phutai of Kogpazi Community but for all minority communities.

The story of Bannonghang through the ages of Thailand’s political conflict tell us about blood and tear of the people who are Thai fellow citizens but the different political ideology drove them to kill each other. The scars are still remaining in the heart of Kogpazi villagers and other Thais, and it’s good to be a lesson for the nation to solve any conflict by peaceful means.

The story of Kogpazi Forest conservation of that little group of Isarn rural community unifying to fight the government for their right to determine their own fate, to direct their homeland development, and to protect their natural and cultural heritage is good to be a model for other minority groups and other communities.

(2) Social Value

In term of social value, Kogpazi Community present the unique Phutai tribe family and community interrelationship in its housing arrangement that each clan have their own neighborhood and the subordinate will stay close to their respected seniors.

Phutai family is an extended family, that when married the children still live in parent house by improving and extending the living area. After three years of marriage the first son can move to other area to build a new house, but other sons still live with the parent and build new houses and link to parent house by corridor. Other clans houses are located closely without any fence but it have open space between each house which is called “Lanbaan” it is the buffer area to keep individual privacy but easy to associate between each family.

The Phutai families of Kogpazi Community are respect to tradition of “Heed Sib Song and Kong Sib Si”, especially “Kong Sib Si” which is a set of constitution

about positioning and practicing of community member in everyday life. “Kong Sib Si” lead the people to live together by happiness and calmness by focus at age, status, and gender, and it provides set of statutes about how family members should treat each other.

In other hand “Kong Sib Si” is the set of Phutai statutes about behavior, practice, and relationship between various statuses of social members like the administration of the king, relationship between the king and people, relationship between governor and people, and interrelationship of the citizens. It is wise for Isarn and Phutai people to produce calmness and peaceful coexisting.

(3) Aesthetic Value

Bannonghang is located on the charming area close to some creeks, river, and mountain with dense holy Don-Poo-Ta Forest that in terms of landscape the village has beautiful atmosphere. Some remaining Phutai traditional architectures are valuable cultural heritage to show Lan Xang style art and craft. Banchumchang is the water front community that is closes to Huai Chumchang Dam with charming aquatic atmosphere. The villagers way of life that involves closely with water is not that much in the Northeastern Region of Thailand.



Chapter 5

Conclusion and Recommendations

1. Conclusion

From the dissertation of “Cultural Landscape and Indigenous Knowledge of Natural Resource and Environment Management of Phutai Tribe” it can be concluded as follows;

The objectives of this research involve focusing study on the principle and theory of natural resource and environment management, the concept of cultural landscape, study of Phutai tribe and their culture, and study of indigenous knowledge and wisdom of Phutai tribe in the management of natural resources and environment.

The ultimate goal of this dissertation is to study how relationship of the cultural landscape of Phutai tribe community and their knowledge and wisdom in the management of natural resources and environment.

From the analysis of the research site of Kogpazi Community it can be seen that it has several values: Historical value, Social value and Aesthetic value. The history of the community began with the migration of 15 Phutai families from Muang Wang of Lan Xang Kingdom (present Laos PDR) to the right side of Mekong River (Thailand) in the reign of King Rama III of Rattanakosin Kingdom. The community is located close to the verdant mountain of Phusritan Mountain where there are watershed areas of some creeks and river like Huai Muang Creek, Huai Chumchang River and Huai Noi creek, and the abundant forest of Kogpazi that make them rich in natural resource with charming topography.

The community involves deeply in some Thailand's important events. The first event is the civil war between democracy doctrine and communism in 1963-1985 that Phusritan Mountain was a hard battlefield where a lot of people died and the war has had influence on the villagers to have a strong political view and they are very united until present time.

The second event is the period of Thailand mainstream development in 1961-1995 that natural resources were trespassed to generate economic growth and Kogpazi Community received severe suffering in their environment and quality of life that drove them to combine together with strength to insist and protect their natural and cultural heritage. Under collaboration of Kogpazi Community Committee (KCC) and all villagers “Kogpazi Fund” (KF) founded in 1996 and they produced agreement to manage and conserve their own natural resources and environment.

In 2008 Kogpazi Community won the Green Globe award which is the prize for Thailand best natural resource conservation community. The important strategy of KCC and KF is the application of their Phutai culture to protect and maintain.

Cultural landscape of Phutai tribe of Kogpazi Community is occurring under the influences of three factors of climate, topography, and natural resource. The climate of the Northeastern Region of Thailand (Isarn) is hot and dry with short term of three months rainy season. The natural resource of Isarn is limited cause by lack of water. The limitation of water and natural resource influence Phutai people to creates sets of knowledge and wisdom to utilize for maximum benefit and sustainability.

The study of generality Phutai communities topography in Isarn Region shows that their settlements are always close to natural resources like mountains, forests, water resource, and the locations have enough plain area for cultivation.

In terms of cultural landscape this research will focus in level of community settlement pattern and its land use zoning. Kogpazi Community land use zoning can be divides into four major zones under the concept of **Baan-Na-Pa-Nam** or **Home-Farm-Forest-Water resource**.

Baan or living area is the place for human and their living activities.

Na or farm is the place for agriculture and earn for living.

Pa or the area of forest and mountain is the place for ancestor soul, supernatural things, and it is community natural resource bank.

Nam is the place of watershed and water resource area.

Each major zone can be divided into sub-zones and sub-areas which has specific function but harmonious in connection. The analyzed Kogpazi Community land zoning can show the relationship of the cultural landscape of Phutai community and their knowledge and wisdom in management of natural resources and environment as follows;

(1) Conclusion of Zone A: Living Zone (Baan)

Zone A the living area or “Baan” is the place for human and their living activities and can be divided into four sub-areas of housing area, religious and soul area, social area, administration area, and utility area. The information from interview and observation can be summarized as their philosophy of living area is the concept of “**peaceful coexisting.**” The knowledge and wisdom of Phutai settlement and cultural landscape are as follows;

1. Kogpazi Community settlement location is clearly to see Phutai belief of the appropriate place to settle that is the place must be located on the high area, close to the mountain or forest, not far from water resource, and have enough plain for agriculture.

2. Phutai family is a kind of extended family that when the young married they will build a house close to their parent; this makes each alley have the most people with same surname.

3. Each family has close relationship that it has no fence to separate each house and easy for them to meet each other.

4. Each house has its privacy by open space of “Lan Baan” that separates each house but not cut off.

5. It is the Phutai wisdom to build a house that match with the tropical climate that most of the house are position in East-West direction with the narrow side to the solar route, they do not build a house reflected with sun light, they do not step down westward.

6. The housing arrangement is high density in the center area like temple, Lug Baan, shrine, and the house of villagers leader like Mor Yoa, shaman, and Tua Jum that according to basic beliefs of Phutai to give respect to senior, connoisseur, and worship to supernatural things. **Living together by respect** is basic Phutai community principle that helpful to them to produce peaceful coexistence.

7. The religious and beliefs places of the community like temple, shrine, and Lug Baan are distribution with housing area and be respected place that influence people to shame to sin because they live among the Buddha precept and supernatural things. This is the wisdom to control people’s behavior to live together by peaceful and calmness.

8. Some Isarn traditional style houses in Bannonghang are appropriate for good case study for Lan Xang vernacular architecture.

9. Focusing on Phutai traditions of Heed Sib Song, the related traditions with human living zone can be concluded as follows;

- Bun Zam Ha. The seventh month; there are various religious ceremonies such as for the spirits of the houses, the tutelary spirit of the city, the spirits of ancestors, the spirit of the village, and the spirit of the farming field (called "Phi-Ta-Haek") just before farmers start working in their farm. These ceremonies are conducted with the purposes to show people's respect and thankfulness to those spirits. There is a saying;

"It's now the seventh month, let's worship Raja Those angels deserve respect and protect us"

- Bun Khao Phansa. The eighth month; there is a religious ceremony for entering the Buddhist Lent. This is the same as ceremony conducted in the central region of Thailand. A particular preference is to produce the Lent candles made of wax. There is also tradition of giving those candles for the monks' use during the Buddhist Lent. There is a saying;

"When the eighth month reached All the monks are to stay only in the temple"

- Bun Khao Pradub Din. The ninth month; there is a religious ceremony for the passed away people. The ceremony is called "Khao Pradub Din" meaning "placing the rice on the natural ground". On the fourteenth day of the waning moon of the ninth month, people prepare food, betel palm and betel pepper, and cigarette then wrap them with banana leaves. The wrapped chunks of food are placed on the ground, hung on the trees' branches, or in the shrines. The objective of this ceremony is to give this food to the passed away ancestors or relatives. The ceremony is later preferably conducted in Buddhist way of merit making i.e. conducted by offering food to monks and prays. Some senior people comment that this ceremony has the purpose to thank the land they live on and make the living. In the ninth month, the farming products and natural sources of food such fishes are most prosperous. So the people wish to thank the land for that reason.

"The ninth month is the middle of rainy season People are prepared For the placing rice on the ground Offering to monks will be our strength"

● **Bun Khao Saak.** The tenth month; on the full moon day, 15 days from the ceremony of placing food onto the ground, there is actually a ceremony for giving food to ghosts. Some might say that is a farewell to the ghosts i.e. invitation for eating on the last day of the ninth month, then farewell meal on the day that is the middle of the tenth month. In some places, during the ceremony, people do write their names the piece of paper (called "Sa Lark") then put it into the monks' bowl. When the monk saw the Sa Lark, he then calls the tray owner to offer the prepared food to ghosts. There is a saying;

"The tenth month has arrived, let's prepare the giving Make it two sets of them Wish the ghost got these giving Let's hope we'd reach Nirvana"

● **Bun Owk Phansa.** The eleventh month; there is a ceremony when the 3-month Buddhist Lent is ended. The monks have to perform the offering services. There are full of illuminations, prepared using the tin or coconut shell containing various kinds oil; coconut oil, castor oil, and pork oil; shining at temples all night. The lamps can be made from paper cut in various shapes containing illumination inside. This lamp is another kind of artistic work competition. In the following morning, there is a traditional "Tak Bart Te Wo" (giving alms to monks). At some temples, there may be preparation for "Kao Tib" (magic rice) or even a boat race. As said;

"It is now the eleventh month This is the when the Lord Buddha used to go through and come back The 3-month rainy season is over, now it is time to leave So called the End of the Buddhist Lent"

● **Bun Khatin.** The twelfth month; there is a religious ceremony called Khatin, of which the period begins on the first night of the waning moon, the eleventh month until mid of the twelfth month. There are fireworks and boat races called "Suang Hua". The races are meant to be the commemoration of the fifteen families of Naga kings, especially Naga king name Pa Ya Fa Ngum who brought up the Tripitaka (the three parts of Buddha teachings) from the city of Indra Pata (Cambodia). As said;

"In this month, we should do boating To worship the Naga kings used to live underneath the surface"

10. Focusing on Phutai traditions of Kong Sib Si, the related traditions with human living zone can be concluded as follows;

The Fourteen Laws for Commoners

The Fourteen Laws for commoners includes the following:

- First, after harvesting new rice or new fruits, offer them to holy personages first before consuming them and distributing them among relatives.
- Second, do not cheat the balance of the scale, do not lend money for interest, and do not utter vulgar or indecent language.
- Third, after erecting the house posts and walls, build a spirit house to worship guardian deities in all four directions.
- Fourth, wash one's feet before ascending to the house.
- Fifth, on holy days (the seventh or eighth and the fourteenth or fifteenth days of the lunar month) hold ceremonies to apologize to house bricks, kitchen, ladders, and doors of the house.
- Sixth, wash one's feet before going to bed.
- Seventh, on holy days, wives should take candles, incense sticks, and flowers to beg apologies from their husbands and to present worshipping units to the monks.
- Eighth, on the fifteenth day of the waxing and waning moon, invite monks to chant in the house and offer food to them.
- Ninth, when monks come to take alms, do not let them wait. Do not touch the monks' bowls, do not touch the monks or novices, do not carry children, and do not carry any weapon when offering food to the monks.
- Tenth, when monks take an annual penance, prepare trays of popped rice, flowers, candles, incense sticks, and other necessities for them.
- Eleventh, when a monk is passing, sit down and wai before and while speaking to him.
- Twelfth, do not step on the shadow of a monk or holy personage.
- Thirteenth, do not offer left-over food to monks or husbands.
- Fourteenth, do not have sexual intercourse on holy days, the first day and the last day of Buddhist Lent, Songkran Day (Thai-Laos New Year's day which falls on April 13), and on one's birthday.

The Fourteen Laws for Commoners about religion

The Fourteen Laws about religions for commoners that all people should be practice to produce happiness and peaceful co-existing includes the following:

- In the Sixth month, carry the sand to the temple, form the sand sputa.
- In the time of first rain, people should be swearing to be honest to each other.
- In the cultivation season, people should worship to “Phi Ta Heag” (ghost of cultivation) for the fertile crop.
- In the Ninth month celebrate the “Bun Khao Pradub Din” to charity dedicate to ancestor’s souls.
- In the twelfth month celebrate the “Bun Khathin” festival to donate “Pha Pra Khathin” (yellow robe) to temple every year.
- People should be maintaining the parent when they grow old.
- People should be fed and teaching the moral to their children, provide them the heritage, and help them to find the right husband or wife.
- The son-in-law should not insult their wife, father and mother-in-law, but maintain them as their own parent.
- People should be observing the precepts, merit, and donation.
- The family leader should be occupying “Promviharn Si” (four virtues of Brahma; merciful, please, kindness, and equanimity).
- Father and mother-in-law should be honoring and mercy their son-in-law as their own son.

(2) Conclusion of Zone B: Agricultural Zone (Na)

Zone B the agriculture area or “Na” refers to the area of rice farm and other plantation farms which is the careers to earn of living of the villagers. This dissertation will focus zone B in term of land use, land holding and heritage delivery, and soil quality treatment by consideration from view of their Phutai culture and beliefs. The analyzed Zone B can be summarized by comparing the characteristic of Phutai Goddess of Earth or Mother Earth or “Pa Mea Tolani” under the philosophy of **“balancing of utilization by love.”** The Phutai knowledge and wisdom in soil and land management are as follows;

1. Pa Mea Tolani is “complete by herself” that means she has pretty face, beautiful body and healthy, black skin, long emerald green hair and lush as raincloud, large hip and flat stomach, perfect breasts, and calm mental. These characters refer to availability to be the mother of all creatures and in Phutai indigenous knowledge these are the wisdom to select the place to settle and cultivate where is “complete by itself.”

2. The character of black skin refer to abundance of soil that black soil is rich of mineral, humus, air, and water to be food for plants, that in Phutai they call this kind of land by the word “Din Dam Nam Chum” (ดินดำน้ำชุ่ม) that means black soil and water.

3. The green hair color of Pa Mae Tolani refer to groundcover vegetation that are plants that grows over an area of ground, used to provide protection from erosion and drought, and to improve its aesthetic appearance, and her hair lush form as raincloud refer to the land with fertile seasonal rain.

4. Pa Mae Tolani is dressed in gorgeous various color clothes that refer to the land that need various kinds of tree to protect the soil, refill in abundance the land, and beauty to the earth.

5. Her beautiful body refers to the beautiful landscape, environment, and atmosphere which are one of important things to sustain happiness in everyday life and influence people to create valuable culture.

6. The large hip and flat stomach in Thai-Laos belief of human characteristic is a good woman character able to get pregnant and give birth to a healthy child that in term of metaphor its refer to the good fertile land for cultivation.

7. Perfect breasts refer to ability of woman to take care and feed the child.

8. Calm mental refer to compassion mother with patient, forgiveness, and provide food, housing, cloth, medicine, and all good things to the humankind or her child.

9. Pa Mae Tolani is not always hospitable that in Phutai belief this is the caution if human only benefit from the land without respect and maintenance, the anger of mother earth will destroy them.

10. In Phutai belief Pa Mae Tolani cannot stand alone to produce her supernatural power but she needs other gods to support and assist as network gods

like her daughter of Pa Mae Kongka which is the Goddess of water, Phi-Poo-Ta or the community ancestor souls who are in the community forest, Roogkhateva or angel of the tree, Phi Na and Phi Rai is the ghost of the farm, and Phi-Ta-Heak or the ghost of cultivation. This set of Phutai wisdom to look at all natural things are one and they have close relationship like land, soil, tree, water, and farming that affect each other if disequilibrium.

11. Phi-Ta-Heak is the ghost of cultivation who protects the crops and worshiped two times a year before cultivate and after harvesting. In Phutai beliefs the best way to show respect to Phi-Ta-Heak is the farmer assiduously to maintaining their plants like looking for enough water to fill the farm, protect the rice from crab and insect, manure and treat to the rice by love and care because they are the property of Phi- Ta-Heak.

12. Phi-Na-Phi-Rai is the ghost of farm which is the ancestor's souls of each family that are in their farms. The ancient Phutai community with no clearing land deed document system need social system to protect the land holding system that each family will make a living on their own land that was hold by their ancestors. The people have the right to hold the land cause their ancestor has ever hold before and after dead their ancestor soul still stay there.

13. The Phutai tribe family has their general land heritage delivery system from parent to their child by formula that a quarter of land will give to first son who help the parent to create the heritage and raising younger children, two of four of the land will equally be dispense to other children, the last quarter will belong to parent and bring to the child who alimnet the parent until they die and in Phutai belief its always the youngest daughter. The inheritance will be produce in front of village elders, community leader, and spiritual leader at each farm and the worship to Phi-Na-Phi-Rai will be done twice a year together with Phi-Ta-Heak worship.

14. The wisdom of soil and land management can be considered from Phutai traditional of Heed Sib Song and Kong Sib Si that in Kong 13 which mentions to principles of farming and how to maintain rice product. The tradition of Heed Sib Song has some annual customs that relate to the farming like Heed Diern Yi (January) or Boon Koon Lan which is traditional worship to Phi-Ta-Heak the ghost of cultivation after harvesting to thank for his kindness for providing the good crop products. Heed Diern Saam (Febuary) the traditional worship to Pramea Posop the Goddess of rice. Celebrate for new fertile rice products and pray for future sustainable fertile cultivation.

Focusing on Phutai traditions of Heed Sib Song, the related traditions with agricultural zone and soil and land management can be concluded as follows;

1. Bun Koon Lan. The second month (Duan Yee) : "Duan Yee, Tum Bun Koon Lan" means that there are activities after harvesting, the thrashed rice grain are piled up in big mounds called "Koom Khao", just like a sand mounds, on the threshing ground. Then, there is a ceremony to worship the Goddess of rice (Chao Mae Po Sop) and to pay respect to spirits of the threshing ground. Some might wish to preach about the rice goddess. There may be ceremony for the spirit of rice before the rice is taken to the storage. Then, there is a ceremony for the spirit of the land (farming field). Woods are collected for their future use, mainly for cooking, as said;

"When the second month reached, Do prepare woods for household use"

2. Bun Khao Ji. The third month: Religious ceremony for "Kao Ji" (broiled sticky rice). In a full moon day of the third month, which is the Makha Buja day, the broiled sticky rice was the main theme of this religious ceremony. To make "Kao Ji"; the cooked sticky rice is shaped in chunks then broiled over the fire like roasted chicken. The cooked chunks of rice are repeatedly coated by using well-broken egg. The sticky cane juice or sugar cane is then tucked inside the rice. This kind of food is prepared very early in the morning and then offered to the monks as a breakfast. Later in the same morning, people gather at the religious Hall (locally called "Hua Jaek"). The monks pray before having their lunch. This occasion is both a religious ceremony and festivity for each village. People have opportunity to attend both religious ceremony and enjoy themselves. There is a northeastern parable saying;

"When the third month approaches, you should prepare the broiled rice Then tuck it with sticky sugar juice"

3. Bun Zam Ha. The seventh month; there are various religious ceremonies such as for the spirits of the houses, the tutelary spirit of the city, the spirits of ancestors, the spirit of the village, and the spirit of the farming field (called "Phi-Ta-Haek") just before farmers start working in their farm. These ceremonies are conducted with the purposes to show people's respect and thankfulness to those spirits. There is a saying;

"It's now the seventh month, let's worship Raja Those angels deserve respect and protect us"

4. Bun Khao Pradub Din. The ninth month; there is a religious ceremony for the passed away people. The ceremony is called "Khao Pradub Din" meaning "placing the rice on the natural ground". On the fourteenth day of the waning moon of the ninth month, people prepare food, betel palm and betel pepper, and cigarette then wrap them with banana leaves. The wrapped chunks of food are placed on the ground, hung on the trees' branches, or in the shrines. The objective of this ceremony is to give this food to the passed away ancestors or relatives. The ceremony is later preferably conducted in Buddhist way of merit making i.e. conducted by offering food to monks and prays. Some senior people comment that this ceremony has the purpose to thank the land they live on and make the living. In the ninth month, the farming products and natural sources of food such fishes are most prosperous. So the people wish to thank the land for that reason.

"The ninth month is the middle of rainy season People are prepared For the placing rice on the ground Offering to monks will be our strength"

5. Bun Khathin. The twelfth month; there is a religious ceremony called Khathin, of which the period begins on the first night of the waning moon, the eleventh month until mid of the twelfth month. There are fireworks and boat races called "Suang Hua". The races are meant to be the commemoration of the fifteen families of Naga kings, especially Naga king name Pa Ya Fa Ngum who brought up the Tripitaka (the three parts of Buddha teachings) from the city of Indra Pata (Cambodia). As said;

"In this month, we should do boating To worship the Naga kings used to live underneath the surface"

Focusing on Phutai traditional of Kong Sib Si, the related traditions with agricultural zone and soil and land management zone can be concluded as follows;

The Fourteen Laws for Commoners about religion

The Fourteen Laws about religions for commoners that all people should be practice to produce happiness and peaceful co-existing includes the following:

- In the Sixth month, carry the sand to the temple, form the sand sputa.
- In the time of first rain, people should be swearing to be honest to each other.

- In the cultivation season, people should worship to “Phi-Ta-Heak” (ghost of cultivation) for the fertile crop.
- In the Ninth month celebrate the “Bun Khao Pradub Din” to charity dedicate to ancestor’s souls.
- In the twelfth month celebrate the “Bun Khathin” festival to donate “Pha Pra Khathin” (yellow robe) to temple every year.
- People should be observing the precepts, merit, and donation.

(3) Conclusion of Zone C: Forestry Zone (Pa)

Zone C are the forest and mountain area as the holy spiritual area of “Don-Poo-Ta” Forest that are Kogpazi Forest and Phusritan Mountain which experienced severe natural environment destruction under the mainstream development of Thailand. Natural deterioration suggests Kogpazi Community to rethink of their development direction and to turn to the sustainable development. More than ten years the rural community of Bannonghang fought with government for their right to manage and develop their homeland and protects their cultural and natural heritage which they finally won. In 1999 Bannonghang and Banchumchang won the Green Globe Award which is the prize for Thailand best natural resource conservation community and they have setup Kogpazi Fund to be their local NGO to maintain the natural environment. The important strategy of Kogpazi Community to regain the abundance natural resource is the application of their Phutai culture for protect and maintain

Don-Poo-Ta is covering the area of Kogpazi Forest and Phusritan Mountain, the place where the ancestor souls dwell to preserve the forests and they have the power to punish those who encroaches the forests. Furthermore Don-Poo-Ta is the center of villager’s Kwan that when the children are born the umbilical cord will put in a calabash with fragrant flower and hang it on a tree in Don-Poo-Ta Forest and when people die their Kwan will come back to dwell in this forest. This is a symbolic activity to persuade the people to consciousness the shared ownership in Don-Poo-Ta.

Worship and connection to ancestor soul in Don-Poo-Ta is operated by Toa Jum, a person who had been assigned to represent the community to Phi-Poo-Ta and with obligation to conduct the rituals associated with Phi-Poo-Ta and supervise the villagers to not encroach the spiritual forest. Don-Poo-Ta, Toa Jum, and the villagers are the ideal components of Phutai society to produce the strong faith, belief, and

harmoniousness to Kogpazi Community to inherit the spirit of their ancestors in natural resource conservation.

The people of Kogpazi Community have faith in the power of the ancestors' soul and Don-Poo-Ta seriously that no one cut a tree or hunt because in their belief the transgressor will be unfortunate or bedridden or die by power inspired by Phi-Poo-Ta. Taboos and practices with the Don-Poo-Ta are considered as the rules of the community that people must agree and comply strictly with.

Forestry management of Don-Poo-Ta is operated in collaboration of KCC, KF, Toa Jum, and participation of all villagers. Their concept of community forestry management is not refer to only tree planting or reforestation but the key to successful human and community relationship with the environment, linkage to elevation of people's quality of life, and the potential for self-reliance of the community. Kogpazi Community forestry management is involved deeply with community developments that are the processes which is run by the community for the benefit of the community, and consideration to the community and forest is part of each without separation. The heart of success of the Kogpazi Community forestry conservation is synchronized into three main elements of land, community, and management harmonious and acceptable to all stake holders. The Phutai supreme philosophy of community forestry management is **“respectful to consume and conserve.”**

Focusing on Phutai traditional of Heed Sib Song, the related traditions with natural resource zone and natural resource management can be concluded as follow;

1. Bun Pha Wet. The fourth month: The religious ceremony in the memorial of "Maha Shart", which was the last great incarnation of the Buddha. In this month, there is normally a "Maha Shart"sermon. The northeasterners preferably call this ceremony "Boon Pa Wes" (Pra Wes San Dorn: the Buddha in this carnation). The is a parable saying;

“The third month you should prepare broiled rice When the forth month approaches, the monk give a Ma tee sermon”.

2. Bun Zam Ha. The seventh month; there are various religious ceremonies such as for the spirits of the houses, the tutelary spirit of the city, the spirits of ancestors, the spirit of the village, and the spirit of the farming field (called "Phi-Ta-Haek") just before farmers start working in their farm. These ceremonies are conducted

with the purposes to show people's respect and thankfulness to those spirits. There is a saying;

"It's now the seventh month, let's worship Raja Those angels deserve respect and protect us"

3. Bun Khao Pradub Din. The ninth month; there is a religious ceremony for the passed away people. The ceremony is called "Khao Pradub Din" meaning "placing the rice on the natural ground". On the fourteenth day of the waning moon of the ninth month, people prepare food, betel palm and betel pepper, and cigarette then wrap them with banana leaves. The wrapped chunks of food are placed on the ground, hung on the trees' branches, or in the shrines. The objective of this ceremony is to give this food to the passed away ancestors or relatives. The ceremony is later preferably conducted in Buddhist way of merit making i.e. conducted by offering food to monks and prays. Some senior people comment that this ceremony has the purpose to thank the land they live on and make the living. In the ninth month, the farming products and natural sources of food such fishes are most prosperous. So the people wish to thank the land for that reason.

"The ninth month is the middle of rainy season People are prepared For the placing rice on the ground Offering to monks will be our strength"

4. Bun Khao Saak. The tenth month; on the full moon day, 15 days from the ceremony of placing food onto the ground, there is actually a ceremony for giving food to ghosts. Some might say that is a farewell to the ghosts i.e. invitation for eating on the last day of the ninth month, then farewell meal on the day that is the middle of the tenth month. In some places, during the ceremony, people do write their names the piece of paper (called "Sa Lark") then put it into the monks' bowl. When the monk saw the Sa Lark, he then calls the tray owner to offer the prepared food to ghosts. There is a saying;

"The tenth month has arrived, let's prepare the giving Make it two sets of them Wish the ghost got these giving Let's hope we'd reach Nirvana"

6. Bun Khatin. The twelfth month; there is a religious ceremony called Khatin, of which the period begins on the first night of the waning moon, the eleventh month until mid of the twelfth month. There are fireworks and boat races called "Suang Hua". The races are meant to be the commemoration of the fifteen families of Naga kings, especially Naga king name Pa Ya Fa Ngum who brought up the Tripitaka (the

three parts of Buddha teachings) from the city of Indra Pata (Cambodia). As said;
 "In this month, we should do boating To worship the Naga kings used to live underneath the surface"

Focusing on Phutai traditional of Kong Sib Si, the related traditions with natural resource zone and natural resource management can be concluded as follows;

The Fourteen Laws for Commoners about religion

The Fourteen Laws about religions for commoners that all people should be practice to produce happiness and peaceful co-existing includes the following:

- In the Sixth month, carry the sand to the temple, form the sand sputa.
- In the time of first rain, people should be swearing to be honest to each other.
- In the cultivation season, people should worship to “Phi-Ta-Heak” (ghost of cultivation) for the fertile crop and Phi-Poo-Ta.
- In the Ninth month celebrate the “Bun Khao Pradub Din” to charity dedicate to ancestor’s souls.
- In the twelfth month celebrate the “Bun Khathin” festival to donate “Pha Pra Khathin” (yellow robe) to temple every year.
- People should be observing the precepts, merit, and donation.

(4) Conclusion of Zone D: Water Resource Zone (Nam)

Zone D the water resource area or “Nam” of Kogpazi Community are the area of community’s important water resources that are Huai Maung Creek, Huai Noi Creek, Huai Chumchang River and Huai Chumchang Dam. Because of its settlement location in the plateau land with hot and dry climate and lack of water in dry season the important priority of water resource management in Phutai belief is how to have enough water to utilize and by sustaining it’s for future. Kogpazi Community management of water resource is the “**mixture of the sets of Phutai knowledge and wisdom**” to make sure security is the first priority in living factor. Information from interview shows that in Phutai belief the important dimensions of water resource management are accessing, utilizing, and controlling. Information from interview and observation can be summarized as the wisdom of Phutai community water resource management by considering each area as follows;

1. Huai Muang Creek is a part of Pa Tum Le which is public area and free to access and utilize by all villagers and can come with their livestock and gathering forestry and aquatic products, but they should give respect to other villagers

by gathering for only what is sufficient. Access and utilization of this water resource area have no written rules but it is controlled by Kong Sib Si that is set of manner to produce Phutai society calmness coexisting and wrongdoers get punished socially like other people will not talk to them, denouncing them. This is the wisdom of Phutai tribe to use their social power to control community members to utilize the natural resource and sustain it.

2. Huai Noi Creek is a part of holy Don-Poo-Ta forest where villagers can access and utilize the natural resources but must ask for permit from Toa Jum and community committee. The Phutai wisdom to manage this water resource is the belief that taboos and practices with the Don-Poo-Ta are considered as the rules of the community the people must agree to comply strictly with; otherwise they will be punished by a resolution of the villagers. All provisions about Don-Poo-Ta are determined by the principle that this holy forest is the place of ancestors of all and the villagers are equal to respect, protect, and utilize it.

3. Huai Chumchang River is watershed area of Huai Chumchang Dam and it is part of Don-Poo-Ta that makes it receive full respect as Don-Poo-Ta forest. Huai Chumchang River is watershed area of Huai Chumchang Dam. It is an important water resource for agriculture and fishery of Nonghang Sub-district this makes Kogpazi Community seriously control the accessing and utilizing by the villagers and Phusritan National Park Office have produce the agreement to established Huai Chumchang area to be a Kogpazi Community natural resource conservation area that its accessing and utilizing must be allowed by Kogpazi Forestry Fund (KFF), and community committee. The strategy of Kogpazi Community to manage this water resource is applying of two power, the first is the power of belief that Huai Chumchang River is a part of Don-Poo-Ta Forest and the people must respect it, and the second is the power of law that they have produce their agreement to protect this river, and in the agreement, provision, prohibition, and punishment are clearly recorded and enforced rigorously.

4. Huai Chumchang Dam is Nonghang Sub-district's important man-made water resource which is useful for villager in Nonghang Sub-district to cultivate in dry season and fishery. Solution of the conflict of 1985-1995 has obvious to see the dynamics of Phutai indigenous wisdom and culture in three topics.

1. Strength of community. The villagers of Kogpazi community can be together with strength to insist and protect their right, because they have one heart embodiment of their Phutai culture that they speak one language, belief in one Don-Poo-Ta, and have one ancestor together, and they were side by side when they experienced a period of war. These make the people of Kogpazi Community united. The important power to confront any of challenges of Kogpazi Community is strength of the community.

2. Ability to adapt to different tribe and culture, that they can open their heart to admit strangers to be a member of their community sincerely. This is one important characteristic of Phutai culture which is a kind of soft-culture that they are friendly, compromise, and open for new things. In other hand, this conflict solving shows the intelligence of Kogpazi Community committee by not causes the ethnic conflict but produce peace coexistence.

3. Ability to collaborate with government that Kogpazi community, Nonghang TAO, and Huaichumchang Dam Office (HDO) have close collaboration to manage the dam to produce prosperity to the community and conserve the natural environment.

Focusing on Phutai traditions of Heed Sib Song, the related traditions with water resource zone and water management can be concluded as follows;

1. Bun Songkran. The fifth month; There is a religious ceremony for Songkran (Thai-Laos New Year festivity). This festival is similar to that conducted in the central region of Thailand. The differences are only of the traditional local plays or traditions of pouring water. Ladies may be allowed to pour water to monks on this occasion either outside or in the monks' residences. The tradition of pouring water is not only conducted on the New Year day but also on the days from middle of the fifth month and, sometimes, it can be extended to the end of the month if the weather is so hot. Besides, there is a formal tradition of pouring water to various Buddha images and monks. At the middle of the fifth month, girls will bring water to bathe monks and Buddha images. In the past 30 years, there is a bathing hall in every temple. The Buddha images are brought to the bathing hall then bathed. During the hot weather, children like going to gather underneath the bathing hall. It is believed that the bathed water has magic to cure illness or expel the diseases. The bathing hall has a wooden floor so that water can pass through so those children can enjoy bathing too.

2. Bun Bung Fai. Known in Thai as 'Bun Bang Fai', this rocket festival is an ancient local festival that has been carried out continuously till modern times. Bun Bang Fai Rocket Festival is popularly celebrated in Kogpazi Community. The Bun Bang Fai Festival is associated with traditional beliefs in the supernatural powers that help promote the production of rice crops for the coming planting season.

Focusing on Phutai traditions of Kong Sib Si, the information from observation and interview shows that there are sets of wisdom in “Kong Sib Si” which relate to landscape zone D as follows:

1) The Fourteen Laws for Commoners

The Fourteen Laws for commoners includes the following:

1. Second, do not cheat the balance of the scale, do not lend money for interest, and do not utter vulgar or indecent language.
2. Third, after erecting the house posts and walls, build a spirit house to worship guardian deities in all four directions.
3. Fifth, on holy days (the seventh or eighth and the fourteenth or fifteenth days of the lunar month) hold ceremonies to apologize to house bricks, kitchen, ladders, and doors of the house.
4. Seventh, on holy days, wives should take candles, incense sticks, and flowers to beg apologies from their husbands and to present worshipping units to the monks.

2) The Fourteen Laws for Commoners about religion

The Fourteen Laws about religions for commoners that all people should be practice to produce happiness and peaceful co-existing includes the following:

- (1) In the Sixth month, carry the sand to the temple, form the sand sputa.
- (2) In the time of first rain, people should be swearing to be honest to each other.
- (3) In the cultivation season, people should worship to “Phi-Ta-Heak” (ghost of cultivation) for the fertile crop.
- (4) In the Ninth month celebrate the “Bun Khao Pradub Din” to charity dedicate to ancestor’s souls.

(5) In the twelfth month celebrate the “Bun Khathin” festival to donate “Pha Pra Khathin” (yellow robe) to temple every year.

(6) Celebrate the “Bun Pha Wet” and listen to Buddhism sermon every year.

(7) People should be fed and teaching the moral to their children, provide them the heritage, and help them to find the right husband or wife.

(8) People should be observing the precepts, merit, and donation.

(9) The family leader should be occupying “Promviharn Si” (four virtues of Brahma; merciful, please, kindness, and equanimity).

(10) Celebrate the “Bun Koon Lan” in harvesting season.

5.2 Recommendation for Tourism and Tourism Management of the Site.

At the present time, Kogpazi Community has existed for more than 150 years. People in Kogpazi Community have inherit their Phutai belief with simple lifestyle, help mutually and are friendly with local residents in the community themselves and visitors. In addition, Kogpazi Community maintains the natural abundance and beauty in the area, including the Lan Xang style vernacular architecture in the past completely.

Kogpazi Community is a source with distinctive identity, especially natural environment. The achievement and strength of Kogpazi Fund which can produce the completely forestry conservation of Kogpazi Forest is popular for student, conservationist, scholars, and other community to visit and learn. In addition to the matter of natural resource conservation site, the community has tourist sites that can attract well the tourists such as, Huai Chumchang Dam, Phusrithan National Park, Church of Lady of Peace, and Sim of Wat Phochai Bannonghang (Lan Xang style Buddhism church).

Regarding facilities in the community, it is found that the community has provided services in terms of a parking lot, toilet, hospital, souvenir shop, post office. Moreover, the community organizes events and festivals annually. However, the Tourist Information Center and accommodation have not been established by the community yet. The community has not had a variety of tourism activities sufficiently for tourists yet.

Concerning the planning for the development of Kogpazi Community to be cultural tourist location, the researcher recommends that the community should prepare a plan as set out below.

1. Conservation and Organization of Travel Program

(1) Improvement of the Museum: Kogpazi Fund Office is regarded to build a museum that is important to the local residents of the community and visitor to learn from the memory of rural people who fight for their right to direction their own development and conserve their natural and cultural heritage. Therefore, the improvement is advised so that the Kogpazi Fund Office becomes attractive place and source of learning for people in the community and tourists further.

(2) Organization of activities for tourists: The environment in the area of the community is considered as distinctive and is available for the organization of activities for tourists. With regard to the activities, it is recommended to organize the activities that allow the tourists to participate and learn the way of life of Phutai people in the community. Moreover, the activities should be held in accordance with various significant days of people in the community. This is considered as way to disseminate the Phutai culture of the community as well as to allow people in the community to continue to maintain aesthetic identity to be passed on for future generations further.

(3) Interpretation Management: The community should make signs conveying the meaning with details of tourist attractions within the community so that the tourists are aware of information related to the importance and value of such tourist sites. Furthermore, the community should make the map in Kogpazi Community and its natural area in order that the tourists can see and admire tourist locations in the community fully.

(4) Publicity: Kogpazi Community should prepare travel guide related to tourist attractions so as to allow the tourists to get information both before the travel and during the stay in the community. Aside from taking advantage of the convenience and basic information of the community, the tourists can also keep such travel guide of tourist locations as souvenir. Additionally, the community should take part in different activities and exhibitions to publicize and promote the community to tourists, including various media that attend the events.

2. Planning for Tourism Activities and Facilities

(1) The Service Center for Tourists should be created: The community should establish the Service Center for Tourists as the focal point and facility for tourists for inquiry and contact about the travel program in the community.

(2) Access to such tourist attractions: It is recommended to ameliorate journey routes and install wayside lights, so that the tourists can enjoy the convenience as well as the safety of access to tourist attractions as well.

(3) Establishment of home stay: It should be created in the community because the said establishment is useful for tourists who can learn the Phutai culture that is different from their own as well as share experiences with people in the community as well. This also generates income for people in the community. Moreover, some revenue from home stay –related activities can be brought for the preservation of major tourist attractions in the community as well.

3. Conservation and Rehabilitation of the Community

Kogpazi Community has the architecture with Lan Xang vernacular significance as a good example of its kind and historical value, especially Sim of Wat Phochai Bannonghang (Lan Xang style Buddhism church). In this connection, the community should take into account the conservation that need be done to restore it and maintain it in good condition as it used to in the past. It is required to conserve the original part to be complete as much as possible. The modified sections or new additions can be made only partially in accordance with the requirements. But that must not change the original structure of the building, such as the scale of the building, roof lines and shapes, painting the building, strict control of street signs and advertising.

For example the paintings the building must be in harmony with the neighboring environment and building so that the surrounding landscape can still retain its beauty and maintain the original uniqueness to remain. This should be advised by the experts. Additionally, the community should set the rules for the care and conservation, rehabilitation of the community as follows:

- (1) Use of materials, equipments that must be appropriate and arranged in a harmonious way.
- (2) Relevant agencies should provide support in terms of the budget.
- (3) There should be arrangement for collecting information related to the community and people in the community should be educated to recognize the value and importance of the community.
- (4) The Department of Fine Arts and the experts should take a look and give advice to people in the community.

(5) There should be the care and conservation of the community continuously as well as preparation of plan for the conservation and rehabilitation of the community.

4. Participation

The participation of people is regarded as important because the preparation of the plan or operation in the field of tourism cannot be done by just one person or one agency. The stakeholders for participation in Bangluang community should be:

1. Municipality in Kogpazi Community which needs to care about amenities, conservation of tourist attractions as well as publicity about tourist locations.

2. Community: There are leaders of Bangluang Community and people in the community should be responsible for tourism in the community and be involved in making the tourists understand the importance of the community.

3. Wat Phochai Bannonghang Temple: As the cultural center of the community, the temple should be responsible for cultural tourism.

4. School should encourage and awareness of conserving the culture and cultural tourist sites in the community. As a central place for storage of academic documents that are associated with the community.

5.3 Recommendation for Future Research.

1. There are some interesting Lan Xang style houses in Bannonghang that need future vernacular architectural research before they collapse and disappear.

2. The coexistence of different religious belief of Buddhism, Christianity, and Phutai supernatural beliefs in Bannonghang is interesting situation and should receive in-depth sociological research to study how they can live together by peaceful and calmness.

3. There are a lot of Phutai in-depth knowledge of soil quality treatment, tree maintenance, rice and plantation maintenance that are over the limitation of this dissertation but they should receive agricultural science research in the future.

4. The bio-diversity of Zone C should receive ecological research.

5. Water scarcity in Huai Chumchang Dam is more severe every year and overloads the ability of villagers that need irrigation and water resource engineering study to help them to solve the problem.

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