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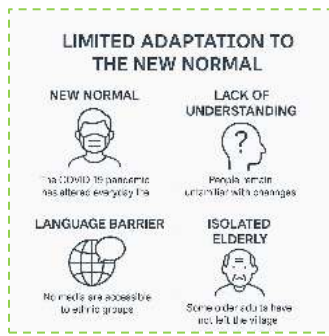
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A Participatory Model for Enhancing Community Health Literacy to Support New Normal Adaptation among the Pong Sumi Ethnic Group in Chiang Mai Province, Thailand

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Abstract

Background: Ethnic minority communities in Thailand often rely on oral tradition and local beliefs for health guidance. In PongSumi village, MaeWin Subdistrict, MaeWang District, ChiangMai Province, 97% of residents speak Sgaw Karen as a first language and still practice traditional rituals and herbal medicine. While such knowledge is culturally valuable, parts of it diverge from biomedical recommendations, and limited digital access curtails exposure to timely public-health information—an acute problem during the COVID-19 pandemic. Previous Thai studies show that community- coproduced, bilingual media (e.g., Akha-Thai posters or Hmong parent–child videos) raise disease- prevention knowledge and strengthen local ownership of health messages. Building on this evidence, the present projects ought to create Sgaw Karen–Thai audio and video media that merge scientific facts with cultural narratives and are disseminated by a locally trained health-media team.

Objectives: Assess community health concerns, media habits, and literacy barriers. Co-design culturally resonant, bilingual media prototypes (audio for elders, video for multi-age audiences). Build capacity of 72 household representatives in health literacy (HL) and media production. Evaluate changes in knowledge of medicinal-herb use and epidemic-prevention practices. Establish a sustainable village media system integrated with schools and health posts.

Methods: Design Mixed-methods participatory action research framed by the ADDIE instructional-design model (Analysis, Design, Development, Implementation, Evaluation) and the HAC Framework (Health, Accessibility, Culture).

Phase 1–Analysis: Focus-groups with leaders, elders, youth, and health volunteers defined priority topics: safe herbal use, COVID/post-pandemic hygiene, and childhood infection control. A SWOT matrix revealed strengths (rich herbal lore, strong clan leadership), weaknesses (low Thai literacy, scarce ICT devices), opportunities (post-pandemic funding, school partnerships), and threats (misinformation, future outbreaks).

Phase 2 – Design: Workshops (Thai + Sgaw interpreters) introduced basic HL concepts (access, cognitive, communication, self-management, decision, media-literacy skills). Participants storyboarded two media formats: Radio-card audio spots (4min each) using folk-song hooks and elder narration. Five-minute videos with voice-over, on-screen Sgaw captions, infographics, and dramatized vignettes.

Phase 3 – Development: Community media team (10 youth + 4 elders) recorded, translated, and edited content with guidance from university media scholars. Prototype review by three external health-communication experts ensured accuracy and cultural sensitivity.

Phase 4 – Implementation: Audio files broadcast every Monday via village PA towers (“Health-Sound Day”) and distributed on USB sticks for household radios. Videos screened at monthly village meetings, early-childhood centres, and uploaded to a closed Facebook group (for smartphone owners).

Phase 5 – Evaluation: Pre/post surveys with the 72 household reps measured knowledge of 15 common herbs (score 0–5) and eight epidemic-prevention behaviours (score 0–5). Focus-group reflection captured usability, cultural fit, and suggestions for scale-up. Paired-sample t-tests analysed score changes ($\alpha=0.05$).

Results: This study developed a model to enhance community health literacy and support adaptation to the “new normal” through participatory processes involving the Pong Sumi ethnic group in Chiang Mai Province, Thailand. The findings are presented across three key components. First, the current situation and problems related to adapting to the new normal were explored. The data revealed that most community members were farmers and had limited access to public health information, particularly regarding COVID-19 prevention. This lack of access was compounded by language barriers and low health literacy. Community members had difficulties understanding official health guidelines, resulting in inconsistent preventive behaviors. Despite these challenges, there was a strong sense of community cohesion and trust in local leaders and health volunteers, which provided a foundation for community-based intervention. Second, a participatory process was employed to develop a suitable model for enhancing health literacy. This involved collaboration among community leaders, health professionals, and local administrative organizations. The process followed a community empowerment approach, which emphasized listening to the voices of the Pong Sumi people and integrating their cultural practices into the model. The model comprised four phases: 1) community engagement and trust building, 2) identification of specific health literacy needs, 3) co-creation of educational materials in the local dialect, and 4) implementation through culturally appropriate communication channels, such as storytelling, village meetings, and local radio broadcasts. Finally, the model’s implementation and evaluation revealed notable improvements. Community members showed increased understanding of preventive health behaviors, such as proper hand hygiene, mask-wearing, and social distancing. They also became more engaged in health promotion activities. Local health volunteers reported a higher level of participation and more effective communication during outreach sessions. Moreover, the model enhanced the collaboration between community members and health personnel, fostering a more sustainable and culturally sensitive public health response. Importantly, the empowerment of local actors helped ensure the continuity of health-promoting behaviors beyond the scope of the study.

Limitations and future work: Sample size was limited to 72 households; longer follow-up is needed to track actual behaviour change and health outcomes (e.g., infection rates). Future iterations will test mobile-app push notifications where smartphones are available and evaluate cost-effectiveness relative to traditional outreach.

Conclusion: Through a systematic ADDIE-guided, participatory approach, the Pong Sumi community transformed its own cultural assets into powerful health-communication tools. Statistically significant knowledge improvements, wide media uptake, and the emergence of a local health-media cadre demonstrate how bilingual, culturally rooted media can elevate health literacy and resilience in remote ethnic settings—offering an adaptable blueprint for post-pandemic public-health promotion across Thailand’s diverse highland communities.

Keywords: Chiang Mai Province, Health literacy, Community media, Ethnic group, ADDIE model, HAC model



Enhancing the Capacity of Farmers in Peanut Seed Production under the Community Legume Seed Production Center in Khao Suan Kwang Subdistrict, Khon Kaen Province, Thailand

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Abstract

The Community Legume Seed Production Center located in Khao Suan Kwang Subdistrict, Khao Suan Kwang District, Khon Kaen Province, Thailand, is a grassroots initiative comprised of local peanut farmers working collectively to produce and distribute high-quality peanut seeds. This Center plays a crucial role in supporting the community's agricultural productivity, aiming to provide reliable, locally-produced peanut seeds. However, despite the organized effort, the yield of the Khon Kaen 6 peanut variety has remained below the standard benchmarks set by the Department of Agriculture. Recognizing this limitation, twenty active members of the Center collaboratively engaged in a structured capacity-building process with the goal of enhancing both the quality and productivity of peanut seed production. The process adopted a participatory learning and action (PLA) framework, emphasizing knowledge sharing, experiential learning, and practical implementation. The initiative unfolded in five systematic phases:

1) Participatory planning through group meetings: The first step involved organizing group discussions and planning sessions among Center members. These meetings served as platforms for exchanging ideas, identifying key production problems, and co-developing solutions. During this stage, the group recognized several critical issues affecting their seed quality and yield, including low seed purity, inadequate pest management, poor soil conditions, and insufficient post-harvest processing practices. These insights laid the foundation for a collective action plan aimed at improving their practices through collaborative learning.

2) Knowledge acquisition through expert training: The second phase centered on acquiring technical knowledge. The Center invited specialists from the Khon Kaen Seed Research and Development Center to conduct comprehensive training sessions. The workshops covered a range of topics crucial for improving peanut seed production, including land preparation, soil fertility management, pest control, seed selection, and post-harvest handling. Of particular interest was the use of gypsum to improve soil structure and calcium availability, a technique especially beneficial for the Khon Kaen 6 variety. The training also emphasized the importance of using Rhizobium inoculation, dolomite application, and balanced fertilization (16-16-8), which are proven strategies to enhance peanut growth and yield after rice harvests in the region.

3) Experiential learning through field visits: To deepen understanding, the third phase involved experiential learning through field visits. Members traveled to successful peanut farms within the district, observing effective farming techniques implemented by local farmers. These field visits provided practical exposure to pest prevention methods, such as crop rotation and biological control, as well as best practices for soil amendment and seed drying. Observing real-world success stories helped participants internalize the theoretical knowledge acquired in earlier training.

4) Implementation on individual learning plots: Following the capacity-building activities, members were encouraged to apply their new knowledge through practice. Each participant established a personal learning plot on their own land, using the recommended practices to cultivate Khon Kaen 6 peanuts. This hands-on experience served as both a trial and demonstration for improved techniques, including the use of gypsum and lime to adjust soil pH and calcium levels, and proper drying methods to reduce seed moisture to the ideal level of 7-8%, thus maintaining seed viability and minimizing fungal contamination.

5) Monitoring, evaluation, and knowledge sharing: Regular peer visits and group reflections were conducted to monitor progress, exchange experiences, and address emerging challenges. This ongoing cycle of feedback allowed members to learn from one another and refine their practices. Particular attention was paid to maintaining varietal purity through consistent monitoring, field inspection, and roguing of off-type plants during key growth stages such as flowering, pod development, and harvest. Laboratory tests were also conducted to assess moisture content, germination rate, seed vigor, and purity, following ISTA guidelines. Accelerated aging tests were performed to evaluate seed vigor under stressful storage conditions.

The collaborative efforts resulted in a significant improvement in both the quantity and quality of peanut seed production. The average yield of Khon Kaen 6 peanuts increased to 557 kilograms of dry pods per rai, a marked improvement compared to previous years. Moreover, the purity of the harvested seeds improved, with a noticeable reduction in contamination by off-types and malformed or shriveled pods. Farmers reported a decline in the number of pods producing a hollow sound when pressed, indicating better seed development. The initiative also promoted post-harvest improvements. Members adopted standardized drying practices, using mesh trays and regularly turning the pods to ensure even drying and reduce the risk of fungal infection. Seed cleaning and grading were performed using mechanical equipment to remove impurities and damaged pods, ensuring seed lots met quality certification standards.

Beyond immediate production gains, this initiative fostered a spirit of innovation and experimentation among Center members. Encouraged by the success of improved Khon Kaen 6 seed production, several farmers began experimenting with other peanut varieties to diversify their seed-saving activities. Furthermore, enhanced soil fertility through organic matter incorporation and the use of crop residues as green manure has led to improved growth of subsequent crops in rotation systems. The project also highlighted the importance of combining indigenous knowledge with scientific guidance. The integration of local experience and expert advice created a robust knowledge system that was both accessible and practical for small-scale farmers. As a result, the Community Legume Seed Production Center is now better positioned to serve as a local hub for sustainable seed production, knowledge dissemination, and community-based agricultural development.

In summary, this case demonstrates that participatory, experiential, and knowledge-based approaches can significantly enhance seed production among smallholder farmers. By leveraging group collaboration, technical training, and practical field application, the Community Legume Seed Production Center has achieved tangible improvements in seed quality, yield, and sustainability. This model holds promise for replication in other regions where smallholder farmers seek to enhance seed security and agricultural resilience through community-driven innovation.

Keywords: Khon Kaen Province, Peanut seed, Yield improvement, Production technology, Technology transfer



Value Chain of Eri Cocoon Production to Innovative Product from Eri Pupae in Thap Sadet District, Sa Kaeo Province, Thailand

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Abstract

Thap Sadet Subdistrict in Ta Phraya District, Sa Kaeo Province, Thailand, is a border community where agriculture is the main occupation. Eri silkworm farming is practiced as a supplementary livelihood during the agricultural off-season. Farmers in four villages cultivate Eri silkworms, yielding an average of 20–30 kilograms of fresh cocoons per production cycle. However, the community faces persistent challenges including the production of small, low-quality cocoons, a shortage of Eri silkworm eggs, inconsistent yields, and limited market access for Eri pupae.

To address these challenges, a multi-faceted community development project was implemented with five strategic components:

1) Sustainable Community Group Formation: A participatory forum was organized with local stakeholders, including community leaders and the Ta Phraya District Community Development Office, to identify needs and formulate a strategic plan for sustainable development.

2) Supply Chain and Production Process Management: A comprehensive approach was adopted to improve the Eri silkworm farming value chain, from breeding to final products.

3) Learning and Product Development: Through food processing technologies, value-added products such as dried Eri pupae noodles, rice seasoning powder, and Eri pupae chocolate were developed. Organic liquid fertilizers and zero-turn composts were also created from silkworm waste. Product packaging was enhanced, and a community enterprise group was registered.

4) Marketing and Network Promotion: Partnerships with the Sa Kaeo Sericulture Promotion Center enabled market linkages. Training in branding, e-commerce, and participation in trade fairs expanded both online and offline sales channels.

5) Partnership and Community Collaboration: Continuous support from partner organizations fostered knowledge-sharing, innovation, and sustainable community development. Farmers gained expertise in Eri silkworm breeding and processing, producing golden-colored cocoons that met Grade A standards. The newly bred Sa Kaeo Tapioca Eri Silkworm was registered with the Department of Sericulture.

Further developments included simplified methods for egg production and breeding, helping reduce dependency on external sources. Farmers adopted innovative feeding techniques—replacing whole-cassava stem feeding with small-branch feeding—to optimize space, ensure uniform worm growth, and improve cocoon quality. Cassava leaf preservation methods were also introduced to prolong freshness and ensure a consistent food supply. Training sessions and collaborations with nearby sericulture groups enabled the integration of six breeding cycles from three different silkworm strains, under technical guidance from the Sa Kaeo Sericulture Promotion Unit. Additionally, semi-patented food products such as Eri pupae noodles were created, increasing monthly household income from an average of 2,000 Baht (61 USD) to 5,000–6,000 Baht (153–184 USD). The revenue from dried noodle sales alone added approximately 2,000 Baht (61 USD) monthly per household.

Silkworm waste was used to produce organic fertilizers, contributing to a zero-waste model and creating supplementary income. Eri cocoon waste was also developed into sericin extract for potential use in cosmetic products, opening doors to new markets in the beauty industry. The establishment of the Thap Sadet Eri Silkworm Farming and Processing Community Enterprise Group and a learning center in Ban Thap Seree created long-term support infrastructure. The community now belongs to the provincial Eri silkworm network, allowing better access to knowledge, funding, and trade opportunities.

This initiative transformed the local community through skill development in silkworm breeding, integrated farming, product processing, and sustainable waste utilization. Farmers achieved standard-compliant cocoon production, developed breeding techniques for golden cocoons, and adopted eco-friendly farming practices. A silkworm egg bank was established to preserve genetic diversity and prevent inbreeding. Community innovators emerged as local trainers and knowledge disseminators. With sustained institutional support and increased community participation, this model presents a replicable approach to rural economic empowerment, capacity building, and sustainable agro-industrial development in Thailand.

Keywords: Sa Kaeo Province, Eri silk pupae, Food innovation, Product processing, Community innovator



Developing of Indigenous Textile Products to Enhance Product Design of Anong Mo Hom Group, Nong Bua Lamphu Province, Thailand

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Abstract

Introduction: MoHom, an indigo-dyed cotton traditionally worn in northern and northeastern Thailand, embodies local identity, hand-crafted skill, and cultural memory. Yet, many producer groups still offer only the classic “farmer shirt,” limiting their customer base to middle-aged buyers and local tourists. The Anongmohom Group in Muang District, NongBua Lamphu Province, faced exactly this challenge: a narrow product line, dated aesthetics, and stagnant sales despite a growing national appetite for culture-infused fashion. The research project described here therefore sought to transform the group’s design capability, diversify its product portfolio, and equip members with business and digital-marketing skills—while preserving the authentic MoHom look and the distinctive khit (weft-float) motifs that distinguish local cloth.

Methodology: A five-step action-research process, framed by the participatory action research (PAR) model, guided implementation:

1) Needs analysis and capacity mapping: Twenty group members analysed internal strengths—hand-loom skill, natural-dye mastery, community cohesion—and weaknesses such as limited design experience, outdated patterns, and lack of brand story. External opportunities (growing demand for eco-craft fashion) and threats (intense regional competition) were also recorded.

2) Design and product-development training: Professional fashion designers delivered sequential workshops on trend research, mood-board creation, pattern sketching, prototype sewing, and costing. A parallel stream covered business planning, online branding, and social-media merchandising to ensure that design innovations could reach target customers.

3) Prototype creation: Guided by workshop outputs, members produced three women’s-wear prototypes—a sleeveless dress, a relaxed work blouse, and tapered trousers—each blending MoHom indigo with cotton-khit panels. Emphasis was placed on flattering urban cuts, precise sizing, and discreet but recognisable local motifs.

4) Market testing and iterative refinement: Prototypes were displayed in a local boutique, at a provincial craft fair, and on a dedicated Facebook page. Structured questionnaires captured feedback on fit, style, fabric feel, and perceived uniqueness from 120 respondents aged 18-45. Dress and blouse designs scored highest (mean satisfaction=4.6/5) on craftsmanship and overall appeal; suggested price points were roughly 25% above the group’s older garments. Comments then fed into a second design round that adjusted neckline depth, pocket placement, and colour accents.

5) Scaling up and knowledge diffusion: A production run of 60 dresses, 80 blouses, and 50 pairs of trousers was completed for broader launch. Digital promotion through an upgraded Facebook page and provincial OTOP fairs widened exposure. Monthly review meetings documented sales data, trouble-shooting, and skill gaps— creating a feedback loop for continuous improvement.

Results: Design and technical skills—All members can now read and modify commercial patterns, match MoHom panels with khit complementary hues, and use industrial sewing machines for clean finishing.

Product diversity—The collection expanded from two basic shirts to at least six SKUs, including the new women's line and a unisex overshirt, providing greater choice and enabling bundle offers.

Economic impact—Average profit margins rose by 25% on dresses, 33% on blouses, and 25% on trousers. Online enquiries and craft-fair orders climbed so rapidly that the dress line went into back-order, prompting plans to train additional seamstresses from the village.

Market reach—Sales channels now span three retail outlets in Nong Bua Lamphu, a Facebook shop with nationwide shipping, and regular booths at regional trade fairs, giving the brand steady visibility.

Environmental stewardship—Fabric offcuts are up-cycled into sachets and small gifts, reducing waste and reinforcing an eco-friendly brand message aligned with consumer expectations for sustainable craft.

Social sustainability—Youth inclusion has become explicit policy: daughters and sons of existing members manage social-media content and learn cutting and stitching, ensuring inter-generational transfer of skills.

Community identity—By weaving khit stripes into modern silhouettes, the group maintains a tangible link to local heritage even as it courts new, younger consumers.

Discussion: Key success factors include: 1) anchoring innovation in the authentic idiom of MoHom and khit, avoiding superficial “modernisation”; 2) coupling design workshops with business-planning modules to translate creativity into income; 3) using rapid market-test loops so designs evolve with real consumer data; and 4) retaining a participatory ethos so every member feels ownership of the new direction.

Challenges remain. Production capacity must rise without diluting quality; consistent natural-dye batches require tighter process control; and brand storytelling across digital channels needs refinement to stand out in a saturated slow-fashion market. The group therefore plans a micro-studio for colour testing, a shared online calendar for production scheduling, and quarterly photo-shoots to refresh content.

Conclusion: The Anongmohom Group's journey illustrates how indigenous textile enterprises can thrive by marrying traditional craft with contemporary design and market intelligence. Through participatory training, iterative prototyping, and strategic branding, the group moved from a stagnant two-product offering to a versatile collection that commands higher prices and attracts new demographics. The approach—rooted in local wisdom, enriched by expert input, and driven by systematic market validation—provides a replicable model for similar craft communities seeking relevance in today's fashion landscape while safeguarding their cultural essence.

Keywords: Nong Bua Lamphu Province, Mo Hom, Traditional fabric, Product design, Marketing



Developing a Creative Tourism Process through Cultural Capital to Promote Active Ageing: A Case Study of Noen Hom Community, Prachinburi Province, Thailand

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Abstract

Background: Noen Hom Subdistrict in Prachinburi Province, Thailand, is a rural community nestled along the foothills of Khao Yai National Park. The region boasts a rich biocultural landscape, encompassing both natural resources and vibrant cultural heritage. Its cultural capital includes traditional knife forging, herbal processing, angkalung musical instrument craftsmanship, and unique agricultural practices. These elements provide immense potential for developing immersive and creative tourism experiences. However, the community faces socio-demographic shifts, notably an aging population, economic vulnerabilities, and the decline of intergenerational knowledge transfer. This research responds to these challenges by exploring a creative tourism framework rooted in local cultural capital, aiming to promote active aging through a participatory process.

Objectives and Methodology: The study set out to design and implement a community-based tourism (CBT) model that leverages the cultural and natural assets of Noen Hom, while promoting health, engagement, and self-worth among elderly residents. Grounded in a participatory action research framework, the project followed a seven-phase methodology:

- 1) Cultural Asset Mapping: Identification and documentation of tangible and intangible local assets.
 - 2) Development of Tourism Routes: Co-creation of tourism circuits highlighting community wisdom and lifestyle.
 - 3) Infrastructure Readiness: Upgrading physical facilities and improving service capabilities.
 - 4) Pilot Route Implementation: Trial operation of planned routes with controlled participant groups.
 - 5) Tourist Engagement: Hosting actual visitor groups to test and refine offerings.
 - 6) Service Evaluation: Gathering feedback from tourists to improve service quality.
 - 7) Dissemination: Use of digital platforms and social media to promote the initiative and scale up the model.
- Community members, particularly the elderly, were involved at each stage to ensure relevance, ownership, and sustainability.

Key Findings and Outcomes:

- 1) Transformation of Elderly Roles. Prior to the project, many elderly community members lived in social and economic dependency with limited social roles. The intervention facilitated a significant transformation in their status. From passive observers, they became cultural leaders—demonstrating traditional crafts, cooking local dishes, and

guiding tourists along newly developed routes. Their participation grew from 40 to 80 individuals, with half assuming leadership or facilitative roles. This shift provided a new sense of purpose and revived social identity for the elderly.

2) Economic Empowerment. The economic benefits of the tourism activities, though modest, were meaningful. Elderly participants earned on average over 500 Baht per visitor session through services and product sales. While not a primary income source, this supplement helped reduce family burdens and boosted self-esteem. Fourteen local products—primarily herbal-based goods, handicrafts, and eco-friendly souvenirs—were successfully incorporated into the tourism offerings, adding economic diversity.

3) Community Infrastructure and Capacity Building. Six sites within the subdistrict were enrolled as community tourism destinations. One of them, the multipurpose pavilion at Wat Naprue, was fully upgraded to host tourist and training events, including workshops on artificial flower crafting. In response to infrastructure challenges, the local municipality initiated improvements, including plans to construct two accessible public toilets under the 2026 development budget. Training programs for tourism service delivery were organized, covering local guiding, basic hospitality, video editing with CapCut, and photography. These upskilling sessions led to high visitor satisfaction scores, affirming the quality and professionalism of the services offered.

4) Establishment of Sustainable Structures. To institutionalize the initiative, the community established the "Noen Hom Community Tourism Club," structured similarly to a village administrative committee. With dedicated roles for culinary services, hospitality, finance, music, and overall management, the club set four-year operational terms. Advisory support came from local government authorities and King Mongkut's University of Technology North Bangkok (Prachinburi Campus). The club has since actively promoted Noen Hom as a creative tourism destination at the provincial level. It has welcomed educational and cultural exchange groups, such as faculty and students from Singapore Polytechnic. Such engagement demonstrates both the project's scalability and its relevance in broader contexts.

Discussion and Implications: The results demonstrate the effectiveness of participatory creative tourism as a tool for community revitalization, particularly in aging societies. Through inclusive engagement, the project managed to:

- 1) Bridge traditional knowledge with modern service practices.
- 2) Transform elderly residents from dependents into active contributors.
- 3) Promote sustainable income generation and community pride.
- 4) Build community-based organizational structures to maintain and scale tourism development.

These outcomes align with global frameworks on healthy aging and inclusive development. Moreover, the integration of cultural sustainability and economic empowerment positions the project as a model for similar rural or ethnically diverse communities.

Summary: This study contributes to a replicable, community-driven tourism framework that fosters active aging, strengthens local identity, and addresses socio-economic vulnerabilities. It underscores the value of using cultural capital not merely for preservation but as a living, evolving resource for sustainable development. Continued investment in community capacity, infrastructure, and intergenerational knowledge exchange will be vital for long-term success.

Keywords Prachinburi Province, Creative tourism, Cultural capital, Active aging, Aging society