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### RESEARCH ARTICLE

#### HISTORICAL NARRATIVE MEDIA PRODUCTION MODEL AND DISSEMINATING ONLINE PUBLIC RELATIONS MATERIALS FOR THE ELDERLY IN KAMPHAENG PHET PROVINCE

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#### Abstract

The objectives of this research are as follows: 1) to study the historical narrative knowledge of Kamphaeng Phet Province and other provinces related to the historical narrative of Kamphaeng Phet Province; 2) to study the development of the curriculum and conduct practical training on the curriculum for the elderly individuals narrating the historical narrative of Kamphaeng Phet Province; and 3) to study the production format of historical narrative media and the online dissemination of public relations media by the elderly in Kamphaeng Phet Province. This research will utilize a mixed research methodology, including quantitative methods through surveys, with a total of 300 sets. This research utilized a mixed research methodology, combining quantitative research through surveys and qualitative research through primary data collection. The quantitative part involved 300 sets of questionnaires, while the qualitative part included interviews with 150 individuals and group discussions with 20 participants from two sub-districts: Nakhon Chum Sub-district and the urban area of Kamphaeng Phet Province. The research findings were found as follows: 1) regarding the historical narrative knowledge of Kamphaeng Phet Province, the study identified key historical sites such as Wat PhraBorommathat, Sala PhraIsuan, Wat Chang Rob, and Rajabhat Kamphaeng Phet University; 2) concerning the curriculum development, it was found that participants in the training program should possess a basic understanding of history, be physically fit elderly individuals, and community leaders. The important learning outcomes included storytelling skills and the safe and creative production of online public relations media; 3) regarding the production and dissemination of online historical narrative media, specifically four video clips, the research revealed the following stages: pre-production involved elderly individuals contributing to scriptwriting, production

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involved elderly narrators recounting various events, and post-production involved the participation of elderly individuals in reviewing the sequence of images and sound. Additionally, the research examined the online media consumption behavior of the elderly and found that mobile phones were the main device used, with a high average rating of 3.98. The most common time for using online media was in the morning (4:00 am to 10:00 am) with an average rating of 3.47. Websites were the most popular type of online media, with an average rating of 3.44. Regarding the dissemination of online public relations media, the overall satisfaction level among the sample group was high, with an average rating of 4.13. The content of the media received the highest average rating of 4.16, followed by video editing with an average rating of 4.09, and program hosts with an average rating of 4.07.

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### **Introduction:-**

In addition to having the UNESCO-registered historical park of Kamphaeng Phet, Kamphaeng Phet province is also home to prosperous ancient cities such as Chakangrao and Nakhon Chum. These cities served as important frontier towns during the Sukhothai and Ayutthaya periods. Furthermore, evidence suggests that the ancient city of Tri Trang was older and more ancient than the city of Sukhothai, as mentioned in various legends and myths from the northern region of Thailand, such as the PhongsawadanYonok, the legend of the Singhanavati Kingdom, and the legend of Thao Saen Pom. Additionally, there are historical narratives associated with Kamphaeng Phet province, such as the legend of SomdetPhra Naresuan in the city of Phitsanulok and the story of Phraya Lilit, the governor of Srisatchanalai. Therefore, creating narratives through personal accounts, locations, or legends is a way to create uniqueness in promoting the city of Tri Trang, Kamphaeng Phet province, or, in other words, to establish its distinctive identity (Parphatsorn, 2020). Furthermore, raising awareness and disseminating beautiful historical narratives is also the responsibility of individuals in the community, society, and future generations. It can be effectively achieved through the use of online media, utilizing communication strategies that promote awareness and behavior change (Jaichansukkit, 2010). This approach aligns with the concept of producing safe and creative communication media, the concept of community storytelling, the concept of cultural heritage, and the concept of developing short-term curriculum components. Additionally, there are processes to create and organize training courses to involve older adults and community members as storytellers through safe and creative online social networks.

### **Purposes of the Study:-**

1. To study the historical storytelling knowledge of Kamphaeng Phet Province and other provinces related to historical storytelling in Kamphaeng Phet Province.
2. To study the development guidelines and conduct practical training for the curriculum of the elderly individuals as historical storytelling instructors in Kamphaeng Phet Province.
3. To study the formats of producing historical storytelling media and promoting online communication media by elderly individuals in Kamphaeng Phet Province.

### **Literature Review:-**

#### **What is Production of Safe and Creative Public Relations Media?**

The production of safe and creative public relations media refers to the process of creating media materials with a focus on safety and creativity. It is an important underlying concept in producing content related to cultural promotion. Here are further details:

#### **The Process of Producing Public Relations Media**

The process of producing public relations media consists of 4 steps: 1) Preparation Phase: This is a crucial step before starting the production process. It involves preparing the necessary information, establishing the storyline or plot, coordinating with the production team and shooting locations, conducting production planning meetings, writing scripts, and preparing materials and equipment for filming. Good preparation in this phase facilitates a

smoother and faster production process; 2) Production Phase: This step involves carrying out the filming activities according to the storyline or script. Generally, there will be production meetings to prepare for the work and assign tasks to experts in various areas; 3) Post-production Phase: This phase involves editing and arranging the sequence of images. It is the process of editing and arranging images and sounds according to the script or content of the production, and 4) Evaluation Phase: This phase includes evaluating the program after production. There are two types of evaluation: Evaluation of the production process, which assesses the accuracy of the content, the quality of presentation techniques, and the completeness of production techniques. This evaluation is conducted by production experts.

Evaluation of the production outcome, which is primarily conducted by the target audience. It assesses the level of interest, understanding of the content, and the message conveyed (Inudom, 2016)

### **The Concept of Safe and Creative Media**

The Thai Media Fund has issued the Unsafe and Non-Creative Media Defining Notice in 2018. The summarized characteristics of unsafe and non-creative media are as follows (Nitipaiboon, 2021): 1. Media that contains content contradicting moral, ethical, and good cultural values, or has a severely negative impact on the mental well-being and health of individuals, families, communities, and society 2. Media that promotes division, incites hatred, or creates animosity towards individuals or groups, leading to severe physical or psychological harm. 3. Media that promotes the violation of human rights and human dignity. 4. Media that violates the law. 5. Media that contradicts the professional ethics, principles, or practices of the respective media field. This research has encouraged the participation of older adults in the community in the production of safe and creative media to promote and preserve the cultural heritage of the community through storytelling in online media. This is achieved by utilizing the three stages of media production: pre-production, production, and post-production.

### **Who are Community Storytellers and What Stories Do They Want to Convey?**

"Community storytellers" are part of the process of creating self-value within a community. They are captivating storytellers who speak from the heart, not reciting scripts. Being a community storyteller means being involved in the community and benefiting from storytelling, even if not directly in terms of financial gain. They derive indirect benefits, just like many others in the community. In the tourism industry, the main term used is "Makuthet" or guide. However, for community tourism, all we need is a "storyteller." Storytellers don't have to be children or young people commonly referred to as "MakuthetNoi" (means "little guide"). Children can help in showing around the neighborhood and the witty ones can even be storytellers. The question is whether they have enough experiences to tell a good story? Most often, they rely on memorization and tourists' generosity in giving tips, which can lead to conflicts among the young storytellers themselves due to receiving different amounts of tips. Therefore, we should appropriately define the status of storytellers starting from the planning stage. In some communities, storytellers may be former community leaders or retired government teachers who possess various forms of knowledge and are considered respected figures. These individuals don't seek tips from tourists but rather aim to convey the community's values with pride (Yunsuwan, 2022).

The process of preparing storytellers in each community does not necessarily have to be the same, but there are basic guidelines to help with initial planning. In the case of historical narratives, as in this research, storytellers need to have knowledge of factual information or a deep understanding of legends and myths that may not be recorded in history. These stories connect the community to those narratives, and it is the legends that allow us to see the charm of the community. Communities without ancient legends don't necessarily need to delve into historical research. Even a significant tree in the community can become a compelling story if there is a good perspective on it.

For the communities studied in this research, namely the rural areas of Nakhon Chum and the rural areas of Kamphaeng Phet. The Interviews and focus group results, as for the first research objective can be summarized that the important historical narratives in these areas include 1. Wat Chang Rob: Registered as a World Heritage Site by the United Nations Educational, Scientific and Cultural Organization (UNESCO) on December 12, 1991; 2. Wat Phra Borommathat Nakhon Chum: According to the third Nakhon Chum Inscription, it is recorded that in the year 1900, Phraya Littai, also known as Phra Mahathammaracha I of the Ayutthaya Dynasty, ordered the construction of the Phra Borommathat Chedi to enshrine the relics of the Buddha; 3. The Erawan Shrine: It is an ancient site that is still in use today as a shrine or place of worship in the Brahmanism-Hinduism belief. It is located within the ancient walls of Kamphaeng Phet, on the eastern side of the ancient royal palace area; 4. Kamphaeng Phet Rajabhat University: The founding story of the university revolves around the important symbol of the institution, the

"Golden Teak Tree." This tree is the most significant tree in Thailand, as it is valued more than any other species of wood. It has a lifespan of hundreds of years. The university's emblem is also adorned with the royal insignia of King Rama IX, which is worn by every student at Kamphaeng Phet Rajabhat University. The detailed findings of the research will be presented in the subsequent sections.

### **Concepts Regarding Cultural Heritage.**

"Yunessgo" can be translated to "cultural heritage." It refers to something that humans have created over a long period of time, from the past to the present, and this cultural heritage can still convey the identity of a particular community or people. Cultural heritage can be divided into two types: tangible cultural heritage and intangible cultural heritage. **1. Tangible Cultural Heritage:** This refers to cultural heritage that can be touched, seen, and physically experienced. It includes archaeological sites, ancient monuments, historical buildings, artifacts, artwork, and other physical objects that hold cultural significance. Examples include ancient ruins, museums, sculptures, and traditional crafts. **2. Intangible Cultural Heritage:** This refers to cultural heritage that is not tangible or physically touchable but is transmitted through practices, expressions, knowledge, and traditions. It includes elements such as language, religion, literature, oral traditions, performing arts, rituals, and traditional customs and practices. Examples include languages, folk dances, storytelling, traditional music, and festive celebrations. Both tangible and intangible cultural heritage play essential roles in preserving and understanding the cultural identity and diversity of a community or society (Royal Academy, 1999). In this research, the focus is on legends, stories, and historical narratives related to Kamphaeng Phet Province. These are part of the intangible cultural heritage that cannot be physically grasped but are on the verge of fading away from the collective memory of the people in society. The conservation and preservation of this cultural heritage are crucial, as it is something that the ancestors of that community have created and continues to exist in the present. It reflects history, identity, and roots, and it is something that future generations should cherish and uphold.

### **The Development of Short-Term Curriculum.**

The development of the curriculum for the elderly focusing on historical storytelling in Kamphaeng Phet Province employed the core competency-based curriculum approach, incorporating the following five teaching and learning management strategies: **1. Utilizing Existing Competencies to Enhance Competencies:** Utilize existing competencies as a foundation to enhance and build upon the desired competencies. **2. Incorporating Existing Practices to Expand Competencies:** Build upon existing practices by expanding and enhancing the desired competencies. **3. Applying Learning Formats for Competency Development:** Utilize learning formats and methodologies that promote the development of competencies. **4. Integrating Multiple Competencies:** Integrate and combine multiple competencies within the curriculum to provide a holistic learning experience. **5. Teaching Life Skills Competencies for Daily Activities:** Teach life skills competencies that are applicable to daily routines and activities. By implementing these strategies, the curriculum aims to effectively develop the desired competencies among the elderly, enabling them to engage in historical storytelling activities in Kamphaeng Phet Province (Nupairoj et al, 2022). In drafting the aforementioned curriculum, the fourth approach was employed, which is using competencies as the foundation for integrating performance indicators. As it is a practical training program, it involves both knowledge sharing and hands-on training to enhance competencies in producing safe and creative online communication media. Clear performance indicators were established to assess and evaluate learning outcomes before and after the training program.

### **Methodology:-**

To achieve the research objectives of this study and obtain meaningful results, a mixed-method research approach is employed. **Objective 1:** Conduct qualitative research through interviews and focus group discussions. **Objective 2:** The research process consists of three steps, which are as follows: **Step 1: Curriculum Development:** This step involves the drafting of the curriculum and utilizes qualitative research methods, such as interviews, to gather data. **Step 2: Analysis and Curriculum Improvement:** In this step, the curriculum is analyzed and refined using evaluative research methods. The evaluation may involve assessing the outcomes and making necessary adjustments based on the findings. **Step 3: Training Implementation and Evaluation:** This step includes conducting training sessions and evaluating their effectiveness. Quantitative research methods are employed through pre- and post-training knowledge assessments to measure learning outcomes. Additionally, quantitative research methods such as satisfaction surveys among the training participants are used to gauge satisfaction levels. Qualitative research methods, such as group discussions, are utilized to gather insights and summarize the lessons learned. **Objective 3:** The research process for this objective consists of two steps, which are as follows: **Step 1: Study of Online Historical Narrative Media Production:** This step involves studying the formats and techniques used in producing

online historical narrative media. Quantitative research methods, such as surveys, are employed to gather data and gain insights into the production methods. **Step 2: Production, Dissemination, and Evaluation of Online Historical Narrative Media:** In this step, the focus is on producing, disseminating, and evaluating online historical narrative media. Quantitative research methods, specifically surveys, are used to gather data and assess the effectiveness of the media in communicating historical narratives.

### **Participants**

#### **Participants of Research Objective No.1**

**Step 1** Key informants Using an interview method, **150** people were selected by purposive criterion: **1.** being a local philosopher; **2.** being an elderly person (aged **60** years and over), being a community leader. **Step 2** Selected the main informants from step **1** by means of focus groups, **20** people were selected by purposive criterion **1.** Observation of communication behavior. **2.** Answering questions

#### **Participants of Research Objective No. 2**

**Step 1)** Curriculum Development. There were **15** key informants, divided into **2** groups as follows: A group of communication science academics, **7** people. The criteria for consideration are that they must be academics who specialize in teaching and learning in communication arts at the higher education level. Have at least **2** years of teaching experience and expertise in curriculum development. village sages group Seniors aged **60** and over who are community leaders **8** people. The criteria for consideration are those who have knowledge of the history of Kamphaeng Phet. **Step 2)** Criticism and improvement of the curriculum. Use the same key informant as step **1.** **Step 3)** Training arrangement and training evaluation. The sample group was **130** trainees, divided into **2** groups: the first group consisted of **60** people and the second group consisted of **70** people. The purposive selection method was the elderly aged **60** years and over who were community leaders. Have knowledge of history in the community and must complete the training on the specified date. The key informants in the lesson summary are **6** participants each time, a total of **12** people.

#### **Participants of Research Objective No. 3**

**Step 1)** Study the format of online historical narrative media production. The sample group consists of **300** people, with **150** individuals in each of the two areas in Kamphaeng Phet province: the urban side and the rural side. Random sampling was used. **Step 2)** Production, dissemination, and evaluation of online historical narrative media. The sample group consists of **300** people, with **150** individuals in each of the two areas in Kamphaeng Phet province: Nakhon Chum District and the urban area. Random sampling was used.

### **Data Collection**

#### **Data Collection of Research Objective No.1**

Two sessions of group discussion were used. The topics of group discussion were legends, stories, historical anecdotes within the community of Kamphaeng Phet Province and neighboring provinces.

#### **Data Collection of Research Objective No.2**

**Step 1)** Curriculum drafting. In-depth interview method is used to collect data, with structured questions consisting of three main interview topics: teaching and learning management, curriculum, and study outcomes. **Step 2)** Analysis and curriculum improvement. Curriculum analysis is conducted using the same questioning topics as in Step **1**, employing a curriculum analysis method. **Step 3)** Training and evaluation. Pre- and post-training knowledge assessment tests are administered, satisfaction surveys are conducted with training participants, and group discussions are utilized to summarize the lessons learned.

#### **Data Collection of Research Objective No.3**

**Step 1)** Study the format of producing online historical storytelling communication. The tool used is a questionnaire regarding online media consumption behavior. **Step 2)** Production, dissemination, and evaluation of online historical storytelling communication. The tool used is a questionnaire regarding satisfaction with online communication media.

### **Data Analysis**

#### **Data Analysis of Research Objective No.1**

It involves analyzing data from focus group discussions using content analysis.

**Data Analysis of Research Objective No.2**

Step 1) Data analysis from in-depth interviews using content analysis based on the study's content themes. Step 2) Analysis and curriculum improvement utilize the normative criterion (Mode: Mo) as the judgment criteria. 2 out of 3 criteria need to be met, which requires at least 10 qualified individuals out of a total of 15 respondents to have consistent views. This criterion serves as an appropriate measurement for passing the evaluation. Step 3) Training and evaluation of satisfaction in training utilize. Statistical analysis including frequency, percentage, mean and standard deviation. Additionally, group discussions are used to summarize the lessons learned through content analysis.

**Data Analysis of Research Objective No.3**

Step 1) Study the format of producing online historical storytelling communication media using statistical analysis, including frequency, percentage, mean, and standard deviation.

Step 2) Production, dissemination, and evaluation of online historical storytelling communication media utilize the same statistical analysis as in Step 1 for data analysis.

**Results:-**

**Part 1 of the Study Focuses on Exploring and Studying the Historical Narrative of Kamphaeng Phet Province and Other Provinces That Are Relevant to the Historical Narrative of Kamphaeng Phet Province**

From the focus group discussion, the following important historical narratives in Kamphaeng Phet province were identified: **1.** Wat PhraBorommathat **2.** PhraIsuan Shrine **3.** Wat Chang Rob **4.** Kamphaeng Phet Rajabhat University.

**1. Wat PhraBorommathat**

The legend of the ritual tradition called "NopPhra Len Phleng" on MakhaBucha Day in Kamphaeng Phet province states, "If anyone performs the Nop ceremony to pay homage to the sacred relics and the sacred Buddha image brought by Phaya Lai Thai and enshrined at Wat PhraBorommathat, Nakhon Chum, it is considered almost equal to paying homage to the Lord Buddha himself."

Wat PhraBorommathat Nakhon Chum is a magnificent and beautiful towering stupa adorned with exquisite architecture and golden decorations. It resembles the Shwedagon Pagoda in Myanmar and is considered the oldest and largest Mon-style stupa in Thailand. It enshrines nine sacred relics and stands as a symbol of Kamphaeng Phet province since the time it was known as Nakhon Chum. In the year **2566** of the Buddhist era, this stupa celebrated its **666th** anniversary. In its original form, the stupa had a bell-shaped structure resembling a rice bin. Wat PhraBorommathat Nakhon Chum is regarded as the main temple of Nakhon Chum, which has been an important part of Kamphaeng Phet's history from the past to the present.

According to the inscription in the third chronicle (Nakhon Chum Chronicle), in the year **1900** Buddhist Era, Phraya Littai, also known as PhraMahaDhammaracha I of the PhraRuang Dynasty, graciously commanded the construction of PhraBorommathat Chedi to enshrine the sacred relics. The stupa was built in a bell-shaped structure with three consecutively arranged tiers, all resting on a single base. The central tier housed the enshrined sacred relics, nine in total, within a silver chest, while the sacred Bodhi tree was planted from a seedling brought from Sri Lanka. This particular Bodhi tree was the oldest recorded tree, with its lineage traced back to the original Bodhi tree under which the Supreme Buddha attained enlightenment in India. This historical evidence is documented in the Nakhon Chum Chronicle.

Year **2392** Buddhist Era, SomdetPhutthachan(To), the abbot of Wat RakhangKositaram, visited his relatives in Kamphaeng Phet Province and discovered the Nakhon Chum Chronicle at Wat Sadej in the sub-district of Mueang, Mueang District, Kamphaeng Phet Province. From the chronicle, he learned that there were three ancient stupas enshrining the sacred relics located along the banks of the Ping River on the western side. This information was shared with Phraya Kamphaeng (Noi), the ruler of Kamphaeng Phet at that time, who then initiated an excavation project to search for the stupas mentioned in the chronicle.

Until the year **2414**, there was a Burmese trader named Phraya Takha(Songpo), who had a deep understanding of Buddhism. He requested permission from the king, who was in the fifth reign, to undertake restoration work at Wat PhraBorommathatNakhon Chum. During that time, the temple was in a deteriorated state after being abandoned for a long time. Phraya Kamphaeng Phet, the ruler of Kamphaeng Phet, submitted a letter seeking permission in Bangkok.

The authorities in Bangkok responded positively and granted permission for the restoration to take place. A new large-scale Mon-style pagoda was constructed, replacing the original three pagodas. However, the construction was not completed, and in **2418**, Songpo passed away, leading to a suspension of the restoration project.

In the years **2447-2448**, Phapo, the younger brother of Phraya Takha, continued the construction work and brought the pinnacle from Burma to be enshrined on the top of the PhraBorommathat Chedi. In the **6th** month of the year **2449**, before His Majesty King Chulalongkorn (Rama V) embarked on a royal visit to Kamphaeng Phet, the ceremony to place the pinnacle on the Great Pagoda was held.

During the construction, several significant findings were made, including: **1. PhraBorommasariRikathat:** Nine sacred relics enshrined in a silver reliquary. **2. Silver Inscription:** An inscription describing the construction of the sacred objects and the consecration ceremony. The sacred objects mentioned include PhraPhutthaphim (Buddha images), such as Phra Sum Kong. **3. Kamphaeng Chintabanchon Scriptures:** Religious scriptures. **4. Sacred Objects and Images:** Numerous sacred objects and Buddha images. **5. Treasures:** Gold and silver treasures and religious artifacts associated with Buddhism.

PhraBorom That Sadej is a significant event in the folklore of Kamphaeng Phet. It is said that the PhraBorom That (sacred relic) would "ascend" or "rise" on the Full Moon day of the **3rd** lunar month or the Full Moon day of the **12th** lunar month. The specific time of the day, whether during the second, third, or fourth watch of the night, is uncertain. During the event, the PhraBorom That would emit a bright and radiant light as it "ascended" from the main stupa at Wat PhraBorommathat and traveled to Wat Wang Phra That. It would then return to the city, passing by the vicinity of the main city shrine, before finally returning to Wat Nee, the starting point. The entire journey would take no less than **20** minutes. This sacred event holds deep spiritual significance for the local residents and is believed to bring blessings and good fortune to those who witness it.

Wan DueanMeudSonit, which refers to the darkest night of the lunar month, it is believed that a large glowing orb would emerge from the stupa and float around it three times at PhraBorommathat Chedi. Subsequently, each orb would then proceed to Wat PhraBorommathat, where they would display various miraculous phenomena. This legend has been passed down through generations and has become part of the folklore of Kamphaeng Phet. The story of PhraBorom That Sadej has been deeply ingrained in the beliefs and reverence of Buddhists in the region for many centuries. It is considered a sacred tradition to pay homage to PhraBorom That on the Full Moon day of the **3rd** lunar month at Wat PhraBorommathat Nakhon Chum. This tradition has continued to this day, reflecting the enduring spiritual significance of PhraBorom That Sadej in the lives of the local community.

The tradition of "NopPhra" and "Len Pleng" in Kamphaeng Phet province is considered an ancient tradition. It has been restored since **1983** (Buddhist Era **2526**). The word "Nop" is derived from the Pali language and translates to "worship." Therefore, "NopPhra" means "worshipping the sacred relics at the PhraBorommathat Chedi." As for "Len Pleng," it refers to the joyous folk music played during the tradition. It includes singing traditional folk songs, such as the "Rabam Klong Chang" dance, which is an ancient local performance in Nakhon Chum district, Kamphaeng Phet province. This performance involves modifying the traditional elephant-bell dance in the forest by using wooden instruments. Men and women participate in singing and dancing together for entertainment. This activity may take place during the preparation for food preparation before Magha Puja Day or after completing the merit-making activities and religious ceremonies.

According to the royal chronicles and historical records, on August **25th, 2449** (Buddhist Era), His Majesty the Supreme Patriarch, the Lord Buddha, arrived at Kamphaeng Phet. He crossed the Ping River from the Kamphaeng Phet side to the Nakhon Chum side in the west. Then, he proceeded to sail through the Mangrove Canal to reach the residence of Pho Po. On his return, he stopped to offer alms at the sandy beach in front of PhraBorommathat Chedi Temple. Finally, he ascended to pay respects at the magnificent PhraBorommathat Chedi.

The stories recorded in the Nakhon Chum Chronicles, along with various photographs, are valuable historical records that depict the long-lasting prosperity since the Sukhothai period of Nakhon Chum city. They serve as tangible evidence of its rich and illustrious history.

### **PhraIsuan Shrine**

The PhraIsuan Shrine is an ancient religious site that is still in use today. It serves as a shrine or temple according to the beliefs of Brahmanism and Hinduism. It is located within the ancient city walls of Kamphaeng Phet, to the east of the old royal palace area. The current shrine has been reconstructed to closely resemble the original architectural style. It is rectangular in shape, made of brick with intricate sculptures, and stands on a raised platform of **1.5** meters high. The shrine faces east, and on the altar, there is a wooden structure that has mostly deteriorated and is not well preserved.

The PhraIsuan shrine still exhibits the influence of Ayutthaya-style Khmer art, particularly in the elaborate attire of the deity statues. The statues are adorned with intricately folded sampot (a traditional wraparound garment) in a sophisticated manner. They are heavily embellished with various decorative elements, showcasing the opulence and divine power of the deities. The decorative patterns on the side walls and front balustrades of the shrine are unique to Ayutthaya art, commonly found in smaller-sized Buddha images. These ornate decorations were not commonly seen in the earlier Sukhothai-style Buddha images. The intricate patterns on the front balustrades, lintels, and sampot reflect the artistic style of the Ayutthaya period, particularly during the **21st** Buddhist century. The discovery of inscriptions at the base of the statue of PhraIsuan in the city of Kamphaeng Phet is of great significance for studying historical events. These inscriptions provide records of the construction of the statue and various events during that period. There are a total of four sides, each with three lines of inscription. Particularly, the first line corresponds to the year **2053** of the Buddhist Era, during the reign of King Rama II of the Suphanburi Dynasty.

The inscription signifies that Chao Phraya Sri Thammamatsarathibodi commissioned the establishment of this statue of PhraIsuan in the year **2053** of the Buddhist Era. The purpose was to protect and preserve both Buddhism and Brahmanism, to renovate the sacred relics and temples within and outside the city of Kamphaeng Phet, to construct and maintain various roads, to excavate the Mae Trabang Pong Canal, and to improve the irrigation system, including the construction of the PhuPhraYaRuang Grandfather's Pipe, extending to the city of Bang Phan. This was done as a royal benevolence offering to the two preceding kings of Ayutthaya. One is presumed to be King Rama II, who was reigning at that time, while the other is presumed to refer to the previous monarch, possibly either King Rama III or King Rama IV, who would succeed in ruling the kingdom.

The replica of the sacred statue of PhraIsuan, which is currently enshrined at the PhraIsuan Shrine, was recreated during the time of Mr. Chaowana Wasalapha (**2525-2527** BE), who served as the provincial governor. As for the original sacred statue of PhraIsuan, it is currently under the care of the Fine Arts Department and is displayed at the Kamphaeng Phet National Museum.

### **Wat Chang Rob**

Kamphaeng Phet is considered an ancient city of great historical significance in Thailand. It flourished during the Sukhothai period and was once a royal capital. It is the location of two important historical cities: Kamphaeng Phet and Nakhon Chum. Currently, the Kamphaeng Phet Historical Park has been recognized and registered as a UNESCO World Heritage Site on December **12, 2534** BE (**1991** AD). The most significant and largest temple in Kamphaeng Phet is Wat Chang Rob, which holds great importance in the city.

Wat Chang Rob is located on the highest hill of the Aranyik area. It features a large bell-shaped pagoda that represents the Sukhothai-style art of the surrounding elephant-shaped pagoda. Unfortunately, the top part of the pagoda has collapsed. The large rectangular base has staircases on all four sides leading up to the upper terrace. The lower section of the rectangular base is adorned with **68** sculpted stone elephants, with only the heads and front legs protruding from the base. The elephant sculptures are decorated with intricate carved designs on their bodies, tusks, and legs. The details of the carved stucco on the neck panel, base of the trunk, and joints between each elephant are elaborately decorated with high relief motifs of trees. The current condition of the stucco work is severely deteriorated. Each side of the staircase is decorated with sculpted lions and mythical beings, but they have suffered significant damage. The entrance to the upper terrace has been transformed into a gate-like structure with a small bell-shaped pagoda on the roof. This unique style is not commonly seen in other historical sites.

The front of the main pagoda has a square base with decorative motifs. Both the front and back sides of the base have niches. Inside the base, there are visible traces of columns and the base of the principal image. The principal image is now damaged and collapsed. The supporting columns and roof are represented by rectangular pilasters. The ubosot (ordination hall) is located north of the main pagoda, with only the small base remaining. It is known to have



been an ubosot due to the remaining traces of sema stones surrounding it. On the upper terrace, behind the restoration and reconstruction, a new pagoda has been built to enclose the area.

Elephant-Encircled Pagoda is a type of pagoda that is commonly found in the Sukhothai period, particularly in the city of Sukhothai. Examples include the Wat Chang Lom in Si Satchanalai and Wat Chang Lom in Sukhothai. It is believed that this architectural style was influenced by Sri Lankan art. Excavations conducted in the vicinity of the Elephant-Encircled Pagoda have uncovered ancient artifacts such as terracotta figurines of celestial beings, giants, dancers, and humans. These discoveries have greatly contributed to the study of art and archaeology in the region.

### **Kamphaeng Phet Rajabhat University**

Kamphaeng Phet Rajabhat University provides educational opportunities to the general public, fostering intellectual capacity and developing the local community. It aims to produce knowledgeable, skilled, and ethical individuals who can serve the local community and the nation. The university encompasses an area of over **400** rai (approximately **160** acres), which was originally a cow pasture. It was generously donated by the residents of Wang Yang, who contributed nearly **100** rai (approximately **40** acres) of land.

The Pra Buddha WittayabatPanyabodi is the sacred Buddha image representing the center of knowledge and academic excellence, as well as the spiritual center for the people of Kamphaeng Phet province. The university's emblem consists of two colors: red, representing the brick or sandstone used to construct the walls, symbolizing stability, and white, representing religion, signifying goodness and moral values. The university's designated tree is the golden teak, which is the most important tree species in Thailand due to its high value and price. The golden teak is known for its beautiful texture, color, and wood grain. It is a long-lived tree that can live for hundreds of years and is predominantly found in the northern region of Thailand.

The university emblem is the royal cypher of His Majesty King Bhumibol Adulyadej (Rama IX). It depicts a seated Buddha image within a circular frame. Inside the circle, there is a character representing the number **9** (๙) which symbolizes His Majesty the Ninth Reign. Surrounding the circular frame, there is a radiant halo. Above the halo, there are seven tiers of umbrellas (chatras) symbolizing the royal sovereignty. The emblem is placed above the royal cypher to signify the university's connection to the royal grace and benevolence bestowed upon the institution. Below the emblem, there is a Thai inscription that reads "Mahawitthayalai Rajabhat Kamphaeng Phet," and there is also an English inscription.

Kamphaeng Phet Rajabhat University is considered the sole institution of higher education in Kamphaeng Phet province that focuses on providing educational opportunities to the people in the province and the surrounding areas. The university's motto is "Creating Intellectual Excellence, Developing the Local Area." Kamphaeng Phet province holds significant historical importance, dating back to the Sukhothai period and continuing to the present day. It is a province that has had the privilege of receiving the royal visits of His Majesty King Bhumibol Adulyadej (Rama IX) on three occasions throughout his **70**-year reign. This is considered a great honor and a source of pride that the people of Kamphaeng Phet will always remember. The royal cypher of His Majesty the Ninth Reign is proudly displayed on the chest of every student at Kamphaeng Phet Rajabhat University, symbolizing their deep admiration and allegiance. It is a symbol that represents their white aspirations and inspires them to strive for greatness.

### **Part 2 The study's findings guidelines for the development of a curriculum and the organization of practical training in historical storytelling for the elderly in Kamphaeng Phet province.**

The results of this initiative include: 1. The development of a curriculum framework for senior citizens to narrate the historical stories of Kamphaeng Phet province. 2. The analysis of the curriculum for senior citizens to narrate the historical stories of Kamphaeng Phet province. 3. The implementation of practical training workshops for the curriculum aimed at senior citizens to narrate the historical stories of Kamphaeng Phet province.

### **The development of a curriculum framework for senior citizens to narrate the historical stories of Kamphaeng Phet province.**

The development of the curriculum for the elderly, focusing on the historical storytelling of Kamphaeng Phet province, consists of three main aspects: teaching and learning management, curriculum design, and learning outcomes. The data obtained from interviews with both groups of informants were analyzed and summarized, as shown in Table 1.

**Table 1:-** Draft Curriculum for Senior Citizens on the Historical Narrative of Kamphaeng Phet Province.

| <b>Topic</b>                         | <b>Curriculum Outline</b>   |
|--------------------------------------|---|
| <b>Teaching Management</b>           |   |
| 1) Participants Qualifications       | <ul style="list-style-type: none"> <li>- Have a basic knowledge of history</li> <li>- Have a basic knowledge of technology</li> <li>- have a basic knowledge of communication skills</li> </ul>   |
| 2) Admission Criteria                | <ul style="list-style-type: none"> <li>-Being a healthy elderly person</li> <li>-Being an elderly person who is a thought leader in the community</li> </ul>  |
| 3) Teaching Methods                  | <ul style="list-style-type: none"> <li>-It is a lecture coupled with practical exercises.</li> <li>-face-to-face learning</li> <li>-Combined learning between face-to-face learning and Online Learning</li> <li>-Emphasis on participation, discussion, exchange of knowledge between learners.</li> </ul>   |
| 4) Instructor Qualifications         | <ul style="list-style-type: none"> <li>- Have knowledge, skills and experience in storytelling techniques</li> <li>- have knowledge, skills and experience in communication skills</li> <li>- Have knowledge, skills and experience in content creation</li> <li>- Have knowledge, skills and experience in still photography and video shooting.</li> <li>-Have knowledge, skills and experience in using communication devices and online media technologies.</li> <li>- Have knowledge, skills and experience in safe and creative media</li> <li>- Have knowledge, skills and experience in personnel training and development</li> <li>- Knowledgeable about the history of Kamphaeng Phet Province</li> </ul> |
| 5) Curriculum Quality Control        | <ul style="list-style-type: none"> <li>-There are tests before and after training.</li> <li>-There is an evaluation with work pieces from practice.</li> <li>-There is an evaluation of participation.</li> <li>- There is an evaluation by observing behavior.</li> </ul>  |
| 6) Duration of Training              | 1 day   |
| 7) Training Expenses                 | should not have   |
| 8) Number of students in the course  | 20 people   |
| <b>Curriculum</b>                    |   |
| 1) Course Focus                      | <ul style="list-style-type: none"> <li>- in storytelling skills and communication skills</li> <li>- Content creation skills, historical stories of Kamphaeng Phet Province</li> <li>- skills for producing safe and creative online public relations materials</li> </ul>   |
| 2) Competencies (skills) of Learners | <ul style="list-style-type: none"> <li>- Searching Skills and Examining Historical Data of Kamphaeng Phet Province</li> <li>- storytelling techniques for conveying historical information.</li> <li>-oral communication skills</li> <li>-personality for speaking</li> <li>- Content Creation Skills</li> <li>- Skills for producing online public relations media</li> <li>- knowledge of safe and creative public relations materials</li> </ul>   |
| <b>Learning Outcomes</b>             | <ul style="list-style-type: none"> <li>- Participants developed storytelling skills and communication skills.</li> <li>- Participants have skills in creating content based on historical stories of Kamphaeng Phet Province.</li> <li>- Participants are skilled in producing safe and creative online public relations materials.</li> <li>- Get a safe and creative piece of historical narrative publicity material.</li> </ul>   |

2. The analysis of the curriculum for senior citizens to narrate the historical stories of Kamphaeng Phet province.

The next step after curriculum development is to transform it into an assessment format. The curriculum undergoes evaluation in all aspects, and once it passes the evaluation, it becomes ready for the implementation of practical training workshops in the subsequent phase.

3. The implementation of practical training workshops for the curriculum aimed at senior citizens to narrate the historical stories of Kamphaeng Phet province.

After completing the curriculum development for the elderly storytelling about the historical aspects of Kamphaeng Phet province, the research team proceeded to conduct two practical training sessions for the elderly on historical

storytelling in Kamphaeng Phet province. Each training session included an evaluation of the training, pre- and post-training knowledge assessments, and lesson summaries. During the first training session, **60** participants attended. The general demographic data of the participants included gender, age, and occupation. The general survey results from the first training session revealed that the majority of the participants were females, accounting for **83.33%**. Approximately **80%** of the participants were between the ages of **60** and **65**, while **63.33%** were engaged in trading occupations.

Based on the satisfaction survey, the participants who attended the training expressed the highest level of overall satisfaction, with an average rating of **4.25**. The satisfaction with the trainers, in general, received the highest level of satisfaction with an average rating of **4.30**. The satisfaction with the overall training organization received a high level of satisfaction with an average rating of **4.00**. Lastly, the satisfaction with the application of knowledge received the highest level of satisfaction with an average rating of **4.34**.

In the first training session, there were a total of **60** participants who completed both the pre-training and post-training assessments. Out of these participants, **51** individuals showed improvement in their test scores, which accounts for **85%** of the total participants who completed the assessments. When considering the average scores, it can be observed that the participants demonstrated a significant improvement in their learning outcomes. The average score increased from **4.67** to **7.98**, as shown in Table 2.

**Table 2:-** Pre- and Post-Training Test Results for Training Session 1.

| Quiz            | Number of Test Takers | Full Score | Highest Score | Lowest Score | Average | Knowledge Level | Standard Deviation |
|-----------------|-----------------------|------------|---------------|--------------|---------|-----------------|--------------------|
| Before Training | 60                    | 10         | 5             | 3            | 4.67    | Moderate        | 1.45               |
| After Training  | 60                    | 10         | 9             | 5            | 7.98    | High            | 1.88               |

According to the summary of the training session, the participants reported that the knowledge gained was new and had not been learned before, and they were able to apply it in real-life situations. Regarding the content of the curriculum, the participants in the group discussions perceived it as comprehensive and concise. They also mentioned that the instructors made the material easy to understand and enjoyable. It was observed that the majority of the participants in the group discussions were satisfied with learning about storytelling techniques for historical data transmission, possibly due to their existing knowledge and interest in historical storytelling. As for challenges and obstacles, since the participants were elderly, they experienced fatigue and tiredness towards the end of the training. Therefore, some participants suggested extending the training duration to **2-3** days to address this issue.

In the second training session, there were **70** participants. The general information of the participants included their gender, age, and occupation. According to the survey results, the majority of the participants were females, accounting for **84.29%**. The age range of the participants was between **60-65** years, with **90%** falling within this range. Additionally, **71.43%** of the participants had a occupation in sales.

Based on the satisfaction survey, the participants in the second training session expressed the highest level of overall satisfaction, with an average rating of **4.35**. They also highly satisfied with the trainers, with an average rating of **4.55**, indicating the highest level of satisfaction. Regarding the overall satisfaction with the training organization, the average rating was **3.66**, indicating a high level of satisfaction. Furthermore, the participants showed the highest level of satisfaction in applying the knowledge gained, with an average rating of **4.77**.

In Training Session 2, there were a total of **70** participants who completed both the pre-training and post-training tests. Out of these, **59** participants showed an improvement in their scores, accounting for **84.28%** of those who took the tests. When considering the average scores, it can be observed that the participants experienced significant improvement in their learning outcomes. The average pre-test score was **2.60**, which increased to an average post-test score of **7.46**, indicating a notable improvement of **4.86** points as shown in Table 3.

**Table 3:- Pre- and Post-Training Test Results for Training Session 2.**

| Quiz            | Number of Test Takers | Full Score | Highest Score | Lowest Score | Average | Knowledge Level | Standard Deviation |
|-----------------|-----------------------|------------|---------------|--------------|---------|-----------------|--------------------|
| Before Training | 70                    | 10         | 4             | 2            | 2.60    | Low             | 1.83               |
| After Training  | 70                    | 10         | 8             | 4            | 7.46    | High            | 1.11               |

The feedback from the participants regarding the training session indicates a consensus on several points. They agreed that the amount of course content was adequate and that they acquired practical knowledge that could be applied in real-life situations. Additionally, there was a significant interest in content writing and utilizing mobile phones for promotional video production. In terms of challenges and suggestions for improvement, some participants recommended allocating additional time for individuals who lack experience in work processes and creative thinking for content production. This is because some participants had limited proficiency in using mobile phones and required more time to produce their work compared to those with prior experience.

### Part 3 Study Results on the Production and Online Promotion of Historical Narratives and Public Relations Media for the Elderly in Kamphaeng Phet Province.

After the elderly participants completed the hands-on training course on the historical storytelling of Kamphaeng Phet province, the research team selected some of them to join as members of the online media production team. They were involved in the pre-production phase, specifically in scriptwriting. The content of the script was based on research conducted for Objective 1, which focused on studying the storytelling aspects in Kamphaeng Phet province. During the production phase, the elderly participants took on the role of storytellers, narrating various events. In the post-production phase, they provided feedback on the sequencing of images and sound. The research process progressed to stage 3, which involved finding suitable formats for disseminating and evaluating the online media content that had been produced.

From the survey results conducted to determine the production format for historical storytelling media, the researchers examined the basic information of the sample group and their online media consumption behavior. The sample group consisted of 80% females, aged 60 and above. Among them, 62.66% had completed secondary education, and 65% were engaged in casual labor or service occupations. Additionally, 55.67% had a monthly income of less than 10,000 baht, and 78% exhibited online media consumption behavior. Regarding the online media consumption behavior, it was found that the sample group primarily used mobile phones, with an average rating of 3.98 and a standard deviation of 0.899. The second most common device used was computers, with an average rating of 3.77 and a standard deviation of 0.938, as shown in Table 4. The sample group exhibited the highest level of online media consumption during the morning hours (04:00-10:00), with an average rating of 3.47 and a standard deviation of 1.078. The second highest level of consumption was during the evening to midnight hours (16:00-22:00), with an average rating of 3.38 and a standard deviation of 1.089, as shown in Table 5. The sample group showed the highest level of website usage, with an average rating of 3.44 and a standard deviation of 0.969. The next highest level of usage was on social media platforms, with an average rating of 3.26 and a standard deviation of 1.086, as shown in Table 6.

**Table 4:- Digital Media Exposure Behavior / Online Media Channels.**

| Online Media Channels | Exposure Level |                    | Translation |
|-----------------------|----------------|--------------------|-------------|
|                       | Means          | Standard Deviation |             |
| Mobile Phone          | 3.98           | 0.899              | High        |
| Desktop Computer      | 3.77           | 0.938              | High        |
| Notebook Computer     | 3.08           | 1.101              | Moderate    |
| Tablet                | 2.73           | 1.016              | Moderate    |
| Overall               | 3.41           | 0.722              | High        |

**Table 5:- Digital Media Exposure Behavior / Time of Using Online Media.**

| Time of Using Online Media | Exposure Level |                    | Translation |
|----------------------------|----------------|--------------------|-------------|
|                            | Means          | Standard Deviation |             |
| Morning (04:00-10:00 AM)   | 3.47           | 1.078              | High        |

|                               |      |       |          |
|-------------------------------|------|-------|----------|
| Midday (10:00 AM-4:00 PM)     | 3.30 | 1.059 | Moderate |
| Evening-Night (4:00-10:00 PM) | 3.38 | 1.089 | Moderate |
| Late Night (10:00 PM-4:00 AM) | 3.16 | 1.129 | Moderate |
| Overall                       | 3.35 | 1.213 | Moderate |

**Table 6:-** Digital Media Exposure Behavior / Online Media Type.

| Online Media Type | Exposure Level |                    | Translation |
|-------------------|----------------|--------------------|-------------|
|                   | Means          | Standard Deviation |             |
| Line              | 3.26           | 1.086              | Moderate    |
| Websites          | 3.44           | 0.969              | High        |
| Facebook          | 3.10           | 1.113              | Moderate    |
| Tik-Tok           | 2.93           | 1.105              | Moderate    |
| Other             | 3.15           | 1.072              | Moderate    |
| Overall           | 3.12           | 0.797              | Moderate    |

For the dissemination of promotional media, the research team has utilized two formats as follows: **1.** Online Promotional Media Format: Rajabhat Kamphaeng Phet University Website, College of Arts and Culture, Rajabhat Kamphaeng Phet University Website, Art and Culture Exhibition Website for the year **2566** (developed by the team, Kamphaeng Phet Provincial Promotion Website). **2.** Offline Promotional Media Format: Public Relations Letters in Kamphaeng Phet Province, Public Relations Letters to **38** universities within the Rajabhat network, Public Relations Letters to **38** colleges within the Art and Culture network Rajabhat University, Billboard Promotional Signage (**3** locations): in the city of Kamphaeng Phet, in front of Rajabhat Kamphaeng Phet University, and behind Rajabhat Kamphaeng Phet University.

The research team has conducted an evaluation of the online promotional video clips produced by the elderly, consisting of four episodes: "Narrator of Kamphaeng Phet City - Episode **1**: PhraBorommthath Temple," "Narrator of Kamphaeng Phet City - Episode **2**: PhraIsuan Shrine," "Narrator of Kamphaeng Phet City - Episode **3**: Chang Rob Temple," and "Narrator of Kamphaeng Phet City - Episode **4**: Rajabhat Kamphaeng Phet University." These episodes are accessible through the QR code in Image **1**.



**Figure 1:-** Narrator of Kamphaeng Phet City, Episode1-4.

Based on the personal data and satisfaction ratings collected by the researchers regarding the online promotional media in all four episodes, the following findings were observed within the sample group. The sample group consisted of 66.33% females, aged between 51 and 60 years old. Approximately 57.66% had completed their high school education, and 71.33% were engaged in contract work or service-related occupations. Around 55% had an average monthly income of not more than 10,000 baht. Moreover, 80% of the sample group expressed a high level of overall satisfaction, with an average rating of 4.13 and a standard deviation of 0.788.

In terms of specific aspects, the sample group showed a high level of satisfaction with the content of the promotional media, with an average rating of 4.16 and a standard deviation of 1.019. The satisfaction level regarding the editing and visuals of the promotional media received an average rating of 4.09, with a standard deviation of 1.012. Lastly,

the satisfaction level towards the presenters of the promotional media received an average rating of 4.07, with a standard deviation of 1.027.

### **Discussion:-**

According to first objective, it was found that the knowledge of historical narratives that the elderly groups realized and saw the importance of narratives in Kamphaeng Phet Province were Wat PhraBorommathat, Shiva Shrine, Wat Chang Rop and Kamphaeng Phet Rajabhat University. Because the community sees the value of cultural preservation, which is in line with the concept of cultural heritage of Channuwong and Ruksat (2022) and Yodmalee (2001) that later generations realize and see the importance of what their ancestors have created. The conservation will be done in practice. is to maintain and the continuation of that culture, not to disappear, which conservation or preservation of culture is like a tool to hold the mind, to cherish their cultural heritage, to incur a love and relationship. It also promotes unity as well. And it is in line with Unsuwan's (2022) community storyteller concept that "storytellers" are part of the process of raising awareness of the community's self-worth.

According to the second objective, it was found that the curriculum development was divided into 2 issues: 1. The focus of the curriculum consisted of storytelling skills and media literacy skills, safe media content and creative communication skills in digital and technology. 2. Competencies (skills) of learners consist of knowing how to tell a story, media production skills basic program production skills transferable skills transferable skills and content language skills This is in line with the short-term curriculum development concept of Thaotrakul (2018, page 20) that the development of a short-term professional competency-based curriculum and the evaluation of the short-term professional competency-based curriculum in organizing training courses Most seniors have good speaking skills. Because the elderly are community leaders, they are quite good at talking. make a storytelling identity and most importantly, there is a body of historical knowledge of Kamphaeng Phet Province in itself. There are historical stories heard from childhood. that has been inherited from parents, grandparents and the desire to tell various historical tales these through modern media such as online media to match the media exposure behavior of modern people. This is consistent with the research of Srichuay and Chutintharanon (2021, p. 98) that the storytelling approach is consistent with the familiarity of Thai people, similar to listening to Aesop fables. In addition, it is in line with the research of Prapatsorn (2020, page 17) that creating stories through stories from people, places or legends is therefore a way to make a difference in public relations for the city of TraiTrung. Kamphaeng Phet Province or in other words, creating a unique identity and it is in line with the research of Jaichansukkit (2010) that the identity of the speaker is the use of different speakers' voices. Depending on the experience and practice of using the sound. In addition, recognizing and conveying good historical stories is also the responsibility of the community. Society and future generations today and can also be done through using online media effectively Through the use of public relations materials that create awareness and behavioral stimulation.

According to the third objective, the form of production and dissemination of historical narrative online public relations media for all 4 video clips was found that the form of production of historical narrative media production preparation. The elderly participated in writing the script. The production stage was that the elderly narrated various events and the post-production stage was that the elderly participated in commenting on the picture and sound sequence. This is in line with the concept of safe and creative production of public relations media. Regarding the media production process of In-Udom (1996, pp. 178-180) that the media production process has 3 steps: preparation, production, and post-production. As for the distribution of online public relations media, it was found that the overall sample group was at a high level with an average of 4.13, with the sample group being satisfied with the content of public relations media with an average of 4.16 the most, to a large extent maybe it's because the story is told. Consistent audio and video sequences There are beautiful video images, together with the storytelling of the elderly that flows smoothly. However, in the public relations clip, there is still no English translation in order to convey the history of Kamphaeng Phet to other countries more completely.

### **Conclusion and Recommendation:-**

#### **Conclusion:-**

The researcher has summarized the research findings as shown in Figure 2.

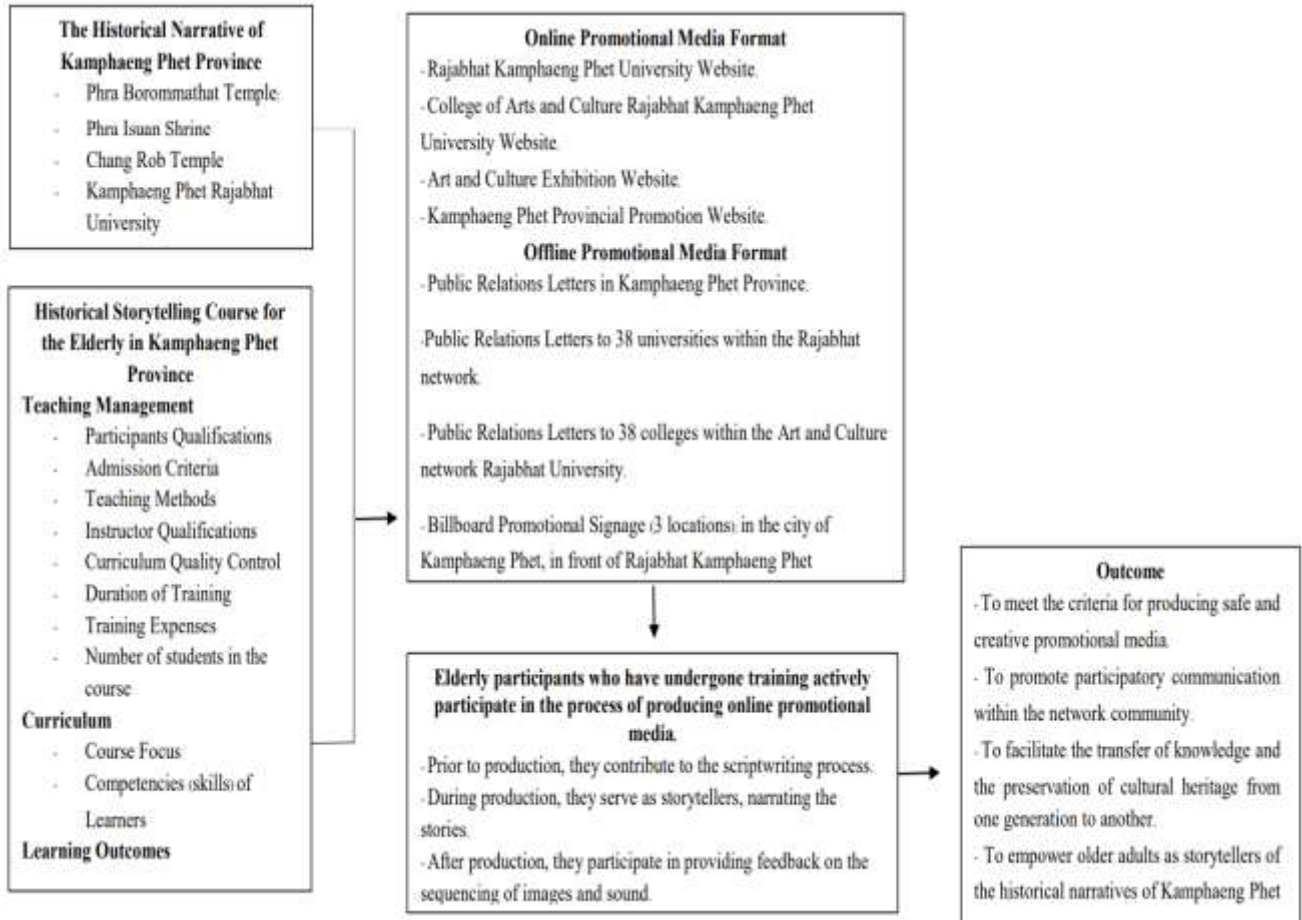


Figure 2:- Summary of Research Results.

### Recommendation:-

#### Recommendations for Practice:-

1. The collection of historical knowledge from the community requires careful attention to detail. It is necessary to confirm the data through field research and literature review.
2. The development of practical training curriculum should involve experts in curriculum development as the primary sources of information. Additionally, the process should include the filtering of the curriculum through the participation of community members who have both benefits and interests in the community before proceeding to the next stage of evaluation.
3. Involving elderly individuals in the production of promotional media can be physically demanding for them as it may involve on-location filming that requires endurance and can be time-consuming. Therefore, it is important to consider the physical condition of the elderly participants. It may be preferable to select elderly individuals without chronic illnesses or those who are relatively fit. Basic healthcare preparations should also be made in advance.

#### Recommendations for Future Research:-

1. When it comes to examining the behavior of elderly individuals in media exposure behavior, dividing the sample into elderly individuals living in urban areas and those living in rural areas would provide more detailed information.
2. The obtained curriculum can be adjusted and applied to different areas or target groups. Elderly individuals who have undergone training can participate as trainers.
3. Safety and creativity should be emphasized in the production of media in this research. It is important to support the production of media that promotes cultural preservation and fosters unity within society in various dimensions, ensuring safety and creativity.

**Conflict of Interest**

The authors declare that there is no conflict of interest.

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