Development Of The Identity Of Tourist Attractions Experienced The Community's Lifestyle Through Stories, Legends, And Holy Places In The Old City Of Phra Nakhon Si Ayutthaya Province

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Abstract

This is mixed method research with participatory action research (PAR) using quantitative research with a sample of 400 people and qualitative research using interviews and group discussions to find policy proposals. The main informants were the group of people in the area that were government agencies and private sectors working in tourism, a group of 20 teachers teaching in tourism and relations, and group discussions with 50 people in the old city of Phra Nakhon Si Ayutthaya Province. The results of the research found that 1) the identity of tourist attractions experienced the community's lifestyle through stories, legends, and holy places in the old city of Phra Nakhon Si Ayutthaya Province showed that the community is unique and it has multicultural traditions. Most of the tourists tend to travel during festivals, especially the Songkran Festival, and visit according to beliefs and religious rituals; 2) Important identity of tourist attractions experienced the community's lifestyle through stories, legends, and holy places in the old city of Phra Nakhon Si Ayutthaya Province visit to pay respects and followed in the footsteps of literature; 3) It found that the identity of tourist attractions experienced the community's lifestyle through stories, legends, and holy places in the old city of Phra Nakhon Si Ayutthaya Province in terms of history, traditions, culture, lifestyle and holy places, valuable to tourists, and the general public perceive the value to develop them as a historical tourist attraction, cultural arts, and multicultural to visit.

Keywords: Identity development, experienced the community's lifestyle, holy places.

1. Introduction

Tourism has become more diverse forms nowadays with tourist behavior changing from urban lifestyles and this can sometimes cause a need for tourism that can feel the needs of the mind, but the community lacks good management. Some lack identity and local identity; therefore, it lacks the distinctiveness and strength of the community's lifestyles as well as lack of fair allocation, sharing of income, and related benefits (Sarita Srisuwan and Bongkot Dechmit, 2019). Developing and keeping the charm and unique differences to meet the needs of tourism will help Thailand attract tourists who travel continuously and sustainably. The researcher team provides integration between sciences, i.e., history, humanities, social sciences, behavioral

sciences, management, and business administration. Therefore, this research integration plan will bring academic benefits, the body of knowledge on new formats that is to experience the community's lifestyles, and create a new generation of researchers to be able to conduct research related to tourism in the future. Ayutthaya province has the potential for historical and cultural tourism as it used to be an important old capital of Thailand. It has a long history of 417 years. There are many historical and cultural attractions, cultures, traditions, and local wisdom that have been passed down from generation to generation including being chosen by The United Nations Educational, Scientific and Cultural Organization (UNESCO) has designated Ayutthaya Historical Park as a World Cultural Heritage Site. Therefore, the way to develop Phra Nakhon Si Ayutthaya Province to be a famous province and a historical and cultural tourism destination for tourists causes economic sustainability at the community level, which can be transferred to provinces and countries through tourism. The researcher thought that there is a need to study and collect information about the history and local wisdom of the community to provide information to government agencies and private sectors to take part in laying out the guidelines for developing tourism in Phra Nakhon Si Ayutthaya District to be sustainable and it is a driving force for the progressive economy of Phra Nakhon Si Ayutthaya Province.

From such a situation, the government and agencies involved in the Thai tourism industry have supported the tourism of Thai way or it is tourism that experiences the local culture and traditions for tourists to learn and experience the way of life in terms of cultural traditions in the tourist attractions of the community for traveling in Phra Nakhon Si Ayutthaya Province. There is an increasing rate every year, and the rate of foreign tourists is increasing more than the Thai people. The tourism rate in Phra Nakhon Si Ayutthaya Province increased as a result of organizing activities to support tourism continuously throughout the year, such as ecotourism, tourists can visit ancient sites by a steam locomotive on the Bangkok-Ayutthaya route, Ayutthaya cruises, etc. by Phra Nakhon Si Ayutthaya Province, being a "World Heritage City" is a tourism selling point that helps attract the attention of both Thai and foreign tourists.

2 . Objectives
1) To study the identity of tourist attractions experienced the community's lifestyle through stories, legends, and holy places in the old city of Phra Nakhon Si Ayutthaya Province.
2) To determine the identity of tourist attractions experienced the community's lifestyle through stories, legends, and holy places in the old city of Phra Nakhon Si Ayutthaya Province.
3) To develop the identity of tourist attractions experienced the community's lifestyle through stories, legends, and holy places in the old city of Phra Nakhon Si Ayutthaya Province.

3. Scope of research
Phase 1: Study the identity of tourist attractions experienced the community's lifestyle through stories, legends, and holy places in the old city of Phra Nakhon Si Ayutthaya Province.
Phase 2: Study collecting and compiling important identity of tourist attractions experienced the community's lifestyle through stories, legends, and holy places in the old city of Phra Nakhon Si Ayutthaya Province.
Phase 3 collects the identity of the tourist attractions experienced the community's lifestyle through stories, legends, and holy places in the old city of Phra Nakhon Si Ayutthaya Province.

4. Definitions of Terms
Identity refers to the unique characteristics or distinctive features that are in Phra Nakhon Si Ayutthaya Province. There are attractions, stories, legends, holy places, as well as food, souvenirs, and others that belong to Phra Nakhon Si Ayutthaya Province.
Tourism refers to activities related to tourism that occur in Phra Nakhon Si Ayutthaya Province.

Holy places in the old city mean places that are important places of the nation, religion, and monarch located in Phra Nakhon Si Ayutthaya Province.

Ayutthaya Old City means Phra Nakhon Si Ayutthaya Province in the present which used to be the former capital of Thailand; hence, Ayutthaya Old City has the same meaning as Phra Nakhon Si Ayutthaya Province.

5. Literature Review
Study concept, related theories, and research used as a framework for research studies on "Development of the identity of the tourist attractions experienced the community's lifestyle through stories, legends, and holy places in the old city of Phra Nakhon Si Ayutthaya Province." as follows: 1) the concept of tourism, 2) the components of tourism, 3) community-based tourism, 4) the concept of cultural tourism, and 5) related research. It has established a framework for how areas are managed.

6. Research Methodology
Research on the topic "Development of the identity of the tourist attractions experienced the community's lifestyle through stories, legends, and holy places in the old city of Phra Nakhon Si Ayutthaya Province" under the project "The Charm of Thai Ways: Innovation for Development and Value-Added Tourism, Experience the Charm of the Old City Lifestyles, Phra Nakhon Si Ayutthaya Province." This is mixed method research between qualitative research and quantitative research. The researcher has defined the procedures as follows:

6.1 Population and sample
Research on the topic "Development of the identity of the tourist attractions experienced the community's lifestyle through stories, legends, and holy places in the old city of Phra Nakhon Si Ayutthaya Province" has the population or people who will provide information divided into three groups as follows:

1) Persons from government agencies at the level of policymakers involved in formulating policies and media use in the use of identity for tourism in Phra Nakhon Si Ayutthaya Province by using a purposive sampling method.

2) Individuals from private sectors and local people who use their identity for tourism of Ayutthaya province by using a purposive sampling method.

3) Thai tourists visiting Phra Nakhon Si Ayutthaya Province during the months of March-May 2021 for a total of three months of 400 people. Data were collected from Tourists aged 15 years or more because it is the age of maturity for expressing opinions.

6.2 Data collection
Collection of data used in a study on "Development of the identity of the tourist attractions experienced the community's lifestyle through stories, legends, and holy places in the old city of Phra Nakhon Si Ayutthaya Province", the researcher has the procedure for collecting the data as follows:

First, the researcher collected various types of documents such as the thesis, related documents, and the Internet to analyze documentary information and use it to ask questions for interviews with target groups. This will also be used to summarize and discuss the results.

Second, the researcher collected the data through an in-depth interview with key informants involved in the development of tourist identity experienced the community's lifestyle through stories, legends, and holy places in the old city of Phra Nakhon Si Ayutthaya Province.

Third, the researcher distributed questionnaires to a sample group of Thai tourists who travel to the Ayutthaya province during the months of March-May 2021 for a total of three months of 400 people. Questionnaires were distributed in tourist attractions that tourists visited.

6.3 Research Tools

The researcher has set a framework for questions to use in the interview by giving the key informant the free opportunity to provide full information. The research tools used were as follows.

1. Interview questions as a framework and guideline for the interview
2. Voice recorder used to record audio in interviews.
3. Still camera to capture images of people, places, stories, and events in data collection.
4. A questionnaire was created by applying related concepts and theories as guidelines for creating a questionnaire. It is divided into five sections with ninety-one items.

6.4 Data analysis
In terms of qualitative research, the researcher analyzed the data using content analysis, studying documents, and in-depth interviews to obtain data for analysis. Then the data were analyzed and divided into three parts.

All data analysis was performed using a computer program (SPSS) to statistically analyze the data (Kalaya and Thida Wanich-Buncha 2020: 117 – 124) using frequency, percentage, mean, standard deviation, and comparison of values with a statistical t-test. F-test and LSD using statistical analysis as follows:

1) Frequency and percentage to describe the frequency and percentage of the data obtained. Part 1 of the questionnaire is about the basic factors of people who use the service.

2) Mean ($\overline{X}$) to describe the mean of the data obtained from part 2 of the questionnaire that is about public opinion towards the service.

3) Standard deviation to describe the standard deviation of the data obtained from part 2 of the questionnaire that is about public opinion towards the service.

4) Hypothesis test to compare differences by using a t-test to compare the differences between two groups to compare the differences of people's fundamental factors with the level of people's opinion towards the service.

5) One-way analysis of variance, the F-test to compare the fundamental differences of the people was to compare the variables with three groups or more, and when the difference was found at the level of statistical significance of 0.5, which was used for statistical analysis in pairs, the LSD (Least significant difference) method was used to compare the fundamental differences of the people with the level of public opinion towards the service.

6.5 Information Presentation
The researcher will present the data in the form of descriptive analysis and will write a description of things obtained from the data analysis. It will be written separately according to the data analysis process.

7. Research Results Summary

7.1 Research Summary
According to the results of the survey, the majority of respondents were female, accounting for 68.91% and 31.08% were male, mostly in the age range of 31-40 years old, 52.04% had married status, 73.49% had single status, 26.50% had a bachelor degree 88.43% had higher bachelor degree, followed by higher education level with 5.06%, and secondary school accounted for 4.57%. Their occupations were state-enterprise employees with 38.07%, followed by private employees with 35.90%, and trading with 11.08%, the average monthly income was 20,001-25,000 baht, 45.54%, followed by the average monthly income of 15,001-20,000 baht, accounted for 28.19 percent, and income more than 25,000 baht, 15.42%, including 93.01% of Buddhism, followed by Islam accounted for 5.06% and Christianity was 1.92%, etc.

1) For tourism behavior
Most of the respondents had visited tourist attractions three-four times, 69.63 percent. 34.93 percent of the day-trip tourist attractions, followed by one day at 29.87% and two-three days at 23.13 percent. The nature of travel as a group tour was 93.97 percent, travel with friends (39.75%), followed by family (30.36%). Intention to travel, usually four-five

people, 35.18%, followed by 2-3 and 6-10 people, 24.33% and 23.85%. In vehicles, most of them were private cars at 73.49%, accommodation type was their own home, relatives, friends, 45.54%, followed by hotels, 31.08%. In the objective of traveling, for tourism/leisure, 62.89%. Tourism expenses amounted to 2,001-3,000 baht, which was 32.77%, followed by 3,001-4,000 baht, 27.22 percent, and internet travel was at 72.04%. Opinion of the respondents about the potential of the community overall, at the highest level, the mean was 3.85, when considering the items, the integrity, and reputation of the attraction were at the highest, followed by environmental protection, sound quality management, and the strength of the community and culture.

2) Summary from the interview with the key informants

2.1) **Occupations of villagers** in Phu Khao Thong Sub-district, Phra Nakhon Si Ayutthaya District, Phra Nakhon Si Ayutthaya Province
- Group of carp weaving palm leaves
- Father's house community products
- Occupation, homestay
- Occupation, trading, position: leader of the community developing volunteer
- Occupation, housewife
- Occupation, employee
- Occupation, private business
- Occupation, contractor

2.2) **Community context information**

(1) **The physical condition of the community you know** (general condition of the community) perspective on the community.
- Ban Sai Sai, Moo No. 4 is a community located in the Chao Phraya River Basin. It is a long sandy beach that the entire village can walk on. Income, most of the population is doing the household industry or growing vegetables in the kitchen garden and taking the water in the Chao Phraya River to flowering, later a bus arrived in the community and communicating via the Internet makes the present more comfortable.

- The Phu Khao thong Community is a community with two religions, Thai Buddhism and Thai Muslims living in harmony. The environment in the north has rice fields, the south is next to the Chao Phraya River. Most of the villagers work from home. Teenagers knitted most of the cribs, and some also work in factories and fishing in a river.
- It is a lowland area next to the mosque, next to the Chao Phraya River, and East adjacent to Hua Laem Community.
- It is located next to the Chao Phraya River.
- Community compatibility with several tourist attractions
- Moo No. 1, adjacent to Tha Wasukri Subdistrict, Phra Nakhon Si Ayutthaya Municipality has a mosque.
- Moo No.2, there is the Daroy Mosque and the Phu Khao Thong Temple.
- Moo No. 3 and Moo No. 4, with nunnery and abandoned temples.
- Located by the Chao Phraya River,
- Surrounded by a river,
- Semi-urban, semi-rural with a simple life,
- Live sufficiency, have work to do, grow vegetables, and sell some,
- It is a peaceful community, with fresh air, and no conflicts and they are generous with each other.
- Ban Hua Puan is square. To the north, it is adjacent to Moo No.4, Phu Khao Thong sub-district, to the south, it is adjacent to Moo No. 2, Phu Khao Thong sub-district, to the east, to Moo No. 5, Wat Tum sub-district, and to the west by the Chao Phraya River. Most of the people's residences are located along the Chao Phraya River. Most of them are general contractors and gardening. There are some trades.

(2) Economic and social conditions in your view
- Phu Khao Thong Sub-district is a community of two Buddhist-Islamic cultures living together in harmony helping each other all along.

- The economy is mostly general labor, enough earning, and people in the community live together like brothers and sisters.
- Grow some vegetables in the house's area.
- Economic conditions, especially the population of Moo No.2, spreading to live and make a living by trading according to the aptitude of each family and investment capital to trade from general merchandise, souvenirs, community products on the beach, Pattaya, Koh Samui, Phuket, and Krabi.
- People in the community are general contractors, factory workers, and government service.
- Farming occupation, there are tenants from Pathum Thani to farm. Very few people in the area farm their lands.
- There are delicious restaurants.
- Many houses next to each other.
- It is a society that lives together in a group.
- Basic economy for making palm leaf carp, government service, and general labor, trading in the village
- Most of them are engaged in general labor, trading, personal business, farmers, and civil servants.
- Socially, the population lives together like brothers and sisters, shares and live in friendship, and helps each other.
- Live sufficiently, have work to do, grow vegetables, sell some.
- The economic condition of the community: the main occupation is farming and gardening, and the children and grandchildren are government officials making Moo No. 3 have elderly at home but enough to eat in a sufficient economy.
- People in the community live sufficiently.
- Economic and social factors of the community for further development in the community, the village still does not have the technology to develop their working skills now.

2.3) Local tourism information

(1) History, stories, legends of the localities that you know or beliefs
- In the community, there is a temple of Phu Khao Thong, Moo 2
- There is a learning center for sufficiency economy, Father's House, Moo 2
- Group of carp weaving palm leaves, Moo No.1
- It is a simple community.
- Boat Parade (Islamic)
- Palm leaves weaving group
- It is a village that has been in existence since the Ayutthaya period, which people have continued to tell.

(2) What are the attractions/important places in the community?
- Wat Phu Khao Thong
- Father's House Sufficiency Economy Learning Center
- Group of carp weaving palm leaves
- Most of the population is farming - General labor
- Golden Mountain Pagoda which is an ancient site since the Thai-Myanmar War
- Monument to King Naresuan the Great
- Father's House Sufficiency Economy Learning Center
- Khok Nong Na model
- Sufficiency Economy Learning Center
- OTOP group, Group of carp weaving palm leaves

(3) Local wisdom
(1) Community products and occupation
- River fish - Islamic cuisine - Chicken Massaman Curry, Meat - Bakery
- Food wisdom combines faith, and people in both communities.
- Chicken Massaman – Chicken Biryani – Goat Biryani – Biryani – Oxtail Soup
- Beef Panang - Hainanese Rice Biryani - Fish Wrapped - Cup Snacks, Banana Snacks, Palm Snacks, dried mango
- Stir-Fried Banana - Baking with Filling, Golden Snacks, Banana Snacks - Fried

Bananas – Fried Rice - Stuffed Snacks - Cassia Curry – Cua fang Curry - Green Curry

- Dessert, golden drops, golden picks, golden fudge, steamed custard, Jackfruit Granules

- Spicy Curry, Boiled Fermented Fish with palm, caladium curry, Chinese noodles with Chili Paste, and fish curry sauce

- Boiled coconut milk gourami fish with tamarind tops, oxtail soup, wild cha-plu curry

- Mixed Vegetable Curry, Mixed Vegetable Orange Curry - Golden Pick, Golden Drops, Golden Fuzz, Jackfruit Granules

- Cook your meals for each family, cook your curry paste

- Savory cooking, curry paste in the family.

- Dessert, gold pick, gold drops, gold drops, golden fuzz, jackfruit granules.

(4) Religious places, religions, and traditions in local works (Where is it, what is the ceremony, when is it held?)

- Wat Phu Khao Thong - Mosque - Songkran Festival in the village

- Darussaunnah Mosque arrange summer classes from April - May

- Most of the people of Ban Had Sai are Buddhists.

- As for the traditions, there will be merit making, offering food to monks according to various festivals.

- Make merit and bathe Buddha images - Local traditions - Merit event at Daowadung Temple, Make merit at Moo No. 4, Ban Had Sai.

- Merit event at Pu Tuam Shrine, Making merit in the morning at Moo No. 3, Ban Hua Puan

- Merit event behind the house, Make merit at Moo No. 3, Ban Hua Phrom

- Merit event at Luang Ta Shrine, Making merit at Moo No. 2, Wat Phu Khao Thong

- All the people of Ban Had Sai are Buddhists. In the morning, there will be a monk to take the alms rounds.

- There is a golden mountain pagoda – honey offering ceremony, it is a tradition that remains in Phu Khao Thong Sub-district.

- Make merit in the village after Songkran - Make merit at Pu Tuam Shrine (Moo No. 3).

- Make merit on Songkran in front of the house - behind the house - Make merit on Buddhist holy days and important days

- Make merit, honey offering ceremony at Wat Phu Khao Thong - Make merit after Songkran inside the village.

- Buddhism, making merit according to tradition, making merit at the Pu-Ta shrine - Islam, Ki ceremony, and Hon ceremony

- Ban Hua Puan is a village that has been established for at least a hundred years and has a tradition of inheriting the culture to make merit behind the house on Songkran, the construction of the sand pagoda where villagers come together to build and have monks come to chant at the village shrine.

(5) Government activities and policies with the local and community (What are activities? Who is responsible?)

- One Tambon, One Product - Product and packaging development - Vocational teaching activities

- Paying respect to the elderly - Paying respect to the elders - The Subdistrict Administrative Organization took it and organized it himself.

- Songkran Festival - Paying respect to the elderly - Offering candles to the Nunnery Temple and Daowadung Temple

- Making merit at Pho Pu Tuam Shrine - Islamic Mosque, Moo No. 2

- Cleaning the streets in the village (mow the grass and the garbage collection) on the 7th Birthday Anniversary

- Government and local policies are during the Songkran festival, local community leaders arrange a paying respect ceremony to the elderly in the village and pay respect to the monks at the temple. For other activities, Moo No.3 arranges for people in the village to clean the roads by mowing the grass, sweeping the

road, and collecting garbage beside the house on the birthday of the King and Queen, Father's Day, National Mother's Day, organized by the village headman, Assistant Inspector General, members of the Subdistrict Administrative Organization and all people.

- Honey offering ceremony at Phu Khao Thong temple.

- Songkran merit in the village, merit in front of the house and backyard held in the post-Songkran period in the week.

(6) Community-organized and supervised tourism activities (activities/responsible persons/time)

- Carp weaving palm leaves activities - Demonstration of carp weaving palm leaves

- Carp weaving palm leaves - in the middle of the fifth month, making merit at Luang Pho Khao, Daowadung Temple

- At present, there are no community tourism activities, but will join merit-making with Wat Phu Khao Thong

- Important events such as cutting grass, collecting garbage, and sweeping the road

- Father house, the subdistrict administrative organization takes responsibility – merit-making activity was held by the village headman.

- Year at Wat Phu Khao Thong, monks and relatives take care when people come to travel according to the various festivals, the father's house, there must be taken care of by the father's family.

(7) Community tourism routes linked to tourism in Ayutthaya

- Connectivity because it is a contiguous area - There are attractions such as Wat Sala Pun - Wat Phra Non

- Chao Pho Noi - with members of each district setting up a tour

- In the process of being a member CBT group, established a community-based tourism association, Phra Nakhon Si Ayutthaya Province

- Wat Phu Khao Thong is a historical site that the Tourism Authority of Thailand regularly promotes but because it is far from the city came out around 4-5 kilometers and it is not a route for tourists.

- Wat Phu Khao Thong - Pay respect to 9 temples - because the Golden Mountain pagoda is the history of Ayutthaya

- Wat Phu Khao Thong is one of the 9 temples to pay homage to.

- Connected because it is an important place in Phra Nakhon Si Ayutthaya Province

- The tourist route is the main tourist route to Wat Phu Khao Thong and it is one of 9 temples that people must visit in Ayutthaya

- Tourists must come to pay respect to the pagoda of Phu Khao Thong.

- Wat Phu Khao Thong is one of the 9 temples to pay homage to.

(8) Public relations for local tourist attractions, how many people or how much

- There are public relations - Public relations for people to visit

- There are public relations within the CBT group, Phra Nakhon Si Ayutthaya Province which normally has a meeting every month by establishing an on-the-go meeting

- There are public relations - there is very little due to a lack of personnel

- Public relations to create more learning and tourism

- Very few due to lack of supporters

(9) Future Activities and suggestions

- Management of carp palm leaves weaving demonstration

- Encourage the carp palm leaves weaving and dessert making

- linked tourism routes such as Wat Phu Khao Thong, Ban Mai, Ban Nai Khanom Tom - Open travel routes - Travel routes - activities to make merit for the end of Buddhist Lent

- Activities to study the honey offering ceremony - Activities to make merit in the Buddhist Lent

- Open a linked tourism route such as Wat Phu Khao Thong, Ban Mai, Ban Tum Subdistrict, Nai Khanom Tom

- Want to have more facilities for people in the community, such as welfare shops

- There are activities in the village such as various games.

- In the future, they would like to have activities in the community to increase income.

- trees - food - coffee - weaving - trading – they would like to have a homestay or accommodation in the village.

(10) in the Phu Khao Thong area, there are outstanding souvenirs and local products

- Palm leaves carp - souvenir products that sell well in father's house

- Palm leaf carp - hammock - Phu Khao Thong Subdistrict, Moo No. 1 and Moo No. 2 - The hammock, monks and southern people like to buy - Product development

- Packaging design

- Students with bachelor's and master's degrees - Government agencies Culture of Ayutthaya Province

- Palm leaf carp such as keychains

- Create an image of the product to be eye-catching, beautiful, and easily recognizable.

- Cloth bag, hammock - Woven basket - Community development - Private sector - Packaging

- Modern design - Style of packaging - Peacock tail fan

- Phu Khao Thong Subdistrict Administrative Organization, Phra Nakhon Si Ayutthaya Province - Folk art, product development, One Tambon One Product

- To have new products to offer to the people in the community

- Mrs. Peeraporn Nettip, palm leaves carp group

- Community Development Department - Cultural Office - Product model

- A palm leaf carp - Hammock Moo No.1 - Peacock Tail Fan Moo No. 2

- They would like to have continuous activities so that people in the community can participate and earn money.

8. Recommendations

Because this research study includes both the data collected from the questionnaire and interviews with key informants that gave in-depth information, which was given quite detailed information. Therefore, it is proposed to be adapted and further researched if possible.

8.1 Implementation of research findings

1) the occupation of the villagers should consider occupations that are popular in the community such as - community products - trading, personal business - homestay

- Necessary goods for daily consumption

2) Community context information, the physical condition of the community

- can be developed into a tourist attraction

3) Food wisdom in the community

- It is the wisdom of food that combines belief, faith, or respect in the community.

4) Religious places, religions, and customs in local works

- Villagers organize Songkran festival - The tradition has merit making, offering food to monks according to various festivals.

5) Activities that they would like to have in the future and suggestions

- Opening routes to tourist attractions - Agritourism and Ecotourism

8.2 Next research or extension (if there might be)

- Conducting similar research but expanding to a district or provincial level,

- Conducting small group discussions at the community, and village level, and expanding into a large district at the district level or provincial level. This will allow information to meet the needs of the wider public.

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