



The Discourse on Cultural Communication on Meaning, Value, Identity, Truth and Otherness: A Case of Word Formation in Administration of the Onseon Long Drum Tradition of Isaan Folklore Good

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Abstract:- *The rapid change of communication also determines the value, meaning, wisdom, accumulation of experience, knowledge, folk technology, and stories, whether food, clothing, music, courtship and so on, are behaviors amongst the traditions of unity with the Heat Kong Song. Thus, this article aimed to present the discourse on cultural communication on meaning, value, identity, truth, and otherness: a case of word formation in the administration of the Onseon long drum tradition of Isaan folk good. The purpose of the study is to interpret the context of cultural communication on meaning, value, identity, truth, and otherness. The data was gathered using the document approach, participatory observations, and individual interviews with relevant people, including village leaders, coworkers, long drum players, and tourists. The results showed that the cultural communication on the Isaan Long Drum has been a popular tradition for a long time, while the local organizations were the supporters who also supported the budget and publicized this annual festival "Onseon Isaan Long Drum." This meant that the "Long Drum" was used to convey the uniqueness of Isaan, which pulled the other contemporary cultures to communicate the tourism, for example, dressing, playing, and contests. This communication affected the areas of fighting for meaning, uniqueness, and others. There were 3 periods of cultural communication; 1) preparing the festival, "Long Drum Festival" has been known as one of the Thai cultures that have been communicated academically through the government and local organizations and the local villagers who used "Long Rum" for their hobby, and the festival would communicate through telling one to one communication about the beauty and appreciation of "Long Drum" because this was the prominent, knowledgeable, and valuable point of the community which was almost forgotten; 2) communication during the festival of Long Drum, which was communicated academically through the government organizations and villagers for example; the Long Drum contest, the contest of Miss Long Drum, craftsman, beauty, beautiful, fun, and creative drum beating; and 3) communication after the festival. At the beginning of the period, communication was presented through photos shown on the board and video recordings. Nowadays, there is participation between organizations and villagers to report the government's results, processes, and expenditures. Besides that, the other coworkers used social media to share information about this festival, such as Facebook and YouTube.*

Keywords: Onseon Long Drum; Culture Management; Isaan Tradition; Culture Communication

Introduction

Human beings are all living things that communicate with themselves through the stimuli of the environment around them. If the environment is perceived or not, it is difficult to explain at the superficial and common sense level. Human beings are always rational in evaluating certain things in their interests, interpreting their values as a matter of existence as well as life. In academic circles,

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analysis is a communication tool that must be done objectively. Depth of behavior, personality, and the message communicated to the point of branching into a branch of psychology that demonstrates an understanding of psychopathology by Sigmund Freud (Freud, S.;1856-1939) In particular, human beings are human beings or beings, such noble spirits, living together as a society. Their behavior and expressions are physiologically similar in terms of facial expressions, gestures, language, and emotions, as well as both symbolic and telepathic actions. While other creatures are manifested by instinctive cries, movements, love, menacing, and snuggling, plants are unable to express themselves with words, movements, and gestures, but rather by affecting their stimuli with the state. The thriving environment, receiving enough light or not receiving enough minerals, water, and moisture, can wither until it adapts to the environment, until the leaves turn yellow and eventually die. Because of this phenomenon, the observer is quick to change and able to adapt wisely, and the noble man is capable of adapting and improving by doing whatever he desires. At the same time, it can be seen that the transformation of humanity, learning, nature, communication, and culture into a body of knowledge, wisdom, and culture, whether it is information, information technology, innovation, and so on, manages to be amazing. If you retrace the history and behavior of human beings from barbaric culture to civilized society, you will find important reasons in philosophy, biology, and human thought that are unique to each culture, tradition, or way of civilization stemming from knowledge potential. The human beings they created organize their lives and things. If acted upon indefinitely, these innovative tools of science, belief, and technology are their challenge, borne out of dissatisfaction, controversy, and controversy. Nature, everything (of things), and almost everything to themselves.

The rapid change of communication also determines the value, meaning, wisdom, accumulation of experience, knowledge, folk technology, and stories, whether food, clothing, music, courtship and so on, are behaviors amongst the traditions of unity with the Heat Kong Song. From generation to generation, as the local culture developed into international, such as Boon Heet Kong, Isaan Bang Fai, invented as a ballpoint ladle as a rocket weapon sent to space, however, communication, to create symbols for humans for mutual understanding. repeated actions until the same habits and practices are all administrative. When these things become so used to them that the dialect may be called "Heat Kong" in Isaan culture, it may not be wrong. An important form of communication that represents a system of thought, genealogy, and history. When the world is made up of various ethnic groups, cultures, occupations, music, tales, legends, and narratives, there is no static connection that strikes. Assessment values can distinguish identity. Some civilized societies are unique and always changing, so cultural communication is another way of documenting stories that, in addition to creating an understanding of the meaning, values, identity, and otherness of the opposite, over time, may not have any value. It may or may not be contradictory in itself; that is, some cultures are good, but another era is useless. Meaning and values have changed. For the meaning of modern communication, there is an economic creative management. A new culture can create value.

The economy, especially Thailand, used to be excited about the creative economy in the consumption of other cultures such as Japan, Korea, and the West, until they brought knowledge to promote the development of products, especially products made by Thai people, as a one-product, one-tambon policy known as OTOP. There are a variety of products: products that cannot be sold; not manufactured; products that have been trained and can be sold immediately, such as Guay Jub, Ubon, Candle Parade, and Sakon Nakhon. These things need time to create values that should not be emphasized in a too rushed economic market because if those products or community products are valuable, they will be able to sell themselves. The Ministry of Culture of Thailand has the policy to create a culture as a capital that It can be sold by incorporating a new economic culture by adopting new values, emphasizing local, indigenous, and community-derived resources; that is, how to bring resources or abstract things like the culture that is valuable to Feeling is a beautiful thing for interested people to see, drink, and feel for the atmosphere and all the longing for the past that, in addition to being good, can also generate economic income. Including cultural tourism to increase the expenditure on the purchase of fabricated community products, the government and the ministry announced a campaign to

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change the original meaningless to a meaningful, intangible cultural value, to have economic value, but to appear. It is clear that any local community is doing it with love and unity, even if it fails. It shows the power of the OTOP community, organization groups, and efforts often have a lasting effect on the meaning of values. In the Northeast, we have a culture of wisdom. Local natural resources, including people who have a lot of knowledge, accumulated experience, and building skills, if reflecting on the 12-month merit tradition in Heath Kong, will be able to create ideas and develop patterns to suit the changing era, such as merit. Khao Pradab Din, Bun Ha Phawet, and others come together to create a mix of oral verses, poems, music plays, dances, and songs according to the new world way.

Therefore, the students will reflect on the traditions that form the body of the Heet Kong culture in another aspect that is rarely seen in our home presentations (Bhutwanakul, B., & Chamruspanth, V., 2016; Bhutwanakul, B., 2019) By choosing to analyze and interpret discourses, for example, in the case of the Isaan long drum parade tradition, some observations of the dimension of linguistic variations that appear in the simple village life without interest until outsiders perceive them. Through the analysis of cultural communication, it has become a production area that creates interest in the general public through the analysis of cultural communication on values, meanings, identity, truth, and otherness, interpreted under the "Onseon long drum of the Isaan folk." What is the process of cultural communication?

Objective:

Some observations to give an example of an analysis of the text in the Long Drum Parade tradition regarding the communication process of the Onseon long drum in Isaan folklore as the subject matter. This study aims to interpret the text of the communication process in inheriting Heet Kong On Son, Isaan folk drums including value, meaning, identity, truth, and otherness.

Literature Review:

This paper reviewed the following issues: (1) The concept of discourse, (2) the concept of Onseon long drum in Isaan folklore, (3) the concept of Cultural Management, and (4) the concept of the communication process in cultural management

Methodology

This research operates in the following process;

Scope of study of content: (1) Textual or cultural communication discourse analysis of values, meanings, identities, and otherness concerning the Onseon long drum in Isaan folklore. (2) The Onseon long drum tradition of Isaan folklore's cultural transmission process for the Heet Kong.

Data Collection: The study used primary data collected from field trips, observations from participating in traditions, and informal interviews with stakeholders. And secondary data can obtain from existing documentary data sources, agency reports, articles, media, and information from libraries and the Internet.

Data analysis: Data from the primary and secondary stages is taken. 1) Reading a transcription of a text entails more than just looking for a hidden meaning; it also entails looking for the possibility of meaning, identity, and other things. When considering the interview, attentive observation achieves the goal. 2) to be applied to the analysis and classification of theoretical data on cultural communication in discourse about values, meanings, identity, and otherness under the concepts of Onseon long drum, Isaan folklore, and the communication process inherited in such traditions. And 3) Apply the results reached by relating pattern-finding to questions based on the study's objectives.

Data Validation: The researcher analyzed the data gathered from the discourse analysis. Concepts and theories are founded on validity and dependability, using primary and secondary data analysis techniques and data from theoretical sources that have been independently confirmed.

Presentation of the results: Data Presentation: The findings of the cultural communication analysis of the values, meanings, and identities associated with the Onseon long drum idea, Isaan

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folklore, and the cultural communication method for objectively inheriting the long drum heath were presented.

Results

The communication of cultural values, meanings, identity, truths, and other things under the text or discourse "Onseon long drum of Isaan folklore" is always significant in itself. and represents a system for managing the ideas of the interpreter and the readers of the articles that communicate with each other This communication raised the case of a community in an Isaan village to reflect their thoughts. The discourses that form the body create power, language, meaning, and many hidden connotations. Therefore, the reading text that consists of only 4 words onseon, long drum, folk, and Isaan can be interpreted according to the text with many directions and has hidden implications both in creating space of such words to create a space to compete for opportunities in meaning, value, identity, truth, otherness, and goodness that should be preserved and maintained forever. But these words have emerged floating. There must be other words to connect the main character - secondary elements as a structure to proceed with the story. The director is the organizer of the tradition to direct the scene. Each episode has a chapter and players. Play or the main character is a long drum and supporting elements such as music, other types of sound equipment, costumes, clothing, and other equipment to make up the story or to create a representation to create a mood for the audience until it can be deconstruction. In the view of Derrida (1930-2004) (Derrida, J. 1980), a postmodern linguistic thinker, language, or text, is an analytical discourse, linking spatial power and contention with a competitive nature. It hides the violence in the identity and creates another, but the common people cannot see such contradictions, that is, the text of a word can create a space of self-power while creating dividing and breaking lines. The dividing line at the same time is an irreversible matter, it cannot be in the middle or it exists but is not sustainable. The researcher gave an example of the text analysis in the traditional Isaan long drum culture and the long drum in other areas that are not grand or outstanding, or are areas that are not interesting but are played because the community and agencies have seen it build/ Scramble up to make it known to the general public, interested in such traditions and become symbols. The method is not different from creating a current (Issue), such as an old wooden bridge as a tourist attraction in the Northeast. Later, the wooden bridge was Many have been built and some other places have long been popular, such as the Su Tongbei Bridge in the North of Thailand or the elevated Golden Gate Bridge in San Francisco America.

The presentation of the story about culture, which naturally, cultural tradition coincides with the daily life of people in every society, picking up the local culture that is a small community in the Isaan land like the Isaan village community as a community with identity in the way of life. Simple occupation, farming, cultural arts, silk, art paintings, music, and folk plays for a long time through the ages. Subsequently, the villagers in the community and government agencies support to develop, demolish, or reform the important practice of Het Kong by bringing the folk long-drum play into an annual folk tradition to remember the way of the villagers who have been spared. From making farming to being a big event for fun together as well as being a big merit event of the local area, the drum procession in various festivals usually has long drums playing as the lead procession. Therefore, by adopting long drums as the presiding body in the festival of folk good, Yao has been developed to enhance creativity and community products and to preserve long drums. The tradition of "Onseon long drum of Isaan folk good" is interesting. From the collection of documents Thubthimthong, S. (2001) points out that the existence of the Isaan community long drum group has evolved and changed due to socio-economic conditions in response to tourism. Consistent with Noytumyae, T. (2018) found that the Long drum culture uncontrollably changed from the traditional way. The communication process in long drum culture is ambiguous. may not satisfy the owner's culture but in response to the economic application as well as adapting to the changing context of capital and society in terms of Construction theory and Postmodern philosophy. Such traditions cannot be known to be the real owner. but it is believed that everyone is a common owner, which depends only on what is presented or used for any purpose; if the essence is to be found, there is no one. Long drums are found all over the world where

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Isaan community drums are part of all of these. That is to say, in such a sense it is possible to contradict, reveal, conceal, and manifest the power to compete for the space of the word/context in which we are talking about the long drum is creating an identity for ourselves and pressing something else at the same time. Changes that are important factors and influences that of the era are "Trade economy" because everything is created to sell to meet the current lifestyle without a doubt.

When applying the theory of construction and cultural communication to analyze the text in the Onseon long drum work of folk good, the words are separated from the word Onseon, meaning work, because they are dignified, touched, and fascinated (Office of the Royal Society. 2011). In Isaan folklore, Onseon means interested, caring, and impressed. For example, a child who knows how to become an Onseon means a child who does not know how to teach. (Isaan one hundred and eight, 2022) Onseonde means amazing, Long drum parade contest, light, sound, sound, and long drum daughters. Participants watching the atmosphere of various performances say the same voice many times, "Onseonde, ". It conveys the feeling of being impressed and very stunning praise which indicates that it is beautiful and has a good valuation If the speaker speaks out to please the people around him, but the feelings deep in his heart may not be Onseon as they say, it is a sham. This indicates something hidden that cannot be perceived as straightforwardly as the expression with facial expressions, eyes, or even the weight of the voice that is spoken to know how the speaker is feeling seriously or not. In psychology, one can study the behavior of the speaker's actions and words that are being conveyed to several levels that affect one's self and the surroundings, even affecting the universe at this stage is called the subconscious mind. "Onseon Yao Long Drum Culture", this word surely expresses the power of identity that works hard and truly suppresses other things. That is, the great amazingness of the Yao drum is only here. Discuss whether the likelihood of a long drum is unique, unique, and nowhere else like pressing long drums elsewhere that other places have long drums may not be as significant as here and have a unique identity (the word identity means It is a distinctive feature that is unique and has no other place) and allows other long drums to escape the other. The space controversy of such a long drum showed a significant ingenuity but was caused by the comparison between this and that 1,2,3, and it seems better or worse. Therefore, to analyze such words long drums here cannot be distinguished from other long drums, or other communities such as Chiang Mai drums, Phitsanulok drums, or in the world all have long drums, the question is why long drums? Here, in addition to creating a symbolic sacred space meaning, and a little has created an identity, it may automatically degrade the long drum in other places. However, the long drum itself is referred to as the long drum in every Thai society. Which, in addition to renaming it, rhetorical linguists will argue that you simply associate or use another word because you can't call it something other people already call it, just borrow it. Those words are used and mixed to give new meanings when reflecting on the text working on the power of a word, gives rise to the knowledge of the undeniable truth because if we analyze such sayings, we will see that you can criticize in any way, please reflect reality, Structural theory, for example, argues with poststructuralism as an intellectual value in the exposure of academic society. Therefore, functional analysis of language (words) should not be felt and viewed from a single point of view, but such analysis will point out the meaning, value of words that work on speech, the structure of the spoken word, and the choice of use. How weighty is the sound word? This is the nature of language or discourse of power, truth, identity, and otherness.

However, the consideration of language in the discourse of linguistic communication shows the depth and depth of words and text. Ferdinand de Saussure (Saussure, 1857-1913), was a proponent of structural language speaking with language For the cultural communication of people in society, we will also divide communication into many dimensions, most often divided into 2 types of communication, formal and informal communication. Therefore, in the case of the Onseon long drum tradition, the annual tradition of general communication is divided into 3 periods as follows:

1. Communication during the preparation of the traditional festival: The traditional long drum parade is organized by local government agencies and the public. Formal communication has a preparatory meeting. It can be seen that since the start of the event, leaders have communicated with

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government agencies and people to meet to discuss and set up committees, and work until it can be continued to the present with clarity, accuracy, and more support from the network partners, communication channels in a top-down manner (Top-down) asks for cooperation with the community of long-drum troupe shops to compete in the long-drum parade contest, the light-sound-sound drum parade, the long-drum-long daughter contest, the silk contest, the long-drumming with beautiful and fun styles, and the sale of local folk good products which shows the conservation and continuation of culture.

2. Communication during the tradition: the performance of each stage, the competition, the music contest, the long drum parade, the light, and the sound, the long-drum daughter contest, the silk contest, the long-drumming contest, singing and dancing in a beautiful, strange style, creating fun Public relations for the local community, tourists who come to visit the fair and sell local good products. The aim is to present antiques adapted to the long drum era as a medium for playing folk music to create a joyful record for participants in the tradition to be fascinated to see which communication under the long drum is not only the long drum that will bring joy and enjoyment, there are also other kinds of instruments, other plays include. The protagonist of the event is the long drum, which has a unique identity in that craftsmen create traditional festivals decorated with beautiful colors and styles that attract attention. The play of the shop daughter contest is a complement to a variety of traditions, not lagging behind and not leaving the old traditional clothes such as traditional drums. Long, original, and new rhythmic sound, dancing, making music, persuading the rhythm, shaking hands and feet dancing together. The shop brings good products from the folklore of each community, but the atmosphere of the event has a hidden secret in the communication of the event. This is because it is indispensable for all foodstuffs to be able to buy unlimited general/local products, thus lacking in color, mostly candy, toys, and processed products brought from outside the shopping community, and are ready to be seen wandering throughout the event. These are not counted as an integral part of what the traditional extravaganza sees in the image of economists. This forum is the exchange of valuable economic resources for circulation in the local community. Therefore, the long drum parade festival is not limited to local products and people, if it is to announce to the world to other people to see and know that Onseon long drum is here if any come, she or he will be amazed because that this is uniquely different.

3. Communication after the event tradition: saying that “Feasts have an end” applies to all contexts, and everything will eventually fade away. The Onseon long drum festival in Isaan folklore is likewise a work activity that changes according to the social context and values. But what remains are some memories or images that were once recorded. Communication in the organization and organizing parties, especially the team of the operation committee or even the long drum troupe itself, would have taken lessons about the defeat and the victory of the team. How will the instrument, the performance, as well as the singer and dance players manage next, how to plan next year, and how to have strategies and create opportunities? Each group has different communication channels and directions, either one-way or two-way communication. Of course, government agencies must report on the results of activities and budgets that are supported, showing how appropriate they are next. Participants or tourists communicate by recording and posting on Facebook, and YouTube in the social world at least in order not to fall into the trend of the digital world.

Discussion

Linguistic communication discourse is a message between the sender and the receiver to interpret, perceive and understand the meaning and values together in the same direction as social behavior. The discourse also expands to show the dominance or power of ideas, beliefs, cultures, and identities, as well as the conduct of everyday activities. “Onseon long drum folk” picks up words/texts to reflect that truth, a post-modern communication that was created to remove the stiffness of communication/speech in dominant one-dimensional media. , well said, amazing or unique. Because postmodernism does not believe in unity, absolute, truth, or reason, but believes in differences, is

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suspicious of the future of mankind. (Charoensin-o-larn, C., 2013). Likewise, there is also an emphasis on language in which language itself can only communicate but act or not. Performance as well

1. Communication during the preparation of the traditional festival. The term “Onseon long drum folk Isaan” is a cultural communication discourse produced (constructed) to describe the world and access a series of truths to make the audience feel amazing, captivating, impressed, and consistent with The state or context of folk traditions in which long drums are good for Onseon. Jean-Francois Lyotard (1924-1998) said that the Meta narrative method and is true knowledge. (Charoensin-o-larn, C., 2013). The communication that appears in the Onseon long drum tradition, Formal two-way communication, starting from meetings, informing information, and asking for cooperation from government agencies and communities (Cheyjunya, C., Vivatananukul, M., & Anawushsiriwongse, T.,1998). The organizer is the messenger, having a role and social position as a sympathizer for the recipient such as the long drum troupe, villagers, tourists, and network partners. Pongpamon, S., (2004) has stated in his research that communication avoids using any type of language, using both verbal and non-verbal forms to be easy to understand, if such a traditional Thai society, Deleuze and Guattari, see that the big narratives in the former societies are shaken, capitalism has turned the world into a desiring-machine (Deleuze and Guattari,1983; Charoensin-o-larn, C., 2013). And as thinkers are questioning cultural traditions of the past, they have changed their forms, methods, and meanings, as well as the values, and identities of that culture, which have turned their attention to language through the production of speech such as onsen and local goodies, or economic issues. But most of the questioning doesn't reflect the other side of the view as it should, it's just a great embellishment of that tradition. It might be overkill. It may not be what it claims, it may be noted that Thai society today is a Paranoia society, with traditions and cultures used to obsess over ideas, adults, and seniors despite knowing adults. Such persons or certain customs are no longer applicable to the same modern society. For children to obey adults are good children, therefore they cannot establish the same standards, and social conditions are different from the social context of ten years ago.

2. Communication during the Onseon long drum festival of Isaan folk goodness: This phase is two-way communication between the organizer and the traditional attendees. For example, the organizing committee, the long drum group, and the tourists or those who have the opportunity to participate in the traditional drum parade activities will be the recipients of the communication and enjoy the excitement. It is consistent with Jitmanaroj, K., & Komolsevin, R. (2011) Communication to Inherit the San-Don-Ta Tradition Communication is both verbal and non-verbal, with top-down shouldering direction and horizontal flow direction. This may be contrary to the Onseon long drum festival of Isaan folklore in the form of activities that include a long drum parade, a daughter contest, and such plays that will flow in and out of direct and indirect communication, not just the way. One and two ways. Therefore, it is up to the event presenter of the study to present an analysis that reflects the event organizers, and stakeholders in the tradition. This is related to the roles of each party including the traditional co-workers. Tourists as well, which is more or less.

3. Communication after the event tradition: Communication in this technician will be one-way communication (One-way Communication). The direction of the communication flow in the Onseon Klon Long tradition is a medium that is recorded on the Internet. For example, participants in the tradition will collect impressive photos and post them on the social world of Facebook, Youtube, and other communication channels in the present era. It may not be consistent with Jitmanaroj, K., & Komolsevin, R. (2011) In his presentation Communication for inheriting San-Don-Ta Tradition, communication is both verbal and non-verbal. Two-way work shoulder direction and have social factors The economy and technology are closely related to the San-Don-Ta Tradition, where devotees flock to the annual event every year. At the same time, the festival organizing committee must summarize performance, budget, and activities to assess the event. or take off on class Annual operations have flaws, how should they be improved, corrected, and implemented in the years to come?

Therefore, the cultural communication discourse is a message between the messenger and the receiver to interpret, perceive and understand the meaning and values together in the same direction until it

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becomes a social behavior called "local culture or tradition". In the case of Onseon long drums of Isaan local good, there is verbal and non-verbal communication, That is, language, speech, dress, dance, silah, music, etc. They have both direct and hidden connotations that allow us to analyze language, discourse, and its power in as many directions as Michel Foucault (Michael Foucault, 1924-1984). French thinkers see these as discourses that mean more than language, because it is a power tool produced to serve something, reflecting in the postmodern concept of social phenomenon, way of thinking, and practice of people in a modern society full of information, technology of communication, and behavior. of people with contradictions, distilled (Sangkhaphanthanont, T., 2016). Abovementioned, in the tradition Onseon long drum of Isaan folk good, which has implications that transcend production and the meaning of signs (Jean Baudrillard, 1929-2007), it is a cultural communication that can compete for space, meaning, value, create one's own identity, and destroy the space, meaning, value and identity of a long drum elsewhere.

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