

## Social Capital Context for Creative Tourism Management in Wiang Sub-district, Chiangsaen District, Chiangrai Province

### บริบททุนทางสังคมเพื่อการจัดการการท่องเที่ยวเชิงสร้างสรรค์ ตำบลเวียงเชียงแสน อำเภอเชียงแสน จังหวัดเชียงราย

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คณะพัฒนาการท่องเที่ยว มหาวิทยาลัยแม่โจ้

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## Abstract

This study aimed to explore the context of social capital for the management of creative tourism in Wiang sub-district, Chiangsaen district, Chiangrai province. A semi – structured interview scheduled was used for data collection conducted with a sample group. Findings showed that Wiang sub-district had social capital which could be adopted for potential development on creative tourism activities. This was on the basis of 6 aspects: 1) Spiritual capital – Tuang Sai Moo making, holding Hong Kwan ceremony, Sa Tuang making, etc.; 2). Intellectual capital – wickerwork, embroidery, weaving, local food cooking, local technology, etc.; 3). Natural resources capital – herbs; 4). Human resources capital – local scholars on wickerwork religious ceremony, herbs, etc.; 5). Custom and traditional capital – belief and religion; and 6). Language capital – northern dialect and local culture of ethnic groups such as Akha, Tai, Tai Lue, Laotian, etc.

**Keywords:** Participation, Social Capital Construction, Creative Tourism

## บทคัดย่อ

วัตถุประสงค์การวิจัยครั้งนี้ 1) เพื่อศึกษาบริบททุนทางสังคมเพื่อการจัดการการท่องเที่ยวเชิงสร้างสรรค์ในพื้นที่ตำบลเวียงเชียงแสน วิธีการวิจัยคือ 1). ประกอบด้วย แบบสัมภาษณ์กึ่งโครงสร้างเกี่ยวกับบริบทการจัดการท่องเที่ยวในพื้นที่ตำบลเวียงเชียงแสน

ผลการวิจัยพบว่า การศึกษาบริบททุนทางสังคมเพื่อการจัดการการท่องเที่ยวเชิงสร้างสรรค์ในพื้นที่ตำบลเวียงเชียงแสน พบว่าพื้นที่ตำบลเวียงเชียงแสนนั้นมีทุนทางสังคมที่สามารถนำมาใช้เป็นฐานในการ

พัฒนาศักยภาพด้านกิจกรรมการท่องเที่ยวเชิงสร้างสรรค์อยู่ 6 ประการ ประกอบด้วย 1) ทูทางจิตวิญญาณ ได้แก่ การทำตุ้งไส้ข้างหรือตุ้งไส้หมู การทำพิธีสืบชะตา (ฮ้องขวัญ) และการทำกระสวยไล่ดอก 2) ทูทางปัญญา ได้แก่ งานจักสาน งานปัก และงานถักทอ ภูมิปัญญาชาวบ้านเกี่ยวกับการย่ำขางและการตอกเส้น การประดิษฐ์เครื่องมือประกอบอาชีพและเทคโนโลยีชาวบ้าน และอาหารพื้นบ้าน 3) ทูทางทรัพยากรธรรมชาติ ได้แก่ หมอพื้นบ้านที่เรียกว่า “หมอกกลางบ้านหรือหมอแผนโบราณ” ซึ่งเป็นผู้ที่มีความรู้เกี่ยวกับยาสมุนไพร และการรักษาโรคตามภูมิปัญญาที่สืบทอดกันมา และสมุนไพรประเภทรักษาโรคทั่วไป 4) ทูทางทรัพยากรมนุษย์ ประกอบด้วย ประชาชนชาวบ้านด้านการจักสาน ประชาชนชาวบ้านด้านพิธีกรรมทางศาสนา และประชาชนบ้านหรือผู้เชี่ยวชาญด้านสมุนไพร และการรักษาโรค 5) ทูทางธรรมเนียมประเพณี ความเชื่อ และศาสนา ได้แก่ โบราณสถาน และวัดสำคัญๆ และงานประเพณีสำคัญที่จัดขึ้นเป็นประจำทุกปี 6) ทูทางภาษาวัฒนธรรม มีภาษาถิ่น “กำเมือง” หรือคำเมือง และวัฒนธรรมประจำถิ่นของชาวไทยวน ไทใหญ่ ลาว ไทลื้อ จีนฮ่อ และอาข่า

**คำสำคัญ:** การมีส่วนร่วม การประกอบสร้างทุนทางสังคม การท่องเที่ยวเชิงสร้างสรรค์

## Introduction

The area of Wiang sub-district is interesting in the dimension of its social capital. Wiang Nue and Wiang Tai villages of Wiang sub-district comprise communities having diverse social capitals and many places these can be developed to be creative tourism spots. Hence, this leads to the research questions below: 1). How does Wiang sub-district manages the form of tourism management? 2). What is the social capital which can be use creative tourism? 3). How is the participatory creative tourism management based on social capital construction?

Besides, the participation form in the construction of the social capital for creative tourism can helps create clear identities of tourism activities in the area. Not only this, local people participation and related tourism factors such as way of life, culture, beliefs, tradition, etc. can be valuable tourism resources. All of these are potential of Wiang sub-district which can be utilize as created tourism in the area and it is an alternative of tourists.

## Objective of the Study

Specifically, this study aimed to explore the social capital context for creative tourism management in Wiang sub-district, Chiangsaen district, Chiangrai province.

## Review of Related Literature

Concepts about creative tourism:

Saengsanit (2011) defined creative tourism as a type of tourism which focuses on learning lifestyle of local people such as livelihoods, food, arts/handicraft, and various things reflecting identity of the community. Importantly, creative tourism involves community participation and all activities depend on local people and community identity.

Richards and Raymond (2000) defined creative tourism as the tourism providing a chance for tourists to develop their potential creatively based on participation and experiential learning during weekend or holidays (Wurzburger, 2010 as cited in Richards and Raymond, 2000).

Binkhorst (2006) claimed that creative tourism concerns with the creation of tourism experience by the tourist himself based on the selection of services and goods. The value creation for cultural resource such as way of life and livelihoods depends on experience of each tourist. Thus, each tourist will gain knowledge and experience from activities of creative tourism. However, it may be different due to background of each them.

UNESCO (2006) defined creative tourism as learning skills to understand culture of the country or community which a tourist is visiting. It is the tourist development to have potential to truly understand social, economic, cultural conditions of local people as well as their ways of life. In fact, participatory tourism of tourists creates common experience in cultural tourist spots of the community.

## Concepts about social capital

Wasri (1998, pp.27-28) defined social capital as a social group, well educated people, culture, honesty, social responsibility, task efficiency, good bureaucratic system, etc. These are included in social capital which can be used for social problem solving. In addition, he described local wisdoms as a body of knowledge passing observation, try-out, selection, and transfer from generation to generation.

Eiewsiwong (1998, p.6) claimed that social capital is quality of people (as defined in accordance with standards of the western hemisphere such as good sanitary, well educated people, production competency, etc.). An important Thai social capital which should not be overlooked is family/relative relationships in terms of socio-economic roles. They are encouraged to organize good things beneficial to their society such as home school and health care unit.

Na Chiangmai (2000, p.286) cited that social capital means a social institution and the form of social relationships existing in each rural community has its role in relationship organizing as well as the reduction of community conflicts. In other words, social capital is a way of life, culture, tradition, local wisdoms, local scholars, and the people ability to manage a local organization.

Nakbutr (2002, pp. 16-19) explained social capital which includes 5 aspects as follows:

1. Spirit or soul – It involves the system of value, passion and pride of hometown, and it is expected that new generations or descendants will inherit the system of value through community activities, ritual ceremony, and pride.

2. Intellectual capital – This includes local wisdoms inherited from ancestors or the discovery of new body of knowledge. It involves livelihoods, earning a living, resource management, relationships between men, man and nature and between communities.

3. Human resource capital – Human resource should possess the following: desired skills, capability, unity lover, etc. Human resource can be formal or informal leaders, important people senior citizens, volunteers.

4. Natural resource capital – This is a social capital which can be used until there is no natural resource available. It is important to livelihoods and job creation so this kind of social capital must be rehabilitated and conserved together with exploitation.

5. Social fund – This includes cremation fund, savings group, village fund, rice bank, buffalo bank, etc. It is the social capital having the system of economic fund management which includes production factors and livelihood factors.

These 5 aspects of social capital are regarded as heritages transfers from generations to generations and it is important power to move forward grass root communities during the economic crisis since 1998.

## **Research Methodology**

### **Population**

The population in this study consisted of 5054 people living in the two villages of Wiang sub-district on in communities as follows; Chedi Luang, Tapman, Rimkhong, nangserng, Lanthong, and Phakhaopan.

### Sample groups

The sample groups consisted of 372 persons in Wiang sub-district obtained by the formula of Taro Yamane (1973:886-887) which the reliability level 95 percent. Besides, there were 36 key informants obtained by purposive sampling. They were representative of the local administrative organization, Chiangsaen Value group and assessors of the creative tourism management. They were required to have the following qualification:

1.1 The representative of the local administrative organization was designated to be responsible for a particular task (1 person)

1.2 The representative of Chiangsaen Value group who were community leaders or care instrument.

A semi- structure interview schedule was used for data collection and its components were in accordance with the objective of the study

## Results and Interpretation

Findings showed that Wiang sub-district was located in an ancient town where it was rich in the past Lanna history. It was an area suitable for doing tourism activities supported by appropriate topographic condition, environment and local community. In other words, all of these were supporting factors that propelled tourism business in Wiang sub-district and Chiangrai province. Regarding the context of social capital which could be developed as the resources of creative tourism, it was found that there were 6 aspects of the social capital which could be utilized for developing potential in creative tourism capital, human resources capital, traditional capital(beliefs and religions) , and language capital (northern dialect).

### 1. Spiritual capital

It was the felling which arised from the spirit on an awareness of love and pride of the local community or place of birth. In the case of Wiang sub-district, it was found that there was the spiritual capital in activities ritual ceremonies inherited from generation to generation such as Tung Sai Moo making, Hong Kwan ceremony and Sa Tuang making.

### 2. Intellectual capital

It was the adoption of body knowledge gained from an individual, a community, local wisdoms, local scholars to a development process. This created pride of the intellectual, it was found that the intellectual capital these included cottage industry on handicrafts such

as wickerwork, embroidery, and weaving. Besides, there were other local wisdoms such as local food, tools for earning a living and body massage by using a wooden tool.

### 3. Natural resources capital

The important natural resource capital in Wiang sub-district was herbs which are used by folk healers. Knowledge about herbs were transferred from generation to generation. Herbs were used for healing many ailments or purposes such as strengthening drug, traditional healing, traditional Thai massage, bone and tendon diseases, etc. In the case of creative tourism of Wiang sub-district, natural resources capital was also used for creative tourism management. It also contributed to charity such as group farming for producing guilds of the community on the conservation of valuable things.

### 4. Human resources capital

Some people in Wiang sub-district formed a group called Chiangsaen Value group which aimed to encourage people them to be aware of their good culture. Also these was the development of human resources to make the community strong through tourism activities such as walk rally, community tour through cycling, cultural exchange and learning between local people and foreign tourist eg.Wickerwork and traditional massage by using a wooden tool. In addition, it was found that the human resources capital there had a body of knowledge about local wisdoms. It could be classified into 3 aspects as follows: wickerwork,ritual/religion ceremony, and local specialist in healing by using herbs.

### 5. Beliefs, traditional religious capital

It was found that Wiang sub-district had this capital appeared in the farm of architecture style formed in temples, sanctuaries and festivals such as Loy Krathong, Buddhist lent candle procession, merit making, give alms to midnight, etc.

### 6. Language capital

It was found that people living in Chiangsaen spokes northern dialect. However, these were ethnic group living them such as Tai Yuan, Tai, Laotian, Tai Lue, Akha, etc. Tai Yuan ethnic group was the biggest in the number of population. Due to the historical evidence, Chiangsaen district was likely to be part of Yonok Nakhon Kingdom in the past where it was the origin of Tai Yuan people.

## Conclusion/Discussion

Most of Wiang sub-district area was the community having valueable capitals which were beneficial to creative tourism activities such as culture, tradition, local wisdom, festival, way of life, etc. In addition, it could be a tool for developing the community to be progressive and strong. However, it must for developed particularly on cultural tourist attraction for good experience of visitors or foreign tourist and this social capital is untouchable (Tinakat,2014:pp:2-4). Meanwhile, Prasongtan(2013,pp:1-10) claimed that the social and the cultural capital in the community help enhance hospitality with tourists and make strong community. In fact, creative tourism activities can make local people have consciousness and pride of their community. Therefore, creative tourism helps create balance to the community in terms of social, economic, cultural and environmental aspects. For Wiang sub-district, the social capital could be used as foundation for potential development of creative tourism activities.

According to results of the study on the social capital context to be developed so as to be creative tourism resource, it reflects – that Wiang sub-district has social capital scattering in the community. In fact, the social capital these has been exiting in the community for long time so it should be conserved otherwise it will disappear in the future. Therefore, the construction of social capital through the form of creative tourism it truly a tool for sustainable conservation of local wisdoms and culture of the community.

These were related to Wasri (1998,pp.27-28) defined social capital as a social group, well educated people, culture, honesty, social responsibility, task efficiency, good bureaucratic system, etc. These are included in social capital which can be used for social problem solving. In addition, he described local wisdoms as a body of knowledge passing observation, try-out, selection, and transfer from generation to generation.

Besides, related to Richards and Raymond (2000) defined creative tourism as the tourism providing a chance for tourists to develop their potential creatively based on participation and experiential learning during weekend or holidays (Wurzburger, 2010 as cited in Richards and Rayond, 2000). UNESCO (2006) defined creative tourism as learning skills to understand culture of the country or community which a tourist is visiting. It is the tourist development to have potential to truly understand social, economic, cultural conditions of local people as well as their ways of life. In fact, participatory tourism of tourists creates common experience in cultural tourist spots of the community.

## **Recommendation**

The area of Wiang sub-district has the social capital which is local wisdoms inherited from generation to generation. The social capital includes faith/beliefs, cultures/tradition, way of life, natural resource and people. Hence, next study should involve value added of the social capital in Wiang sub-district in the form of tourism routes on programs.

### **Suggestions on policy**

Tourism situation in Wiang sub-district, Chiangsaen district. The public sector puts the importance on tourism these as an important Lanna historical tourist attraction. There is the improvement and conservation of various archeological sites and dejects. However, the growth rate of a number of tourists in Wiang sub-district is still dissatisfaction when it is compared to that of Chiangrai province. This concerned agencies such as Ministry of Tourism and Sport – Chiangrai Provincial Sports Office, Tourism Authority of Thailand Office of Chiangrai province and Wiang Chiangsaen sub-district municipality should work together on the determination of a tourism plan on a strategic planning to attract tourists.

### **Suggestions on management**

Results of the study show that the context of Wiang sub-district area, Chiangsaen district, Chiangrai province has a high level of the social capital. Wiang sub-district has a lot of resources and manmade ones. Therefore, tourism concepts related to historical community context should be utilize for a highest benefits by concerned agencies such as Wiang Chiangsaen sub-district municipality, Chiangsaen Value group, and local people. In the other words, they should play roles and participate in the managerial administration for the community income generating. Also, it is the public relation on tourist attraction for tourist and interested persons which Wiang sub-district tourism can be elevated at the national and international levels.

### **Suggestions on academic**

Result of the study is on academic body of knowledge gained from Wiang sub-district community which can be applied for benefits and development. It is found that Wiang sub-district area has the social capital on local wisdoms gained from generation to generation, benefits and faiths, culture and traditional, way of life, natural resources, and local people. People in Wiang sub-district community are proved of all of these that must be promoted, supported and concerned. Importantly, dynamic change and the age of globalization may case



disappearance of this valuable social capital. These concerned agencies must put the importance on it and encourage people in the community to realize its importance. At present, tourist begins to have needs for learning local identities. Hence, local concerned agencies may hold creative tourism activities in the high season period to promote academic knowledge for youth and tourist. Importantly, the community and concerned agencies must support on the basis of policy, implementation and found propel academic activities related to creative tourism for sustainability.

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