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3. To stimulate and support education at the university level

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Editorial Note

The Interdisciplinary Research Review (IRR) was established with academic cooperation by the Nakhon Pathom Rajabhat University, The Royal Society of Thailand Committee of Interdisciplinary Research and Development, Rajabhat University (Western Group), and Rajamangala University of Technology Rattanakosin. This Issue, Volume 17 Number 3 (May – June 2022). This issue contains of six interesting articles in multidisciplinary fields: (1) The promotion of quality of life for the elderly of the local administrative organizations in Khon Kaen Province, (2) Factors associated with self-care behavior among elders under COVID-19 at Ban Bang Khae Social Welfare Development and Center, (3) Causal model development of customer-based brand equity of online food delivery agency business in Thailand, (4) Silk threads, auspicious symbols on woven cloth of Lao Khrang people, Nakhon Pathom, (5) Thailand's administration and policies in response to the COVID-19 pandemic, and (6) Intangible cultural heritage: The wisdom of Teen Jok weaving of Lao Khrang Ethnic Group in Phrong Madua Sub-district Municipality, Mueang District, Nakhon Pathom Province.

The Editorial Board of the IRR encourages anyone to submit articles for evaluation and review. The processes of submission, review and publication of articles are described on the journal's website, <https://www.tci-thaijo.org/index.php/jtir>. The Editorial Board and Committees of the IRR sincerely thank all peer reviewers who have sacrificed their time to help us produce a better journal, and also wish to thank all teachers, researchers and other academicians for submitting their valuable research to this journal. Finally, we thank readers of our journal who help to spread the knowledge and benefits gained to others. With your feedback and suggestions, we will strive to improve the quality and relevance of the IRR.

Yongyudh Vajaradul
Editor
Interdisciplinary Research Review

The promotion of quality of life for the elderly of the local administrative organizations in Khon Kaen Province

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Abstract

This research aims to study the promotion of quality of life for the elderly, according to the development plan of the local administrative organizations in Khon Kaen province, and propose the management guidelines for the promotion of the quality of life of the elderly. This is qualitative research using multi-case studies. Data were collected from 15 purposively selected respondents, which were classified as those who played a role in implementing the development plan of the local administrative organizations, local public policy or finance specialists/academics, and those who played a role in the community. The data were analyzed with inductive data analysis. The results reveal that the management process relating to the quality of life promotion of the elderly according to the development plan of local administrative organizations in Khon Kaen province, considering planning and determination of scope, scale, and context of the projects in five local administrative organizations is different. This is a result of the budget allocation and consideration of the management potential of the local administrative organizations. However, there is no difference in the determination of administrative resources and administrative processes, control and monitoring. The management approaches for promoting the quality of life of the elderly should be a multilateral network of public agencies, private agencies, communities, NGOs, academic institutions, and interest groups to produce public services for the elderly.

Keywords: development plan, elderly, local administrative organization

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1. Introduction

The role of the local administrative organizations in elderly care officially started when the government established the Community Elderly Welfare Promotion Fund (Subsistence Allowance) B.E. 2536 (1993) to provide 200 baht per month for helping the elderly in poverty. As the Determining Plans and Process of Decentralization to Local Administrative Organization Act B.E. 2542 (1999) was approved by the National Assembly and published in the Government Gazette on November 17, 1999 and Section 30 stipulates that public service work shall be transferred to the locality, it is an important turning point that the local administrative organizations have entered the role in supporting the elderly [1]. The local administrative organizations have set up four major welfare plans as follows: 1) health service plans; 2) plan to promote coexistence and strengthening of the elderly organization; 3) plan to promote careers or incomes for the elderly and people with disabilities; 4) plan to arrange volunteers to take care of the elderly with disabilities. In the Second National Plan on the Elderly (2002 – 2021), it is stipulated that the local administrative organization has a task to provide service projects for the elderly in the community by various projects as follows: 1) the presence of a multi-purpose center for the elderly; 2) the presence of a daycare center for the elderly; 3) the presence of a home visitation service for the elderly; 4) home health care services

for the elderly; 5) the presence of a mobile service unit for the elderly in the community; 6) promotion of the elderly care system; 7) the presence of volunteers to take care of the elderly; 8) provision of elderly care training for caregivers or volunteers; and 9) the presence of an agency/third party to provide training to caregivers/volunteers on caring for the elderly in the community (the Second National Plan on the Elderly (2002- 2021). According to such roles, the local administrative organizations shall provide public services according to categories or forms of law, including providing public services in accordance with the standards. However, in the past, it was found that the provision of public services by local administrative organizations in Thailand had several limitations, both from mission transfer problems, that caused delays according to the Determining Plans and Process of Decentralization to Local Administrative Organization Act, B.E. 2542 (1999). Also, public agencies that were public service providers were reluctant to transfer their duties to the local administrative organizations. There were also problems of clarity in the division of duties between agencies involved in the provision of public services in the areas where there is often an overlap of authority between local administrative organizations and public agencies and between local public organizations, especially in organizing welfare for the elderly [2]

According to the projected population proportion in 2040, it reflects that Thai population will decrease from 66.5 million to 65.4 million. The proportion of young people (0-14 years) will decrease from 16.9 percent to 12.8 percent. The working-

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age population (15-59 years) will decrease from 65.0 percent to 55.8 percent. The elderly rate will increase from 18.1 percent in 2020 to 31.4% in 2040. The elderly population will almost double from 12.0 million to 20.5 million. For Khon Kaen Province, it was found that the number of elderly people was 325,927, representing 18.16%. It was ranked fourth in the country based on the number of elderly people and the role of local administrative organizations according to the law in providing public services for the elderly, problems resulting from an increase in the elderly population and the higher average life expectancy, including health risks and illnesses, especially illnesses chronic or non-communicable diseases, as well as health welfare and social welfare for the elderly who may be allocated insufficiently and poor quality due to the limitation of administrative resources [3]. Therefore, to promote and support the implementation of the projects that focus on improving the quality of life of the elderly according to the development plan of the local administrative organizations, it is necessary to understand the policy formation and implementation and study the results of the implementation of the various projects that the administrative organizations have established in the fiscal year. Important factors that enable local administrative organizations to successfully implement the elderly welfare program should be well planned and controlled, including exchange of information between project stakeholders, clarity of objectives and goals, good communication, and coordination. Project planners and implementers should take into account the cost, duration, social impact, and promotion of good quality of life. In this regard, the central administration should be decentralized to the local administration to provide efficient public services. The management of public services shall be based on diversity and the needs of the communities.

2. Research Methodology

A qualitative research methodology was used in this research [4]. Multi-case study research [5] and document research were conducted with the following procedures:

Procedure 1: Research planning and selection of local administrative organizations in Khon Kaen Province based on criteria as follow: 1) local administrative organizations that received King Prajadhipok's Excellent Local Administrative Organization Award; 2) local administrative organizations that have operated in accordance with the concept of self-management by using their sub-district area as a base to cover the movement and strengthening activities of the area in 5 aspects: society, economy, environment, health, and politics and governance; 3) size of the local administrative organizations; 4) local administrative organizations with outstanding work or awards from national or international organizations for promoting the quality of life of the elderly in their area of responsibility.

Procedure 2: Study of the details of the context to gain an understanding of the roles, duties, activities, and performance of the local administrative organizations by interviewing 15 persons with the selection criteria as follows: 1) 10 officers who have played roles in the implementation of the local administrative organization development plan in Khon Kaen province, classified by their affiliations as provincial administrative orga-

nizations, city municipalities, town Municipalities, sub-district municipalities, and sub-district administrative organizations; 2) two experts/academics on public policy or local finance; 3) those with roles in the community, i.e., village headmen, sub-district headmen, community philosophers, elderly care volunteers. Data were collected from three respondents group according to the types of data from primary sources interviewed by the respondents and secondary sources. The content consistency of research tool was reviewed by experts in fiscal and budget management, social science specialists, and experts in organization and management with a value of 1.00

Procedure 3: Data were analyzed by considering the interview records, phrases, concepts, patterns, and issues reflected by the respondents from the interviews. Data from the interview were paraphrased, systematized, and presented according to the objectives to understand diversity and rationale. Finally, data were systematically categorized phenomena to explain rational relationships.

3. Results

Management process related to the promotion of quality of life of the elderly according to the development plan of the five local administrative organizations in Khon Kaen Province was conducted, namely, in Khon Kaen Provincial Administrative Organization, Khon Kaen Municipality, Sila Municipality, Ban Had Subdistrict Municipality, and the Lahanna Sub-District Administrative Organization. The research results are as follows:

1. Planning and defining project scope, scale and context, it was found that the five local administrative organizations had different planning, project scope, scale, and contexts as follows:

Khon Kaen Provincial Administrative Organization has planned and determined the scope, scale, and context of the elderly project in accordance with the 20-year National Strategic Plan (2017 – 2036), Northeastern Development Plan, and Khon Kaen Province Development Plan (2018 – 2022), in which the first strategy is to develop the quality of people and society through community strengthening programs. The Khon Kaen's Provincial Administrative Organization sets up occupational promotion projects to improve the quality of life in provincial areas for women, youth, the elderly, the underprivileged, and people with disabilities. The fiscal year 2021, most of the projects build or improve housing for the underprivileged, people with disabilities, and the elderly. The projects increase potential development for the elderly and the general public in Mueang Khon Kaen District, Khon Kaen Province are large with a period of operation during November 2020-August 2021, with a budget of 3,000,000 baht [6].

Khon Kaen Municipality has planned and defined the scope, scale, and context of the project for the elderly people, focusing on the importance of human values and caring on the basis of generosity under the mission "Khon Kaen People Never Leave Other Behind". The target group includes children, the elderly, people with disabilities, and the underprivileged. Especially taking care of people with disabilities, Khon Kaen Municipality supports them to be able to help themselves to a certain extent by implementing the construction of various disabled facilities such as ramps, restrooms, or parking spaces for people with

disabilities. In the future, the municipality will give importance to the development of building with disabled facilities. “Khon Kaen, the City of Generosity, Universal Design” is an architectural design for the elderly, people with disabilities, children, and pregnant women. With the concept of a Khon Kaen Municipality to work for people of all genders and ages in society, there has been a further development from “strategies to help people with disabilities” to cover target groups even more under the project “Khon Kaen, the City of Generosity”. The services designed for all people, i.e., utilities and other necessities for people with disabilities, the elderly, pregnant women, children, and the third-gender, so that they are able to live and do activities outside their home with ease, safety, and equality with the regard as an important door for access to basic rights. Most of the projects are small and medium-sized, such as the projects to promote exercise for the elderly, the projects to promote home-grown vegetable gardening for the elderly, and the projects to develop a community primary health center at a community pavilion, with the focus on improving and promoting physical and mental health, and public participation with a budget of 573,000 baht [7].

Sila Municipality has planned and defined the scope, scale, and context of several projects for the elderly, e.g. the short-term training program for the elderly and people with disabilities, the Muang Sila Municipality First Aid Unit, the project to develop the potential of the personnel/committee of the Care Center for the Elderly and people with disabilities in Sila Municipality, and the care for the elderly with dependency. Most of them are medium-sized projects with a budget of 930,000 baht with the objective to provide the elderly in Sila Municipality with a good quality of life with first aid assistance in the same potential as health centers or hospitals for primary care. The elderly, people with disabilities, and chronically ill patients receive an initial physical examination and screening for diseases such as diabetes, high blood pressure, depression, and dementia, as well as being referred for the correct treatment to a service unit that has the potential to treat them, e.g., Srinakarin Hospital and Khon Kaen Hospital, and promote the occupation of the elderly and people with disabilities [8].

Ban Had Subdistrict Municipality has planned and defined the scope, scale, and context of the project for the elderly through participatory sub-district management. It also promotes community, environment, and health through the implementation of a self-management village, with support from its local public agencies, which recognize the importance of developing potential and solving the community’s quality-of-life problems by creating the participation of local community villagers. Ban Had Subdistrict Municipality, with an area of 8.51 square kilometers, was announced as an upgrade from the sanitation district to Ban Had Subdistrict Municipality on May 25, 1999. It consists of 8 communities and established Ban Had Subdistrict Municipality Public Health Service Center, Ban Kham Pia Subdistrict Health Promoting Hospital, and Ban Had Subdistrict Health Promoting Hospital as primary care units in the health service network of Sirindhorn Hospital, Khon Kaen province. It is responsible for primary care, health promotion, disease prevention, medical treatment, and rehabilitation. It has been registered with the National Health Security Office as a

primary care unit and is a health service network of Sirindhorn Hospital, Khon Kaen province. Its network consists of 13 health-promoting hospitals, 1 Ban Had District Public Health Office, 1 Mueang Khon Kaen District Public Health Office, and Sirindhorn Hospital, Khon Kaen province. It has a mission to jointly formulate policies and health plans for the Ban Had District in accordance with policies and development plans. There are projects for the elderly, e.g. the Good Community Project, Good Environment, Good Health, and Good Conditions for the Elderly Society, Ban Had Subdistrict Municipality, Elderly Care Volunteer Training Program, and promoting group activities. They are medium-sized projects, with a budget of 520,000 baht [9].

The Lahanna Subdistrict Administrative Organization has planned and defined the scope, scale, and context of the projects for the elderly. In the local development plan of Lahanna Subdistrict Administrative Organization, there are no specific projects targeted towards the elderly or public health. There are activities to visit the elderly and people with dependency of the caregiver team and Lahanna Subdistrict Administrative Organization according to the project to develop a long-term elderly health care system. Most of the elderly development plans follows the central plan, namely the elderly pension [10].

Based on the analysis of planning and determination of scope, scale, and context of the five administrative organizations’ projects, it was found that there were differences in the provision of welfare for the elderly as a result of the budget allocation and consideration of the management potential of the local administrative organizations. The outstanding in providing welfare for the elderly are as follows:

In terms of education, it was found that Sila Municipality promotes lifelong learning and skill development to improve the quality of life of the elderly according to the principle of “Healthiness, Virtues, and Experiences.”

In terms of social security, public services, and social services, it was found that Khon Kaen Municipality had support in organizing activities for the elderly and social stability with the emphasis on designing the city according to the principles of “Khon Kaen, the City of Generosity, Universal Design.”

In terms of health, it was found that Ban Had Subdistrict Municipality, Sila Municipality, and Lahanna Subdistrict Administrative Organization provide health promotion, disease prevention, medical treatment and rehabilitation, and quality of life for the elderly.

In terms of recreation, it was found that Khon Kaen Municipality organized the projects to promote exercise for the elderly, the projects to promote home-grown vegetable gardening for the elderly, and the projects to develop a community primary health center at a community pavilion, focusing on improving physical health and mental health and promoting public participation.

In terms of housing, it was found that the Khon Kaen Provincial Administrative Organization organized a construction project or improved and repaired housing for the underprivileged, people with disabilities, and the elderly, according to the implementation of the project to adjust the suitable and safe environment and facilities for the elderly.

In terms of employment, it was found that the Khon Kaen

Provincial Administrative Organization organized a project to promote occupations to raise the quality of life in the provincial area for women, youth, the elderly, the underprivileged, and people with disabilities. However, no action has been found to recruit or hire the elderly to work with local administrative organizations, to support the elderly to have jobs with other agencies (both public and private), or to encourage the elderly to do their own business. Most of them support training and skill development for the elderly, conducted by the Khon Kaen Employment Office. There is a project to expand employment opportunities for the elderly in 2020 and activities to promote self-employment for the elderly to enable them to receive an occupational promotion that meets their needs, participates in social activities, attends demonstration activities and freelance practice, and picks up recipes for pickled fish. This project has a duration of 2 days, with 20 elderly people participating in vocational training.

The respondents further stated that:

“Aside from the subsistence allowance for the elderly and the universal health insurance system of 30 baht, treatment for all diseases provided by the government should focus on covering the quality of life of the elderly, namely: 1) disease prevention for both physical health and mental health, 2) career promotion and social assistance, 3) social welfare fund and loan, 4) assistance to care for the elderly who are unaccompanied or have no relatives, 5) promotion of recreational and recreational activities for the elderly, 6) traveling for the elderly, etc. Welfare arrangements for the elderly should focus on principles of human security for the elderly to live with security, safety, and assistance so that they do not feel lonely or inferior” (interview of an expert on September 6, 2021).

In addition, the respondents gave additional comments about welfare provision for the elderly as follows:

“Promoting people to have a good life comes from the executives who attach importance to the quality of life of the people, especially the elderly, who are now entering the elderly population. Public agencies have encouraged people to have the ability and potential to improve their lives better through health promotion, training or vocational skills training promotion, group activities that generate income in households and communities, creating jobs, generating income, and preserving their local arts and culture to maintain their existence on the basis of the Sufficiency Economy Philosophy for the sustainability of the community” (interviewed representative from local administrative organization on September 3, 2021).

However, in the provision of welfare for the elderly in the fiscal years 2020 – 2021, it was found that the implementation of the project as specified in the development plan of the local administrative organizations in Khon Kaen province could not be operated due to COVID-19, a dangerous communicable disease according to the Notification of the Ministry of Public Health. Some establishments have to stop working, reduce and lay off the number of employees. Therefore, the project preparation has been adjusted to suit and in accordance with the situation, as well as to prepare a risk management plan for the local administrative organizations.

2. Determination of administrative resources was found that five local administrative organizations had set administrative

resources according to the guidelines for budgeting expenditures. They consisted of 1) reviewing and improving goals, strategies, outputs/projects, activities, measure achievements, achievements and expected benefits of the budget receiving unit for consideration in the preparation of the budget expenditures; 2) preparing the budget allocation strategy in line with the National Strategy (2017 – 2021), the master plan under the 12th National Strategy National Economic and Social Development Plan (2017 – 2021), the National Policy and Plan on National Security (2017 – 2021), the National Reform Plan and important government policies focusing on budgeting and integrated expenditure for the fiscal year, to ensure that the operations of the budget receiving unit with common goals are linked, consistent, and supportive of each other in an efficient, cost-effective, and non-duplicative manner; 3) budgeting in accordance with regional, provincial, and local development plans, as well as strategies for allocation of budgets for annual budget expenditures by allowing the budget receiving unit to participate in planning and cooperating in driven seriously; 4) ensuring that the details of the request for the annual budget expenditure budget of the budget receiving unit showing its objectives, action plans and budget expenditure plans, sources and revenue projections, as well as expected achievements or benefits from the budget payment; and 5) preparing the details of the request for the budget expenditures for the fiscal year in accordance with the government action plan, strategic targets and budget policies, budget limits and budget structures, as well as considering the readiness competence in the spending budget and covering all sources of money (both budgets and off-budget funds).

3. For control and monitoring management processes, it was found that all five local administrative organizations had in the same practice as required by regulations and laws. In terms of budget utilization, there is control and monitoring of budget spending in accordance with Article 6 of the Regulation of the State Audit Commission on the Determination of Internal Control Standards B.E. 2544 (2001). All public agencies have been prescribed to continuously monitor and evaluate the results of internal control by requiring all public agencies to prepare and report the results to the State Audit Commission and supervisors within ninety days from the end of the fiscal year (within December 31 of each year). The Department of Local Administration, Ministry of Interior has encouraged the local administrative organizations to organize and set up an internal control system according to Regulation No. 5 and monitor and evaluate internal control results according to Regulation No. 6.

As for the use of subsidies, all five local administrative organizations shall proceed in accordance with Article 4 of Regulations of the Ministry of Interior on the Subsidy of Local Administrative Organizations B.E. 2559 (2016); Local Administrative Organizations may set a budget to subsidize agencies that apply for subsidies under the following criteria:

- 1) It shall be a mission within the authority of the local administrative organization that provides subsidies under the law and shall not be of the nature of working capital;
- 2) People in local administrative organizations who provide subsidies shall benefit from projects to provide subsidies;
- 3) The local administrative organizations shall give impor-

tance to the project, which is the main mission in accordance with the local development plans that shall be implemented by themselves and fiscal status before considering subsidies;

4) The local administrative organizations deem it appropriate to provide subsidies to agencies that request subsidies. The project applying for the subsidy of the agencies shall be included in the local development plan and set a budget in the subsidy category of the annual expenditure budget or additional expenditure budget and not paid pay from savings, reserve fund, or loan.

For the preparation of local development plans, it shall be in accordance with Article 25 of the regulations of the Ministry of Interior concerning the Preparation of Development Plans of Local Administrative Organizations, B.E. 2559 (2016). The local administrative organization shall use the local development plans as a framework for preparing annual expenditure budgets and additional expenditure budgets, as well as laying down guidelines for the implementation of the project objectives set out in the local development plans and follow up on the results of the development plans under Article 12 (3) and Article 13 (5) of the Ministry of Interior Regulations on the Preparation of Development Plans of Local Administrative Organizations B.E. Development of Local Administrative Organizations (No. 3) B.E. 2561 (2018), specifying that there shall be monitoring and evaluation of the development plans of the local administrative organizations. The monitoring and evaluation committee of the development plan is responsible for monitoring and evaluating the development plans. The monitoring and evaluation committee of the development plan shall establish guidelines and methods for monitoring and evaluating the development plans, follow up and evaluating the development plans, report results, and offer opinions obtained from monitoring and evaluation of the development plans to the local administrators in order to submit to the local council and the local development committee, and to announce the results of monitoring and evaluation of the development plan to the local people in a public place within fifteen days from the date of reporting the results. Such opinions shall also be posted publicly for a period of not less than thirty days, at least once a year within the end of December.

The respondents further explained that:

“The local administrative organizations should carry out the tasks stipulated in local laws and in accordance with the centrally transferred missions by providing missions consistent with achievable capabilities, focusing on disease prevention, occupational promotion activities, recreation, tourism, fund promotion, and welfare for the elderly by stipulating the elderly club and the community organizations to take part in the management with small local administrative organizations, namely, sub-district administrative organizations, sub-district municipalities, and town municipalities. In addition, other civil society organizations can also promote participation in the mission to promote the quality of life of the elderly as long as the community organizations and civil society have strength and potential” (interviewed experts on September 6, 2021).

4. Discussion

The promotion of quality of life for the elderly according to the development plan of the local administrative organizations in Khon Kaen Province found that: 1) the planning and setting of scope, scale, and context of the project in the five local administrative organizations were different in organizing welfare for the elderly due to the budget allocation and consideration of the management potential of each local administrative organization on the development of the elderly in five dimensions—1) emotional and mental dimensions, 2) social dimensions, 3) physical dimensions, 4) cultural and social dimensions and changes in the Thailand 4.0 era, and 5) economic dimensions. The activities promoting happiness of the elderly shall take into account whether the elderly can do activities on their own as a hobby or favorite activity, causing self-esteem and self-worth through helping others. The results were consistent with Wannasuk and Jaroenjitt [11]. The authors reported that the elderly agreed with the government’s policy to promote the quality of life of the elderly. 2) Determination of administrative resources of the five local administrative organizations is in accordance with the guidelines for budgeting expenditures for the fiscal year of the National Strategy Budget (2017 – 2021), Master Plan under the 12th National Strategy National Economic and Social Development Plan (2017 – 2021), National Policies and Plans on National Security (2017 – 2021), the National Reform Plan and important government policies, focusing on the preparation of integrated budget expenditures for the fiscal year. 3) The monitoring control management of all five local administrative organizations has a process for managing the monitoring control in the same practice according to Article 6 of the Rules of the Auditor-General of the State Audit Commission on the Establishment of Internal Control Standards B.E. 2544 (2011). The actions shall be in accordance with “Practical manual for local government organization to prepare a request for a subsidy budget in the event that the local administrative organization is a budget receiving unit”, which the local administrative organizations study and use as a guideline for the preparation of a request for an expenditure budget to cover the number of target groups and to enable the local administrative organizations to manage the budget sufficiently in each fiscal year.

Therefore, promoting the quality of life of the elderly, focusing on public policy and management of the public sector, is a social welfare arrangement for the elderly by local administrative organizations as a public service. It should take into account the policy process, policy, stakeholders, outcomes, and the impact of action to achieve effective and diverse work on welfare for the elderly with limited government resources and budgets allocated. The policy should support decentralization to local governments and civil society, develop working in a network with a variety of partners, i.e., public agencies, private business organizations, communities, NGOs, academic institutes, and professional interest groups, and lead to the production of public services together. This is consistent with the study of Roengtam [12] which found that the local governments focus on working with the people with the aim to directly respond to the economic and social needs of the local community. Co-production of public services transforms the role and perspective of government, the public, and private sectors towards the

production of public services more efficiently. The concept of co-production of public services has advantages as follows: 1) reducing production costs with the efficient use of resources and budget to achieve quality public services, resulting in cooperation between the government, the public, and the private sector, thereby improving the decision-making of policymakers and policy leaders [13]; 2) creating good relationships between the people and agencies, trust and involvement in defining public services, enabling public services to meet people's needs and people's satisfaction in receiving services [14]; and 3) promoting democracy by empowering the people and creating social justice [15-17].

5. Conclusion

The five local government organization development plans included both formal and informal approaches for enhancing the quality of life among the elderly. These approaches were motivated by the varied and diverse work plans among the local areas and were focused on reducing vulnerabilities related to physical and psychological health and income security. The outcomes, results, and impacts related to the project outputs of all five organizations included defining and managing elderly welfare benefits in seven areas—education, social security, health, recreation, housing, public/social services, and employment. The current research found that, in practice, implementation of the development plans did not reach all areas and was disadvantaged by a lack of personnel with knowledge or expertise in caring for the elderly.

Comparing the processes used for project management among the five local government organizations showed differences in terms of elderly welfare provision, namely, in their project planning and scope, scale, and context. These differences were a consequence of budget allocations and considerations related to the administrative capacities of each local organization. The arrangement of administrative resources and the management process, supervision and oversight, and follow-up were similar across all cases.

6. Recommendations

6.1 The local administrative organizations should collect information and create a database about the elderly systematically and modernly to provide planning and defining the scope, scale, and context of the projects effectively and in accordance with the needs of the elderly.

6.2 The local administrative organizations should clearly designate the persons responsible for the management of administrative resources and collect official documents, receipts for business budget disbursement of the local administrative organizations for the specified period as approved in the ordinance annual budget and able to spend the budget according to the specified plans/projects.

6.3 The local administrative organizations should establish an internal control system in accordance with the guidelines of the State Audit Committee, in order to monitor the operations in accordance with the internal control guidelines to prevent or

minimize damage and mistakes that may occur and to achieve the objectives of internal control in all sub-divisions

6.4 The local administrative organizations should create networks with other agencies to provide welfare for the elderly in order to provide a variety of welfare benefits.

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Factors associated with self-care behavior among elders under COVID-19 at Ban Bang Khae Social Welfare Development and Center

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Abstract

Objective: To study the elderly good health management for COVID-19 prevention and factors associated with self-care behaviors among older adults under COVID-19 at Ban Bang Khae Social Welfare Development Center.

Methodology: Descriptive research was conducted among 100 elderly people. Data were collected by the questionnaires in November-December 2020 and analyzed for percentage (%), mean, standard deviation, and Pearson correlation.

Findings: There were no elderly people infected with COVID-19. The elderly's self-care behavior and social support score were at a high level (34.53, 36.4), while the elderly's knowledge (6.29), perceived self-efficacy (27.87), and acceptance of the role of the elderly (28.80) were at a moderate level. Factors related to self-care behavior of the elderly were knowledge (0.564, $p < 0.01$), perceived self-efficacy (0.140, $p < 0.05$), acceptance role of the elderly (0.165, $p < 0.05$), and communal support (0.492, $p < 0.01$) anticipated the self-care behaviors.

Conclusion: The healthcare team would consider social support, access to health, and the elderly knowledge when developing interventions according to the MOPH regulation for encouraging health outcomes, especially among older people during COVID-19 pandemic.

Keywords: self-care behavior, older adult, COVID-19

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1. Introduction

The COVID-19 pandemic affects the health of people of all ages differently [1]. Especially older persons are the most at risk to be infected. That applies to Thailand as well as to the rest of the world. Increasing age has an effect on the cognitive and mental abilities to react to emergency situations caused by an epidemic of a dangerous infectious disease. Therefore, the elderly might need help in understanding and following preventive measures aiming to save them from acquiring the infection. Therefore, the public health system should take into account this group of people to prevent infection. Recommendations and regulations enforced by the health authorities to inhibit the spread of the disease might be especially difficult for the elderly to follow. Their quality of life might be diminished more than for other age groups [2]. The elderly also might have more difficulties understanding the rationales of restrictions than younger people [3]. The elderly still living with their families might follow unusual restrictions in daily life more easily compared to those living in care facilities. The elderly within families might be encouraged by family members and their overall social environment is better prepared to accept and follow regulations than those living in social welfare institutions. To test this

hypothesis methods of medical sociology, the theory of self-care was applied, to find out how the elderly living in a Welfare Development Centre in Bangkok Thailand knew and were willing to adjust their daily life to suggestions and regulations imposed on them. Self-care has traditionally been associated with health promotion and is seen as a rational way to behave to maintain one's health [4, 5].

According to D. Orem's (1980), "theoretical constructs (TCs) of self-care and the literature concerning knowledge of medication self-care requisites, social learning, and self-care, deliberate action as self-care behavior, and design of nursing systems for monitoring self-care were summarized and reviewed." Self-care behaviors of the elderly mean the extent elderly can care for their daily life (self-care). They stay with their family (family care). When they need a care facility, they can request it from the community (community self-help group). The self-care in this study is the same variable of protective behavior towards COVID-19. The elderly at Ban Bang Khae Social Welfare Development Center had problems like troubled, poor, homeless, or having no relatives. They can survive alone with the government and social welfare by the officers, health care workers, caregivers, etc.

Self-care behavior decreases the elderly well-being, generating serious physio-psycho-social and economic problems [6]. Formerly, older adults have received health messages from

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Table 1. The characteristics of participants (n=100).

Parameter	n(%)
Age (year)	$\bar{X} = 75$ SD = 4.5 Max = 98 Min = 62
60-64	4 (4)
65-69	13 (13)
70-74	39 (39)
≥75	44 (44)
Gender	
Male	43 (43)
Female	57 (57)
Marital status	
Single	38 (38)
Married	62 (62)
Education	
Elementary school	63 (63)
Higher	37 (37)
Received social support	
Yes	75 (75)
No	25 (25)
Underlying diseases	
Hypertension	59
Dyslipidemia	30
Diabetes	25
Heart disease	18
Gout	8

Table 2. The mean, SD, and percentage of self-care knowledge of the elderly (KN), self-efficacy (SEF), the elderly role acceptance (ERA), social support (SS), and self-care behaviors (SC) of the elderly (n=100).

Parameter	n(%)	Mean (SD)
Levels of KN		
Low (0-5 scores)	22 (22)	6.29 (0.52)
Medium (6-8 scores)	39 (39)	
High (9-10 scores)	39 (39)	
Levels of SEF Low (0-22 scores)	5 (5)	27.87 (1.39)
Medium (23-31 scores)	70 (70)	
High (32-40 scores)	25 (25)	
Levels of ERA		
Low (0-22 scores)	15 (15)	28.80 (1.44)
Medium (23-31 scores)	73 (73)	
High (32-40 scores)	12 (12)	
Levels of social support (SS)		
Low (0-22 scores)	4 (4)	36.4 (1.82)
Moderate (23-31 scores)	12 (12)	
High (32-40 scores)	84 (84)	
Levels of self-care (SC) behaviors		
Low (0-22 scores)	5 (5)	34.53 (1.72)
Moderate (23-31 scores)	12 (12)	
High (32-40 scores)	83 (83)	

medical professionals through doctor visits, elderly society, and community visits [7]. Former research showed that self-health care behaviors associated with exercising, eating healthy meals, health following-up continuously related to their health learning (HL) [8] and social support [9]. Social support points to the relationship, personal network, and function that affect personal acknowledgment, recognition, and self-health care behaviors, for example, eating healthy meals, good exercise, sleeping well, and vaccination. Many studies reported that social support was related to health behaviors [7, 10]. The study was conducted during November – December 2020. Therefore, we study good health management of COVID-19 prevention of the elderly and factors (knowledge, perceived self-efficiency, accepted role and social support) associated with self-care behaviors among older adults at Ban Bang Khae Social Welfare Development Center. None of the inhabitants of this center did get sick due to the virus up the time of investigation, while there were 16 elderly people from a private elderly care facility infected with the COVID-19 from the visiting relatives and they did not wear a mask all the time.

2. Methods

The participant:

There were 236 elderly people living at the Baan-Bangkae Welfare Development Center. One hundred elderly people living at the Baan-Bangkae Welfare Development Center were selected by a purposive sampling. The inclusion criteria: 1) male

or female age ≥ 60 years, 2) able to communicate in Thai, 3) signing a consent form, and 4) can care for their daily life. The exclusion criteria: 1) cannot communicate in Thai, 2) having cognitive impairment, score ≤ 17 for elementary school mini-Mental State Examination score (MMSE), score ≤ 22 for higher than elementary school MMSE, and 3) having depression or psychological problem. The sample size was calculated by Aho [11] $n = [(Z1-\alpha + Z1-\beta)/Z0\ 2]+3$ $n = 92.2$. Considering sample loss during the study, 100 elders were considered. After the Institutional Review Board of Krathumban Hospital (IRB) approval (Ethic No. 019/22), it explained the aim and process of the study. The elderly can drop out at any time. They were assured that their information would remain confidential. The research tool consisted of 6 components: 1) personal data, 2) knowledge of the COVID-19, composed of 10 items with positive mark = 1) and negative mark = 2, 3) self-efficacy belief, 4) role acceptance of the elderly, 5) social support, component 2-5 consist of 10 items using 5-point Linkert scale from 0 to 4 represent the lowest to the highest level, and 6) COVID-19 prevention self-health care behaviors, a self-care behavior of elderly. Three specialists were commented for content validity, IOC (index of Item Objective Congruence) between 0.67 – 1.00. Reliability, using Kuder-Richardson's Method (KR₂₀), was equal to 0.74. All components (self-efficacy belief, role acceptance of elderly, social support) have internal consistency reliability of Cronbach alpha coefficient equal to 0.820 or more. Data were collected in November-December 2020.

Analytic Statistic

Data were analyzed using descriptive statistics, percentage, mean, and standard deviation, as well as a hypothesis, including Pearson's correlation. The statistically significant level was set

at $< .05$.

3. Results

All of the 100 participants returned the evaluable questionnaire. The average age (SD) of the participant was 75 (± 4.5) years (range, 62 – 98 years), and 57 (57%) were women. 64% were married. 63% of the elderly finished an elementary school and above. Almost all of the elderly had an income from government social welfare. Over 70% had at least one underlying disease or health problem such as diabetes mellitus (DM) etc. Self-care of the elderly in this study means that the elderly can cope with their daily life. (Table 1).

Table 2 gives the level of knowledge, perceived self-efficiency, role acceptance, and social support of the elderly under the study. All of the tested variables scored sufficiently moderate and high. Particularly protective behavior towards Covid 19 with 85.3% was excellent (Table 3). In addition, all the variables also were statistically and significantly related to self-care behavior (Table 4).

4. Discussion

This study emphasizes good COVID-19 prevention behavior of the elderly. The fact that any of the participants got infected up to the end of 2020, while this was the case in similar institutions, it indicates that the measures applied seem to work. It must be noted that throughout the year 2020 Thailand together with New Zealand were worldwide acknowledged for the successful rigorously controlled spread of the virus. In Thailand, this was achieved through a follow-up scheme conducted with the help of the village health worker organization [12]. In effect, the country by large was isolated from the rest of the world. At that time no vaccination was available and therefore the attitude of the elderly to one important feature of infection control could not be tested. Unfortunately, for Thailand in the following year and in 2022, the spread of the virus could no longer be inhibited.

The elderly's knowledge was at a moderate level. It may be because the elderly at Ban Bang Khae Social Welfare Development Center had problems like troubled, poor, homeless, or having no relatives. They can survive alone with the government and social welfare by the officers, health care workers, caregivers, etc. Insufficient acknowledgment and promotion take older persons at the chance of anxiety depression syndrome and self-health care deficit [13]. The elders in this study have received health messages from medical professionals through doctor visits, elderly society, and community visits. A similar study has been reported by Suksatan [7]. In Thailand, multimedia and home visiting by health team workers, including volunteers, have successful COVID-19 prevention to a great extent [14]. Our study showed that self-care behaviors associated with knowledge. It is the same as former research which shows that self-health care behaviors associated with exercising, eating healthy meals, and health follow-up continuously related to health learning (HL) [15] and social support [16]. Sufficient HL is a gainful factor in handling hypertension patients' blood pressure [17]. Nevertheless, some studies manifested that enough HL is not correlated with health behaviors [18]. Adequate HL

seems to understand health and healthy habits. However, it is still unclear between HL and health behaviors. During the COVID-19 pandemic, only a few investigators have studied this topic.

Risk of physical and psychological disorders among the elderly or other cognitive impairments, specified by anxiety, depressed feeling and manifested responsibility because of dwindling time for self-care, insufficient services, and the responsibility of giving care reduce the elderly's role [19].

Social support points to the relationship, personal network, and function that affect personal acknowledgment, recognition, and self-health care behaviors, for example, eating healthy meals, good exercise, sleeping well, and vaccination (WHO 2013). Wu and Sheng [20] showed that social support enhanced personal self-efficacy and correlated to self-health care behaviors. In contrast, Chlebowy and Garvin [21] showed no relationship between social promotion and glycemic handle, self-efficacy, and expected outcome and glycemic handle in Caucasian and Afro-American adult type 2 diabetes. Many studies reported that social support was related to health behaviors [7, 19, 21]. Generally, social support is forecasting attitude, acknowledgment, and health operation in the average population, including older persons. During the outbreak of COVID-19, the important tools for protection included mask-wearing, social distancing, refraining from alcohol consumption, shutting down of eating and entertaining facilities, and lockdowns during nighttime. To follow mainly restrictive orders was associated with health behaviors. Our study explored the role of self-health care behavior (SC), knowledge (KN), perception in self-efficacy (SEF), the elderly role acceptance (ERA), social support (SS), and self-health care behaviors, then, for further health promotion during the pandemic.

The factors that related to self-health care behavior and good COVID-19 prevention behaviors were due to the following circumstances:

Socioeconomic conditions were positively related to better COVID-19 prevention behaviors [22]. In general, seniors with higher incomes have a healthier and longer life than those with a lower income. However, for this study, the socioeconomic status was not associated with self-health care behavior. The most likely reason for this is that at Ban Bang Khae Social Welfare Development Center the inhabitants are supported by the government welfare and charity.

Social support was powering self-health care behavior in the elderly. In addition, good social support was significantly correlated to good COVID-19 preventive behaviors. The elderly can get enough not only protection materials such as masks, alcohol, and alcohol gel, but also support from medical support such as health services (refer to public health center), routine service, and health information.

In the same study, family support is a significant element in enhancing a person's quality of life [23].

Our study showed that SEF was related to self-care behavior. Similarly, the study of Alavijeh [24] showed that the self-efficacy self-care program affected the increase of the life satisfaction of the elderly.

Our study indicated that role acceptance of the elderly was associated with self-care behavior. When the elderly accept

Table 3. Number and percentage of good COVID-19 prevention behaviors (n = 100).

Good COVID-19 prevention behaviors	Never (%)	Sometimes (%)	Always (%)
1. Wear a mask when going out	2(2)	14(14)	84(84)
2. Cover nose and mouth when coughing or sneezing	1(1)	15(15)	84(84)
3. Wash hands before and after eating	2(2)	13(13)	85(85)
4. Eat a recently cooked meal	2(2)	14(14)	84(84)
5. No use of other personal tools such as bowl, glass, etc.	0(0)	0(0)	100(100)
6. Avoid going to congestion places	0(0)	0(0)	100(100)
7. Wash hands whenever touching things	2(2)	16(16)	82(82)
8. Do not eat with another	4(4)	20(20)	76(76)
9. Sleep at least 6-8 hours per day	2(2)	18(18)	80(80)
10. Keep a social distance of at least 1 meter	2(2)	20(20)	78(78)
Average (%)	1.7%	13.0%	85.3%

Table 4. Pearson's product-moment correlation coefficient (r) between self-care knowledge of the elderly (KN), self-efficacy (SEF), the elderly role acceptance (ERA), social support (SS), and self-care behaviors (SC)

Variable	KN	SEF	ERA	SS	SC	Age
KN	1	-0.027	0.048	0.435**	0.564**	0.387*
SEF	-0.027	1	0.461**	-0.024	0.140*	0.145
ERA	0.058	0.462**	1	-0.024	0.165*	0.377*
SS	0.445**	-0.024	-0.024	1	0.492**	0.132
SC	0.564**	0.140*	0.165*	0.492**	1	-0.087

*p<0.05, **p<0.01

their role thus they will have good health self-care such as eating healthy food, regular exercising, getting an annual checkup, and taking medicine under prescription medication. The elderly can remove stress and find solutions to promote better health care which is similar to the study of Somwong [25].

Following the COVID-19 guideline regulations specified by the MOPH, it shows that almost all the elderly (84%) wear a mask. It has been demonstrated that wearing a mask can decrease disease transmission [26]. In the case of the elderly with an underlying condition like NCDs, wearing masks might make breathing difficult and may worsen their health. That wasn't noticed in this study. No symptoms, such as severe heart failure, obstructive pulmonary disease, or robust hyperglycemic status were observed. Table IV shows two groups answering "always" and "sometimes" following the regulations given. Less than 2% reject some of the regulations. Only about 10% don't follow the regulations all the time. Many of the recommendations are observed with or without the threat of infection because they are related to meaningful sanitary behaviors. Wearing a mask or don't communicate too often with others might reduce the quality of life for the elderly. However, there are means and ways of reducing stress within the environment of the institution. So, for instance, they can go to a park and use the exercise equipment located there.

None of the inhabitants of this center did fall sick because of the virus up the time of investigation while there were 16 elderly people from a private elderly care facility infected the COVID-19 from the visiting relatives and outsiders and they did not wear a mask all the time.

It must be noted that the elderly investigated here are in a much better situation compared to the general elderly popula-

tion. During the COVID-19 pandemic, it is difficult for older adults to access health services because the Social Welfare Department is closed, and healthcare services resources are limited to the emergency care areas because of the lockdown during the present time. It would be more effective for the general administration to offer special services during the pandemic situation for the elderly, to provide recommendations and assistance. For future research during the COVID-19 pandemic, the officer may use social media in an appropriate information setting. To develop integrated community-based health care and social welfare services results in sharing resources, benefits, and provision of holistic health and welfare services contributing to the increase of the quality of life for the elderly and sustainable healthy lifestyle.

5. Conclusions

This study investigated the perceived elderly role acceptance, social support, and knowledge of self-care behaviors in the first year of the COVID-19 pandemic at a time of low risk of infections and very low infection rates and death. In follow-up studies, the worsening of the situation could be assessed in comparison with a time in a rather "relaxed" situation. Factors related to self-care behaviors of the elderly were knowledge, perceived self-efficacy, acceptance role of the elderly, and communal support. From the given results here, the healthcare team should contemplate SS, approach to health, and the elderly knowledge when developing intervention and improving health outcomes of COVID-19 preventive behaviors, especially among the elderly living in the Ban Bang Khae Social Welfare Development Center. For further research, the health care team may

apply the intervention program to preventive health behaviors among the elderly living in the elderly care center, nursing homes, or communities.

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Causal model development of customer-based brand equity of online food delivery agency business in Thailand

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Abstract

The objectives of this research were to develop a causal model of Customer-Based Brand Equity (CBBE). For the food delivery service agent business in Thailand, this research is survey research. The research methodology used combination of qualitative methodology and quantitative methodology. The quantitative sample was 440 Thai customers who have experience using agent services and making food reservations online by themselves, and the qualitative sample consisted of 5 groups. The data were collected by questionnaires and group discussion and analyzed using descriptive statistics, correlation coefficient analysis, confirmative factor analysis, and structural equation model analysis. The results of the research were as follows:

The marketing mix affects the brand value from the customer's point of view with the total influence of 0.29, direct influence of 0.29, and no indirect influence. The marketing mix affects customer satisfaction with the total influence of 0.32, direct influence of 0.17, and indirect influence of 0.16. The organization's transparency in the view of the customer affects the brand value from the customer's point of view with the total influence of 0.39, direct influence of 0.39, and no indirect influence. It also affected the organization's customer satisfaction with the total influence of 0.34, direct influence of 0.13, and indirect influence of 0.21. The service quality affects the brand value from the customer's point of view with the total influence of 0.29, direct influence of 0.29, and no indirect influence. It also affects customer satisfaction with the total influence of 0.42, direct influence of 0.27, and indirect influence of 0.16. The brand value from the customer point of view affects the satisfaction of the organization on the customer side with the total influence of 0.53, direct influence of 0.53, and no indirect influence. The qualitative results showed that marketing mix had an effect on customer-based brand equity. The results of the development of a causal model of Customer Based Brand Equity (CBBE) for online food delivery in Thailand can be concluded that the structural equation model is appropriate with the empirical data.

Keywords: food delivery, customer-based brand equity, consumer satisfaction

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1. Introduction

According to Bangkok Bank SME [5], it was found that consumer behaviors have been changed. Ordering food on applications can respond to and directly access consumers, making fast food delivery services mushrooming today, considered a rising star business at the moment. This business generates income for application operators while restaurants can increase their sales by greater than 80%. It generates a career for groups of drivers, and bike riders for having a full-time or part-time job with a monthly income no lower than 15,000 - 20,000 baht depending on how hard working they are. Today, 5 food delivery applications [25], [47] that gain popularity and win consumers' hearts in urban areas are Foodpanda, GrabFood, LINE MAN, HappyFresh, and GoBike. Each application launches its campaign differently each day, or each week, to attract consumers to use its services. Foodpanda is regarded as the first player in online food delivery in Thailand. After that, there are a lot of competitors mushrooming to seize the market share such as GrabFood affiliated to Grab, a Singapore-based technology company that operates taxi and private hire car services to nearby commuters through a location sharing system on the Grab application. Grab

expands its businesses to 4 countries, i.e., Vietnam, Myanmar, Cambodia, and Thailand. GrabFood opened its services in Thailand in 2018. Currently, it carries a restaurant database in Bangkok with over 4,000 restaurants. LINE MAN is originated under the management of LINE Thailand team. It is not the services from its parent company. Its services are truly created by Thai people for serving Thai people. LINE MAN opened its services in 2018. Now, it carries a database of restaurants in Thailand under its business partner, Wongnai, with over 400,000 restaurants but more than 1,000 restaurants use its services via the application. HappyFresh is a giant company that provides an online supermarket platform in Indonesia. It has 3 branches in ASEAN, namely, Indonesia, Malaysia, and Thailand. It opened its services in 2016 and today there are more than 300,000 products available. Similarly, GoBike is a Thai nationality company providing food and parcel delivery services. It officially opened the services in 2016.

Sethuraman [45] found SERVQUAL is an instrument used to measure service quality comprising reliability, responsiveness, empathy, assurance, and tangibles. Parasuraman, Zeithaml & Berry revealed service quality gaps. Each gap shows customer expectations, management's perceptions, service quality specifications, service delivery, and customer perceived service

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quality. SERVQUAL is adopted as a technique to measure the service quality of organizations for conducting a study in a service industry and making an understanding of the way target customers perceive services they demand. If service users are very satisfied with services, behaviors in using service repeatedly and continuously shall occur. Businesses give importance to building brand value so as to differentiate the brand in each group of service industries for achieving competitive advantage and business performance. According to a study conducted by Aaker [1, 2], customer-based brand equity means overall characteristics of products and services that can win consumer hearts. Products and services are components for creating customer value that increases customer satisfaction, as well as stakeholder and customer loyalty to reputation of service industries. Therefore, brand equity is important for building brand image and reputation of service industries, and connecting buyers and sellers through customers' perceived experience with outstanding characters and quality diversity. Brands with specific characteristics affect awareness and loyalty to the image of service business, giving rise to business performance and competitive advantage.

Based on the earlier mentioned reasons, the researcher is interested in studying applications which information influences decision making on using online food ordering services among consumers in Bangkok, comprising Foodpanda, GrabFood, LINE MAN, HappyFresh and GoBike. The study results will be used as a guideline and applied to food delivery services in an efficient manner.

2. Objectives

1. To study causal factors and effects of customer-based brand equity for online food delivery agency business (food delivery) in Thailand.
2. To study components in causal factors and effects of customer-based brand equity for online food delivery agency business (food delivery) in Thailand.
3. To develop a causal model of customer-based brand equity for online food delivery agency business (food delivery) in Thailand.

3. Relevant Documents and Research Studies

Concepts and theories related to customer-based brand equity

Customer-based brand equity [1] is a valuable asset that connects brand names to brand logos, adding more value to products or services to organizations and customers. Organizations can build customer value by measuring 4 components of customer-based brand equity as follow:

1. Brand awareness [2], [26] or brand image is brand logos associated with memories and feelings of consumers that connect to company image and reputation, comprising qualifications, benefits or experiences of users, manufacturers, and brand image. It creates connection between consumers and brands and stakeholders.
2. Brand association is building relationship with brands through good feelings, brand perception, and brand image, and

transmitting experiences by telling characteristics of brands and organizations. In addition, brand engagement is an important thing in encouraging customers to have brand awareness and building long-term competitive advantage [32].

3. Perceived quality is derived through customers' good experiences with brands from perceived product quality, a key to make brands outstanding, including brand recall and recognition, and long-term memories engraved in customers' heart [2].

4. Brand loyalty refers to loyalty to brands, caused by logos or brands being the key to brand recall and brand recognition, leading to long-term repeat purchases. Brand loyalty is established by evaluating the value of brands which affects sales or profit in business [2]

Concepts and theories related to marketing mix

The marketing mix for services consists of more elements added to the traditional 4Ps. Emphasis is placed on people, process, and physical evidence. Thus, there are 7 elements in the service marketing mix in response to the maximum satisfaction of target customers in service business. The 5th element is people, covering 2 points as employee's roles in service business such as building relationship with customers, relationship among customers, namely, word of mouth communication among customers about employee service quality. The 6th element is process which refers to the process for delivering services by service providers who are attentive and take care of customers efficiently. The 7th element is physical evidence. It refers to creating environment and atmosphere in shops by using light, sound, and colors including physical characteristics to build customer value.

4. Analysis of goodness of fit index of the model.

Concepts and theories related to organizational transparency in view of customers

Organizations' transparency and social responsibility have an effect on long-term relationship of reliability between customers and food business brands, and gave a suggestion for future research that such relationship should be studied in other industries and there might be variables affecting relationship between transparency and confidence in brands since consumers give more importance to transparency and social responsibility [7], [15]. Pai *et al.* [43] gave a suggestion for future research that a study should be conducted on the decomposition of transparency and corporate social responsibility affecting value and support in brands. There are considerable research studies on transparency and social responsibility affecting brand value in the context of service business, consistent with a research study conducted by Hur, Kim, & Woo [19] finding that transparency and social responsibility have an impact on brand reliability and organizational reputation in South Korea. They [19] gave a suggestion for future research that specific components of transparency such as efficiency, laws, ethics, and donation affecting brand value in other countries should be separated.

Concepts and theories related to service quality

Service quality is mentioned in service business. Most research studies in business context focus on studying service quality of service providers since quality services have a positive influence on levels of customer satisfaction and customer

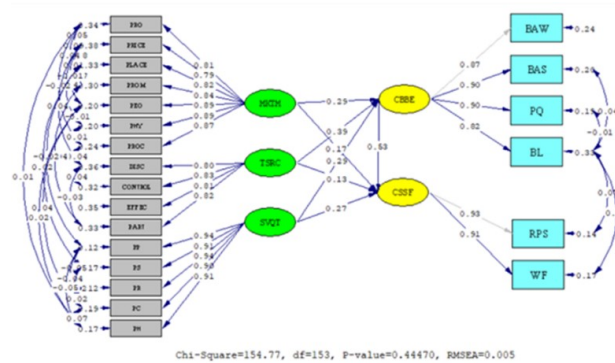


Figure 1: Research Conceptual Framework.

loyalty. Importantly, quality services are significant factors creating competitive advantage to businesses. As a result, research studies most likely evaluate levels of customer perceived service quality by applying measuring instruments such as SERVQUAL developed by Parasuraman, Zeithaml, & Berry [45] and SERVPERF of Cronin, & Taylor [11]. The concept about “quality” was developed from the manufacturing sector in 1950s. Quality was defined and developed to become a concept. Many researchers defined quality as a state of being free from defects. A Japanese philosopher said that quality is no defects and to do things right the first time [44].

A study conducted by Johnson, Lervik, & Wa [22] found customer expectation occurs from receiving nice and quality services, affecting customer satisfaction towards the early stage of services and customers change their attitudes and enjoy long-term services. Based on efficiency of service quality, services rendered consistent with service users’ expectation, customers’ impression occurs from quality services rendered. Comparison is made between customer perceived services and customer expectation of services.

Concepts and theories related to customer satisfaction

Customer satisfaction results from customer demands and expectations towards quality and services. It is the way customers feel good about products and services as they receive benefits of products or services more than they expected, contributing to repeat purchase in the future. Customer satisfaction is associated with customer behaviors and perceived benefits in the long run towards quality products and services [41]. In terms of marketing, satisfaction is defined as the “psychological reaction of customers about their previous experiences and a comparison between operational performance expected and perception that occurs.” The study found that the quality of electronic services had a positive influence on customer satisfaction.

Therefore, satisfaction gives rise to repeat purchase [42]. On the contrary, if customers are not satisfied with products or services, word of mouth occurs to let other people know about bad experiences they received [3], having an impact on organizational reputation eventually. Thus, it is essential that organizations need to retain customer satisfaction.

5. Method to Conduct the Study

This is a mixed-method survey research study using qualitative research and quantitative research designs, details are

explained as follow:

An in-depth interview was used in the qualitative study. Target population and sample were determined. The 5 key informants were selected based on their position in the business and their experience related to the online food delivery agency business. A field survey was conducted to carry out an in-depth interview with key informants. Purposive sampling technique was used to select the sample. The in-depth interview was made with executives, managers, or restaurant owners who open food delivery services and have experience in online food ordering reservations. The obtained results from the field survey through the in-depth interview were used to analyze the causal model development of customer-based brand equity of online food delivery agency business (food delivery) in Thailand to confirm variables and factors studied how they are appropriate and consistent with the context of Thailand, the obtained results were analyzed as a variable structural model to make a questionnaire for the quantitative study.

The quantitative study in this step was conducted on the basis of a survey research design. The questionnaire was used to collect data from Thai customers in Bangkok having experiences in using services from the agencies and ordering online food by themselves, in the aspects of customer-based brand equity, marketing mix, organizational transparency in customers’ opinions, service quality, and customer satisfaction. The collected data were used in a structural equation model analysis (SEM) and statistical analysis.

6. Research Results

Analysis results of the quantitative data

The relationship model among marketing mix, organizational transparency in customers’ opinions, service quality, customer-based brand equity, and customer satisfaction was analyzed using maximum likelihood method with LISREL 8.72 to compare the goodness of fit between the developed model and the empirical data. The criteria used to test the goodness of fit between the model and the empirical data were Chi-Square, /df, CFI, GFI, AGFI, RMSEA and SRMR. Model analysis results found /df = 1.012, CFI = 1.00, GFI = 0.97, AGFI = 0.95, RMSEA = 0.005, and SRMR = 0.015. Therefore, it can be concluded that the structural equation model is appropriate and consistent with the empirical data, and the analysis results can be presented as seen in Figure 1.

7. Qualitative Analysis Results

Interview results revealed that the marketing mix had an influence on customer-based brand equity as a whole. The marketing mix includes reasonable prices, customers are willing to pay, foods ordered are in accordance with the orders customers place, and agents are polite with customers, making customers perceive brand quality, remember brands and purchase products, and remember brand logos. With regard to a platform, it should be easy to use. Tools and buttons should not be complicated, making customers satisfied and use services repeatedly, and end up with word of mouth. In terms of organizational transparency in customers' opinions, customer-based brand equity, and management principles, every agent adopts corporate governance to management. Clarity in management gives rise to perceived service quality like good quality services, consistency of services, etc.

With regard to agent service quality, delivering services to customers had an effect on loyalty of prospective customers. Once they accept services, they will use services of certain brands continuously. In relation to customer satisfaction from using services, repeat purchase and word of mouth occur when customers perceive brand names and logos. They gain trust and are loyal to a certain brand.

Results from group discussion found marketing mix had an effect on customer-based brand equity due to attractive promotion. It encourages customers to purchase products from certain brands continuously as they receive discounts, gifts complaints with periodical promotion. As for organizational transparency in customers' opinions, it had an effect on customer-based brand equity, especially service business being an intangible asset, measured by the way that customers use services repeatedly. In order to achieve customer brand loyalty, there must be explicit and efficient control and monitoring system. In the event that complaints arise, clear regulations and punishments must be provided. Many brands definitely have such regulations. Organizational transparency in customers' opinions had an effect on customer satisfaction. Information disclosure based on standard regulations specified can satisfy customers, enabling customers to talk about certain brands with other people accordingly.

8. Conclusion and Discussion

It is consistent with a study conducted by Mei-Lien [39] showing that marketing mix has significant positive relationship with perceived value and perceived quality, affecting customer satisfaction, customer reliability, customer loyalty, including customer relationship with brands that contributes to perceived quality with a significant positive effect. Customer satisfaction, repeat purchase, word of mouth, and channels of distribution have a significant positive effect but advertising has a significant negative effect on word of mouth. Customer satisfaction has a significant positive effect on customer repeat purchase towards service business.

Information disclosure, explicit control and monitoring system, standards, efficiency and effectiveness, and customer participation have a direct influence on customer-based brand equity. Therefore, the hypothesis 3 is accepted which goes in the

same direction the study of Calveras [9], finding that major factors affecting the adoption of social responsibility and corporate governance to organizations are the size of business and internal organizations making decision to employ social responsibility and corporate governance as a differentiation strategy. This is consistent with a study of Kim, Kim, & Lee [29], showing that hotel business employees in China perceived corporate social responsibility and corporate governance more than employees in Korea did. A study conducted by Huang, Cheng, & Chen [17] found that corporate governance and corporate social responsibility activities could build relationship between executives and employees in tourism business.

With reference to information disclosure, explicit control and monitoring system, standards, efficiency and effectiveness, and customer participation, they have a direct and indirect influence on organizational satisfaction on customers. Therefore, the hypothesis is accepted that good governance of private organizations was the system comprising input, process, and output, a group of regulations that would manage relationship among shareholders, board of directors, and executives in order to achieve organization objectives. It was found that good governance in business including service business, or called corporate governance, is similar to good governance in public sector. It is a good system by which organizations are directed and controlled that identifies relationship between corporate social responsibilities and corporate governance. Corporate social responsibilities and corporate governance consist of two perspectives, namely, perspective about corporate operational performance where organizations give information about product quality and innovation ability of products and services [17], and perspective about corporate social performance where organizational activities related to society and organizational stakeholders [16]. Previously, pragmatic corporate social responsibility or corporate governance was paid much attention in different levels. It was targeted to social purposes and be a tool to build sustainability to organizations.

Physical evidence in services related to service reliability, service responsiveness, service confidence, and service attentiveness has a direct influence on customer-based brand equity. This is in the same direction as Ben Ammar, Naoui, & Zaiem [7] said that brand trust was customer willingness. It is associated with brands that can fulfill duties and responsibilities expected. It can satisfy customers who have intention to buy products or use services repeatedly and become loyal to brands. It can be said that customers tend to have confidence and loyalty to brands having good image, reliability, and reputation. Physical evidence in services related to service reliability, service responsiveness, confidence in services, service attentiveness has a direct and indirect influence on organizational satisfaction on customers. This goes in the same direction as Oliver [41], said that satisfaction occurring from expectation towards the perception process of brand efficiency and satisfaction towards activities, customer satisfaction or customer disappointment caused by a comparison between benefits from perceived product or service quality from attitudes and expectation are a dimension affecting satisfaction towards brands in the long run and customer behaviors have an effect on repeat purchase. Positive acceptance will increase customer satisfaction but negative ac-

ceptance will decrease customer satisfaction towards brands. Therefore, building customer satisfaction to ensure customers receive satisfaction or demands at the highest level, business should understand customer demand, enable customers to feel they are received good attention and perceive value rendered by a business, no matter what product or service the business provides.

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Silk threads, auspicious symbols on woven cloth of Lao Khrang people, Nakhon Pathom

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Abstract

The purposes of this research were to study 1) the wisdom of the Lao Khrang ethnic group in Nakhon Pathom, 2) the patterns on woven cloth of Lao Khrang in Nakhon Pathom, and 3) the auspicious symbols on the woven cloth of Lao Khrang people in Nakhon Pathom. Qualitative research is used in this study. The sample was selected using a specific method, i.e., the study of auspicious symbols on the ancient traditional woven cloth in Nakhon Pathom province, such as the woven fabric of the Phrong Maduea Subdistrict Municipality. The results of the study were as follows: 1) the wisdom of Lao Khrang Ethnic Group in weaving has been inherited since the immigrants from Laos to Nakhon Pathom. There is a community of Lao Khrang ethnic group that still maintains the art of weaving in ancient ways, preserving ancient fabric textiles, i.e., Ban Phrong Maduea community. They have woven silk and cotton into fabrics with discontinuous supplementary weft techniques. The woven cloth is used for two purposes: daily life, and Buddhist ceremony and tradition. Therefore, woven fabrics are not only beautiful with patterns and colors but there is also a characteristic identity showing the way of life, faith, belief, and traditions of the community. 2) The woven pattern imitates natural and geometric patterns. The technique of discontinuous supplementary weft is used to create various textiles by adding special weft threads for inserting up and down. There is a textile of weft lines with patterns of periodic textiles and it came in different patterns and colors. 3) The auspicious symbols of Lao Khrang people are the pattern woven into the fabric. The silk threads are woven in accordance with beliefs in Buddhist and agricultural society. The symbols represent auspiciousness and good luck, including patterns that indicate fertility and auspicious animals in Buddhajataka and legends, such as Naga, elephant, swan, and lion.

Keywords: wisdom, auspicious symbol, weaving, ethnic group, Lao Khrang

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1. Introduction

Lao Khrang ethnic group or Tai-Krang group is a cultural group in the Tai ethnic group that uses the Tai-Lao language. The group originally settled in the Mekong River Basin, Luang Prabang district and Huaphan province, Laos. Later, they migrated to settle in the Chao Phraya River basin caused by the war. Lao Khrang people currently live in the central region and the lower north provinces, e.g., Chainat, Uthai Thani, Suphan Buri, Nakhon Pathom, Phichit, Nakhon Sawan, Phitsanulok, and Kamphaeng Phet. It can be assumed that the first migration to the Chao Phraya River basin during the Thonburi era in the year of B.E.1778, by coming to settle in Saraburi and Bangkok (Sila Viravong, 1997: 147-151). When Vientiane and Champasak became colonies of Thailand, the Lan Xang Kingdom had belonged to the Kingdom of Thailand ever since (Suwimon Wankhrua and Chanida Tangtavonsirikun, 1993: 11-12). They later migrated to Thailand in B.E. 1791 during the reign of King Rama I and in B.E. 1815 during in the reign of King Rama 2, when the governor of Vientiane sent the Lao town of Phu Kang down to offer (Bung-on Piyabhan, 1996: 47-48). This time, His Highness allowed them to set up a community in Nakhon Chai Si. Later in the reign of King Rama V, authority has changed,

allowing Lao people from Phu Khang and those from other provinces, such as Luang Prabang and Vientiane, to migrate to other cities. Therefore, at present, Lao Khrang, Lao Wiang, and Lao Kao people can be found in areas other than Nakhon Chai Si, e.g., Chainat, Suphan Buri, Uthai Thani, Nakhon Sawan, Phichit and Kamphaeng Phet (Suwimon Wankhrua and Chanida Tangtavonsirikun, 1993: 14-16).

However, Lao Khrang people who migrated to settle in Thailand brought their own culture, namely, languages, dresses, customs, rituals and beliefs. There was also a way of life that is tied to Buddhism, agriculture as a main occupation, belief in ghosts and ghost worshiping rituals. With such faith, things that are worshiped or offered, e.g., betel nuts, sweets, auspicious fruits such as coconuts, are considered sacred and auspicious. Moreover, there are other auspicious symbols that appear in the way of life of Lao Khrang people, namely, woven cloth. It is regarded as a unique identity and wisdom that has been passed down since the time they lived in Laos. The famous fabric of Lao Khrang is Pha Jok, where silk and cotton threads are inserted into the fabric to create textiles based on specific beliefs. The textiles that are beautifully woven onto the fabric arise from beliefs and faith in Buddhism. Additionally, there is an imitation of textile inspiring from nature (Saowanee Areechanchareon, 2013: 3-4) in the area, creating a silk mark as an auspicious symbol displayed fabric to bless for prosperity and

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good fortune.

From a review of research studies on textile weaving with auspicious symbols of Lao Khrang ethnic groups in Nakhon Pathom, there were researchers who studied Lao Khrang weaving, namely, Wirawan Chatbutra (2003), Anyaporn Thongborisut (2004), Nujira Rasamipaiboon (2006), Supit Sriphan (2008), Rujee Srisombut (2010), Songpol Tuanthes (2012), Saowanee Areechonchareon (2013), and Praepat Yodkaew (2020) (2018) (2016). These research papers study the wisdom of Lao Khrang ethnic group in various fields, especially the wisdom of weaving and textile weaving. Therefore, the researcher is interested in the study of silk threads, auspicious symbols on woven fabrics of Lao Khrang people, Nakhon Pathom Province as a framework for research studies on Lao Khrang culture and ethnicity, preserving culture and traditions of Lao Khrang people, and to promote innovative tourism in Nakhon Pathom.

2. Research Objectives

To study 1) wisdom of the Lao Khrang ethnic group in Nakhon Pathom, 2) textiles on Lao Khrang woven cloth in Nakhon Pathom, and 3) an auspicious symbol on the woven cloth of the Lao Khrang people in Nakhon Pathom.

3. Research Methods

The study was qualitative research in which the research data were selected in an ethnographic model (ethnographic research) by collecting document data relating to Lao Khrang ethnic group in Nakhon Pathom (documentary search) through interviews and observations. This aims to explain and interpret the culture of ethnic groups that shares the same culture. The research was conducted by which the researchers spent time observing and engaging with the target group according to the action plan set out in the research plan using a group discussion method (focus group discussion).

This research used an observation form, a group discussion form, and an interview form, constructed by the researcher based on related theories, concepts, research papers, and textbooks. Moreover, the researcher also consulted experts to develop appropriate research tools for data analysis as follows:

1. For interviews, basic data were summarized and categorized the individual statements to understand and explain relating to the topics studied.
2. For group conversations, group-level data were summarized and categorized to understand and explain the scope of study.
3. Data from observations and document synthesis were analyzed and interpreted, as well as summarized and explained according to the scope of study.
4. Data were analyzed according to classification and content according to the subject and scope of the study according to research objectives and validated by a triangular method.
5. Each category of information were collected and used to understand, interpret and explain according to the scope of study.
6. The results of the study were presented by analyzing the content in relation to the composition and conclusions of the

scope of study by descriptive method.

4. Research Results

The research results can be summarized as follows.

Part I: Lao Khrang ethnic group in Nakhon Pathom

One of the reasons for cultural diversity in Thailand is the result of immigration since ancient times. The various Lao ethnic groups that have migrated to Thailand since the early Rattanakosin period are Lao Phuan, Lao Chong, Lao Vieng, Laos Southern, and Lao Khrang. Each group has unique wisdom, customs, and traditions (Faculty of Education, 2014) and adopts different cultures, including respect human rights of others. Thus, various ethnic groups in Thailand can live, adapt themselves, and coexist happily in Thai society. The Lao Khrang is one of the Lao ethnic groups that once lived in Luang Prabang. Further information about this ethnic group in Laos is mentioned in the academic book "Lao-Tai Textiles: The Textiles of Xam Nuea and Muang Phuan". According to Cheesman, Lao Khrang is an ethnic group in Muang Phuan, based in the "Phu Kang" mountain range, claiming evidence of the ruins of 3 pagodas in the area built around 1345 (c. 1888). The group is referred in Laos as "Tai-Khang" and in Thailand as "Lao Khrang" (Cheesman, 2004: 283).

There are Thai descendants of Lao Khrang who migrated and settled in Nakhon Pathom from the Thonburi period until the reigns of King Rama II and Rama III. At present, they live in large numbers in 3 main districts, i.e., Phong Ma Duea Sub-district in Mueang district and Huai Duan Subdistrict, Don Ruak Subdistrict, and Lam Yee Subdistrict in Don Tum District. Especially Huai Duan Subdistrict, there are 7 villages with 99 percent of Lao Khrang residents. Most of Lao Khrang people believe in Buddhism and believe in ghosts. They are kind, gentle, peace-loving, and harmonious, with Buddhism and animism as their core anchors. At present, Lao Khrang people in Nakhon Pathom have settled and inherited their culture and beliefs since living in Laos from generation to generation and they can also maintain their identity in their ethnic group. Lao Khrang people live in an agricultural society where their way of life is influenced by Buddhism and supernatural beliefs, such as animism and superstitions. Such beliefs form the roles and duties of people in families and communities from birth to death. These things are considered to be the wisdom contained in the traditions and rituals of Lao Khrang people, especially the rituals related to life. There is a master spirit and an angel who plays an important role in building morale for the people. A shrine or a ghost hall is built in the community, which will be the center of the year or ghost party. Therefore, birth, ordination, marriage, sickness, and death are rituals connected to ghosts, and there is a prohibition inserted in the rituals. Animism reflects the need for an agricultural lifestyle related to water and fertility, such as opening a barn and rice blessing ceremony. In addition, during each month, villagers make merit at the temple according to their belief in Buddhism and worship the supernatural in order to be protected from the sacred (Kanchana Chansing, 2015; Mae Lat Subdistrict Administrative Organization: 24). Thai descendants of Lao Khrang have their own unique culture, language, dress, customs and rituals and beliefs



Figure 1: Naga and elephant patterns on Lao Khrang fabric.
From: <https://archive.sacit.or.th/handicraft/250>

which have been practiced for a long time. The language used is Lao Khrang, belonging to the Tai-Kadai language family. As for the dress of Lao Khrang descendant, fabrics are woven from natural fibers, such as cotton and silk. Techniques used in weaving are both discontinuous supplementary weft and weft ikat. Therefore, the fabric can be regarded as a distinctive identity of the Lao Khrang people since ancient times. Especially the Phasin Mudmee Tor Tin Jok, it is woven with a unique local fabric according to the ancient beliefs, i.e., the five-colored loincloth with a variety of patterns. Dyes are obtained from natural sources. For example, red is from shellac, indigo color is from indigo plant mixed with betel mortar, yellow is extracted from turmeric, and black is taken from ebony and gray (moss). Woven fabrics are not only for household use, but also for sale as supplemental income. Mulberry is grown, silkworms are cultivated, and cotton is grown as raw materials for weaving into clothes for use in daily life (Sitthichai Smanchat, 1998: 57). There are unique fabrics such as Khit cloth, Jok cloth, and Mudmee cloth. Cotton and silk woven fabrics are commonly used in religious ceremonies, e.g., Naga headscarves and scripture wraps. The woven fabrics used in daily life are, for example, sarong cloth, loincloth, pillows, and bags of snacks

Part II: Silk threads, threads on the woven cloth of Lao Khrang people, Nakhon Pathom province.

Silk thread is woven into a piece of cloth. Ancient Lao textile woven cloth originated from the weaving of yarn that indicates the way of life and spirit of the weaver. This is something that Lao people who migrated from Luang Prabang, 300-400 years ago, brought with them, namely, Tub Klai, Pha Tang, Sanam. Especially, Tin Din Daeng cloth that was woven by the life and spirit of the Lao people. Woven cloths are commonly used to wear in merit making or festivals where Lao Khrang girls love to wear red. In the past, Lao Khrang people used to weave silk or cotton sarongs to wear themselves. Cotton sarongs are used as workwear, while Tin Jok cloth is used in merit-making and wedding events. For the wedding, the bride has to weave mosquito nets, blankets, and pillowcases to use on the wedding day, where the groom must help the bride spin the thread at night. Lao Khrang people must have one red cloths with the most beautiful pattern. This cloth will be kept for covering after death, since Lao Khrang people believe that it will bring comfort in the next life. There is also a fabric weave in order to dedicate merits to those who have passed away.

The silk marks that appear in sarongs of Lao Khrang people

are unique. Lao Khrang sarongs are divided into 3 portions that are comparable to the organs of the human body: top, middle, and bottom. The top can come in any color but the bottom portion must be red. At present, there has been a change in weaving, that is, there is no top part and the bottom portion must be the same color as the sarong. The sarongs of Lao Khrang people are woven from silk, popularly in red. In addition, natural materials, e.g., flowers, leaves, and bark, are used to create colors, e.g., purple, green, pink, brown, and gray. Additionally, the meaning of each color is also defined, for example, white represents brightness, black represents darkness, green represents forest leaves, etc. The famous Lao Khrang fabric is Pha Jok. The original patterns are: Kankong pattern inspired by flower stalks bending down to the ground, Khuang pattern from cotton braid used as a storage device of cross thread obtained from spinning, pattern from the side of chipmunks' body, Khu Kut pattern inspired by a vegetable fern named Kood, bong pattern from creepers and vines inspired by mustaches and vegetable tops, such as gourds and pumpkins, characteristic flower patterns that come from looking up at the sky and seeing many stars, Naga pattern originated and imitated the Naga, and Kor pattern. The beam comes from a small mushroom that grows on the logs. Additionally a fig flower pattern is a newly invented pattern of the Phong Fig community that converted a district symbol into a fabric textile.

Part III: Auspicious symbols appearing in Lao Khrang woven cloth

An auspicious symbol is something that is destined to represent another thing which can be a picture, sign, or thing. Therefore, auspicious symbols refer to things established to represent auspicious meanings arising from beliefs, such as the belief that such things are symbols of goodness and bring success and good luck. The symbol, therefore, arises from a belief that has been practiced for a long time. Lao Khrang people are an ethnic group with a unique identity in weaving and dress in traditional woven cloth that has been passed down from generation to generation in Laos. Woven fabrics that are the unique identity of Lao Khrang people are Pha Khit, Pha Jok and Pha Mudmee, woven by both cotton and silk, and can be categorized by auspicious symbols appearing on patterns of woven fabrics as follows:

1. Auspicious symbols on woven cloth involved with Buddhist rituals

Belief and faith in Buddhism plays a role in the way of life

of Lao Khrang people, which can be divided into two parts, “make food” and “make alms”. Making alms is important to the way of life of Lao Khrang people in expressing their faith in Buddhism. The wisdom of the Lao Khrang people is weaving. In addition to weaving cloth for the benefit of their own and family life, there is also weaving “Textiles in Buddhism” for merit making. These woven fabrics of the Lao Khrang people are, such as, flag (Tung), Naga head cover, asana cloth, scripture cloth curtain, wall curtains attached to the pulpit, foot pillows, and little pillows, etc. (Sitthichai Smachat, 1998: 57-58).

Naga Textile: Naga textile is a distinctive and unique symbol that is the same among the Lao and Thai ethnic groups along the banks of the Mekong River. “Naga” is a belief that originates from the snake worship cult based on the traditional beliefs of people since prehistoric times in Southeast Asia who have worshiped snakes for at least 3,000 years since the metal age (Pranee Wongthet, 2000: 226). Naga textile is an art found in artisans in the Northeastern region and Laos. The communities that settled on the banks of the Mekong, living and connecting with water, believed that Nagas were symbols of water and fertility. Apart from Naga textile, there are other animal textiles such as crocodile, Mak or Rao, Khai, and Naga images. It is said that King Rama VI described Mak as Rao (Sor Plainoi, 1989: 224) as an imaginary animal that guards sacred places (Vajaradon Simking, 2017: 36). Lao Khrang has all large, medium, and small Nagas, beautifully woven with Naga head designs. Beliefs related to Naga patterns are assumed that “Naga” is a Buddhist symbol that appears in Jataka, a Buddhist legend that mentions the Naga transformed himself to be ordained and deposited his name in Buddhism. Therefore, being ordained as a monk will be called “Naga”. The Naga is therefore a symbol of faith that is firmly attached to Buddhism, appearing in Thai architecture as a symbol of Buddhism. In addition, Lao Khrang people who have ties to the Mekong River have a legend that the Naga is the builder of the country. Therefore, the Naga may refer to the Mekong River that stretches like a serpent representing the Mekong River Basin, the former hometown of the Lao Khrang people (Sitthichai Smachat, 2019: 5).

Elephants are auspicious and majestic symbols of leaders and seniority and are also related to the culture of beliefs about Nagas as evidenced in the legend of Singhanat Child. It is a story of Phra Chao Brahma that a large snake (Naga) transformed into a white elephant named Chang Phan Kham as a vehicle for both Phrao Phrom and Thao Hung or Khun Truong.

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Therefore, such auspicious symbols appear on the woven cloth used in Buddhist ceremonies, such as the pattern on the Songkran flag at Songkran festival or the robe of Laos, held in April every year. Lao Khrang people hold the tradition of parading the Songkran flags or the tradition of making off-season offering of robes and other needs, for example, in Mueang District at Phong Maduea Sub-district and in Don Tum District

at Lao Tao, Lam Yoe Tako Sung, Don Ruak, and Thung Phak Kut Sub-district, Nakhon Pathom. In the ceremony, the flags are woven by a handiwork group of Lao Khrang women. The flags used in the procession are woven with auspicious symbols of Buddhism, such as Naga pattern, elephant pattern, and swan pattern.

2. Auspicious symbols related to life on woven textiles

Lao Khrang weaving is an important identity of Lao Khrang people. Lao Khrang woven fabrics are outstanding in color. For Lao Khrang sarong, the importance part is the lowest border. In the past, it was red because “red” was Lao Khrang’s color and became a symbol that appears on the Lao Khrang woven. According to the beliefs of Lao Khrang people, “red” is the color that represents their homeland and ancestors. Moreover, red color represents “the sun” as the ancestors of Lao Khrang people migrated from the east where the sun rises in the morning. In conclusion, Lao Khrang people believe in five main colors appearing on woven fabrics. Red symbolizes migration from the east, black symbolizes the origin of Lao Khrang people migrated from Luang Prabang (a fertile city), white represents the “race” that has faith in Buddhism, yellow symbolizes the “Champa Lao”—the flower that indicates the identity of Lao community, and green symbolizes the livelihood of Lao Khrang people who are bound by agriculture and nature.

In addition, the auspicious textiles on Lao Khrang fabrics indicated the symbols of beliefs that appeared in Lao Khrang legends and stories when they lived in Laos, as follows:

1. Naga or python textile: Naga is a textile that is popular among people in the Mekong River Basin. It is believed that Naga named Suwan Naga was the one who dug the Mekong River. People of the Mekong region, therefore, believe that Nagas are their ancestors, symbolizing water. Naga also represents fertility in agricultural society.

2. Leo textile: Leo is a noble animal that symbolizes power and grace, and represents respect and protection.

3. Swan textile: Swan is an auspicious animal in Brahmanism and Buddhism that is popularly displayed in arts in the region. It is believed that the swan is the vehicle of the Brahman gods, Brahma and Surasawati. Therefore, the swan symbolizes grace and paternal lineage. Lao Khrang people like to weave a pair of swans, believing that swans are high-ranking animals and have a duty to protect and care for the family’s well-being.

4. Elephant textile: Elephant is a noble and majestic animal alongside the monarch, representing greatness and dignity that conveys the connection to Buddhism or the representation of the King who takes care of people’s well-being.

5. Horse textile: Horses are agile and graceful creatures.

6. Kochasri textile: Kochasri is a cross between a lion and an elephant. Both lions and elephants are auspicious creatures in the Himmaphan forest that are graceful and awe-inspiring. They represent grandeur and grace, also symbolize fathers and mothers who protect their children.

In addition to the above, there are also Lao Khrang woven fabrics inspired by nature, such as various flower textiles. For example, the Soi Sa pattern refers to flowers that grow around the area. The cooing pattern means walking on a winding path until tiring. The eggplant pattern refers to an eggplant that has been cut into 3 or 4 pieces. The pattern represents the monkey

vines. Marmot stripe refers to large bats and Lai Kho Noi means small mushrooms or scallop mushrooms. The royal pattern is represented by large vines and the bong pattern is represented by tangled vines. There are also other patterns of utensils, e.g., umbrella, hook, spider leg, hyena pattern, Pikun flower, Chan flower, Maengod tail, etc (Thirabhand Chancharearn. 2013: 10).

Another important way of life of Lao Khrang people, that shows on the auspicious textiles, is the eating ceremony or marriage ceremony. The way of life appears on the textiles weaving, saffron wood, and the pattern of the groom's robes. Lao Khrang people believe in using saffron wood (cloth beam) for rolling the finished fabric from the standing line, which will be used as a beam for carrying the groom's party or Baisri, used to perform the ceremony to the bride and the groom. The textile on the groom's robes in the wedding ceremony which is the textile of the groom's garment. On the day of the wedding, the groom will wear "Pha Kheoy" which is a Mudmee cloth with "magenta" with a "green stripe" running along the edge of the cloth. This green color is likely modeled after the Indian Patola through the Khmer Mudmee textile. The auspicious symbols in Mudmee cloths are "Kho Nak" and "Khom" textile, which symbolizes fertility. It is a symbol of water, source of a new life. Kho Naga is the Krua, Kra, and Ruang textile, symbols of harmony. Naga is a symbol of water that brings moisture to the married life of newlyweds. As for "Khom textile", Khom or lantern is a symbol of happiness and light guiding life.

5. Conclusion

Silk thread is a fiber weaved as the fabric of Lao Khrang ethnic group who migrated to Nakhon Pathom Province. Ban Phrong Maduea, Nakhon Pathom, is a community that weaves ancient fabrics with auspicious patterns. They have faith in Buddhism and there are rituals to build faith and build morale to bring prosperity in life. Auspicious textiles that appear as silk marks on the fabric are popularly created for 2 types of uses: benefits for Buddhist merit and special occasion clothing, such as weddings, important events, and traditional events. Auspicious symbols are used to convey good meaning according to the beliefs of Lao Khrang people. They normally are considered auspicious in Buddhism such as Naga, elephant, swan, and lion patterns. Some symbols are auspicious for lifestyles, such as green and black colors refer to abundance. Especially red is an unique color of Lao Khrang. They believe red is the color of courage and the direction in which the sun shines in the Luang Prabang sky where they originally lived. However, these auspicious symbols of woven cloth are the wisdom of Lao Khrang people in the past. They believe that the auspicious symbols of silk threads woven on the fabric will bring sanctity causing prosperity, happiness, and fortune.

6. Discussion

The study showed that Lao Khrang communities, Phrong Maduea subdistrict, Nakhon Pathom is a community that has preserved and inherited ancient weaving. Auspicious textiles can be divided into 2 types: textiles related to Buddhism, such

as Naga pattern, elephant pattern, and swan pattern, and textiles arising from artificial nature in their way of life such as Pikul flower pattern and moon flower pattern. This is consistent with the research of Saowanee Areechonchareon, which discussed the woven fabrics of the Lao Khrang people, Ban Khok Mo, Uthai Thani, and mentioned about important textiles of sarong, i.e., Naga pattern and swan pattern. This is also consistent with Praepat Yodkaew, who studied the weaving wisdom of the Lao Khrang ethnic group, Ban Prong Maduea community, and said that the fabrics are silk and cotton. The technique of weaving in a discontinuous supplementary weft style is used to create various textiles. Woven fabrics are beautifully and uniquely hand-woven. The patterns represent the way of life, beliefs, customs, and traditions of their community. There are also woven textiles that consist of natural and geometric motifs.

7. Suggestions for Further Work

1. Study of woven fabric textiles that symbolize auspiciousness in new creative ways that can represent the identity of Lao Khrang ethnic group in Nakhon Pathom.
2. Study of the development of products from other Lao Khrang auspicious textiles, e.g., bags, hats, shoes, basketry, etc.
3. Study and analysis of the development of Lao Khrang auspicious fabric from local wisdom to innovative products.
4. A quantitative research study, for example, on user satisfaction of indigenous woven auspicious textiles in order to develop products and add cultural capital value to culture and serve as community products to support the development of innovative tourism in Lao Khrang ethnic group in Nakhon Pathom.

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Thailand's administration and policies in response to the COVID-19 pandemic

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Abstract

Public administration is enacted as a legal status. It is constitutional responsibility as specified in the Constitution of the Kingdom of Thailand that the government has to perform its duties necessary for the highest levels of efficiency and effectiveness of society. This will ensure that the rights of people to receive benefits from the state truly happen. Public sector management is considered an important part of a relief mission, especially during the COVID-19 pandemic. Therefore, regulatory measures on policies and government agencies as tools have been deployed. This research article aims to study the public sector's policies and guidelines during the outbreak of COVID-19 by finding important research in the political, social, and economic structure of the government's adaptation. Qualitative Research with research synthesis on documents from relevant agencies, textbooks, academic documents, research papers, theses, the Internet, and online databases was conducted. The research synthesis adheres to the documents which are based on the truth and reliability. As for content analysis, a synthetic approach to research with a descriptive method on an economic system, political system, and social system was used. This can serve as a lesson to the government in terms of formulating policies and strategies to handle the pandemic in the future.

Keywords: administration, public sector management, policies, COVID-19, Thailand

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1. Introduction

Today, the world is facing the coronavirus disease pandemic (COVID-19). Thailand is another country that is currently facing a serious outbreak of this virus [1]. Even though now there are vaccines to limit the infectious disease outbreak, they still cannot put an end to this. In Thailand, there is still a new wave of outbreaks [2], causing more deaths every day. According to this pandemic, the role of government, which is the sector with the most power and resources, must be accelerated. The primary functions of government are stipulated in the Constitution. Under Section 5 of the Constitution of the Kingdom of Thailand B.E. 2560 (2017), it specifies the primary functions of the government and its duty to make the rights of the people "tangible". The primary functions of government are important to its implementation for the benefits, security, and peace of the nation. The government must ensure that laws are strictly followed and enforced. Next, the government is responsible for making the rights of the people "tangible". The government must ensure that all children in the country receive education through collaboration between the public and private sectors. The government must operate, regulate, promote and support such educational management to be of high quality and meet international standards, as well as to continuously develop health services to be of higher quality and higher standards. The government must provide basic utilities needed for people's living according to the principles of sustainable development through basic structures or networks of basic public utilities necessary for their livelihood or security [3]. Regarding the

legal provision summarized above, it can be seen that the government's function is a compulsory condition that requires the government to perform its duties stipulated in the Constitution as a matter of importance, ensuring the rights of the people to benefit from the government occur [4].

1.1 Research objective

To study guidelines of Thailand's public sector management and policies in response to the situation of coronavirus disease 2019 (COVID-19) pandemic.

1.2 Research methods

The researcher used a qualitative research process with the document research method; synthesizing information from documents by studying and analyzing information from documents or documentary research to review concepts, theories, and related literature including Thailand's public sector management and policies through content analysis on the issues of the economic system, political system, and social system. For content scope, the study identifies the scope of Thailand's administration and policies in response to the COVID-19 pandemic affecting the political, social, and economic structure of the government's adaptation.

1.3 Research scope

Documentary research and data synthesis related to guidelines for improving public sector management quality in the situation of COVID-19 pandemic. Document information, including research documents related to the planning and design of Thailand's management policy towards trade competition

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through an internet website, electronic books, newspapers, journal articles, and research articles.

1.4 Synthesis

By using a descriptive method, in this study, the researcher used the content analysis method and thematic analysis to familiarize with the initialization information by searching for substantial and re-examination by identifying and naming themes to formulate a policy proposal.

2. Literature Review

In this research study, it was found that the Thai government uses integrated work and networked government, which is a form of New Public Governance, allowing all sectors to participate in the operation of public services and public activities appropriately [5]. This includes policy networks that need to be consistently integrated with political, social, and economic systems by supporting development from various partners [6]. Especially the people, communities, and the private sector shall take part in providing quality public services and activities. The role of other sectors in society is strengthened and people are provided with easy access to public services, access the information on processes, and their role of participation in provisions of public services. The goals to focus on communication, and listening to people's opinions are driven and databases are linked for all sectors to participate appropriately [7] to create an environment for participation. Apart from that, promotion, monitoring, and evaluation are carried out continuously with concrete actions and building people's network to improve public sector management quality for public services. Witthayapipopsakul et al. [8] state that the policies to prevent coronavirus disease 2019 have been distributed to local government organizations. As a result of the government's establishment of the Center for COVID-19 Situation Administration and the policies passed through ministries, departments, and provinces, each province can issue various orders according to the situation of that province. Working together, the government has to provide public services and public activities for benefit of the people by the principles of sustainable development, and also to promote and support educational management for the people. This shall be by the laws of provision of public services and public activities which are appropriate and managed most efficiently and effectively.

A collaborative policy network is a phase of initiating a network of commitments towards a common goal, building a shared vision and creating mutual benefits, and developing collaboration strategies. These may be done by exchanging knowledge and this process may be called a learning group, resulting in that all parties will want to participate in a network. The government must also create a shared vision and create mutual benefits as a common point of interest that creates a common perspective on reasons for joining and the benefits that will be gained from joining the network. A shared point or issue of interest may be concrete or abstract. It comes from people's specific needs or problems in the community, such as an economic crisis during the coronavirus disease pandemic that everyone in a community can feel and everyone wants to

solve this problem [9].

This includes behavioral science of the government and people in adapting to COVID, whether it is a temporary adaptive behavior such as going out to meet and socialize with friends or family, going to a large opened-space, or a large closed space, or going to places where there are more than 20 people and traveling by public transport. This behavior is characterized as a short-term adaptation from the pre-pandemic period to during the pandemic period to protect themselves from contracting the coronavirus disease. However, after that, the behavior will begin to return to normality. This means that how often this behavior is performed is not different between the pre-pandemic period and the present period. New normal behaviors, such as avoiding touching eyes, nose, or mouth if they have not yet washed their hands thoroughly, trying to stay away from people who cough or sneeze, wearing a mask every time before leaving their homes or being in a public place, and washing hands with soap or alcohol gel before and after touching things, are some things that the government must consider in strategy and policy development for future management [10].

From the literature review on the adjustment of the government sector that may be ideas to illustrate the connection in terms of politics, society, and economy that can be used to formulate guidelines for public administration as follows: urbanization, participatory policymaking, and networking, human resources development planning, workforce and employment, inequality, civic participation, public finance, and justice. All of the above are linked to the economic sector and global governance, including geopolitics, immigration, international security, etc., which is an important reason that the government has to adapt fluently and necessarily now and in the future.

3. Research Results

3.1 Political system

the beginning of the outbreak, the public sector was rapidly making the public understand the coronavirus disease and its situation by producing media related to COVID-19 to educate people about this virus both online and in many places, as well as what to do when people need to go out in public to prevent themselves and people around them from getting the virus. The online media to educate people about COVID-19 and prevention methods was carried out. For example, what people should do when socializing or going out in public places, how to wear a mask and wash hands correctly, as well as observing themselves and anyone under their care regarding any symptoms that occur. Whether they are in a risk group or not, they should know the social distancing of at least 1 meter from each other for safety, how to take care of themselves, and also how to treat themselves when being infected with the COVID-19 virus. The Ministry of Public Health [11] has taken actions and measures to prevent the spread of COVID-19, such as issuing the declaration of an emergency in all areas of the Kingdom of Thailand by the Emergency Decree on Public Administration in Emergency Situations or Emergency Decree by General Prayut Chan-ocha, the Prime Minister on March 25, 2020. This Emergency Decree on Public Administration in Emergency Situations or Emergency Decree has been enacted from March 26, 2020,

onwards to control the spread of the coronavirus disease or COVID-19. In the beginning, people were prohibited from leaving homes throughout the Kingdom between 10 p.m. and 4 a.m., prohibiting or restricting certain operations or activities in accordance with the Emergency Decree and other relevant laws. The curfew is adjusted from 10 p.m. - 4 a.m. to 11 p.m. - 4 a.m. of the following day, reduced by 1 hour. Meanwhile, department stores have to adjust the opening-closing hours to be 10 a.m. - 8 p.m. On May 17, 2020, shopping malls were fully opened, except for an amusement park and various rides. There are also constant regulation controls of entry and exit of the malls; cleaning, checking temperature before entering and using services and signing in and out before entering the premises at both department stores and various shops through the registration system called, "Thai Chana" (www.thaichana.com) with QR code scanning in various places [12].

3.2 Social system

The government tries to change the social behavior of people. For example, registering on Thai Chana's website creates a norm for the society for the government to systematically analyze data of service users in the use of public spaces. This system was designed by the Ministry of Public Health [13]. It can be accessed through the website, www.thaichana.com, or scan QR codes provided by department stores or shops by scanning and registering personal information. Then the system will store the information of service users and after using services, they have to scan QR code to check out from various stores. The system also has a service evaluation form for cleanliness and prevention of coronavirus disease in department stores or shops where their service is being used. In addition, there are preventive measures in various areas such as using and providing public services, including services provided by the public sector. The Department of Land Transport has created a policy of "A few little adjustments to defeat COVID-19" for taking public transport to prevent and control the spread of COVID-19. The measures issued by the public sector and responses to those measures, either by the public sector or the private sector, are aimed at preventing the spread of COVID-19. People can use services in many places safely which will prevent further spread of the virus with periodic control and easing of lockdown measures in accordance with the government controls. According to the first phase of easing lockdown measures, the social distancing of 1 meter between shops and people, wearing a mask, and washing hands with alcohol gel are carried out. Restaurants must be well ventilated. As for the second phase, more places are allowed to be opened such as shopping malls but are permitted to open until 8:00 p.m. Fitness centers, gymnasiums, swimming pools, libraries, and restaurants are also allowed to be opened. Filming locations are limited to 50 people. Then the third phase, the time of banning people from leaving homes is adjusted to 11:00 p.m. - 3:00 a.m. and shopping malls can be opened until 9:00 p.m. Cinemas, theaters, entertainment theaters, and zoos or animal venues can be opened. Later, the fourth phase is conducted. Restaurants are permitted to be opened for drinking alcohol on their premise. Organizing a concert, a music event, tutorial schools, government agencies, schools, educational institutions, meetings, seminars, and other

activities under government controls are allowed. Then, as for the fifth phase of easing lockdown measures, opening 24 hours is carried out. This includes opening schools, both public and private schools. Department stores can be opened until 10:00 p.m. These will help people return to their normality in a new normal way of life [14].

3.3 Economic system

The government issued control measures to prevent the spread of the COVID-19 in Thailand as the country has been affected in many aspects. The Prime Minister sees the importance of monitoring and solving the problems that arose from these coronavirus infections. Statements through the television pool of Thailand were done and an open letter was sent to the top 20 Thai billionaires asking them to cooperate with the government in solving the COVID-19 problem. Three issues of Emergency Decrees to raise loans to remedy and restore economy as affected by the COVID-19 pandemic were published, totaling 1.9 trillion baht. On April 21, the Social Security Office revealed that more than 1.2 million insured persons with social security have applied for compensation and confirmed that the Office has more than 160,000 million baht for unemployment cases. This does not affect its stability. The government has revealed that the cost of medical care for COVID-19 patients is approximately 1 million baht per person [15] and the Ministry of Finance has planned that people will receive 5,000 baht of compensation from the government through the website for all 11 million people [16]. The government has also organized a package known as "We Travel Together" from the coronavirus outbreak in Thailand. People can register through the website. The duration of the package is 4 months. The original package, called "We Travel Together", was changed its name to "Let's travel" and "Happiness-sharing trips" in one package. According to the package, the government subsidies for accommodation at 40% of room rate per room per night (up to 3,000 baht per room per night) and airfare. Eligible people will be entitled to a refund of their air ticket prices. The government will pay them back 40% of ticket prices through the "Paotang" application but limited to no more than 2 air tickets with 1,000 baht per seat, and 1 room booking. This campaign also included rental cars and non-public transport. The above mentioned is a stimulus measure to boost the domestic economy in all sectors of the country [17].

4. Research Discussion

The study results of Thailand's public sector management and policies in response to the COVID-19 pandemic are discussed as follows:

4.1 Political system

The government has tried to obtain and provide vaccines to people despite a delay and no variety of vaccines at the beginning. In terms of administrative mechanisms, committees have been set up along with integrated and networked management. The committees from various agencies will be responsible for the procurement of the COVID-19 vaccines [18]. There is a working group of experts to determine a vaccination plan for

the COVID-19 in order to provide a type of vaccine suitable for use and set the target group for access to vaccines. In addition, preparing operations, supervising, monitoring, and solving problems are integrated and carried out appropriately. There is also a collaboration with the education sector in developing vaccines within the country. During the first period of the pandemic, the Ministry of Public Health has placed importance on safety and the benefits that will be obtained by the people. Therefore, all COVID-19 vaccines introduced to the country must be reviewed and accepted by academic committees/subcommittees, the Subcommittee on Coronavirus Disease 2019 (COVID-19) Vaccination Program Administration, and several working groups and this caused some delays. As for financial management, the National Strategy has been transformed into concrete actions focusing on goal achievement. There is fiscal management at the macro level based on efficiency and transparency, as well as the integration of systematic monitoring and following up on economic, monetary, and fiscal stability. An annual expenditure budget is prepared and monetary and fiscal policies are put together to implement fiscal policies to help people and take care of economic sectors affected by the COVID-19 outbreak urgently. Loan spending has been followed up. Emergency Decree empowers the Ministry of Finance to borrow money to restore the economy and society affected. The government has issued measures to reduce the cost of living, and a plan to speed up the disbursement of new compensation payments to all affected groups such as informal workers, self-employed persons, farmers, eligible insured persons with social security, etc. Based on the ideas of Schedler and Proeller [19] to be in line with the integrated development after COVID-19, it will be the political sector that has shifted from thinking and acting in a fragmented way to thinking and acting holistically. It is a development that requires collaboration to be established by the integration of issues such as the economy and health together with the local government, etc. In addition, the administration of the public sector in service or dealing with public problems should be joint management (co-governance). Apart from jointly organizing, it is necessary to take responsibility and allow more sectors to participate.

4.2 Social system

The government wants to change people's way of life to facilitate public health services as a mainstay's integration of health services, policies, and activities in multisectoral coordination. They reinforce capacity building in the people's sector, creation, and manpower development to improve the quality of life of people in the 5 areas, namely rural areas, cities and urbanization, a half city half rural areas, special economic zone, and other special areas. Regarding the COVID-19 situation in Thailand, the problem has been solved by using the government's measures, asking the public for cooperation, the practice of medical and public health officials as well as village health volunteers (VHV) with primary health care system that supports such idea which is consistent with the concept of Te-jativaddhana, Suriyawongpaisal, Kasemsup, and Suksaroj [20]. Since the end of 2019, coronavirus infections have affected the social quality and quality of life for a large number of people and caused various problems including public health problems,

economic problems, and mental health problems. In addition, many have seen an increased number of social issues, especially in socially vulnerable groups or even those who are infected with COVID-19. Therefore, improving people's social quality of life and preventing the spread of COVID-19 is important. Policies have been developed for people's way of life, such as providing assistance according to their problems and organizing a team of officers to the areas to prevent the spread of the pandemic. Aid measures including necessary goods to alleviate urgent needs, allowance but not cash handouts, creating proactive measures to monitor and prevent high-risk groups, measures for monitoring, preventing, and controlling the disease, improving quality of work-life during the pandemic are carried out, and the most important part is about new normal behavior or new life standards after the COVID-19. The government needs to draw people and communities to participate in community-based disease surveillance.

4.3 Economic system

The government needs to quickly restore the economy by issuing policies to revive and stimulate the economy. The government has implemented various important measures to aid and provide remedies to alleviate the economic impacts on the people and businesses. Under the policy measures to control and alleviate the impacts of COVID-19 on the Thai economy, financial measures of low-interest loans, and debt restructuring are carried out. As for fiscal measures, they include an increase in the tax-deductible limits, tax deferrals, and funds transfer to compensate income to those affected by offering discounts on electricity and water bills, and lowering the rate of contributions to social security funds for employers and employees to alleviate the impacts on the people. The Bank of Thailand (2021) mentioned that the public sector should have the measures desired to solve the issues, and also quickly implement front-loaded measures when the economy was affected to prevent negative impacts reflecting on the economy and to reduce long-term cost-scarring effects which will increase and are difficult to address if not taken care of promptly. For example, laid-off workers may take a long time to reenter the labor market. As to fiscal measures, the government should expedite various relief measures to support the economy, especially the approval of projects under the Emergency Decree authorizing the Ministry of Finance to raise loans to solve problems, to remedy and restore the economy which will be due to expire. As for finance and credit measures, debt reductions are implemented for affected businesses and financial liquidity should be given through existing schemes for the next phase. The public sector should focus on support measures to restore the economy by accelerating disbursement to maintain employment or to reshape business models to be in line with the new context after COVID-19. It complies with the guidelines of the Office of the Commissioner [21]. In the development and formulation of Thai public policy, big data should be used to make forward-looking decisions that may be foresight analysis of the country's structural issues, such as the problem of inequality and poverty is taken seriously. Through rapid communication of information and the presence of central government agencies, both public and private, share information on an epidemic, illnesses,

treatment, and loss to lead to well-being.

5. Conclusion

All of the above information explains the role of government in managing three systems-political, social, and economic systems-and how the government deals with the COVID-19 pandemic through measures and government agencies. Here only the countermeasures related to government agencies are addressed. It was found that the government's countermeasures given to relevant agencies for implementation are constitutional state duties that fully meet the needs of the people and help those affected by the COVID-19. However, there are still some areas that need to be driven, especially economic measures. There is also a clear controversy among many packages and schemes that the government has attempted to address but not yet meet the objectives of the state's role in alleviating hardships of people in times of crisis. Nonetheless, with all of this being said, the government's role in managing the COVID-19, although acting by constitutional status, has been heavily criticized for handling the crisis in many areas. The government still tries to do its best with cooperation, integration, and networking of all sectors to help patients and those affected.

6. Recommendations for Future Research

1. Comparison between Thailand's and foreign countries' models for improving public sector management quality
2. Comparison between the policies of the public sector before and after the COVID-19 pandemic

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Intangible cultural heritage: The wisdom of Teen Jok weaving of Lao Khrang Ethnic Group in Phrong Madua Sub-district Municipality, Mueang District, Nakhon Pathom Province

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Abstract

The objectives of this qualitative research were to study: 1) the wisdom of Teen Jok weaving of Lao Khrang ethnic group in Phrong Madua Sub-district Municipality, and 2) Teen Jok weaving techniques of Lao Khrang ethnic group in Phrong Madua Sub-district Municipality. The 8 informants were ancient local weaving group members in Phrong Madua Sub-district Municipality, selected through the purposive sampling method. Data collected by using an in-depth interview, and the instruments were a semi-structured interview. Data were analyzed by using content analysis. The results found that:

1. The wisdom of Teen Jok weaving of Lao Khrang ethnic group in Phrong Madua Sub-district Municipality uses cotton and silk. The weaving technique is “Jok”, generating beautiful and unique weaving fabrics which express lifestyle, belief, custom, and tradition of Lao Khrang community. The weaving patterns and designs are geometry and represent the identity of flower pattern and Dvaravati pattern.

2. The weaving apparatus of Lao Khrang ethnic group is an ancient local loom. The weaving technique is “Jok” which is weaving fabric with quill to create various patterns. During weaving, the weaver add more warp and weft yarns to slip up and down, and arrange thread lines continuously for periodical design. This local “Jok” weaving technique can alternate the colors caused different patterns and colors.

Keywords: intangible cultural heritage, weaving, Teen Jok fabric, ethnic group, Lao Khrang

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1. Introduction

Thailand has the national cultures generated and preached from ancestors, and developed in Thai society with unique identities in all customs, traditions, lifestyle, and local wisdom causing traditional, valuable, and finely arts and crafts. In addition, the arts and crafts of various murals which are inherited from generation to generation, these national intangible heritages are worth cultural assets.

Cultures are as water source of industrial creation in which local community can bring locally culture stories creating distinction and selling point to increase value added in national economics fulfilling government policy of the National Strategy and the Twelfth National Economic and Social Development Plan aiming to develop the economics of Thailand to creative industry for “stability worth and sustainability”.

The weaving wisdom of Lao Khrang ethnic group is one of various wisdoms and ethnic groups in Thai society which express the prosperity of culture, lifestyle and living of the community. The weaving is the local wisdom of Lao Khrang ethnic group’s living for long. Lao Khrang people are bound to weaving due to the wedding ceremony of Lao Khrang, the brides have to weave the fabric used in the ceremony, also weaving fabric is leisure activity of women from farming using in the household. Besides in household use, Lao Khrang people

bring woven fabric to monks in different festivals and for art and craft job. Obviously, the woven fabrics of Lao Khrang people are distinguished, finely and creative which different from other ethnic groups causing from combination of traditional wisdom with Thai- Lao Khrang people lifestyles. These unique and different woven fabrics are art and craft products which identify the culture, prosperity of Thai nation, and creative thinking of Thais. Importantly, weaving wisdom is also a cultural heritage of Thailand’s wisdom, which is a social capital that is the basis of the creative economy, supporting economic driving policies based on the use of local Thai wisdom. The knowledge of the villagers has been combined with modern science and technology creatively and increases the economic value to a higher added value, resulting in the distribution of income into the community reduce inequality to build a strong Thai community and society.

Phrong Madua has been the ancient community with historical evidence for more than 200 years, most ancestors were Lao Khrang emigrated from Luang Phabang, People’s Democratic Republic of Laos through Chiang Saen to Baan Phrong Madua, Nakhon Pathom bringing Lao Khrang cultures and customs in living to Lao Khrang, Baan Phrong Madua community lifestyles. The handcraft weaving is local culture of Lao Khrang, Baan Phrong Madua community for a long time but with rapid changes in society and new trend society are interested more in fabrics from industry, the weaving wisdom fading

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from the community. Then, Pitakpol Tankittiwat, Mayor of Phong Madua Subdistrict has the policy to support, conserve, inherit, and publicize the local wisdom in fabric weaving of Lao Khrang in the community, and support groups and cooperation as well.

Lao Khrang weaving group in Phrong Madua Sub-district Municipality is formed from Lao Khrang people who desire to conserve and inherit weaving local wisdom and promote community job. The people in the community who aware of ancestors' wisdom, apply and inherit Teen Jok weaving continuously, support Teen Jok weaving products workshops and development for finely pattern weaving fabrics which affecting community identity. Furthermore, people are campaigned to wear and publicize Lao Khrang weaving fabrics, make a job and income for community, and propel grassroots economy for local's security.

According to the literatures review about Lao Khrang fabrics and Lao Khrang ethnic group in Phrong Madua subdistrict municipality, there are many interesting researches as Yodkaew, P. (2021 [15] 2021 [13], 2020 [12], 2019 [11], 2016 [14]); Areechongcharoen, S. (2014) [1]; Tuanthet, S. (2013) [10]; Srisombat, R. (2011) [7]; Sriphan, S. (2019) [6]; Rasmipaiboon, N. (2017) [5]; Thongborisut, U. (2004) [8]; and Chatbutr, V. (2003) [3], studied about custom, culture, weaving wisdom and Lao Khrang weaving patterns of Lao Khrang ethnic groups in different aspects.

The researcher is interested in the study about the wisdom of Teen Jok weaving of Lao Khrang ethnic group in Phrong Madua Sub-district Municipality as a guide to research about Lao Khrang ethnic group cultures to conserve and inherit Lao Khrang cultures and customs. Being a source to support cultural tourism of Nakhon Pathom, cultural exchanging between locals, to acknowledge accurately to children, youths and people, continue to learn local cultures and wisdoms for people to be proud their valuable cultures, and conserve and inherit national civilization constantly and sustainably.

2. Objectives

1. Study the wisdom of Teen Jok weaving of Lao Khrang ethnic group in Phrong Madua Sub-district Municipality, and
2. Study Teen Jok weaving techniques of Lao Khrang ethnic group in Phrong Madua Sub-district Municipality.

3. Methods

This qualitative research was divided into steps as follows:

1) Documentary method. The researcher reviewed documents related to this study such as academic documents, research reports, articles, journals, dissertations, and electronic sources.

2) Fieldwork. The researcher used the participant observation method to collect information about area, procedures, relationship, lifestyles, or local people's behaviors, storytelling; and in-depth interview of 8 key informants, including leaders, local philosopher, and municipality weaving group members. The researcher selected "weaving group" of Lao Khrang ethnic group in Phrong Madua Sub-district Municipality, Mueng, Nakhon

Pathom through the purposive sampling method because in this area, there are Teen Jok weaving fabric wisdom inheritance and Teen Jok weaving fabric association of Nakhon Pathom. Then the researcher analyzed, synthesized, and concluded data. The study was divided into 2 stages:

Stage 1: Preparation

1. Study the community (primary) to analyze Lao Khrang community context and weaving wisdom in Phrong Madua Sub-district Municipality by using a survey of weaving wisdom experts, philosophy interview, and documents and related sources review.

2. Develop and check the quality of collecting instruments which are 1) an interview form about Lao Khrang community context and weaving wisdom, 2) focus group questions about Teen Jok weaving of Lao Khrang ethnic group in Phrong Madua Sub-district Municipality.

Stage 2: Transect walk and fieldwork

1. Transect walk and survey weaving area, loom, weaving materials and equipment such as silk, cotton, silver threads, gold threads, and empirical evidences in the community.

2. Collect data about Teen Jok weaving wisdom context using a semi-structured interview and focus group to collect information and suggestions from 8 key informants to collect information and suggestions from 8 key informants.

Data Analysis

Data were analyzed into 2 sections:

Section 1 Community context and weaving wisdom data from interview form by content analysis and data presentation with historical stories narration and visual display [9].

Section 2 Weaving wisdom data from interview form and focus group, Teen Jok weaving techniques from a focus group were content analyzed and presented in form of narration with diagram.

4. Research Results

The results of this study were as follows:

4.1 Teen Jok weaving wisdom of Lao Khrang ethnic group

Weaving fabric is local wisdom and grounded culture about clothes that are handicrafts acknowledged from ancestors combined with talent, environmental influences, and creative thinking to design finely and unique patterns, which can be the combination between the old and new wrought patterns.

Furthermore, weaving fabric can be weaved with traditional patterns mixing together with new patterns by separating the obvious starting point of each pattern. The aim of traditional weaving of Lao Khrang is to weave fabric in the household and in various ceremonies such as making merit, wedding, or as gifts or souvenirs in return of a token of bridegroom's respect, etc. The study found that the wisdom of Teen Jok weaving of Lao Khrang ethnic group in Phrong Madua Sub-district Municipality used cotton and silk, and the weaving technique was "Jok" generating beautiful and unique weaving fabrics which express lifestyle, belief, custom, and tradition of Lao Khrang community. The weaving patterns and designs were geometry and represented the identity: flower pattern and Dvaravati pattern. [15]



Figure 1: Lao Khrang woven cloth with fig flower pattern.



Figure 2: Nattawan Karuehabodee

Teen Jok weaving which is weaved with traditional weaving, and uses an ancient local loom. The weavers weave handmade fabric, called handmade fabric weaving. The woven fabric is different patterns due to the weavers learned the patterns of weaving that conveyed from ancestors' weaving wisdom and study more patterns of ancient weaving fabrics combined with the creative imagination themselves. The weaving fabric popularly used in red which is dyed with shellack both in warp and weft yarns, but special weft threads are in yellow. For red, black, orange, and green are component colors. One weaving fabric is consisted of 5 colors. At present, the weaving patterns are developed more modern. Some fabrics are consisted of more than 5 colors as white, pink, light blue, purple, and cream. The skillful weavers use contrast color mixed together for harmonious patterns to be finely weaving. The weaving pattern are divided into 2 types:

1. Natural patterns

1.1 Florist patterns such as fig, zinnia, orange jasmine, mace, pine flower, bullet wood, etc.

1.2 Tree patterns such as solanum, bamboo, tree, pine, etc.

1.3 Animal patterns such as bird, Naga, elephant, horse, etc.

1.4 Water source and abundance in community patterns such as rain, waterfall, mountain, etc.

2. Geometry patterns

2.1 General geometry such as triangle, rhombus, straight

line, curved line, circle, and ellipse, etc.

2.2 Appliance patterns such as necklace, bell, light, curl line as spiral, and hook, etc.

Fig pattern is the pattern that Nakhon Pathom Cultural Government Agency supports the local weaving philosophy and weaving groups of Phrong Madua Sub-district Municipality to create as a pattern for weaving. This pattern is derived from Phrong Madua community history that there were many fig trees, so it is called "Phrong Madua Community", as the name of temple and community. The community historical story leads to imagination and creative thinking in weaving finely fabric "fig weaving pattern" that show the identity of local community lifestyle. The inventor who creates, develop and design fig pattern is Nattawan Karuehabodee, ancient local weaving philosophy, who is skillful in weaving ancient local fabric and new modern weaving patterns that synthesized from ancient weaving knowledge. She also creates and combines both together to product weaving finely products, and develops the qualified and standardized fig pattern weaving fabrics. This pattern includes both buds and blooms, in 1 line of fig pattern, there are 52 buds and 54 blooms, and in 1 fabric can be included as many as fig pattern lines depending on pattern design of the weavers and users. The standard length of the fabric is about 2.56 meters. In addition, the historical evidences indicated that Nakhon Pathom was the location of ancient kingdom, Dvaravati Kingdom, so Nattawan Karuehabodee invented creative Teen Jok weaving



Figure 3: Ancient local loom or local loom.

pattern “Dvaravati” leading Phrong Madua Community to have weaving fabric showing identity, uniqueness, and finely of Lao Khrang.

4.2 The weaving technique of Lao Khrang ethnic group in Phrong Madua Sub-district Municipality

The weaving apparatus of Lao Khrang ethnic group was an ancient local loom, and the weaving technique was “Jok” which is weaving fabric with quill to create various patterns. During weaving, the weaver will add more warp yarns to slip up and down, and arrange thread lines continuously for periodical design. This local “Jok” weaving technique can alternate the colors caused different patterns and colors.

According to Nattawan Karuehabodee [4], ancient local weaving philosophy acknowledged that the weaving apparatus of Lao Khrang ethnic group was an ancient local loom. During weaving, the weaver uses the weaving technique “Jok” to create different patterns. S/he adds more warp yarns to slip up and down by using quill, stick, or fingers to tread the yarns up with special warp yarns and arrange thread lines continuously for periodical design mixing different colors and patterns. With this weaving technique, the front fabric is smooth and the back includes joints and nods of warp yarns. The fabric is used to make clothes, and makes time consuming. The ancient local loom is consisted of;

1. Loom frame is consisted of 4 wooden poles, 4 rails up and down sides in each side is stick together which is traditional loom using at present.
2. Batten or reed comb has teeth as comb using to push the weft yarn securely into place, warp to contra-weave weft yarns compressed to fabric. The batten is metal or stainless with variety of sizes depending on the size of fabric. The weaving of Baan Phrong Madua popularly uses 48 batten and 2,800-4,000 weft yarns.
3. Heddle is nylon rope to handle and separate weft yarns into the right category. When handing the heddle up, the weft yarns will be holed so that the shuttle can sharpen the warp threads for the passage of the weft. When slipping the weft yarns, they are placed and left a space and the rope stick to loom frame top that can be moved, and the rope at the button sticks to the treadles. To separate the threads, step on the crossbeam to up and down the heddle, use batten to make hole for warp

yarns. Finely pattern fabric will be used with many weft yarns and heddles, keeping heddle will be different depending on the structure and pattern of fabric. Phrong Madua group uses 2nd heddle type of weaving.

4. Shuttle contains weft yarns. There are many kinds of shuttles made of bamboo, wood of plastic with average weight for stability when dashing the shuttle. The shuttle is smooth with no splinter, 20-centimeter long, with the hole in the middle. Little curved in 2 tips helps insert the threads easily.

5. Front loom is the loom that stays in front using for stretching wooden stick, made of bamboo.

6. Loom rail is the sticks cross over loom frame. The rail on the top is made of 3-4 bamboo sticks used to tie wooden sticks, sided wood and reed.

7. Roll loom board is the board to roll one tip of the warp yarn to keep and arrange the warp yarns. The roll loom board helps to stretch the threads when one tip tied to weaving fabric roll.

8. Wooden stick is 2 sticks in the middle of roll loom board, made of wood. At the head, the wooden stick is used for hanging with loom rail and tied with front loom to control the sticks not to swing while weaving.

9. Heddle stick is 2 sticks for holding loom or heddle, at the ends will be eye for hanging with roll loom board. 10. Overhanging beam is loading loom tied with the rope on the top for sticking with loom. There is only one overhanging beam no whether using 2, 3, or 4 shafts.

11. Heddle feet or treadles or crossbeams are 2-4 boards depended upon the amounts of shafts or heddles. They are tied to the loom shafts for pulling 2-4 loom shafts, up and down warp threads making hole for shuttle. They are circle with 1.5-2 meters and pass across with loom frame.

12. Spool is the stick tied at the tip of warp yarn through batten of woven cloth, made of 120-180-centimeter square board.

13. Ba Kee is the 2 boards supporting the ends of the spool. Each board widely depends upon the width of loom.

14. Seat for weaver is the board for weaver. The length is as widely as the length of loom frame.

15. Heddle frame is the stick stretched as the edge of weaving fabric wide to make the cloth stretching for heddle. At the tips of heddle frame are 2 lobes sharp or 2 lobes sharp brass.

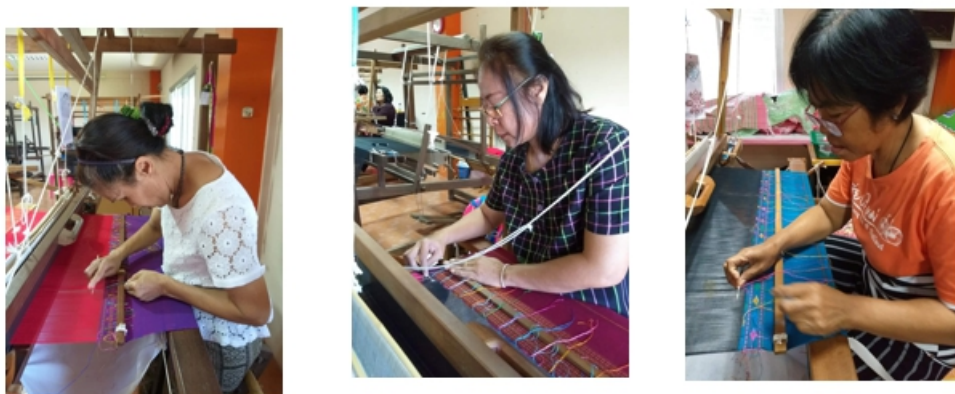


Figure 4: The members of the weaving group are weaving the fabric with a fig flower pattern.

Principle motion of local loom

Nattawan Karuehabodee acknowledged the principle motion of the local loom as follows; 1. Shedding is the raising of the heddle and part of the warp yarn to form a shed through which the filling colorful yarn, carried by a shuttle, can be inserted, forming the weft, then change the heddle to separate the threads into 2 parts-up and down, forming the shed.

2. Picking. The weaver will use shuttle to pass the weft yarn into the shed.

3. Battening. When the weft yard passes through the shed, the weaver will step on the heddle feet to batten the weft yard to arrange with the warp yarn tightly being fabric.

4. Keep and roll the fabric. When finishing some fabric, the weaver will adjust the warp yarn loosely before kept and weave continuously for desired fabric.

In addition, Nattawan Karuehabodee informed that weaving is consisted of “warp threads” stretched across the fabric length in the loom frame, and in the vertical spool. The other is “weft threads” rolled in the shuttle as a lead to pick with warp threads which combine together as fabric length. In each picking, the threads are picked to the end of each side and picked back to lead to straight edge of the fabric. The pattern depends on the fabric pattern and the weaver’s technique. [4]

The steps of weaving

Nattawan Karuehabodee explained the simple steps of weaving as follows;

1. The weaver prepares a loom, desired color threads, shuttle, and loom yarn; connects the new loom yarn with the old one in the previous loom and batten; and stretches the loom for weaving.

2. The weaver prepares desired color thread spools and put them in the shuttle. The threads pass through small eyes beside the shuttle. When the first spool has finished, the weaver adds more thread spools in the shuttle as the desired pattern.

3. The weaver ties the rope with one the heddle stick and to the one heddle feet, and do the same with the other side. When stepping the heddle feet, loom yarn will be spaced due to the pull. The weaver passes the shuttle through the space and battens the threads, then steps on the other heddle feet and passes the shuttle back. The weaver pulls the reed to batten with the kept threads and steps the other heddle feet. The weaver does

the same steps to get the desired length of fabric.

Moreover, Nattawan Karuehabodee concluded that the weaving time of a weaver who is skillful is one day per one fabric with plain color, and 2 weeks per one fabric for normal weavers. The time of weaving is upon the difficulty of pattern and the variety of “Jok” techniques, more techniques need more time.

5. Discussion

Part 1 Teen Jok weaving wisdom of Lao Khrang ethnic group

The study found that the weaving used cotton and silk, and the weaving technique was “Jok” generating beautiful and unique weaving fabrics which express lifestyle, belief, custom, and tradition of Lao Khrang community. The weaving patterns and designs were geometry and represented the identity: flower pattern and Dvaravati pattern. This is in accordance with the study of Yodkaew, P. (2020), which found that the wisdom of Teen Jok weaving of Lao Khrang ethnic group in Phrong Madua sub-district municipality was supported, conserved, inherited, and publicized from Phong Maduea Sub-district municipality. Lao Khrang weaving group was operated to conserve the weaving techniques and ancient patterns that represent local lifestyles related to the environment and natural resources, such as trees, flowers, rivers, mountains, animals, etc., combining with local identity and weavers’ imagination lead to finely fig pattern weaving products to make clothes [12]. This is in appliance with the study of Yodkaew, P. (2021) (2019), indicated that Lao Khrang weaving merged from Lao Khrang local wisdom with finely, unique weaving expressing living, belief, and custom of the community. The weaving patterns included natural pattern and geometry pattern [13] [11] which correspond with Tuanthet, S. (2013), who said that the patterns of the fabric divided into 2 groups of geometry and natural patterns, used bright colors-red, blue, yellow, light blue, and orange. The weavers were acknowledged from learning by doing. [10]

Part 2 The weaving technique of Lao Khrang ethnic group in Phrong Madua sub-district municipality

The study found that weaving group use Jok weaving technique used is weaving fabric with quill to create various pat-

terns. During weaving, the weaver add more warp yarns to slip up and down, and arrange thread lines continuously for periodical design. This local “Jok” weaving technique can alternate the colors which create different patterns and colors. This is agreed with Chancham, J. (2014), said that the weaving technique was weaving fabric with quill which is very important in all culture, society and local economy [2], and with Tuanthet, S. (2013), revealed that the local people weaved fabric for sales and to wear in crucial ceremonies. The traditional weavings are Mudmee, Jok, and Khid weaving [10].

6. Suggestions for Further Study

1. Study of weaving design and development of new creative Jok weaving patterns that express the identity of Lao Khrang ethnic group in Nakhon Pathom.
2. Investigation of local weaving product development in different ways such as clothes, bags, hats, and shoes, etc.
3. Action research about factors driven Teen Jok weaving wisdom to youths for sustainable development.
4. Qualitative research in the same aspect, such as the satisfactory of Teen Jok weaving users to find out product development guidelines and add more value of cultural fund.

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