

## **An Analysis of The Communication of Provincial Identities in Mascots to Promote Tourism in Thailand**

Suchada Wattanarak\*), Jantima Kheokao, Anchalee Pichetphan

Marketing Communication, School of Communication Arts, University of the Thai Chamber of Commerce 10325, Thailand  
\*)Email : [Utccada@gmail.com](mailto:Utccada@gmail.com)

Submitted: 19 November 2020 | Revised: 10 January 2021 | Accepted: 17 January 2021 | Published online: 26 January 2021

### **ABSTRACT**

*This research analyzed the communication of provincial identities in mascots to promote tourism in Thailand through the conceptual frameworks of semiotic theory and identity concept. It is a qualitative research using an analysis of mascot components, an analysis of provincial identities that appear in the mascots, and in-depth interviews. The tools used consisted of a symbolic component analysis table with provincial identities and in-depth interviews. The sample group consisted of 23 mascots and 5 policymakers and mascot designers. Results of the study revealed that senders use mascots that are cute, friendly, and straightforward. Most of the senders use the encoding of sign in the icon level that looks like or resembles real objects to make them interesting and easy to understand. In addition, there is the encoding of sign in the index level that is reduced from real objects into patterns of costumes and accessories that make the mascots stand out. In terms of provincial identities, it was found that the meanings of the various symbols are transmitted in the dimensions of bringing up the distinctive identities of the province in seven aspects: 1) traditions and beliefs, 2) archaeological sites and antiques, 3) food and products, 4) famous tourist attractions, 5) costumes, 6) art and culture, and 7) other identities.*

**Keywords:** communication , identity, mascot, province, tourism



Content from this work may be used under the terms of the Creative Commons Attribution-ShareAlike 4.0 International. Any further distribution of this work must maintain attribution to the author(s) and the title of the work, journal citation and DOI.

## INTRODUCTION

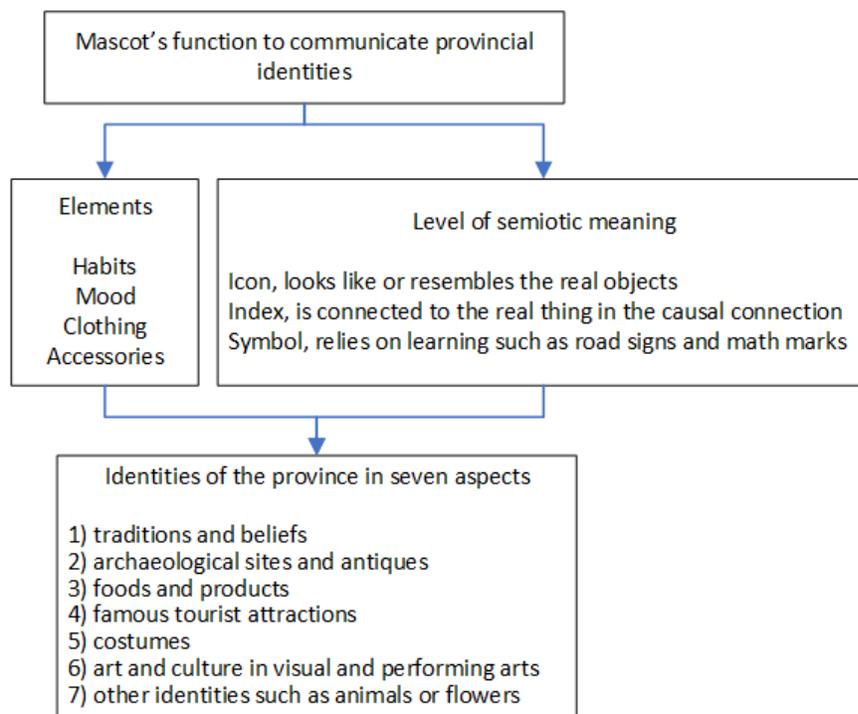
Communication is the key to life. Humans need to be able to communicate all the time. Human communication has been constantly evolving. Whether in ancient times or in the present, it is intended to create an understanding between people as the concept of development communication is continuously evolving. The implementation of this theory plays an important role in the overall development of a country. The communication process becomes a catalyst for a project to be successful. (Jinadasa, 2011) Development communication is the idea sharing of one person or a group of people in order to let others know what they want or need to convey, and it is also used to negotiate ethnic identity contributing to the economic growth of local provinces. The development communication of identities is an important tool for linking ethnic relations in order to maintain cultural identities or to negotiate ethnic or community identities. It follows (Jamias Juan, 1975) development communication philosophy that aims to provide the mascot as a means of stimulating tourism that can increase participation of stakeholders and policy makers. It makes the province more valuable and creates benefits of more income in the province. Today, the concept of identity communication is to create awareness of the value of a product and to differentiate itself from the competition. It has been applied to create a brand in the city. The identity of a place is reflected in its personality, which makes one place so impressive in the public mind that it is different from others (Aliya & Febriyani, 2020). The competition between cities in one country or cities around the world is increasingly tight to attract the attention of consumers, tourists, investors, and other stakeholders that can increase economic growth and income for the city (Siregar, 2019). It has a means of communicating meanings through mediums of various shapes such as badges or mascots. The mascot is a part of the visualization of city branding that plays a role in strengthening brand identity. The design identity of a mascot is created and used to strengthen and facilitate someone to remember a province. It is one of the methods that has a high value for city branding because it is very effective financially and is sustainable. A mascot can unite the people in the city, and easily adapt to local economic development because of its simple design and wide appeal (Mahatmi & Satyagraha, 2019). In the case of Japan, mascot characters have been found to be used to promote brands and organizations both in the public and private sectors, as well as to stimulate cultural tourism in cities. It is one of the essential marketing elements and no less important than online marketing planning, which is a very important marketing factor today. (Prunghong, 2014).

The tourism industry is an industry that relies on mascots for the publicity and recognition of a province. The use of the mascots to promote tourism is to bring them to act as a tool for branding a province until its identity becomes known and recognized (Bunchuwit, k & Khruhit, 2018) Prunghong, 2014). In the last 10 years, Japan has been a country where mascots have been used for communication about sightseeing spots. A large number of mascots have been brought out such as the Kumamon mascot from Kumamoto, Japan (Sookpatdhee, 2016).

Thailand has 23 mascots to promote tourism in 26 out of 77 provinces nationwide. Each mascot is designed for its identity to communicate to the general public to create awareness and to link to the province using different styles to attract tourists. Communication of identities is, therefore, important and must be understood deeply. It has to fit in the context of each province for the most effective communication of identities from the mascots, and to make tourists perceive, remember, and decide to travel in the province at the end of the day.

It is for this reason that this study of the process of communicating provincial identities with mascots from the sender's side was carried out. This research used the semiotic theory to determine elements of provincial identity and how the concept of identifying each province has its origin in determining communication with tourists. This research analyzed the communication of provincial identities shown in mascots to promote tourism in Thailand. It is a study of the communication of symbols and the expression of a province's identity in different ways from the creation of mascots in the province by the sender to communicate with receivers using various signs. The study consisted of concepts and theories including: *First*, the concept of mascot symbolic media to have the same building elements as the character design. Building a mascot character is unique and different in order to generate interest and be remembered. If there is no understanding of the function of signs and their processes, then it is impossible to create and connect to a mascot that is expressed for the purpose of conveying it and that leads to the interpretation of those signs, which have defined proportions such as physical characteristics, sex, age, habits, mood, clothing, and accessories. There are also different styles of mascots to convey hairstyles and level of realism (Callcott, 1994) (Prunghong, 2014). *Second*, the concept and theory of semiotics

(Kusuma & Dwi Marianto, 2019) is used to analyze the level of meaning. This concept studies the function of the contract (sign) that is working to achieve a process of obtaining meaning. By studying the signs that are composed of three types: (1) the icon is something that looks like or resembles the real thing and is easy to understand. For example, photographs, maps, drawings, and traffic signs that are simulated of cars or motorcycles are available in two levels: (a) typography, hypoicon, the most complete feature of real objects, including photographs, movies and computer graphics and (b) iconic is reduced from a real object, but there are still many images remaining, such as lines, graphics, or cartoons; (2) index is the symbol that is connected to the real thing in the causal connection. It is an indication of something such as an animal footprint, and (3) symbol is something that represents something that indicates the connection of a symbol to the real thing that it refers to. It is not a natural link, but it is rather a consequence of the social convention and it relies on learning such as road signs and math marks. *Third*, the identity concept is used to analyze the use of provincial identity presentation from customs, traditions, ways of being and the possibility of mostly traditional Thai society (Ministry of Culture, 2012) as a research framework to find out the meaning of the sign that has been generated and how senders are encoded to signify meaning to receivers. The conceptual framework can be seen in Figure 1.



**Figure 1.** Conceptual Framework

The research framework shows variables used in the study of an analysis of provincial identity communication using mascots for promoting Thai tourism. This is an analysis via sender and message from the SMCR model of communication (Berlo, 1960) of the provincial mascot identity-building elements that appear to tourists. It consists of mascot elements and levels of semiotic meaning about icon, index, and symbol leading to the seven aspects of the provincial identities displayed by the mascot.

## METHOD

### Population and Sample

This research used the qualitative method. Purposive sampling was used with 23 mascots created from 2015 to 2019 and five policymakers and one mascot designer including 1) the Deputy Governor of Kalasin, 2) Vice President of the Saraburi Chamber of Commerce, 3) the Marketing Manager of

Khonkaen Mice Management Company, 4) Head of Center of Tourism Research and Development at Chiang Mai University, and 5) the mascot designer of Lamphun.

### Research Tools and Testing

Coding sheets and in-depth interviews were used. The identification of concept in the coding sheet and the interview questions were checked by five experts, and had an average score of 0.80, which is in the specified criteria.

### Analysis and Presentation of Results

Information on the composition of the mascots, the provincial identities, and the use of the news media of the 23 mascots was analyzed based on the manual that was developed. Information from in-depth interviews was transcribed and printed word for word to check for validity. After that, data were divided to determine the subject studied, to define issues found in the record of the conversation, to categorize into sub-categories, and to organize categories on issues that can demonstrate the transmission of symbols and expression of the provincial identities in order to create travel agent mascots based on a defined data analysis framework. The data is presented in descriptive form.

## RESULTS AND DISCUSSION

### Summary of the analysis of provincial identities shown in the mascots to promote tourism in Thailand

From the study in the context of Thailand, it was found that the provincial mascots are representations that are cute cartoon styles with smiling and friendly faces. Data analysis on the mascots used to promote provincial tourism in Thailand revealed that among common seven aspects of the provincial identity was the famous tourist destination identity in that province. They reflect the unique identities that are communicated. As for the mascot form, each province has different shapes and elements. Some provinces communicate customs, traditions, ways of being and the possibility of mostly traditional Thai society. Some provinces combine both Thai and international concepts. The difference in origins can be explained by the process of creating and selecting the identities by the different departments of each province. In addition, the designs are not only designed by professional designers or illustrators, but also by amateurs in competitions in the general public category. Therefore, the forms and encoding of the message or the identities of the provinces are different. Results showed that Thai senders pass on created meanings in the context of the use of distinctive provincial identities in various forms that can be divided into seven groups of patterns according to type of identity as follows:

**Traditions and beliefs.** Traditions and beliefs mean that the mascot is able to show a connection between the traditions and beliefs of the province. Traditions and beliefs are activities that have been practiced for a long time (Sharatchai, 2002) They focus on mascots bringing stories of traditions or ancient beliefs of the province to communicate including Nong Fan Mascot, Chang Pu Kham Nga Khiew Mascot, Croco Mascot, and Jor-bot Mascot.



**Figure 2.** The prototype of the Green-Tusk Elephant Mascot at Wat Kai Kaeo, Lamphun. (Mgrounline, 2016)



**Figure 3.** Chang Pu Kham Nga Khiew Mascot. (Lamphun Province, 2017)

This identity of tradition and beliefs is found mostly in the mascots of the Northern provinces of Thailand. It comes from their historic pride in saving the city from war to reflect the ancient history of the great Lanna civilization. Their messages can be encrypted by determining the appearance of the mascots from the provincial mythical beasts in the icon level. Their appearance is like or similar to the real thing or thing indicative and is easily understood (Peirce, 2011). That is, there is a reduction or addition of an element from the real objects as well as retaining a similarity that can be perceived as derived from it, such as Chang Pu Kham Nga Khiew Mascot, the legendary elephant of Lamphun (see Figures 2 and 3). This is supported by an interview with an informant: “Chang Pu Kham Nga Khiew Mascot is modeled after the war elephant of Queen Chamadevi, the first queen of Lamphun. It is considered an auspicious elephant that the people respect and pay homage to regularly” (Aimim, A., Lamphun Province, 21/1/2020).

**Archaeological sites and antiques.** Archaeological sites and antiques focus on mascots related to buildings that are old and have a long history such as castles, pagodas, and churches, or artifacts useful in art, history, or archeology, such as pottery or ancient animal bones that are famous or known to the common people to restore the existence of identities. They include Dino Mascot, Khun Thong Boran Mascot, Lumphu Mascot, and Ponglang and Phraewa Mascots. Their messages can be encrypted through the appearance of the mascots from ancient animal bones that are in the index level. The index level uses the sender's knowledgeable association in storytelling interpretation. It is a mark that is directly related to the object that exists. Indeed, the relationship between the symbol and its meaning is a cause-effect model. For instance, the footprints of the animal are marks of the passing of the animal. Black clouds form a sign of rain. Decoding of the image will use reasoning to connect to find cause-effect relationships between the sign and the object. It uses the sender's knowledgeable association in storytelling interpretation (Peirce, 1955). Senders intend to have a causal connection with the real skeleton displayed in the provincial museum, and use their knowledgeable connection through the storytelling of an image. It is through a sender's belief that the recipients are aware of the story of dinosaurs. For instance, when thinking about Khonkaen, people must think of dinosaurs at the top of their mind. It can incentivize tourists to come to see the real place. It can be seen from the Dino Mascot, which originates from the skeleton of *Phuwiangosaurus sirindhornae*, a dinosaur found only in Khonkaen (see Figures 4, 5, and 6). This explanation is supported by an interview with an informant: “The Dino Mascot represents the discovery of prefectural dinosaur remains. Khonkaen is also a province that uses dinosaurs as its symbol. We can see from various tourist attractions, there are dinosaur statues to be seen.” (Phatthanaphong, P, Khonkaen Province, 5/2/2020).



**Figure 4.** The skeleton of *Phuwiangosaurus sirindhornae*, prototype of Dino Mascot. (Surfing around Thailand, 2018)



**Figure 5.** Dino Mascot (Dino Khon Kaen, 2019)



**Figure 6.** A dinosaur statue is used as symbol of Khonkaen.(Mgrounline, 2020)

**Food and products.** Food and products focus on mascots bringing food and products that are both local arts and handicrafts, and other local products to communicate as a selling point to attract tourists such as Nong Cham Mascot, MeeKaew Mascot, Khun Thong Boran Mascot, Ponglang and Phraewa Mascots, Coe Morry Mascot, Leng Mascot, Tong Tong Mascot, Noo Juab Mascot, and Nong Jung Mascot. Their messages are encrypted through the appearance of vegetables such as bamboo shoots that people like to eat, fruits such as pineapples that are economic crops, sea creatures, and handicrafts such as scarves in the icon level. That is, there is something that looks like or resembles real objects and are easily understandable to recipients (Chatchawan, 2015). The sender binds mascots to famous food or merchandise that the recipients may have known or tried before. When the recipients see a mascot, it is easy to remember its origin. For instance, the Coe Morry Mascot of Saraburi uses the No. 1 food of the province, curry puff, which has ever since been a souvenir of travelers and tourists (see Figures 7 and 8). This explanation is supported from an interview with an informant: “Usually when tourists search Saraburi, they will always see information on one of the most famous products. That is curry puff. So we design the mascot's ears to look like curry puff. If you think of Saraburi, a local product that is Saraburi's identity is curry puff.” (Sathienphan, C, Saraburi Province, 20/4/2020).



**Figure 7.** Curry puff, famous food of Saraburi. (Gotoknow, 2013)



**Figure 8.** Coe Morry Mascot, mascot's ears designed in the shape of a curry puff. (Coemorry, 2018)

**Famous tourist attractions.** Famous tourist attractions refer to the identity most commonly used by senders for communication including Kod-oon Mascot, Nong Cham Mascot, Mudjai Mascot, MeeKaew Mascot, Khun Thong Boran Mascot, Lumphu Mascot, Bugmi Mascot, Pongland and Praewa Mascots, Crocco Mascot, Coe Morry Mascot, Phi Khun Mascot, Jor-bot Mascot, Ma-Ma-Mood Mascot, Leng Mascot, Sida Mascot, and Mr. Krabi Mascot. The identity focuses on the uniqueness of natural tourism resources such as mountains, rivers and islands, and man-made tourism resources to attract tourists. The messages can be encrypted through determining the appearance of the mascots from abstract surreal fantasy to represent the attractions. Costumes and accessories can be used to help expand the meaning of the sea or an island, for instance, by wearing Hawaiian clothes. The message can be found in the index level using causal connection as an indication between the identities displayed through the mascots and the attractions. In interpreting this identity, it is essential to use the cognitive association of the recipients because they use storytelling through the form of folk tales known to the Thai people. An example is the Ma-Ma-Mood Mascot, a famous female giant in Thai literature. Her name is Phi SeuSamut from the story of PhraAphaiManee (see Figures 9 and 10). The mascot connects to Koh Samet, Rayong, a well-known tourist destination.

**Costumes.** Costumes focus on ethnic identities as the most prominent feature with the use of outstanding costumes that are specific to locals or provinces. Each ethnic group has a different dress code to reflect the conditions of the preservation of human identities in that region or area such as tribal or traditional costumes. The identity of costumes can be found in Chang Pu Kam Nga Khiew Mascot, Dino Mascot, Khun Thong Boran Mascot, Lumphu Mascot, Bugmi Mascot, Ponglang and Phraewa Mascots, and Crocco Mascot. Their messages can be encrypted through determining the appearance of the mascots using famous animals of the province as secondary presentation, while the communication of identity through costumes and accessories is the core presentation. The mascots wear a unique tribe or ethnic costume of the province. This identity uses both the icon level, which looks like or resembles real objects by replicating a physical outfit or garment in the mascot, and the index level for causal connection as an indication that the mascot wearing that costume is from a particular area or province. It also uses the sender's knowledge associations of indigenous clothing to the meaning. Examples are the Ponglang and Phraewa Mascots, which are designed as dinosaurs dressed in Phraewa cloth, the costumes of the Phu Thai people, in Kalasin (see Figures 11 and 12). This is supported by interview with an informant: "Kalasin has found the most abundant and richest dinosaur bone fossils in Southeast Asia. In addition, Kalasin has beautiful Phraewa silk. It is the identity of the Kalasin people with beautiful weaving until it has been called Phraewa, the Queen of Silk." (Pong-Aksorn, S, Kalasin Province, 17/2/2020).



**Figure 9.** Phi SeuSamut Statue at Koh Samet, a major tourist attraction of Rayong. Source: Unseenthintai (2013)



**Figure 10.** Ma-Ma-Mood Mascot in Rayong, wearing Hawaiian costume reflecting the islander's way of life. Source: Unseenthintai (2013)



**Figure 11.** Ponglang and Phraewa Mascots wear a Phu Thai costume reflecting the identity of Kalasin people. (Faculty of Humanities, 2018)



**Figure 12.** A Phu Tai costume for both men and women in Kalasin, the only clothing identity in Thailand. (Lankum Design, n.d.)

**Art and culture in visual and performing arts.** Art and culture in visual and performing arts is communicating outstanding visual arts such as architecture, paintings, sculpture, crafts, and performing arts including music and dance. This identity is often used as an element of items, utensils, and accessories for the mascots to add prominence. It also helps to connect the meaning of the province more completely in the forms of musical instruments and handicrafts. Messages are encrypted through the appearance of the mascots in the icon level, which looks like or resembles the real objects, such as simulating a musical instrument for the mascot to hold or simulating craftsmanship to wear as a mascot element (Chatchawan, 2015). For instance, there is an industrial bowl of the province and a product that the general public and tourists, both Thai and foreign nationalists, buy as souvenirs of which, in 2017, one million dollars could be made (Longtunman, 2018). It also uses the sender's knowledge associations as they are seen in Nong Charm Mascot of Lampang. It brings together the outstanding and famous craftsmanship of the province, for example, the chicken brand bowl, which is widely used in Thailand (see Figures 13 and 14). The senders therefore take the knowledge and familiarity of the recipients as an important point by putting costumes and accessories on the mascot to create a link to Lampang. This explanation is also supported by a statement from an informant: *Nong Charm Mascot comes from a blend of chicken brand bowls, the famous handicraft products of the province, and the white chicken character, which is a symbol of Lampang.*” (Sangkakorn, K, Chiang Mai Province, 18/2/2020).



**Figure 13,** The Nong Chram Mascot uses the chicken brand bowl as a highlight in communicating provincial identity. (Endless Charm Lampang, 2019)



**Figure 14.** The chicken brand bowl, the craftsmanship of Lampang. (Thawipakorn, 2018)



**Figure 15.** Jor-bot Mascot of Lopburi. (Thairath Online, 2018)



**Figure 16.** A herd of monkeys living at Phra Prang Sam Yot, an important tourist attraction of Lopburi. (Nairobroo, 2018)

**Other identities such as animals or flowers.** Other identities such as animals or flowers are the introduction of the cost (?) or other tourist resources of the provinces that are not like others and can be used as a highlight of the provinces. They include provincial animals or trees. Examples of mascots are Jor-bot Mascot, MeeKaew Mascot, and Mudjai Mascot. Their messages can be encrypted through the appearance of the mascots from famous animals of the province. They are in the icon level, which has reduced or added components from the real objects, but retain similarities that can be perceived. When the recipients see them, they can connect to the provinces immediately. Jor-bot Mascot comes from "monkeys" which live in Lopburi (see Figures 15 and 16). They are provincial animals and are abundant in the area of San Phra Kan and Phra Prang Sam Yot, which are the main attractions of Lopburi.

## CONCLUSION

From the findings, the popular tourist attractions are the main purpose in attracting tourists to visit a province and affect the travel decision. Aref, Mohammad, Puad, and Som (2017) and Zhang and Marcussen (2007) found that the presentation of a province's good identity or image influences the choice of tourist destination. Encoding the attractions in destinations into the mascot can create and present interest in the provincial destination. In addition, Chiemvisudhi (2017) found that the presentation created from a unique identity helps build recognition in the context of diversity in tourism and having an impressive different identity helps tourists remember the tourist destination and improves recall and revisiting rate.

In regard to the ability to communicate the semantic meaning which affects the perception of the receiver, it was found that the icon type of symbol was used in most mascot to convey an iconic level of meaning. The receiver can easily interpret the iconic symbol because the meaning occurs through their eye or gaze. The iconic symbol usually captured from the real objects or places could facilitate for the receiver who has limited experience or knowledge about the destination in decoding and interpreting the meaning and enable the connectivity to the province more easily. An example is the mascot of Lampang province in Northern Thailand whose design was inspired by the famous Lampang chicken bowl. This chicken ceramic is the famous brand of the ceramic factory of Lampang province. This is consistent with the finding of Chatchawan (2015). and Mahatmiand Satyagraha (2019) who found that the symbolic format of the mascot using the icon type symbol encoded in the mascot must be simple and able to convey meaning and catch attention at a first or second glance. Its aim is to create knowledge, understand and convey meaning in a simple and straightforward way to travelers who do not have much knowledge and information, and travel experience. Creating a personality with cute appearance that is friendly and unique can increase recognition in the context of diversity in tourism. Various images that help tourists easily remember or recognize the markers of the destination are an important element in communicating the brand identity of that province (Chiemvisudhi, 2017; Mahatmi & Satyagraha, 2019; Sookpatdhee, 2016).

It can be concluded that provincial identity in the Thai context, communicated through the mascot can be a useful tool to convey brand destination if an identity corresponding to the perception of a traveler is encoded (Mahatmi & Satyagraha, 2019). The identity of famous attractions makes it easy to associate meaningful provinces. Thus, a mascot should be designed based on the iconic symbol concept taking from the most famous tourist attractions or landmarks in that province (Sookpatdhee, 2016). What is easy to understand can be expressed through a cute face or a friendly gesture to form a unique persona. It plays an important role in creating an impression and can be extended and adapted to suit various communication channels. It can be concluded that most provincial mascots are created to promote the province to attract tourists by promoting the province to be known and perceived by tourists. Mascots also help distribute income to local communities. Most mascots are designed to be animal-shaped from famous animals of the province or the legendary animals of the province to make it easy to remember and to be able to link to that province. (Callcott, 1994) discuss the matter of indicating or distinguishing the characteristics of the mascot's appearance or shape. There may be characteristics that have been created to appear as human, animal, or a character in fairy tales. The style of animal cartoon characters is popular to be designed as a mascot due to its easy access to the receiver.

In terms of assigning a provincial identity to a mascot, there is a combination of provincial identity for more than one side, and the side that is most commonly used with the mascot is the famous tourist attractions of the province so that the recipients can connect to the major tourist attractions of the province. The transmission of signs and expressions of abstract provincial identity and history makes it difficult to connect with recipients who do not have historical knowledge. A connection is subjective as it can arise from personal experience and may include individual emotions (Waranusantikul, 2001)

Management is needed in creating a mascot to promote sustainable tourism in the province. It should be in conjunction with the support of the operation and activities of the mascot which creates opportunities and added value to tourism. Mascot management promotes concrete and continuous tourism in the province as well as supports tourism involved in all sectors within the province. There is need for cooperation in disseminating the news of the provincial mascot to the regional and national levels, such as requesting cooperation from provincial stakeholders to help promote and support the use of mascots to communicate provincial identity. This is consistent with (Servaes, Jan & Lie, 2015) who said that effective development communication requires the participation of stakeholders at the community and government levels to drive the entire economy.

## ACKNOWLEDGEMENT

This research is part of the doctoral thesis entitled "Provincial Identity Communication Through Mascots for Thailand's Tourism Promotion." This research is supported by Graduate Development Scholarship 2020, National Research Council of Thailand.

## REFERENCES

- Aliya, F. N., & Febriyani, A. R. (2020). Komunikasi Pembangunan Untuk Identitas Tempat: Budaya Kampung Di Kota Semarang. *Jurnal Komunikasi Pembangunan*, 18(01), 10–29. <https://doi.org/10.46937/18202029003>
- Aref, B., Mohammad, M. A., Puad, A., & Som, M. (2017). Turkish Tourism Consumer's Information Search Behavior: the Role of User-Generated Content in Travel Planning Process. *Turkish Tourism Consumer's Information Search Behavior: The Role of User-Generated Content in Travel Planning Process*, 6(1), 1–5.
- Bunchuwit, K. & Khruchit, W. (2018). A study of Kumamon's brand communication via online media. *Journal of Communication and Management NIDA*, 1(4), 1–12.
- Callcott, M. F. & W.-N. L. (1994). A content analysis of animation and animated spokes-characters in television commercials. *Journal of Advertising*, 23(4), 1–12. <https://doi.org/10.1080/00913367.1943.10673455>
- Chatchawan, P. (2015). Siamese logos : The evolution of the Thai logos During the Rattanakosin period. *Veridian E-Journal International*, 8(4), 236-252.
- Chiemvisudhi, W. (2017). The sign and identity signification through the official Olympic game

- emblem. *Veridian E-Journal, Silpakorn University, 1*, 2077–2092.
- Coemorry. (2018). *About Coemorry*. Facebook Coemorry. <https://www.facebook.com/coemorry/>
- Dino Khon Kaen. (2019). *8th We love Khonkaen*. Dino Khon Kaen. <https://web.facebook.com/dinokhonkaen.th/photos/pcb.1351644671664593/13516319%0A31665867/?type=3&theater%0A>
- Endless Charm Lampang. (2019). *Nong Cham welcomes YEC, young businessmen from chambers of commerce across the country*. Endless Charm Lampang.
- Faculty of Humanities. (2018). *Smart and good people at FHS 2018 (Nong Phu Phan & Nong Phrae Ngam Mascot)*. Faculty of Humanities. <http://www.pkru.ac.th/huso/news-activities>
- Gotoknow. (2013). *Good stuff Muak Lek District*. Gotoknow. <https://www.gotoknow.org/posts/550575>
- Jamias Juan. (1975). *Readings in Development Communication*. College of Agriculture-UPLB.
- Jinadasa, M. P. (2011). *development communication Theory & Practice*. Godage International Publishers.
- Kusuma, P., & Dwi Marianto, M. (2019). *Analysis of Visual Mascot Cimahi City with a Semiotic Approach C.S. Pierce*. 2019(6).
- Lamphun Province. (2017). *Mascot design contest in Lamphun Province 2017*. Lamphun Province. <https://web.facebook.com/1377464888962082/photos>
- Lankum Design. (n.d.). *Phu tai ethnic in Kalasin province, Northeastern Thailand*. Pinterest. Retrieved October 9, 2020, from <https://www.pinterest.com/pin/313844667780698172/>
- Longtunman. (2018). *How much does a chicken bowl earn?* Longtunman.
- MAHATMI, N., & Satyagraha, A. (2019). Study of Mascot Design Character As Part Of City Branding: Malang City. *ULTIMART Jurnal Komunikasi Visual*, 11(2). <https://doi.org/10.31937/ultimart.v11i2.1019>
- Mgronline. (2016). *Amazing legend of Lamphun*. Mgronline. <https://mgronline.com/travel/detail/9590000041578>
- Mgronline. (2020). *Parade, sharing cute pictures! Dinosaur statue in the center Khon Kaen*. Mgronline. <https://mgronline.com/onlinesection/detail/9630000077253>
- Nairoburoo. (2018). *5 must-visit place to pay respect to the Buddha image and see the history of Lopburi*. Nairoburoo. <https://www.nairoburoo.com/travel/5-attractions-lopburi/>
- Peirce, C. S. (2011). *Philosophical Writings of Peirce Selected and Edited with an Introduction by Justus Buchler* (J. Buchler (ed.)). Dover Publications.
- Prungphong, P. (2014). *Designing a mascot for a cultural event in Chiang Mai*. Chulalongkorn University.
- Servaes, Jan & Lie, R. (2015). New challenges for communication for sustainable development and social change: a review essay. *Journal of Multiculture Discourses*, 10(1), 124–148. <https://doi.org/http://dx.doi.org/10.1080/17447143.2014.982655>
- Sharatchai, R. (2002). *The tradition And social role: a case study Chiang Mai province*. Faculty of Social Sciences Chiang Mai University.
- Siregar, M. R. A. (2019). Komunikasi Kota Ruang Publik Taman Sebagai Pembentuk Citra Kota Hijau. *Jurnal Komunikasi Pembangunan*, 17(1), 102–113. <https://doi.org/10.29244/jurnalkmp.17.1.102-113>
- Sookpatdhee, T. (2016). *The Mascots Concept Design to Promote the Image of the City Tourism of Japan*. Suan Sunandha Rajabhat University.
- Surfing around Thailand. (2018). *Phu Wiang Dinosaur Museum visit the first dinosaur found in Thailand. Isaan Tourism*. Surfing around Thailand. <https://www.tongtourthai.com>
- Thairath Online. (2018). *Digital guide “Jor Bot” promoting tourism*. Thairath Online.

<https://www.thairath.co.th/news/business/1287167>

Thawipakorn. (2018). *Finding the origin of the chicken bowl*. Posttoday.Com.  
<https://40plus.posttoday.com/eatandtrip/19923/%0A>

Waranusantikul, S. (2001). *Educational psychology*. Ruamsas Company Limited.

Zhang, J., & Marcussen, C. (2007). Tourist motivation, market segmentation and marketing strategies. *Tourism & Hospitality Management*, 1–27.