

Evolution of Economic and Social of “Ruea Nuea” in Khiri Wong Community of Lan Saka District, Nakhon Si Thammarat Province, Thailand

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Abstract

This research brought together the issues of economic and social identity of the Khiriwong community with information about the lives of the people in this community to link to the creation of shared values of innovation through the use of the disappearance of the Ruea Nuea over time, wants to highlight the identity and evolution of Ruea Nuea, and tries to present the relationship based on the way of subsistence production in the past through stories that show the importance. This research aims to study the Economic and Social Evolution of “Ruea Nuea” in the Khiri Wong Community of Lan Saka District, Nakhon Si Thammarat Province. This qualitative research included 16 key informants, namely elderly people and village sages who knew about Ruea Nuea in the Khiri Wong Community. This study focuses on participant observation by organizing the group conversation process. It uses structured interviews and opens community forums for data processing and analysis to connect issues. It synthesizes the descriptive analysis and presents the narrative study results of the community. The results showed that the Economic and Social Evolution of Ruea Nuea, consisted of: The era of prosperity in subsistence production. Ruea Nuea was a tool for the occupation with the social and economic lifestyle and the relationship system of people in the Khiriwong community. It is considered a range of "Subsistence production", and living a self-sufficient life. The transition era of marketing relationship production happened in this period. Convenient transportation and connection to the economic progress of the community. “The market system is integrated with the livelihood”, which led to the decline of the ship's role in Ruea Nuea, leading to conservation, and the recession and conservation through traditions and rituals of Ruea Nuea from the old to the new generation in the Kiriwong community. This leads to participation in the conservation of Ruea Nuea. It indicates that Ruea Nuea is important for the coordinating treatment, and create value for the local culture.

Keywords: Economic evolution, Social evolution, Khiri Wong community, Ruea Nuea, Nakhon Si Thammarat Province

Introduction

“Kiriwong Community” is the region with the best weather in Thailand. It is certified by the Pollution Control Department (Chiang-Aree & Khunram, 2012). It is a popular community in the country and the world as a society that has abundant natural resources and perennial clean water (Ratchabampoeng, 2017). The Khiriwong community is in the region of the Indochina Peninsula and is influenced by the monsoon winds from the Andaman and Thai seas. The main occupation of the Khiriwong community is Cultivation in mixed gardens, or "Sormon Garden" (Ministry of Tourism and Sports Thailand, 2021), to balance the developing agriculture and preserve biodiversity (Luo et al., 2021). It focuses on the linkage between the creative economy in the Khiriwong community that is environmentally friendly for sustainable development (Kacerauskas et al., 2021). It is also crucial in promoting sustainable livelihoods in rural communities and ensuring food security. It even helps solve the problems of the agricultural economy with a monopoly on prices (Zerihun, 2021). The additional occupation of the Khiriwong community is grass-cutting to harvest agricultural products and work in orchards. There are professional groups in the Khiriwong community like the Natural Dyeing group that influence Folk handicrafts, herbs, lifestyle, and community cultures (Ministry of Tourism and Sports Thailand, 2021).

The Khiriwong community has a culture that indicates its identity, and its rules are based on the attitude of the people in the Khiriwong community (Ramitanon, 1994). It is like the real social time of the experience period. It is dynamic (Linstead & Mullarkey, 2010). and an indicator of the ability to make socio-economic relationships (Kaewthep, 1990). There are often abstract aspects in the concept of diverse community culture. It is complex and changes socio-economically (Pereira & Malik, 2015). but can indicate a lifestyle. The well-being and hereditary lifestyle indicate the prosperity of the community, even if it changes slightly over time (Ramitanon, 1994; Kaewthep, 1990). The development of community culture requires a vision of balancing benefits and work. It is directly linked to economic and social sustainability in several dimensions of mutual reinforcement (Mikotajczyk, 2021).

Meanwhile, the Khiriwong community has integrated farming as a flexible social model. They use agricultural resources, community culture, and innovations within their community to create shared values (Nicolosi et al., 2021). One of the innovations is the “Ruea Nuea”. It is an ancient boat in the Khiriwong community that roams the canals for the sale or exchange of agricultural products like fruits, local vegetables, betel nuts, etc. (Group of Ruea Nuea in Khiriwong Community, 2013). Ruea Nuea originated from folk wisdom as a transport for traveling on rivers and canals since ancient times. People in the Khiri Wong community used to build houses that faced the river and used the Ruea Nuea to travel to exchange agricultural products in other communities (Kaosol, 2018). This is to create the economic potential of the community as the driving force of its economic activities. It also strengthened their survival amid the economic changes in the Khiriwong community (Nithichaianan, 2016). The Ruea Nuea also helps to travel for selling or exchanging agricultural products in and outside the Khiriwong community. It allows effective cooperation management and builds relationships with "insiders" like relatives, friends, and comrades that provide useful perspectives on managing family relationships in their community (Chan & Clegg, 2002). It also facilitates making relationships with "outsiders" or friends outside the community as “Business Networks”, which build socio-economic ties and result in cultural synergy at the network level (Dahles, 2005). It is a creative socio-economic practice for managing lifestyles for the benefiting the profession (Issarathumnoon, 2017). It also helps with the changing balance of the society’s economy and creates a positive attitude from occupation. The "Ruea

Nuea lifestyle" of the Khiriwong community considers the future of sustainable ecosystems (Lapatinas et al., 2021).

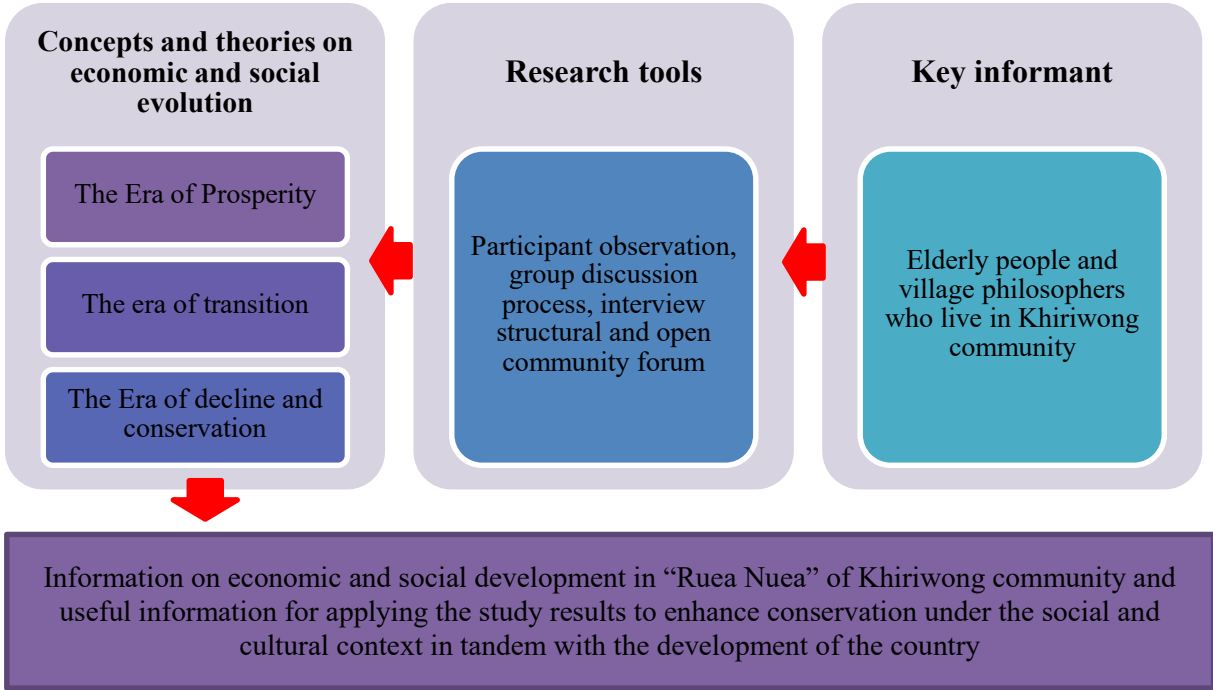
This research brought together the issues of economic and social identity of the Khiriwong community with the information of the lives of the people in this community to link to the creation of shared values. Innovation through the use of the ruea nuea boat, an ancient boat that has been a vehicle for traveling in the community for a long time, interested in the old to the new generation to live according to the community's lifestyle and can be passed down from generation to generation seamlessly and without being lost, have the mentality to fight the problems currently arising. The researcher recognizes Ruea Nuea's disappearance over time, wants to highlight the identity and evolution of Ruea Nuea, and tries to present the relationship based on the way of subsistence production in the past through stories that show the importance of Ruea Nuea. Based on the discussion above, this research keenly studies the issue from a different perspective. There is interest in the study of the Economic and Social Evolution of the "Ruea Nuea" in the Khiri Wong Community of the Lan Saka District, Nakhon Si Thammarat Province. It poses the research question of "How do Evolution of Economic and Social of Ruea Nuea in Khiri Wong Community?" and consists of The Era of Prosperity. The era of transition, and the Era of decline and conservation. This study talks of the old to the new generation to live according to the community's lifestyle and have the mentality to fight the problems currently arising. This study confirms the situation with qualitative research that provides information leading to better research results and important steps in data management in qualitative research (Ferry & Joungrakul, 2021). It became the primary study of the Nakhon Si Thammarat province or the initial study in the southern region. It gives information about the economic and social development in the Ruea Nuea era of the Khiriwong community. It provides useful information for applying the study results to improve the conservation of Ruea Nuea in the Khiriwong community of the Lan Saka District, Nakhon Si Thammarat Province under the social and cultural context with the country's development, with a history and predominance of climate and well-being of people in communities with good levels of well-being of Thailand.

Research Objectives

This research aims to study the Economic and Social Evolution of "Ruea Nuea" in the Khiri Wong Community of Lan Saka District, Nakhon Si Thammarat Province.

Framework

The review of concepts and theories on economic and social evolution by Friedl (1981), Checkland (1959), Khaenamkhaew & Muhamad (2021), has three themes: 1) The Era of Prosperity, 2) The era of transition, and 3) The Era of decline and conservation. It is summarized as a conceptual framework for research in the following diagram:



Figures 1 Framework
(Source : Researcher, 2023)

Methodology

Research model

This qualitative research included participant observation, group discussions, structured interviews, and an open community forum. It analyses the links, synthesizes and compiles them to answer research questions as fully as possible to build knowledge from the Grounded Theory, and descriptive analysis, and presents the results of the community narrative studies (Reay et al., 2019). The research took place between 1 March 2021 to 28 March 2022 (12 months). The research area was the Kiriwong Community of the Lan Saka District, Nakhon Si Thammarat Province.

Key informant

There were a total of 16 people. The selection criteria for this study was the selection of a specific model for the elderly and local philosophers living in the Khiriwong community for at least 10 years. These people have prior knowledge of the Ruea Nuea and are willing to participate in research studies and data collection until saturation.

Research tools

The researcher used a structured interview for interviewing key informants about the Economic and Social Evolution of “Ruea Nuea” of the Khiriwong community. It included 3 issues: 1) The Era of Prosperity, 2) The era of transition, and 3) The Era of decline and conservation. The tools involved participant observation, group discussion processes, structured interviews, an open community forum, and collecting data for processing.

Data collection

The researcher studied documents and research, collected and processed basic information related to Ruea Nuea from these documents. The Economic and Social Evolution of the “Ruea Nuea” has three eras: 1) The Era of Prosperity, 2) The era of transition, and 3) The Era of decline and conservation (Friedl, 1981; Checkland, 1959; Khaenamkhaew &

Muhamad, 2021). Researchers used structured interviews and in-depth interviews for key informants during their free time or holidays between 5:00 PM and 8:00 PM. It takes about 30-45 minutes because it's free time. They used the key informant's residence as an interview location. They also collected data on spatial development issues since the beginning of Ruea Nuea, and the relationship of Ruea Nuea with the economy and society. It included the transition of the Ruea Nuea during the era of recession with the involvement of economic and market systems. The last stage for the Ruea Nuea is the age of conservation. The researcher asked flexible questions according to the interview form (Ritchie & Lewis, 2003). It used all 3 data to analyze the spatial development and the relationship system from the past to the present (Rond & Lok, 2013). Before every interview, the researcher asked for permission to interview the informant. Any information that the key contributor did not allow to be published was not recorded (Kounsamakom, 2015).

Data analysis

The researcher took all the information from the study, related papers, research, and field studies. They processed the data with participant observations and structured interviews. They analyzed, connected issues, synthesized, and compiled answers to research questions as comprehensively as possible to build the knowledge from a foundation and descriptive analysis. It brought out the results of a story-based study of the community (Reay et al., 2019). It was also included in seminars or academic reviews, research teams, community villagers, agencies or organizations, people involved, academics, and experts. There is a forum to present educational results to the community, and the public, after completing the study for the developing social service academics (Panich, 2013).

Results

Evolution and growth of economic and social, it as an attempt fill up a very great gap in our comprehension of affairs both past and present. The demand is now very strong about the broader course of human. Many of view of their own culture. This internal problem was by no means disappeared, driven by misgivings about its in-ternal decay or breakdown (Checkland, 1959). There is a key word in the economic and social evolution as a guideline for research: The Era of Prosperity, the era of transition, and the Era of decline and conservation (Friedl, 1981; Checkland, 1959; Khaenamkhaew & Muhamad, 2021). A study of the Economic and Social Evolution of the “Ruea Nuea” in the Khiri Wong Community of the Lan Saka District, Nakhon Si Thammarat Province. It reflects the way and relationship according to the past subsistence production through their inherited story. It shows the community’s progress and is the birthplace of the Ruea Nuea of the past. We seek to reflect on its origins, the following retrospectives on Evolution of Economic and Social:

The Era of Prosperity:

The researcher walked along the canal to explore the geography of the Khiriwong community. The location of the community is along the canal and surrounded by a long mountain range. They saw a prominent temple beside the canal. The researcher then began to survey from the temples with key information like the Abbot of Khiriwong temple and the local philosopher who lived by using Ruea Nuea in the past. The local philosopher led the researcher to a site, a reconstructed Ruea Nuea storage area that commemorated the community's history. As the interviewee said,

“The history of Ruea Nuea begins here. It has a history tied to the lifestyle and the relationship system. It includes the adaptation of the community to the modern world.” (Key informant A, interviewed on 9 May 2021).

The researcher, therefore, tried to gather information of the Ruea Nuea from the beginning, constructed, replicated the following importance, which is worthy of conservation: Maritime route of Ruea Nuea: The key informant's story indicated that:

"In the past, he would sail from Khiriwong to Pak Phanang." (Key informant A, interviewed on 9 May 2021).

The route of Ruea Nuea navigation started from Tha Di canal, passed the Wang Sai Temple, the Wat Khok Pho Sathit canal, the Wat Din Don, passes Wat Pa, the Tha Yai, the Muang Song Ton canal, the Wat Chan canal, Pass Ban Yan Yao, Ban Nong Bua and Ban Chang Lang. It went through the Hua Tha canal, where it was a resting point. There is rested and exchanged necessary goods before continuing to the Pak Phanang District.

Characteristics and equipment in Ruea Nuea: The key informants implied that the,

"Ruea Nuea looked like a normal wooden boat, but was larger than a normal wooden boat. Equipment like shangs, poles, and paddles was available for rowing in the canals. Items like pots, firewood, and charcoal stoves were used for cooking. The rest were agricultural products that were put on the boat to exchange or sell." (Key informant C, interviewed on 13 July 2021).

It is necessary to prepare travel-related equipment and kitchen utensils for cooking during the trip as travel lasted around 4-5 days. The appearance of Ruea Nuea is like that of a normal gondola but was much larger and had a roof made of leaves for shade. It was a way of living and production during that period.

The relationship with subsistence production: The relationship of people with ships and their development dates back more than 200 years. The Khiriwong community has a long history and gave importance to economic and social development. It is known for the best weather in Thailand that is famous locally, national, and worldwide. It is rich in historical resources of settlements. It gave rise to occupation and exchange of agricultural products to the destination area of the watershed, currently located in the Pak Phanang district. The Ruea Nuea began then in the Khiriwong community. According to the interview,

"During 1855, Ruea Nuea were a means to transport agricultural goods to communities" (Key informant A, interviewed on 9 May 2021).

Another reason was the lack of transport facilities in the past (no cars). Ruea Nuea is crucial as an economic tool for exchanging goods. The researcher's journeyed to study the historical evidence and its economic integration in the Khiriwong community. He found that:

"People in Khiriwong in the past were very difficult to live with, the economy in the past was poor. Previously, people in Khiriwong had to exchange their fruit for rice or to exchange for rice rather than trading." (Key informant D, interviewed 13 July 2021, and Key informant H, interviewed 16 July 2021).

Most of these exchanges were for agricultural products in the Khiriwong community like vegetables and fruits shipped on Ruea Nuea to exchange them for rice in the Pak Phanang area. The reflection of the old people who spoke about the lifestyle of the Khiriwong people, it was difficult to live together. As the interviewee said,

"There are few resources because the towns in the valley couldn't farm. They had to exchange agricultural products for rice." (Key informant J, interviewed on 16 July 2021).

This corresponds to their reflection in certain aspects, like previously Khiriwong people lived together and depended on each other. According to economic aspects, the past was not very good. Most people in Khiriwong had to exchange goods by bringing agricultural produce from the Khiriwong community to exchange for rice. This implies that the Khiriwong people exchanged more than trading. The necessary products at that time were fruits like durian, mangosteen, fire orange, rambutan, and langsat. Sometimes the fruit was exchanged for rice or dry food through cruises in daily life. This was the beginning of the exchange. When things started changing, people in the Khiriwong community began to adapt better to the era.

Therefore, trade started, like the community findings refer to the construction of Rueva Nuea as a supplementary occupation. It also included the sale of goods produced in the community to other communities. The production results during this period began to change the economic structure, product flow, and cash flow. Therefore, many commodities were a tool of exchange. It involved shipping and exchanging goods by people in the Khiriwong community working in gardening. As an interviewee said,

“Using a ship over cargo to trade with other communities, or someone using the Rueva Nuea above it to carry agricultural goods.” (Key informant A, interviewed 9 May 2021, and Key informant B, interviewed 25 June 2021).

Rueva Nuea is not only economically significant but also socially significant as it affects the relationship of the community people. The findings in the Khiriwong community indicate that previously they called it the "House over the water cloud". People had a dependent relationship; as the interviewee said,

“Khiriwong people help each other and do not take advantage of each other.” (Key Informant O, interviewed 22 July 2021, and Key informant P, interviewed 22 July 2021).

The generation of fathers and grandfathers spread the story of the past Khiriwong Community as an arid area without cars with only Rueva Nuea as their only transport. People in the Khiriwong community do not have rice fields, and they must buy or exchange rice. Therefore, it is a source of good relationships among the people in and outside the community. According to the reflections of the memories of the community elderly, they value relationships and kinship systems that are important for living. When civilization came, there was an important division and a condition to define the development. The market plays an important role in their lives. Adaptation happens with modernity, and the lifestyle that used to be dependent has changed according to the above conditions. Table 1 shows the era of prosperity with subsistence production:

Table 1 The era of prosperity with subsistence production

Issue	Relationship System	Change Conditions
Rueva Nuea is economically important to the Khiriwong community.	subsistence economic relations	Stepping into mainstream development
Rueva Nuea is socially important to the Khiriwong community.	kinship and sibling relationship	Kinship relations are integrated into modern society.

The era of transition

The researcher makes initial findings on the Rueva Nuea’s history in its heyday and its relationship under subsistence production. When civilization came, there was an important division and condition that defined the development. The market played an important role in its life. Adaptation occurs with evolution and the previous lifestyle changes according to the market system. The conditions of change in this era consisted of the conditions of the windstorm that is the transition event of the Khiriwong community. It plays an important role in the use of canals and boats on the waterways. Such changes led to more people changing their livelihoods with the advent of road transport. The natural traffic routes began to decline. These conditions changed the trajectory of production. The market system became important for livelihoods. The flow of the outsider and the entry and exit of the insider brought about change:

The windstorm and the transition of the Khiriwong community: During 1962, there was a severe disaster. Heavy rains carried the debris of trees into the community. It resulted in heavy flooding in Khiri Wong and destroyed ship traffic routes, agricultural land, community homes.

The mud collected and made the canals shallow. The regional findings and stories of informants reflected on the incident,

"After the floods of 1962, Ruea Nuea was no longer there. Since there are roads, there is more prosperity. The people in the Khiriwong community, therefore, sell Ruea Nuea to outsiders." (Key informant Q, interviewed on 5 August 2021).

It reflects on the spatial findings of the changes in the Khiriwong community regarding the winds in the area. It is an important condition for the changing transportation routes and modes in the lifestyle of the village households in Khiriwong. The findings are consistent with the researchers' reflections and findings, like:

"After that flood, many things changed, for example, the first was that it was difficult to travel around because of the flood. The canal became shallow, so he couldn't go anywhere, and after that, he started building a road." (Key informant D, interviewed on 13 July 2021).

During 1988, the community had a great flood. Various government and private agencies extended help and support to the community people. Roads have been constructed for more convenient transportation. The results appeared in the interview,

"People in Khiriwong community stopped using the Ruea Nuea because they built roads." (Key informant A, interviewed 9 May 2021, and Key informant B, interviewed 25 June 2021).

The significance of Ruea Nuea was lost until now. Thus, the relationship between the people and the production of Ruea Nuea as a tool has deteriorated since roads were built. It implies that after the windstorm changes started to happen. The presence of roads is important for people in the Khiriwong community. Some agencies support the restoration of the Khiriwong community. As the route became more convenient, the foreigners started to arrive. The Khiriwong people's relationship began to increasingly integrate with the market system. This will relate to pioneering new transportation routes through road conditions that reflect the changing Khiriwong community. We can conclude that the 1962 flood and 1988 disaster marked the end of Ruea Nuea. After the floods and landslides, the canals in the Khiriwong community were shallow and unsuitable for paddling. Thus, the people in the Khiriwong community sold all the Ruea Nuea. A road was built in the Khiriwong community for the villagers to commute to and from by land instead of water. The community developed after that and is prosperous now.

Pioneering the route and the transition event of the Khiriwong community: From the regional findings, the researcher found that the pioneering of the bus route was because of Father Than Auad (Abbot of Wang Sai Temple). He built the road to the temple and made another from Yan Yao's side. But building a road is difficult. Father Than Chuen (Abbot of the Khiriwong Temple) made a new route that passes through the Khok Temple. He did this for the soldiers' cars to bring the Tripitaka to Khiriwong Temple and reflect on many aspects as in the interview,

"The road was built after a great flood. During that time, a military jeep brought the Tripitaka to Khiriwong Temple. The road, then, was only a small walkway. It was difficult for jeeps to enter. People in Khiriwong community, monks, and soldiers built a new entrance for jeeps to carry the Tripitaka to the temple." (Key Informant A, interviewed 9 May 2021 and Key Informant C, interviewed 13 July 2021).

When roads are formed in the community, the community changes and develops. Some respondents also reflected on the changing spatial economy that we see from the findings like,

"Village traffic improved and the economy prospered, causing the Ruea Nuea's decline. People started using cars or Ma Yong (dirt bike) because they are more convenient and faster to use than the Ruea Nuea." (Key informant A, interviewed on 9 May 2021).

This was the Khiriwong community's era of transition because of more comfortable transportation. It is also a condition that influenced the community's economic drive related to an increasing market system.

From Ruea Nuea to Ma Yong (dirt bike): After the storm and the arrival of the Khiriwong community aid, development happened. This brought the flow of foreigners into the area. Some groups came to help, and others occupied the area. Thus, Ruea Nuea began to decline into permanent disuse. Modern tools played an important role in replacing water transportation, causing Ma Yong (dirt bike) to gradually increase in spatial importance. Various phenomena also occurred like the floods caused landslides and shallower canals, reducing the usage of the Ruea Nuea. As an interviewee said,

“People in the Khiriwong community sell Ruea Nuea to buy a car or Ma Yong (dirt bike). They prefer the road trip instead of traveling by the canal.” (Key informant A, interviewed 9 May 2021, and Key informant B, interviewed 25 June 2021).

Therefore, there is no Ruea Nuea to keep, as a memorial, for the children of the Khiriwong community to see. Table 2 shows the transition era related to the production of the market:

Table 2 The transition era related to the production of the market

Condition	Event
The windstorm and the transition of the Khiriwong community	A storm affects the change in the livelihood of the Khiriwong community.
Pioneering the route and the transition event of the Khiriwong community	The change caused the transportation route.
From Ruea Nuea to Ma Yong (dirt bike)	The change made Khiriwong people more integrated with the market system. and the flow of foreigners

The Era of decline and conservation:

The market plays an important role in the course of production during the aforementioned period. It also affects changes in the utilization of Ruea Nuea. The Khiriwong community is making great economic, social, and tourism progress, for example, the spatial findings are as follows:

Current economic existence: The findings in the researcher area, including the informant's interview imply,

“The current Kiriwong community is more modern than the past. The Khiriwong people still work in orchards, for example, durian and mangosteen.” Key informant A, interviewed on 9 May 2021).

Although the prosperity of the community affects changes in many aspects, it is crucial to support the creation of a community economy to drive tourism. This is seen from the interview that:

“The events are better than the previous ones. It is lively because the Khiriwong community is now a tourist attraction.” (Key informant J, interviewed on 16 July 2021).

There are various professional groups like Plai Thien Fabric Group, Tie Dye Fabric Group, Herb Group, etc. The current Khiriwong community evolved and became an important tourist attraction of Lan Saka District like Tha Ha Waterfall and Mai Pak Waterfall. The current Khiriwong community is also a model community that promotes careers and drives economic and social progress in the Khiriwong community.

Current social development: The regional analysis results from the researcher reflected on the past perspectives from the interviewees' stories,

“Similar to the past, people in the Khiriwong community live dependently and help each other. We have something to share.” (Key informant E, interviewed on 13 July 2021).

The reflection of the informants shows that Khiriwong's social conditions have lived like brothers and sisters with kinship and dependency. As development happens, some groups

of informants think it affects the social context by bringing in more developments compared to those in the previous Khiriwong communities. During this period, the Khiriwong community considered it an open area that drove tourism. The people could live without much difficulty. While Kiriwong's social aspect progresses, social relationships depend on each other as the groups of informants in the interview say,

“How was the Khiriwong community in the past? Currently, there is sharing and dependence like before.” (Key informant F, interviewed on 16 July 2021).

In some dimensions, the relationship was not smooth, especially when people from different communities entered the area. The Ruea Nuea was missing during this development phase. The people of the Khiriwong community understood the significance of the community's life history and its preservation. Therefore, they gathered to conserve the Ruea Nuea of Khiri Wong to become a developing area.

Conservation and inheritance: As the community's economy, society, and culture changed, tourists poured into the community. Ruea Nuea is back as a historical and conservational part of the community tourism drive. As the interview shows,

“One new Ruea Nuea was built, the only and the last. It is kept at Khiriwong Temple for future generations to know about Ruea Nuea.” (Key informant A, interviewed on 9 May 2021).

The Ruea Nuea is conserved by the Khiriwong community by cooperating with various sectors like temples, schools, community people, and regional government. It also includes reconstructing the local traditions as part of the conservation and tourism support for the community. As an example, an interviewee said,

“Every year, there is a big festival during the 6th waxing moon of the 3rd lunar month, the Ruea Nuea floats in the canal for future generations to know with a blessing ceremony from Mae Yanang (The sacred things of Ruea Nuea)” (Key informant E, interviewed 13 July 2021 and key informant N, interviewed 22 July 2021).

After the ceremony of floating the boat and asking for blessings, there is a meal together along the canal called "Kod Hor Chor Pan." After that, the Ruea Nuea is kept in Wat Khiri Wong as usual. Table 3 explains the situation of Ruea Nuea during the recession and conservation:

Table 3 The Era of decline and conservation

Issue	Event
Current economic existence	The transition from a subsistence economy to a market economy
Current social development	Transitioning from kinship to informal relationships
Conservation and inheritance	Conservation by building a new Ruea Nuea and building a culture of Mae Yanang of Ruea Nuea

Discussions

This research, studying the Economic and Social evolution of the “Ruea Nuea” in Khiri Wong Community of Lan Saka District, Nakhon Si Thammarat Province. The researcher has tried to present Ruea Nuea. It is a historical heritage of Nakhon Si Thammarat with the method of dividing the evolutionary era in each era that clearly shows the development and transition in each period, found the era of prosperity related to subsistence production. Ruea Nuea became an important tool for occupations in the economy, society, and relationships between the people of the Khiriwong community like brothers and sisters. It is consistent with Tylor’s study (1871), which implies that kinship societies arise in tribal or agricultural societies in the era of prosperity or self-sufficiency. It also follows Chan & Clegg’s study (2002), which implies that the cooperation of the kinship system relates to the management of the community’s agricultural produce and benefits their livelihood. It is also consistent with the study of Nicolosi et al. (2021), which found that mixed farming is a flexible social model and uses agricultural resources in the community to create shared values. Any leftover agricultural products will be exchanged for subsistence. It is consistent with the study of Kacerauskas, Streimikiene & Bartkute (2021), that talks of the link between community economies that share in building friendships and providing a range of subsistence production through dependency. It is consistent with Zerihun’s study (2021), which implies that subsistence production is crucial in promoting livelihoods and ensuring food security.

When the transition era production is based on the market system or progress, adaptation is necessary with modernity, and the previous lifestyle also changes. During this period, the Khiriwong community had more convenient transportation related to the community's economic progress. It is consistent with Friedl (1981), Checkland (1959), Khaenamkhaew & Muhamad (2021), which resulted from the socio-economic transformation from agriculture to the era of prosperity to semi-industrial agriculture and social change. This continued until the development and the emergence of more urban communities. It is consistent with Nithichaianan’s study (2016), which found that development was consistent with building the economic potential of the community and strengthening the survival during the economic changes in the community. While the study of Issarathumnoon (2017), agrees on strengthening communities with different agricultural production, it argues that effective cooperation should create market-style relationships to survive instead of relying solely on kinship. It is a creative way of managing lifestyles to benefit their career with appropriate changes. It is consistent with Kaewthep’s study (1990), which indicates that market production can connect socio-economic ties for development. It is consistent with Dahles’s study (2005), which found that market production was able to link the community’s economic and social relationships with those outside the community as a "Business Network". It uses the system of market integration with the livelihood, including trading of agricultural products that are disputed by Zerihun’s study (2021). It found that the production depending on the market system would cause a monopoly on agricultural economic problems. It is because there are more merchants outside the area that play a role.

The result of the transition in the relationship method of production depends on the market system. The Ruea Nuea is declining in the "Era of Recession and Conservation". Therefore, there is a tradition to pay respect to Mae Yanang (The sacred things of Ruea Nuea). It is consistent with Khaenamkhaew & Muhamad’s study (2021), which speaks of floating the boat in the canals for conservation and asking for blessings from Mae Yanang. It is also consistent with the study of Lapatinas, Litina, & Zanaj (2021), that found dealing with beliefs and creating a positive attitude from occupation. This is also consistent with Ramitanon's (1994), and Kaewthep’s study (1990), which agree that Ruea Nuea indicates a lifestyle and well-being. It includes the inherited life that

talks about the prosperity of the community. The existence of people in the community creates a culture that connects relationships. It is consistent with Pereira & Malik's study (2015), which found that although the Ruea Nuea has several abstracted concepts of a diverse community, it is complex and changing socio-economically. It deserves to be preserved to maintain the spiritual values of the people in the Khiriwong community. It is consistent with Mammadova & Ivars's study (2018), which finds that a sense of preference and connection with community culture will help raise awareness. It creates values, linking the community culture with community development amid modernity and a "Cultural Path". It is consistent with the study of Terzic et al. (2014), It proposes that cultural paths and eco-concepts develop community sustainability. It is also consistent with the study of Mekrueang, Khaenamkhaew, Dechochai, & Damrongwattana (2020). It found that community storytelling reflects economic, social, and cultural, and it is consistent with the study of Luan, Halim, & Hafif (2021), It found that the uniqueness and its role in bridging social capital. These beliefs, values, and lifestyles developed and changed over time to become valuable lifelong learning sources, even if they changed slightly over time.

Conclusion and suggestions

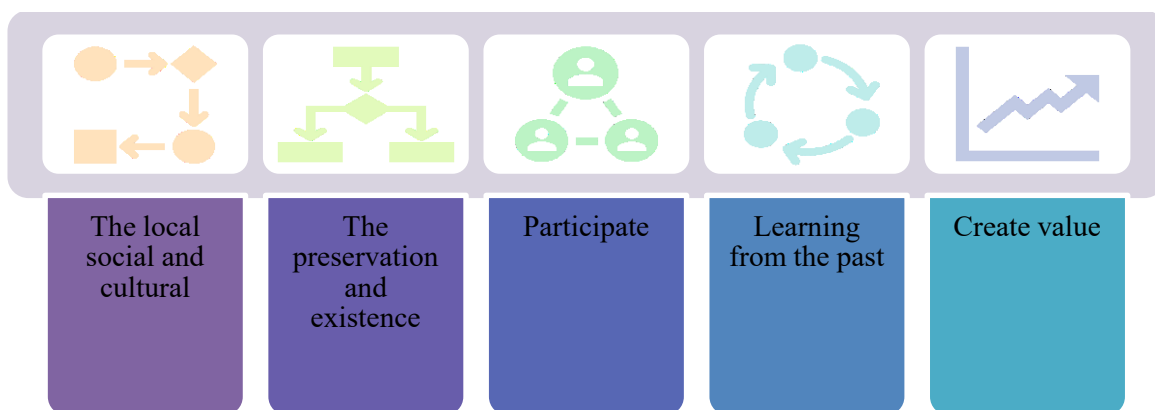
The era of prosperity related to subsistence production, shows that Ruea Nuea is significant in determining the lifestyle, economically and economically. It also influences the social conditions and relationship systems of people in the Khiriwong community. It is an occupational tool as they live in a difficult remote area. There are no farmlands, and they have to find agricultural products like fruits within Khiriwong to exchange for rice. This is a period of subsistence production. People in the Khiriwong community live dependently, share, do not take advantage of each other, and have sufficient livelihoods. The transition era related to the production of the market found during this period. This is known as the Khiriwong community's era of transition because of more comfortable transportation. It is also a condition related to the community's economic drive, namely the market system and its integration with livelihoods. This includes trading in agricultural products like fruit and vegetable rubber trading, etc., by bringing in more merchants outside the area as well. Ruea Nuea have a smaller role and have deteriorated, leading to their conservation in the community. The conservation of Ruea Nuea through the tradition of Mae Yanang (The sacred things of Ruea Nuea). After the ceremony, they have a meal together and form a group called "Love the hometown, love the people, love the brothers and sisters". All generations in the Khiriwong community, from the old to the new, participate in the conservation of their valuable cultures. This indicates that Ruea Nuea is important for harmonious behavior and existence in the Khiriwong community. It includes various local social and cultural rituals. Future research should link together economic, social, cultural, political, legal, technological and demographic dimensions in order to study the degree of evolutionary relationships between these areas. It should be completed in all dimensions, integrated with quantitative and qualitative research, or documentary and participatory research, in the following diagram:



Figures 2 Ruea Nuea
(Source : Researcher, 2023)

New knowledge and the effects on society and communities

New to this research is the presentation of the economic and social evolution divided into each period allows readers to easily relate the mind map and make the research a model for historical social science research in Thailand that can be applied. Ruea Nuea coordinates the preservation and existence of the community within the local social and cultural context. All the generations in the Khiriwong community, the old to the new, participate in cultural conservation by “Learning from the past to create value” from the Ruea Nuea, socially and culturally, for community development. It is summarized for New Knowledge and The Effects on Society and Communities in the following diagram:



Figures 3 New Knowledge and The Effects on Society and Communities
(Source : Researcher, 2023)

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