

THE SOCIO-CULTURAL CAPITAL MANAGEMENT IN LOWER NORTHEASTERN REGION, THAILAND

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Abstract - Socio-cultural capital is a valuable asset because it combines values, beliefs, trust, inclusion, as well as physical assets of wisdom resources which were a good thing in the community, but also to the individual, which if the people in the community realize the value of those assets and help each other to carry on, create value and raise, then take it as a base to think about the direction of the economy in Community or foundation economy, which will affect the strength of the community economy. The objective of this article is to study the status of socio-cultural capital management in the lower Isan area of Thailand. This was the qualitative research, the research sources include (1) the relevant documents and evidence in the research area, and (2) government personnel, folk scholars, business entrepreneurs from cultural products; they were selected by the snowball method for 40 people. The data was analyzed by the content analysis, therefore, the research results found that;

The socio-cultural characteristics in the lower Isan region (Lower Northeastern Region), generally, are similar but appearing to have mixed ethnicities especially in Sisaket province which has different cultural, linguistic, and lifestyle characteristics such as dressing, spoken language, food, etc. However, the traditions of people also adhere to the twelve heat (12 traditions) and XIV Kong (14 government method). In addition, the local traditions of each province which are classified according to the category of local wisdom heritage are as follows. 1) the Social practices, Rituals and Festive Events including the traditions and the annual festivals. 2) The Traditional Craftsmanship were the fabric piping and fabric products, the wickerwork, the woodwork, and the metalwork. 3) The Knowledge and Practices Concerning Nature and the Universe, including food and nutrition, and the natural resource management for conservation and sustainability. And 4) the Performing Arts were the performing arts and local shows.

Keywords: *Socio-Cultural Capital, Social Practices, Rituals and Festive Events, Traditional Craftsmanship, Knowledge and Practices Concerning Nature and the Universe, Performing Arts*

INTRODUCTION

The social capital is an important capital that contributes to the healthy lifestyle of the people in society and supports the development of the economy, society, and government for a long time especially for enhancing the efficiency of services and production processes in the economic sector. The past economic and social development has resulted in Thailand making progress until it can compete on the world stage by adopting the development concept according to the current trends occurring in different countries was the capitalist development adapting to suitable the country's context leading to modernization, as well as the era of globalization, has had an impact on the well-being of all levels of people, enabling learning without borders, bringing materialistic values, too fast for convenience (Napaporn Havanon and Pissamai Rattanasakul, 2005). During the 1997 economic crisis, many thinkers and experts assessed the existence of Thai society because of its strong social capital as a support network based on the Thai identity that consists of several advantages such as there is a monarchy as the center of the mind of the whole nation, have a strong kinship and community based on a hospitable, hospitable culture. Therefore,

If Thailand is able to utilize its existing social capital for conservation, restoration, development, and utilization appropriately, it will develop the people of the nation to be happy and the nation in a balanced and sustainable manner (Kovit Phong-ngam. 2010). Social capital is formed by joining together, thinking, and acting on the basis of trust with ties, ties, and good culture through a system of relationships was; people, institutions, culture, and knowledge will create a force in the community and society. The four main components play roles and link to social capital as follows: 1) *the people* has the role in the development of the country that needs to be developed in all dimensions, including (a) health that aims to make people healthy and be able to take care of themselves, (b) the mind to be a person of good mind, generosity, respect for social rules, discipline, honesty, selflessness, public consciousness, and patriotism, etc. and (c) the wisdom to have the potential and the ability to learn independently and learn together in a continuous group until they have a habit of knowledge throughout their life and ready to adapt to the changes of the world including knowledge and occupational skills that support the enhancement of the country's competitiveness. When they come together to think, participate in various activities by sharing the knowledge that they have they have to exchange until the learning continues and brings wider benefits. 2) *The institute* has a role to support and drive the synergy of the people in the community, society and make people in society coexist in peace, which There are core institutions were; (a) Family institute, fundamental institution in society that fostering people from birth, being a cultivator, cultivating morality, ethics, good values, including a conscience, knowing right and wrong, knowing to do good for the public. (b) Religious institutions are the place where the minds of the people in society are built, the spiritual institute builds upon virtue, the strong religious institution builds the faith in the society and fosters the peaceful coexistence. (c) Political and administrative institute is responsible for keeping the society in order and allowing people of society to comply with the rules and regulations set together. (d) Educational institutions are a source of academic knowledge along with the development of morality, ethics for people in society, especially children and youth. (e) The private business sector, which is readily available in human resource management, resources and networks, when combined with the use of corporate governance principles in conducting business or running creative businesses can be a huge social capital for national development. And (f) The media is an institution that can direct and strongly influence the behavior and values of people in society at large. 3) *the culture* is a way of life that has been passed down for a long time and is accepted in that society, where there is a wide variety in each area in the form of beliefs, beliefs, good traditions, and national values, also available in the form of historical sites, archaeological sites, etc. Culture connects people in society to realize their roots, gain a sense of appreciation, pride in preserving, restoring, developing, and building up for the benefit of themselves, their families, communities, and the country. 4) *The body of knowledge* consists of local wisdom and emerging knowledge, where local wisdom is the science and art of living inherited from the ancestors as the thinking base and the principles of value and ethics that have long been established from past to present This creates a diversity of usable knowledge and balances the coexistence of people and nature together. The emerging knowledge can be applied in a wide variety of practices by adapting to the socio-economic situation in order to meet community goals or needs such as market demands, adoption of modern technology appropriately, etc. Consequently, the four main elements are therefore, an important asset of Thai society, when combined on the basis of trust and relationship systems, it forms a very useful social capital. Thus, Social capital is thus accumulated, adapted, developed, developed, and rebuilt over time, while at the same time it can be diminished or depleted if the union, though, co-operation dissolved, the social capital whether it is concrete, such as natural resources, human resources, topography, climate, etc. or abstract such as culture, the local language, intellectual property, values, dress, etc. These are all valuable and important to the lives of all people in the community.

The socio-cultural capital of the lower northeastern region conducting this research was in Ubon Ratchathani Sisaket Province, Yasothon Province, and Amnat Charoen Province. Generally, the social and cultural characteristics of the four provinces are similar especially in the Thai-Lao (Laos) group, which has inherited from Vientiane by the leadership of Phra Wa, Phra Ta, and Chao Kham Phong, etc. (Former ruler of ancient times). In addition, it is an area with a mix of socio-cultural characteristics, especially in the Sisaket Province, which has many ethnicities, especially the Thai-Khmer (Khmer), Thai-Kuay (Suay),

and Thai-Ye (Ye) races. The Thai-Khmer, Thai-Suay group has a Mon-Khmer culture that is inherited from North India, the traditional culture of the local people in this region before Thailand-Laos immigrated. It is therefore characterized by different languages, cultures, lifestyles, whether it is the dress, spoken language and food including the traditions of the Northeast has been influenced by Lan Xang, that is to respect the ancestors, grandfather ghost, Tan ghost (Ghost elves), Fah ghost (Sky ghost), Ta Haak ghost (Ghost in the field). However, the traditions of the northeast of other provinces also adhere to the Heat XII (XII tradition), Kong XIV (XIV governing), and local traditions of each province (Tim's Thailand. 2020). Thus, it can be seen that the lower Isan region is an area with a distinctive cultural identity, whether it is food, folk music, folk tales, dance arts, traditions, and various cultures. These should be conserved, developed, and created to create economic value. This research, consequently, fusing to study, compile the general state of the socio-cultural capital of the Lower Isan area in order to know the traditions, cultures, local wisdom in the research area that has been carried over from the past to the present, including guidelines for managing social and cultural capital for the economic benefit of the community. The article is part of the research on "Guidelines for converting social-cultural capital into goods and services to raise the foundational economy in the Lower Isan region: Ubon Ratchathani, Sisaket, Yasothon, and Amnat Charoen".

RESEARCH OBJECTIVES

To study the management of social and cultural capital in the Lower Isan area, Thailand

RESEARCH METHODOLOGY

Research Area: 4 lower northeastern provinces, Thailand: Ubon Ratchathani, Sisaket, Yasothon and Amnat Charoen

Data source: (1) The documentary: Documents related to socio-cultural capital include concepts, theories, and related research. (2) The key informants: Relevant government officials, villagers, entrepreneurs from all 4 provinces, each province 10 people; they were selected by snowball sampling with defining the qualifications of the main informant according to the following criteria: (a) Professionals with 5 years of experience working in society and culture, (b) Scholars who have work experience and academic achievements in society and culture, (c) Officials of government agencies involved and directly responsible for cultural work, (d) Entrepreneurs or business who engaged in cultural products, and (e) Folk scholars with experience in society, culture or folk wisdom.

Contents: The Social-cultural capital management consist of; (1) general state of socio-cultural capital and (2) types of socio-cultural capital.

Times: The duration of the study is 1 year between 2016-2017.

Data Collection Instrument: (1) Semi-structured interview form, (2) researcher-generated observational record form within the established objective and content scope, including the document analysis

Collecting Data Procedures: (1) Collect information from relevant literature from libraries, e-libraries, and local resources useful for research. (2) Go into the research area to interview key informants. (3) Observe from the context of the area such as the way of life, customs, traditions, and phenomena that occur. (4) making a triangulation method from document, interviewing, and observation in order to make the same story and conclude the research results.

Data analysis: the document and the key informant were analyzed by content analysis with the following process (1) word grouping, (2) explanation, (3) interpretation, and (4) description.

RESEARCH RESULTS

In general, it was found that the socio-cultural characteristics were similar and were of mixed-ethnic social and cultural characteristics, especially in Sisaket Province which had a different language, culture, and way of life such as dress, spoken language, Food, etc. The traditions of the other three provinces (Amnatcharoen, Yasothon, and Ubon Ratchathani) also adhere to the Heat XII (XII tradition), Kong XIV (XIV governing), and the local cultural traditions of the Isan region. There are detail as follow;

1. Ubon Ratchathani Province found that;

1.1 Local traditions, there are 15 local traditions, including To glorify thy goodness, praising the heroism powder (*Founder of Ubon Ratchathani Province*), Mom Jiang Kham Memorial Day (*Former female boss of Ubon Ratchathani*), Cremation traditions in the style of Hussadee Link (*Ancient funeral rites*), The tradition of the Mahakatin Merit Festival and the local scholars (*The great merit*), Loi Krathong Festival (*river goddess worship ceremony*), Songkran Festival (*splash water*), Lent Candle Festival, Lai Ruea Fai' event (The illuminated boat procession), Boon Bang Fai Tradition (Rocket Festival), Bun Khun Lan Festival (Merit factor Rice), Kgawpradabdin Festival Choristy tradition), Bun Khao Sak Festival (Dedicate merit to the dead relatives), Buddhist Lent tradition, Long Boat Races Festival and Mahachat Jataka sermon tradition and Sprinkle water to Prachoahai-in-paeng (Buddha image of the temple).

1.2 Local handicrafts include local fabrics called "Kabababu", natural dyed silk and cotton, and brassware.

1.3 Local wickerwork, including rice basket, steamer, chicken coop, bamboo basket, creel, threshing basket, basket, big basket, cradle, grass broom, mat, famous mortar, goku tank, and bamboo furniture.

1.4 Local food such as little dogs, red ant eggs, termite mushrooms, clay mushrooms, steamed fish, fish meal, Boiled fish, grilled fish, Thai cuisine, boiled chicken, boiled vegetables, dried fish, fish sauce, bamboo shoot curry, Mushroom curry, spicy red ant egg salad, spicy fish salad, bamboo shoot spicy, marsh snail curry, marinated vegetables, and black chicken steamed.

2. Sisaket province found that;

2.1 Local culture and traditions, including 17 traditions including San Donata (Ghost Festival), DONTAN Castle sacrifice, Boonkoon Lan (Celebration of the rice harvest), Rice welcome ceremony tradition, Wax-Castle Festival, Boonphawed the great preacher, Boat Racing Traditions; River Culture, Wan Vau Boon Berkfa tradition (worshiping the gods by Thai Kuy community), Relics Worshiping tradition, Mea Sa-eng Dance, Parade of wrapped rice, Hao Pleung Jung Dai Ceremony (welcome ceremony according to the Khmer tradition), Pang Ok Priyakae (cast lots tradition), Songkran Festival, Sky ghost- Ghost elves Worship ceremony, Rocket festival, Assemble relatives to make merit, Pay respect to Phra That Mueang Chan, Pay homage to the great Buddha, and Dragon Viceroy Ghost ceremony.

2.2 Local Performing Arts; Guntrum show, Happy show, Long drum show, Ransri Phrittheshwar Dance, Kan Musician, Tumta Dance, Sheng Sanai (hollowed buffalo horn Dance), Flow long boat, Glamor dance (Ethnic rituals of the Kui people), Silk girl dance, Soraphanya Singing, Kui Singing, Small double-sided drum dance, Songkran Festival Dance, Mulberry welcome dance, Mor Lam Klorn (Singing male and female alternates), Witch dance, Ponglang band and Silk weaving girl dance.

2.3 Local handicraft: Mudmee silk cloth with cloth separator pattern, Striped shawl antique marbles, Prasat Khmer pattern mudmee cloth, Khit cloth / shabby cloth, Mudmee silk cloth, Sarong, Mudmee silk cloth with Luk Kaew pattern, Mudmee silk fabric with Prang Ku pattern, Ebony dyed silk, Mudmee silk cloth with Malamduan pattern, Silk Peacock House, Hand-woven silk dyed ebony, Mudmee Silk Cloth, Soft silk fabrics (Chidrawee Soi Paeo), Mudmee silk cloth of Ban Non Sabaeng, Silk cloth with plexiglass pattern, Khit cloth, flower pattern, Mudmee silk with Thai Kom Noi pattern, and Mudmee silk with Mee Hook pattern.

2.4 Local food: Ansom (Skip Boiled Khmer), Herbal sweets, Herbs Chili Paste from Crispy Basket and Crispy Fish, Grilled Fish Chili Paste, Candle corn, Mae Orapin Pickled Fish, Neighborhood Kapu (Crab Curry), pickled fish, Cissampelos pareira salad, Marinated fermented fish, Banana curry with home chicken, Madan wood grilled chicken, Comecon (Roasted Chicken), boiled crab, Mushroom Chili Paste, Dog Fart Snacks, Ground insect chili, Cassia Curry, and fermented pork.

3. Yasothon province found that:

3.1 there were 13 local culture traditions; Boonpariwatkam Tradition (Group Dhamma practice of monks), Boon Khun Lan, Boon Khao Jee, Boon Pha Wet, Boon Songkran, Boon Bang Fai, Boon Samha, Boon

Khao Phansa, Boon Khao Pradap, Boon Khao Sak, Boon Ok Phansa, Boon Kathin, Phra That Anon, Phra That Yasothon Celebration tradition, and Malai from rice-boiled rice Tradition.

3.1 Local handicraft: Mudmee Silk Cloth, Mesh Pattern loincloth, Natural Dyed Cotton, Silk fabric with Yot Sunthorn pattern, Natural dyed fabric with raised flower pattern, Reed mat, Natural dyed bag, Giant Toad's bag, Traditional cloth bag, and Local rice box.

3.2 Local Performing Arts: Shadow Play, Sueng Rocket, Two-sided drum dance, Ponglang band, mai muay thai show, Phu Thai dance, Mor Lam Plearn, Mor Lam Kuan, Lamzing, Eld Age Retro Dances and Thai music for the elderly.

3.3 Local foods; Cherry Shells Returned hole, Peanut products, Ban Dong Khaen Grilled Chicken, Mushroom Curry, Stewed Fish with Shiitake Mushrooms, Germinated Brown Rice, and Herb Sausage.

4. Amnat Charoen Province found that;

4.1 Local culture and traditions, including 13 traditions; Parawatsakam Tradition (Group Dhamma practice of monks), Boonkoon Lan, Bun Khao Chi Tradition (grilled sticky rice), Mekong Tourism Festival, Phra Mongkhon Ming Muang Worship traditions, Open the barn door, speak Phu Thai Tradition, Vessantara Tradition, Phra Lao Thepimit Worship traditions, Wat Phra Si Charoen Annual event, Songkran Festival, Boon Bang Fai Tradition (Rocket Festival), Boonsam Ha Tradition (Washing Tradition), Candle parade in Lent Festival, Boon Khao Pradap Din, Boon Khao Sak, Long boat race, Buddhist Lent, Loi Krathong Festival and Boon Kathin (donate the robe for the monks). *[Can read the detail about 12 tradition of Isan region, Thailand according to this website; <https://www.timsthailand.com/boon-kathin/>]*

4.2 Local handicraft were Loincloth, Khit cloth and Indigo kiss cloth.

4.3 Community products were cosmetics (rice milk, skin care group)

4.4 Local wicker was Kratib kao (Local Rice Box)

4.5 Local Food were Fermented Gooseberry and Chinese sausage

However, after synthesizing the socio-cultural capital in the lower northeast region, it can be classified according to the category of cultural heritage as follows.

Intangible Cultural Heritage (ICH)			
Social practices, Rituals and Festive Events	Traditional Craftsmanship	Knowledge and Practices Concerning Nature and the Universe	Performing Arts
<p>1. The 12 Tradition which should be performed;</p> <ul style="list-style-type: none"> -Boon Khao Kam (Month 1) -Boon Khun Lan (Month 2) -Boon Khao Jee (Month 3) -Boon Pha Wet (Month 4) -Boon Songkran (Month 5) -Boon Bang Fai (Month 6) -Boon Samha (Month 	<p>1. Fabric and fabric products: Khao Ma cloth, Khit cloth, Indigo dyed cloth, Mudmee silk cloth, Lattice pattern loincloth, Natural dyed cotton fabric, Silk fabric with Yot Sunthorn pattern, Natural dyed fabric with raised flower pattern, Natural dyed bag, Great Toad Bag, Traditional cloth bag, Mudmee silk cloth</p>	<p>1. Food and Nutrition: Fermented Gooseberry and Chinese sausage, cherry shells returned hole, Peanut products, Ban Dong Khaen Grilled Chicken, Massive Mushroom Curry, Stewed Fish with Shiitake Mushroom, Germinated brown rice and herb sausage, Khmer boiled rice, Herbal Candy, Herbs Chili Paste with Crispy</p>	<p>1. Performing arts: shadow show, Pong Lang Band, Mae Mai Muay Thai show, Guntrum show, and other bands.</p> <p>2. Shows: Seng Fireballs, Double-sided drum dance, Phu Thai Dance, Mo Lam Plearn show, Mo Lam Klom, Lam Sing, dance for the elderly, Thai music for the elderly, Saensuk Long</p>

Intangible Cultural Heritage (ICH)			
Social practices, Rituals and Festive Events	Traditional Craftsmanship	Knowledge and Practices Concerning Nature and the Universe	Performing Arts
<p>7) -Boon Khao Phansa (Month 8) -Boon Khao Pradap Din (Month 9) -Boon Khao Sak (Month 10) -Boon Ok Phansa (Month 11) -Boon Kathin (Month 12) 2. <i>Festivals</i>: Heroic Chao Kham Powder Goodness Glorifying, Mom Jiang Kham Memorial Day, Hussadeelink Bird Form Funeral, Merit Mahakaran: Home of the Philosophers, Loi Krathong, Candle Parade, Flow fire boats, long boat races, Listen to the Mahachat Jataka sermon and Sprinkle water and gild the Lord Yai Inplang (Buddha image), Paying homage to the ancestors of the Khmer, Castle Worship Ceremony, Bee castle parade,, Water Culture Boat Race, Phu Boon Bok Fa Prang Ku Worship Ceremony, Pagoda Worship Ceremony, Mother Saeng Dance, Parade of wrapped rice, Buffalo Worship Ceremony, Cast lots tradition, Sky Ghost Worship ceremony, Making merit with relatives to pay</p>	<p>with separator pattern, Luk Kaew pattern shawl, Mudmee cloth with Prasat Khmer pattern, Khit cloth / shabby cloth, Mudmee silk cloth, Sarong, Mudmee silk cloth with Luk Kaew pattern, Mudmee silk fabric with Prang Ku pattern, Ebony dyed silk, Mudmee silk cloth with Malamduan pattern, Silk of the Peacock House, Hand-woven silk dyed ebony, Mudmee Silk Cloth, Soft silk fabrics, Mudmee silk cloth of Ban Non Sabaeng, Silk cloth with plexiglass pattern, Khit cloth with flower pattern, Mudmee silk cloth with Thai Kom Noi pattern, Mudmee Silk Cloth with Mee Khong Pattern, Kababe fabric, silk and cotton fabric with natural dyes. 2. <i>Wicker group</i>: steamer, Chicken coop, round bamboo basket, fish trap, threshing basket, basket, big basket, Cradle, Grass broom, mats, mortar, Bucket from bamboo, and Rice box. 3. <i>Wood group</i>:</p>	<p>Fish, Grilled Fish Chili Paste, Candle corn, Mae Orapin pickled fish, Crab curry, pickled fish, Cissampelos pareira salad, Marinaded fermented fish, Banana Chicken Curry, Madan wood grilled chicken, Roasted Chicken with Krasang, Mushroom Chili Paste, Dog Fart Snacks, Insect Chili Paste, Cassia Curry, Fermented Pork, Red Ant Egg salad, Termite Mushroom, Clay mushroom, Steamed fish, Fish meal, Boiled fish, Grilled fish, Boiled chicken, vegetables Blanch, Sun-dried fish, Bamboo shoot curry, mushroom curry, Red Ant Egg salad, spicy minced fish salad, bamboo shoots spicy salad, spinach curry, citrus vegetables, and black chicken steam. 2. <i>Natural resource management for conservation and sustainable use</i>: Cosmetics (rice milk, skin care group).</p>	<p>Drums, Dance Sri Phrittheshwar, Can a pianist, dance, sheng Sanai runs a long boat, Glamor dance, Dancing with silk strands, Saraphanya Singing, Mor Lam tribute, Tum drum dance, Folk dance, northeastern-style singer, Mulberry welcome dance, Witch Dance, Pong Lang Band and Silk Weaving Girl Dance.</p>

Intangible Cultural Heritage (ICH)			
Social practices, Rituals and Festive Events	Traditional Craftsmanship	Knowledge and Practices Concerning Nature and the Universe	Performing Arts
homage to Muang Chan Chedi and pay respect to Luang Por Buddha Yai, the ceremony ghost town, parade rocket tradition, Celebration of Phra That Anon and Phra That Yasothon, Malai from rice-boiled rice parade, Mekong Tourism Festival, Worship of Phra Mongkhon Mingmuang, Open the barn door and speak Phu Thai, Bun Phawet, Worship of Phra Lao Thepnimit, and Wat Phra Si Charoen Annual Event.	bamboo furniture. 4. <i>Metal group</i> : Brass jewelry.		

DISCUSSION

From the study, it was found that there are some interesting issues of cultural heritage, such as the following research findings.

1. Social practices, Rituals and Festive Events: The traditions of the Isan people are considered to contribute to the peaceful and peaceful life of society. Some tradition has been established with the subtlety of local resource conservation, provide food sources, abundant vegetation and help preserve forests for the community. Moreover, many traditions have been created to unite the hearts of the people in the community, build morale in the occupation and foster love and unity of the people of the Northeast which is valuable local wisdom and social practice, forging a common practice in the community, and inherited on the auspicious way, leading to a peaceful society, which shows the identity of that community and ethnicity. However, the 12-month tradition, called "Heat Sibsong (Twelve traditions) (Tim's Thailand. 2020)", includes local traditions or festivals that differ according to the ethnic trajectory of each province, that is, there are ethnic diversity including Thai, Lao, Suay, Kuay, Bru will have a native culture and ethnic group and carry on to the present. According to Dhawaj Poonotoke (1983: 112) said that the essence of the cultural system in the Isan region, it also serves as a law that governs members of society to follow, thus it is like a constitution that was used as the governing body of the Lan Xang Kingdom in ancient times. Part of the traditional practice is done in order to achieve agricultural fruit, which means growing rice to produce good results, making seasonal rains such Boonkoon Lan, Boon Bang Fai (Tim's Thailand. 2020). Some of the traditions are aimed at promoting religion, some of which create opportunities for monks and laypeople to study Buddhist teachings, while others are aimed at honoring the goodness of the late ancestors consistent with Amara Pongsapich (2003) It is said that the traditional way of life of the Isan people is often interdependent between people and people, people and nature, the learning of the people of that era is often tied to religion and family, the subject of learning was about life,

religion and culture, traditional production and consumption is the production of what is consumed and consumed in what is produced.

2. Traditional Craftsmanship: Fabric and fabric products, the weaving culture of the Isan people are influenced by the migration of people from various areas who have come to live in the present Isan region. Each ethnic group will have their own unique characteristics, patterns, weaving methods, wherein North Isan is a source of cotton weaving was Khit cloth (woven cloth with a raised pattern). Central Isan is a source of silk weaving, including Mudmee Silk Cloth, Hang Ka Rok silk, etc. In the east, the Phutai people tend to weave Praewa silk, which is woven by Jok and Khit techniques. Southern Isan weaving Mudmee silk, the appearance of a line in the Khmer style, including Kab Bua cloth, Mudmee silk cloth, natural dyed cotton cloth, etc. which has different patterns in each area. Nowadays, woven cloth has become a famous handicraft in Isan which is produced for trade as a supplementary profession from farming such as bags, tissue boxes, jewelry, etc. However, Although the fabric styles have been modified to fit with today's usage and the consumer market, they still have their roots in ancestral wisdom that resulted in different types of patterns and methods of fabric being produced in each region correspond to Aurapin Pantong, Nualnoi Bunwong and Pundita Tantiwong (1997) found that the Khit weaving was considered a weaving culture of Phu Thai and Lao people who settled in the provinces of Isan of Thailand. In the past, it was weaving for daily life and various traditions, but nowadays, Khit weaving is being promoted to generate income for people in the community. Yasothon is one of the provinces that has been successful in supporting the local population to have more occupations and income from weaving Khit fabrics such as Khit pillows, mattresses. However, nowadays, for commercial reasons, Khit weaving in Yasothon chooses only patterns that are easy and can be produced quickly, so that more complicated patterns or other patterns of the past are ignored, and they are also not interested in creating new designs.

3. Knowledge and Practices Concerning Nature and the Universe: Food culture is generally based on geographic conditions, where the lower Isan region is arid, there are few water sources, making most of the natural ingredients used for cooking were Fish, some insects, different vegetables, these are preserved to preserve food for a long time, so they are an integral part of the cooking for a living. Isan people eat steamed sticky rice as their staple food and use vegetables as the main ingredient in their cooking, and the meat types used for cooking often locally source such as Fish, beef, buffalo, chicken, ducks, frogs, iguana, various insects. Isaan food flavoring is made from many types such as Salty taste from fermented fish, spicy from fresh chili and dried chili, sour taste from olives or orange, tamarind or red ants. The language used to refer to the cooking of Isan has many images, including Larb (spicy minced meat salad), Koi (Spicy Raw Beef Salad), Mok (Steamed), Aom (Curry), Jaew (Fermented fish sauce), Ju (Eat raw), TomSom (green papaya salad), Soup (Shoot Salad), etc... However, Food culture found that the Spicy Raw Red Ant Egg Salad, spicy minced fish salad, Bamboo Shoot Soup, Periwinkle curry, Pickles, Black Chicken Bake, Insect meal, etc. which is a natural food obtained by geography with fertile soil or along many important rivers in the simple way of life of the Isan people. these was consistent with the research of Watcharaporn Janthanukul (2018) found that Due to the lower northeastern area is in the hot and dry monsoon zone, the average annual temperature is about 27 degrees Celsius, the average rainfall 1,200 mm per year, has clay soil or sandy loam and some areas are Sandy soils, full of sunshine all year round, has natural water bodies, despite being large rivers such as Mekong River, Medium size Chi and Mun rivers and Many branch streams such as Lam Se Bok, Lam Se Bai, Khyung Khyung, Samran Creek and Huai Thap Than. In addition, there are many creeks, swamps, canals, ponds. Therefore, Due to the natural conditions of such climate and topography, the area in the lower northeast has forests, natural water bodies, and some flat areas which are convenient for forest harvesting, hunting, rice planting, and various kinds of vegetables, in the same way as Thiamhathai Chooapan (2007) found that Isan communities or communities in the northeastern region of Thailand are communities that rely on almost all aspects of forest resources, especially as a food source, enabling communities in many areas to have food for household consumption and to create the uniqueness of food for the community in this area. It is also possible to generate additional income for the family by selling it in the local market if the forest product is in demand. Thus, a study of the utilization of forest food in the Northeast in many areas has shown that

the indigenous forest food crops found in forested areas in this region are important and provide stability intern of Food security for people in the community has always been.

4. Performing Arts: The performing arts of Isaan people are unique in their own way, with a wide variety of musical instruments and melodies, most of which are fun in the provocative rhythms against the drought of the environment. The hardships of the Isan people do not prevent their creativity from inventing musical instruments, playing various games, but also helping to produce works that are of their own value in splendidly. The sound of the music that reflects part of the character of the Isan people, which today is the style of the Isan folk performing arts, which is known most often in the chorus/singing or the art of using sound for performance such as showing different types of Mor Lam namely; Mo Lam Moo, Mo Lam Plearn (Northeastern-style singer shows), etc. In addition to the foregoing, there is also another type of performance known as “dancing”. The dance of the Isan people is an invention of the gestures derived from the traditional posture or imitated from the various natural body poses that exist, either from people or animals, or from imagination by trying to think of adapting to have a beautiful graceful style, including other performing arts. Most of the performing arts are used in the rituals of various traditions, including the pattern of 12 traditions, and the local customs of the province that are inherited from the ethnic lifestyle such as Sueng Bund Fai (Fireball Parade Dance), Fon Klong Tum (Double-sided drum dance), Ram Phu Thai (Phu Thai dance), Mo Lam Moo, Mo Lam Plearn, Molum Zing, Retro dance, Sheng Sanai flowing a long boat, Glamor dance, seng sao silk dance, choral singing. Mor Lam Suay, Tum drum dance, Pong Lang band correspond to Charoen Chaichonphairote (1983) said that Driving is a creative performing art that, despite its changes, has always been to serve society in a way of participation and attachment to the way of life of Isan society whether it is in the form of traditions that are traditionally practiced, culture, ritual, even way of life If you consider the singing with the eyes of a folklore, it will be seen as a Folk song which local villagers devised their own singing patterns according to their popularity and dialect accents, as well as a literary sense of oral literature, that be able to convey the philosophies and thoughts of the villagers or people as closely as possible to the truth, since they are less refined thought products than other types of wisdom. Folk songs are both acting and literary, which can be collectively referred to as "acting literature" it was similarly to Sukanya Sujachaya (2002) and Prakong Nimmanahaeminda (2002) said that this is because performing folk songs is the introduction of contents from various types of local literature by singing or performing, which may or may not have background music. Mor Lam is therefore related to the way of life of human beings because Mor Lam was created in response to human life, including praying for sacred things, courtship, political ideology transmission, public relations to educate, preservation of artist’s identity. Consequently, regardless of the state, Mor Lam has always changed and moved dynamically.

RESEARCH SUGGESTIONS

Suggestions for applying the research results

1. Relevant agencies can use the research results as an important database to find ways to promote the utilization of socio-cultural capital to benefit and create value to improve their own well-being.
2. The findings of this research are important databases to lead to policy recommendations on the conservation and continuation of the socio-cultural capital.

Suggestions for the next research

There should be a research study on the socio-cultural capital in the lower northeastern area that has been lost or is being swallowed up by foreign cultures.

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