

DEVELOPING A CULTURALLY ATTUNED STAKEHOLDER ENGAGEMENT FRAMEWORK FOR SUSTAINABLE FESTIVAL GOVERNANCE: A QUALITATIVE METHODOLOGICAL STUDY FROM THAILAND

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Abstract

The work seeks to innovate a culturally sensitive stakeholder engagement framework for sustainable festival management in Thailand. Adopting a qualitative methodological design, the work investigates cultural and moral value processes shaping stakeholder cooperation in fifteen prominent Thai festivals. Community leader interviews, government officer interviews, interviews with event organizers, and interviews with service suppliers disclose that cultural ethics-based moral values direct stakeholder relations and foster ethical accountability. The evidence from research indicates that cultural ethics-backed stakeholder cooperation fortifies youth protection, confidence between the community and the government, and festival sustainability in general. The proposed framework appears to include the economic, social, and environmental dimensions alongside moral governance while invoking practicable policies to policyholders as well as festival organizers. The research concludes that culturally initiated moral systems have the potential to wield stronger participatory governance as well as an effective platform for sustainable festival management in Thailand and other cultural settings.

Keywords: Stakeholder engagement; Youth safety; Sustainable festivals; Thailand

INTRODUCTION

Festivals are vital for the conservation of cultural heritage, the development of region-based identity, and the generation of economic benefits for societies. They are grounds for sociality where individuals jubilate, share customs, and reinforce relations (Getz & Page, 2020). But since the festivals are growing and commodifying them leads to concerns regarding the delivery of the government task, sustainabilities, and deviances in youth. The festivals proved to be connected with alcohol abuse violations, drug exposure, and violation of values in the traditional terms in most of the nations (Kim & Uysal, 2019). These issues have led researchers to explore the role that festival management and the involvement of stakeholders are able to take to ensure that the cultural advantages benefitting from the continuous organization of the festivals are sustained along with their ethics and societal responsibility (Freeman, 1984; Jones et al., 2017).

Thailand offers an intriguing case example of how there a convergence between the culture, government, and stakeholder management can be. Full Moon Party and the Songkran are some of the commingling between tradition and revelry that is present among Thailand's culture. National and international players are incorporated into the affairs, and tremendous economic benefits are reaped. However, with them also comes the trouble related to morality, security, and youth participation (Hutton, 2016; Lim et al., 2010). The blending of old and new ethics that is the culture of the festival of Thailand implies that there must be an exploration of the way stakeholders collaborate to balance cultural preservation, economic benefit, and moral obligation. Special attention goes to youth action and safety because youth active participate are the future of culture but also the vulnerability present in the festival landscape.

The Thai society is guided by ethical values that direct the way the people conduct their affairs. Values like “kreng jai” (deference to other people), “nam jai” (generosity and warmth), and “boon khun” (exchange and appreciation) are the roots of daily living. The values also direct the way the people conduct themselves with each other, the way they decide things, and the way they undertake things done in the open. Although the cultural principles play a fundamental role in societal cohesion, most studies on festival management and stakeholder

communication have been formulated in Western societies, where the rule of formal regulations and contractual relations prevails (Laing & Frost, 2010). Consequently, the comprehension on the utilization of the moral and cultural mechanisms as tools for cooperation among stakeholders and sustainable management of the festival remains minimal among societies in Thailand.

Previous research into stakeholder participation in festivals has been predominantly environmental and economic sustainability oriented (Carlsen et al., 2011; Reid, 2011). There have been fewer studies investigating how cultural values and moral capital can be incorporated within models of stakeholder engagement as means of strengthening ethical duty and improving social well-being. The gap therefore reflects the potential for new frameworks joining cultural and moral governance with stakeholder theory. It also reflects the value of qualitative methods for the comprehension of the influence cultural and values have upon stakeholder cooperation. The model created during this study thus sets out to balance the economic, environmental, and social aspects of sustainability by joining cultural and moral values together within the management of the festival.

The current research attempts to develop an ethnically sensitive stakeholder management model of sustainable festival management in Thailand. The qualitative methodological approach is used in this research to descend into the details of how stakeholders interact in the management of the country's festivities. The study analyzes fifteen key Thai festivals that are government-recognized by the tourism authority of Thailand. The study incorporates interviews with the members of the communities, government administrators, organizers of the festival, communication and advertising experts, hotelier service providers, health and safety personnel, and ecologists. Multiple lenses provide the means to recognize cultural values' and ethical norms' impact orientations toward cooperation, regulation, and decision-making.

The study aims to have threefold objectives. The first one is to recognize how cultural and ethical values influence the stakeholder relationship under festival governance. The second one is to examine how the local people and institutions put the moral teachings into practice by making the youths secure and ethical during the festival. The third one is to conceptualize the above cultural aspects into the workable strategies raising sustainable management for the festival in Thailand. It will have a positive impact on both practice and theory. Conceptually, it advances stakeholder theory as it shows how cultural ethics will enhance event management stakeholders' cooperation and event management ethical responsibility. Methodologically, this research illustrates the importance of qualitative studies to capture the social and ethical aspects so commonly absent from textbook models of governance. Practically, this research offers policy advice to policymakers, festival promoters, as well as communities, on how to design the festival management structures that balance cultural conservation with economic development as well as social ethics. This study thus aspires to advocate the model of festival governance that is reflective of Thailand's cultural characteristics but leads toward sustainable and ethical benefits to the public.

REVIEW OF LITERATURE

Stakeholder Engagement in Festival Management: A Framework to Ensure Sustainable and Ethical Festival Tourism

Modern festival management demands effective stakeholder engagement towards the sustenance of sustainability as well as good practices among event tourism stakeholders. The theory by Freeman (1984) on stakeholders propounds the significance of multi-stakeholder partnerships toward the achievement of shared ends, the case in the case with the organization of public occasions. The festivals impact significantly on the conservation and the culture conservation and development of the economy and the cohesion in the society (Getz & Page, 2020). The worries about the impact they have on the youth's behavior—the exposure to the consumption and the consumption of the alcoholic beverages, drugs, indecencies, and the open exposure to the healthy relations in the society—require effective stakeholders' measures to reconcile the related hazards (Kim & Uysal, 2019).

Primary Stakeholder Integration with Strategic Role

The key stakeholders' model comprises the local community, government regulators, event organizers, and communication and marketing stakeholders. The local people are hosts as well as recipients, and the continued assistance from them over the long term is the foundation of event sustainability (Getz & Page, 2020). Government regulators give the rule and oversight to abide by the law as well as reap maximum economic benefit over set social indicators (Arcodia & Whitford, 2006). The event organizers are responsible for the overall event management, such as programme content, security setup, as well as the quality experience, and the communication and marketing stakeholders shape the general perception of the public as well as encourage event responsibility (Yeoman et al., 2015). In the example of Thailand's commercialising event sector, the key stakeholders are placed under the mandate to enact measures to offer safeguarding to the youth as well as event responsibility.

Secondary Stakeholder Integration and Operational Aid

Secondary stakeholders such as hospitality suppliers, transport and travel agencies, health and safety bodies, and environment groups also reinforce operational effectiveness and sustainability strategies. The hospitality sector is supplying accommodations to the visitor and formats the standard of behavior through practice of service (Mair & Whitford, 2013). The transport and travel agencies are also giving logistic efficiency as well as compliance

(Hall, 2008). Health safety bodies are the cornerstone in the risk reduction, particularly prominently the mass event case (Wilks & Page, 2003). The environment bodies are also making their mark the adoption of the use of the green event strategies, the reduction strategies of the wastages, as well as the conservation strategies of the environment (Laing & Frost, 2010). The combined input is remedying issues surrounding the effect of the event on youths and issues surrounding morality.

Collaborative Governance Framework for Ethical Festival Management

Efficient coordination among stakeholders is effective stakeholder coordination. Present models of governance allow for shared accountability, where principal and auxiliary stakeholders are responsible to prevent ethical falls and optimize festival outcomes (Reid, 2011). Best practices informed by evidence, such as outreach procedures among the community, compliance mechanisms among regulation, ethical advertising practices, as well as environmental event planning practices, are constructs of effective event governance (Jones et al., 2017). By shared strategy among stakeholders, the festival can maintain the integrity of the event with the upholding of moral and ethical considerations over the event's life cycle. The results provide empirical implications within the construction of the policy among the public, event planning, as well as community government within the Thai festival tourism economy.

This study also underlines the importance of joined stakeholders under the management of festivals based on the way cooperative strategy leads the benchmarking for ethics, quality experience, and survival by the length. The future pathways for studies need to analyze mechanisms facilitating effective policymaking communication among stakeholders for developing the models of governance under the new economy tourism. The Socio-Cultural Effects of Festival Tourism among the Youth: A Critical Behavioural Impression Review Festival tourism affects the construction, awareness, and behavior of the youth significantly. Although the places placed during the festivals are where the cultures are enriched, the same also provides grounds for the emergence of ethical concerns where the most notable one is the exposure of the youth to livelihoods with high risk levels (Getz & Page, 2020). The dual nature of the effects calls for the keen review of the socio-cultural effects as well as the implementation of the organized response by the stakeholders. Cultural Heritage Conservation and Implications in Behaviour Festivals greatly aid the cultural heritage preservation and the continuity of skills from one generation to the next through the involvement of youth in the activities (Derrett, 2003). Traditional dance festivals, religion-themed festivities, and tourism from the heritage reiterate the culture sense and the relationship between the members of the culture group (Quinn, 2006). Nevertheless, the commercialization of the contemporary festivals, most particularly the big music and entertainment ones, is a source of worry given the influence they are having on the behavior among the youth. The study asserts the contribution by the same toward the consumption and abuse of liquor, drugs, and open relationship interactions among the youth ones (Packer & Ballantyne, 2011). The dilemma is the balance between the preservation of the culture's integrity and the contemporaneity of the tourism in the festivals, consequently appealing to the youth one seeking the fun-based experience.

Risk Behavior Assessment in Festival Environments

The empirical studies also found a strong correlation between attending the festival and the consumption and consumption of high dosages of drugs and alcohol among youths, and, subsequently, public health as well as public security issues (Hutton, 2016). The night eventing and music festival are among the most threatened locations, where drugs are freely available by the network among the youths and poor security control (Lim et al., 2010). Normalization during the site of the festival of explicit material as well as common social behavior also concerns the exposure to unregulated activity among youths (Mulder et al., 2021). The result supports the need for the intervention by active actors in the management of the implementation of the governance mechanisms to meet the threat from behavior during the festival.

As festival tourism grows, the importance of ensuring effective coordination among the stakeholders in the management of controlling the influence of the same on the lives of youths is not overemphasized. The future studies must thus be policy-oriented approaches to ensure proper young people's participation while maintaining the integrity of the festivities within the global tourism industry.

RESEARCH METHODOLOGY

Qualitative research design is utilized by this study to analyze the role played by stakeholders to relieve ethical issues related to festival tourism in Thailand. With the dynamism in festival management and stakeholder coordination, semi-structured interviews are the primary data collection instruments such that the sharp exploration of the point of view of the stakes becomes possible allowing analytical motion. This facilitates the identification of emergent themes based on youth participation risk, festival crises bearings, and mechanisms of response in the form of policies.

Research Design and Sample Framework

The research examines 15 domestic revelries in all the territories in Thailand, all legally appointed by the Tourism Authority of Thailand (TAT) to be the big occasion. The activities chosen are calculated in order to achieve geographical, socio-cultural, and financial diversifications. The interviewees had been divided into the

stakeholders' category **1**. Primary stakeholders include locals' members, people of government, party of organizing, and the party of communication and promotion. had been framed with **2** respondents of each party with the total number of **8** respondents of each revelry **2**. Secondary stakeholders: Hotel associations, transport suppliers, tourism boards, and health and safety committee members. A purposive sampling agenda was used to register stakeholders, with each revelry having and responding **120** stakeholders in total. This method gives voice to the overwhelming stakeholders who are in fact involved in the daily implementation and execution of the revelries' policy. Data Collection Method Semi-Structured Interviews were used to obtain in-depth insights from the stakeholders regarding the ethical and moral issues arising out of the festival tourism. The **20-30** minute interviews were conducted face-to-face or via the platform of video calls based on the respondents' schedules. Three major research questions were included in the interviews. The interviews used to be recorded and then transcribed afterwards for analysis. Data Analysis The research method content analysis was used in analyzing the stakeholders' narrative systematically and ensured the capturing of the dominating themes in addition to the patterns. The data analysis went through three successive phases **1**. Initial coding – The coding of key ideas pertaining to stakeholders' role, ethical issues, as well as concerns over governance. **2**. Thematic clustering – The grouping of repeated designs including the stakeholders' cooperation, the festival's implications, as well as the means to circumvent the risk. **3**. Comparative comparison – Contrast by the means of the pattern incumbent by the means of the stakeholders' participation in each festival. To increase research validity as well as dependability, Data Triangulation was utilized by cross-checking the finds from the interviews, the focus group interviews, as well as policy documents. In addition, member checking, where the preliminary finds were put before selected stakeholders for the sake of ascertaining the credibility of the interpretations, was conducted

FINDING

Negative Impacts of the Festival Tourism to the Youth in Thailand

The research found that although the festivals in Thailand are key factors behind the development of the economy, cultural continuity, as well as the pride of the people, the same also generate various ethical and moral concerns among the youth. The observations made from the interviews conducted with **120** key stakeholders of fifteen key festivals from all the regions of Thailand found that the issues are not one-off phenomena but are instead multiple related social and ethical issues ran deep into the nation's cultural fiber.

Alcohol, drugs, and conformity to societal expectations were the repeated issues. The stakeholders reported that the consumption among young participants is not only an emblem of rebellion but also the result of peer influence and the need to conform. Most youth, particularly in the provinces, have the tendency to drink despite their will as they feel pressured to fit into the group. Refusal is viewed as antisocial behavior. The stakeholders noted that the said instances put the youth between the rock of self-control and the hard place of social cohesion—and that conformity to alcohol is deepened by the festive atmosphere.

Sense of community and safety were also mentioned. Most stakeholders concurred that even though professional event management and the local government are legally responsible for providing safety, people within the community, volunteers, even religious leaders become the first respondent even prior to the arrival of professional organizations. This shows the vibrancy of the communal-centered social order of Thailand but also shows gaps in professional event management and inoperative standardized event safety procedures.

Educational and psychological implications also ensued. The stakeholders discussed how the extended or overnight affairs often infringe on the students' schedules, causing lethargy, absence, and poor performance. They underlined that this disruption poses an ethical dilemma on the balance between the enjoyment of culture versus individual responsibility.

Economic disparity and ethical pressure were outlined as other issues of concerns. Festivals, also big commercial festivals, are economically exclusive according to observations. The youths from poor families are usually pressured by their societal backgrounds to take part even without finances. They end up spending too much money or unsafe working during the festivals. The stakeholders concurred that this is an implication to the ethical principle of inclusiveness that the tourism of the festival is trying to uphold.

In addition to that, there were also issues of cultural and ethical concerns in the religious members' and community leaders' perceptions. They found irritation in the declining ethical values observed among the young folks in the current merriment. Indecency in a performance, immaturity, and abandon of local traditions were identified as telltale signs of a sense of ethical tension between the new modernity and old morality. Most parties suggested the establishment of the family-friendly and reflection areas within the sites of the festivity to preserve the cultural essence of the celebration.

There were also worries regarding sexual activity and risk of harassment. The stakeholders cited instances of increased cases of sexual impropriety in the period just before the large music hearings and attributed it to alcohol consumption and the absence of adequate parental or institutional guidance. They recommended having safe zones and confidential reporting processes for the victims and stressed the point of having empathy and non-judgmental care. In addition, the study revealed problems related to governance and accountability. The stakeholders accounted for the way the local hierarchies and patronage networks choke open flow of communication and transparency during festival organization. Permits, sponsorships, as well as vendor activities, are concentrated under powerful individuals, excluding the youth members and junior employees from any say. The imbalancing power was viewed as the biggest ethical challenge to effective stakeholder management.

Contextual Differences from Other Countries

The research also found that the festival-related safety issues in Thailand significantly differ from what is witnessed elsewhere. In contrast to Western countries, where risk factors among youth tend to arise due to rebelliousness of the individual or the quest for personal freedoms, in Thailand's case, they are significantly due to compliance, moral feeling, and convention. Safety management also depends appreciably on informal volunteer networks and Religious organizations rather than centralized authority. Patron-client politics and hierarchical government also limit open access. Spiritual beliefs and modesty also significantly impact the decisions of the youths, generating ethical dynamics hardly witnessed elsewhere. These differences imply that stakeholder management in Thailand will need to take on culturally sensitive practice—honor for hierarchy, diversity in morality, and societal cohesion—to protect the well-being and moral growth of the youth participants successfully while maintaining the celebratory nature of the festivals' celebration.

Strategies for Reducing Adverse Impacts in the Area Around the Event

The research found that the success of mitigating negative effects around festival sites is highly dependent on the cooperation among the primary and secondary stakeholders. Both groups undertake characterized but supporting roles that are ingrained with the values of Thailand's socio-culture, morality, and communal governance. The below strategies are basing their work on the field research from fifteen Thai festivals covering the national practices instead of conceptual ideas.

1. The Major Players

1.1 Local Community

The local societies actively work out mechanisms of self-control in terms of peer norms and mutual responsibility. The youth members and the leaders of the societies also carry out pre-festival consultative gatherings to draw out rules of behavior during the festival with an emphasis on moderation, prudence, and respect for others. Determinant agreements, frequently led by village elders or spiritual leaders, are the ethical contracts holding people back from riotous drinking, belligerence, or wanton practices. As opposed to the formal police force, the societies make use of social rekindlers as well as the cultural value of “kreng jai” (consideration and restraint) from the people to regulate orderliness and shield members from the youth. Grassroots mechanisms like this develop unanimity, encourage belonging, and develop shared ethical awareness among the members of the festival.

1.2 Local Government

Local government offices deploy participatory management mechanisms to regulate and monitor festival effects. They emphasize school-temple, health office, and civil society cooperation. Adoption of “safe festival areas,” local patrolling, and communication centers has diverted risks from turning punitive. Training exercises—such as safety workshops for youths and pre-event briefings occur to instill awareness of alcohol, road safety, and socialist morality. They are a manifestation of Thailand's preventive mode of administration, in which collaboration and education are the precursors and not strict enforcement.

1.3 Festival Organ

Festival organizers prioritize entertainment balance with cultural and ethical duty. They also modify event calendars to prevent them from clashing with school terms and designate family-friendly or youth-focused sectors that provide for safe participation. They also adopt eco-friendly measures such as reuse containers, sorting garbage, and collective cleaning activities with the locals' children. The majority give portions of their share to development funds for the host communities or student scholarships for education, adhering to the principle of having a return gift to the host societies in terms of the festivities it brings. This is the Thai principle of “boon khun”—rewarding societies with gratitude and reciprocity.

1.4 Marketing and Communication

Marketing and communication experts make their contribution by helping to influence general opinion toward responsible celebration. Rather than banners of commercialized hype, they create advertisements which bask in pride in home culture, moderation, and community unity. Domestic school and university youth are involved as co-creators in digital content with an emphasis on mutual respect and fun without excess. Humour, warmth, and colloquial languages are used innovatively to target youth markets but emphatically signal the call for social responsibility. This strategy is an effective one given Thailand's communication approach, where persuasion by empathy and pride in the community is esteemed over confrontation or coercion.

2. The Secondary Stakeholders

2.1 Hospitality Industry

Around the festival locations, the hospitality suppliers assume an active role to minimize harm by exercising responsible service practices. Hotels set up policies on restriction for alcohol promotions, initiate non-alcoholic traditionally brewed drinks, and designate resting grounds for patrons needing recovery time. The employees are trained to monitor risk behavior and intervene with drunk patrons discreetly. The practices not only maximize the safety of the guests but also reflect the Thai cultural value of “nam jai”—benevolent cheerfulness and regard for others—specifically toward youth travelers and the members of the community.

2.2 Transportation Services

Transport operators reinforce transportation safety by cooperating between the transport operators and police, government officials, and voluntary members from the communities. Shuttle transportation is provided from event centers to principal transport hubs to reduce incidents. There is an encouragement for the “zero alcohol” pledges by the drivers and reward by public acknowledgment for the full compliance. Special parking spaces and carpooling mechanisms, frequently using the grounds of the temples or schoolyards, allow for reduced crowdings and environmental stress. These measures reflect the characteristic Thai approach by cooperation and confidence among the citizens and government.

2.3 Travel Agents

Travel agencies serve as brokers facilitating ethical and principled involvement. They re-package tour packages with educational aspects—like cultural acclimation, environmental education, and voluntary work. Most agencies utilize Locals who provide information on end-community values and end-behavior. By correlating tourism with education and respect, they reverse the festival trip from passive consumption to culturally active experience. This prevents behavior issues among youth tourist mobs and intensifies the ethical relationship between end-hosts and end-visitors.

2.4 Health and Safety Services

Health and safety suppliers provide front-end foreclosure and face-to-face contact with partygoers. The mobile medical stations are manned by staff as well as youth volunteers trained in the capacity. The health authorities collaborate with schools to distribute educative material about the importance of hydration, rest, and management of drug abuse. Such services provide the proactive rather than reactive remedies in the caring, active mode—if promoting the sense of responsibility at the individual level and mutual protection also emanating in the Thai holistic idea of the “sukkaparb” (well-being in the body, the mind, and the spirit), so integral to the culture's moral consciousness.

2.5 Environmental Organizations

Environmental NGOs combine environmental protection with ethical and spiritual education. They involve the monks, teachers, and youth clubs locally to set up “green merit-making” exercises where cleaning up or recycling is present as a good deed. Festivals entertain biodegradable materials, waste banks, and tree-planting rituals as an event culture. These practices have great symmetry with Thai ideas around merit and nature respect, incorporating sustainability within cultural identity as well as daily ethical behavior.

SUMMARY

The identified strategies from the study point out an endogenously driven, culturally sensitive approach to mitigating adverse effects in festival grounds. Rather than enforcement through external stimuli, the stakeholders in Thailand await mutual ethics, emotional connectivity, and mutual education. The dynamic between the primary and the auxiliary stakeholders forms an ethical environment which merges delight with remorse, contemporary celebration with cultural prudence, and financial development with social unity. The holistic model testifies to Thailand's unique direction toward sustainable and ethical managing of festivals—one that conserves cultural dynamism alongside the well-being of the youth.

DISCUSSION

The study's results reiterate that stakeholder management during festivals functions alternatively in Thailand from Western settings. Whereas global frameworks tend to stress individual accountability, formal government, and legislation (Reid, 2011; Jones et al., 2017), the Thai setting exhibits an aggregative and value-oriented type of cooperation based on social cohesion, spirituality, and ethical duty. The study results also indicate the way the communal-based organization and cultural pyramid among the specified setting's inhabitants influence stakeholder involvement as well as youth behavior management during festival activities.

In Western studies, the festival context has been theorized such that youth experiment with assertiveness and deviance (Packer & Ballantyne, 2011; Quinn, 2006). Conversely, the Thai festivities involve social contexts in which respect for the rules of the group and conformity guide youths' actions. This is the result from the historically imbedded Thai societal idea of “kreng jai”, meaning respect for others and preventing arguments. The authorities—the leaders from the neighborhoods where the event is situated, together with government administrators—place heavier emphasis on moral exhortation and interpersonal negotiation rather than punitive police enforcement. This kind of unofficial moral rule is an antithesis compared to the extremely institutional rule models from Western festival settings where the youth safeguarding policy is implemented by force of commercial rules and by the law code mainly (Lim et al., 2010; Wilks & Page, 2003).

Further, whereas past studies from Europe and Australia tend to link youth risk-taking during festivals to individual rebellion and search for excitement (Getz & Page, 2020; Hutton, 2016), the Thai setting describes the same as the result of group pressure and peer imitation. The respondents interviewed the members much on the point that the consumption of alcohol and risk-taking among the youths are hardly defiance but rather the result of peer conformity and fear of exclusion. This is an indication of the moral dilemma between the requirement to

adhere to social acceptance and the need to comply with self-control—a dilemma that runs deep within Thailand's collectivist cultural direction (Derrett, 2003; Kim & Uysal, 2019).

Religious and cultural leadership in Thailand also have discernible roles unlike their Western counterparts. Buddhist monks, monks, and elders are customary promoters of moral action and emotional counseling during periods of celebration. This informal role supports the unformalized type of moral government in Thailand, where religion and civic responsibility blur. By contrast, professional risk management and rule compliance prevail in Western type governments (Arcodia & Whitford, 2006; Mair & Whitford, 2013). The Thai regime highlights relational ethics—trust, respect, and compassion—as tools for behavior regulation, an intangible sense of communal well-being beyond formal sanction.

Environmental management and sustainability practices among the Thai festivals also differ from Western models. While Western green event management promotes the application of technical solutions like waste auditing, carbon off-setting, and regulation compliance (Laing & Frost, 2010; Hall, 2008), the Thai environmental groups combine environmental action with Buddhist merit-making. Traditions like “green merit” or “boon tham haeng sangkhom” (social merit) reflect an ethical linkage among environmental attention and Buddhist morality. The type of environmental management converts sustainability from an administrative requirement into an ethical as well as spiritual practice—an intersection not commonly found within Western models.

In addition, the patriarchal societal structure of Thailand brings with it opportunities and limitations for stakeholder participation. While allowing for cohesion and respect among players, the hierarchy also prevents youth from joining in decisions. Western participatory government, on the other hand, promotes equalities and transparency among all management levels of the festival (Freeman, 1984; Yeoman et al., 2015). The negotiation and relational adaptation allow the Thai stakeholders to maneuver through the hierarchies but reach cooperation without opposing the authority. The culturally sensitive mechanism promotes stability and order but also inhibits the freedom to innovate and have open communication. Combined, the above results contribute to the body of work on festival governance by siting stakeholder management within Thailand's cultural-civil society. Unlike Western models with structural regulation, the model of Thailand relies on cultural continuity, moral consensus, and informal cooperation. The combination of moral government, collaborative partnership with the public, and religious values forms a non-standard model for youth risk management and social stability. The present study thereby supports the idea that sustainable festival management is required to be culturally competent so that ethical models are compatible with customary values as well as communal morality. Further research needs to consider the ways in which the above endogenous mechanisms will serve wider regional frameworks pertaining to event management with an emphasis on societal responsibility, specifically throughout Southeast Asia, where communal cohesion is the linchpin underlying the body politic.

IMPLICATIONS AND CONCLUSION

The results from this research have great value for theoretical knowledge as well as practical application for festival management, eminent in the case of Southeast Asia where communal behavior is formed by cultural beliefs as well as ethical structures. The case from Thailand illustrates that stakeholder management is inseparable from communal ethical considerations as well as communal perceptions of the world. This is unlike the Western prototypes where efficiency, regulation, and contractual liability are given paramount importance (Reid, 2011; Jones et al., 2017). In Thailand, moral capital—the intangible expression by way of values like *nam jai* (altruism), *kreng jai* (respect), and *boon khun* (mutual gratitude)—functions as an intangible governance device that manages the stakeholder interface better even than formal practices.

Policy Implications

From the policy point of view, the above observations indicate that sustainable festival management for Thailand must incorporate cultural values into formal policy development. The government and the municipal administrations can institutionalize the community moral councils as the planning process for the festivals, allowing cultural leaders, monks, and youth members to join the process of setting ethical guidelines. Institutional mechanisms like these would justify Thailand's moral governing architecture within an overarching policy framework and also bring together the coordination among the actors (Mair & Whitford, 2013). Thailand's festival policy must also take on a hybrid approach that blends formal regulation with cultural self-regulation, allowing for the adaptability while still maintaining the sense of accountability. The approach may also be taken as an exemplary one by other ASEAN countries sharing collectivist and value-oriented governing cultures (Derrett, 2003; Kim & Uysal, 2019).

Environmental health policy also needs to integrate Thailand's holistic approach to ethical and environmental well-being. For example, including “green merit-making” initiatives as part of festival licensing processes will reinforce active public engagement and connect spiritual incentives with sustainable behavior. Instead of replicas of Western-style environmental certifications, policy-makers could encourage innovations by Buddhist societies that integrate Buddhist ethics with environmental care (Laing & Frost, 2010; Hall, 2008). Culturally imbedded strategies like this not only reinforce compliance but also reinforce the sense of shared moral ownership over the outcomes from sustainability.

Practical Implications

In practice, the research underlines the importance of capacity development among secondary stakeholders—hospitality business owners, tour agencies, and transportation service operators—so that business practices are compatible with business responsibility. Training exercises concerned with ethical tourism, child protection, and community collaboration must be framed in collaboration between local teaching establishments and temples. By framing responsibility as social virtue rather than business obligation, these exercises are able to transform business drills into collaborative Moral activity (Arcodia & Whitford, 2006; Quinn, 2006).

Stakeholders in festivals, including organizers, must also adopt co-creation models that are set to make young folks cultural brokers and not helpless bystanders. This can be achieved through the use of youth ambassadors, ethical storytelling campaigns, and participation in the event design process. By engaging youths to become party to the moral stakeholder's engenders a sense of ownership as well as remorse, rendering them less prone to engaging in thoughtless behavior when at festivals (Packer & Ballantyne, 2011; Getz & Page, 2020). The field evidence from the study indicates that where youth feel their inclusion is meaningful as well as morally appreciated, they tend to conform to communal expectations even without rigorous supervision.

Theoretical Implications

Theoretically, this work expands the stakeholder theory of event management by introducing the concept of the moral governance networks—the systems of cooperation that function by relational trust and ethical reciprocity instead of formal agreements. This is consonant with Freeman's (1984) stakeholder model but embedding it into the Thai socio-cultural environment where morality and spirituality are replacing institutional power. These kinds of moral governance systems question Western presuppositions regarding rationality and control, illustrating how the intelligence by emotions, compassion, and common moral awareness are working out to be equally effective mechanisms for the sustainable management.

CONCLUSION

Finally, the Thai approach to stakeholder management finds that ethical and moral cohesion is not an add-on but an indispensable ingredient to sustainable festival management. Unlike Western models based on the force of the law and business accountability, Thailand illustrates an example of governance by cultural sympathy, transmaterial values, and communal interconnectedness. The intersectionality between first-level and second-level stakeholders brings forth an active ecosystem where the festival becomes not only the platform of feasts but also the means of ethical education, environmental conscience, and youth empowerment.

By situating sustainability within cultural ethics rather than in regulatory mechanisms, the plan of Thailand offers Other developing nations seeking to balance the new with the old lessons. It points out the potential of moral capital as a tool for the management of societies and again drives home the fact that the ultimate success of the festival depends not just on the economic success but also on the capacity to sustain the humanness of the values and the social cohesion. Comparative studies in the future must consider how this culturally adapted models for governance will be scaled up and transmitted across territories so as to develop an inclusive and ethical approach to global festival sustainability.

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