

## รูปแบบการจัดงานบุญประเพณีโดยการมีส่วนร่วมของชุมชน เพื่อส่งเสริมการท่องเที่ยวทางวัฒนธรรม\*

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### บทคัดย่อ

การวิจัยครั้งนี้กำหนดความมุ่งหมายไว้เพื่อศึกษา 1) ประวัดิความเป็นมาของประเพณีบุญพะแหวด บุญบั้งไฟ และบุญเข้าพรรษา 2) สภาพปัจจุบันและปัญหาของการจัดงานบุญประเพณีบุญบั้งไฟ และบุญเข้าพรรษา 3) รูปแบบการจัดงานบุญประเพณีโดยการมีส่วนร่วมของชุมชน เพื่อส่งเสริมการท่องเที่ยวทางวัฒนธรรม วิจัยทำการศึกษาในภาคอีสาน โดยเลือก 3 จังหวัด ได้แก่ จังหวัดร้อยเอ็ด และจังหวัดชัยโสธร และจังหวัดอุบลราชธานี ประชากรและกลุ่มตัวอย่างจำนวน 72 คน เก็บข้อมูลโดยวิธีการสำรวจ สังกัดและสัมภาษณ์

ผลการวิจัยปรากฏ ดังนี้ 1) ประเพณีอีสานเป็นวิถีแห่งการดำเนินชีวิตของสังคมและสะท้อนให้เห็นถึงอิทธิพลของพุทธศาสนาที่มีต่อสังคม 2) สภาพปัจจุบันและปัญหาของการจัดงานบุญประเพณีเพื่อการท่องเที่ยวทางวัฒนธรรมในภาคอีสาน 3) ประเพณีบุญพะแหวด ยังยึดคิดตามเดิมคือ ฟังเทศน์ สภาพปัญหาประกอบด้วย 1) สถานที่จัดรด งบประมาณ การมีส่วนร่วมของประชาชน ปัญหาความปลอดภัย และปัญหาขยะ 2) งานบุญบั้งไฟจัดขึ้นในวันเสาร์-อาทิตย์ที่ 2 ของเดือนพฤษภาคมของทุกปี โดยแต่เดิมมีวัตถุประสงค์เพื่อมุ่งแสดงออกถึงความสามัคคีของหมู่คณะ และมีความเชื่อว่าเมื่อจัดงานนี้แล้ว สภาพปัญหาคือ สถานที่จัดรด ความปลอดภัย ทุน การเข้าร่วมขององค์กรในชุมชน 3) ประเพณีบุญแห่เทียนจัดให้มีขึ้นทุกปีในวัน อาสาฬหบูชา และวันเข้าพรรษา สภาพปัญหาประกอบด้วย การจราจร สถานที่จำหน่ายอาหาร สถานที่จัดรด งบประมาณ การมีส่วนร่วมของประชาชน ปัญหาความปลอดภัย และปัญหาขยะ 4) รูปแบบการจัดงานบุญประเพณีโดยการมีส่วนร่วมของชุมชน เพื่อส่งเสริมการท่องเที่ยวทางวัฒนธรรมประเด็นที่จะสามารถนำมาพัฒนาประเพณี มีดังนี้ 1) จัดเป็นแผนการจัดงาน 2) แต่ละจังหวัดสร้างสัญลักษณ์และให้ความหมายของบุญประเพณี 3) แนวทางการจัดงานทรัพยากรในการดำเนินงาน 4) ด้านบุคคลวัด ในการจัดงานด้านทรัพยากรบุคคลในกิจกรรมงานประเพณี 5) ให้มีฝ่ายส่งเสริมการท่องเที่ยวให้มีฝ่ายที่รับผิดชอบประกอบด้วย ฝ่ายประชาสัมพันธ์ ฝ่ายรักษาความเรียบร้อย ฝ่ายปฐมพยาบาล ฝ่ายจัดการแสดงศิลปวัฒนธรรม ฝ่ายประเมินผล ประเพณีทั้งสามจังหวัดมีองค์ประกอบ สภาพปัญหาคล้ายกันจึงมีแนวในการพัฒนาคล้ายกัน

**คำสำคัญ:** ประเพณี, วัฒนธรรม, ประเพณีบุญพะแหวด, งานบุญบั้งไฟ, ประเพณีบุญแห่เทียน

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## The Management of Traditional Community Ceremonies for Cultural Tourism Business Reinforcement\*

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### Abstract

This research analyses Boon Pawet, Boon Khao Pansa and Boon Bung Fai cultural ceremonies in North-eastern Thailand. Problems with organization and management of the ceremonies are identified and solutions are given in order to reinforce local tourism business. The study was conducted in three provinces: Roi Et, Yasothon and Ubon Ratchathani. Data were collected from a sample population of 72 individuals by means of survey, observation and interview. The results show that North-eastern cultural ceremonies are derived from Buddhist beliefs and legends, including the life story of the Lord Buddha and concepts of heaven, karma and the lifecycle. During times of ceremony, the North-eastern communities suffer from traffic jams, limited parking space, inadequate budget, poor security, garbage pollution and low level community participation. The management of traditional community ceremonies requires five key components if it is to help reinforce the tourism business in North-eastern Thailand. These components are: 1) a business plan for cooperation between government offices, local private organizations and community members; 2) a unique ceremonial symbol and concept for each community and event; 3) resource management; 4) community member coordination; 5) public relations and facilities management.

**Keywords:** ceremony, culture, Boon Pawet, Boon Bung Fai, Boon Khao Pansa, tourism

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## **INTRODUCTION**

The people of North-eastern Thailand strongly believe in spirits, both auspicious and inauspicious. So, at numerous points throughout the calendar year, people make sacrifices to appease and please the Gods. Examples of these sacrifices are bung fai rockets and traditional rain-dancing. These actions serve many purposes, from calling the rains and hoping for a bountiful harvest to preventing illness. Spiritual beliefs such as these originated in ancestral communities, have been passed through the generations, adapted to modern Buddhist principles and are still practised today in the form of heet sib song (Chakornthammano, 2010). The ceremonies of the Heet sib song code can be divided into categories. Buddhist ceremonies include boon pawet, boon khao pansa and boon ok pansa. Agricultural ceremonies include boon koon, boon lan and boon bung fai. Life and wellness ceremonies include boon songkran and boon samha. Gratitude ceremonies include boon khao pra dub din and boon khao sak. Heet sib song is an important set of North-eastern Thai traditions. The word heet is derived from jhareet, meaning tradition and sib song refers to the twelve months in a calendar year. Heet sib song is a list of the customs and ceremonies celebrated in each of the twelve months of the year (Thammawat, 2009). These traditions reflect the prosperity and cultural identity of North-eastern Thai communities and determine the nature of community-led events (Lamduan, 2010).

Given Thailand's reputation as one of the top tourist destinations in the world and the huge importance of the tourism sector to the national budget, the Thai government pays particularly close interest to the management of tourism business (Kaosa-ard, Bezic & White, 1998; Peleggi, 1996). The government emphasised its commitment to development of the tourism sector by passing the National Tourism Development Plan, 2012-2016 (Foreign Office, 2011). This plan outlines a five-point strategy to develop infrastructure, tourism sites, the creative economy, international Thai image and community participation. Due to the variety of natural and cultural resources in the North-east of Thailand, the tourism policy in the area revolves around promotion of cultural ceremonies and seasonal travel in line with the principles of heet sib song. Government offices are responsible for the development, improvement and management of tourism facilities, such as traffic systems, security and public relations. However, recent studies have shown that community participation must be increased to comply with the National Tourism Development Plan (Kontogeorgopoulos, Churyen & Duangsaeng, 2014; Sin & Minca, 2014).



Due to the mutual importance of culture and tourism in the area, the research team believes that understanding local cultural history and finding solutions to current management problems will improve the North-eastern Thai tourism industry. Therefore, this investigation was designed to analyse three traditional ceremonies: Boon Pawet, Boon Bung Fai and Boon Khao Pansa. The principal aim of the study is to improve cultural understanding of traditional ceremonies to reinforce the tourism business in North-eastern Thailand.

### ***METHODOLOGY***

This qualitative research analyses Boon Pawet, Boon Khao Pansa and Boon Bung Fai cultural ceremonies in North-eastern Thailand. Problems with organization and management of the ceremonies are identified and solutions are given in order to reinforce local tourism business. The study was conducted in three provinces, which were selected using a purposive sampling method. The three provinces are Roi Et, Yasothon and Ubon Ratchathani. One traditional ceremony was examined in each of the three provinces. In Roi Et Province, the research team investigated Boon Pawet. In Ubon Ratchathani, the research team investigated Boon Khao Pansa. In Yasothon Province, the research team investigated Boon Bung Fai. Data was collected from a sample population of 72 individuals by means of survey, observation and interview. Data reliability and validation tests were conducted using a Triangulation method. All collected data was categorized according to the aims of the research and analysed using typological analysis and analytic induction. The results are here presented as a descriptive analysis.

### ***RESULTS***

#### **Boon Pawet, Roi Et**

Boon Pawet is a physical representation of the Buddha tale known as praewetsandon chadok. The objective of the ceremony is to propagate the Buddhist doctrine of sacrifice and benefaction. During the Boon Pawet or Boon Mahachatta ceremony, Buddhists will listen to the 13 chapters of a sermon about the Lord Buddha's previous life. It is believed that people who finish listening to these 13 chapters will be reborn in the new Buddhist era (Lawalee, Yodmalee & Champadaeng, 2014).

Boon Pawet ceremonies in Roi Et Province are coordinated between provincial government offices, especially the provincial education office, which create unique events and enhance prominent points of the cultural ceremony. Boon Pawet in Roi Et Province is arranged on the first Saturday and



Sunday of March at Planchai Lagoon and Somdejprasrinakarin Park. During the celebrations, Buddhists will join the preaching but there are other forms of entertainment and learning, such as traditional plays. There are also annual contests, including the Pawet Banner Design Contest, drawing contests and Chinese noodle eating contests.

There are problems with the Boon Pawet ceremony in Roi Et. There is insufficient car-parking space provided for visitors to the event, causing traffic congestion and posing a threat to public safety. There is a lack of allocated budget to adequately manage the ceremony, which leads to security and solid waste management problems. There is minimal community participation in the management of the Boon Pawet ceremony.

### **Boon Khao Pansa, Ubon Ratchathani**

According to Buddhist beliefs, Khao Pansa (or Vassa) is the beginning of lent, when Buddhists offer candles and light to monks in order to shine brightly on their minds and lives. The Khao Pansa ceremony is held in the eighth month of the Buddhist calendar and marks the beginning of a three-month period when monks must stay in or 'retreat to' one place or temple to study the Lord Buddha's teachings. Local people celebrate the ceremony by organising a candle carnival every year. This ceremony has been passed down from generation to generation for more than 100 years and the forms of candles have changed from large, plain candles to exquisitely carved beeswax works of art, which have helped generate a famous identity for the ceremony (Uttito, 2009).

Boon Khao Pansa is the biggest annual ceremony in Ubon Ratchathani but, like the Boon Pawet Ceremony of Roi Et, suffers from insufficient car-parking space, poor levels of community participation, security problems and solid waste management problems (Suwanvong, Boonchai & Sukerb, 2014). There are also poor levels of community participation in the management of the festival (Naipinit, Maneenetr, Sakolnakorn, Churngchow & Kroeksakul, 2013).

### **Boon Bung Fai, Yasothorn**

Boon Bung Fai is another component of the heet sib song traditions that is celebrated between the sixth and seventh month of the Buddhist year, falling in May of the Gregorian calendar. During the rainy season local people will sacrifice bung fai, or rockets, to appease the spirits and cause rainfall. During the two-day celebration, local people will join a parade, bring bang fai rockets to the nearest temple, dance for the spirits and, on the second day, fire the bung fai (Bayard & Uthaiwee, 1985).



The Boon Bung Fai celebrations are coordinated by Yasothorn municipality and involve all government offices. Boon Bung Fai is promoted as a provincial ceremony. However the ceremony faces extreme personal security problems, as the handmade bung fai rockets are at risk of explosion, posing a danger to ceremony participants, audiences and the surrounding communities. Moreover, there is insufficient car-parking area in the local communities to accommodate the influx of visitors during the ceremony.

### **Ceremony patterns and management for tourism business**

Interview results and data analysis led the research team to conclude a management model for cultural ceremonies in North-eastern Thailand that aligns with the National Tourism Development Plan. The model has five key components. Firstly, the ceremony needs to be cooperatively organised by government offices, local private organizations and community members. Secondly, the unique ceremonial identity and concept should be related to government policy focusing on local culture and must promote loyalty to the nation, religion and the royal family. Thirdly, the ceremony should adhere to financial and political restrictions. Fourthly, the support team for the ceremony should be divided into six units: public relations unit; tourist support unit; security unit; first-aid unit; performance unit; data collection and evaluation unit. Finally, the ceremony should be publicised as a cultural tourism festival.

### **DISCUSSION**

Factors that have caused changes in traditional ceremonies are both cultural and social. The patterns of modern incarnations of the ceremonies are influenced by modern family systems, education, values and technological innovations. These were also factors identified in Talcott Parsons' Structural Functionalism theory (Parsons, 2013), which highlighted four steps for successful continuation of systems:

1. Adaptation – the system should adapt to suit the situation and environment.
2. Goal attainment – the system should act for the achievement of predefined objectives.
3. Integration – the system should link and manage the relationship between its components.
4. Latency (pattern maintenance) – the system should maintain and rehabilitate members.

Traditional ceremonies form one of the stratagems for teaching community members to understand the importance of social regulations and to adapt themselves to society and social values. The main representatives with responsibilities in this process of socialization are family, friends, educational



institutions, religious institutions, colleagues and mass media. Thus, the community must take an active interest in safeguarding the continuation of its traditions by participating in ceremony management.

Community cooperation in festival organisation is essential for tourism business reinforcement because it ensures accurate representation of local history and community background. This is consistent with the research of Mathurot Prabpairee (2000), who said that development of each individual community requires cooperation between its members and leaders. The factors enabling communities to fulfil their development potential are strong culture and traditional roles passed on from elder generations, community independence and cooperation between community members in local tourism management. These concepts agree with the first and second points of the development model outlined in this investigation.

Tosun (2000) argued that there are restrictions to a fully developed level of community participation in tourism management in developing countries. Tosun theorised that formulating and implementing the participatory tourism development approach requires a total change in socio-political, legal, administrative and economic structure of many developing countries, for which hard political choices and logical decisions based on cumbersome social, economic and environmental trade-offs are sine qua non alongside deliberate help, collaboration and co-operation of major international donor agencies, NGOs, international tour operators and multinational companies. (Tosun, 2000, 613)

## **CONCLUSION**

Changes in social conditions have led to changes in values and cultural heritage and have had a big impact on community participation in traditional community ceremonies. The research found that the development of traditional ceremony management for community tourism business reinforcement must focus on five key components to lead to cultural tourism business in the future. These components are: 1) a business plan for cooperation between government offices, local private organizations and community members; 2) a unique ceremonial symbol and concept for each community and event; 3) resource management; 4) community member coordination; 5) public relations and facilities management.

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