

**A STUDY OF THE SUSTAINABLE MANAGEMENT MODEL  
OF ECOTOURISM HOMESTAY ENTERPRISES  
IN THE UPPER NORTH OF THAILAND**

**Chayapadhana Loetamnatkitseri**

**A Dissertation Submitted in Partial  
Fulfillment of the Requirements for the Degree of  
Doctor of Public Administration  
School of Public Administration  
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## ABSTRACT

<b>Title of Dissertation</b>	A Study of the Sustainable Management Model of Ecotourism Homestay Enterprises in the Upper North of Thailand
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The objectives of this research were 1) to study the management approaches of 12 ecotourism homestay enterprises in the upper north of Thailand by focusing on natural resources and environmental management, capital and labor, marketing and public relations, tourism activities, and network building, and to propose a model of ecotourism management and government support for the sustainable success of the ecotourism homestay enterprises; 2) to examine the knowledge management of the ecotourism homestay enterprises in the upper north of Thailand in terms of knowledge collection, creation, storage, analysis, sharing, and application; and 3) to evaluate the success of the ecotourism homestay enterprises in the economic, ecological, and cultural aspects.

The study area covered 5 provinces in the upper north of Thailand, which consisted of Chiang Mai, Chiang Rai, Mae Hong Son, Nan, and Lampang. There were 12 homestays included in the study: Ban Mae Kampong Homestay, Ban Nong Arb Chang Homestay, Doi Pumuen Homestay, Maejo Bandin Homestay, Ban Tha Khan Thong Homestay, Ban Apha Pattana Homestay, Sila Phet Homestay, Ban Had Pha Khon Homestay, Ban Luk Tai Homestay, Ban Sam Kha Homestay, Ban Muang Pon Homestay, and Ban Tor Pae Homestay.

Considering the management approaches of the ecotourism homestay enterprises in the aspects of natural resources and environmental management, the results suggested that all homestay enterprises in this study paid attention to the

conservation of forests and natural resources because they were aware that the forests are a source of water, which is a basic human need. They conserved the forests and water by avoiding deforestation, occasionally growing trees, carrying out forest ordination ceremonies, constructing weirs, and building water reservoirs. Those that violated the forest conservation agreements would be punished by the community committee according to the law and community rules. In terms of labor and investment, the villagers participating in each homestay enterprise had to invest their own money and labor. Homestay funds were subsequently established. Regarding marketing management, the homestay enterprises gradually carried out their marketing activities. The Department of Tourism helped to promote their tourism activities on the official website of the Ministry of Tourism and Sports. The homestay enterprises were found to join and participate in the northern tourism network, which was driven by the Ministry of Tourism and Sports, the Department of Tourism, and the Tourism Council of Thailand.

Regarding knowledge management, the homestay enterprises collected knowledge from various sources, which included research studies conducted within the homestays, training, seminars, the success stories of other homestays, and knowledgeable experts that helped to solve their problems, such as government officials, university teachers, and staff members from private organizations and foundations. As for the knowledge creation process, the homestay enterprises created knowledge through conducting research, visiting successful homestays, and participating in training and seminars. The results suggested that most of the homestay enterprises rarely focused on knowledge storage. In terms of knowledge analysis, it was carried out in some research-based homestays, which included Ban Mae Kampong Homestay, Ban Nong Arb Chang Homestay, and Ban Sam Kha Homestay. The homestay enterprises shared their knowledge through the community's wire broadcasting system, community meetings, visiting other homestays, participating in trainings and seminars, and discussing with government officials during government officials during the development follow-up visits. After sharing and exchanging knowledge with other villagers in their community, they would determine appropriate guidelines for knowledge application.

The success of each homestay was assessed in the same way as a business unit is evaluated. The results showed that 6 out of 12 homestay enterprises were successful in terms of income and could continue to operate. In the ecological or environmental aspect, all homestay enterprises could properly maintain their community environment and were well aware of the negative effects of environmental destruction. Regarding cultural conservation, the ethnic people in each homestay continually conserved their traditional cultures and traditions and carried out their tribal activities every year.

The government agencies that had a direct duty to support the homestay enterprises were the Ministry of Tourism and Sports and the Department of Tourism. The Ministry of Tourism and Sports was responsible for determining strategic plans and policies and played a key role in carrying out the marketing and public relations activities. The Department of Tourism had the technical responsibility of formulating regulations, standards, and evaluation methods; providing knowledge, training, and experts; conducting evaluation processes; issuing standard certifications; and facilitating basic infrastructure development such as roadways, electricity, and water supply. Based on the research results, the national tourism plan and policy were mainly designed for tourism in general and did not place importance on the ecotourism homestay enterprises. Moreover, the Department of Tourism also paid more attention to community-based tourism. All of this led to a lack of concrete support for promoting the ecotourism homestay enterprises at the policy and implementation levels. The Department of Tourism was directly responsible for training and evaluating the homestay enterprises.

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I hope that this dissertation will contribute to the sustainable management of the ecotourism enterprises in the upper north of Thailand and will be helpful to those interested in this field.

Chayapadhana Loetamnatkitseri

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## TABLE OF CONTENTS

	<b>Page</b>
<b>ABSTRACT</b>	<b>iii</b>
<b>ACKNOWLEDGEMENTS</b>	<b>vi</b>
<b>TABLE OF CONTENTS</b>	<b>vii</b>
<b>LIST OF TABLES</b>	<b>x</b>
<b>LIST OF FIGURES</b>	<b>xii</b>
<b>CHAPTER 1 INTRODUCTION</b>	<b>1</b>
1.1 Problem Statement and Significance of the Study	1
1.2 Objectives of the Study	5
1.3 Scope of the Study	6
1.4 Definition of Terms	7
1.5 Contributions of the Study	10
<b>CHAPTER 2 LITERATURE REVIEW</b>	<b>11</b>
2.1 Knowledge Management Approaches and Models	11
2.2 Community Enterprise	20
2.3 Community Development	29
2.4 Basic Principles of Sustainable Tourism	34
2.5 Related Case Studies	38
2.6 Research Framework	41
<b>CHAPTER 3 RESEARCH METHODOLOGY</b>	<b>43</b>
3.1 Research Design	43
3.2 Research Procedures	45
3.3 Types and Sources of Data	45
3.4 Unit of Analysis	45
3.5 Research Instruments	48
3.6 Data Collection	48
3.7 Unit of Analysis	48

<b>CHAPTER 4 MANAGEMENT APPROACHES OF THE HOMESTAY ENTERPRISES</b>	<b>50</b>
4.1 Case Studies of Ecotourism Homestay Enterprises in Chiang Mai Province	52
4.2 Case Studies of Ecotourism Homestay Enterprises in Chiang Rai Province	94
4.3 Case Studies of Ecotourism Homestay Enterprises in Nan Province	113
4.4 Case Studies of Ecotourism Homestay Enterprises in Lampang Province	128
4.5 Case Studies of Ecotourism Homestay Enterprises in Mae Hong Son Province	139
4.6 Summary of the Management Approaches of the Homestay Enterprises in the Upper Northern Part of Thailand	154
<b>CHAPTER 5 KNOWLEDGE MANAGEMENT, GOVERNMENT SUPPORT, AND ASSESSMENT OF SUCCESS</b>	<b>170</b>
5.1 Knowledge Management of the Ecotourism Homestay Enterprises in the Upper North of Thailand	170
5.2 Government's Roles in Supporting and Promoting the Ecotourism Homestay Enterprises in the Upper North of Thailand	204
5.3 Assessment of the Success of the Ecotourism Homestay Enterprises in the Upper North of Thailand	215
5.4 Sustainable Management Model of the Ecotourism Homestay Enterprises in the Upper North of Thailand	219
<b>CHAPTER 6 CONCLUSION, DISCUSSION, AND RECOMMENDATIONS</b>	<b>226</b>
6.1 Conclusions	226
6.2 Discussion	233
6.3 Recommendations	237



<b>BIBLIOGRAPHY</b>	<b>240</b>
<b>APPENDICES</b>	<b>247</b>
Appendix A Basic Information about 8 Provinces in the Upper North of Thailand	248
Appendix B List of Informants	250
<b>BIOGRAPHY</b>	<b>253</b>

## LIST OF TABLES

Tables	Page
3.1 Overall Information of the Upper Northern Provinces	46
4.1 Income of Ban Had Pha Khon Homestay, Nan Province, during 2010 – 2012	51
4.2 Hydropower Plant Construction Projects	53
4.3 Development of the Ban Mae Kampong Village	57
4.4 Maejo Bandin Homestay’s Activities	83
4.5 Management Approaches of the Homestay Enterprises in Chiang Mai Province	92
4.6 Management Approaches of the Homestay Enterprises in Chiang Rai Province	111
4.7 Management Approaches of the Homestay Enterprises in Nan Province	127
4.8 Management Approaches of the Homestay Enterprises in Lampang Province	139
4.9 Management Approaches of the Homestay Enterprises in Mae Hong Son Province	154
4.10 Marketing Management Based on the 4Ps Model	161
4.11 Management Approaches of the 12 Homestays	165
5.1 Research Studies Carried Out by Ban Mae Kampong Homestay	172
5.2 Knowledge Management of the Ecotourism Homestay Enterprises in Chiang Mai Province	178
5.3 Knowledge Management of the Ecotourism Homestay Enterprises in Chiang Rai Province	182
5.4 Knowledge Management of the Ecotourism Homestay Enterprises in Nan Province	185

5.5	Knowledge Management of the Ecotourism Homestay Enterprises in Lampang Province	189
5.6	Knowledge Management of the Ecotourism Homestay Enterprises in Mae Hong Son Province	192
5.7	Summary of the knowledge Management of the 12 Ecotourism Homestay Enterprises	199
5.8	Summary of the Government's Roles in Supporting and Promoting the 12 Ecotourism Homestay Enterprises	212
5.9	Income of each Homestay	215
5.10	Summary of the Success of 12 Ecotourism Homestay Enterprises	217
A.1	Basic Information about 8 Provinces in the Upper North of Thailand	249
B.1	List of Informants	251

## LIST OF FIGURES

<b>Figures</b>	<b>Page</b>
2.1 Tuna Model	15
2.2 Knowledge Subsystem	16
2.3 Knowledge Creation and Conversion (SECI Model)	19
2.4 Research Framework	42
3.1 Upper Northern Thailand Map and the Locations of the Homestays	47
4.1 Road and Entrance to Ban Mae Kampong Homestay	52
4.2 Parking Area for Tourists Visiting Ban Mae Kampong Homestay	55
4.3 Tourist Attractions	55
4.4 Tourist Attractions around Ban Mae Kampong Homestay	58
4.5 Focus Group and In-Depth Interviews at Ban Mae Kampong Homestay	59
4.6 Tourism Management Model	60
4.7 The Beginning of Development at Doi Pumuen Homestay	66
4.8 Phu Manee Hotel	67
4.9 History of Doi Pumuen Homestay	68
4.10 Road to Doi Pumuen Homestay and the Gourd (The Symbol of the Village)	69
4.11 Doi Pumuen Homestay's Camp	70
4.12 Tea Leaves and Peaches at Doi Pumuen Homestay	73
4.13 Maejo Bandin Homestay	80
4.14 Thongbai and Former Members of the Maejo Bandin Homestay Enterprise	81
4.15 Hand-Weaving Demonstration at Ban Nong Arb Chang Homestay	85
4.16 Hand-Weaving Demonstration at Ban Nong Arb Chang Homestay	86

4.17 Pa-Da Cotton Textile Museum	88
4.18 Ban Tha Khan Thong Homestay and its Abundant Agricultural Products	95
4.19 Local Food at Ban Tha Khan Thong Homestay	97
4.20 Homestay's Announcement and Sign Boards	98
4.21 Ban Phrik Whan Farmstay, a Member of Ban Tha Khan Thong Homestay	101
4.22 Traditional Clothes of the Akha People	103
4.23 The Akha Swinging Tradition	105
4.24 The Holy Well and Kao Pook or Hor Thong	106
4.25 Ban Apha Pattana Homestay	107
4.26 The Interview with Mr. Akong and the Akha Association's Representative	108
4.27 The Event at Mae Fah Luang University	110
4.28 Sila Phet Homestay's Accommodation	115
4.29 The Sprinkling Water and Kham Bodhi Ceremonies	116
4.30 Chao Luang Phu Kha	117
4.31 Pha Khian Tian and Local Woven Fabrics	117
4.32 The Entrance to the Village and the Interview with Mr. Sawian and Ms. Thongphian	120
4.33 Rafting Area on the Bank of the Nan River	121
4.34 Local Dished Made from Sarai Kai	123
4.35 Village Map and Ban Luk Tai Homestay	128
4.36 Wood Carving Products	129
4.37 Group Interview and Thailand Homestay Standard Certification	130
4.38 Key Tourist Attractions: The Waterwheel and the Old Bridge	131
4.39 An Interview with Pol. Sub. Lt. Chai, the Chairman of Ban Sam Kha Homestay	134
4.40 The Tai Houses and Traditional Lifestyle	140
4.41 Ban Muang Pon Homestay's Entrance and Accommodation	140

4.42 In-Depth Interview and Group Interview	142
4.43 Wat Muang Pon, Another Tourist Attraction	144
4.44 The Gup Tai Weaving Group	145
4.45 Ban Tor Pae Homestay's Leader and Visitor Accommodation	148
4.46 World War II Historical Trail	150
4.47 World War II Memorial	151
4.48 Management of Forests and Water Resources	157
4.49 Homestay Management in Terms of Labor and Tourism Activities	159
4.50 Components of Network Building	162
5.1 Knowledge Management Process	171
5.2 Knowledge Acquisition and Creation	173
5.3 Doi Pumuen Homestay's Knowledge Management	176
5.4 Sila Phet Homestay's Knowledge Management	184
5.5 Ban Had Pha Khon Homestay's Knowledge Management	185
5.6 Carving Demonstration and Learning Place	187
5.7 Wood-Carving Learning Diagram	188
5.8 Knowledge Management and Management Approaches of the Homestays	193
5.9 Knowledge Collection Process of the Homestays	194
5.10 Knowledge Creation Process of the Homestays	195
5.11 Knowledge Application Process of the Homestays	198
5.12 Sustainable Management Model of the Ecotourism Homestay Enterprises in the Upper North of Thailand	222

## **CHAPTER 1**

### **INTRODUCTION**

#### **1.1 Problem Statement and Significance of the Study**

In 2016, Thailand's gross domestic product (GDP) grew by 5 percent to 14,366,557 million baht, compared to 13,672,865 million baht in the previous year. The GDP of the agricultural sector rose by 0.6 percent to 1,199,426 million baht, which was about 8.3 percent of the country's total GDP, while the GDP of the non-agricultural sector increased by 3.5 percent to 13,167,131 million baht, which accounted for 91 percent of the total GDP. Small and medium-sized enterprises (SMEs) were found to be a significant engine of growth in the country's economy, as the GDP of SMEs, which rose by 4.8 percent to 6,061,143 million baht in 2016, alone accounted for 42.2 percent of Thailand's total GDP.

Considering the GDP structure of the non-agricultural sector, it was found that the service sector was one of the key economic activities that had the strongest effect on the country's economy since its GDP accounted for 40.4 percent of the total GDP, followed by the manufacturing sector (27.4%). Among the SMEs in the service sector, hotel and restaurant SMEs had the second highest contribution to the GDP (Small and Medium Enterprises, 2017). For this reason, the tourism industry has been given importance by focusing on the empowerment of SMEs in order to become an effective mechanism for sustainable economic, social, cultural, and environmental development.

Thailand is a leading Southeast Asian country in terms of the tourism industry. According to the statistics, Thailand's tourism revenue dramatically increased from 250 million baht in 1961 to 1.6 trillion baht in 2016. The number of foreign tourist arrivals also increased from 107,754 in 1961 to 7,192,145 in 1996 and reached 32,529,588 in 2016 (Ministry of Tourism and Sports, 2016). This is considered a great

success and has made tourism one of the key industries generating a large amount of revenue for the country. Therefore, it is essential for the Thai government to plan and determine systematic tourism management policies. The 11<sup>th</sup> National Economic and Social Development Plan (2012-2015) has identified a conceptual framework for tourism development and promotion, which is the main duty of the Tourism Authority of Thailand (TAT), and guidelines for developing related service sectors, which is associated with TAT's core missions. It has also been stated (Tourism Authority of Thailand, 2013) that all relevant tasks must be implemented by focusing on creativity, innovation, and knowledge enhancement in order to promote value added creation in all restructuring processes of the manufacturing and service sectors. This is to build a creative economy and ultimately drive Thailand to achieve a long-term sustainable and balanced economy. The restoration and development of tourist attractions must be carried out based on market needs; deteriorated tourist attractions must be revived, whereas local communities, small entrepreneurs, and community enterprises must be empowered (Tourism Authority of Thailand, 2013).

Tourism helps generate national income and also brings about many changes, especially environmental impacts. The expansion of infrastructure and large tourism businesses, such as the construction of high-rise hotels and resorts, has caused enormous damage to the environment. The Office of the National Economic and Social Development Board has analyzed the two main conditions that have affected national development as follows (Office of the National Economic and Social Development Board, 2008).

1) Global warming is causing more severe natural disasters. In the next 20-30 years, the temperature in Thailand will increase by 1-2 degrees Celsius, resulting in seasonal changes and disasters. More rainfall will occur in rainy areas. Sudden disasters and flash floods will happen more frequently. Summers will be longer and hotter while winters will be shorter and colder. This is likely to aggravate problems in coastal ecosystems and lead to epidemics in agricultural areas.

2) Thailand will face more severe water and ecosystem problems in the future due to increasing water demands for quality of life development and economic growth. Natural systems will be increasingly degraded and watershed forests will continue to be damaged. Rainfall decreases in isolated areas will be far from water



resources, and there may be less amounts of upstream water in some regions. Pollution and contamination caused by waste from the manufacturing sector and communities will lead to the deterioration of water sources. The amount of clean water for consumption will tend to decrease, as it is affected by global warming and climate change. In the next 20 years, water shortages are likely to increase. Moreover, economic growth and the expansion of the manufacturing sector will lead to urban expansion. There is a need to construct public utilities and large infrastructure projects such as dams, power plants, harbors, and roads in strategic economic areas. As a result, conservation areas are prone to disturbance and permanent damage.

Under the above conditions, the Office of the National Economic and Social Development Board, as a national development planning authority, has reviewed the development results and has suggested that the national development plan over the next 20 years should focus on the “Development Approaches Suitable for Thai Society,” which is in line with the concept of the sufficiency economy. Thailand has a monarchy as a pillar of its national unity, and happy families are the basis for creating good citizens. Further, strong communities play an important role in developing economic stability and competitiveness, especially tourism, which can generate additional local income.

The Thai government has suggested that ecotourism suitable to be implemented refers to the responsible travel to natural areas that conserve local uniqueness and cultural resources associated with ecosystems. All stakeholders and related communities take part in cooperative learning processes based on environmental and tourism management approaches in order to foster public awareness of the conservation of ecosystems. Homestays are a part of ecotourism and are a form of lodging where visitors stay in the home of the local family. Homestays help to create jobs for local people and allow them to generate income and participate in production and marketing activities together. They can share a sense of ownership, cooperate in all related tasks, take responsibility for their work, and jointly take part in cultural and natural resources conservation. In some cases, communities are integrated into a small enterprise. The Amphawa Floating Market is one of the famous and recognized ecotourism enterprises. It is a floating market located in an important cultural area of Samut Songkhram province where villagers come to sell their food

and products on Friday, Saturday, and Sunday during 4-8 p.m. There are also boat trips to see the fireflies and traditional way of life around Amphawa. Its surrounding area is filled with historical and cultural attractions, such as Bang Kung Camp, established during the reign of King Taksin, Khlong Ban Khai, King Rama II Memorial Park, and Wat Amphawan Chetiyaram. The economic value of the homestays in the Amphawa Floating Market has been estimated at 45.6 million baht per year (Phornphan Anaphornanan, 2007). It has been indicated that many tourists are interested in homestays or ecotourism enterprises. According to an analysis of tourists' desires regarding the homestay business in Thailand (Rattanaporn Mahasaranond, 2003), the results have suggested that tourists want to receive a warm welcome, try new experiences, learn about local ways of life, and visit various attractions. Ecotourism is associated with local development and natural resource conservation. It also helps preserve cultural and ecological identity at the same time (Tourism Authority of Thailand, 2012).

Due to globalization and the differences between developed and developing countries, Thailand needs to review and take account of ecotourism enterprises that are fundamental to the Thai economy. The concept of knowledge management has been used to describe the utilization of local wisdom in social development in order to broaden the scope of knowledge. However, there have been very few academic studies on this topic. Knowledge management has been defined as a process of creating, collecting, storing, transferring, and applying knowledge. It is considered important to social capital development and human resource quality management, and it helps to enhance wisdom accumulation and promote the natural learning processes of humans. In the context of the constantly-evolving natural and social environment, no matter how society changes, humans still have infinite potential to learn from both nature and each other. New learning is created based on the experiences that people have had and the knowledge that has been transferred through family members, communities, and educational institutions. Learning from actual experience begins by taking action. Knowledge about work, healthcare, and well-being can be developed and transferred to later generations through demonstrations, story-telling, rituals, and written documents. This knowledge will be integrated together through the experiences and perspectives of each individual and systematically combined with

empirical data. Mutual learning among people, communities, and societies will be generated through social mechanisms that help to connect and transfer the knowledge on a continuous basis. Applying the accumulated knowledge to current situations, especially in the context of ecotourism enterprises, requires the development of the ecological environment, cultural conservation, and tourism activity management in order to help local communities achieve economic sustainability and advancement. A knowledge management model can be applied to ecotourism enterprises in various provinces.

Moreover, government support is considered another factor contributing to the sustainable success of community development, especially activities that can generate local income such as ecotourism community enterprises. It represents the cooperation among all related parties with different functions and responsibilities, including the government and communities, and compliance with the national development plan and policy.

## **1.2 Objectives of the Study**

1) To study the management approaches of the homestay enterprises in the upper north of Thailand regarding natural resource and environmental management, capital and labor, marketing and public relations, tourism activities, and network building; and to propose a model of ecotourism management and government support for the sustainable success of the homestay enterprises

2) To examine the knowledge management of the homestay enterprises in the upper north of Thailand in terms of knowledge collection, creation, storage, analysis, sharing, and application

3) To evaluate the success of the homestay enterprises in the economic, ecological, and cultural aspects

### **1.3 Scope of the Study**

The present research was carried out based on the following scope.

#### **1.3.1 Scope of the Content**

This study aimed to examine the knowledge management and ecotourism management approaches of 12 homestays in the 5 upper-northern provinces in Thailand: Chiang Mai, Chiang Rai, Mae Hong Son, Lampang, and Nan. In terms of the management approaches, the present research placed emphasis on natural resource and environmental management, capital and labor, marketing and public relations, tourism activities, and network building, and aimed to develop a sustainable model of ecotourism management and government support for homestay enterprises. Regarding knowledge management, the following six components were taken into account as stated in number 1.2 above. As for the success of the homestay enterprises, the evaluation was carried out by focusing on economic (income), ecological, and cultural aspects.

#### **1.3.2 Scope of the Population**

1.3.2.1 Homestays in the upper north of Thailand that were certified by the Ministry of Tourism and Sports

1.3.2.2 Sub-district Administrative Organizations responsible for each homestay in the upper north of Thailand

1.3.2.3 Tourism offices in the upper north of Thailand and the Department of Tourism

#### **1.3.3 Scope of the Areas**

The present research was carried out in the five large provinces cited above in the upper north of Thailand with abundant natural resources and ecological areas. Twelve homestays that were included in this study are listed below.

1.3.3.1 Four homestays in Chiang Mai: Ban Mae Kampong Homestay, Nong Ab Chang Homestay, Doi Pumuen Homestay, and Maejo Bandin Homestay

1.3.3.2 Two homestays in Chiang Rai: Ban Apha Pattana Homestay and Ban Tha Khan Thong Homestay

1.3.3.3 Two homestays in Mae Hong Son: Ban Tor Pae Homestay and Ban Muang Pon Homestay

1.3.3.4 Two homestays in Lampang: Ban Sam Kha Homestay and Ban Luk Tai Homestay

1.3.3.5 Two homestays in Nan: Sila Phet Homestay and Ban Had Pha Khon Homestay

## **1.4 Definition of Terms**

### **1.4.1 Knowledge Management**

Knowledge management refers to the systematic process of creating and maintaining knowledge and encouraging an organization to utilize individual and collective knowledge in order to achieve organizational missions. It is considered a way to build sustainable competitive advantage and to obtain higher performance. Knowledge management consists of six components: as indicated above.

### **1.4.2 Ecotourism**

Ecotourism refers to responsible travel to natural areas with local uniqueness and cultural resources associated with ecosystems, environment, and tourism. It is cooperatively managed by related communities and aims to foster public awareness of ecological sustainability.

### **1.4.3 Homestay**

A homestay must have no more than 4 rooms and can accommodate up to 20 visitors. The host must temporarily provide the visitors with appropriate accommodation, service, and facilities in exchange for payment. It is a business that makes the host earn additional income, which is in line with the definition of “hotel” specified in the Hotel Act B.E. 2547. Homestays must be registered according to the rules prescribed by the Department of Tourism.

#### **1.4.4 Thai Homestay Standard**

The Thai homestay standard refers to a standard that evaluates the quality of homestays according to 10 categories: accommodation, food, safety, hospitality, tour program, natural resources and environment, culture, creating value for local products, homestay management, and public relations.

#### **1.4.5 Community Enterprise**

Community enterprise refers a community-led activity related to the production of goods and services that aim to generate income and to enhance self-reliance in families and communities. It can be operated by a single person with enough budget or a group or network of local people in a village, district, and sub-district that cooperate to raise funds for the production of unspecified goods and services. In order to achieve predetermined goals and objectives, there must be a committee to manage and control its operation.

#### **1.4.6 Community Development**

Community development refers to working together to improve the living conditions of a community, to enhance community stability, and to determine and maintain community direction. In the first stage of community development, community members need to take part in all related activities and focus on self-reliance. They often receive academic assistance from government agencies and other volunteer organizations.

#### **1.4.7 Sustainable Development**

Sustainable development refers to a development that aims to serve the needs of today's people, which can be continued without affecting the development opportunities of later generations. Thus, sustainable development needs to take into account all related economic and social aspects and places importance on the following issues.

- 1) Creating economic stability by focusing on economic gap reduction, savings, investment, and income distribution

2) Planning developments that do not affect natural resources or the environment

3) Focusing on human resource development and self-reliance enhancement in terms of science, technology, economy, quality of life, and mind and intellect

#### **1.4.8 Governmental Role**

Governmental role refers to the government's missions, duties, and activities that are performed to promote and support homestay enterprises in the form of direct operations and integrated cooperation. It also includes social interactions such as observation of or interactions with other people, which is done in response to the opinions of local people and community enterprises.

#### **1.4.9 Sustainable Tourism**

Sustainable tourism refers to the practice of travelling that is well-managed and aims to sustainably maintain tourist attractions. Sustainable tourism places emphasis on quality development and fair-profit operations. Community members are allowed to take part in sustainable tourism and receive appropriate compensation. It aims to attract a sufficient number of tourists and to cause minimum impact on the environment. Sustainable tourism has six main characteristics as follows.

1) It includes travelling to all kinds of tourist destinations, covering natural resources, historical attractions, archaeological sites, art and cultural places, and traditional events.

2) It focuses on the value and uniqueness of each tourist attraction.

3) It is responsible for tourism resources and the environment.

4) It enables tourists to gain new cultural experiences and experiences with nature.

5) It provides long-term benefits to tourism operators.

6) It is beneficial to local communities, tourism resources, and the community environment.

## **1.5 Contributions of the Study**

1.5.1 This study will help local communities understand how to operate homestay enterprises and become aware of the key management factors affecting the success of homestay enterprises in terms of natural resources and environmental management, capital and labor, marketing and public relations, tourism activities, and network building, including community needs acknowledgement and government support.

1.5.2 Local communities will understand that knowledge management can be used to improve management, enhance strengths, and reduce the weaknesses of homestay enterprises in a systematic way.

1.5.3 Local communities will recognize levels of success and collaborate in making homestay enterprises achieve sustainable growth.



## **CHAPTER 2**

### **LITERATURE REVIEW**

#### **2.1 Knowledge Management Approaches and Models**

##### **2.1.1 Knowledge Management**

Knowledge management has existed for hundreds of years. Knowledge and wisdom have been naturally transferred from generation to generation through natural methods such as talking, teaching, remembering, and observing. However, natural knowledge management alone is not adequate for today's world; it needs to be carried out in a more systematic way so that knowledge can be quickly and seamlessly searched, created, collected, stored, disseminated, shared, and utilized. The concept of knowledge management was introduced in the mid-1980s and was continued to be developed until the 1990s. It was recognized as a practical strategy that could be applied in actual situations during the period 1995-1997 (Tippawan Lorsuwannarat, 2005).

During the early stages, this concept focused on the development of technology and information systems until there were misunderstandings that knowledge management was concerned with information technology utilization. In fact, information and technology are only a part of it. Knowledge management is also comprised of the people that use knowledge, and the processes that are developed to collect and share knowledge, and organizational culture. Therefore, many practitioners have stated that knowledge management is like a two-sided world, consisting of a information and communication technology side and a people side or a soft side. The people side is the most important yet is the most problematic aspect of knowledge management. This is because the growth of an organizational knowledge base depends on the exchange of knowledge among organizational members as well as existing knowledge, information, and ideas (McNabb, 2007).

### 2.1.2 Knowledge Management Approaches

There have been several knowledge management approaches proposed in previous research studies (Tippawan Lorsuwannarat, 2005). Alavi and Leidner suggested the following three approaches of knowledge management.

1) The information-based approach, which focuses on information implementation, information classification, information screening, and the ability to access information

2) The technology-based approach, which places emphasis on information technology techniques such as data warehouses and executive information systems

3) The culture-based approach, which places importance on mutual learning and the learning organization

In addition, Earl broadly categorized knowledge management schools into three groups as follows.

1) Technocratic schools, which consist of three sub-groups: (1) system schools that focus on collecting knowledge and building a knowledge base for other professionals to access; (2) cartographic schools that are associated with making knowledgeable people in an organization accessible to other organizational members for advice and knowledge exchange through the use of a knowledge directory; and (3) engineering schools that concentrate on providing people with relevant knowledge and operational processes.

2) Economic schools, which focus on how knowledge sharing and the exploitation of knowledge and intellectual capital that can explicitly create revenue for an organization.

3) Behavioral schools, which can be divided into three sub-groups: (1) organizational schools that place emphasis on using an organizational or network structure to enhance knowledge sharing (community of knowledge); (2) spatial schools that focus on creating spaces for knowledge management and that are closely related to supporting and utilizing social costs continually developed from formal and informal interactions among people; and (3) strategic schools that are concerned with creating a competitive advantage and using intellectual capital to transform

knowledge into the value of goods and services through the help of systems, processes, and people.

Swan also proposed a knowledge management concept that can be divided into two approaches.

1) Knowledge management as technology: this approach suggests that knowledge is something in a human brain that can retrieve, encode, store, and transfer messages for improvements.

2) Knowledge management as a people camp: this approach is sometimes called the community or cultivation perspective. It focuses on learning processes as well as the social aspects and relationships of knowledge. It suggests that knowledge must be developed through the social relationships of a community of learning or community of practice (CoP).

The key to knowledge management is finding channels or ways to facilitate knowledgeable people to share their knowledge and experiences. One of the most powerful ways is learning through informal groups of people with common interests and related benefits. The term “community of practice” was coined by Etienne Wenger to describe a group of people that have gathered together to share their passion in development or collaboration through continuous interaction within the community so that they can apply knowledge to their routine (Tippawan Lorsuwannarat, 2005). A community of practice is like the lifeblood of KM programs. There is often confusion between a “community of practice” and a “community of interest,” even though the two phrases have different meanings.

Community of Interest (CoI) is a type of network associated with colleague gatherings and aiming at building organizational and social skills. The members of a community of interest share a common interest but they do not need to rely on each other in terms of knowledge improvement.

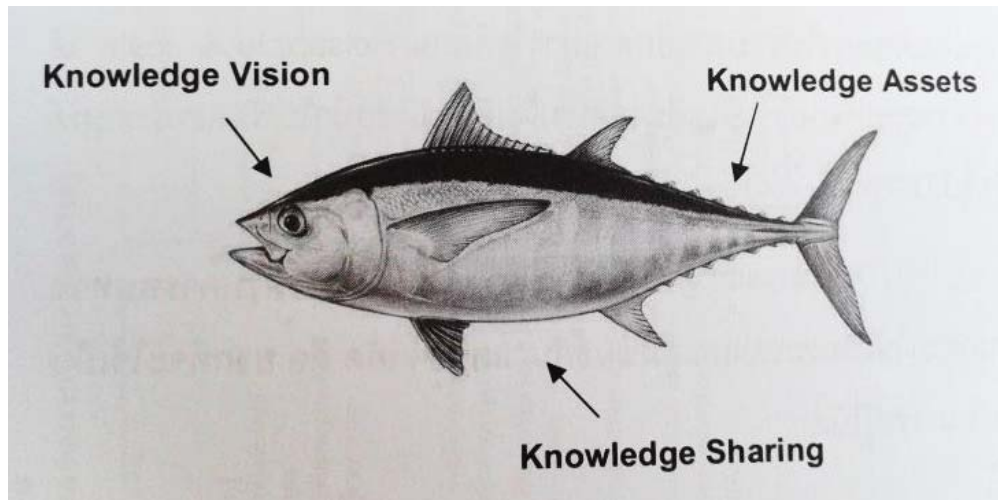
Community of Practice (CoP) is a group of people intending to work with each other in order to exchange and share knowledge and experience that cannot be easily obtained from other places. The members of a community of practice are informally related by a common objective on experience sharing. They are willing to share the knowledge and experience obtained from arguments, storytelling, examples, and disagreements.

Due to its informal nature, when the concept of CoP is applied in an organization, it should be set to mainly support organizational goals. A CoP is like a live organization that relies on its organizational members with involvement (being born, growing, and dying). Considering the short-term benefits of this concept, opinion sharing among community members is promoted, which enables them to gain new perspectives and to have a feedback system useful for decision-making (Bennet & Bennet, 2003). Its long-term benefits include organizational capacity improvement and the professional development of organizational members. However, the limitation of this concept is that focusing only on one's own knowledge may lead to problems of organizational disharmony and group-based thinking. As the CoP members tend to have close relationships with each other, this may make them make decisions based on group relationships without taking into account contextual or factual information (Tippawan Lorsuwannarat, 2005).

### **2.1.3 Knowledge Management Models**

There are various knowledge management models that have been developed to determine the direction of organizational knowledge management (Tippawan Lorsuwannarat, 2005). The details are as follows.

2.1.3.1 The tuna model is a simple conceptual framework of knowledge management that uses the three main parts of a fish, the head, body, and tail, to explain the three aspects of knowledge management.



**Figure 2.1** Tuna Model

**Source:** Tippawan Lorsuwannarat (2005).

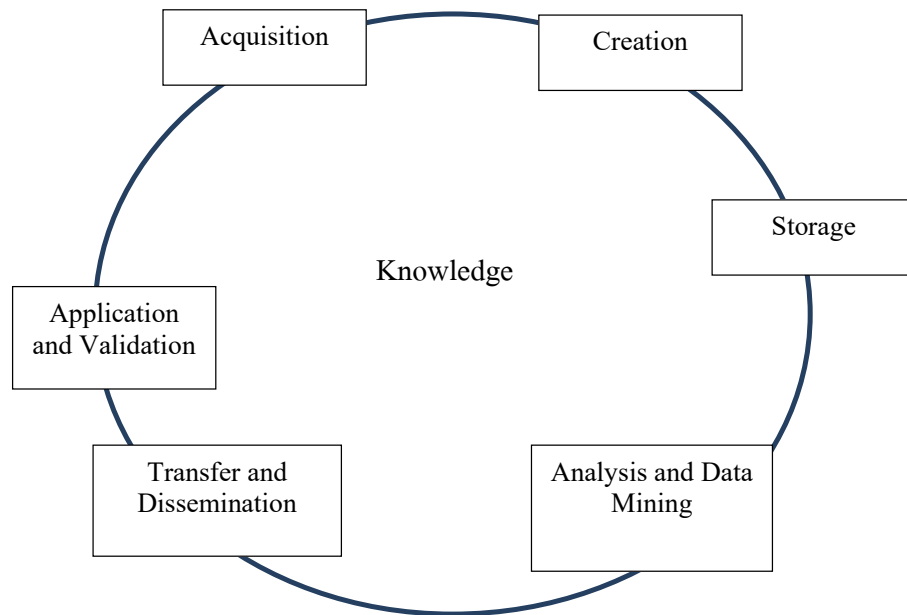
1) Knowledge vision, which is the fish's head and eyes, defines the goals and direction of organizational knowledge management.

2) Knowledge sharing, which is the fish's body and heart, places importance on cooperative learning and mutual support.

3) Knowledge assets, which are the fish's tail, are concerned with knowledge base creation, network building, information technology application, and the empowerment of CoPs.

2.1.3.2 The knowledge management model of Holsapple focuses on the three main dimensions of knowledge management, which include knowledge resources, knowledge management activities, and the influence of knowledge management. In terms of limitations, this model is difficult to apply as a practical framework.

2.1.3.3 The knowledge management framework of Marquardt places importance on the knowledge subsystems of a learning organization that are associated with six processes of knowledge acquisition, transformation, and utilization, as shown in Figure 2.2.



**Figure 2.2** Knowledge Subsystem

**Source:** Marquardt (2009, p. 29).

### 1) Knowledge Acquisition

Knowledge can be acquired from both within and outside an organization.

#### Collecting knowledge within an organization

An organization acquires tacit knowledge from its employees, which includes expertise the ability to remember, beliefs, and assumptions that are valuable for the organization. Tacit knowledge is a kind of knowledge that is difficult to express.

#### Collecting knowledge outside an organization

An organization can acquire external knowledge through the following methods.

- (1) Comparing with other organizations
- (2) Attending meeting.
- (3) Hiring consultants
- (4) Reading newspapers, journals, and on-line materials

(5) Watching TV, VDO, and movies

(6) Catching up on current economic and social movements and technological trends

(7) Collect information from customers, competitors, suppliers, and other sources

(8) Hiring new employees

(9) Working with other organizations in partnership building and investment collaboration

## 2) Knowledge Creation

Knowledge can be generated from processes, innovations, research, problem-solving, experiments, and project-based work. In addition, knowledge can be created through action learning such as working on actual problems, learning from experience, and reviewing successes and failures.

### Creating four types of knowledge

Ikujiro Nonaka (1991) defined four types of relationships among tacit knowledge and explicit knowledge. Tacit knowledge cannot be easily expressed while explicit knowledge is formal and can be easily shared, for example with scientific formulas. The four types of knowledge are described below.

(1) Tacit to tacit: knowledge is generated when someone passes on knowledge to another person, like a teacher or student.

(2) Explicit to explicit: knowledge is formed when explicit knowledge is combined and synthesized. This type of knowledge seems to have a limitation because new knowledge must be created from existing knowledge.

(3) Tacit to explicit: knowledge is generated when existing knowledge is combined with one's tacit knowledge. The newly-generated knowledge can be shared with others in the organization.

(4) Explicit to tacit: knowledge is created when an organizational employee collects new explicit knowledge and uses it to generate new tacit knowledge.

## 3) Knowledge Storage

Knowledge storage is an organizational process that aims to make knowledge accessible to employees everywhere and at all times. Before storing

knowledge, an organization must identify the importance knowledge and determine appropriate knowledge storage methods. Knowledge storage also includes recording and storing in a database and collecting knowledge from each employee's memory.

Stewart (1997) defined five kinds of knowledge that should be stored as follows.

(1) Corporate yellow pages: capabilities of employees and consultants' suggestions

(2) Lessons learned: successes and failures that can be applied to other projects

(3) Competitor and supplier intelligence: updated news from competitors and suppliers

(4) Company experiences and policies: process maps, workflows, procedures, principles, standards, policies, performance evaluations, stakeholder and customer profiles, and products and services, including pricing, sales, maintenance, and functionality

(5) Company products and processes: technology, inventions, data, processes, strategies and cultures, and structures and systems

#### 4) Analysis and Data Mining

This process is associated with data analysis and interpretation. Data interpretation is the way in which an organization finds the meaning within data so that its employees can use that meaning to develop strategies to answer complex business questions. Data can be interpreted using exemplification, decision-making rules, nonlinear regression, classification, and modeling.

#### 5) Knowledge Transfer and Dissemination

This process involves the flow of information and knowledge within an organization. Knowledge can be intentionally transferred by a variety of means, including individual types of communication, such as memos, reports, and bulletin boards as well as the use of videos, print media, internal meetings, and training.

Moreover, knowledge can be unintentionally transferred through job rotations, organizational stories and legends, task forces, and informal networks.



Obstacles to knowledge transfer and dissemination are as follows.

(1) Important business processes are available only to a few people.

(2) Knowledge is not available at the right time or in the right place.

(3) Knowledge is secured.

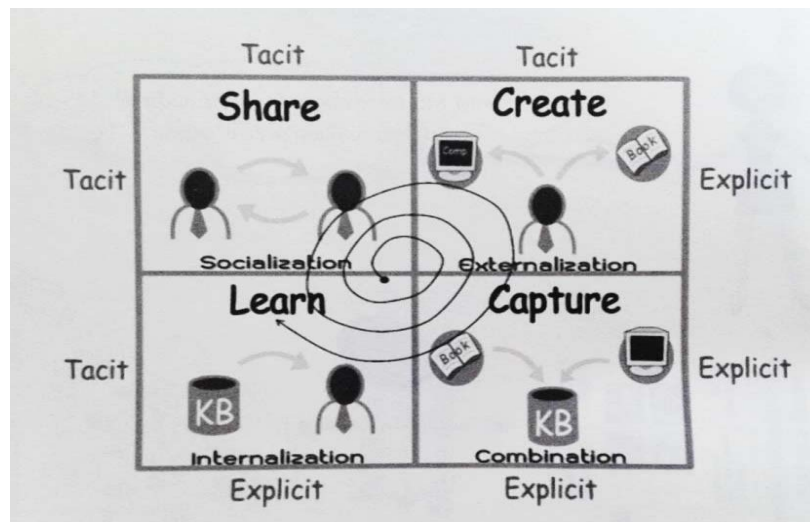
Technologies that Help in Transferring Knowledge

Technologies such as email, bulletin boards, e-learning, LAN, and WAN help make knowledge accessible everywhere, at any time, and in any form.

6) Knowledge Application and Validation

This process is concerned with an organization's ability to provide customer service through diagnose and problem-solving.

2.1.3.4 The Knowledge management concept of Ikujiro Nonaka and Hirotaka Takeuchi suggests that tacit knowledge and explicit knowledge can be created and converted at any time, depending on the situation, through the process called the "knowledge spiral" or the SECI Model. This model explains how knowledge is created and converted through an endless swirl of four continuous processes.



**Figure 2.3** Knowledge Creation and Conversion (SECI Model)

**Source:** Takeuchi & Nonaka (1995).

1) Socialization is where tacit to tacit knowledge is created and shared through direct experience.

2) Externalization is associated with creating new knowledge from existing knowledge and then disseminating it in a written format. It is the process of converting tacit knowledge into explicit knowledge.

3) Combination is the process of combining different types of explicit knowledge into new knowledge.

4) Internalization is the process of converting explicit knowledge into tacit knowledge through an individual's knowledge application.

#### Summary of the knowledge management concept

There are two types of knowledge: 1) tacit knowledge within individuals, which is difficult to express, and 2) explicit knowledge, which is formal and can be easily shared, such as science formulas. Knowledge can be created and converted at any time through the knowledge subsystem, depending on the situation conducive to new knowledge creation. Knowledge management consists of six processes: knowledge creation, collection, storage, analysis, sharing, and application. These six processes can be supported by technologies, for example using computers to store and process information.

## **2.2 Community Enterprise**

### **2.2.1 Concept of Community Enterprise**

The term “enterprise” generally means a business. It has become widespread together with the term “SME” (small and medium-sized enterprise). The term “community enterprise” or SMCE (small and micro community enterprise) refers to a small business established to manage “capital” in a community for the benefit of community members by using local wisdom and creativity, combined with international knowledge (Seri Phongphit, 2008).

The community enterprise is also defined as a business, including thinking processes and all of the procedures of productivity and resource management managed by a local organization or a network of community organizations in order to develop socio-economic conditions and community learning. It aims at generating

financial profit and also social gains, such as community strength, social and cultural tranquility, and a peaceful livelihood and ways of life (Rachan Nitkhamhan, 2006).

Section 3 of the Community Enterprise Promotion Act B.E. 2548 (2005) defined “community enterprise” as a community business associated with the production of goods, the provision of services, or other businesses that are run by a group of people with shared relationships and common ways of life joined together in the form of juristic or non-juristic persons in order to carry out such business for income generation and self-reliance in a family and community and across the communities according to the criteria stated in the Notification by the Board.

A community enterprise network refers to a group of people joined together to conduct an activity that is beneficial to the operation of the community enterprises in its network. A community enterprise business refers to the business of community enterprises or community enterprise networks.

A micro community enterprise normally employs 5-15 local people in the community while a small community enterprise employs 15 people or more.

Community enterprises can be vertically divided based on development levels as follows.

- 1) Family level: self-reliant community enterprises
- 2) Community and network level: self-sufficient community enterprises
- 3) Business level: advanced community enterprises

They can also be horizontally divided into community enterprises aiming for the “reduction of external dependencies,” “resource and productivity development,” and “service development.”

In addition, community enterprises are composed of the following elements.

- 1) Are owned and operated by a community
- 2) Generate productivity with community processes
- 3) Initiate community innovations
- 4) Combine local wisdom with international knowledge
- 5) Carry out an integrated operation that systematically links all activities together
- 6) Place the most importance on the learning process

### 7) Aim at self-reliance

Community enterprise management is involved with achieving efficient and effective use of resources, such as people, raw materials, and machinery, as well as accomplishing the goals of community enterprises in various aspects with the application of effective management approaches. Community enterprise management must focus on the participation of members, make all members have a good understanding of management factors and be able to apply them in a proper way, and build a sense of ownership among the members and establish systematic processes of knowledge transfer (Thongphol Phromsakha Na Sakonnakhon, 2013).

In terms of community enterprise promotion, Section 26 of the Community Enterprise Promotion Act B.E. 2548 (2005) specified that the Community Enterprise Promotion Board shall define measures to promote and support the development of community enterprises at the primary level on an integrated basis as well as to provide knowledge and assistance for collaboration building and research development, focusing on the utilization of raw materials, resources, and local wisdom that are suitable for the local conditions and the business of each community enterprise. The Community Enterprise Promotion Board shall also provide knowledge about production processes and all aspects of business administration, including personnel management, accounting, fund raising, and marketing in order to enhance the strength and self-reliance of the community enterprises at the primary level.

According to many international studies, the importance of the community enterprise has been increasingly recognized due to the efforts to decentralize state power to local bodies (Rose 1996; Jessop 2002; Brenner, 2004). Community enterprises are generally owned and managed by local people or representatives of each community in a businesslike manner. Some community enterprises are initiated by capable and creative activists or community leaders, leading to positive economic outcomes caused by the efficient use of community capital, as well as social and political development. The key issue for community enterprises is a fair and equal distribution of income (Somerville and McElwee, 2011). Moreover, community understanding and participation in decision-making are indicative of the ability to learn and implement community development activities (Wenger, 1999).

In England (Somerville & McElwee, 2011), the community enterprise is a form of enterprise with clear strategic economic, social, and political goals, which help add value to the community, reduce expenses, and generate additional income with the production of goods and services. An agrarian community in Burundi, Belgium (Katarzyna, 2016) established a community enterprise to carry out a green energy project, focusing on the use of rechargeable bulbs, with the belief that the community can lay the foundation of development if there is a distribution of power and responsibility and that the community enterprise can drive maximum income through community-based marketing and community participation. However, it required external support from UNICEF during the early stage. As a result, the community could reduce electricity costs and have money to support orphans in terms of food, clothing, and education.

### **2.2.2 Types of Community Enterprise**

Seri Phongphit (2009) explained that each community enterprise operates differently based on its available resources, objectives, and management abilities. Thus, community enterprises can be categorized into 3 groups as follows.

2.2.2.1 Basic-level enterprises are community enterprises that produce products and services for household or community consumption and place importance on expense reduction, saving, and self-sufficiency. These enterprises can be called self-sufficient enterprises.

2.2.2.2 Development-level enterprises are community enterprises with advanced management. They use various knowledge, including marketing, public relations, and network building to expand their development and produce a wide range of products and services beyond household consumption.

2.2.2.3 Advanced-level enterprises are community enterprises that expand their marketing channels to general markets. They develop their products and services in order to increase revenue and expand investment. They also place emphasis on profit allocation, community welfare provision, sustainable development, community strength, and self-reliance of the community members.

### **2.2.3 Development of Community Enterprise**

Thongphol Phromsakha Na Sakonnakhon (2013, P. 84) stated that there are 5 factors contributing to the development of community enterprises. The details are as follows.

2.1.3.1 Creativity: as the community enterprises are generally set up to solve the community problem or add value to the community, they must use creative thinking to create opportunities and develop activities that can respond to the needs of the community members.

2.1.3.2 Management abilities: every community enterprise must have management abilities in the following 9 areas.

1) Implementation planning: the community enterprises must set a goal towards sustainable self-reliance and take into account the community's conditions.

2) Resources and finance: the community enterprises must be able to utilize resources and capital in an economical and efficient manner.

3) Accounting system: the community enterprises must record and disclose accounting information for management purposes.

4) Structure and role: the community enterprises must establish work structures, divide tasks, and delegate duties according to the aptitude of each individual.

5) Agreement formation: the community enterprises must determine practical rules and regulations for the community members and tourists.

6) Business administration: the community enterprises must be able to regularly monitor and control the quality of goods and service, set reasonable prices, and distribute benefits and welfare to the community and enterprise members.

7) Information management: the community enterprises must collect, store, update, and utilize information in a systematic way.

8) Communication: the community enterprises must carry out both external and internal communications activities such as conducting meetings, training, knowledge sharing, and tourism promotional campaigns.

9) Coordination with local government agencies: in order to achieve predetermined goals the community enterprises must coordinate with local

government agencies in order to ask for money, facilities, training, and public relations support.

2.1.3.3 Participation of members: the community enterprise members should gather together and participate in every decision-making process associated with management activities, income allocation, welfare provision, and investment for future development.

2.1.3.4 Economic stability: as operational activities are diverse and linked to each other, the community enterprises should reduce operational risks in order make their members have confidence to cooperate in the development of community enterprises.

2.1.3.5 Community welfare and environmental conservation activities: the community enterprises should conduct community welfare and environmental conservation activities so as to enhance the sustainable and efficient use of natural resources.

Seri Phongphit (2003, P. 13) stated that the development of community enterprises should begin with creating participatory resource management, marketing cooperation, and community strategic plans, applying the knowledge gained through experiments to actual work, and carrying out continuous improvements in order to obtain knowledge.

## **2.2.4 Factors Affecting the Success of the Community Enterprise**

2.1.4.1 Leaders: community leaders such as the village headman or sub-district headman are generally trusted by community members. They play a key role in managing community activities and reporting to the central government. They can be local political actors with creative ideas and abilities to manage and thoroughly distribute benefits to all community members. They must focus on fair and transparent management, which will consequently contribute to reliability enhancement and community cooperation. For example, Phor Luang Phrommin Phuangmala, a former villager headman, initiated the establishment and expansion of the Ban Mae Kampong Homestay until it became successful (Nick, Anuwat and Varaphorn, 2013). In addition, the leader of the Huaypeng Weaving Group in Mueang District in Lampang Province also used his knowledge to develop local products and

services by teaching the villagers how to make bamboo-weaving products (Multiple Cropping Center, 2006). Leaders of community enterprises may come from local organizations or NGOs that are actively supporting community activities (Seixas, Davy, & Leppan, 2009).

2.1.4.2 Natural resources and geographical capital: it was found that the community-based enterprises in the Caribbean islands (McIntosh, 2010) place importance on the use of forest, coastal, and marine resources because they are part of natural resource development and involve the well-being of every family in the community. These community-based enterprises also involve sea turtle protection, forest conservation, firebreak building, and tourism services. They have established committees with clear responsibilities to coordinate with the community members, NGOs, volunteers, and local government agencies. Their operations, focusing on the efficient use of natural resources, have had many positive impacts, including an increase in the number of fruit trees in the forest areas, more wildfire safety zones, an increased population of sea turtles, increased revenue from tourism, and more natural resource conservation tools and machinery. In addition, a case study of Huai Pu Ling Sub-district in Mueang District, Mae Hong Son Province in Thailand, conducted by the Thai-German Highland Development Program in 1997, suggested that the community-based management of natural resources and the environment is a key activity that will benefit the community in the future. Separating forest areas from agricultural, conservation, and tourism areas can contribute to the conservation of natural resources for sustainable tourism (Misara Samart, 2000).

2.2.4.3 Social capital and network building, especially the relationship between the community members and activities: a study of community-based enterprise learning in Rotherham in the United Kingdom (Vorley & Williams, 2015), focusing on creating new entrepreneurs and building a learning network in the community, revealed that the sustainable growth of community enterprises depends on the participation of stakeholders and the collaboration skills of community leaders. This is similar to a study about the multinational corporations in Nigeria that have attempted to effectively preserve water resources through 4 approaches: 1) donations and the support of local communities, 2) donations and the support of international organizations, 3) the support of profitable organizations, and 4) the support of



community enterprises. The results showed that community enterprises are a powerful mechanism for preserving water resources because they are partially owned by the community and tend to receive support from the community and related organizations. The benefits gained from their operational activities will finally return to the community, resulting in an increase in social capital (Nwankwo, Philips, & Tracy, 2006).

2.2.4.4 Financial or monetary capital: community enterprises must invest their financial capital in the production of goods and services. Their financial capital comes from 3 sources: 1) their own money, 2) the money borrowed from various channels, and 3) the money raised from the community members. It is better to use the money raised from community members because each community enterprise can manage it based on the community's agreements. For example, when the Ban Pong community in Pa Phai Sub-district, Sansai District, Chiang Mai Province in Thailand set up the Ban Pong Ecotourism Club, all members participated in dividing tasks and agreed to raise money for the operation. A club committee was also established to take on various duties. The club's revenue from the tourism services was distributed to the members at the rate of 7.88 Baht per share during the annual meeting. Most members were satisfied with the income gained from the tourism services (Namchai Thanuphol, 2000).

2.2.4.5 Marketing: when there are products and services to sell, there is a need to promote them to target customers. Particularly, the key selling points of each product and service should be clearly determined in order to properly promote them to tourists. Government agencies may provide support during the early stage, for example by advertising the community enterprises and their local products and services on the websites of the Ministry of Tourism and Sports and the Tourism Authority of Thailand and by promoting them through various channels, including travel documentaries.

2.2.4.6 Production process: the community enterprises must decide what and how products should be produced. They have to analyze the demand and supply situations and initially assess the readiness of tourism resources, the ability to carry out tourism activities, the preparation of food, and the expertise of producers, all of which are important factors. Combining low production costs together with skillful

producers will lead to high productivity and high quality products that meet the needs of customers or tourists. For example, the villagers in the Pa Kham community in Sansai District, Chiang Mai Province in Thailand cooperatively established a handicraft club to produce and sell wood strips and color pigment to customers. Their products have sold well and there are no competitors (Multiple Cropping Center, 2006).

2.2.4.7 Labor: the community enterprises mainly use household labor rather than hiring employees. The majority of the laborers are from the older generation and lack both knowledge, skills, and work experience.

2.2.4.8 Participation of members and non-members: since the establishment and operation of the community enterprises have had an overall impact on the community as a whole, all community members must participate in sharing ideas, making decisions, and taking responsibility. Community participation is also associated with fundraising and efficient utilization of funds (Seri Phongphit, 2005). In addition, participation refers to the integration of individuals, groups, and volunteers with the aims to facilitate decision-making, share benefits, and voluntarily assess development and respond to the needs of community members in terms of profit allocation and a sense of ownership.

2.2.4.9 Knowledge management: the newly-established community enterprises attend training and seminars organized by related agencies and make visits to successful community enterprises in order to observe work and learn from them. The obtained management knowledge will be shared to the community members, which contributes to the development of the learning community and freedom in decision-making (Seri Phongphit, 2005, P. 157-158). For example, the leader of the water hyacinth weaving group in Saraphi District, Chiang Mai Province in Thailand invited the villagers with no weaving knowledge to join the training about water hyacinth weaving held by the Industrial Promotion Center Region 1. After the training, the villagers were able to produce and sell community products on their own (Multiple Cropping Center, 2006).

2.2.4.10 Government support and promotion: it is important for the government to provide support in terms of basic infrastructures, such as roadways,

training, marketing and public relations, conservation of local traditions and cultures, and network building for an integration of various tourism activities.

#### Summary of the community enterprise concept

The community enterprise refers to a community business associated with product manufacturing and service rendering that is run by a group of people with shared relationships and common ways of life and that aims at generating income and enhancing self-reliance. It places importance on financial profit, community strength, and the preservation of traditional culture.

### **2.3 Community Development**

The term “community development” is derived from the concept of “mass education,” which was introduced for the first time by the British Advisory Committee on Education in the report entitled “Mass Education in African Society” in 1944 (Sonthaya Pholsri, 1990). However, the term “mass education” was only used for a short time because the word “mass” sounded too political and the word “education” could lead to misunderstandings when it was translated into different local languages. In 1948, during the Cambridge Conference on African Administration held in England, it was proposed that the term “community development” should be used instead of “mass education.” The conference defined community development as “a movement designed to promote better living for participation, and, if possible, on the initiative of the community, but, if this initiative is not forthcoming spontaneously, by the use of techniques for arousing and stimulating it in order to secure its active and enthusiastic response to the movement.”

“Community development was also defined by the United Nations as a movement driven by collaboration between community members and governmental officials to improve the economic, social, and cultural conditions of a community, integrate that community into the national life, and enable the community members to fully devote themselves to the progress of the country” (Sonthaya Pholsri, 1990).

In summary, community development is a process where community members help themselves by using public services and governmental support to serve their

needs and to improve their quality of life. Participation of all community members is very important to the success of community development. The community members should participate in all processes of community development, which include thinking, planning, decision-making, and implementing.

Social theories also play an important role in community development because they help to determine the effective direction of community development according to scientific principles and methods (Sonthaya Pholsri, 1990). There are several social theories relevant to community development. The details are as follows.

### **2.3.1 Socio-Cultural Change Theories**

Anthropologists and sociologists usually apply these theories to study social and cultural changes by taking into account the causes, processes, and directions of each successful change. The socio-cultural change theories that are closely related to the development of ecotourism community enterprises are as follows.

2.3.1.1 Cultural lag theory was proposed by William Ogburn, an American sociologist. The essence of this theory is described below.

Culture is a self-motivated energy or super-organic entity that can be divided into two aspects: material cultural aspects such as devices, equipment, and tools and non-material cultural aspects such as traditions, beliefs, and values. Culture is the key factor in social change. Cultural changes also contribute to social progress. However, the changes will always cause problems of adaptation, consequently leading to cultural lag. Material cultures can quickly adapt while non-material cultures are slow to adapt. Nevertheless, they need to adapt in accordance with material cultures.

This theory indicates that social and cultural changes happen all the time and are always imbalanced. According to the cultural lag theory, community development must focus on the lag aspect of the development, or, to be more specific, the development of the ecotourism community enterprise should place emphasis on the preservation of local traditions and community cultures and highlight them as a selling point for tourists. The obtained income can be used as capital to develop and preserve traditional cultures based on new knowledge maintenance and development techniques and the expertise of each community. Due to uneven progress among the

homestays in each province, the homestays that make less progress must try to keep pace with other homestays.

2.3.1.2 Multi-linear evolution theory was developed by Julian Steward, an American anthropologist. He suggested both theoretical thinking and methodologies for examining cultural change. However, Steward seemed to place more importance on the methodologies, including how to collect, classify, and compare the historical and cultural information of each community without prior planning. Multi-linear evolution theory aims to study the similarities in the cultures of local communities in terms of form, function, and sequence.

Steward also proposed the concept of cultural ecology and levels of socio-cultural integration. Cultural ecology refers to the study of cultural norms and principles that are the effects of human adaptation. The heart of this theory is a cultural core, which means a group of cultural characteristics closely related to subsistence and economic activities, including social, political, and religious patterns. It is important to analyze each culture according to three aspects.

(1) Technological systems that are used to create or seek benefits from the livelihood environment

(2) Human behaviors related to the use of technological systems

(3) Other cultural patterns resulting from item 1 and 2, which include patterns of settlement, relative structures, land management, land use, and other related cultural stereotypes

The multi-linear evolution theory can be applied to community development according to a gradually changing approach. The community's systems must change in accordance with the direction of development, which may take much time and effort.

### **2.3.2 Social Organization Theories**

Social organization theories aim to study and analyze the social organization of a society by taking into account the characteristics and causes of social organization as well as the reasons why people accept social norms. The social organization theories that are related to the present study are shown below.

1) Social control theory: proposed by Richard T. Lapiere, this theory focuses on the analysis of social controls and cultural behaviors, including group status and social norms, social values, social isolation, dictatorial controls, democratic controls, social crisis, and moral beliefs with the aim of ensuring that each individual understands and follows social rules. Social controls include both rewards and punishment. Social controls take place in order to eliminate conflicts between individuals and groups that are directly related to social organizations and that have direct impacts on community development.

This theory can be applied to community development, as community development processes must take account of the status of individuals and groups, social norms, and social values. It is important to use a reward method to encourage or empower people to participate in the community development processes.

2) Symbolic interactionism: the important symbolic interactionism theorists include Mead, Blumer, and Goffman. This theory suggests that all interactions among individuals within a society generally result from symbols, especially language. This is because language is one of the most important means of communication that allow people to have relationships with each other until they create laws and rules in their society.

George Herbert Mead (1863-1931), an American social psychologist, proposed that social relationships among individuals within a society rely mainly on having and sharing the meanings of symbols. Social interactions and relationships are caused by using shared symbols. Humans and society are interrelated. Humans are a part of society while society needs humans to exist and interact. Therefore, human and society have to depend on each other and solve common problems for their survival. This is why social interactions are very important.

Mead further stated that social interactions need to be intentional. Each individual's interaction with others or problems relies on the "I" and "Me" aspects within his or her self.

"I" refers to personal needs that are embedded within a person's biological nature and individuality such as freedom, creativity, and internal feelings that may cause behavioral conflicts against traditional customs and lead to social change.

“Me” refers to a person’s ideas of how to behave, including his or her attitudes, expectations, and the attitudes of others that he or she assumes, and social roles, pressure, and values.

In summary, symbolic interactionism is associated with people’s interactions with respect to social organization. This theory is comprised of the following assumptions.

1) As behavior is the response or reaction of a process where people interpret, evaluate, and provide meaning according to how they interact with each other, social organization is considered a process rather than a structure.

2) Social structure is a phenomenon that occurs immediately without interrupting any individuals’ actions. In order to understand the patterns of social organization, it is necessary to accept that those patterns are a part of individuals’ behavior.

3) Social interaction is repetitive and structured. Situations and expectations are clearly defined. The nature of symbols indicates the ability to use new symbols, resulting in the constant emergence of new interpretations, evaluation, definitions, and behavior. Existing social structures are always changing because of social interactions.

4) A pattern of social organization represents an immediate phenomenon that can be treated as a story that defines the situations of each actor.

Symbolic interactionism can be applied to community development because, during the development process, symbolic communication, interpretation, and evaluation must be consistently and successfully carried out in order to make all community members have the same understanding. It is essential to make people accept and understand all of the steps of development before fully participating in development activities.

### **2.3.3 Social Psychology Theories**

Social psychologists believe that a study of human mental states can contribute to an understanding of human behaviors and the existence of society. The existence of society depends mainly on the behaviors of humans, who are the

members of that society. The social psychology theories that are relevant to the present study are presented below.

Learning theories can be divided into two groups:

2.3.3.1 Cognitive or field theories: learning is defined as “the way a person develops new insights to problem-solving through collecting perceptions and concepts and combining them into a meaningful pattern for gaining understanding of an overall situation.”

2.3.3.2 Associationistic theories: learning is viewed as a relatively permanent behavioral change that results from practice or experience. This behavioral change also includes changes in knowledge and understanding, changes in thinking and work skills, and changes in attitudes.

Both groups suggest that the learning of community members refers to the way that the community members perceive and collect information in a systematic manner and truly comprehend it until they can find ways to solve problems, which leads to behavioral change in terms of knowledge, understanding, thinking skills, and work habits.

Community developers need to be knowledgeable of learning theories because these theories enable them to better understand local people, provide appropriate knowledge and learning methods that respond to the needs and problems of each community, and make local people develop their thinking abilities and rely on themselves.

Summary of the community development concept

Based on the above theories, it can be summarized that community development is a movement aimed to promote community well-being through the participation of community members in the processes of initiating, planning, decision-making, and implementing. All community members have to interact with each other and comply with the community’s rules and agreements.

## **2.4 Basic Principles of Sustainable Tourism**

International countries began placing importance on sustainable development in 1972, when the United Nations Conference on the Human Environment was held in



Stockholm, Sweden in order to urge all countries to seriously focus on the extravagant use of natural resources. Subsequently, the World Commission on Environment and Development published a report entitled “Our Common Future” in 1987 with the aim of stimulating the world’s people to change their prodigal way of life and to pay more attention to environmental protection and environmental-based development. The report defined sustainable development as development that responds to the needs of the present generation without compromising the ability of future generations to meet their own needs. In summary, the meaning of sustainable development was derived from the following three concepts: 1) the ecological concept, which places great emphasis on the value of natural resources; 2) the social concept, which emphasizes that development can respond to basic human needs; and 3) the economic concept, which states that achieving long-lasting sustainable economic growth based on the preservation of natural capital can benefit both the present and future generations (Office of the National Economic and Social Development Board, 2013).

Regarding the development of sustainable tourism, the ten principles for sustainable tourism have been determined as follows (Boonlert Jittangwattana, 2005).

1) Using resources sustainably: the sustainable and economical use of natural and cultural resources should be taken into account for long-term availability.

2) Reducing over-consumption and waste: over-consumption and waste should be reduced in order to minimize the cost of environmental maintenance and increase the quality of tourism.

3) Maintaining diversity: the diversity of nature and culture is important for long-term tourism development and expansion.

4) Integrating tourism into planning: tourism development should be included into national and local development plans. The environment impact assessment (EIA), referring to the use of academic principles to predict the positive and negative impacts of a tourism development project on the environment in the resources, tourism, economic, and social aspects, should be carried out in order to find ways to prevent and minimize the negative impacts, contributing to tourism expansion in the long run.

5) Supporting local economics: local economic activities should be supported. Pricing and the value of the environment should also be taken into consideration for environmental protection and economic purposes.

6) Involving local communities: local communities should be allowed to fully participate in tourism management, which will result in overall benefits to local people and enhance the quality of tourism management.

7) Consulting stakeholders and the public: the government, entrepreneurs, local people, and related organizations should regularly consult with each other about problem-solving and conflict resolution so that they can work together in the same direction.

8) Training staff: local personnel at all levels should be trained to have knowledge of the concept and practice of sustainable development, which will help elevate the standards of tourism services.

9) Marketing tourism responsibility: tourism information should be properly prepared and promoted so that tourists can understand and respect the environment, nature, and cultures of each tourism location, which can contribute to the satisfaction of tourists as well.

10) Undertaking research: tourism research should be continually carried out and its results should be effectively monitored in order to solve problems and increase benefits to tourist attractions, tourists, and investors.

In addition, the factors contributing to sustainable tourism development are comprised of the following (Ministry of Tourism and Sports, 2016).

1) Innovation: innovation is an important factor enabling tourism to respond to conservation challenges and to meet the needs of customers. Investment in innovation should be made in order to generate profits, positive changes, and additional values.

2) Technology: a sustainable approach should be applied to create tourism services that meet the needs of customers through the use of modern technology such as social networks, mobile applications, data analytics, and green technology.

3) Viewing compliance as opportunity: all tourism processes should be adjusted to comply with regional, national, and international laws and regulations as well as environmental management standards, such as EIA (Environmental Impact Assessment), the Forest Act B.E. 2484, the National Reserved Forest Act B.E. 2507, and the National Park Act B.E. 2504.

4) Human resource selection and development: educational institutions should cooperate in providing internship programs, local guide training, and junior guide

training in order to develop skilled personnel that meet the needs of the tourism markets.

5) Developing sustainable production processes: all production processes should be designed in a more environmentally-friendly way, focusing on a reduced use of natural resources, reduction of waste and carbon dioxide emissions, clean energy development, social and environmental responsibility and transparency, and stakeholder inclusiveness.

6) Succession planning: new leaders should be developed at all levels in order to prepare for succession planning, emphasize the commitment between people and organizations, and build on sustainable development policy.

7) International expansion: business partner acquisition and regional mergers should be carried out in order to move towards or cope with steady and sustainable development.

According to the co-creation concept of the Designated Areas for Sustainable Tourism Administration (Public Organization), sustainable tourism development can be achieved through the following practices.

1) Change the belief that Thailand is a value-for-money destination. Previously, most foreign tourists came to Thailand due to value for money rather than appreciation of the Thai culture. Therefore, it is important to place more importance on quality tourists that focus on value over price.

2) Stop the situation of “the rich cluster and the poor scatter” with fair tourism management and equal distribution of benefits.

3) Move towards creative tourism by creating interesting tourism activities in order to draw more tourists during the low season rather than organizing the same activities in every province only in the high season.

4) Continue to “develop people” so as to enhance the professional ability of tourism entrepreneurs and employees.

5) Listen to the people living in the tourism areas and provide agreeable solutions to each problem so that all parties can harmoniously live together.

### Summary of sustainable tourism development

Sustainable tourism development is a development that focuses on sufficient use of cultural and natural resources in order to sustainably preserve resources and reduce waste in the long run through community participation. Taking into account the economic and marketing aspects, sustainable tourism development aims to generate economic income without destroying natural capital, develop human resources that meet the needs of tourism markets, and support local tour guides.

## 2.5 Related Case Studies

Based on the literature review, there is little research on the success of ecotourism homestay enterprises, which is partly due to a lack of serious education on this issue (Nick, Anuwat and Varaphorn, 2013). However, there have been several research studies about ecotourism management, which can be described as follows. The Ban Pong community in Pa Phai Sub-district, Sansai District, Chiang Mai Province, set up an ecotourism club based on the agreement that all members must participate in fundraising for operating expenses and share ideas on the division of work. The club committee was established to take on various duties, including surveying and developing a nature trail to enhance ecotourism learning for tourists. The revenue from the tourism services was distributed to the members at the rate of 7.88 Baht per share during the annual meeting. Most of the members were satisfied with the income gained from the tourism services and other indirect benefits such as the opportunities to meet new people and to preserve local traditions and culture. After adopting the ecotourism management approach, the community area and water resources became cleaner because all of the villagers cooperated in taking care of the environment (Namchai Thanuphol, 2000).

The case study of Huai Pu Ling Sub-district, Mueang District, Mae Hong Son Province, conducted by the Thai-German Highland Development Program in 1997, suggested that the community-based management of natural resources and the environment is a key factor that will benefit the community in the long run. The community was found to separate forest areas from agricultural, conservation, and tourism areas, to develop service management capabilities, and to enhance business

group integration. In addition, the community paid attention to community forums, field trips, knowledge sharing among local ecotourism communities, local guide development, and collaboration with relevant government agencies (Misara Samart, 2000).

The case study of Koh Yao Noi's fisherman club in Koh Yao District, Phang Nga Province indicated that Koh Yao Noi has a lot of tourism resources such as limestone caves, snorkel dive sites, and local fishermen's ways of life. In terms of ecotourism management, the community not only focused on income generation but also intended to make the public aware of environmental issues, as the mangrove intrusions occurring before 1994 resulted in deterioration of coastal resources. The community welcomed tourists with generosity and exchanged knowledge with them. Moreover, the community cooperated with the local community development officers in solving community issues, let the villagers participate in the management activities, and ensured transparency in the distribution of benefits.

The case study of the Ban Tham Lod community in Pang Mapha District, Mae Hong Son Province indicated that Tham Lod Cave is home to many bats and swallows, where prehistoric human skeletons and a teak boat were discovered because the cave was used as a ritual place of the ancient tribes. In the cave, there are beautiful stalactites and stalagmites. Tourists can enjoy watching hundreds of thousands of bats and swallows flying in and out of the cave. The villagers thought that ecotourism management caused many changes to the community. Most of them were satisfied with the ecotourism management's results and benefits, which contributed to more community participation and additional income generation. The villagers were aware of the importance of community integration, of fostering community unity, and experienced a new world of learning through sharing knowledge with tourists (Misara Samart, 2000).

According to the case study of Khao Luang National Park in Phrom Khiri District, Nakhon Sri Thammarat Province, Khao Luang National Park is situated in an area with high rainfall almost all year round. Thus, the park is popular for its 3 beautiful waterfalls: Phrom Lok Waterfall, Ai Khiao Waterfall, and Song Rak Waterfall. Tourists can enjoy trekking, camping, and visiting local orchards. After applying the ecotourism management approach, the villagers had opportunities to

participate in tourism activities and to earn more income through working as a trekking porter or local guide and selling community products made by the members of the community shop and the cooperative group. In addition, the ecotourism management helped to reduce natural resource destruction, increase local abundances, enhance cooperation between the government and community members, drive operational development and planning, and improve community learning (Misara Samart, 2000).

Based on the case study of the Ban Khok Ket village in Plai Phong Phang Subdistrict, Amphawa District, Samut Songkhram Province, the village area consists of coastal plains crossed by rivers and canals. The local villagers have had a close connection with the canals so they have established traditional houses alongside the canals and have kept them in good condition for more than 100 years. Tourists can visit and spend a night at the traditional houses as well as enjoy the local culture, for example giving alms to monks in the early morning, making palm sugar in the late morning, weaving coconut leaves and riding a boat in the afternoon, and watching fireflies at night. All ecotourism activities are managed and financially supported by the Plai Phong Phang Subdistrict Administrative Organization. The villagers earn additional income from providing accommodations in the form of a homestay for tourists, cooking them food, and selling agricultural products. The ecotourism activities have encouraged the villagers to actively preserve the community's uniqueness. The government support had a great impact on the success of the community during the early stage (Misara Samart, 2000).

Moreover, there is a case study suggesting that the Ban Mae Kampong community in Mae On District, Chiang Mai Province was successful in establishing and operating its ecotourism homestay enterprise due to the leadership ability of the community leader, external support, strong community participation, and fair distribution of benefits (Nick, Anuwat and Varaphorn, 2013).

The ecotourism homestay enterprise is a form of tourism business that is basically involved with local job creation and generating income from local resources. The United Nations Development Program (UNDP) conducted a study in 2004 on the success factors of the communities that received the Equator Prize, an award given to communities with outstanding achievements in poverty reduction, self-sufficiency,

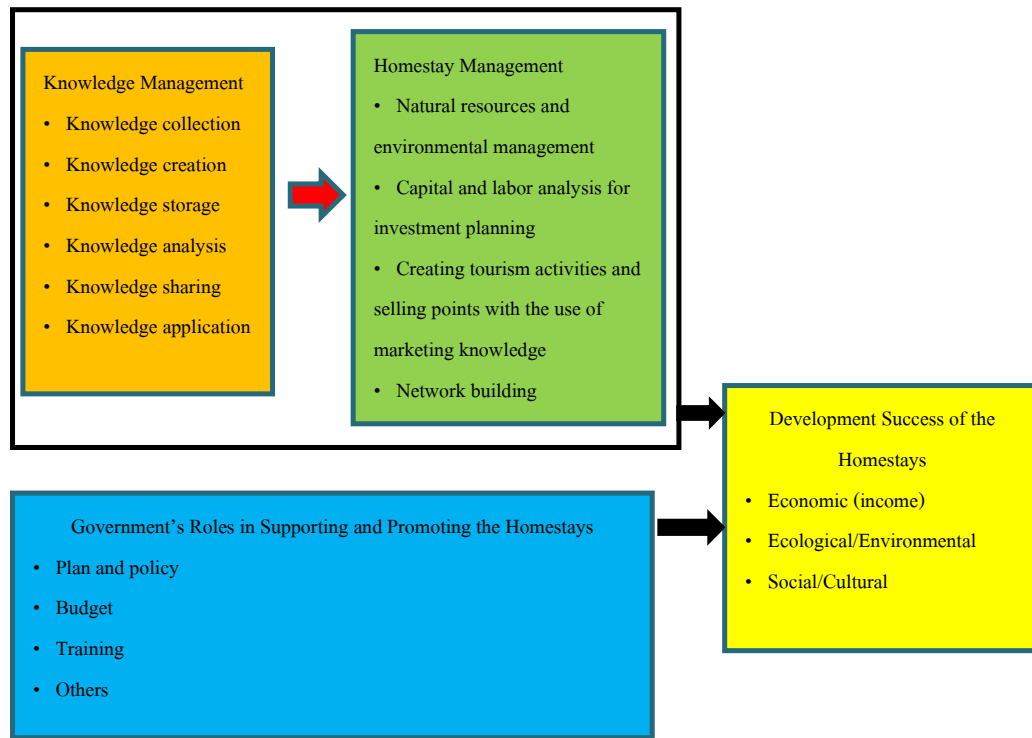
and environmental conservation (Seixas, Davy, & Leppan, 2009). Twenty-four projects in 21 countries were studied in order to ascertain the pattern of local integration, formation of community-based organizations, operational motivation, stakeholder engagement and partnerships, fundraising, and community capacity building. The results revealed that 33% of the awarded communities paid attention to poverty reduction, 8% focused on environmental conservation, and 58% placed emphasis on both issues.

Regarding the persons or organizations that initiated the development in each community, the results suggested that most communities were actively willing to create change and development and build networks. It was found that 63% of the communities were motivated by local organizations or NGOs while 21% were initiated by external organizations. The community leaders were found to play a very important role; most of them were knowledgeable and had obtained a master's degree or even a doctorate from well-known universities, both at home and abroad.

In addition, the success of each community also depended on the operational motivation, community participation, and support from external organizations, especially government agencies, in terms of in 2004 exchange of information, lessons, and experience. It was found that 15 out of 24 projects (71%) gained support from international development organizations, private development agencies, and financial agents. Moreover, 10 projects (48%) were found to partner with local government agencies. The support from external organizations was important in terms of fundraising. The raised money would be used for purchasing necessary office equipment, building utilities, land acquisition, organizational management, marketing execution, and sales promotions. Jonas (2003) stated that 96% of the initiated projects received external support from nonprofit organizations, government agencies, and direct donations made to each community.

## **2.6 Research Framework**

Based on the literature review, the research framework was developed as shown in Figure 2.4.



**Figure 2.4** Research Framework

The above research framework indicates that knowledge management, consisting of knowledge collection, creation, storage, analysis, sharing, and application, can be applied to homestay management in the processes of natural resource and environmental management, capital and labor analysis for investment planning, creating and promoting tourism activities and selling points through the use of marketing knowledge, and network building. Government support, associated with plans and policy, budgets, training, and other assistance, has had an impact on the development success of ecotourism homestay enterprises in the economic (income), ecological/environmental, and social/cultural aspects. The management model of the ecotourism homestay enterprises was consequently developed and proposed, based on this conceptual framework.



## CHAPTER 3

### RESEARCH METHODOLOGY

#### 3.1 Research Design

The present study applied the qualitative research design. The participatory observation method or field observation, unobtrusive method, and in-depth interviews were employed to collect data from the informants. The electronic tools, namely voice recorder and camera, were also used to record all relevant data during the data collection process.

The qualitative research was carried out based on the following objectives.

3.1.1 To study the management approaches of the ecotourism enterprises in the upper north of Thailand in the dimensions of natural resources and environmental management, capital and labor, marketing and public relations, tourism activities, and network building

3.1.2 To investigate the knowledge management of the ecotourism enterprises in the upper north of Thailand, covering the processes of knowledge creation, collection, storage, analysis, sharing, and application. The details are as follows.

3.1.2.1 Knowledge creation: the types, forms, and sources of knowledge accumulated in the ecotourism enterprises were thoroughly studied. The heart of this process was to identify and acquire the required knowledge.

3.1.2.2 Knowledge collection and storage: the knowledge has to be systematically stored so that it was easy to find and use.

3.1.2.3 Knowledge analysis: apart from making a systematic knowledge index, it was necessary to make the knowledge available in an easy-to-

understand format. The format of knowledge had to be improved according to the same standard.

3.1.2.4 Knowledge sharing: explicit knowledge can be exchanged through a documentation process. Creating knowledge based on the use of information technology helps to facilitate easier and faster access to knowledge. Tacit knowledge can be exchanged through one-on-one or group meetings. Ikujiro Nonaka has called this kind of meeting “socialization,” which can be carried out in several forms (Boondee Boonyakit et al., 2004).

3.1.2.5 Knowledge application: even if the ecotourism enterprises have good knowledge identification, collection, selection, transfer, and sharing, it will be a waste of time and resources if they do not find ways to learn and apply the knowledge. This is consistent with Peter Senge’s idea, which indicated that knowledge is the capacity for effective action (Boondee Boonyakit et al., 2004). In order to continually create new knowledge and learning innovation, organizations must create a learning atmosphere and encourage their personnel and related communities to take action and apply the knowledge in a practical way.

3.1.3 To evaluate the success of the ecotourism enterprises in economic, ecological, and cultural aspects. The details are as follows.

3.1.3.1 Economic aspect: the annual direct and indirect income of each ecotourism enterprise in the upper north of Thailand was examined and evaluated.

3.1.3.2 Ecological or environmental aspect: this aspect was assessed by taking account of the efficient use of natural resources and environmental preservation.

3.1.3.3 Cultural conservation aspect: the main principle of cultural tourism is placing importance on the historical value and background of each cultural resource in order to raise public awareness among community members and to motivate them to love, treasure, and preserve their own cultures. When the community members take part in cultural resource management, they may be benefitted by tourism in various ways (Boonlert Jittangwattana, 2005).

### **3.2 Research Procedures**

The present qualitative research was conducted according to the following procedures.

3.2.1 The researcher contacted the homestays in the upper north of Thailand so as to ask for the contact details of the leader of each community and ecotourism enterprise.

3.2.2 The open-ended questions for the semi-structured interviews were prepared based on the research framework and data requirements.

3.2.3 The secondary data were collected from the documents, textbooks, and research papers relevant to the ecotourism homestay.

3.2.4 The researcher went to the homestays and collected the basic data as an ordinary tourist and then returned at a different time to collect the data as a researcher in order to compare and assess data validity and reliability.

3.2.5 The primary and secondary data were summarized and analyzed.

### **3.3 Types and Sources of Data**

The data used in this qualitative research can be categorized according to two types: 1) primary data, obtained from the interviews with the key informants, observations, and participations in related activities; and 2) secondary data, collected from readily-available sources such as documents, textbooks, research papers, and other articles.

### **3.4 Unit of Analysis**

3.4.1 The certified homestays in the upper north of Thailand were the analysis units of this research. From 2004 to present, there have been 171 homestays in Thailand that have received a Thai Homestay Standard certificate from the Department of Tourism, the Ministry of Tourism and Sports. However, the present research aimed to study homestays in the 5 upper northern provinces of Thailand: Chiang Mai, Chiang Rai, Mae Hong Son, Lampang, and Nan. These 5 provinces were

selected as the study areas because they were the upper northern provinces with the highest number of certified homestays. According to the statistics of homestays in this region, it was found that the province with the highest number of certified homestays was Chiang Mai (20 homestays), followed by Chiang Rai and Mae Hong Son (8 homestays), Lampang (4 homestays), Nan, Phayao, and Lamphun (3 homestays), and Phrae (1 homestay). In addition, they were the provinces with the largest population and the largest areas in the region, as the information shows in Table 3.1.

**Table 3.1** Overall Information on the Upper Northern Provinces

Provinces	Area (Sq.km.)	Population (Person)	GPP (Million Baht)	GPP per capita (Million Baht)	Income per capita (Baht)	No. of certified homestays
Chiang Mai	20,107	1,726,000	184,132	106,707	86,212	20
Chiang Rai	11,678	1,162,000	93,528	80,477	65,221	8
Mae Hong Son	12,681	204,000	10,401	50,924	53,079	8
Lampang	12,534	742,000	64,105	86,417	72,521	4
Nan	11,472	448,000	25,929	57,901	54,701	3
Phayao	6,335	416,000	33,369	80,303	57,372	3
Lamphun	4,506	409,000	64,670	157,929	160,500	3
Phrae	6,539	426,000	27,442	64,355	48,937	1

**Source:** Office of the National Economic and Social Development Board (2018).

The target homestays in the 5 upper northern provinces are listed below.



**Figure 3.1** Upper Northern Thailand Map and the Locations of the Homestays

3.4.1.1 Four homestays in Chiang Mai: Mae Kampong Homestay, Nong Aab Chang Homestay, Doi Poo Muan Homestay, and Maejo Bandin Homestay

3.4.1.2 Two homestays in Chiang Rai: Ban Apha Pattana and Ban Tha Khan Thong Homestay

3.4.1.3 Two homestays in Mae Hong Son: Ban Tor Pae Homestay and Ban Muang Pon Homestay

3.4.1.4 Two homestays in Lamphang: Ban Sam Kha Homestay and Ban Luk Tai Homestay

3.4.1.5 Two homestays in Nan: Sila Phet Homestay and Ban Had Pha Khon Homestay

3.4.2 The sub-district administrative organizations responsible for the homestays in the upper north of Thailand

3.4.3 The local or provincial tourism offices in the upper north of Thailand and the Department of Tourism

### **3.5 Research Instruments**

As the interview method was applied to collect the data in this qualitative research, the research instruments were semi-structured and open-ended questions. A voice recorder and camera, as indicated above, were also used in order to record all of the relevant data in a more convenient and effective way.

### **3.6 Data Collection**

The data were collected using the participatory observation method, which is sometimes called field observation, for example participation in community activities. The data also were collected using the unobtrusive method, in-depth interviews, group discussion with the group leaders and members, taking notes, and document research. The data triangulation technique was employed to ensure the validity of the data obtained from the homestay leaders, the homestay committee members, and community members.

### **3.7 Data Analysis**

The content analysis technique was used to analyze the data obtained through the interviews. This technique is considered a descriptive analysis method that systematically and objectively identifies the characteristics of content or information based on the theoretical framework. Content analysis consists of the following processes.

3.7.1 Data reduction is associated with selecting an interesting point of the data as well as data simplifying, summarizing, transforming, testing, and categorizing.

3.7.2 Data display refers to the process of organizing the data obtained from interviews and using it as evidence of a temporary conclusion that explains what, why and how things happen, which will subsequently lead to a conclusion.

3.7.3 Conclusion drawing and verification is concerned with synthesizing and combining all sub-conclusions found during the initial stages into a final conclusion. Then this conclusion will be verified in the last stage.

The data regarding knowledge management in the present study were analyzed through the explanation-building method, interpretation techniques, and finding relationships among the phenomena that affected behavioral changes and knowledge utilization.

## **CHAPTER 4**

### **MANAGEMENT APPROACHES OF HOMESTAY ENTERPRISES**

In Thailand, the concept of ecotourism development emerged for the first time in 1976, when the term “conservative tourism” was used in the 1<sup>st</sup> National Tourism Development Plan. Later, during Thailand’s Tom Yum Kung financial crisis in 1997, the government tried to promote and use tourism as a major revenue-generating activity through introducing the 1997-2003 Tourism Promotion and Development Policies. The Tourism Authority of Thailand also used the slogan “Thai Conservative Tourism” to promote Thailand during 1998-2003 with the aim of conserving Thailand’s cultural and environmental heritage and to thoroughly generate the income and occupation of the people in local areas (Department of Environmental Quality Promotion, 1999). The National Ecotourism Action Plan was subsequently set up in 1999 and promulgated in 2002. According to this action plan, ecotourism consists of 4 main elements as follows.

1) Area: ecotourism is associated with the nature that represents the uniqueness of each local area as well as the cultural and historical sources that are related to ecological systems.

2) Management: ecotourism is considered responsible tourism with natural resource and environmental management, protection, and maintenance.

3) Activity and process: ecotourism is a process of learning culture, traditions, and natural resource conservation.

4) Participation: ecotourism is involved with local community participation in planning, implementing, sharing, and distributing benefits and income and improving quality of life.

The concept of ecotourism homestay enterprise then was practically formed. It is a form of tourism that takes account of environmental, social, and cultural sustainability and is operated by local people for the benefits of their community.



Currently, there are 171 homestay enterprises in local areas throughout Thailand. Ecotourism development helps to develop the tourism industry and community-based economy systems. For example, the additional income generated from the operation of Ban Had Pha Khon Homestay is shown in the table below.

**Table 4.1** Income of Ban Had Pha Khon Homestay, Nan Province, during 2010-2012

Month	No. of Visitors (Persons)		Income from Visitors (Baht)		Total	
	Thais	Foreigners	Thais	Foreigners	No. of Visitors	Income from Visitors
January	50	11	5,000	8,800	61	13,800
February	27	10	2,700	8,000	37	10,700
March	0	8	-	6,400	8	6,400
April	40	8	4,000	6,400	48	10,400
May	0	11	-	8,800	11	8,800
June	0	0	-	-	0	-
July	20	16	12,000	9,600	36	21,600
August	0	21	-	12,600	21	12,600
September	0	0	-	-	0	-
October	7	16	4,200	9,600	23	13,800
November	0	7	-	4,200	7	4,200
December	3	12	1,360	7,200	15	8,560
Total	147	120	29,260	81,600	267	110,860

**Source:** Research Data

The above example clearly shows the importance of an ecotourism homestay enterprise, as it can generate income for communities and enable local people to rely on themselves. The research results are presented in the following.

## 4.1 Case Study of Ecotourism Homestay Enterprises in Chiang Mai Province

### 4.1.1 Ban Mae Kampong Homestay

#### 4.1.1.1 General Information

The Ban Mae Kampong community is located in Moo 3, Huay Kaew Subdistrict, Mae Orn District, Chiang Mai Province. Its total area is about 6.22 square kilometers or 3,887.50 rai divided into 6 main areas: Pang Klang, Pang Nok, Pang Ton, Pang Khon, Pang Nai 1, and Pang Nai 2. Its terrain generally consists of upland areas approximately 1,300 meters above sea level. Its location is 50 kilometers away from Chiang Mai downtown, and it has a population of 134 households, accounting for a total of 346 people.



**Figure 4.1** Road and Entrance to Ban Mae Kampong Homestay

Ban Mae Kampong is an old village with more than a 100-year history. However, there is no evidence of the village's foundation or original residents. The elderly people living in the community gave information that native people with no arable land from Doi Saket District in Chiang Mai Province were the first group of people that migrated to this area and depended on miang leaves for their livelihood. They used the money gained from picking these leaves to buy food and rice. At that time, most miang trees were naturally-grown because this area was part of a national park and considered a grade-A forest, where deforestation was prohibited. There were plenty of natural resources in the upstream forest area. Near a river there was a small yellow-red flower called the "kampong flower." The village's name "Mae Kampong"

originally derived from the names of the river and the flower and has been used until the present day.

#### 4.1.1.2 The Beginning of Development

In the beginning, the villagers in the Ban Mae Kampong community depended on Miang leaf harvesting for their livelihood, and they needed to wake up early in the morning and climb up a mountain to collect miang leaves. When arriving home in the evening, they had to roast the miang leaves on a hot pan in order to remove enzymes causing unwanted chemical reactions. After the kneading and rolling process, the villagers needed to dry the miang leaves again before they were ready to be sold. As the villagers needed to work during night-time, they had to rely on light from kerosene lamps, which caused a lot of smoke every night. This became a vital problem of the villagers at that time. Later, the villagers asked for electricity from King Bhumibol Adulyadej, when he paid a royal visit to the Mae Kampong community in 1979. In 1982, the villagers received a budget to support the purchase of an electric generator from Chiang Mai's rural hydropower development program and the Department of Alternative Energy Development and Efficiency, Ministry of Energy. The villagers joined forces to find local construction materials and used their own labor to build a power plant. The electricity was distributed and all community members had access to it at night with a 20kW generator in 1983. After that, the second and third power plants were built in 1987 and 1994 respectively.

**Table 4.2** Hydropower Plant Construction Projects

<b>Hydropower plant project</b>	<b>Start</b>	<b>Finish</b>	<b>By</b>	<b>Power Generation Capacity (Kilowatt)</b>	<b>Annual Output (Unit per year)</b>
<b>Mae Kampong 1</b>	1982	1983	Department of Alternative Energy Development and Efficiency	20	175,200

**Table 4.2** (Continued)

<b>Hydropower plant project</b>	<b>Start</b>	<b>Finish</b>	<b>By</b>	<b>Power Generation Capacity (Kilowatt)</b>	<b>Annual Output (Unit per year)</b>
<b>Mae Kampong 2</b>	1987	1987	Department of Alternative Energy Development and Efficiency	20	
<b>Mae Kampong 3</b>	1994	1994	Department of Alternative Energy Development and Efficiency	40	245,280

**Source:** Research Data

Although there was an electric supply and a few roads crossing the Ban Mae Kampong community, the villagers still faced commuting problems due to a lack of transportation development. There was also public health and water for the consumption issues occurring in the community. Theeramet Khajonphattanaphirom, previously known as Phor Luang Phrommin Phuangmala, was a village headman that initiated a development plan for the Ban Mae Kampong community for the first time in 1996. When Thailand was experiencing an economic downturn in 1997, the government formulated a policy to revive and stimulate the national economy by using tourism. Thus, the campaign “Amazing Thailand” was developed and used to promote Thailand’s tourism during 1998-1999. Two years later, a tourism campaign under the slogan “Unseen Thailand” was consequently launched.

The government’s policy contributed to the development of a new tourism route, connecting Chaeson National Park in Lampang Province to Ban Pa Miang, Ban Mae Kampong, and Sankampaeng District in Chiang Mai Province through Huay Kaew Road.



**Figure 4.2** Parking Area for Tourists Visiting Ban Mae Kampong Homestay

The Ban Mae Kampong village is located on a hillside. The village houses are situated along a curvy road around the hill. The local road has two lanes. However, at some points it may get narrow and only allow one car at a time. Most local houses were built of wood and cement and located along the hilly slopes at different heights. The empty space under the house, which is supported by many poles, is left for various purposes such as to park a car or to build another single room. The living area is on the second floor. There are separate rooms and open spaces for all family members to spend time together.



**Figure 4.3** Tourist Attractions

The location of the village is in the center of the hill surrounded by forests and mountains. There are streams from a waterfall flowing through the village. It is really quiet at night. There is only the sound of wind, night bugs, and streams to be heard. The center of the village is Wat Kantha Pruksa because it is the only temple in this village. The temple is situated in a flat area and has enough space for tourists to

park their cars. Near the temple there are many tourist attractions such as Lung Pud Pa Peng, restaurants, and souvenir shops. An old school has been used as a community hall and a venue for welcoming a large group of visitors and organizing various activities such as Thai traditional dancing, the wrist-tying ceremony, and the Bai Sri Su Khwan ceremony. A private community museum opposite the old school sells souvenirs to tourists. At a moderate distance from the community museum, there is the Teen Tok Royal Project, which was established to carry out community development activities and educate local people on agriculture, organic farming, homestay enterprises, and buying and processing Miang leaves and coffee beans.

Regarding the background of the Ban Mae Kampong Homestay, when hydroelectric power could be distributed to the villagers, each family in the village had to pay for it. However, the obtained money was not enough to manage and maintain the community power plant. As a result, the responsible officials from the Department of Alternative Energy Development and Efficiency, Ministry of Energy, suggested the villagers to set up a hydropower plant cooperative in 1996. Every family had to be a member and hold shares in the cooperative. At present, the share price has decreased to 10 Baht per share, compared to 50 Baht per share in the beginning. The establishment of the hydropower plant cooperative is considered a starting point of the community fundraising.

The villagers realized that there were tourists from various cities in the village, visiting a waterfall, sightseeing, and climbing the mountains. However, they did not think about how to make a profit from those activities. Phor Luang Theeramet Khajonphattanaphirom introduced concept of Community-Based Tourism (CBT) as stated following;

Most service providers gain profit from tourism. In order to make the community and the villagers receive the profit, this homestay was set up with the aim to generate income for community maintenance and development. Instead of conservative tourism, agritourism, and ecotourism that have been on trend previously, now the focus has shifted to CBT, which has a broad definition covering both agricultural and health aspects.

Phor Luang Theeramet Khajonphattanaphirom proposed the concept of the homestay to the village community because he wanted to make the villagers earn additional money apart from their regular income. The villagers showed no confidence but the village committee agreed to do it first and assess the results later. At first, there were only 7 families participating in this project. A tourism village was officially opened in 2000.

Later, the government encouraged local communities to produce and sell their own products under the “One Tambon One Product” policy. Phor Luang Theeramet Khajonphattanaphirom proposed the ecotourism homestay project to the responsible government agency due to the fact that Ban Mae Kampong had no outstanding product, except for natural resources, mountains, and waterfalls that attracted many tourists from Chiang Mai Province. The project was approved by the OTOP committee in 2001.

**Table 4.3** Development of the Ban Mae Kampong Village

<b>Year</b>	<b>Development of Ban Mae Kampong</b>
<b>1994</b>	Three hydropower plants were established.
<b>1996</b>	A hydropower plant cooperative was set up.
<b>1996</b>	A homestay project was proposed to the village community.
<b>2000</b>	A tourism village was officially opened.
<b>2001</b>	A homestay project was certified as one of the OTOP services.

**Source:** Data from the Interview with Phor Luang Theeramet

#### 4.1.1.3 Strengths of Ban Mae Kampong Homestay

The strengths of the Ban Mae Kampong Homestay are natural resources and its unique culture. Phor Luang Theeramet Khajonphattanaphirom explained how unique culture can be their strength as follows;

There are three strengths, comprising natural resources, community cultures, and generosity. We moved from plain areas to hilly terrains. We are not hill tribe people. The differences in lifestyles can become a strength. The ties of kinship and generosity can be used to develop tourism.



**Figure 4.4** Tourist Attractions around Ban Mae Kampong Homestay

In addition, the community has an abundance of forests, streams, and clean air around the Ban Mae Kampong village that can be rarely found in other areas. There is also the Mae Kampong Waterfall at about a 7-level height and clean natural water, where tourists can enjoy aromatic tea and coffee while resting. The village also has the Ban Him Huay Shop, Lung Pud Pa Peng, and Wat Kantha Pruksa, the only temple with a water-surrounded pavilion that attracts both tourists and local people. Moreover, there are interesting nearby attractions such as the Bo-Sang Handicrafts Center, the Sankampaeng Hot Spring, the Teen Tok Royal Project Development Center, and Chaeson National Park in Lampang Province.

#### 4.1.1.4 Weaknesses of Ban Mae Kampong Homestay

The road to the homestay is steep, as its location is on a hillside. As indicated above, making it difficult for vehicles to pass one another. In addition, there is limited parking space due to a lack of flat ground. These are considered tourism obstacles, especially in winter. Traffic congestion and steep roads with more than 45-degree slopes can easily lead to accidents.

#### 4.1.1.5 Management Approaches of Ban Mae Kampong Homestay

At first, the villagers in the Ban Mae Kampong community opened the Ban Mae Kampong Homestay in order to generate additional income from tourism



without having proper knowledge and understanding about ecotourism rules and practices, environmental responsibility, or community-based management. It took some time until the villagers started to be aware of the effects of many tourists entering the community, such as waste problems, trees and plants being cut and destroyed, and the their inappropriate cultural behavior, such as wearing shorts at realigion sites, kissing in public, and many other examples. Therefore, Phor Luang Theeramet Khajonphattanaphirom initiated the idea of conducting a 2-year local research project in order to investigate the current tourism situation, to ascertain the local knowledge and community potential, and to study sustainable ecotourism management.



**Figure 4.5** Focus Group and In-Depth Interviews at Ban Mae Kampong Homestay

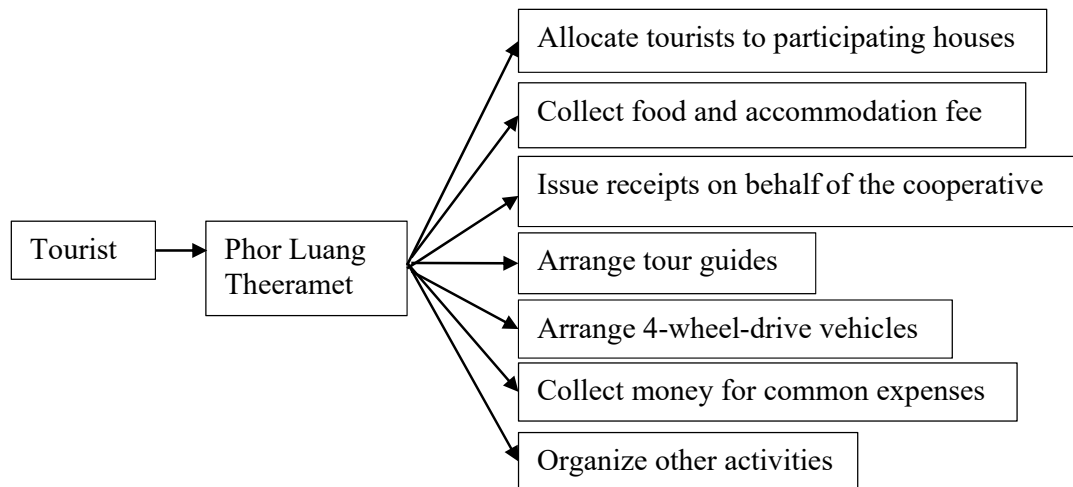
The results of the project helped to shape clear and systematic tourism management, enabled the villagers to understand the concept of sustainable ecotourism management, and helped the community to become stronger. The villagers realized the importance of nature conservation. Income was appropriately allocated to the villagers and community. There were rules and regulations for both the villagers and tourists (Phrommin Phuangmala et al., 2003).

During the early stages, the villagers understood the term “conservation” differently. Some of them thought that it referred to keeping something in its original state without any change, which is not the correct definition. In terms of tree cutting, an increase in the community’s population could lead to serious conflicts. Phor Luang Theeramet Khajonphattanaphirom provided more

information, stating that “[f]f the villagers want to build their house using trees grown in local areas, they need to inform the community committee first. Then the community committee will notify the responsible officials, which is quite flexible.”

After many changes in management, Ban Mae Kampong Homestay currently has 7 committee members, who were also part of the 18-member community committee. Phor Luang Theeramet Khajonphattanaphirom is the chairman of the homestay committee, whereas Phor Luang Pratheep Nongtha, the present village headman, is the vice chairman that oversees all management issues.

The homestay’s tourism management began with receiving reservations and requirements from tourists. Then related tasks were distributed to responsible persons, such as arranging reservations, finding tour guides and four-wheel drive cars for tourists, organizing activities, collecting accommodation fees, and issuing receipts on behalf of the community cooperative.



**Figure 4.6** Tourism Management Model

**Source:** Research Data

In terms of the homestay fee, the price per room with two meals was 520 Baht and 580 Baht for three meals. This rate included the accommodation fee (100 Baht), service fee (100 Baht), community maintenance fee (100 Baht), activity

fee (100 Baht), food fee (60 Baht per meal), and optional hiking guide fee (200 Baht per trip).

Ban Mae Kampong Homestay recently had 30 participating houses, 30 tour guides, and 2 four-wheel drive cars. Moreover, there were other private homestays in the village, which were independently operated. These private homestays also had to pay into the community development fund in the amount of 50 baht per visitor.

#### 4.1.1.6 Natural Resource and Environmental Management

The main natural resources of the Ban Mae Kampong village are forests and water resources, as it is located in upstream forest areas adjacent to the national forest. This was the key selling point of Ban Mae Kampong Homestay because its surrounding forests are abundant and rich with an attractive tourism atmosphere. The villagers have tried to preserve the trees by planting pine trees. Many tree-planting campaigns have been carried out in order to raise public awareness, such as the Returning Trees to Forests program, the Reforestation Project in Celebration of His Majesty the King, the Planting Herbs program, and firebreak activities, which are held every summer.

Regarding area utilization, the Ban Mae Kampong village clearly separates forest areas from community areas. The villagers can sometimes use trees for their livelihood purposes but they need to get permission from the community committee first, as indicated above (Thiti Thitjamrernphorn et al., 2010). There is no bare ground in the forest areas. Trees are not cut to plant coffee or Miang. The forest areas are full of big trees, Miang, and coffee plants of various heights. Leaves falling from those trees pile up on the ground and consequently decompose and became natural fertilizer. There are no steps up to the mountain. The villagers and tourists need to use a natural walking trail, which is sometimes very slippery due to moist weather, leaves, and rocks. Natural water mainly springs from the ground under a group of large trees called Mai Tum. This is the mountain water source that supplies water to the villagers. The villagers built a weir and installed water pipelines in order to transport the water into a large tank before distributing it to the community through PVC pipelines. The water flowing from upstream forests is also the water source of the Mae Kampong Waterfall, which is known for its crystal-clear water and an

abundance of ferns and moss. The villagers cooperated in building a walking way and handrail up to the waterfall in order to facilitate easy access for tourists. Litter bins are provided, and a tourist pavilion was built. Large tourist signs were made so that they can easily be noticed by tourists. There was a problem with parking areas so it was planned to allocate an additional budget to build parking lots and roadways.

When many tourists came to the community, a waste management problem occurred. Before the homestay was opened, the villagers took care of their own waste. However, at present there is a measure to permanently solve this problem. Waste is systematically collected, separated, and burnt in an incinerator. Recycled products are made and sold. The committee sells a 5-Baht black bag to the villagers for waste collection. The villagers can get 15 Baht per bag after their waste bag is picked up and disposed of every morning. In addition, the villagers, who want to make fermented water, are provided with tanks and vegetables from the royal project. The water left from washing rice can be used to make liquid cleaner. All of these have resulted from the research findings, where experts shared their knowledge on how to make compost and organic fertilizer.

#### 4.1.1.7 Capital and Labor Management

Ban Mae Kampong Homestay's basic capital is a natural resource because it is located in a reserved forest area with sources of food and water and a truly natural atmosphere, which is its key selling point. In the past, the villagers had no financial capital. They needed to eat the Miang Khiew leaves available in the local areas to survive. After the hydropower plants were built, a small amount of capital was collected through selling electricity to the villagers. Phor Luang Theeramet Khajonphattanaphirom contacted and asked for career development advice from relevant organizations so that the villagers could rely on themselves. In order to increase the community capital, the community cooperative and the Saving Group for Production Credit were established. The villagers were encouraged to save 20 Baht per month so that they could have more savings. In terms of career development, the villagers were supported to process coffee and grow shiitake mushroom on Mai Kok. The money raised would be deposited in the bank account of the Saving Group for Production Credit and loaned to the villagers every 1<sup>st</sup> day of the month by the Saving Group for Production Credit committee. A 3-year group loan was offered to the

villagers for product development without charging interest. On the other hand, the villagers that took out an individual loan would be charged 2 percent interest per 3 years. Later, the community decided that the interest rate should be revised to 2 percent per year.

#### 4.1.1.8 Marketing and Public Relations Management

In the early stages, the community had not carried out any public relations activity. Officials from the Tourism Authority of Thailand as well as staff members from travel agencies and documentary programs subsequently helped to promote the homestay. The Cooperative Promotion Department recommended the community to open a booth at the Queen Sirikit National Convention Center and Muang Thong Thani, produce a video, and distribute leaflets and brochures in order to promote the homestay. In addition, the Thailand Research Fund (TRF) conducted several research studies on the effects of tourism regarding sound, water, vehicles, and air during 2003-2004 in the form of research network participated in by Payap University. As a result of these efforts, the number of tourists continued to increase. The word of mouth from the tourists also played a big part in promoting the homestay.

#### 4.1.1.9 Network Management

Both internal and external networks were built. In terms of the internal network, Phor Luang Theeramet Khajonphattanaphirom acted as an intermediary that coordinated the work of professional groups such as a pillow group and herbal massage group, and provided financial and other support to the villagers. As for the external network, Phor Luang Theeramet Khajonphattanaphirom was the leader of the community that collaborated with the Thai Volunteer Service Foundation in conducting research studies on the community-based tourism in Chiang Mai Province. Currently, there are about 70 communities participating in the network. After serving as a community representative for 10 years, Phor Luang Theeramet Khajonphattanaphirom was appointed chairman of the network in 2012 by ML Panadda Diskul, the governor of Chiang Mai Province at that time.

The budget granted by the TRF was allocated to buy and give New Year's gift baskets to various agencies in order to promote the homestay. In the past, the community only waited for tourists to visit the homestay without advertising it to

the public or external organizations. After the homestay was broadly promoted, a clear result was that it was widely known among relevant agencies, especially the Chiang Mai Tourism Council. The community had opportunities to propose many projects and received a budget of 80,000 Baht per project. When there were tourism events such as the Health Tourism Conference held in March 2016, the community was invited to participate. These were considered network-building opportunities that helped build on tourism success.

#### 4.1.1.10 Recommendations for Sustainable Management

The ultimate goal of community development is to develop local people or villagers until they have sufficient knowledge to rely on themselves through self-learning processes, action learning, and community participation in studying and solving local problems. According to the results of the present study, the following recommendations were made in order for Ban Mae Kampong Homestay to achieve sustainable management.

##### Homestay Management

1) Area: the homestay is located on a steep hill in a forest area, as stated above. In order to expand the homestay to accommodate more tourists, it is essential to carefully study the village's landscape and topography. Surrounding communities should be encouraged to collaborate in accommodating the tourists so that the tourism income can be thoroughly distributed to the villagers in each community. There is a need to provide the villagers in other communities with useful knowledge in order to create different selling points in terms of atmosphere and environment.

2) Systematic management: while the number of tourists was increasing, all homestay activities were still managed by a few people with low knowledge of technology, which is considered a development limitation. Thus, modern technology such as faxes and online reservation systems should be applied more broadly, covering the processes of welcoming tourists, reserving rooms, ordering food, booking optional activities, and online payments. This will help facilitate tourism activities as well as reduce obstacles and mistakes.

3) Marketing: marketing activities should be increasingly conducted through digital channels. Ban Mae Kampong Homestay did not have its

own website; its information was solely promoted on the official website of the Tourism Department. So far the homestay has been promoted by the media and reviewed on social media by previous visitors. Its marketing communications have been discrete and indifferent. Thus, marketing and public relations activities should be further carried out using modern technology in an integrated manner.

4) Database management: database management is involved with technology utilization. Ban Mae Kampong Homestay has been operated using manual operation practices, such as handwritten receipts. In order to achieve sustainable management, all related information, including income, the number of tourists, and other items, should be systematically managed. A database management system should be set up to analyze the number of tourists, income, and expenditure and to build further networks.

## **4.1.2 Doi Pumuen Homestay**

### **4.1.2.1 General Information**

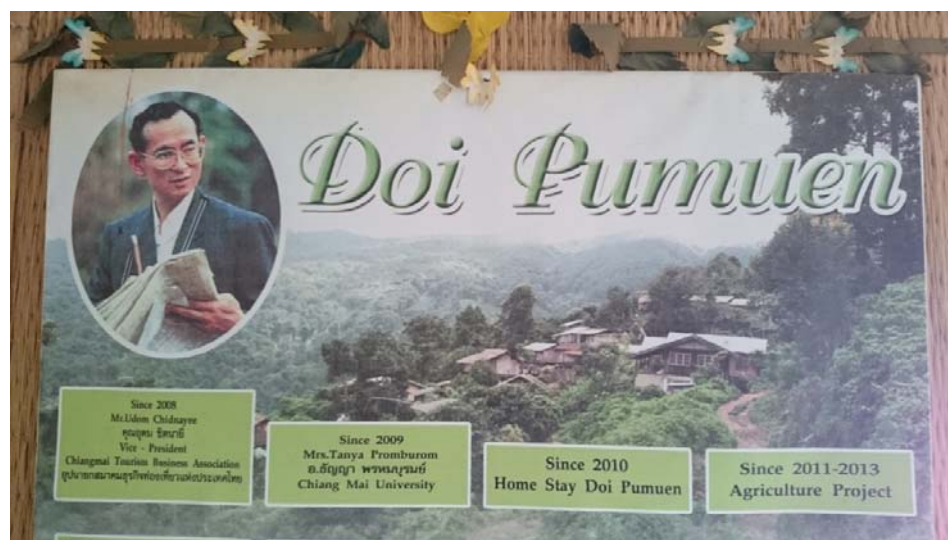
Doi Pumuen Homestay is situated in Mae Sao Subdistrict, Mae Ai District, Chiang Mai Province. Its location is 174 kilometers from Chiang Mai downtown. Doi Pumuen (2,285 meters above sea level) is the second highest mountain in Thailand after Doi Inthanon (2,565 meters above sea level). The Doi Pumuen community has a population of 90 households, accounting for a total of 500 people. To reach Doi Pumuen, the person needs to travel around 140 kilometers if taking the Chiang Mai-Fang Highway, and another 9 kilometers from Fang to Mae Ai District. Visitors then have to turn left to the Pumuen Waterfall Road and travel 14 kilometers.

The Doi Pumuen community was established 120 years ago by “Pumuen,” who migrated from the Tibetan border to China and Myanmar before settling in Thailand at Doi Pumuen. The majority of its population was comprised of the Red Lahu people, who were Buddhist, and the Black Lahu people, who were protestant. In the past, the village had no name. However, due to the communist invasions and battles in the border area, the United Nations allowed a military force to be formed within a 10-kilometer radius of the border crossing. The Thai government used the Lahu people as a buffer against communism, made them soldiers, and

provided them with armament support. Pumuen (or Mr. Tang Tao), who was the leader of the Lahu people at that time, fought and protected the border from communists until he was appointed “Muen.” Thus, the villagers named this place Doi Pumuen after his military rank. After Pumuen died, Mr. Jafa (Pumuen’s son-in-law) became the next leader.

The Lahu people depended on opium and shifting cultivation for their livelihood. When King Bhumibol Adulyadej made a royal visit to the village, he advised the villagers to plant Assam tea trees instead of opium. Tea plantation has become the main occupation of the Lahu people since then. King Bhumibol Adulyadej also paid attention to markets or places to sell tea leaves. He gave the community a shop to sell products made by the Lahu people and had Mr. Jafa take care of it.

At that time, communist battles and invasions continued to occur. After Khun Sa sent a man to kill Jafa, Mr. Jaroen Chaikor or Jafa’s eldest son became the third-generation leader. Khun Sa was relentless in eliminating the leader. He sent killers to shoot Jaroen many times. In the last attack, Jaroen was shot in the arm but managed to survive. His left arm and elbow had a scar from the surgery and did not remain the same. Jaroen required time to recover and to escape from the hunting of Khun Sa so he had to leave the community for a long time.



**Figure 4.7** The Beginning of Development at Doi Pumuen Homestay



As the village is located on a hill, the road to Doi Pumuen Homestay is steep, bumpy, and full of holes. Only four-wheel drive cars can go there. Therefore, tourists must use four-wheel drive cars before going to the homestay. A meeting point for changing cars is at the Phu Manee Hotel, owned by Pumuen's grandchildren. The hotel is a tall building. A reception and customer service point is at the right corner on the first floor of the hotel while a restaurant is on the left side. The hotel is decorated with natural materials such as bamboo and native fabric.



**Figure 4.8** Phu Manee Hotel



**Figure 4.9** History of Doi Pumuen Homestay

On the second floor, the royal visit of King Bhumibol Adulyadej, Queen Sirikit, and Princess Maha Chakri Sirindhorn are showcased on the wall in the form of photos and descriptive texts, together with the history of Doi Pumuen. There are glass cabinets that display Lahu tribe's utensils, traditional male and female costumes, tea cups, opium smoking sets, reed mouth organs, bestowed medals that are

like identification cards of the Lahu people, and banknotes with tribal prints. Moreover, there are announcement boards that describe interesting tourism activities, prohibitions, and other hotel rules.



**Figure 4.10** Road to Doi Pumuen Homestay and the Gourd (The Symbol of the Village)

When arriving at Doi Pumuen, the first thing to be seen is a gourd, the symbol of the village. Jaroen Chaikor gave more information about this as follows;

The Lahu people believes that the Lahu tribe was born from gourd. There is an ancient story that tells of Jati (a man) and Nati (a woman), who were stuck in a large gourd. They asked a tailorbird to break the gourd for them and promised to give everything if they could get out. The tailorbird pecked the gourd until its beak got shorter but the gourd did not break. Then the tailorbird asked a mouse to bite the gourd and promised to share some food. When the mouse was exhausted from biting the gourd, a dog was asked to help. The dog could finally broke the gourd. After coming out, Jati and Nati became husband and wife. Their children were born, grew up, and moved to other places, resulting in different tribes of people with their own language such as Hmong, Yao, Lua, Akha, and Lisu. Other tribes can speak Lahu language, but the Lahu people do not speak other languages because they think that they are the original tribe. They keep their ancestors' promises by letting tailorbirds and mice eat their rice, vegetables, and

fruits. The Lahu people raise dogs and do not eat them in order to return the favor.

The local houses are scattered over the village area. Most of them were built of hard wood poles and bamboo. Floors and walls are also made with bamboo splits. Roofs are covered with thatch or Kor leaves. The house can be divided into two parts. The first part includes an open-air terrace floored with bamboo splits and long wooden stairs. The second part is a 3x4 meter room 1.5 meters high. All four sides of the walls are made from woven bamboo. There is one stove for cooking and heating in the winter. The area around the stove is used as a bedroom and drawing room.



**Figure 4.11** Doi Pumuen Homestay's Camp

There is a cement church in the middle of the village. Local houses are located along the hillside. The highest point or center of the homestay is a camp, where Jaroen Chaikor, a tribal leader and homestay administrator, lives. The camp can accommodate many people and organize various activities. It looks like a big bamboo pavilion roofed with thatch. When facing the door, the first bedroom with a mountain view is on the left. Next to it is the living area, which is raised slightly higher from the ground. On the right side, there are 4 other rooms. The last room belongs to Jaroen. In front of those rooms, there is a stove for cooking and giving warmth in the winter. The stove is made of clay, as it can prevent the spread of fire.

Doi Pumuen Homestay is a natural homestay, and was established 8 years before the present writing, with the aims to develop the community and create jobs for the villagers so that they do not need to move or work elsewhere. Mr. Udom

Chidnayee, Vice President of the Thai Tourism Promotion Association, initiated the establishment of the homestay by letting groups of tourists stay in the village and participate in community activities. Thanya Phromburom, a lecturer from Chiang Mai University, provided useful advice about tourism management and community participation in order to ensure standard quality. The community took one year to get prepared before its first 5 houses passed an evaluation in 2010 and received the homestay standard certification in 2011. The Doi Pumuen community consequently received the first runner-up award in the category of cultural tourism village in 2012, making it a model village since then. In addition, the community also joined the Community-Based Tourism network in 2015.

#### 4.1.2.2 Strengths of Doi Pumuen Homestay

In terms of natural environment, Doi Pumuen is on the same route to Doi Pha Hom Pok. Tourists usually spend a night at Doi Pumuen before going up to see a sea of fog at Doi Pha Hom Pok. Tourists can experience the traditional way of life of the Lahu or Red Muser people in a hill tribe village surrounded with abundant nature and enjoy the sea of fog in the morning. The weather is cold both in the early morning and at night. On the mountain, there are many winter plants and scenic spots for photography lovers.

The homestay's highlight product is tea. Northeastern University in the U.S. has helped to provide knowledge about tea processing to the community. Normally, tea processing requires a lot of firewood. In order to preserve the upstream forest, the community avoids cutting trees and uses hydropower instead. "Doi Pumuen Tea" is locally produced and has been certified by the Thai Food and Drug Administration and the USDA Organic ZUS, which is the U.S. organic food certification. The price of the community's organic tea has increase to 2,300 Baht per kilogram. The target market is working people, young adults, traditional Chinese tea and black tea drinkers, and health-conscious consumers. Doi Pumuen Tea is sold at a premium price because it is genuinely organic and safe from chemical contamination. The community also has other interesting products such as dried tea balls and wild honey.

#### 4.1.2.3 Weaknesses of Doi Pumuen Homestay

Travelling to Doi Pumuen Homestay is limited by road conditions. The road from the city center to the Border Patrol Police School was paved in 2015. The rest of the 2 kilometers to the homestay is only accessible by four-wheel drive vehicles. In addition, there are electricity limitations because the community started to have access to electricity only in 2015. The hydropower plants are taken care of by Jaroen's ninth brother.

#### 4.1.2.4 Management Approaches of Doi Pumuen Homestay

The management has been divided into 2 parts. The first part is the villagers' houses and the second part is the camp. A large group of tourists have to stay at the camp, which is a big bamboo house with a meeting area. However, every group of tourists has a chance to stay at the villagers' houses at least one night after meeting at the camp.

Although Doi Pumuen Homestay has received many rewards, its management structure is not clear. Jaroen was responsible for all management activities because the villagers still had language barriers and lacked management and customer-acquisition knowledge. The homestay committee, consisting of 10 members, were selected to manage 15 homestays house out of all 107 houses in the village. Other villagers participated in supportive tasks such as cooking, being a tour guide, and preparing performances. The community leader arranges queues and makes announcements through an amplifier. Doi Pumuen Homestay charges a tourist 150 Baht per night. Of that, 100 Baht is for the homeowner, 30 Baht is for the management fee, and 20 Baht is for the maintenance fee. A tourist will be charged additional fees for optional activities such as a hiking trip to Doi Pha Hom Pok, cooking food in bamboo, picking and kneading tea leaves, and enjoying traditional dance performances at night. Ten percent of the additional fees will be kept for the community.

At the Doi Pumuen village, tourism activities are carried out in parallel with community development. There are volunteer groups visiting the village every year. According to the interview with Jaroen, students from Singapore have gone there and have helped build mountain waterways, roads, and water tanks. A travel agency network in Chiang Mai's Muang District is coordinated with Jaroen's sister,



who takes care of the Phu Manee Hotel and who sent this group of students to the village. In addition, French tourists that are already retired usually visit the homestay in a group of up to 10 people. There were not many Thai tourists visiting the Doi Pumuen village. They mostly came to the homestay at the end of the year.



**Figure 4.12** Tea Leaves and Peaches at Doi Pumuen Homestay

In addition to homestay management, local product development has also been taken into account. Jaroen recently registered a community enterprise in December, 2015. Tourism was increased as the community enterprise's highlight service together with local products, such as processed fruits and honey. The community enterprise was registered to produce many products and services. However, as the villagers still did not understand the meaning of community enterprise, they needed to be constantly educated based on their potential. At first only 3-5 villagers were taught how to process plums. Currently, the community has several professional groups consisting of 21 members. The tea group and electricity group with 7-8 members are led by Jaroen's brother. Jaroen takes care of the homestay group with many members. A housewife group has also been established to produce honey soap under the guidance of officials from the Provincial Agricultural Extension Office.

In terms of tourism management, there are two tourism packages available for visitors: 2 days and 1 night and 3 days and 2 nights. As for the 2 days-1 night package, visitors arrive at Phu Manee Hotel before noon, listen to the village's brief history, and then go to Doi Pumuen Waterfall. After arriving at the camp, they will experience traditional cooking, enjoy picking and roasting tea leaves in order to

get rid of the fat and coatings, and learn to dry the tea leaves before the packaging and cooking processes. Regarding the 3 days-2 nights package, there are additional activities, including hiking to Doi Pha Hom Pok, spending a night in a tent, sleeping under the stars, and enjoying a morning sunrise surrounded by a sea of fog.

Considering cultural management, as the villagers in the Doi Pa Muen community are the Lahu people, they use the Lahu language, which belongs to the Tibeto-Burman language family and is similar to Akha and Lisu. Some of them speak Chinese-Yunnan and Burmese languages. The Red and Black Lahu languages are not significantly different so the Red and Black Lahu people can understand each other. Spoken languages are generally transferred from ancestors to present generations, representing the unique identity of each ethnic group. The Lahu tribe has no written language. Its spoken language was inherited through speaking, listening, and memorizing. The community members are comprised of a young generation (60%) and an older generation (40%). Although the older generation mostly understands the Thai language, less than 20 percent of them can speak Thai.

In terms of activities and entertainment, during the traditional New Year's festival or "Kin Wor," the Lahu men and women will wear their traditional clothes and dance together to celebrate various livelihood activities and thank guests that come from other villages or local areas. This ritual dance is called "Jakue." The Lahu people will dance to the rhythm of drums (Jekho), cymbals (Sae), and gongs (Boloko) with various gestures such as rice reaping, rice scooping, and rice kneading. Other gestures that are often used are those for greeting, thanking, and welcoming. During the New Year's festival, when guests from other villagers make a visit, the Lahu people will dance the "Jakue" to welcome them.

Top spinning is a traditional game that the Lahu People usually play during the New Year's festival. The body of the tops is made of hardwood. A string must be tied with a wooden handle and then coiled around the top. After the top is thrown to the target, the string must be quickly pulled back in order to make the top spin. The owner of the top that can attack his or her opponents is the winner.

Cloth throwing (Kae Puk Sue Ba De We) is another game that the Lahu teenagers like to play during the Kin Wor period. Men and women are on opposite sides. If men throw the cloth to women and they miss it 3 times (depending on the



agreed rules), the men have a right to take one of the losers' belongings such as a necklace, watch, or bracelet and give it back to the owner after the Kin Wor period.

Jaroen has tried to preserve the Lahu culture, especially traditional clothing. The young generations initially felt embarrassed to wear tribal dress. However, after the homestay was opened, they seemed to change their mind and asked their parents to prepare traditional clothes for them. The cost of tribal clothing is expensive so the Lahu people only wear it on Sunday. Jaroen also wanted the villagers to wear traditional clothes at least once a week or during the festival period.

#### 4.1.2.5 Natural Resource and Environmental Management

The Doi Pumuen village joined the Utokapat Foundation in order to gain knowledge about water management and new agricultural theory. The Utokapat Foundation came to survey the village's area and planned to provide the villagers with a water purifier. The Doi Pumuen village is located in a national park, and every area has been demarcated by officials. Jaroen wanted to ensure that every plot of land in the village was owned by local people. The owners of each plot had to be declared by themselves by referring to military satellite imagery. During the early years, the homestay had a conflict with national park officials because the officials wanted to collect an entrance fee. Jaroen and Thanya had to make the officials understand that the homestay could help preserve the forests, generate income, and prevent forest invasion. Both of them tried to explain that the villagers' main occupation was coffee and tea harvesting but they did not do that all year.

During certain periods, they needed to find jobs in the city. The homestay was established to create jobs for the villagers. When there were tourists visiting the homestay, the villagers could sell tea products and get money from accommodation fees. Some foreign tourists even gave scholarships to the Lahu children and often provided essential materials to the villagers after they returned to their country. Due to reasonable explanations, the conflict was solved. Regarding local forest maintenance, coffee, tea, and winter plants were alternately grown in primary forests while deforestation was prohibited. Before the summer, firebreaks would be made to prevent forest fires.

#### 4.1.2.6 Capital and Labor Management

Doi Pumuen Homestay's main capital is natural resources, including water sources, the natural atmosphere, and an ideal climate for growing winter plants. In addition, its location is also close to Doi Pha Hom Pok, an important tourist attraction. In terms of capital, Jaroen used his family's money to take care of the Lahu people because he strictly adhered to the royal words given by King Bhumibol Adulyadej during his royal visit after Jafa died: "Jafa was a truly good person. I hope all his children grow up to be good persons and help take care of the villagers. Do not abandon them."

Jaroen also played a key role in labor management. When there were tourists visiting the homestay, he would allocate them to each local house and assign related tasks to each villager.

#### 4.1.2.7 Marketing and Public Relations Management

There were many Thai tourists travelling to Doi Pumuen because it was on the royal route of King Bhumibol Adulyadej. Doi Pha Hom Pok is also a tourist attraction that is supported by the Tourism Authority of Thailand, which is a government agency providing public relations support to homestays and that helps to promote homestays through its official website. Moreover, many media programs also have come to film videos to promote the homestay to broader target markets, programs such as the Pid Thong Pan Din Program, the Land of Love Program, Amarin Morning News, TNN News, and others.

After King Bhumibol Adulyadej passed away, the Thai people lined up to pay respect to the late King in front of his body, including Jaroen and his family. Richie, his grandchildren and a Channel 3 actress, wore a tribal dress to pay respect to the late King. She received much attention from the media, making Jaroen's family and the Lahu people become more known to the public.

#### 4.1.2.8 Network Management

The Doi Pumuen Homestay is open to tourists throughout the year. It has built a cooperative network with the Mirror Foundation, Kru Ban Nok Program, and other organizations. Six to seven groups of high school students from Singapore join an exchange program and participate in the community development activities

every year. The homestay has not actively promoted itself to tourists but is contacted by interested persons or groups.

#### 4.1.2.9 Recommendations for Sustainable Management

From the present study, it can be seen that there are two issues that have limited the expansion of the homestay. The first problem is that the main road is steep up to the mountain and becomes one lane at some points, making it difficult for tourists to drive there. The second one is Jaroen's idea of the gradual expansion of development. Thus, in order to achieve sustainable management, Doi Pumuen Homestay's management activities should be carried out based on a gradual growth approach as follows.

#### Homestay Management

##### 1) Analyzing capital and labor for systematic management

Although all operations could be smoothly coordinated, starting from contacting tourists and arranging reservations, every process relied mainly on Jaroen's decision. There has been no serious problem so far but a systematic management system is required for long-term success.

(1) Phu Manee Hotel's capacity in terms of reception and coordination staff should be used to facilitate tourists in the reservation process. In order to increase the number of tourists, Doi Pumuen Homestay package tours should be offered to every hotel visitor.

(2) The homestay should determine a clear system for contacting and finding four-wheel drive vehicles for tourists. Standard fees and service quality should be set.

2) Marketing: the homestay should create and distribute leaflets and brochures that clearly promote the 2-day 1-night and 3-day 2-night packages to target tourists. Richie, a Channel 3 actress, should be a presenter of the homestay and help promote the homestay through various media channels. In addition, a promotion video clip should be created using excerpts from various sources and then presented at provincial activities and events. In the past, the homestay's public relations activities were traditionally conducted in a discontinuous pattern. Therefore, in the future the homestay should apply an integrated approach and use modern technology to support marketing and public relations activities.

3) Network building: Jaroen should create a network with travel agencies, foreign tourists, and anthropologists interested in the Lahu tribe by using the communication channels of Phu Manee Hotels. Further, the homestay should join the Northern Homestay Network in order to attract more tourists, its coordinate work, share experiences among local homestay enterprises, and gear itself towards local development.

### **4.1.3 Maejo Bandin Homestay**

#### **4.1.3.1 General Information**

The Maejo Bandin Homestay is located at 76 Moo 1, Ban Pao Subdistrict, Mae Taeng District, Chiang Mai Province. Its location is 17 kilometers northeast of Mae Taeng District and 57 kilometers from Chiang Mai city. Visitors can get there by using Highway 107 (Chiang Mai-Fang) and taking the village road for 9 kilometers. The homestay is 12 kilometers from Mae Ngat Dam (20 minutes). The Maejo village was established 200 years ago by local people that migrated from neighboring villages. There is Maejo Creek running across the village, making this area suitable for farming. The village was named after this creek. At first, only 2-3 households settled in this area. The size of the community population however has subsequently increased to 25 households and it has continued to increase until the present day. The development of Maejo Bandin Homestay began after Jone Jandai, one of clay-house experts in Thailand, moved to live in this area and built his own clay house to collect and store agricultural seeds for self-sufficient agriculture. The villagers were interested in Jone's idea and obtain knowledge about clay house patterns and construction from him. Then the villagers used local materials to build homestay houses in order to generate income through agricultural tourism without having to work outside the village. After there were a lot of tourists visiting the village, the villagers began to live a self-sufficient life, growing edible plants based on organic farming concept, reducing expenses, selling what they locally produced, and using natural fertilizers in growing economic vegetables, according to the sufficiency economy philosophy of King Bhumibol Adulyadej. As a result, the villagers gradually had better living conditions.

Thongbai Leknamnarong, one of Jone's first pupils, built a clay house on her own land and established Maejo Bandin Homestay in 2007. In the past, Thongbai worked at a telephone company in Bangkok. She saw that her colleagues worked hard, got sick, and had to spend their hard-earned money on medical treatment. Although her salary at that time was quite good, she and her husband decided to return to her hometown because she did not want to suffer from illness. She spent 500,000 Baht to purchase land in the Maejo village in order to settle down there.

After Jone Jandai's clay house and self-sufficient lifestyle became well known, more foreign tourists came to the village so as to learn how to build clay houses. Sometimes foreign tourists even made a visit in large groups. Moreover, the community started thinking about building a hydropower plant to generate electricity but there was no budget for it at that time. Thongbai's husband, who worked for the Provincial Electricity Authority, discussed this issue with the village headman, the subdistrict headman, and the Subdistrict Administrative Organization, but there was no solution due to a lack of budget. However, a lecturer from Chiang Mai University, who was conducting an agricultural research study, suggested that the villagers ask for funding from Thai Oil PCL. After that, a hydropower plant was constructed and consequently was able to sell electricity to consumers. In addition, there were other community enterprises such as a wood-carving enterprise and an embroidery enterprise that helped support community-based learning. Therefore, the villagers could gather together and successfully established the homestay.



**Figure 4.13** Maejo Bandin Homestay

#### 4.1.3.2 Strengths of the Maejo Bandin Homestay

The Maejo Bandin Homestay is a learning place for sustainable living, organic farming, and a self-sufficient lifestyle. It is located in a valley surrounded by the natural forests of Chiang Mai Province. The road to the homestay beautifully winds through fruit gardens and verdant rice fields. The air is clean. The creek water is clear. Visitors can enjoy trekking, swimming, fishing, and picnicking at the waterfall. In addition, there are many accommodation options for visitors, such as private clay cottages, single clay houses, and large clay houses with 6 separate rooms. Breakfast for visitors includes fresh organic vegetables, drinking water, tea, and coffee. Local products produced by the villagers are sold at the homestay. There are also optional activities available for tourists such as clay house building, cooking, soap making, bergamot shampoo making, and cycling around the village.



**Figure 4.14** Thongbai and Former Members of the Maejo Bandin Homestay Enterprise

#### 4.1.3.3 Weaknesses of the Maejo Bandin Homestay

The Maejo Bandin Homestay enterprise initially received good support from the villagers. Other community enterprises such as the wood-carving enterprise and the embroidery enterprise jointly participated in community activities and were considered as the selling points of this village. Later, due to conflict of interests and economic downturn, the community enterprises finally broke up. For example, when the wood-carving group had no wood to carve, the group members had to find other jobs because they did not want to waste their time. In addition, there was a conflict among the villagers regarding water distribution. The villagers thought that the hydropower plant required a lot of water to generate electricity, causing each household to receive less water during the dry season. All of these made the community enterprises break up, including the Maejo Bandin Homestay enterprise.

After the Maejo Bandin Homestay enterprise broke up, Thongbai operated the Maejo Bandin Homestay on her own with the support of her family. Thongbai, her husband; and her daughter took care of all homestay activities. Her son was responsible for purchasing and supplying necessary materials. Her grandchild was an accountant and chef.

#### 4.1.3.4 Management Approaches of the Maejo Bandin Homestay

The Maejo Bandin Homestay has 4 houses to serve tourists: 1) the Eaung Din House with a private bathroom (1,500 Baht per night for 2 persons); 2) the Lilawadee House with a private bathroom (2,400 Baht per night for 3 persons); 3) the Kiang Din House with a private bathroom (3,000 Baht per night for 4 persons); and 4) the Kasalong House consisting of 6 bedrooms. The prices are 1,300 Baht per night per

2 persons for bedroom number 1, 3, 5, 6 and 1,700 Baht per night per 3 persons for bedroom number 2 and 4. These prices include 2 meals: breakfast and dinner. The Eaung Din House is a single clay house built on a circular clay base. A simple-style bathroom is connected to the house. Holes in the wall were drilled to make the air flow. Wire screens were installed to prevent mosquitoes and insects. There are front and back doors, and there are two windows on opposite sides of the room to allow the air to flow. Glass blocks were installed in some parts of the wall in order to increase the light. Within the room, a hole was made to put things on a shelf. The roof is made of palm leaves to prevent insects from entering, and the bathroom is comprised of wet and dry areas.

In terms of homestay management, Thongbai's daughter manages the tourist welcoming services and public relations activities using online media. She uses her personal Facebook account and also has created a new Facebook account called "Waijo Maejo Bandin" to promote the homestay to target groups, especially foreign tourists.

#### 4.1.3.5 Natural Resource and Environmental Management

As Maejo Bandin Homestay is a family business, the owner is not required to take care of the surrounding areas or natural resources. However, Thongbai and her family strongly pay attention to forest conservation. She has invited and encouraged tourists and interested persons to participate in forest conservation activities, such as building firebreaks at Srinin Cave Monastery in Mae Taeng District, Chiang Mai Province. In the summer, the weather is generally hot and dry, and the ground is covered with fallen leaves. These conditions can lead to forest fires. To build a firebreak, a lawnmower must be used to remove weeds and small plants and then a firebreak path is created 3 meters wide. Fallen leaves must be blown out until there is only soil left. The path must be swept with a broom to make it look like a walkway. This kind of firebreak can stop a fire from spreading. Moreover, Thongbai has cooperated with Thai Oil Group in carrying out forest planting and tree ordination activities, building a weir, and making natural fertilizers at Sri Lanna National Park in Mae Taeng District, Chiang Mai Province.



#### 4.1.3.6 Capital and Labor Management

Thongbai used her own money and her family's labor in operating the Maejo Bandin Homestay because it was family run. She sometimes hired external employees when there was a large group of tourists. In the early stages of operations, there was not enough revenue to cover expenses. Thongbai did not record the homestay's actual costs and calculated the income using only accommodation fees. Therefore, Thongbai's daughter helped to set up a new accounting system in order to systematically manage income and expenses. She also increased the room rates so that the homestay could gain enough income to feed the whole family.

#### 4.1.3.7 Marketing and Public Relations Management

Thongbai's daughter mainly used online media to promote the Maejo Bandin Homestay and to draw foreign tourists to visit and enjoy the interesting activities there. Maejo Bandin Homestay's 2-day 1-night and 3-day 2-night packages, including agritourism and ecotourism activities, are shown in Table 4.4.

**Table 4.4** Maejo Bandin Homestay's Activities

<b>Duration</b>	<b>Activities</b>	<b>Fees</b>
2 days 1 night	Building clay house, making compost, visiting the waterfall and reservoir, and enjoying local way of life	1,100 Baht per person (accommodations and meals included)
3 days 2 nights	Building clay house, making compost, planting organic vegetables, trekking, visiting the waterfall and reservoir, and enjoying local way of life	2,500 Baht per person (accommodations and meals included)

**Note:** At Least 4 Persons Per Group and must Reserve 2 Days in Advance

#### 4.1.3.8 Network Management

Thongbai is a native of the Maejo village, an ardent believer in and proponent of organic farming and sustainable living, and a defender of her region's traditional culture. She has received many awards such as the Women Leadership Award and the Self-Sufficient and Sustainable Development Award. This made the public and other organizations know more about Maejo Bandin Homestay. In addition, Chanamon Leknamnarong, Thongbai's daughter, won second place in the ASEAN Green Award 2015 while a representative from Brunei was the winner and a representative from Malaysia won third place. The ASEAN Green Award is aimed at recognizing outstanding contributors to green growth development in the ASEAN region under the age of 40. In order to select 3 winners, all representatives from the AEC countries had to present their project in Kuala Lumpur, Malaysia. This award made Maejo Bandin Homestay become well known among the ethical community-learning networks.

Moreover, the homestay has received support from the network of Jone Jandai. When Jone Jandai went to foreign countries, he always promoted clay houses and the simple living concept. Once there were tourists or organizations interested in visiting the village, they would be accommodated at the Maejo Bandin Homestay.

#### 4.1.3.9 Recommendations for Sustainable Management

As Maejo Bandin Homestay is a family business, its success relies mainly on Thongbai and her family's management in the following areas.

1) In terms of marketing, Thongbai and her daughter, Chanamon, have to present themselves focusing on self-sufficiency, environmental conservation, and public consciousness because these are the key fundamentals of sustainable homestay management.

2) Public relations and marketing activities should be continuously carried out through online media, seminar participation, and being a guest speaker or sharing experiences in academic forums.

#### 4.1.4 Ban Nong Arb Chang Homestay

##### 4.1.4.1 General Information

Ban Nong Arb Chang village is located in Sop Tia Sub-district, Chom Thong District, Chiang Mai Province. It has a population of 226 households, accounting for a total of 680 people. Its location is 68 kilometers from Chiang Mai downtown. Travelling to the village takes about 1 hour, starting from the airport intersection to Chiang Mai-Hang Dong Road, T-junction to Doi Inthanon, Wat Phra That Si Chom Thong, and Wat Nong Arb Chang. The Ban Nong Arb Chang weaving group's office is on the right hand side of the main road. Regarding the village's history, it has been told by the elderly that in the past Khun Luang Wilanka, leader of the Lua people living at the foot of Doi Suthep, and Cham Tewi, the queen of the Hariphunchai Kingdom, defined the boundaries of their kingdoms by letting Cham Tewi's elephant, named "Chang Pu Kam Nga Khiew," continue walking and finding food until it stopped. The boundaries of Hariphunchai Kingdom ended where the elephant stopped. The elephant eventually stopped at Huay Khiew before returning to its kingdom. During the return trip, the elephant stopped to play in the water in a pond (or Nong in Thai). Thus, local people called this pond "Nong Arb Chang." Consequently, when the village was formed in this area, it was named after the pond as "Ban Nong Arb Chang."



**Figure 4.15** Hand-Weaving Demonstration at Ban Nong Arb Chang Homestay

The main occupation of the villagers is farming. Some of them depend on weaving for their livelihood, as weaving is a traditional handcraft that has been inherited from the village ancestors. In the past woven fabric had only 2 colors (white and grey), which was naturally made from cotton. The villagers usually plant cotton trees along with farming. It takes about 6-7 months until the cotton flowers are ready for harvesting. The villagers normally start picking cotton in the winter and then process it according to the following steps. First, they dry the cotton under the sunlight before removing the cotton seeds. Then they fluff the cotton up until it become softer and fluffy then spin it into cotton yarn. This cotton yarn will be woven into fabric for household use such as clothing, blankets, and robes for Buddhist monks. Originally, Ban Nong Arb Chang's woven fabric was produced using only natural color. Beautiful patterns and color dyeing were added in later years.

The villagers started weaving fabric for commercial purposes instead of household use in 1983. Community development officers from Chom Thong District came to educate the villagers on career development and helped them set up a housewife group and a saving group. The housewife group borrowed money from the saving group to establish the Ban Nong Arb Chang weaving group and to help it run. The community development officers invited experts to provide knowledge about dyeing cotton yarn with natural materials, mixing colors, and weaving patterns such as 4-Tako, 2-Tako plain weave, Si Dokkaew 4-Tako, and alternate color patterns. In addition, Ban Nong Arb Chang's woven fabric was used to develop various products such as beautiful clothing for people of all ages, table mats, wallets, mobile phone bags, and slippers. At first, only 4-5 members joined the group to learn about weaving. Preeda Jantalok was the group leader.



**Figure 4.16** Hand-Weaving Demonstration at Ban Nong Arb Chang Homestay

After all the group members could weave fabric on their own, the community development officers helped to promote the group's products until they received orders from clients. The villagers have focused on weaving since then. More villagers were willing to learn about weaving and jointly developed new patterns and techniques. The villagers also sought additional knowledge by visiting local weaving groups in Surin, Khon Kaen, other villages in Chiang Mai, and Lamphun. Each weaving group has its own unique patterns and techniques, which can be used to develop the village's woven fabric. The group began to create the first applied pattern or "Madmee Lanna," which is 2-Tako woven fabric mixed with the Madmee pattern, in 1997.

After that, the Ban Nong Arb Chang weaving group attempted to develop another new pattern that matched current trends. Due to the group members' cooperation and unity, a new pattern called "Madmee Prayuk" was successfully created in 2003. The traditional Madmee pattern was combined with a modern design inspired by the everyday surrounding world. Colorful yarns were alternately added into the Madmee Lanna pattern in order to create the Madmee Prayuk pattern. It took Preeda Jantalok more than 2 months to make this pattern complete.

The Ban Nong Arb Chang woven fabric is famous and well recognized, and the weaving group receives 200-500 orders per month. In addition, the Ban Nong Arb Chang woven fabric is domestically sold and exported to foreign countries, such as the Netherlands, Belgium, Japan, and the United States. The demand for this woven fabric made it become a highlight product that could productively generate income for the villagers, and some villagers changed to relying on weaving as their main occupation and the number of weaving group members increased to 39 people in 2010. The Ban Nong Arb Chang village received financial support from the Strong Thailand Project as a model village for Lanna handicraft. Government officials suggested that the villagers prepare accommodations for incoming visitors in the form of homestays. They accompanied the villagers to the Ban Mae Kampong Homestay and Ban Mae Ta Homestay and attended a training course in Chiang Mai before establishing Ban Nong Arb Chang Homestay. During a pilot period, thirty government officials were invited to visit the homestay. After some improvements, 9 homestay houses underwent the first evaluation in 2011. Then 11 homestay houses

underwent the second evaluation in 2014. The evaluation processes were financially supported by the Sop Tia Municipality.

Later, the Ban Nong Arb Chang weaving group established the Eco-friendly Weaving Learning Center to attract the attention of weaving groups in other provinces and government officials that wanted to learn. As a result, the homestay had opportunities to accommodate the people that came to learn about weaving at the learning center.



**Figure 4.17** Pa-Da Cotton Textile Museum

#### 4.1.4.2 Strengths of Ban Nong Arb Chang Homestay

The Ban Nong Arb Chang village is one of the OTOP tourism villages in Chiang Mai Province. It is an outstanding village with distinctive woven fabric. It has the “Pa-Da Cotton Textile Museum” (Ban Rai Phai Ngam), which is the house of Saengda Bansit, a National Artist, and has accumulated local knowledge, wisdom, and masterpieces associated with traditional cotton weaving and yarn dyeing using herbal materials. The village was selected as a model village for Lanna handicraft in 2010. Saengda’s house deserves to be preserved and studied because it is a 109-year old wooden house previously owned by Chao Kaew Nawarat, a former ruler of Chiang Mai. The museum is currently operated as a foundation. Visitors can enjoy a demonstration of traditional hand weaving and local weaving culture there.

Another highlight of the village is the Ban Nong Arb Chang women’s weaving group, which was established by the Chom Thong Community Development Center in 1983. There is also the Eco-friendly Weaving Learning Center, set up in 2013 with the collaboration of the village, the Bangkhen Energy and Environmental

Engineering Center, and the Faculty of Engineering, Kasetsart University. Those that are interested in weaving can visit the Ban Nong Arb Chang weaving group and learn how to weave. All weaving processes, including harvesting cotton, preparing cotton, dyeing cotton, and weaving cotton into fabric with various patterns, are demonstrated and explained by knowledgeable experts with a lot of experience in weaving. Visitors can enjoy watching and buying hand-woven cotton dyed with natural colors and many other products made from woven fabrics.

#### 4.1.4.3 Weaknesses of the Ban Nong Arb Chang Homestay

Apart from traditional Lanna handicrafts and weaving, the community has no other selling point or natural tourist attractions. Phra That Chom Thong is also far away from the village. Tourists and seminar groups usually spend only 1 night at the homestay because all available tourism activities can be done within 2 days and 1 night.

Another weakness of the homestay is the language barrier. The villagers cannot speak English so there have been no foreign tourists visiting the homestay so far. This has made the villagers miss the opportunity to expand their homestay while their woven fabric products can be exported to foreign countries.

#### 4.1.4.4 Management Approaches of the Ban Nong Arb Chang Homestay

The Ban Nong Arb Chang Homestay is managed by Buppha, the leader of the homestay group. She is the main contact point of the homestay and responsible for managing reservations, distributing tourists to each house and coordinating with community development officers in order to accommodate seminar groups. The homestay fee is 550 Baht per person, and this rate includes a food fee (80 Baht), morning monk offering (50 Baht), a community maintenance fee (30 Baht), and an accommodation fee (390 Baht). The homestay's main tourism activity is learning how to weave. In front of the homestay is the area for weaving demonstrations. There is a local shop selling woven fabric products, including clothing and bags made from woven cotton.

Another interesting tourism activity is visiting the Pa-Da Cotton Textile Museum. This museum is a must visit place for general visitors and interested students. Traditional woven fabrics are also sold at the museum.

#### 4.1.4.5 Natural Resource and Environmental Management

There is no forest or other natural resources in the village area. Near the Ping River there are villagers' longan gardens and a forest. The villagers take care of the forest by growing more trees. The Ban Nong Arb Chang village rarely has deforestation or smoke problems. As there are not many tourists visiting the village, the homestay has no management problem.

#### 4.1.4.6 Capital and Labor Management

Since the beginning, the homestay has not received financial support from the government. In order to raise funds and to open the homestay's bank account, each family in the village was required to pay 50 Baht per share. The homestay gradually gained more money due to an increased number of tourists. A 30-Baht community maintenance fee charged to each tourist was deposited into the homestay's bank account. In terms of labor management, the villagers took care of their own homestay house. The homestay sometimes hires external labor when there is a heavy workload.

#### 4.1.4.7 Marketing and Public Relations Management

Ban Nong Arb Chang Homestay does not conduct marketing activities. Sop Tia Municipality helps recommend the homestay to tourists, especially seminar groups of about 70-80 people. The number of tourists visiting the homestay is not constant year round. The homestay's main tourism activities focus on weaving and visiting Ban Rai Phai Ngam. Regarding entertainment activities, a local school was asked to send students to perform at the school's cultural center or in the front yard of Wat Nong Arb Chang.

#### 4.1.4.8 Network Management

Tourists mostly visit the homestay in large groups in order to learn about how to weave and to observe the traditional weaving culture at the Eco-friendly Weaving Learning Center and Ban Rai Phai Ngam. Most of them were recommended by the Sop Tia Municipality and the Chom Thong Community Development Center. The homestay management applies a reactive approach rather than a proactive approach. Moreover, the homestay has not built any cooperative network.



#### 4.1.4.9 Recommendations for Sustainable Management

Ban Nong Arb Chang Homestay needs to deal with the following issues in order to achieve sustainable management.

1) Homestay management: Ban Nong Arb Chang Homestay should clearly define its management practice because it is the basic success factor of the homestay. Up until now, all management and operation activities have been carried out using a reactive approach. Tourists are occasionally recommended to visit the homestay. The homestay has not initiated any proactive marketing campaign, resulting in a small number of tourists per year. Thus, the homestay group's leader should determine a clear management direction by organizing meetings between the homestay committee and the village committee in order to discuss the homestay's management and operations on a continuous basis.

2) Marketing and promotional activities: Ban Nong Arb Chang Homestay uses weaving as its key selling point. However, it has no other interesting activities to attract more tourists. This is considered one of the homestay's weaknesses. In addition, it had no tour program, package tours, or public relations activities. Therefore, the homestay should develop and offer attractive programs such as the 2-day 1-night package and the 3-day 2-night package to both general tourists and groups of visitors from various organizations. Learning how to weave, starting from harvesting cotton to preparing it, dyeing it, and weaving it into fabric with various patterns, is considered the main activity that should be done in 1 day. All processes should be demonstrated and explained by weaving experts with high knowledge and experience. Other activities include visiting Ban Rai Pha Ngam, visiting Wat Nong Arb Chang, and paying homage to Wat Phra That Chom Thong. In addition, as the main occupation of the villagers is longan farming, tourists should visit longan gardens and learn how to grow, maintain, harvest, and sort longan. They can enjoy eating and buying longan for their friends and families.

In order to increase the number of tourists, the homestay must determine a clear management direction, create interesting tourism programs, and develop a public relations plan. Both Thai and English brochures and leaflets should be created and distributed at tourist hotspots, the Sop Tai Municipality office, and the Chom Thong District's office. Online media should be used to attract more tourists.

Further, the homestay should build a network with other homestay enterprises in Chiang Mai and jointly develop a tourism program such as staying at the Ban Mae Kampong Homestay 1 night and then move to spending a night at the Ban Nong Arb Chang Homestay.

According to the fact that there have been no foreign tourists ever visiting Ban Nong Arb Chang Homestay due to language limitations, learning English for communication is essential. However, in reality there are not many people that are capable of learning English. Ban Nong Arb Chang Homestay can solve this issue by hiring an educated tour guide and training local students to be tour guides in order to distribute income and increase the value of the homestay.

#### 4.1.4.10 Summary of the Homestay Enterprises in Chiang Mai Province

The results of each homestay can be summarized as follows.

**Table 4.5** Management Approaches of the Homestay Enterprises in Chiang Mai Province

<b>Management approaches</b>	<b>Ban Mae Kampong</b>	<b>Doi Pumuen</b>	<b>Maejo Bandin</b>	<b>Ban Nong Arb Chang</b>
Natural resource and environmental management	Has conserved forests, prevents forest fires, and manages water flowing from the watershed forest, due to an abundance of surrounding forests	Has conserved forests, prevents forest fires, and manages water flowing from the watershed forest due to an abundance of surrounding forests	Has conserved forests by conducting forest conservation activities and invites volunteers to join despite being a family-run business	Continuously prevents forest fires, although the forest area is far away from residential areas and forest invasion rarely occurs

**Table 4.5** (Continued)

<b>Management approaches</b>	<b>Ban Mae Kampong</b>	<b>Doi Pumuen</b>	<b>Maejo Bandin</b>	<b>Ban Nong Arb Chang</b>
Capital and labor management	Submits research proposals to ask for financial support. Uses its own money and labor.	Uses its own money and	Uses its own money and labor	Uses its own money and labor
Marketing and public relations management	Promote the homestay through the Ministry of Tourism's website during the early stages of operation	A university lecturers initiated promoting the homestay on the Ministry of Tourism's website	Promotes the homestay through digital channels by itself	Municipal workers and community development officers initiated promoting the homestay on the Ministry of Tourism's website
Network building	Join the northern tourism network	Engage with related organizations such as the Utokapat Foundation	Builds networks with foreign tourists and coordinates with universities in foreign countries	No network has been built.

The management style of these homestays depends mainly on the potential of each homestay leader. Some of them carry out the management activities on their own while some homestays wait for assistance from other people or

organizations. The management direction of each homestay is also important, for example focusing on increasing the number of tourists or controlling the appropriate number of tourists. These things tend to result from each community's preferences and opinions.

## **4.2 Case Study of Ecotourism Homestay Enterprises in Chiang Rai Province**

### **4.2.1 Ban Tha Khan Thong Homestay**

#### 4.2.1.1 General Information

Ban Tha Khan Thong Homestay is located at 32 Moo 3, Tha Khan Thong Village, Ban Saew Sub-district, Chiang Saen District, Chiang Rai Province, on the banks of the Mekong River with a pleasant atmosphere. It has a population of 160 households. In order to get to the homestay, one must start from Mueang Chiang Rai District to Chiang Saen District. From the Golden Triangle, take a local road adjacent to the Mekong River for about 20 kilometers to reach the Ban Tha Khan Thong Homestay in Ban Saew Sub-district. Regarding the village's history, in 1965 a group of Isan people migrated from the northeastern region to Ban Tha Khan Thong (formerly known as Ban Mai) in Chiang Saen District, Chiang Rai Province, in order to escape poverty and communism. At first, there were only a few pioneering people that came to clear the forests and set up a residential area. When the first group was well settled down, they invited their friends and families to migrate there. Ban Saew Sub-district is comprised of 15 villages. The Ban Tha Khan Thong village is in Moo 3. It is the only northern village where most of the population is comprised of the Isan people. The village was named "Ban Tha Khan Thong" because in the past when the villagers needed to use water, they had to go to the Mekong River banks, dig a hole, block water with rocks, and filter water until it was clear before taking the water out of the hole with a water bowl or "khan" in Thai. Some villagers forgot their water bowls at the river bank and when they came back in the morning, the water bowls became yellowish, just like the color of the Mekong River. The village has been called Ban Tha Khan Thong ever since.

The villagers' main occupation is rice farming and agriculture. They also have formed occupational groups influenced by the traditional lifestyle of the Isan people such as a weaving group, a cricket farming group, a brown rice farming group, and an organic farming group. These groups were set up primarily for family consumption. However, after the homestay was established, the groups started producing and selling their products to tourists and groups of government officials in the form of community enterprises.



**Figure 4.18** Ban Tha Khan Thong Homestay and its Abundant Agricultural Products

After the Ban Saew Sub-district Administrative Organization (SAO) won the Agricultural Technology Transfer and Service Center Award at the northern region level, many people throughout Thailand were interested in visiting the Ban Saew Sub-district and to learn about sufficiency economy agriculture. The groups of visitors were impressed by the charming natural atmosphere and the kindness of the local people so many of them even requested to spend the night in the village. Subsequently, Mr. Somkuan Utawong, Chief Executive of Ban Saew SAO, Mr. Sethasak Phomma, Chief Administrator of Ban Saew SAO, and Mrs. Samneang Intharaphomma, coordinator of Ban Saew SAO, came up with the idea of setting up a homestay in the Ban Tha Khan Thong village, a model village of the Chiang Rai

cultural landscape program. The villagers were firmly told to take care of every visitor as their own family.

In 2007, international students from Chiang Rai Rajabhat University came to conduct a research study near the village but frontier policemen and officials from the Department of Forestry could not find them enough lodging. After surveying surrounding areas, they found that the Ban Tha Khan Thong village had a potential to open homestays. Thus, the village was supported to establish a homestay enterprise. Experts were sent to provide knowledge about homestay hosting, cooking for visitors, local tour guides, preparing performances, maintaining housing conditions, and evaluation procedures. The village also received a 10,000 Baht budget to operate the homestay during the first stages. Later, the homestay management committee was set up and Mr. Sathien Boonpok was voted as the head of the homestay group. In 2009 Ban Tha Khan Thong Homestay passed the evaluation of the Department of Tourism, the Ministry of Tourism and Sports, and finally received homestay standard certification. At first, there were only 10 families that voluntarily joined the homestay group and the homestay could accommodate 50 visitors. Later, the number of homestay houses increased to 24 and could serve up to 100 visitors. Mr. Sethasak Phomma, the Chief Administrator of Ban Saew SAO, has been involved in the management and operations of the homestay since then.

#### 4.2.1.2 Strengths of the Ban Tha Khan Thong Homestay

As the homestay is adjacent to the Mekong River, it is surrounded by a good atmosphere all year long. The weather is not hot like the south. Visitors can exercise, ride a bike, take a walk, and enjoy a view along the Mekong River in the morning and evening. Moreover, Ban Saew Sub-district is not far from the Golden Triangle. Visitors staying at the homestay can travel there and enjoy traditional cultures at famous temples and other tourist attractions. Another highlight of Ban Tha Khan Thong Homestay is consistent service management. When visitors arrive at the homestay, they will see an announcement board showing all related information, including the details of the accommodations, the homestay committee, and the homestay rules. The bed linen used in every house has the same pattern. This is the standard that Ban Tha Khan Thong Homestay has tried to maintain.

#### 4.2.1.3 Weaknesses of the Ban Tha Khan Thong Homestay

Although the homestay is located in the northern region, most of the villagers are the Isan people that moved from the northeast of Thailand. Therefore, the Isan culture plays a dominant role in this village. If visitors are not aware of this fact, they may be disappointed not to experience the northern culture of Thailand.



**Figure 4.19** Local Food at Ban Tha Khan Thong Homestay

#### 4.2.1.4 Management Approaches of Ban Tha Khan Thong Homestay

Ban Tha Khan Thong Homestay is managed by a homestay committee, which consists of 14 members as follows.

- 1) Mr. Sathien Boonpok (Chairman)
- 2) Mr. Kham Supanyo (Mayor/Advisor)
- 3) Miss Sureerat Inphomma (Village headman/Advisor)
- 4) Mr. Wirat Wiwekwin (Deputy chairman/E-Tok tractor/Ritual officer)
- 5) Mr. Sethasak Phomma (Secretary/Coordinator/ PR officer)
- 6) Miss Kingkanda Anuphap (Product officer)
- 7) Ms. Sornsin Boonpok (Accommodation officer)
- 8) Mr. Siwakorn Chamkong (Culture and performance officer)
- 9) Miss Achiraya Kaewwong (Finance officer)
- 10) Mr. Pakorn Srilarak (Food officer)
- 11) Mr. Thaweep Khamhom (Head of disaster prevention and mitigation/ security officer)

- 12) Ms. Dok-Or Buttaku (Tourism activity officer)  
 13) Mr. Surasak Homsai (Head of village health volunteers/sanitation officer)  
 14) Mr. Peetanapong Poonsawat (Expert speaker on self-sufficient agriculture)



**Figure 4.20** Homestay's Announcement and Sign Boards

The role of each committee member is clearly defined, and all homestay hosts adhere to the homestay's standards. Every house has an announcement board showing the owner's name and tourism slogans. In case the owner is the head of the occupational group, there has to be another sign to inform the visitors. Most homestay houses are half-wood, half-cement. The first floor is made of cement while the second floor is made of wood. All of them are clean and neatly arranged. There are medicine cabinets installed in a clearly visible position, and the garbage is systematically separated, collected, and disposed of. Waste water is stored in a storage pond so as to avoid causing water pollution.

In terms of the homestay fee, the price for a 1-night stay is 300 Baht/person (breakfast and dinner included). The service fee for welcoming activities



such as the Bai Sri Su Kwan Ceremony, Khantok, local performances, and folk music is 100 Baht/person. The local tour guide fee is 100 Baht/day. A biking tour along the Mekong River costs 50 Baht/person. As for other transportation fees (boat/car), visitors need to coordinate with the homestay in advance.

Moreover, the homestay clearly determines its rules and restrictions as follows. Gambling and drugs are forbidden in the community, and visitors were not allowed to behave inappropriately around the sacred pillar of the community. Visitors have to adhere to moral principles and local customs. Visitors are not allowed to drop litter in public areas or make a loud noise at night and they have to be accompanied by a local guide tour when attending the agricultural activities of the community.

Before returning to their home, visitors are asked to sign a guestbook and leave some comments for future improvements. After that, the homestay leader will hold a meeting, read all comments, and discuss all related issues such as preparing slippers for visitors in front of the bathroom.

Considering tourism management, the Ban Tha Khan Thong Homestay provides visitors with many interesting tour programs as follows.

1) Route 1 “Freedom of River”

From the Ban Sop Kok Pier, a visitor can take a boat trip to enjoy a beautiful view of the Mekong River, get a foot massage on a rocky beach, visit Ban Mai Rom Yen, go to an ancient city named Suwan Khom Kham, pay homage to Phra Sing Kham and Phra Sam Si (respectable Buddha images of Ban Saew Sub-district), visit Ban Suan Dok’s rocky beach, harvest Mekong weed, pass through the Thai-Lao border, visit Ban Sri Mueang Ngam, pay homage to Phra Chao Luang Wat Suan Dok, and stay at Ban Tha Khan Thong Homestay.

2) Route 2 “Sufficient Happiness”

Here a person can enjoy the Tai Lue traditional performances at Wat Wang Chang, pay homage to Phra Sing Kham and Phra Sam Si at Wat Ban Saew, visit the Self-Sufficient Agriculture Center, experience local fish cage farming, try riding on a farming tractor, observe organic brown rice farming, cricket farming, local weaving, and spend a night at the Ban Tha Khan Thong Homestay.

3) Route 3 “Making Merit at 9 Temples with 2500 Years of History”

(1) Chiang Saen to Ban Saew: Wat Chedi Luang, Wat Phra Chao Lan Thong, Wat Phra That Chom Kitti, Wat Phra That Pha Ngao, Wat Song Pi Nong, Wat Phra That Wang Chang, Wat Si Hua Kwan, Wat Ban Saew, Wat Suan Dok.

(2) Chiang Khong to Ban Saew: Wat Si Don Chai, Wat Had Krai, Wat Luang Chai Sathan, Wat Phra Kaew, Wat Mae Ngern, Wat Suan Dok, Wat Ban Saew, Wat Si Hua Kwan, Wat Phra That Wang Chang.

Visitors can select the program according to their interest by informing Mr. Sathien Boonpok, the key contact point of the homestay.

#### 4.2.1.5 Natural Resource and Environmental Management

On the way to the village, there is a sugar palm processing factory that is owned by a private company from Lampang Province. It imports materials from Laos but this caused many pollution problems in the community due to wastewater discharged into the Mekong River and chemicals used in the factory. The villagers submitted their complaints but the problems were not resolved. The factory could still operate as if nothing had happened. In terms of disposal of waste in the community, the villagers gather their own waste. Then officers from the sub-district administrative organization collect and dispose of it through incineration or landfill.

#### 4.2.1.6 Capital and Labor Management

As the homeowners joined the homestay group on a voluntary basis, they invested their own capital. Previously, there was a conflict among family members regarding joining the homestay group, for example, when a wife wanted to join but the husband rejected due to privacy reasons. Thus, the homestay committee determined that a family could join the group only after getting unanimous agreement from all family members. In terms of labor, the villagers use their own labor just like in other homestays.

#### 4.2.1.7 Marketing and Public Relations Management

The target group of the Ban Tha Khan Thong Homestay is comprised of government officials, officers from the sub-district administrative organizations and other agencies, staff members of universities, and people from other homestay groups. At first, the homestay did not carry out any public relations activities. Most visitors

went there because of word of mouth. They usually made a visit in a large group of about 30-100 people and were financial supported by their affiliated institutions. The homestay consequently became more known and was promoted in many television and documentary programs. The Department of Tourism also helped the homestay create a website for public relations purposes.



**Figure 4.21** Ban Phrik Whan Farmstay, a Member of Ban Tha Khan Thong Homestay

Ban Tha Khan Thong Homestay has been evaluated three times— in 2009-2012, 2013-2015, and 2016—and won first place at the national level due to its service standards. White pillowcases, bed sheets, and blankets are available for visitors in every house. Thus, every visitor can enjoy the same service quality.

#### 4.2.1.8 Network Management

Ban Tha Khan Thong Homestay has sent the villagers to visit and learn from other homestay groups, such as the Ban Sam Kha Homestay and famous homestays in the south of Thailand. At the same time, people from other homestays also come to learn from the Ban Tha Khan Thong Homestay. In addition, the Department of Tourism frequently contacts, notifies, and invites the homestay to participate in training courses. For example, Mr. Sathien Boonpok, the homestay's leader, was invited to attend a seminar entitled Community Leaders' Potential

Development” in Petchabun Province. Knowledge sharing and learning in different places has led to network building among the local homestay groups.

#### 4.2.1.9 Recommendations for Sustainable Management

According to the research results, Ban Tha Khan Thong Homestay needs to deal with the following issues in order to achieve sustainable management.

1) Natural resource management: in the community area there is a factory causing negative impacts on the environment, such as water pollution. Therefore, responsible agencies must take action to conserve the community’s natural resources and prevent the spreading of toxic chemicals that can cause harm to people in the community and neighboring areas.

2) Marketing and public relations: the Ban Tha Khan Thong village is a community of the Isan people that migrated to the northern region. In order to prevent misunderstandings and miscommunications, visitors should be informed about this fact so that they can better understand the combination of cultural traditions. Sustainable development practices should be promoted. Research projects should be undertaken so as to follow up and solve problems.

3) Involvement of local communities: local communities should be allowed to fully participate in tourism activities and share their useful comments, which are considered very important for long-term tourism development and expansion.

### **4.2.2 Ban Apha Pattana Homestay**

#### 4.2.2.1 General Information

Ban Apha Pattana Homestay is located at 142 Moo 11, Ban Apha Pattana Village, Mae Yao Sub-district, Mueang District, Chiang Rai Province. It has a population of 31 households, accounting for a total of 189 people. Most village houses are situated on a mountain ridge. The Akha people migrated to this area from Doi Bo, a mountain that is accessible solely by foot. At that time the Thai government was conducting an upstream forest conservation campaign encouraging the Akha people to move from the mountain to plain areas. Then the Ban Apha Pattana village was established in 1993. The Akha Association and the Department of Non-Formal

Education collaborated in setting up the Non-Formal Education Center, finding regular teachers and developing instructional programs. Thus, the Akha Association played an important role in the Ban Apha Pattana village. The Akha people in this village, unlike others, strictly preserve their culture of Akha Buddhism, which is often described as a mixture of animism and ancestor worship that emphasizes the Akha connection with the land and their place in the natural world and cycles, which is different from original Buddhism.



**Figure 4.22** Traditional Clothes of the Akha People

The Akha tribe is a subgroup of the Tibetan-Burmese branch. They are usually of small but of strong stature, with light brown skin and rough features. The Akha women have round heads, and their body is longer than their legs. They have shorter arms and legs compared to Akha men. The Akha language is a tonal language in the Lolo branch, similar to the languages spoken by the Lahu and Lisu people. However, the Akha people have no written language. The Akha culture focuses on the connection of lives. It is believed that tribal children are born to prevent the tribe's extinction. They will grow up and become the tribe's creators that preserve the "Akha way of life." After death, they will become ancestral spirits to protect their

descendants forever. From waking until sleeping and from birth to death, the Akha people strictly adhere to the tribe's teachings, rules, and laws associated with tradition, religion, medicine, farming, architecture, iron forging, and the making of clothing. Although the Akha people have no written language to record their history, they have many folk tales, proverbs, cultures, customs, and rituals that indicate the tribe's uniqueness and identity. The Akha people can trace their family tree back to the first generation. They feel grateful that their ancestors gave birth to them and provided them with livelihood knowledge because they think that they are part of a chain of tribal history (Mirror Foundation, 2017).

The Akha people endure all difficulties and maintain the tribe's existence in order to make the next generations remember and respect them. According to Akha legend, Umma (earth) and Umka (sky) were created by Apoemiyeh (sometimes translated as "God"). Umka is an ancestor of the next 9 generations: Kane, Neso, Sosue, Suetho, Thoma, Mayo, Yone, Nebe, and Besung. A son's name is given based on the last syllable of father's name. This patronymic pattern has been used among the Akha people until the present day. The legend states that Besung's son, Summio, was the first human and the father of mankind. Sotapa, the first Akha and the great father of the Akha people, was the 13th descendant generation of Summio. The Akha people always remember their ancestors' names. Only during important occasions, such as funeral ceremonies and cataclysmic periods, the names of male ancestors will be entirely recited back over 60 generations in order to ask for their help. Normally, only some ancestors' names are recited when needed; for example, when two Akha people want to check the closeness of their kinship and when a couple want to marry, their parents must check whether they have a common male ancestor.

In addition, the Akha people clearly know that their ancestors migrated from China to Myanmar and Thailand. Although there is no clear evidence, the information obtained from the Akha people in Myanmar, Thailand, and Laos is the same. The Akha tribe is considered an ethnic group with an amazing history. There are approximately 2.5 million of them, including China's Hani people, in the Asia region, especially China, Myanmar, Laos, Vietnam, and Thailand. In Thailand, according to the data obtained from an interview with Mr. Athu, a staff member of the

Akha Association, there are more than 110,000 Akha people living in Chiang Rai, Chiang Mai, Lampang, Phrae, Tak, Phetchabun, and Nan. Most of them live in Chiang Rai and depend on agriculture for their livelihood. Pattawia pineapples are grown twice a year. Rice, corn, and banana are also grown for household consumption while the remaining will be sold. They raise livestock, including chickens and pigs, for food and ceremonial uses.

The Akha people have a variety of traditions. On the day the researcher went to collect data at the Ban Apha Pattana community, the Akha Swinging Ceremony was held to commemorate the grace of “Goddess Umsayeh,” who had bestowed an abundance of agricultural crops, to celebrate an abundant harvest, and to show respect to women through feasting and dancing. The ceremony dates must be determined by the spiritual leader.



**Figure 4.23** The Akha Swinging Tradition

The Akha Swinging Ceremony, which is called “Yehkuaphew” in Akha, is derived from the swinging ceremony of the Ja Dae Long community in current China. The Ja Dae Long community held the swinging ceremony for 33 days. Thus, everyone in this community, no matter how rich or poor, had to always prepare food for ceremonial use. During the ceremony, the Akha women will dress up in beautiful clothing they spent all year making in order to show that they already had passed into womanhood. Moreover, they had to go up on the swing and sing both solo and duet songs for the villagers. In the community, jewelry merchants will come to sell silver ornaments to the villagers. The Akha Swinging Ceremony is a valuable ritual full of local wisdom about the Akha way of life. It is normally held for 4 days.



The first day of the ceremony is called “Ja Bae.” The Akha women need to wear tribal clothes and collect clean water from the village’s holy well. This water is called “Iju-Iso” in Akha. It is used in religious rituals and ancestor worship. “Kao Pook” or “Hor Thong” is also made on the first day. The villagers soak sticky rice in the water before pounding it with black sesame seeds and salt and making it into a sacrificial dish, called Kao Pook.



**Figure 4.24** The Holy Well and Kao Pook or Hor Thong

Swings are built on the second day. Everyone gathers at the house of Jowma or the spiritual leader in order to discuss and divide tasks. The village’s main swing is called “La Cher” in Akha. On this day, there is no ritual or hunting. Once the village’s main swing is completed, Jowma needs to swing on it first before other villagers are allowed to swing. After that, each family needs to build a small swing for their children in front of their own house for ceremonial purposes.

The third day is called “Loda Aphew.” A big feast is held. Each family kills domestic animals as sacrifices. The senior villagers and guests from other villages are invited to have a meal together. Then the elders bless the villagers with success.

The fourth day is called “Jasa.” There is no ritual. The swinging is done until 6 p.m. Then the spiritual leader will tie the swing rope up to the post. After dinner, all offerings are all cleared and the ceremony is ended.





**Figure 4.25** Ban Apha Pattana Homestay

Social and cultural capital is important for tourism development. It can be said that the Akha way of life is indicative of the continuity of culture. The Akha people's bonds with nature and ancestor worship are reflected through traditions, rituals, beliefs, language transfer through learning and memorizing, clothing, occupations, and accumulated wisdom, which helps maintain the existence of the tribe and the harmonious living in the community. Many anthropologists have continuously visited this village in order to conduct research study, resulting in increased demand for accommodations. Thus, the Ban Apha Pattana Homestay was established and community tourism began to expand.

#### 4.2.2.2 Strengths of the Ban Apha Pattana Homestay

The strengths of the homestay are the Akha way of life, its culture, traditions, and beliefs, which are all very interesting. In addition, the homestay is located on a mountain ridge full of beautiful scenery and fresh air. Most importantly, the Akha people are friendly with visitors. Although they cannot properly communicate, their warm hospitality, smiles, and respect are very impressive.

#### 4.2.2.3 Weaknesses of the Ban Apha Pattana Homestay

The weaknesses are the communication barriers in terms of language and mobile signals. The homestay is situated on a high mountain with low a mobile signal, making it difficult for visitors to contact the homestay via mobile phones. Sometimes visitors need make a reservation through the Mirror Foundation or municipal workers because they normally visit the homestay once a week.



**Figure 4.26** Interview with Mr. Akong and the Akha Association's Representative

#### 4.2.2.4 Management Approaches of the Ban Apha Pattana Homestay

After Mr. Apha Chermue left his position, Mr. Akong has been the homestay's leader for 1 year. He has 2 assistants, 1 treasurer, and 3 senior advisors. These people jointly manage the homestay. The homestay fee for a 1-night stay is 300 Baht per person, including 2 meals. Each house can accommodate 4 visitors. To pay respect to the house spirits, men and women must stay separately, even if they are married. Other activities such as enjoying tribal dance performances at night are 1,000 Baht per night. Five percent of the income will be collected into the homestay's fund by the treasurer, who is also responsible for arranging queues and allocating visitors to available houses.

Considering tourism management, most of the homestay' tourism activities are associated with learning the Akha way of life such as observing the Akha daily activities, trekking, and enjoying the natural scenery. However, tourists mostly visit the homestay during festival time in order to experience the Akha traditional performances and activities.

#### 4.2.2.5 Natural Resource and Environmental Management

The village area is quite fertile. There is a healthy upstream forest deeper in the forest area. Water is distributed to the village through a mountain water supply system. In terms of forest conservation, the villagers make firebreaks every year. Everyone in the village, especially fully-grown men, has to participate in firebreak making. There is still no waste separation but waste is systematically collected and stored. Then the waste will be picked up and disposed of by municipal workers. Each family needs to pay 30 Baht per month for the waste management fee.

#### 4.2.2.6 Capital and Labor Management

Social and cultural capital is essential for tourism development. It can be said that the Akha way of life is indicative of the continuity of culture, just like the Lahu way of life at the Doi Pu Muen Homestay. The homestay has been operated with not much financial capital, depending on each family's management. Household labor is used—for example, both older and younger siblings are assigned to cook food. Bedding, pillows, and blankets for visitors are provided based on each family's preferences.

#### 4.2.2.7 Marketing and Public Relations Management

The homestay is promoted through word-of-mouth marketing. There are private companies in Chiang Mai that visit the village and stay at the homestay to enjoy the traditional dance every year. Some groups of visitors go there to learn about the local agriculture such as pineapple farming. Moreover, there are foreign visitors recommended by the Mirror Foundation and the local municipality through a cooperative network. On the day the researcher went to the village, the Tourism Authority of Thailand's Chiang Rai office, Mae Fah Luang University, the Akha Association, and other ethnic groups had jointly organized the Herbal and Therapeutic Treatments Festival at Mae Fah Luang University. Academics, professors, ethnic people, and ethnic doctors were invited to provide knowledge and services, for example about herbal massage, ancient Thai massage, and herbal beverages, including tea and coffee. There are traditional handicrafts to be sold to visitors. This event helps to stimulate tourism in local areas. Even though most of the participants are local people, this event provides the Akha people with a platform to promote the Akha tribe to the public and to present their tribal knowledge and wisdom that have been

maintained and passed down from generation to generation. This is considered the Akha peoples' attempt to step up and make themselves recognizable to the public, although most of them are non-Thai. Apart from that, the Department of Tourism has helped to promote the Ban Apha Pattana Homestay on its official website as well.



**Figure 4.27** The Event at Mae Fah Luang University

#### 4.2.2.8 Network Management

The Ban Apha Pattana Homestay built a cooperative network with the sub-district administrative organization and the local municipality. The officials from those two organizations visit the homestay once a week. Meanwhile, the Mirror Foundation has helped Ban Apha Pattana Homestay coordinate with foreign visitors that want to stay at the homestay and observe the Akha way of life. The Akha Association also supports the homestay in terms of public relations, language, and overall development.

#### 4.2.2.9 Recommendations for Sustainable Management

The Akha people still have an education problem. Most people in the community cannot speak, read, or write Thai. In addition, the invention of the Akha written language based on the English alphabet is still not completed. As education is the major problem of the community, the villagers should be continually developed until they have enough knowledge to communicate with tourists and people from other villages. Other related issues that the homestay needs to deal with are discussed below.

### Homestay Management

1) Communication and reservation management: the Ban Apha Pattana Homestay is located in a mountainous area with low phone signals, making it difficult for visitors to contact the homestay and to make a reservation. Therefore, the community's leader, Mr. Akong, should coordinate with responsible government agencies in order to find solutions or install a mobile signal base station so that the villagers can have an access to communication technology.

2) Systematic management: as the homestay is managed solely by Mr. Akong and a few assistants, there are still some problems occurring, such as coordination problems. Therefore, the homestay should set up a management committee and a work group and clearly define the role of each member. The villagers that can speak Thai and the young people that are educated should be selected to work for the homestay.

3) Marketing and public relations: the Ban Apha Pattana Homestay rarely carries out marketing or public relations activities. Visitors are always welcomed but the homestay has no marketing plan to attract more visitors. Thus, in the future the homestay should plan and implement more marketing and public relations activities.

#### 4.2.2.10 Summary of the Homestay Enterprises in Chiang Rai Province

The research results of the two homestays in Chiang Rai Province can be summarized as follows.

**Table 4.6** Management Approaches of the Homestay Enterprises in Chiang Rai

<b>Management approaches</b>	<b>Ban Tha Khan Thong Homestay</b>	<b>Ban Apha Pattana Homestay</b>
Natural resource and environmental management	The homestay still needs to cope with the factory causing environmental pollution problems.	Has conserved forests, prevents forest fires, and manages water flowing from the watershed forest due to an abundance of surrounding forests

**Table 4.6** (Continued)

<b>Management approaches</b>	<b>Ban Tha Khan Thong Homestay</b>	<b>Ban Apha Pattana Homestay</b>
Capital and labor management	Submits research proposals to ask for financial support. Uses its own money and labor.	Uses its own money and labor
Marketing and public relations management	Promotes the homestay through the Ministry of Tourism's website	Promotional activities are initiated by university lecturers and supported by the Mirror Foundation. The homestay is promoted through the Ministry of Tourism's website.
Network building	Joined the northern tourism network	Relies on the Akha Association, the Mirror Foundation, and the local municipality

**Source:** Research Data

Apart from the geographical advantage and the government's development master plan, the management approach of each homestay depends mainly on the potential of leader. The Ban Tha Khan Thong Homestay has a knowledgeable leader, who is the Chief Administrator of Ban Saew SAO, while the leader of Ban Apha Pattana Homestay is Mr. Akong, who is also the leader of the Akha people. These two cannot be compared in terms of homestay management.

### **4.3 Case Study of Ecotourism Homestay Enterprises in Nan Province**

#### **4.3.1 Sila Phet Homestay**

##### **4.3.1.1 General Information**

Sila Phet Homestay is located at 72 Moo 9, Pa Tong Pattana Village, Sila Phet Sub-district, Pua District, Nan Province 55120. It has a population of 147 households, accounting for a total of 621 people. Visitors can get to Sila Phet Homestay using the Rural Road 1081, which is a small and hilly road. The history of Pua District began in 1282 during the reign of Phaya Phu Kha, the ruler of the Yang Kingdom. It is believed that the Yang Kingdom was located on the southern shore of the Yang River not far away from Doi Phu Kha in Ban Seaw Village, Yom Sub-district, Tha Wang Pha District because there were traces of a community, including a moat, mounds, and a city wall found in that area. Later, Phaya Phu Kha expanded his kingdom by sending his two sons to build new cities. The older son, Khun Nun, built Chanthaburi (or current Luang Prabang) on the east bank of the Mekong River. The younger son, Khun Fong, built Voranakorn (or current Pua) on the northwest part of the river. Phaya Phu Kha named this city “Voranakorn,” or good city in Thai, because it was situated in a good location. The establishment of this city marked the beginning of the Phu Kha dynasty. There has been no evidence why the city name was changed from Voranakorn to Pua. The Thai Lue people are living there because the Tai people in Xishuangbanna were forced to move to Nan Province during the war period.

Sila Phet Homestay was established in 2011. Miss Phornchulee is the chairman, and Miss Yuphin is the secretary (at the time of this writing, as with all of the names and positions cited in this dissertation). The homestay committee initially consisted of 5 members: a chairman, vice chairman, secretary, treasurer, and public relations officer. The homestay committee helps the villagers with the process of preparedness, ensures that all participating houses comply with the Thai homestay standard, and submits evaluation requests to the Department of Tourism. At first, the homestay had a small number of visitors, and the chairman and her secretary left the group to do their own business. Thus, new committee members were selected. Mr. Somkiat Maiwong, a former village headman, was voted as the chairman of the homestay committee while Mr. Suttana, a sanitarian, is the public relations officer.

The agricultural extension officer gave them advice and sent them to learn about homestay services at Ban Ton Chan Homestay and Ban Don Mun Homestay, which had already received the homestay standard certification.

#### 4.3.1.2 Strengths of the Sila Phet Homestay

Its strength is its local traditions, the Tai Lue and Tai Yuan cultures, and natural resources such as Doi Phu Kha National Park, the Chompu Phu Kha flowers, Chao Luang Phu Kha Shrine, and the Sila Phet Waterfall. In addition, visitors can observe Sila Phet's rice farming, visit organic vegetable gardens, walk through lush rice fields during the rainy season, learn about local weaving and Pha Khian Tian, and visit Raun Riphon, a famous community weaving center.

#### 4.3.1.3 Weaknesses of the Sila Phet Homestay

There is no clear sign indicating the name and location of the homestay, except at Somkiat's houses, where the homestay certification label is shown. The village houses were built in common Thai style without any outstanding characteristics. The key contact person of the homestay is not clearly cited. Before carrying out the present research, it took the researcher a lot of time to find the homestay's key contact person and to ask for permission to conduct the study there. In addition, Sila Phet Homestay had not been properly or appropriately managed, resulting in many controversial conflicts. The first conflict began after the first set of committee members withdrew themselves and the new committee led by Somkiat and Suttana started managing the homestay. Somkiat and Suttana subsequently had personal conflicts and could not work together. Suttana decided to withdraw himself from the committee and then established the Sila Phet Farming School with support from the Ministry of Health and the Ministry of Agriculture. This made the homestay committee think that Suttana established the school to compete with the homestay. The second conflict was that the community members and leader did not support the homestay because they thought that it focused on personal gain rather than public interest. Somkiat had a conflict with the current village headman, as they had competed with each other in the previous village headman elections. The current village headman ignored every project initiated by Somkiat. The sub-district administrative organization and the sub-district headman could not do anything because they lacked knowledge and information. The villagers did not make any



complaint because they did not want to get involved with the conflict. The third conflict was the homestay chairman's non-transparent management style. Somkiat's house could accommodate 8 visitors. When there were visitors, he would always allocate them to his house first. This made other villagers think that his management was not fair. It could be said that the major problem of this homestay was the non-transparent and unfair management of the homestay chairman and some committee members. When the problem was raised, no one tried to find solutions, resulting in non-smooth operations.



**Figure 4.28** Sila Phet Homestay's Accommodations

#### 4.3.1.4 Management Approaches of Sila Phet Homestay

The homestay fee is 120 Baht per person. Breakfast and lunch are 80 Baht per person, and the Khantok dinner is 150 Baht per person. The maintenance fee of 10 Baht per visitor is put into the homestay's fund, which fund is used to pay for administrative expenses, such as taking visitors to pay homage to Buddha images and sending the chairman to observe work at other homestays. Two treasurers are required to sign their name in order to withdraw the money. When the village holds a community ceremony, the homestay sometimes provides support by donating money. There have been very few tourists visiting the homestay so far. Some homestay group

members thought that it was not worth doing while some members were willing to do so. For example, Ms. Amphorn, a housewife with no job, could gain money when there was a visitor. Finally, Somkiat cancelled the collection of the maintenance fee due to the small number of visitors.

The homestay's tourism activities are mostly associated with local people's daily activities and traditional cultures such sprinkling water on Buddha images and anointing older relatives to show respect and for their blessing and the Kham Bodhi ceremony. The Kham Bodhi ceremony is carried out once a year. The village headman, chief executive, and chief administrator of the sub-district administrative organization, and important persons in the community, are invited to lead the ceremony at the community hall. Behind the community is the Non-Formal Education Center and the community's fresh-food market. Lan Bodhi is a sacred place for the people in the Pa Tong Pattana village, which can be used for multi purposes. In the past, during the Kham Bodhi ceremony the people from other villages would come to join the parades. However, according to the information provided by Ms. Amphorn, due to poor economic conditions, there is no parade anymore. A smaller number of people from different villages come to participate in the ceremony, and most of them are the elderly or middle-aged people. The young generation hardly attends the ceremony.



**Figure 4.29** The Sprinkling Water and Kham Bodhi Ceremonies



**Figure 4.30** Chao Luang Phu Kha

Another tourism activity is visiting the Sila Phet Waterfall. The shrine of Phaya Phu Kha, the respectable ruler of Yang Kingdom, is located at the top of the waterfall. A small stupa holding the relics of Phaya Phu Kha is nearby the shrine. There is an information board showing the story of Phaya Phu Kha and the history of Nan Province.



**Figure 4.31** Pha Khian Tian and Local Woven Fabrics

Apart from the Sila Phet Waterfall, there are outstanding community enterprises producing Pha Khian Tian, local woven fabrics, and Tai Lue costumes that have generated income for the villagers. As these handicraft products are all handmade, each of them is different from others in terms of pattern and quality. Despite the differences in quality, visitors purchase a lot of handicraft products as souvenirs. Moreover, visitors usually visit the house of Mr. Chanut Reephol, a former teacher at the local school. After quitting teaching, he worked in public relations,

focusing on silver ornaments and fabrics. Chanut's house is a two-storey wooden building decorated with ancient furnishings and traditional Thai fabrics. This house is a "must visit place" for those that want to have their photo taken in Lanna or Tai Lue costumes and to learn more about local fabrics from Chanut.

#### 4.3.1.5 Natural Resource and Environmental Management

The homestay carries out forest conservation activities as in other homestays in order to partially preserve the water resources. Water from mountain areas is distributed to the villagers through the mountain water supply system. The sub-district administrative organization charges the villagers 20 Baht per month for the water and maintenance fee. Although a local weir was built, there are still drought problems. Last year the villagers started to have a quarrel about the water distribution. They solved the problems by building a water tank on a high stand and installed a water pump. They also dug underground wells as an alternative source of water.

#### 4.3.1.6 Capital and Labor Management

All homestay members use their own capital and labor. There have been a lot of conflicts and changes occurring in the homestay, resulting in discontinuity of operations. When there were visitors, they would be mostly allocated to the homestay chairman's house, followed by Amphorn's house. The homestay's fund was cancelled. In terms of labor, the homestay chairman and Amphorn used their household labor, for example their husband, wife, and children, to do work.

#### 4.3.1.7 Marketing and Public Relations Management

Most visitors came to the homestay in order to conduct research and do sightseeing. During the pilot period study of the Sila Phet Homestay, a travel agency took visitors to stay at the homestay due to Suttana's coordination and public relations effort. The homestay's phone number shown on the website was never updated even after Suttana left the group. The homestay group solely relied on the website of the Ministry of Tourism and Sports. The new homestay committee submitted a request for financial support to the Ministry of Tourism and Sports in order to create a direction sign, buy bicycles for visitors during the rainy season, and improve the road to the waterfall, but the request was rejected.

#### 4.3.1.8 Network Management

No network was built.

#### 4.3.1.9 Recommendations for Sustainable Management

In order to obtain sustainable management, Sila Phet Homestay has to deal with the following issues.

1) A new leader or chairman of the homestay group should be selected. He or she must be transparent, fair, acceptable to all group members, and be able to manage the ecotourism of the homestay in a continuous and practical way.

2) The homestay should build a network with Suttana's farming school and add learning about local agriculture at the farming school as one of its tourism activities.

3) The homestay should clearly determine its tourism activities, create promotional brochures and leaflets, and update its contact details on the website of the Department of Tourism.

### **4.3.2 Ban Had Pha Khon Homestay**

#### 4.3.2.1 General Information

Ban Had Pha Khon Homestay is located at 41 Moo 3, Mueang Chang Sub-district, Phuphiang District, Nan Province 55000. It has a population of 136 households, accounting for a total of 496 people. The community area mostly consists of high plains crossed by the Nan River. The Ban Had Pha Khon community has a 100-year history. According to oral history, urban people with no arable land moved there because this area is fertile. They could do rice farming and catch fish every evening. When the size of the population increased, a new sub-district was established and named "Had Pha Khon," which means transporting goods from a raft to a river beach during the low tide in summer. "Had" means an area beside a river. "Pha" refers to rocks under a river. "Khon" means transporting goods through the Nan River. Visitors from various organizations increasingly came to the village because of word of mouth. Later, Vanessa, a foreign visitor, recommended the villagers to set up a homestay and used her own money to send the villagers to learn about homestay services at Mae Hong Son. After that Ban Had Pha Khon Homestay was gradually established. The villagers initially wanted Mr. Sawian to be the leader of the

homestay group but at that time he was too busy because he was also the village headman. Finally, Ms. Thongphian Pana was selected and has been the homestay leader since 2002 until the present.



**Figure 4.32** The Entrance to the Village and the Interview with Mr. Sawian and Ms. Thongphian

The government agencies, the Ministry of Health, and northern tourism organizations invited Mr. Sawian, who was the village headman at that time, to attend seminars on homestays. Sawian thought that setting up a homestay group was considered an appropriate development approach because Thailand could not compete with other countries in terms of the technology industry. He thought that Thailand had many natural and environmental resources such as waterfalls and caves, agricultural highlights, and charming culture aspects such as greeting each other by Wai. Therefore, the homestay should be established in order to develop the community.

#### 4.3.2.2 Strengths of the Ban Had Pha Khon Homestay

The Ban Had Pha Khon Homestay's strength is that it has plenty of natural resources, including ample forests and the lively Nan River, which resulted from the continuous conservation of the people living on the riverside, and the interdependence of the people in the community. Rafting tourism development also has created jobs and has generated income for the villagers. In addition, as the Ban Had Pha Khon village is not far from the Nan city, visitors can stay at the homestay and conveniently travel to other tourist attractions in the downtown.



#### 4.3.2.3 Weaknesses of the Ban Had Pha Khon Homestay

Ban Had Pha Khon Homestay's tourism programs are not clearly defined or presented. This might be because the homestay is too busy with organizing rafting activities, which are very popular among the visitors, and does not have time to plan other tourism programs. Thus, the longest time that visitors can spend at the homestay was limited to 2 nights and 1 day. If they want to extend their stay, the homestay has to add more tourism activities such as sightseeing in the downtown area.

#### 4.3.2.4 Management Approaches of the Ban Had Pha Khon Homestay

The villagers previously depended on agriculture for their livelihood. After the homestay was established, the village became popular, contributing to expansion of community-based learning. The villagers understood that the homestay helped to generate additional income for the community, resulting in smooth coordination between the homestay and the villagers. A total of 14 villagers joined the homestay group. The homestay's 14 houses can accommodate 60 visitors. The homestay fee for a 1-night stay is 150 Baht per person and the food fee is 250 Baht per meal. The rafting fee is 150 Baht per 7 persons per trip. The boating fee is 100 Baht per person per trip. The Thai musical performance fee is 500 Baht per group, and the Bai Sri fee is 500 Baht per group.



**Figure 4.33** Rafting Area on the Banks of the Nan River

In terms of tourism management, the villagers in the Ban Had Pha Khon community have continued to conserve the natural resources, especially the Nan River, which has nurtured the village for so long. The villagers in the fish conservation group have made more than 50 rafts to serve visitors, especially during the summer. The visitors can relax on the Had Pha Khon beach, feed the fish, and sit on or ride a raft along the Nan River. There are more than 12 restaurants offering a wide variety of food and drinks, including spicy salads, somtum, grilled and fried meat, noodles, and sticky rice. This is considered the key selling point of the Ban Had Pha Khon village. Moreover, there is also the village's traditional boat race, which is held every year. After paying respect to "Mae Ya Nang" with the worship ceremony, the village's boats, named "Chorfa" and "Khun Chayangkun," will compete with each other. After the race ends, the "Kae Bon" ritual will be held and all the villagers will gather to feast. The "Bon" ritual will also be held in order to pay respect to the village's spirits.

Another symbol of the Ban Had Pha Khon village is the suspension bridge across the Nan River, which is both high and beautiful. However, the bridge has become old and cannot be used any longer. Visitors usually come to take a photo at the bridge and to capture the beautiful atmosphere in the evening. In addition, the Nan River is the source of freshwater green algae called "Sarai Kai." It is delicious and has become an OTOP product of Nan Province. It is normally used to make a local dish called "Kai Yee." The visitors can also participate in cultural and traditional activities such as Bai Sri Su Kwan, enjoy the performances of local youth performing arts groups, and visit historical sites in nearby areas such as the Nan City Pillar Shrine, Wat Phumin, Wat Phra That Chang Kham, Wat Phrathat Chae Haeng, Wat Si Phan Ton, Wat Hua Khuang, and Wat Phra That Khao Noi.





**Figure 4.34** Local Dishes Made from Sarai Kai

#### 4.3.2.5 Natural Resource and Environmental Management

Mr. Sawian was voted the village headman on November 17, 1994 and has contributed to the community in many ways. The villagers previously conserved the forest area within a 300-meter radius from the upstream forest. The conservation went smoothly at first but later many trees were cut down to make way for a corn drying ground. Thus, in 1995 Sawian extended the forest conservation area from a 300-meter radius to a 700-meter radius from the upstream forest. Moreover, in the past the villagers cut many trees to make fish traps. Sawian discussed this issue with Thaksin, the chief administrator of the sub-district administrative organization (SAO), in order to find solutions and preventive measures. He wanted the SAO to issue a warning notice and stated that the villagers that failed to comply with the notice would be arrested. In the early stages, some villagers violated the rule. Sawian had to carefully watch the situation by himself. In order to solve the problem in the long run, he held a meeting and clarified this problem to the villagers. After that the problem was gradually solved. Furthermore, in order to celebrate King Bhumibol Adulyadej's 60<sup>th</sup> birthday in 1995, the Ban Had Pha Khon community collaborated with other communities in 8 northern provinces in conducting the forest ordination project with the aim to save a total of 50 million trees as a gift for the King. Ban Had Pha Khon

had a population of about 500 people. The villagers intended to ordain 6,000 trees, which accounted for an area of 12 rai. After Sawian was provided with the bestowed cloth and Kanjanaphisek cloth, the governor of Nan Province ordered responsible officials to receive the bestowed cloth from Sawian and to proceed to the next step. Sawian let children from different villages participate in the forest ordination ceremony in order to promote harmonious living between humans and nature. There was also a fish preservation project. The fish food fund was established with the money donated by the public in order to return fish to the river. The local students helped to promote the project in their schools. The first working group was set up at the Ban Don Kaew village in Tha Wang Pha District, whereas the second and third working groups were set up at the Ban Had Pha Khon village and the Ban Si Bun Ruang village respectively. Later, all local communities in Nan Province were invited to jointly develop the Hug Mueang Nan project.

After the forest ordination project, Sawian carried out a youth camp for local children and also held the “Drop Slingshots and Save Birds” training program with the mentors from the Bird Conservation Society of Thailand and Chiang Mai University. This program encouraged the local children to drop and burn their slingshots so as to make adults aware that they should not kill birds and should also destroy their cap guns. Consequently, bird watching binoculars were installed in the community for wildlife and ecological conservation purposes.

#### 4.3.2.6 Capital and Labor Management

Ban Had Pha Khon Homestay’s natural resource capital is the forest around the Nan River that has strongly attracted visitors and is also the source of water for commercial purposes and household use. After the ecotourism homestay enterprise was established and the rafting activity was set up, the community gained more income and started to implement financial management and build up its savings. Each community enterprise could contribute to the savings and take out loans. The largest community enterprise was the Saving Group for Production Credit, which was managed by the saving committee comprised of 7 members selected by the villagers. Every group member was encouraged to save 1 Baht per day. The money would be deposited at the provincial cooperative once a month. The deposit interest was 4%. The loan interest was 6% per annum. The amount of the loan could not exceed 20,000

Baht per person. Only the members of the saving group could take out a loan. Other community enterprises in the Ban Had Pha Khon village were the conservation group and the cremation group, which collected money for organizing cremations. Considering the labor of the homestay, all homestay members used their own household labor; for example, housewives cooked food while children helped with other matters. Most visitors preferred to stay in a riverside house and use the facilities provided there.

#### 4.3.2.7 Marketing and Public Relations Management

In 1997, Thailand experienced a bubble economy. Many people were laid off. In order to create jobs for the villagers that were laid off, Sawian thought of ways to produce community products and services and determined appropriate prices, target markets, sales areas, and promotion strategies. He started by borrowing 40,000 Baht from the community housewife group under specific terms and conditions for producing and selling the community products on the banks of the Nan River. In addition, he initiated building 4 rafts to serve visitors. Two of them were transport rafts while the other two were restaurant rafts. The transport raft fee was 150 Baht per person. Two raft rowers on the front and back received 50 Baht each. The remaining 50 Baht would be used to make more rafts and to promote the homestay to the public through government agency channels. Six more rafts were built the next year, when the homestay had an increased number of visitors. At present, there are 52 rafts ready to serve visitors. This development partially resulted from promoting the homestay to universities. Many students came to conduct research studies at the village, participated in developing the rafting activity as part of the Hug Mueang Nan project, and promoted the homestay together with the rafting activity through television documentaries and website of the Department of Tourism.

#### 4.3.2.8 Network Management

Mr. Sawian was a committee member of the Nan Community Forest Network and other national forest networks so he was widely recognized by government officials and other related organizations. When they needed to organize a trip, they usually chose Ban Had Pha Khon Homestay as their destination. Sawian also engaged in the Hug Mueang Nan project, which was considered a way to build a network for development.

#### 4.3.2.9 Recommendations for Sustainable Management

Mr. Sawian has been the village headman since 1994 and has driven many developments in the Ban Had Pha Khon village until the present. Sawian is the guru of the community and the center of respect, trust, cooperation, and decision-making. In addition, Ms. Thongphian Pana, the homestay leader, has fulfilled her role and constantly cooperates in managing and developing the homestay. All of these have made the Ban Had Pha Khon village and Ban Had Pha Khon Homestay become widely recognized and continue to operate for nearly 20 years. However, there are some issues that need to be further developed. The details are as follows.

The homestay's tourism activities lack diversity. Thus, basic and optional tourism activities or homestay packages should be defined and clearly recommended. In terms of public relations, the homestay should at least create promotional leaflets and brochures for visitors. As the obtained data indicated that the homestay recently has had fewer foreign visitors, the homestay should analyze the cause of the problem and find ways to draw visitors back. Producing community products and selling them to visitors as souvenirs is another way to develop the community and to create income for the villagers. Visitor statistics and other tourism information should be systematically collected and managed so that they can be easily searched and utilized for further development.

Regarding communication issues, as the homestay is located in a mountainous area, where mobile networks are sometimes inaccessible, visitors often have had problems contacting Mr. Sawian or Ms. Thongphian. Therefore, it is necessary to coordinate with the mobile network operators in order to install a mobile signal station.

#### 4.3.2.10 Summary of the Homestay Enterprises in Nan Province

The research results of the two homestays in Nan Province can be summarized as follows.

**Table 4.7** Management Approaches of the Homestay Enterprises in Nan Province

<b>Management approaches</b>	<b>Sila Petch Homestay</b>	<b>Ban Had Pha Khon Homestay</b>
Natural resource and environmental management	No focus on natural resource and environmental management since it is handled by the sub-district administrative organization	Has conserves forests, prevents forest fires, and manages water flowing from the watershed forests due to an abundance of surrounding forests. Preserves the Nan River. Participates in the Hug Mueang Nan project.
Capital and labor management	Uses its own money and labor	Uses its own money and labor
Marketing and public relations management	Promotes the homestay through the Ministry of Tourism's website	Promotes the homestay through the Ministry of Tourism's website
Network building	No	Joined the Nan Forest Protection Network and the Hug Mueang Nan project

**Source:** Research Data

The homestay's management approach relies on to the potential of each leader and the ability to cope with conflicts. The homestay enterprises in Nan Province can be further developed if they have a capable leader that can effectively solve emerging conflicts.

## 4.4 Case Study of Ecotourism Homestay Enterprises in Lampang Province

### 4.4.1 Ban Luk Tai Homestay

#### 4.4.1.1 General Information

Ban Luk Tai Homestay is located at Moo 12, Na Khrua Sub-district, Mae Tha District, Lampang Province. It has a population of 188 households, which accounts for a total of 601 people. The term “Luk” was derived from “Lub,” which means a waterwheel. In the past, the village area mostly consisted of high plains. The river is located lower than the village so it was difficult for the villagers to carry water from the river. Thus, a “Lub” was used to pump water up to the community so that the villagers could have water for their daily consumption. Ban Luk Tai is a famous wood carving village in Lampang Province. Its first community enterprise was established in 1992. Mr. Chandee Kaewchum, a native of Ban Na Po, Mueang District, Lampang Province, got married and moved to settle down in the Ban Luk village in Na Khrua Sub-district, Mae Tha District, Lampang Province. Chandee’s ancestors were local artisans or “Sala.” When he saw hand-carved wooden elephants and horses sold in the Mae Sai District, Chiang Rai province, he purchased them and practiced carving by himself. His hand-carved wooden animals looked like the purchased ones. The news about his good craftsmanship spread in the village. Later, a middleman, selling local clothing in Bangkok, bought Chandee’s hand-carved elephants and horses to sell them in Bangkok and they “sold like hotcakes.” Chandee continued to receive more orders so he taught other villagers to carve until most of them could depend on wood carving for their livelihood.



**Figure 4.35** Village Map and Ban Luk Tai Homestay

The Mae Tha Community Development Center carried out the Self-Sufficiency Village Model program. The villagers in this area were encouraged to produce handicrafts and wood carving products so as to gain additional income. As the lifestyle of the local villagers was closely related to nature, they were recommended to set up the homestay under the guidance of the Mae Tha Community Development Center and the Lampang Tourism and Sports Office. Representatives from 3 villages were trained and sent to observe the work at Ban Mae Kampong Homestay in Chiang Mai and other homestays in Chiang Rai. However, Ban Luk Tai was the only village that really wanted to establish the homestay. Eventually, the Ban Luk Tai Homestay was officially established in 2014 with only 5 participating houses. Although the homestay just passed the Thai homestay standard evaluation in 2015, it was selected as a self-sufficiency village model in 2011 and has been involved in many governmental development programs. In the early stages, the local municipality sent its officials to stay and observe the work at there. After the Mae Tha Community Development Center promoted the homestay on its website, the homestay had more visitors.



**Figure 4.36** Wood Carving Products

#### 4.4.1.2 Strengths of the Ban Luk Tai Homestay

The key selling point of the community is its wood carving and three-dimensional carved wooden animals, full body or head only, available in various sizes, such as elephants, horses, oxen, rhinoceroses, deer, tigers, and lions. Customers

can select the gesture of each animal as they desire. The villagers in the Ban Luk Tai community also have high skills in connecting pieces of wood to create a beautiful, durable, large wooden animal. These hand-carved wooden animals can be used for seating and decoration purposes. Other selling points of the village include an agricultural way of life and traditional flowers or fruit baskets.

#### 4.4.1.3 Weaknesses of the Ban Luk Tai Homestay

Homestay management requires continuous learning and development. As the Ban Luk Tai Homestay has only operated for a few years, there are several weaknesses in its management and operations. First, the homestay does not have a visitor service center. There is no place for the homestay members to welcome visitors, make an appointment, explain about accommodations, or recommend interesting tourist attractions. Although there is an open space area in front of Wat Ban Luk and the OTOP Tourism Village that can be used as the visitor service center, the homestay has not made use of it. The village also has an OTOP center, where a wide variety of wood carving products are showcased and sold to visitors. The OTOP center is comprised of 12 units that are rented to merchants and taken care of by the local municipality. The rental fee is used for community maintenance. However, some units are left desolate just like deserted rooms, making this center look bad. Apart from the homestay sign in front of each homestay house, there is no announcement board informing visitors about the homestay standards, management committee, or accommodation rules, making the homestay houses look the same as other common houses.



**Figure 4.37** Group Interview and Thailand Homestay Standard Certification



#### 4.4.1.4 Homestay Management of the Ban Luk Tai Homestay

Ban Luk Tai Homestay is managed by Ms. Saengla Wongtun, the homestay leader. She is also the assistant village headman, chairman of the sub-district women's group, a Kongtunmae committee member, a Village Health Volunteer, and Civil Defence Volunteer. Saengla is the homestay's key contact person that coordinates with visitors and allocates them to each house. The service fees are determined by the homestay committee based on what they have learned from other homestays. The accommodation fee is 350 Baht for an air-conditioned room and 280 Baht for a fan room (one meal is included). Additional meals are 90 Baht per person. Visitors mostly spend one night and have breakfast at the homestay. They hardly order additional meals. At the peak period, the homestay accommodates up to 10 visitors at a time. Most visitors go there to sightsee and observe the work. Those that come to observe the work did not stay at the homestay; they usually come in the morning and go back in the evening. Optional tourism activities such as biking are provided per request.



**Figure 4.38** Key Tourist Attractions: The Waterwheel and the Old Bridge

#### 4.4.1.5 Natural Resource and Environmental Management

There have been some natural resource problems such as forest burning. In the previous year, the water volume was relatively low compared to the previous year and there was a lot of duckweed in the river until the people could not enter the waterfowl watching spot. However, the Marine Department, which was the responsible agency, did not take any action due to a lack of budget.

#### 4.4.1.6 Capital and Labor Management

Ban Had Pha Khon was established not too long ago. Although the Mae Tha Community Development Center initiated the idea of establishing the homestay to serve visitors, it did not have the budget to support the establishment. All homestay members had to invest their own money and labor, without hiring external laborers. When there was not enough labor, they would ask for help from their neighbors. Saengla Wongtun, the homestay leader, provided further details as follows.

Establishing the homestay is a matter of the community. However, the homeowners have to use their own money. There is no government budget provided. They need to divide tasks such as cooking food. A community meeting will be held at night or based on a convenient time.

#### 4.4.1.7 Marketing and Public Relations

There is a pole with the homestay sign in front of every homestay house but there is no tourist center in the homestay, and the homestay does not coordinate with any travel agency in order to draw more visitors. Most of the visitors are officials from the government agencies. During the data collection, the researcher stayed at a homestay house that could accommodate 10 people. A total of 5 houses could accommodate up to 50 people. A large group of visitors would be accommodated at the sub-district headman's house with two restrooms both upstairs and downstairs. In terms of public relations, the homestay relied on the website of the Department of Tourism and the word of mouth of tourists.

#### 4.4.1.8 Network Management

The homestay joined a tourism network in Lampang Province, and the network members informally communicate and coordinate with each other through the Line application. For example, the tourists that come to visit Mae Tha will be conveniently transferred to Mae Moh with the coordination of the tourism network members.

#### 4.4.1.9 Recommendations for Sustainable Management

##### 1) Homestay Management

(1) A clear framework and work process should be created.

The homestay can smoothly operate partially because there are a small number of visitors. However, a clear work process is needed for stable and sustainable operations. Everyone involved with the homestay should understand the roles and duties of each other so that they can effectively work together. A person responsible for each task should be clearly determined such as picking up visitors, welcoming visitors, introducing Ban Luk Tai Homestay to visitors, allocating visitors to each house, and recommending interesting tourist attractions and learning centers.

(2) Unique standards should be clearly developed. For example, the OTOP center should be open and offer community products to visitors every day. During the high season or peak visitor season, every unit in the OTOP center should be encouraged to be open in order to show the uniqueness of the local community to the visitors. When arriving at the homestay, the visitors should be welcomed with refreshing drinks and flowers. The accommodations should be neatly arranged. The bedding, pillowcases, blankets, and other equipment should be provided in the same color and format in order to impress the visitors.

##### 2) Marketing

Basically, promotional brochures should be created and distributed so as to advertise the homestay to target tourists. The homestay should clearly communicate its 2-day 1-night and 3-day 2-night packages and let the related organizations participate in the homestay's marketing and public relations activities on an integrated basis. Modern technology should also be utilized.

#### **4.4.2 Ban Sam Kha Homestay**

##### 4.4.2.1 General Information

Ban Sam Kha Homestay is located at 152/1 Moo 6, Hua Suea Sub-district, Mae Tha District, Lampang Province. It has a population of 154 households, which accounts for a total of 656 people. According to oral history, the poor people from Ban Lao Nong Plong in Lampang Province near the Phra Bath Nong Mu village travelled around this area in order to hunt animals and to bring grilled meat to

sell in the city. Later, they began to do farming and build their houses in an area with plenty of animals. More people came to join them after hearing the news. They consequently continued to move around until they found an appropriate location rich with fertile soil and water. They started to settle down and form a community in this area. There were many hunters in the community. One day they went hunting and shot a big muntjac. The muntjac was too big until the hunters could only bring back its hind leg. In the next morning, the hunters and other villagers went back to find the muntjac's body but it was already eaten by a snake. They followed the snake and found it in a cave. They tried to drag it out but failed. Therefore, they tied 3 elephants, 3 buffalos, and 3 wagons together with a rope and used them to drag the snake from the cave to the village. After cutting and cooking, the food made from the snake meat was distributed to every villager. That night, there was a thundering noise and chaos occurring in the community. In the morning, the entire village area collapsed except the house of a widow that was not involved with the muntjac and snake hunting. She collected her belongings and moved to live in a cave. Later, the village was renamed Ban Sam Kha based on the muntjac's remaining three legs, which refers to the Buddhist Triple Gems: Buddha, Dharma, and Sangha.



**Figure 4.39** An Interview with Pol. Sub. Lt. Chai, Chairman of Ban Sam Kha Homestay

The villagers in the Ban Sam Kha community have had economic problems since 2002. They had a lot of debt from doing farming and taking out multiple loans. Many working groups and research teams came to study the situation and to help the villagers find solutions until they could solve almost all of their

problems. Subsequently, there were a lot of people coming to the village in order to learn about the unity of the villagers, watershed forest conservation, and community savings, resulting a demand for accommodations. Thus, the villagers were recommended to set up the homestay. At first, nobody in the village seemed to understand the meaning of homestay. Chai began to learn about the homestay service and to survey the villagers' opinions about establishing one. After discussing this issue in the community meeting, the villagers agreed to do it. They went to observe work at the Ban Mae Kampong Homestay and many other places. The Ban Sam Kha Homestay was established and finally passed the evaluation of the Ministry of Tourism with 11-12 participating houses. After that, some participating villagers left the homestay group due to a lack of readiness and there were only 5-6 houses left. Later, the homestay group started to collect money into the homestay fund. In the early stages, the villagers were afraid that their food was not delicious enough to serve visitors. Therefore, they hired a housewife group to cook for the visitors. A dining place was separately provided.

#### 4.4.2.2 Strengths of the Ban Sam Kha Homestay

The Ban Sam Kha community is a model village for water resource management. The villagers have special expertise in building check dams and sediment trap weirs, which resulted from their experience in creating a bamboo piping system 20 years ago. The villagers' ability to solve the debt problem made the community receive the Outstanding Thai Baan Research Award. The villagers learned to solve the problem of an "ineffective reservoir" by building a "tiny weir" and a "Gabion weir" through the trial and error process. There are more than 3,000 check dams and sediment trap weirs throughout the village' forest area, and the forest area was divided into 3 zones so that the villagers could effectively take care of the watershed forest covering an area of over 15,000 rai. This was considered a selling-point of the village that every government agency and relevant parties wanted to observe and learn about.

#### 4.4.2.3 Weaknesses of the Ban Sam Kha Homestay

As the villagers in the Ban Sam Kha community worshipped house spirits, male and female visitors had to sleep separately, no matter whether they were

married or not. In addition, the tourist attractions are far from each other. A vehicle is required to transfer visitors from one place to another place.

#### 4.4.2.4 Management Approaches of the Ban Sam Kha Homestay

Most visitors contacted Police Sub-Lieutenant Chai, the village headman, in order to make a reservation. Visitors can select whether to spend a night at the homestay or not. If not, they would be charged 100 Baht per person for the food fee and 20 Baht for the snack fee. The speaker/trainer fee is 3,500 Baht per group per day and 4,500 Baht per group per 2 days. The accommodation fee for a 1-night stay is 150 Baht per person (that would be raised soon). The tour guide fee is 300 Baht. The housewife group is hired to cook three meals a day at the school. Each of them is paid 300 Baht per day. However, they are not part of the homestay. If the visitors want to go to the Ban Luk Tai village, the transport fee is 500 Baht per group. Traditionally Thai government agencies have attempted to show their privilege against ordinary people by requesting free accommodations, but the homestays were established in order to generate additional income. This type of requisition against the original purpose of the homestay cannot be accepted and they have tried to refuse such requests. Later, the homestay determined additional rules that a family could join the homestay group only after getting unanimous agreement from all family members, visitors were not allowed to drink alcoholic beverages.

In terms of tourism management, is Ban Sam Kha Homestay has a 3-day 2-night ecotourism package, where each visitor can select to join 3 out of 8 ecotourism activities, such as learning about the Lanna medicine, enjoying traditional wood carving, and observing the mountain water supply system. This package make the visitors clearly know what to expect from visiting the homestay.

#### 4.4.2.5 Natural Resource and Environmental Management

Based on an with Police Sub-Lieutenant Chai Wongtrakul, the chairman of Ban Sam Kha Homestay, he said that the villagers complied with a royal idea of King Bhumibol Adulyadej about water resource management. They built over 3,000 check dams and sediment trap weirs and divided the forest area into 3 zones in order to manage the watershed forest covering an area of 15,000 rai, which enabled the villagers to have access to water throughout the year. In addition, a small hydropower plant with a capacity of 180,000 cubic meters was constructed. This hydropower plant

uses water from a nearby reservoir to generate electricity. However, its operation had to be delayed because of the problem of land ownership. Due to its outstanding water management, the Ban Sam Kha community received the Green Globe Award in the category of community from the Green Globe Institute, the Sustainable Energy Foundation, and PTT Public Company Limited.

In terms of forest management, the villagers have kept the forest in its original condition. They studied types of trees in the forest and made the tree labels for visitors. There are no man-made handrails or garbage cans provided. When entering the forest, the villagers and visitors have to bring a plastic bag to collect garbage.

#### 4.4.2.6 Capital and Labor Management

The homestay was established in the form of a community enterprise. At first, there were about 30 community enterprises. The number of the community enterprises decreased over time until there were less than 10 enterprises left. The largest enterprise is the savings group with 900 members and a 16 million Baht fund. It has about 20 committee members, comprising a chairman, vice chairman, 2 treasurers, a secretary, a housekeeper, 2 security guards, 4 loan credit officers, a welfare officer, a data officer, a special savings officer, and 4 savings officers. The loan interest rate is 6% per year. The obtained interest is used to pay for the special savings interest, which is 1 Baht higher than the bank rate. For example, if the bank interest rate is 0.5 Baht, the savings group interest rate has to be 1.50 Baht. The committee members have a term of two years, and half of them have to be replaced on an annual basis. Each loan needs to be approved by all committee members within one day. In terms of labor, household labor is used. A housewife could be separately hired to cook food for visitors if any homeowner is not confident in his or her cooking.

#### 4.4.2.7 Marketing and Public Relations Management

The homestay does not use word-of-mouth marketing. Many visitors go there because the Ban Sam Kha community received the Khon Khon Khon Award and the Green Globe Award for complying with the royal initiative on water resource management. The media also have helped to spread the community's news to the public.

#### 4.4.2.8 Network Management

No network was built.

#### 4.4.2.9 Recommendations for Sustainable Management

The Ban Sam Kha community has an interesting and memorable history. Trapped in the cycle of capitalism, the villagers used to spend money wastefully, experienced a bubble economy, and suffered from debt problems until the government agencies had to provide them with support in all aspects. The villagers learned valuable lessons and then changed to living sufficiently. Thus, in order to make the Ban Sam Kha Homestay achieve sustainable management and development, the following issues must be taken into account.

##### 1) Homestay Management

(1) Comply with the concept of sufficiency economy, carefully use the accumulated capital, and never got into debt so as to prevent ineffective investment

(2) Create brochures to promote the homestay, continually carry out public relations activities through various media channels, and determine an annual marketing and public relations plan in order to attract tourists throughout the year

##### 2) Network Management

A practical guideline for network building should be established because it will contribute to the development of the Ban Sam Kha Homestay in terms of an increasing the number of visitors and the sustainability of other community enterprises.

#### 4.4.2.10 Summary of the Homestay Enterprises in Lampang Province

The research results of each homestay in Lampang Province could be summarized as follows.



**Table 4.8** Management Approaches of the Homestay Enterprises in Lampang Province

<b>Management approaches</b>	<b>Ban Luk Tai Homestay</b>	<b>Ban Sam Kha Homestay</b>
Natural resource and environmental management	Rarely takes water management into account. For example, no organization paid attention to the water problem occurring at the old bridge.	Has conserved forests, prevents forest fires, and manages water flowing from the watershed forest, due to an abundance of surrounding forests
Capital and labor management	Uses its own capital and labor	Uses its own capital and labor and established a cooperative fund where members can take out a loan
Marketing and public relations management	Promotes the homestay through the Ministry of Tourism's website	Promotes the homestay through the Ministry of Tourism's website and Ban Sam Kha Homestay's online channel
Network building	Join a tourism network in Lampang Province.	No

**Source:** Research Data

## **4.5 Case Study of Ecotourism Homestay Enterprises in Mae Hong Son Province**

### **4.5.1 Ban Muang Pon Homestay**

#### **4.5.1.1 General Information**

Ban Muang Pon Homestay is located at 6 Moo 1, Muang Pon Sub-district, Khun Yuam District, Mae Hong Son Province. It has a population of 130 households. It is situated on a vast plateau approximately 600 meters above sea level.

Its total area is about 2,365 square kilometers. The majority of its population is the Tai (Tai Yai) people. The term “Pon” is derived from “Phorn,” which means a blessed city. Some people also believe that “Pon” refers to a big city or the ruler of a big city. The Muang Pon village is an OTOP tourism village. Community-based tourism activities have been developed to generate income for the villagers. In addition, the Tai way of life and traditional cultures have been preserved to become a unique identity of Mae Hong Son Province.



**Figure 4.40** Tai Houses and Traditional Lifestyle



**Figure 4.41** Ban Muang Pon Homestay’s Entrance and Accommodations

The Ban Muang Pon Homestay was initiated by Ajarn Kanlaya Chairat or Khru Maew, a teacher at the local school. She was the key person driving Ban Muang Pon to become an OTOP tourism village. She wanted the villagers to earn a sufficient amount of money from tourism activities and to preserve the local natural

resources and the Tai Yai traditional cultures at the same time. Doing so not only attracted tourists' attention but also helped preserve the local traditions of the ancestors.

#### 4.5.1.2 Strengths of the Ban Muang Pon Homestay

Ban Muang Pon Homestay's highlight is the simple way of life and cultural identity of the Tai people. The morning market is busy for only two hours and then becomes quiet until almost before sunrise. Visitors can enjoy the sounds of birds and roosters that are hardly heard in the city and experience giving food offerings to Buddhist monks together with local elders. Winter is the best time to visit the Ban Nong Haeng hot spring, which is not far from the homestay.

Ban Muang Pon is a pleasant village, as is proved by the number of retired couples that moved from Bangkok to live in this area because they are impressed with the natural atmosphere and friendliness of the villagers. In addition, the Ban Muang Pon village is the largest Tai community in Thailand that has been able to actively preserve the distinctive traditional cultural aspects closely related with Buddhism, such as the Poy Sang Long Festival or Ngan Buat Lukkaew, which refers to ordaining beloved sons and is usually held in the 4<sup>th</sup> lunar month, and Poy Ong Jod Festival, which is a big religious ceremony organized on the 8<sup>th</sup> day of the 11<sup>th</sup> lunar month. This partly results from the effort of Phra Khru Amornrat, an abbot of Wat Muang Pon, in reviving the 12-month traditions for a younger generation and encouraging the villagers to preserve the Tai culture.

It cannot be denied that the "Hern Tai Song" of Pa Kham Lu is another highlight of this village. It is a large wooden house decorated with distinctive two gable roofs that has been kept in good condition. It is elevated from the ground, leaving an open space under it. The roof is made of huge Phluang leaves with a velvety surface texture similar to Elephant Ear leaves. This kind of roof is difficult to maintain because Phluang leaves must be frequently replaced. Pa Kham Lu receives 10,000 Baht from the Muang Pon Sub-district Administrative Organization every time the roof needs to be replaced.

#### 4.5.1.3 Weaknesses of the Ban Muang Pon Homestay

##### 1) Utilities and Electricity

Ban Muang Pon Homestay often has a power outage problem. Sometimes the power goes out for hours. The villagers are able to adjust to it and think that it is normal. However, visitors could be affected by the inconvenience.

##### 2) Tai Food

The Tai food is mostly made from local vegetables. It is quite salty, spicy, and oily. Visitors might feel uncomfortable having to eat it consecutively for multiple days. Moreover, there is some local food such as ant eggs and bee larvae that some visitors might not want to eat.

##### 3) Tour Guide

Ban Muang Pon Homestay's visitors need to explore the village by themselves because there are no capable tour guides. Most of the homestay committee members are teachers and they are very busy so the homestay does not have a tour guide to show and introduce the community's interesting places and cultures. Visitors that come to the homestay during a busy period have to rely on the 2-3 community tourism maps that were installed around the village. These tourism maps were beautifully drawn by a group of previous visitors.



**Figure 4.42** In-Depth Interview and Group Interview

#### 4.5.1.4 Management Approaches of the Ban Muang Pon Homestay

The Ban Muang Pon Homestay was established around 2001, when Mr. Siwaphol Sattayarak, the district chief, recommended to Khru Maew that the Muang Pon village had enough potential to set up a homestay. At that time a large number of

tourists were increasingly coming to see the Bua Tong flowers in Khun Yuam District until there were not enough accommodations to serve them. Then Khru Maew invited Khru Ud and Khru Tan, her teacher friends at the Ban Muang Pon Community School, to jointly establish the homestay. The district chief continually recommended his friends and acquaintances to visit the homestay. Later, four more villagers were invited to join the homestay group because the three teachers alone could not cope with the increasing demand for accommodations. Apart from accommodating tourists, as Pa Kham Lu was good at cooking, her house was also used as a dining place, whereas Pa Nu's house was used as a place to demonstrate Tai dessert making. Moreover, the district chief supported the homestay group by providing an initial fund of 200,000 Baht. Khru Maew used that money to revive the Tai cultural aspects and traditions such as Tai desserts, Ram Dap (sword dance), Ram To, Ram Tai, Ram King Kalah (Kinnaree), and Tai costumes. During the first 3 years, they visited and observed work at other homestays and then used their knowledge and experience to develop the Ban Muang Pon Homestay. The three teachers also instilled in their students an appreciation for the Tai culture and encouraged them to preserve the local traditions. Ban Muang Pon Homestay submitted a request for standard evaluation for the first time in 2004 with 5 participating houses. The number of participating houses increased to 7 and 15 houses.

Later, Khru Maew had to take care of her sick mother. Khru Tan provided more information that Khru Maew previously owned a shop that produced and sold Tai costumes but after her mother, who was the main dressmaker, got sick she had to close the shop. Her husband also went to work in England. Therefore, she was recently not able to perform her role as the chairman of the homestay group. Khru Ud, the vice chairman, was the key person, who participated in training courses, carried out tourism activities, and provided accommodation services to tourists, and eventually became the homestay group's chairman.

The accommodation fee was 350 Baht per person per night (breakfast and dinner were included). This rate was determined based on what had been learned from the Mae Lana Homestay. The fees for tourism activities and performances were separately charged. Ten percent of the income was collected into the homestay's fund. The homestay committee consisted of 5 members, which were Khru Ud, Khru Maew,

Khru Tan, Pa Kham Lu, and Pa Aree. Pa Kham Lu was responsible for cooking when the homestay had to accommodate a large group of visitors. Subsequently, Pa Kham Lu had to leave the group due to several conflicts. The homestay group became weak and could not effectively operate like before. There was also a new community-based tourism group established by the young generation of villagers that snatched tourists from the homestay, resulting in unresolved conflicts of interest.

In terms of tourism management, there are many interesting tourist attractions in the village such as Wat Muang Pon, a temple built in the Tai architectural style. Its Wihan, Kuti, and Sala Kan Parian, are included in the same building under a wooden two-tiered roof with three eaves, called Song Khor Sam Chai. Wihan's roof is ornamented with carved wooden and metal pieces. Sala Kan Parian, which is used as a meeting place for monks, is comprised of 3 main parts: Hor Phra or Jong Phra, Kuti or Jong Sala, and Chaliang or Jong Tan/ Jong Amia.



**Figure 4.43** Wat Muang Pon, Another Tourist Attraction

In the early morning, from 4 a.m. to 6 a.m., the villagers come to sell and buy things at the market every day. In the market there are fresh food products that are locally produced, such as vegetables, pork, and chicken as well as the Tai food and desserts. There are also fermented, pickled, preserved, and dried food products that are made with local wisdom. Moreover, there is the Gup Tai (a Tai-style bamboo-woven hat) weaving group, led by Mr. Ongpun Chaiwithoon, the best artisan in the village. “Tua Jong Phara,” which is a bamboo-woven castle made to welcome the Buddha at the end of Buddhist Lent in the 11<sup>th</sup> lunar month (Poy Ong Jod), is

beautifully placed in front of Mr. Ongpun's house. He also produces and sells various bamboo-woven products, including hats and fans.



**Figure 4.44** The Gup Tai Weaving Group

#### 4.5.1.5 Natural Resource and Environmental Management

The ecology of the village has been mostly affected by the burning of forests, which usually occurs during summer and consequently leads to haze problems. Although the situation is not so severe that it leads to the villagers having to wear hygienic masks, the air is filled with flying ashes. The villagers do not worry about this problem because they are familiar with it and also have never had respiratory disease. Sometimes they even burn the forest to build firebreaks. They think that this is normal practice in every local village. The sub-district administrative organization is responsible for waste management and also provides a garbage truck. The villagers are encouraged to separate their waste. The elderly can earn money by collecting plastic bottles and selling them at the public health station. In terms of water resources, the villagers have dug groundwater wells and built a tap water system in a few areas, including Moo 1, 3, and 4.



#### 4.5.1.6 Capital and Labor Management

Each participating family uses its own capital. After there were only a few committee members left, each of them used their own labor without cooperating with each other.

#### 4.5.1.7 Marketing and Public Relations Management

Most visitors are led to the homestay by word of mouth. The Department of Tourism also promotes the Ban Muang Pon Homestay on its website. The new community-based tourism group had a conflict with the homestay group because they directly contacted the homeowners without informing the homestay group first. Therefore, the homestay group lost chances to collect 10 percent of the income into the homestay's fund. The Department of Tourism encouraged the homestay group to observe the work in other homestays but it still has not obtained much information.

#### 4.5.1.8 Network Management

No network was built.

#### 4.5.1.9 Recommendations for Sustainable Management

##### Homestay Management

1) The conflict about collecting money into the homestay's fund should be solved. Ban Muang Pon Homestay had only 2,000 Baht in its fund at the time of this writing, even though it has been operating for more than ten years. According to the information provided by Pa Kham Lu and her daughter, this amount of money was deducted from the accommodation fee of 350 Baht per night. On the other hand, although the community-based tourism group was recently established, it could effectively collect only 50,000 Baht into the group's fund. Thus, the current committee members should carefully prepare, audit, and present the income and expenditure account to other members in order to ensure transparency in management.

2) All management activities should be clearly and transparently communicated because misunderstandings among the homestay committee members can lead to a serious conflict. Pa Kham Lu stated that since the homestay was established Khru Maew has never held a meeting with other members. Only the 3 teachers had opportunities to attend training courses in other provinces and foreign countries. There was no goal or reward for the group members, such as a free



ocean trip. All of these have made Pa Kham Lu uncertain about the transparency of the homestay's management. When the homestay submitted a request for standard evaluation in 2016, Pa Kham Lu decided to leave the group. In addition, Pa Nu, one of the homestay group's founding members, also withdrew herself from the group. Pa Nu's house was renovated in a modern Tai style and renamed the "Hern Pilan Homestay." Pa Nu's children separately ran this renovated homestay by themselves and find visitors through the Facebook application. Therefore, the Ban Muang Pon Homestay's committee should hold a monthly meeting in order to update the overall outcome and to present the homestay's income and expenditure to all related parties.

#### **4.5.2 Ban Tor Pae Homestay**

##### **4.5.2.1 General Information**

Ban Tor Pae Homestay is located at 34 Moo 1, Ban Tor Pae Village, Mae Ngao Sub-district, KhunYuam District, Mae Hong Son Province. It has a population of 315 households, which accounts for a total of 715 people. It is in KhunYuam District, the same as the Ban Muang Pon Homestay. In the past, this area was very fertile and suitable for agricultural cultivation, especially farming and gardening, and many people from other villages moved to live in this area. The villagers could produce many agricultural products, especially rice, but they had no market. Due to inconvenient transportation, the villagers had to build bamboo rafts on their own and transport their rice along the Yuam River to the market in Muang Yom (Mae Sariang District). As the villagers needed to frequently build a raft, the village has been called "Ban Tor Pae" since 1922.

Since there are many tourists visiting Wat Tor Pae throughout the year, the Ban Tor Pae community's committee suggested that the homestay should be established by focusing on community-based tourism. However, the community's committee helped support the homestay only at the initial stage of establishment. Later, the participating members had to take care of the homestay by themselves. Mr. Natthaphon Suwansang or Lung Kid was selected as the homestay leader. The homestay management was supported by a community college. Dr. Ratsamee, a lecturer from Silpakorn University, believed that there were more historical traces of World War in the Ban Tor Pae community than other areas so she decided to conduct

a historical research study there during 2010-2011. Ban Tor Pae Homestay was officially established around that time and participated in the standard evaluation in 2014. After that, the villagers were trained about tourism management and medical treatment under the guidance of Mae Hong Son Community College. The villagers were invited to share their experiences about the village's history in order to develop a tourism pattern.



**Figure 4.45** Ban Tor Pae Homestay's Leader and Visitor Accommodations

#### 4.5.2.2 Strengths of the Ban Tor Pae Homestay

This community is rich of beautiful nature, the charming culture of the Tai people, and exquisite historical attractions such as Phra That Doi Wiang and Wat Tor Pae, which is an important temple with precious treasures and a center of the community, and a World War II historical trail, which could attract both historians and Japanese and foreign tourists and generate additional income for the villagers.

#### 4.5.2.3 Weaknesses of the Ban Tor Pae Homestay

There is no public bus running in the village. Traveling from one place to another required a service car or bicycle.

#### 4.5.2.4 Homestay Management

The homestay held a meeting to determine the key selling points, for example, Wat Tor Pae, local handicrafts made by the elderly people, the Sufficiency Economy Learning Center, the reduction of chemical use, the Tai people's 12-month traditions that are closely related to Buddhism, such as the Khao Kam tradition in the 1<sup>st</sup> lunar month, where no other auspicious ceremony should be held, and the

historical trail. After the key selling points were summarized, there were 12 houses that voluntarily participated in the homestay group. The homeowners and their family members were trained about homestays so as to create better understanding and cooperation. The homestay's rules and restrictions were set based on the community's rules. Only 5 houses were found to pass the first standard evaluation. There were some villagers that separately set up their own homestay, such as Homestay Phi Fong (084-3689201). In terms of the maintenance costs, 10 percent of the income was collected in order to maintain and improve the homestay's quality, such as buying mattresses, pillows, mosquito nets, and homestay signs. The accommodation fee is 150 Baht per person per night. The food fee is 80 Baht per meal. The tourism fee, which included visiting Phra That Doi Wiang and the basketwork center and observing knife forging, sugar cane squeezing, and sesame oil pressing, is 100 Baht per person. The trekking tour is 200 Baht per person. The traditional performance fee is 1,500-3,000 Baht per set. The Thai massage fee is 120 Baht per hour.

Considering tourism management, the Ban Tor Pae Homestay broadly divides its tourism activities as follows.

1) Community-based tourism package (3 hours): sightseeing within the village, enjoying the cultural wisdom and local way of life of the Tai people, and visiting the following places:

(1) Wat Tor Pae/Ruby Certain with more than 150-Year

History

(2) Phra That Doi Wiang

(3) The Gup Tai Weaving Group

(4) Hern Tai (An Ancient Tai Yai house)

(5) The Iron Forging Center

2) Enjoying the natural forest along the World War II historical trail: Mr. Na, a local tour guide, provided information that Wat Tor Pae was a military hospital and a place to print banknotes during the war period. The World War II historical trail was officially opened in late 2014 by Mae Ngao Sub-district Administrative Organization and the Ban Tor Pae village with the aim to enhance ecological and historical tourism in the community. It is a 9-kilometer trail (18-kilometers round trip), which was built by Japanese soldiers during the World War II

in order to go to Myanmar. At present, there are a few historical traces remaining in the local area, such as telegraph pegs used for communications, bunkers, car wreckages, an old wooden bridge, and other equipment. These historical objects are kept in the fertile forest with an area of over 1,000 rai, which has an abundance of wild food, like a large food pantry, for the villagers in the Ban Tor Pae and Muang Pon communities.



**Figure 4.46** World War II Historical Trail

The World War II historical trail is difficult. In the rainy season, a large group of tourists have the chance to observe natural forests, study wild herbs, and enjoy travelling by all-terrain vehicles (ATVs). The homestay received 10 ATVs from Mae Hong Son Provincial Strategy Development Section. During the summer and dry season in April, the researcher found that the forest around Huay Pla Mung was burnt, leading to an increase in temperature. Some trees were burnt and smoldered with flames, causing depressed feelings on the part of the local people. Although the Ban Tor Pae community was a model village for zero forest burning and recently has carried out forest ordination activities, the burning of forests still has occurred. Mr. Na gave more information—that the villagers believe that ashes are the

best food for Thop (Phor) mushrooms. After the forest is burnt and the ashes are created in late March, during April-May, when the rain begins to fall, the villagers can pick up Thop mushrooms and sell them at 200 Baht per liter. Actually, the forest in this area is deciduous, where trees lose their leaves in the dry season. When there is heat in the air, natural forest fires can easily occur. Thus, the researcher thought that the theory and methods of government officials were opposite the beliefs and practices of the villagers.

3) Tourist can visit the World War II Memorial, which honors Japanese soldiers that came to the Ban Tor Pae village in order to find a route to Myanmar. There is a 20-minute video showing the history of the Japanese troops marching into Myanmar and the relationship between the Thai and Japanese people at that time. There are exhibitions of historical items and related information such as the marching routes of the Japanese army, equipment, weapons, Japanese cooperation regarding Thailand's roadway and railway construction, and the romantic relationship between Thai women and Japanese soldiers similar to the film titled "Khu Kam."



**Figure 4.47** World War II Memorial

#### 4.5.2.5 Natural Resource and Environmental Management

When entering the forest to study the historical trail, the researcher spent many hours in the forest until his eyes and nose were burning due to the smoke from forest fires. Along the way from Khun Yuam District to the Ban Tor Pae village, the researcher occasionally saw the thick smoke covering the road and smelled the burning smoke flowing in through the automobile air conditioner. When asking the villagers about this issue, they answered that it frequently occurred until they became familiar with it. The villagers were not worried about this issue partly because it did

not cause any severe disease. Although the government has tried to deal with the problem of forest burning for so long, it cannot be easily solved because the villagers are not aware of its dangers. Some villagers also think that the burning of forests is beneficial to Thop mushroom gathering.

#### 4.5.2.6 Capital and Labor Management

The main laborer of Lung Kid's house is Pa Or, who cooks for all family members and visitors. She is also a cook for the Tor Pae Wittaya School. The villagers mostly use their own capital and labor. They want to live without risk and do not focus on investing more money. The villagers encourage all visitors to eat and live like the natives when staying at the homestay. Some visitors asked for a flush toilet but the homestay could not provide it. The homestay wanted to develop the quality of the accommodations but did not want to invest a lot of money. The homestay needed to pay more attention to the cleanliness and maintain the quality standards. Some visitors still misunderstood that the homestay had to provide a water heater and a flush toilet.

#### 4.5.2.7 Marketing and Public Relations Management

Lung Kid, the homestay's leader, is the homestay's contact person. Most visitors come to stay at the homestay in groups. As for foreign visitors, they usually decide to stay at Ban Tor Pae Homestay for 1-2 nights after seeing the homestay's sign. The homestay's promotional brochures and leaflets are distributed and displayed in various places. The young generation villagers are assigned to promote the homestay through Facebook and YouTube under the guidance of Mae Hong Son Community College. Travelling in Mae Hong Son is difficult. There were 21 community colleges set up within the area of local high schools across the country during the Thaksin government, and each community college has staff members to serve its students. The curriculum is determined by the Community College Council. Mae Hong Son Community College has continually supported the Ban Tor Pae Homestay since the beginning.

#### 4.5.2.8 Network Management

According to the research results, Ban Tor Pae has not built any concrete network. However, it is supported by a local community college.

#### 4.5.2.9 Recommendations for Sustainable Management

Ban Tor Pae Homestay needs to deal with the following issues in order to achieve sustainable management.

##### 1) Homestay Management

Ban Tor Pae Homestay has many strengths, including the abundance of natural resources and the Tai traditional culture. However, the homestay still needs to maintain consistency in quality standards. Although the village headman wanted the villagers to save money and live sufficiently, at least the homestay should create a clear homestay sign for each participating house. The accommodations and other related equipment should be provided according to the same standard. These things need to be gradually adjusted.

##### 2) Marketing and Network Building

The Ban Tor Pae community has a long history and background that is closely related to World War II, which is considered one of the homestay's key selling points. However, the homestay still has not made effective use of it, especially in terms of building a network with travel agencies and government tourism organizations, as well as conducting an annual event about the World War II historical trail or the World War II Memorial in order to attract general visitors and Japanese long-stay tourists in Chiang Mai.

#### 4.5.2.10 Summary of the Homestay Enterprises in Mae Hong Son Province

The Research Results of each Homestay in Mae Hong Son Province can be Summarized as follows.

**Table 4.9** Management Approaches of the Homestay Enterprises in Mae Hong Son Province

<b>Management approaches</b>	<b>Ban Muang Pon Homestay</b>	<b>Ban Tor Pae Homestay</b>
Natural resource and environmental management	No	Conducts tree planting, ordination, and conservation activities, prevents forest fires, and manages water flowing from the watershed forest
Capital and labor management	Uses its own capital and labor	Uses its own capital and labor
Marketing and public relations management	Promotes the homestay through the Ministry of Tourism's website	Promotes the homestay through the Ministry of Tourism's website and online media under the guidance of a local community college
Network building	No	Has built no concrete network but relies on assistance from a local community college

**Source:** Research Data

#### **4.6 Summary of the Management Approaches of the Homestay Enterprises in the Upper Northern Part of Thailand**

According to the data obtained from the 12 case studies and the 12 homestay enterprises, the management approaches of the ecotourism homestay enterprises in the upper north of Thailand can be described as follows.



#### **4.6.1 Natural Resource and Environmental Management**

Among all 12 homestays, 7 of them are located in or near a Strict Nature Reserve area (Ia) within a wildlife sanctuary, according to the definition given by the 4<sup>th</sup> World Congress on National Parks and Protected Areas held in Venezuela in 1992. The forest areas of Thailand are under the supervision of the National Park Act B.E. 2504 and the Wild Animal Reservation and Protection Act B.E. 2535. The 7 homestays located in the Ia area include Ban Mae Kampong Homestay, Doi Pumuen Homestay, Ban Apha Pattana Homestay, Ban Had Pha Khon Homestay, Ban Nong Arb Chang Homestay, Ban Sam Kha Homestay, and Ban Tor Pae Homestay. They basically have an abundance of natural resources and fertile watershed forests. The way of life of the local villagers is closely linked to forests. The leaders of these 7 homestays have placed importance on the management of forest resources, especially in terms of forest fire prevention. The villagers have cooperated in building firebreaks once a year before summer or around the end of February. Moreover, the villagers have been encouraged to be aware of forest conservation and management. For example, Ban Had Pha Khon Homestay has carried out forest ordination and planting activities in the forest areas along the Nan River. Mr. Sawian, a former village headman of the Ban Had Pha Khon community, provided more information as follows.

In the past, the villagers caught fish with wooden fish traps. Every year a lot of trees were cut to make fish traps. I discussed this issue with Thaksin, the chief administrator of the SAO, in order to find solutions. Then the official warning notice was issued. Those that failed to remove their fish traps from the river would be arrested. Some villagers were found to violate the rule so I had to guard the river myself. Later, I realized that this method might not work in the long run so I held a meeting to explain the situation to the villagers. After that, the problem was gradually solved. In 1995, in order to celebrate King Bhumibol Adulyadej's 60<sup>th</sup> birthday, the community collaborated with other local communities in 8 northern provinces to conduct the forest ordination project with the aim to save a total of 50 million trees

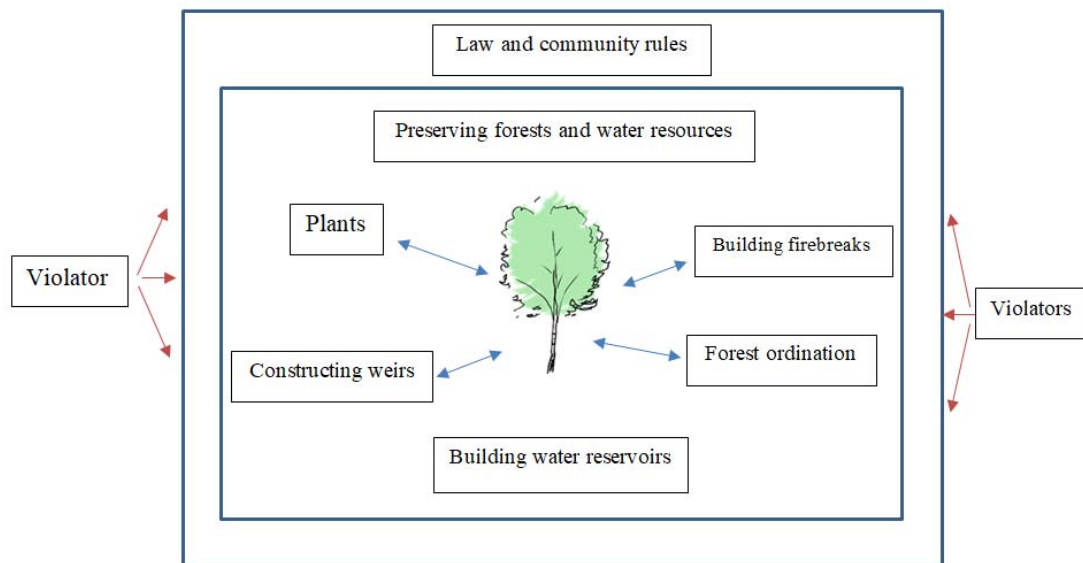
as a gift for the King. About 600 villagers in the Ban Had Pha Khon community intended to do good for the King by ordaining 6,000 trees, which accounted for an area of 12 rai.

Similarly, Ban Tor Pae Homestay continuously has carried out tree planting and planting activities every year until it won the HRH Princess Maha Chakri Sirindhorn Cup from the “Khon Rak Pa, Pa Rak Chumchon” program in 2015. Moreover, Ban Sam Kha Homestay started conducting forest conservation activities 20 years ago by not invading the forest area and taking good care of the watershed forest. The villagers set up the Rak Nam Jang group and the Ban Sam Kha Youth group in order to deal with the water resource problem until the Ban Sam Kha village is reputed to have built the most check dams.

As for Maejo Bandin Homestay, although it became a family-run business, the owners had public consciousness and helped to conserve the forest by cooperating with the Waijo Maejo Bandin group in building firebreaks around the Srinin Cave Monastery in Mae Taeng District, Chiang Mai Province. Maejo Bandin Homestay also has carried out a forest fire prevention project with students from United World College in Singapore.

Apart from the above positive and creative activities, the homestays also have used measures to prevent illegal forest destruction. Ban Mae Kampong Homestay determined that if the villagers want to cut trees for household use, they have to inform the community’s committee first. Then the community’s committee will carefully examine each case and notify the Royal Forest Department or the Department of National Parks. After getting permission, the villagers can cut trees according to their request under the supervision of the responsible officials. An abundance of forests leads to abundant water resources. There are a few homestays that have developed local waterfalls through the manipulation of rocks and in other ways until they became famous tourist attractions and used those waterfalls to promote the tourism activities, as at Mae Kampong Water Fall, Sila Phet Waterfall, and Ban Sam Kha Waterfall.

Based on the results of the study, the homestays' management of forests and water resources can be illustrated as follows. The homestays in the strict nature reserve areas have used the law and community rules to prevent natural resource violations and to punish culprits. In terms of natural resource conservation, the homestays have carried out many conservation activities, such as forest ordination, tree planting, firebreak building, check dam building, and reservoir building, resulting in a reduced number of natural resource violations and the development of a more integrated conservation approach.



**Figure 4.48** Management of Forests and Water Resources

**Source:** Research Data

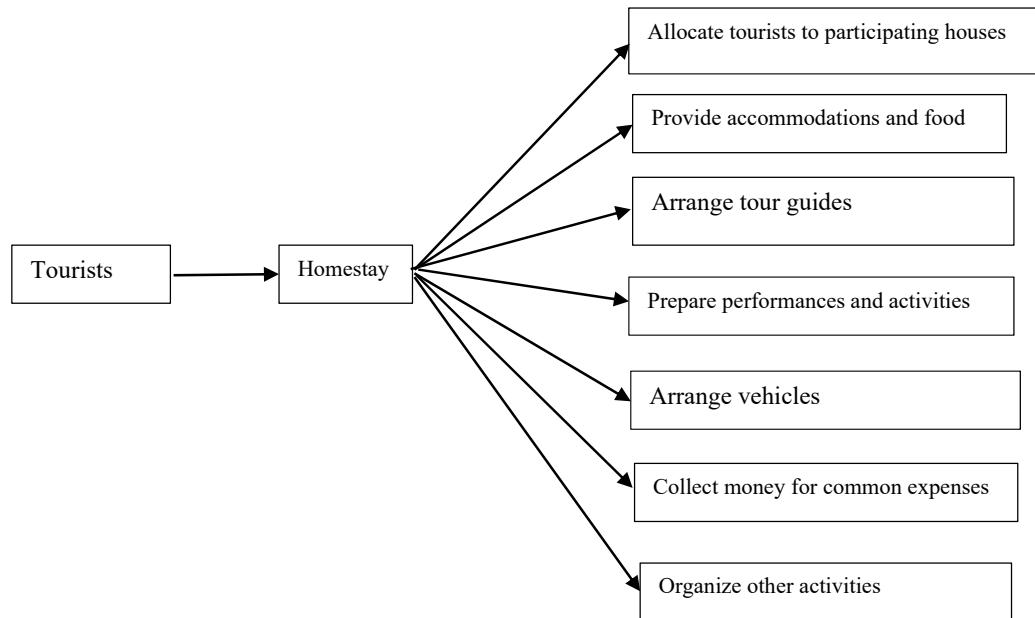
#### 4.6.2 Analysis of Capital and Labor for Investment Planning

As a homestay enterprise is normally established to generate additional income for local villagers, it is necessary to be careful about expenses and the cost of services. Every homestay basically uses its own money to operate. When there are many visitors, it begins to collect money into a homestay's fund and uses that money for the development of the homestay. Ban Mae Kampong Homestay collects 100 Baht per visitor into the homestay's fund while Ban Apha Pattana collects 5 percent of the

accommodation fee. The villagers with little capital can borrow money from the homestay fund, which is different from the savings cooperative. Mr. Sawian, a former village headman of the Ban Had Pha Khon community, provided further information as follows.

The largest group is the Saving Group for Production Credit. Every member is encouraged to save 1 Baht per day. The money will be deposited at the provincial cooperative once a month. The deposit interest was 4%. The loan interest was 6% per year. The amount of loan could not exceed 20,000 Baht per person. Only the members of the saving group could take out a loan.

In addition, Ban Mae Kampong Homestay and Ban Tha Khan Thong Homestay have managed to obtain financial support from external organizations. Ban Mae Kampong Homestay carried out a research study on community-based development and presented it to the Thailand Research Fund (TRF) in order to ask for financial support. In terms of the Ban Tha Khan Thong Homestay, as it is situated in a special economic zone, it could ask for financial support from the Tourism Authority of Thailand in order to adjust the landscape around the Mekong River and to draw more visitors into the village.



**Figure 4.49** Homestay Management in Terms of Labor and Tourism Activities

**Source:** Research Data

Regarding labor management, all participating homeowners use household labor. Particularly, a housewife is responsible for preparing and cooking food for visitors. When there are many visitors that come in large groups, the homestays might hire local people with good cooking skills to cook for the visitors. The visitors can select the local dishes that they want to try. In addition, the homestays that have many visitors need to find labor for other tasks such as local tour guides or local students that can speak English and communicate with foreign visitors. A fair division of labor contributes to unity building and income distribution within each community, as it does not cause any conflict or inequality. Phor Luang Theeramet from Ban Mae Kampong Homestay stated that “Most tourism service providers gain benefit from tourism. We should find ways to make all the community members participate in tourism activities and gain such benefit.”

However, once the labor management is carried out in an unfair manner, it will result in unresolved conflicts, as what happened in Sila Petch Homestay and Ban Muang Pon Homestay.

### **4.6.3 Application of Marketing Knowledge to Creating Selling Points and Promoting Tourism Activities**

From the present study, it can be summarized that the homestays were established for the following reasons.

4.6.3.1 Field trip groups wanted to stay in the community but there were not enough accommodations to serve them: Ban Tha Khan Thong Homestay, Ban Nong Arb Chang Homestay, and Ban Sam Kha Homestay.

4.6.3.2 Many researchers came to the community in order to carry out research on ethnic groups: Ban Apha Pattana Homestay and Doi Pumuen Homestay.

4.6.3.3 Tourists occasionally visited the community and needed accommodations: Ban Mae Kampong Homestay.

4.6.3.4 There was a need for tourist accommodations because the community was selected as the model village in the category of tourism and traditional handicraft: Ban Luk Tai Homestay.

4.6.3.5 There were distinctive tourist attractions or activities in the community area: Maejo Bandin Homestay (clay houses), Ban Had Pha Khon (rafting in the Nan River), and Ban Tor Pae Homestay (World War II historical trail).

4.6.3.6 The community members needed additional income or wanted to pass on their cultural traditions: Sila Phet Homestay and Ban Muang Pon Homestay.

Each homestay had different origins and starting points. Most homestays have not clearly determined a marketing approach, including target groups and promotional plans, and some homestays were established from scratch. The villagers in each community had to gradually learn and practice by themselves. Some of them were trained by external experts and sent to observe work at other homestays before doing it on their own. Most homestays were promoted by the word of mouth of tourists. When they became more widely known, many travel media and documentary programs came to film a promotional video and helped to promote them to the public. According to the 4Ps marketing model, the homestays' marketing management can be divided into 4 aspects: product, price, place, and promotion. The details are shown in Table 4.10.

**Table 4.10** Marketing Management Based on the 4Ps Model

<b>Product</b>	<b>Price</b>
<ul style="list-style-type: none"> <li>- Landscape, selling point, tourist attraction</li> <li>- Accommodation</li> <li>- Ethnicity</li> <li>- Service from homeowners and community members</li> </ul>	<ul style="list-style-type: none"> <li>- Price was determined based on what they learned from other homestays and the cost of each area.</li> </ul>
<b>Place</b>	<b>Promotion</b>
<ul style="list-style-type: none"> <li>- Visitors directly contacted the homestays. The homestays did not invite or seek visitors by themselves.</li> </ul>	<ul style="list-style-type: none"> <li>- A few local activities were organized but no promotional brochures and leaflets were properly created.</li> <li>- The Department of Tourism's website was used to promote the homestays.</li> <li>- Travel documentaries about famous homestays were created.</li> </ul>

**Source:** Research Data

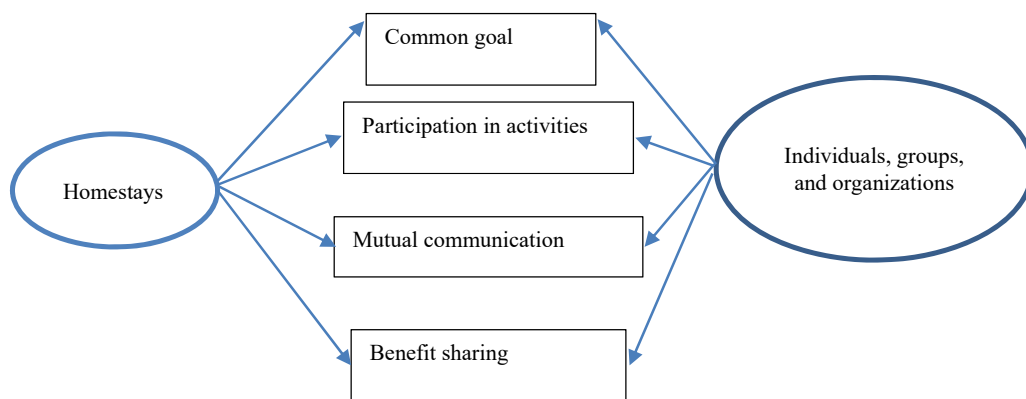
The homestays conducted tourism activities based on the natural resources available in each community. The villagers helped to improve tourist attractions and essential facilities and then included them in their tourism activities. However, their tourism activities and service fees were not clearly presented and promoted, especially in terms of tour packages and promotional brochures. There was a lack of community maps and tourist attraction signs.

In terms of public relations, the Department of Tourism collected information on each homestay and promoted it on the website. This promotional approach is useful but the information should be regularly updated. The contact details of some homestays were outdated or belonged to the previous homestay committee members. For example, the owners of Sila Phet Homestay and Maejo Bandin Homestay already left the homestay group but their information on the Department of Tourism's website

was still not updated. Digital channels and social media were used in the homestays with young generation members or capable leaders with technological knowledge such as with the Maejo Bandin Homestay. After the owner left the homestay group, she had her daughter use digital media to promote the homestay's tourism activities. As for the Sila Phet Homestay, if there was no conflict between the leader and the secretary, the secretary would continue to promote the homestay through digital channels.

#### 4.6.4 Network Building

Creating a tourism network requires cooperation between individuals, groups, and organizations that have a common interest in tourism. They can contribute to each other's expansion through knowledge sharing. Among the 12 homestays, seven of them were found to have built a tourism network so as to enhance the homestay management, which included Ban Mae Kampong Homestay, Doi Pumuen Homestay, Maejo Bandin Homestay, Ban Tha Khan Thong Homestay, Ban Apha Pattana Homestay, Ban Had Pha Khon Homestay, and Ban Tor Pae Homestay. The components of their network building can be illustrated as follows.



**Figure 4.50** Components of Network Building

**Sources:** Research Data



As the case studies of the present research were the homestays in the upper north of Thailand, they mostly joined a northern tourism network. The Ministry of Tourism and Sports, the Department of Tourism, and the Tourism Authority of Thailand actively provided them with training courses, seminars, and useful tourism research studies, which contributed to the homestays in many areas as follows.

4.6.4.1 Cooperative learning among the homestays and relevant individual, groups, and organizations was created, leading to the exchange of ideas, experiences, and management skills.

4.6.4.2 The homestays were provided with opportunities to develop problem-solving skills. Since each homestay had both similar and different problems and experiences, and when they joined a network, they could help each other find appropriate solutions. For example, Phor Luang Theeramet Khajonphattanaphirom of Ban Mae Kampong Homestay led the villagers to conduct research studies with the Thai Volunteer Service Foundation about the community-based tourism in Chiang Mai Province until there were about 70 communities participating in the network. After working as a representative for 10 years, he was appointed chairman of the network in 2012 by ML Panadda Diskul, Chiang Mai's governor at that time.

4.6.4.3 Collaboration in local resource management was built. Mr. Sawian, a former village headman of the Ban Had Pha Khon community, provided further information as follows.

The Ban Had Pha Khon community conserves fish by establishing the Fish Food fund with the money donated by the public in order to return fish to the river. The local students promoted the fish conservation at their schools. The first working group was set up at the Ban Don Kaew village in Tha Wang Pha District, whereas the second and third working groups were set up at the Ban Had Pha Khon village and the Ban Si Bun Ruang village respectively. Later, all local communities in Nan Province were invited to jointly develop the Hug Mueang Nan project.

4.6.4.4 Negotiation power and holistic management were developed. A single homestay does not have enough power to conduct negotiations, manage marketing activities, or coordinate with government agencies about financial support. Once a network is built, the homestays can easily manage all related activities and have the power to negotiate with government agencies about budget allocation.

4.6.4.5 The homestays have opportunities to increase visitor numbers when training or seminars are held at each homestay in order to share knowledge and upper experiences among the network members.

**Table 4.11** Management Approaches of the 12 Homestays

Management approaches	1 Ban Mae Kampong	2 Doi Pumuen	3 Maejo Bandin	4 Ban Nong Arb Chang	5 Ban Tha Khan Thong	6 Ban Apha Pattana
Natural resource and environmental management	Has conserved forests, prevents forest fires, and manages water flowing from the watershed forest due to an abundance of surrounding forests	Has conserved forests, prevents forest fires, and manages water flowing from the watershed forest due to an abundance of surrounding forests.	Has conserved forests by conducting forest conservation activities and inviting volunteers to join despite being a family-run business	Continuously prevents forest fires, although the forest area is far away from the residential area and forest invasion rarely occurs	Developed the Mekong River bank to be a tourist attraction with the cooperation of all related parties, including the villagers and government agencies	Has conserved forests, prevents forest fires, and manages the water flowing from the watershed forest due to an abundance of surrounding forests
Capital and labor management	Submits research proposals to ask for financial support. Uses its own money and labor.	Uses its own money and labor	Uses its own money and labor	Uses its own money and labor	Submitted research proposals to ask for financial support. Uses its own money and labor.	Uses its own money and labor

**Table 4.11** (Continued)

Management approaches	1 Ban Mae Kampong	2 Doi Pumuen	3 Maejo Bandin	4 Ban Nong Arb Chang	5 Ban Tha Khan Thong	6 Ban Apha Pattana
Marketing and public relations management	Promoted the homestay through the Ministry of Tourism’s website and travel documentary programs during the early stages of operation	A university lecturer initiated the promotion of the homestay on the Ministry of Tourism’s website and travel documentary programs.	Promotes the homestay through digital channels by itself	Municipal workers and community development officers initiated the promotion of the homestay on the Ministry of Tourism’s website.	Promotes the homestay through the Ministry of Tourism’s website and travel documentary programs	Promotional activities were initiated by a university lecturer and supported by the Mirror Foundation and the Akha Association. The homestay is also promoted through the Ministry of Tourism’s website.

**Table 4.11** (Continued)

Management approaches	1 Ban Mae Kampong	2 Doi Pumuen	3 Maejo Bandin	4 Ban Nong Arb Chang	5 Ban Tha Khan Thong	6 Ban Apha Pattana
Network building	Joined the northern tourism network.	Engages with related organizations such as the Utokapat Foundation	Built a network with foreign tourists and coordinated with universities in foreign countries	No	Joined the northern tourism network.	No network was built but it relies on the Akha Association and the Mirror Foundation.
Natural resource and environmental management	No focus on natural resource and environmental management since it was under the responsibility of the SAO.	Has conserved forests, prevents forest fires, and manages water flowing from the watershed forest due to an abundance of surrounding forests. Preserves the Nan River. Participates in the Hug Mueang Nan project.	Not focused on the natural resource or environmental management. No organization paid attention to the water problem occurring at the old bridge.	Has conserved forests, prevents forest fires, and manages water flowing from the watershed forest due to an abundance of surrounding forests	No	Carries out tree planting, ordination, and conservation as well as forest fire prevention and water resource management activities

**Table 4.11 (Continued)**

Management approaches	7 Sila Phet	8 Ban Had Pha Khon	9 Ban Luk Tai	10 Ban Sam Kha	11 Ban Muang Pon	12 Ban Tor Pae
Natural resource and environmental management	No focus on natural resource and environmental management since it was under the responsibility of the SAO.	Has conserved forests, prevents forest fires, and manages water flowing from the watershed forest due to an abundance of surrounding forests. Preserves the Nan River. Participates in the Hug Mueang Nan project.	Not focused on the natural resource or environmental management. No organization paid attention to the water problem occurring at the old bridge.	Has conserved forests, prevents forest fires, and manages water flowing from the watershed forest due to an abundance of surrounding forests	No	Carries out tree planting, ordination, and conservation as well as forest fire prevention and water resource management activities
Capital and labor management	Uses its own money and labor	Uses its own money and labor. Established a savings fund, where members can take out a loan.	Uses its own money and labor	Uses its own money and labor. Established a cooperative fund, where members can take out a loan.	Uses its own money and labor	Uses its own money and labor

**Table 4.11 (Continued)**

Management approaches	7	8	9	10	11	12
	Sila Phet	Ban Had Pha Khon	Ban Luk Tai	Ban Sam Kha	Ban Muang Pon	Ban Tor Pae
Marketing and public relations management	Promotes the homestay through the Ministry of Tourism’s website	Promotes the homestay through the Ministry of Tourism’s website	Promotes the homestay through the Ministry of Tourism’s website	Promotes the homestay through the Ministry of Tourism’s website, online channels, and documentary programs	Promotes the homestay through the Ministry of Tourism’s website	Promotes the homestay through the Ministry of Tourism’s website and online media under the guidance of students from a local community college
Network building	No	Joined the Nan Forest Protection Network and the Hug Mueang Nan project	No	Has built no network but has a connection with government officials that pay a regular visit to the homestay	No	Has built no concrete network but relies on assistance from a local community college

## **CHAPTER 5**

### **KNOWLEDGE MANAGEMENT, GOVERNMENT SUPPORT, AND ASSESSMENT OF SUCCESS**

#### **5.1 Knowledge Management of the Ecotourism Homestay Enterprises in the Upper North of Thailand**

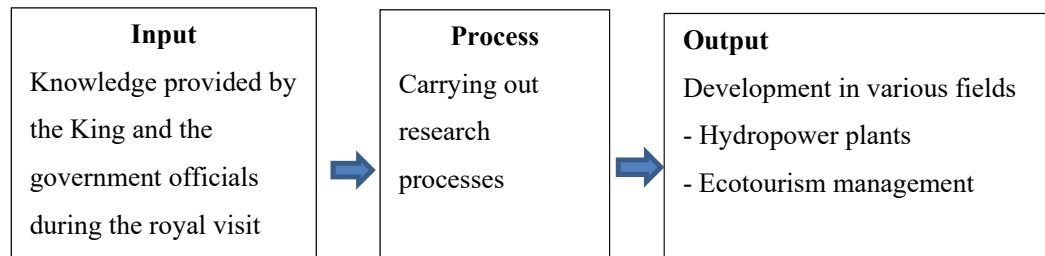
Community-based knowledge management is the processes of managing local wisdom and knowledge, resulting from local livelihood problems. According to Phasakorn Inthuma (2004, p. 53), Nidhi Eawsriwong stated that the main characteristic of local or community knowledge is that it can be used to practically solve the problems associated with the local way of life such as local occupation, living conditions, and medicine. Community knowledge is also involved with religious principles, perspectives on the world or life, mercy and kindness, and non-universality. In other words, each aspect of community knowledge is non-universal and is able to solve the problems of a specific community. Each community has different contexts so there is no fixed theory about the application of community knowledge. Community knowledge is usually not recorded in written format but exists in the form of culture, traditions, and the relationships among the people in the community. This is in line with the concept of community-based research, which focuses on the participation of “local people” in thinking, questioning, planning, and conducting research study in order to systematically find solutions and to learn to apply the rational work process of action research to solve their problems. This kind of research is different from others because it pays more attention to “process” rather than “outcome.” Community-based research is considered a “tool” that empowers local communities to rely on themselves and contributes to community strength building. In addition, Marquardt (2002) also proposed that the conceptual theory of knowledge management is associated with 6



processes: knowledge collection, creation, storage, analysis, sharing, and utilization, which can be basically used to study community knowledge in detail.

### 5.1.1 Knowledge Management of the EcotourismH Enterprises in Chiang Mai Province

Based on the results regarding the management approaches of the ecotourism homestay enterprises, it was found that each homestay had different backgrounds and development, resulting in differences in knowledge management. Ban Mae Kampong Homestay was found to have the most systematic knowledge management. The knowledge management of there originated from the recommendations of government officials. The villagers asked for electricity from King Bhumibol Adulyadej when he made a royal visit to the village in 1979. After that, the villagers had a chance to learn about and participate in hydropower plant planning, construction, and maintenance processes until the 3 hydropower plants projects were completed. In terms of the knowledge management process, the royal visit of King Bhumibol Adulyadej and the responsible government officials was considered basic input that enabled the villagers to begin collecting and creating knowledge. After Ban Mae Kampong Homestay was established, the community's committee continued to solve the community problems with research. The details are shown in Figure 5.1



**Figure 5.1** Knowledge Management Process

**Source:** Research Data

In terms of research and knowledge formation, Ban Mae Kampong Homestay acquired and created knowledge through the following methods:

1) Carried out the research studies with the Thailand Research Fund (TRF) as seen in the details shown in Table 5.1.

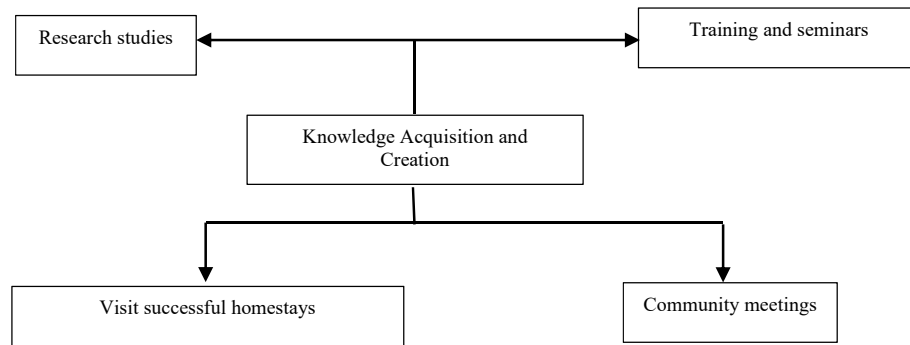
**Table 5.1** Research Studies Carried Out by Ban Mae Kampong Homestay

No.	Date	Topic	Researchers
1	April 2001	Sustainable Conservation Tourism Management Project at Ban Mae Kampong, Moo 3, Huay Kaew Subdistrict, Mae Orn District, Chiang Mai Province.	Phrommin Phuangmala et al.
2	April 2006	Ecotourism Homestay Management in the Context of Tourists and Communities Phase 1.	Asst. Prof. Nutcharee Kimsuwan et al.
3	February 2009	Finding Community Economic Development Solutions through Tourism Management by the Ban Mae Kampong community, Mae Orn District, Chiang Mai Province.	Phrommin Phuangmala et al.
4	November 2010	Tourism Capacity Management Phase 1 by the Ban Mae Kampong community, Mae Orn District, Chiang Mai Province.	Dr. Thiti Thitichamreernphorn et al.

2) Participated in training and seminars held by government agencies and coordinated by Phor Luang Theeramet

3) Shared ideas and opinions in the community meeting

4) Visited and observed work at other homestays



**Figure 5.2** Knowledge Acquisition and Creation

**Source:** Research Data

Regarding knowledge collection and storage, Ban Mae Kampong Homestay used the old school as the community learning center. Previously, the Wat Kantha Pruksa's pavilion was used as the knowledge-sharing place but after obtaining the recommendations from the government officials and the Thailand Research Fund, the villagers agreed to establish the community learning center at the old school. The history of the community, background of the homestay, local traditions and culture, and certifications and decorations of honor were collected and are exhibited at this community learning center. It is also used as the appointment point, the first stop to welcome and introduce groups of tourists to the homestay, and the venue for night performances and ceremonies such as Thai traditional dance, Khantok, and wrist-tying ceremony.

As for knowledge analysis, the Ban Mae Kampong Homestay analyzes knowledge with the use of research processes. The analysis procedures are as follows.

1) Identify the significance of problems by listening to the problems of community members

2) Study the probability of solutions to the problems by jointly discussing the problems in the community's committee meetings

3) Develop a research proposal in order to ask for financial support from the Thailand Research Fund

4) Collect and analyze the data focusing on causal relationships.

5) Summarize research results and determine solutions

For example, Ban Mae Kampong had no community products, except plenty of natural resources. When the community had to present its outstanding product and service to the OTOP committee, Ban Mae Kampong decided to present its tourism service and it was consequently selected as an OTOP tourism village. Later, the community also carried out a research study on ecotourism management.

The Ban Mae Kampong Homestay mainly carries out knowledge-sharing activities in the community meeting. The community leader shares and transfers the knowledge obtained from seminars and field trips to other villagers during community meetings. Normally, the community meetings are held on a monthly basis. If there are changes, the leader will inform the villagers beforehand. In addition, the leader also shares knowledge and information through the community's wire broadcasting system. Although it was a one-way communication, it helps the villagers keep up with the community's current movements and situations.

Regarding knowledge utilization, although the villagers and Phor Luang Theeramet initially knew nothing about ecotourism homestays and were not confident in the results, they continued to set up the homestay after obtaining an agreement from the community meeting. The community carried out the "Sustainable Conservation Tourism Management Research Project" with the aims to investigate the current tourism situation of the Ban Mae Kampong village, explore the community's local knowledge and tourism abilities, and determine a sustainable conservation tourism management model. The term "conservation tourism" was used before "ecotourism." The results of the research and public hearing were divided into 2 main parts: community tourism rules and conservation tourism pattern. Considering the community tourism rules, the following 7 main categories of Ban Mae Kampong' tourism rules were determined.

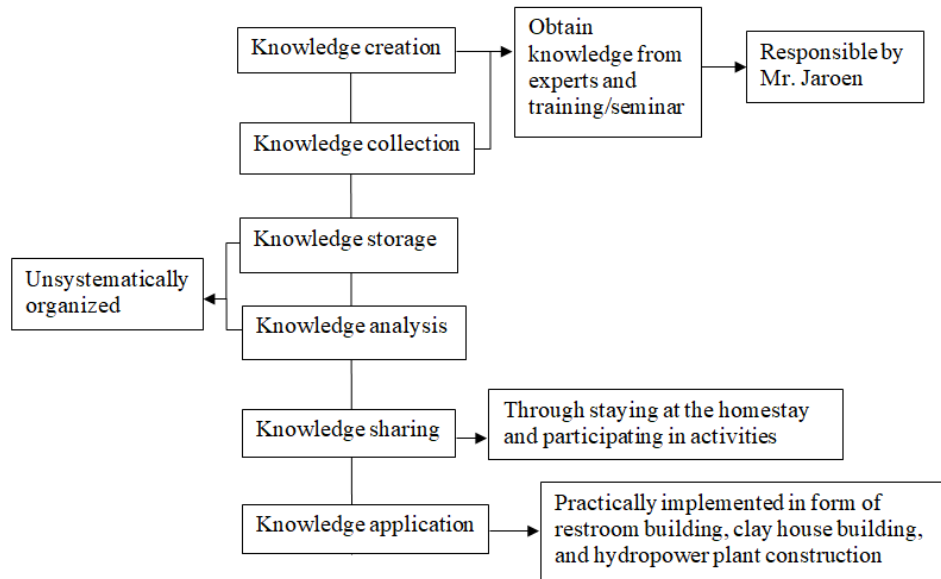
- 1) Community and tourist security
- 2) Conservation of land and buildings
- 3) Conservation of forests
- 4) Conservation of wildlife
- 5) Conservation of rivers and streams
- 6) Conservation of local traditions and culture
- 7) Income generation for community development

After these 7 categories were determined, the villagers cooperated in defining the rules for each category and clarifying them at the community meeting. Then the villagers wrote all of the rules on an announcement board, urging all tourists and villagers to acknowledge and comply with the rules. For example, when trekking, tourist needed to walk down a designated nature trail under the guidance of a local guide in order to prevent environmental deterioration. Cutting or picking flowers and plants in the forest was forbidden. Tourists were not allowed to take any forest products out of the community area without permission. Considering the conservation tourism pattern, the community focused on developing natural attractions such as Mae Kampong Waterfall, preserving traditional culture elements such as harvesting miang leaves, and establishing community enterprises.

The knowledge management of Doi Pumuen Homestay began with knowledge collection and storage. The history of Doi Pumuen was exhibited at the Phu Manee Hotel along with collected historical objects. This became the key selling point that enabled tourists to understand the background of the homestay.

Regarding knowledge creation, at first the villagers received support and advice from Mr. Udom Chidnayee, the Vice President of the Thai Tourism Promotion Association, and Mr. Thanya Phromburom, a lecturer from Chiang Mai University. The community spent many years studying and preparing for homestay evaluation. Moreover, knowledge was created through participation in training and seminars held by other organization. Mr. Jaroen, the community leader, was responsible for attending these events. The knowledge analysis however was not clearly implemented.

The knowledge sharing was informally carried out through action learning activities such as trekking, living in the forest, cooking rice in bamboo, picking Thop mushrooms, and tea making. The local knowledge was applied to the daily life of the Lahu people. The details are shown in Figure 5.3.



**Figure 5.3** Doi Pumuen Homestay's Knowledge Management

**Source:** Research Data

Mr. Jaroen wanted the villagers to clearly understand that knowledge management had an impact on the way they lived. For example, the villagers did not have a clear understanding of organic tea production. As most of the villagers still used pesticides, the community could produce only a small amount of organic tea. Mr. Jaroen and his brothers tried to set different prices for organic and regular tea in order to make the villagers believe that they could use their knowledge to develop their livelihood and generate higher income. Organic tea experts were also invited to train the villagers on how to process organic tea. In addition, Mr. Jaroen built a clay house on his own land and used it as a learning center, where the tourists could learn about the local living conditions and related activities.

Although the Maejo Bandin Homestay consequently became a family-run business, at first the villagers learned to build clay houses from Mr. Jone Jandai, a clay house expert. The obtained knowledge was used to build the clay houses and to establish the Maejo Bandin Homestay. The process of knowledge collection and creation was carried out both inside and outside the homestay, such as visiting other successful homestays, conducting research studies, attending various meetings,

joining discussions, and cooperating with other organizations in creating related activities. However, the results suggested that the homestay did not implement the knowledge storage process.

Regarding the knowledge analysis, similar to the Ban Mae Kampong Homestay, the Maejo Bandin Homestay analyzed knowledge using research processes and experimental methods. For example, when building a clay house, the villagers needed to analyze the clay ingredients and to find ways to prevent soil cracks and ensure a smooth surface finish. Moreover, the villagers used experimental methods to produce and develop community products such as bergamot hair conditioner until they met the quality criteria.

The knowledge sharing was carried out through talking and exchanging practical know-how among the villagers and visitors. As most of the homestay visitors were foreigners, there was an exchange of knowledge in terms of language, cooking, and world view. The obtained knowledge was useful and was applied in actual situations. Many organizations invited Ms. Thongbai to share her knowledge about clay house building in various training and seminars.

For the Ban Nong Arb Chang Homestay, the knowledge collection and creation was associated with the hand-weaving tradition. Local weaving wisdom combined with the research studies on the hand-woven fabric of the Eco-Friendly Weaving Learning Center and Ban Rai Phai Ngam were the key selling points that attracted many visitors and led to the establishment of the Ban Nong Arb Chang Homestay. During the early stages, the homestay collected and created knowledge by visiting other successful homestays and by joining training courses held by the Department of Tourism.

In terms of the knowledge storage process, Ban Nong Arb Chang Homestay set up a weaving learning center to showcase local hand-woven fabric and to demonstrate hand-weaving techniques. There was no clear evidence of a knowledge-analysis process.

The knowledge-sharing process was implemented by visiting successful homestays, participating in training and seminars, and learning about local weaving techniques from other communities such as Surin Silk Weaving. Considering the knowledge application, the villagers of the Ban Nong Arb Chang communities used the

obtained knowledge to develop new weaving techniques and patterns until there were a lot of orders coming in. During the peak visitor season, there were not enough woven fabric products to sell.

**Table 5.2** Knowledge Management of the Ecotourism Homestay Enterprises in Chiang Mai Province

<b>Knowledge management</b>	<b>Ban Mae Kampong</b>	<b>Doi Pumuen</b>	<b>Maejo Bandin</b>	<b>Ban Nong Arb Chang</b>
Knowledge collection	- Tacit knowledge - Knowledge from community members - Research knowledge - Knowledge from external agencies	- Tacit knowledge - Knowledge from community members - Research knowledge - Knowledge from external agencies	- Tacit knowledge - Knowledge from community members - Research knowledge - Knowledge from external agencies	- Tacit knowledge - Research knowledge - Knowledge from external agencies
Knowledge creation	- Research studies	- Visit successful homestays - Research studies	- Visit successful homestays - Research studies	- Visit successful homestays
Knowledge storage	Establish a learning center at the old school for tourists to visit and study	No	No	Establish a weaving learning center



**Table 5.2** (Continued)

<b>Knowledge management</b>	<b>Ban Mae Kampong</b>	<b>Doi Pumuen</b>	<b>Maejo Bandin</b>	<b>Ban Nong Arb Chang</b>
Knowledge analysis	Use research processes to determine the significance and probability of problem and analyze data focusing on causal relationships	Unclear	Use research processes and experimental methods	Use research processes and experimental methods
Knowledge sharing	- Visit other homestays - Meetings - Training and seminars	- Visit other homestays - Meetings - Training and seminars	- Visit other homestays - Meetings - Training and seminars	- Visit other homestays - Meetings - Training and seminars
Knowledge application	Yes	Yes	Yes	Yes

### **5.1.2 Knowledge Management of the Ecotourism Homestay Enterprises in Chiang Rai Province**

Ban Tha Khan Thong Homestay has no practical knowledge management process. The Isan lifestyle has been passed on since the Isan people moved to settle in this village, although it was not in line with the original way of life of the local northern people. This means that the Isan people were able adapt to survive in a new or unfamiliar environment. Thus, the process of knowledge collection and creation of the Ban Tha Khan Thong Homestay was concerned with learning new things in a new environment and combining them with the existing knowledge. Moreover, the

homestay created knowledge by visiting and observing work at other successful homestays. The strengths of other homestays were collected and combined with the homestay committee's creative ideas before applying them to the homestay management. For example, the homestay maintained its service quality by providing every visitor with the same standard pillowcases, bed sheets, and blankets. This made Ban Tha Khan Thong Homestay receive an award during the latest evaluation. However, there was no knowledge storage or analysis found.

The knowledge-sharing process was continually carried out through the training and seminars, which were regularly held by the Department of Tourism. This might be because Ban Tha Khan Thong Homestay is located in a special economic zone so the government constantly monitored its progress. In addition, the homestay committee often reviewed the comments that the visitors wrote in the guestbook and held a meeting to brainstorm solutions. The homestay has not set up any learning center yet. Mr. Sethasak Phomma, the Chief Administrator of Ban Saew SAO, accepted that a practical learning center should be established in order for the homestay to achieve sustainable development.

As for the Ban Apha Pattana Homestay, the Akha people believed that education was an investment. The villagers mainly invested in men's education while women were rarely educated because the Akha women had to leave their family after marriage. In the past, the Akha girls were taught to be afraid of studying. They were told that a giant would kidnap the girls that intended to study. When the Akha girls turned 15 years, they would start doing farm work and seldom communicated with external people. The concept of education changed as time passed. The Akha knowledge is mostly involved with the people's livelihood, local beliefs, and tribal traditions. As the Akha tribe has no written language, the knowledge has been passed on from knowledgeable elders, religious leaders, and ancestral family members through oral communication and memorizing. Moreover, the Akha tribe has its own way of calling the days of the week. They do not use Monday or Tuesday but call the days based on the animal zodiac such as rat, cow, and tiger. All Akha people have to learn about this day-calling system.

Collecting the knowledge that has been transferred through oral communication is difficult. Many Akha elders are worried about how to sustainably

inherit the Akha knowledge because they have no written language to formally record it. There is a proverb that says “One old man dies; ten pieces of knowledge disappear.” If the situation went on like this, the Akha knowledge would gradually disappear. Thus, the Akha Association decided to invent an Akha written language using the English alphabet and the Akha pronunciation. The 12-month traditions were drafted and written using the English alphabet in order to begin using the written language and to properly record the Akha tribe’s 12-month traditions for the next generations. In addition, Akha elders also carried out face-to-face learning activities for the villagers in order to transfer their knowledge. It can be concluded that the Akha Association was responsible for transforming the spoken language into the written language and finding ways to increase learning opportunities through the use of modern technology such as the Internet and Facebook.

The basic knowledge about the Akha traditions, culture, and activities was not only part of the Akha way of life but also was important to the knowledge management of the homestay. Most visitors came to stay at the Ban Apha Pattana Homestay because they wanted to learn about the Akha way of life and traditional culture. In order to conduct a tribal activity each month, Mr. Akong, the homestay leader, needed to ask for knowledge from the elders and let the religious leader select an auspicious date. In terms of the Akha Swinging Ceremony, the villagers had to collect and create knowledge about the kind of wood that should be used, where to get that kind of wood, and where to install a wooden swing. In addition, the villagers also created knowledge by participating in training and seminars held by the Department of Tourism or other supporting agencies, such as the Mirror Foundation, as well as visiting other successful homestays. The knowledge storage and knowledge-analysis processes were not practically implemented.

The knowledge sharing was internally carried out among the villagers in the community. External knowledge sharing required support from other organizations, such as the local municipality, which helped to provide information about governmental regulations, the Mirror Foundation, which helped to coordinate with Thai and foreign tourists, and the Akha Association, which helped to coordinate with many universities about conducting ethnic research studies in the village and organizing promotional activities.

In terms of knowledge application, the villagers applied knowledge to their everyday life. The details of each tribal tradition are determined by the Akha elders. Mr. Akong selected who should be in the planning and execution teams.

**Table 5.3** Knowledge Management of the Ecotourism Community Enterprises in Chiang Rai Province

<b>Knowledge management</b>	<b>Ban Tha Khan Thong</b>	<b>Ban Apha Pattana</b>
Knowledge collection	- Homestay's knowledge - Villagers' knowledge - External knowledge	- Homestay's knowledge obtained from the community elders - External knowledge
Knowledge creation	- Self-learning and self-adaptation to new environment - Visit successful homestays	- Learn from successful homestays
Knowledge storage	No	No
Knowledge analysis	No	No
Knowledge sharing	- Visit other homestays - Meetings - Training and seminars	- Visit other homestays during the first period
Knowledge application	Yes	Yes

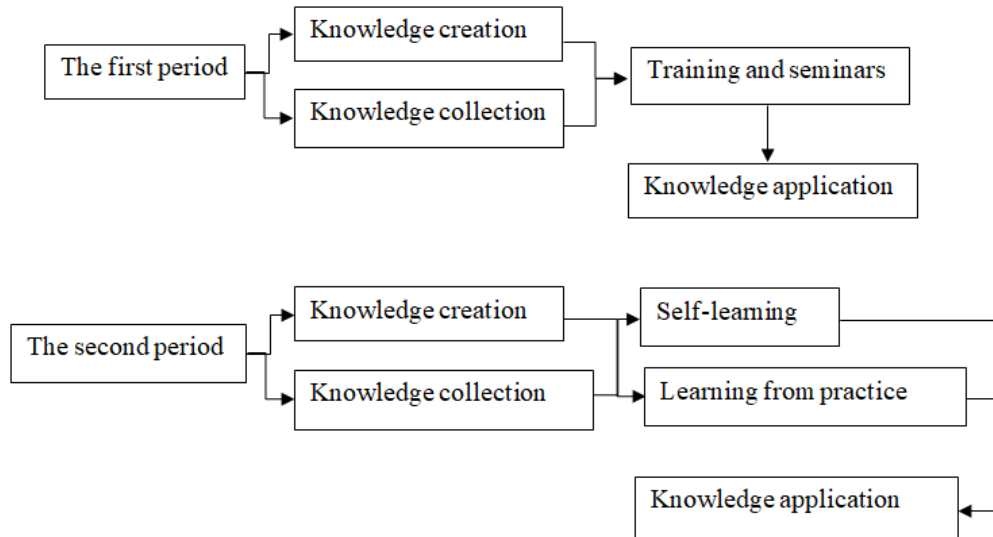
**Source:** Research Data

### **5.1.3 Knowledge Management of the Ecotourism Homestay Enterprises in Nan Province**

During the first period of the Sila Phet Homestay, the knowledge management activities were mostly carried out by Miss Phornchulee, the chairman of the homestay committee, and Miss Yuphin, the secretary. In order to collect and create knowledge, the homestay committee members or participating villagers were sent to observe work at successful homestays in the neighboring areas, such as the Ban Don Mun Homestay. During the second period, the knowledge collection and creation processes were implemented by Mr. Somkiat, the village headman, and Mr. Suttana, who worked in the agricultural field. They focused on self-learning, fulfilling their duties, and exercising their interest in technology, resulting in many public relations and promotional activities. The results revealed that there was no knowledge storage or analysis activity.

The knowledge-sharing process was implemented through visiting other successful homestays only in the early period. After that, although it was determined that every important issue needed to be discussed in the community meetings, in reality the direction of solutions was set and all key decisions were made beforehand. Disagreement or different opinions were likely to be ignored.

In terms of the knowledge application process, the villagers applied the knowledge obtained from the training held by the Department of Tourism to prepare for the homestay evaluation until they received the homestay standard certification. After Mr. Somkiat and Mr. Suttana became homestay committee members, Mr. Suttana used the agricultural knowledge he gained from his training and work experience and his technological expertise to promote the homestay on websites. When searching for the Sila Phet Homestay on the Internet, the old content that Mr. Suttana created is shown without any update. The details of Sila Phet Homestay's knowledge management are presented in Figure 5.4.



**Figure 5.4** Sila Phet Homestay's Knowledge Management

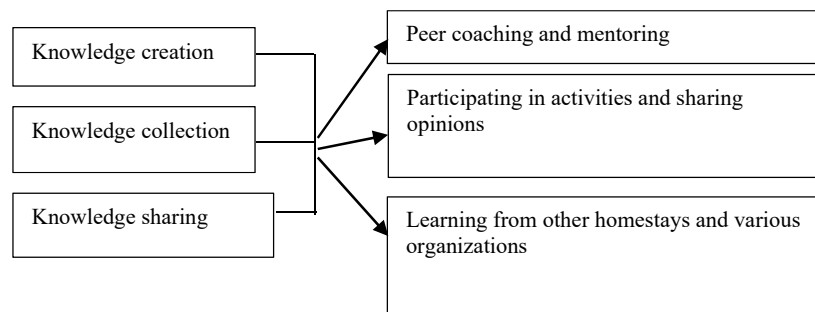
**Source:** Research Data

Considering Ban Had Pha Khon Homestay's knowledge management, the knowledge collection and creation processes were done through the ways in which the community members interacted. Social capital was used. The homestay built a cooperative network with external organizations in order to solve problems and to develop the community. The villagers could develop themselves and obtain self-reliance due to the knowledge gained from their actual work and problem-solving experiences. For example, Mr. Sawian's ideas and knowledge were used to make rafting along the Nan River become a famous tourism activity and the key selling point of the Ban Had Pha Khon Homestay. In addition, the homestay also collected and created knowledge by participating in training and seminars held by the Department of Tourism and learning from successful homestays.

In terms of knowledge storage, there was no practical knowledge storage system—the knowledge was attached to individual persons: Mr. Sawian and Ms. Thongphian. Both of them managed and developed the homestay to be widely recognized. While other communities established a learning center in their local area, Ban Had Pha Khon focused on peer coaching and mentoring. Mr. Sawian tried to

transfer his knowledge to all of the villagers according to their abilities to learn. Based on the research results, no knowledge analysis activity was found.

Regarding the knowledge-sharing process, the knowledge was mostly exchanged when Mr. Sawian went to observe work at other homestays or when the government officials made a visit to the homestay. This was because Mr. Sawian was well connected and knew a lot of people, such as the provincial forest officers and the government officials involved with the Hug Mueang Nan project.



**Figure 5.5** Ban Had Pha Khon Homestay’s Knowledge Management

**Source:** Research Data

**Table 5.4** Knowledge Management of the Ecotourism Community Enterprises in Nan Province

<b>Knowledge management</b>	<b>Sila Phet Homestay</b>	<b>Ban Had Pha Khon</b>
Knowledge collection	- Homestay’s knowledge - Villagers’ knowledge	- Homestay’s knowledge - External knowledge - Knowledge from training and seminars
Knowledge creation	- Learn from successful homestays	- Learn from successful homestays

**Table 5.4** (Continued)

<b>Knowledge management</b>	<b>Sila Phet Homestay</b>	<b>Ban Had Pha Khon</b>
Knowledge storage	No	No
Knowledge analysis	No	No
Knowledge sharing	- Visit other homestays	- Visit other homestays - Exchange ideas with the government officials
Knowledge application	Yes	Yes

**Source:** Research Data

#### **5.1.4 Knowledge Management of the Ecotourism Homestay Enterprises in Lampang Province**

Ban Luk Tai's carving knowledge was developed by local craftsmen and passed on for generations. When wood-carving products became famous and there were a lot of orders coming in, more villagers were motivated to learn wood carving because they could earn a lot of money and rely on it for their livelihood. The villagers continuously developed their carving skills until they could produce more than 10 wood-carving products per day. Finally, almost all of the villagers in the Ban Luk Tai community depended on wood carving as their main occupation. However, it was found that the process of knowledge analysis and development was not carried out. The original carving knowledge, such as wood cutting, polishing, staining, and decorating with silver ornaments, was transferred without further analysis or development. Ban Luk Tai Homestay was prepared to build a new museum in order to showcase its community products and local wisdom. There was also a long-established learning center that focused on wood carving. Ban Luk Tai's wood-

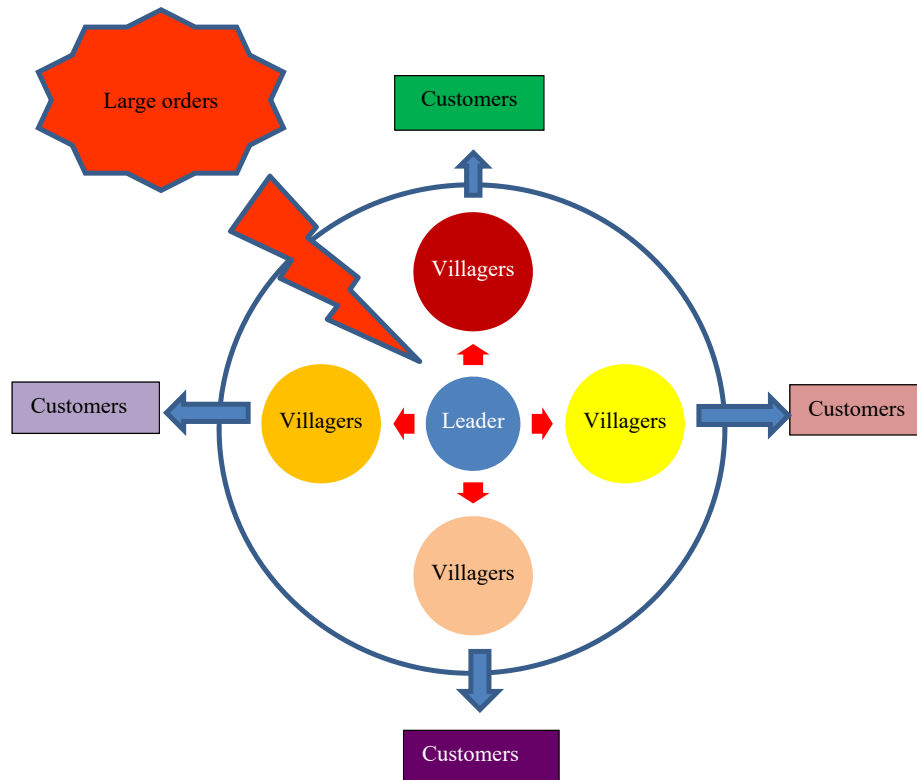


carving products can be divided into 3 groups: 1) wooden four-foot animals such as elephants, horses, and bison; 2) wooden flowers such as orchids; and 3) wooden utensils and decoration items such as water bowls with a supporting stand, paddles, motorbike models, and wooden indian (native American) heads.



**Figure 5.6** Carving Demonstration and Learning Place

All of Ban Luk Tai's wood-carving products are entirely handmade. Each piece of wood is carefully selected, neatly carved, and completely dried in order to increase its endurance. The painting and waxing process has to be done in the open air before polishing and finishing the item with decoration details.



**Figure 5.7** Wood-Carving Learning Diagram

**Source:** Research Data

In addition, Ban Luk Tai Homestay also collected and created knowledge through observing work at successful homestays as other homestays did. The obtained knowledge was used to develop the homestay under the guidance and evaluation of the Department of Tourism. No knowledge storage or analysis activity was found.

The knowledge sharing was carried out through visiting other homestays and by sharing opinions in the community meetings. As the concept of a homestay was new to the villagers in the Ban Luk Tai community, the knowledge gained from training was gradually used.

Ban Sam Kha Homestay's knowledge management has been associated with the research studies carried out by the government agencies since 2002 in order to solve the villagers' debt problems. During the early period, the Thailand Research Fund helped to conduct a one-year research study so as to solve the debt and

environmental problems in the community. This research study focused on forest food sources, watershed forest conservation, and the annual cost of food and drinking water, which accounted for several hundred thousand Baht. As a result, the community tried to find ways to take good care of forest and water resources. In 2007, most research studies conducted were involved with saving more money and obtaining better living conditions.

As stated previously, the homestay collected and created knowledge through observing work at successful homestays, asking for advice from the government officials involved with the community's debt solutions, and learning from previous research findings. The knowledge storage and analysis processes were not carried out because it was difficult for the villagers to write down their knowledge or to utilize modern technology.

Considering the knowledge-sharing and application processes, knowledge was exchanged through visiting other successful homestays and conversing with the homestay's visitors, who were mostly government officials from various agencies. During the early period, the visitors mainly went there to carry out research studies and to solve the community's social, economic, and environmental problems. Staff members of SCG frequently visited the Ban Sam Kha Homestay in large groups in order to learn about weir building, local water supply systems, and community savings. Groups of students from various universities also went there to study about natural resources, forests, and weir building, which consequently benefited the community members.

**Table 5.5** Knowledge Management of the Ecotourism Community Enterprises in Lampang Province

<b>Knowledge management</b>	<b>Ban Luk Tai Homestay</b>	<b>Ban Sam Kha Homestay</b>
Knowledge collection	- Homestay's knowledge - Villagers' knowledge	- Research knowledge - Knowledge from government officials and external agencies

**Table 5.5** (Continued)

<b>Knowledge management</b>	<b>Ban Luk Tai Homestay</b>	<b>Ban Sam Kha Homestay</b>
		- Knowledge from training and seminars
Knowledge creation	- Learn from successful homestays	- Learn from successful homestays - Research studies
Knowledge storage	No	No
Knowledge analysis	Daily life activities	Daily life activities
Knowledge sharing	- Visit other homestays	- Visit other homestays - Exchange ideas with the government officials
Knowledge application	Yes	Yes

**Source:** Research Data

### **5.1.5 Knowledge Management of the Ecotourism Homestay Enterprises in Mae Hong Son Province**

Ban Muang Pon Homestay's knowledge management concentrated on the community-based learning of unsystematic community practices and the social characteristics of the Tai people that had been passed on for generations. At first, the district chief recommended that the villagers establish a homestay and accompanied them to visit and observe work at other homestays, such as Mae Lana Homestay. Then they went back and discussed the strengths and weaknesses of each homestay in order to analyze and synthesize what they had learned before using the obtained knowledge to establish and develop the Ban Muang Pon Homestay. Regarding the knowledge-sharing and application processes, as most of the homestay committee

members and founding members were teachers, they knew how to share and apply knowledge. Khru Maew created tourism activities based on the Tai culture and traditions and made them the key selling points of the homestay. This practice helped to preserve and promote the Tai culture and traditions to the public. Moreover, those teachers also instilled in the Tai children appreciation of the Tai culture by adding the local traditions to the teaching and learning at school and setting up a Moral Room to provide knowledge about aspects of the Tai culture, such as Jong Phara, the house blessing ceremony, and Poy Sang Long in the form of exhibitions. The school was also used as a meeting place to welcome groups of visitors and as a venue to hold training and related activities so that the visitors could gain a clearer understanding of the community's characteristics.

Ban Tor Pae Homestay's knowledge management involved the local wisdom, which had been accumulated and transferred for generations. The homestay members obtained knowledge and understanding from the village headman. They were planning to establish a community learning center near the entrance of Wat Tor Pae as a place to exhibit the community's highlights, to hold meetings, and to welcome visitors to the homestay. The knowledge sharing was carried out by the homestay committee members, and these committees were clearly divided into divisions such as the Road Improvement Division, the Local Wisdom Division, the Homestay and Tourism Standard Division, and the Public Relation Unit. Each of them could share ideas and opinions in order to determine the development direction of the Ban Tor Pae Homestay. In addition, there were researchers from Silpakorn University and Mae Hong Son Community College that came to support the homestay's tourism activities and to develop community-based tourism in the Ban Tor Pae village.

**Table 5.6** Knowledge Management of the Ecotourism Community Enterprises in Mae Hong Son Province

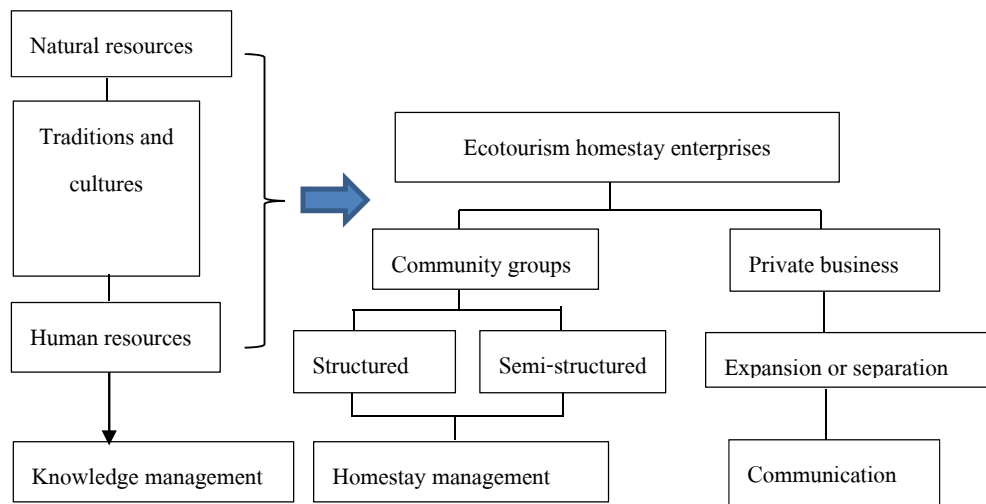
<b>Knowledge management</b>	<b>Ban Muang Pon Homestay</b>	<b>Ban Tor Pae Homestay</b>
Knowledge collection	- Homestay's knowledge	- Research knowledge - External knowledge from government officials and other agencies - Knowledge from training and seminars
Knowledge creation	- Learn from successful homestays	- Learn from successful homestays
Knowledge storage	No	Under the preparation process
Knowledge analysis	Daily life activities	Daily life activities
Knowledge sharing	- Visit other homestays	- Visit other homestays - Exchange of opinions among the villagers in the community
Knowledge application	Yes	Yes

**Source:** Research Data

### **5.1.6 Summary of the Knowledge Management of the Ecotourism Homestay Enterprises in the Upper North of Thailand**

Based on the research results on the 12 case studies or homestays, it was found that the natural resources, traditions, culture, and human resources contributed to learning and knowledge management and were directly involved in the management of the homestays. The homestays were mostly managed by the community groups

while a few of them were operated as private business. The community groups could also be divided into structured groups and semi-structured groups. All of these depended on the management approach of each homestay. The private homestays were further expanded or separated from traditional homestays. In order to achieve continuous development, they required effective communication to reach the target group, as shown in Figure 5.8.



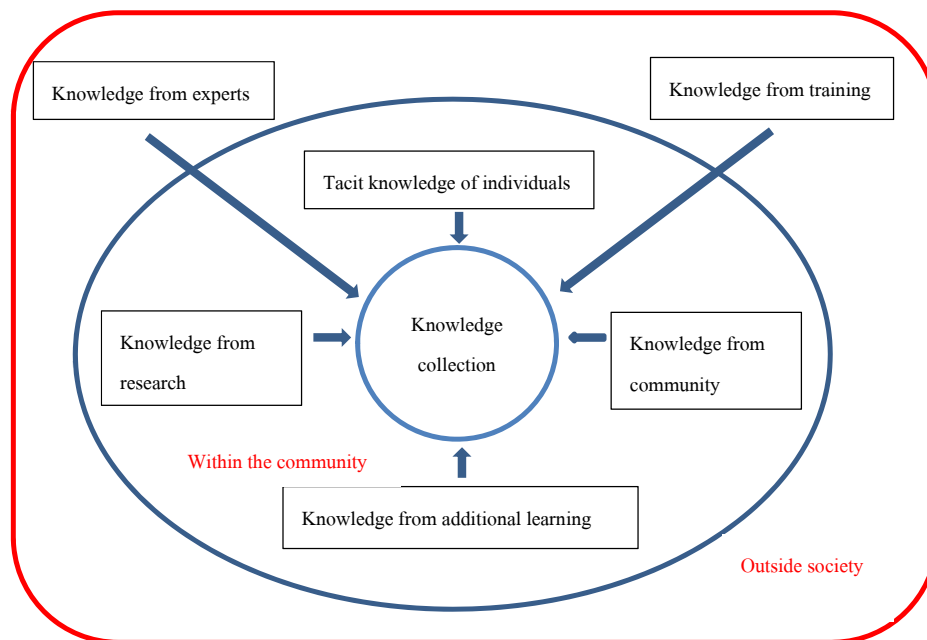
**Figure 5.8** Knowledge Management and Management Approaches of the Homestays  
**Source:** Research Data

In addition, the homestays' knowledge management can be divided into the following processes.

#### 5.1.6.1 Knowledge Collection

Based on the research results, the homestays' knowledge collection began at the micro level and extended to the macro level. The knowledge was collected both inside and outside the homestays. There were 5 kinds of knowledge collected: 1) the tacit knowledge (Takeuchi & Nonaka, 1995) of each individual in the homestays, such as cooking and local attraction knowledge; 2) knowledge of the villagers, community committee members, religious leaders, and community elders; 3) research knowledge in the homestays from the research experiences for example of

Ban Mae Kampong Homestay and Ban Sam Kha Homestay; 4) knowledge gained from training and seminars held by the Department of Tourism, the Ministry of Tourism and Sports, as well as visiting other homestays with their own budget; 5) knowledge from experts, government officials, and university lecturers that provided support to the homestays; and 6) knowledge from additional learning, such as Phor Luang Theeramet of the Mae Kampong Homestay, who learned about homestay services and implement them by himself. The details are shown in Figure 5.9.



**Figure 5.9** Knowledge Collection Process of the Homestays

**Source:** Research Data

#### 5.1.6.2 Knowledge Creation

The homestays' knowledge creation pattern was associated with knowledge sources according to the details shown below.

1) Research studies: there were experts or officials from government agencies that conducted research studies at the homestays in order to solve the community problems. This made some homestays understand the concept of

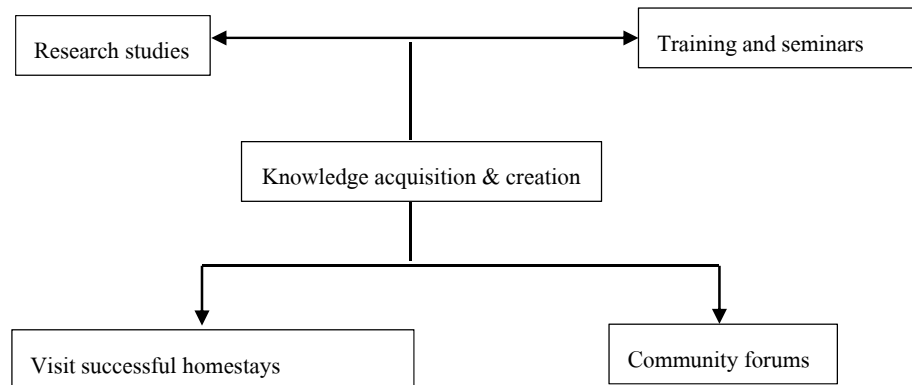


research and continue to create knowledge using the research processes, such as Ban Mae Kampong Homestay and Ban Sam Kha Homestay.

2) Visiting successful homestays: in order to prepare for the homestay evaluation, every homestay paid a visit to famous homestays that were earlier established in order to learn about their management practices before adopting or adapting them according to each community’s way of life and tradition.

3) Training and seminars: after passing the evaluation and receiving the homestay standard certification, the leader or representative of each homestay was regularly invited to join the training and seminars held by the Department of Tourism, the Ministry of Tourism and Sports every year. The knowledge was created through this channel before being transferred to other villagers in the community meeting.

4) Community forums: when it came to making important decisions, the village headman or community leader would hold a meeting to exchange opinions and determine a direction concerning what to do or not do, which is considered another way to create knowledge of the homestays.



**Figure 5.10** Knowledge Creation Process of the Homestays

**Source:** Research Data

#### 5.1.6.3 Knowledge Storage

There were only two homestays that had a practical knowledge storage system, which were the Ban Mae Kampong Homestay and the Ban Nong Arb Chang Homestay. Ban Tor Pae Homestay was preparing for establishing a new learning center. Apart from this, there was no knowledge storage activity found in other homestays.

Ban Mae Kampong Homestay used the old school as a place to hold its exhibitions and to showcase the awards received from various organizations, as stated. As for Ban Nong Arb Chang Homestay, there is a weaving learning center where visitors can learn about Lanna weaving theories and practice weaving with looms. Ban Rai Phai Ngam is also a place to conduct research on the development of weaving and where there is a museum that welcomes both tourists and people interested in local weaving.

Considering the pattern of knowledge storage, the homestays mostly stored knowledge in the form of leaflets, brochures, posters, and exhibitions of objects and awards. Computers or information technology were not used in the process of knowledge storage. Moreover, it was difficult for the villagers to write down, edit, or publish their knowledge because most of them were middle aged or elderly or primary school students. The community members that were high school or university students did not live with their family since they were sent to study in town. Thus, the homestay lacked personnel with technological knowledge.

#### 5.1.6.4 Knowledge Analysis

Knowledge analysis is a data interpretation technique which is used to find answers or to further explore specific issues. Some of the homestays analyzed knowledge using research processes, such as Ban Mae Kampong Homestay, Ban Nong Arb Chang Homestay, and Ban Sam Kha Homestay. The other homestays did not carry out a knowledge-analysis process.

#### 5.1.6.5 Knowledge Sharing

The transfer and dissemination of knowledge within the homestays were involved the mobility of knowledge and information. The homestays were found to transfer knowledge through various channels as follows.

1) Communication channels within the community: important news and information would be announced through a wire broadcasting system every morning by the village headman, community leader, or homestay leader in order to ask for cooperation from the villagers.

2) Community forums: the villagers had opportunities to share knowledge, ideas, and opinions with each other.

3) Visiting other successful homestays: the Department of Tourism used the success story of the Ban Mae Kampong Homestay to motivate the newly-established homestays. The homestays were encouraged to visit other successful homestays in order to share knowledge and experiences on a continuous basis.

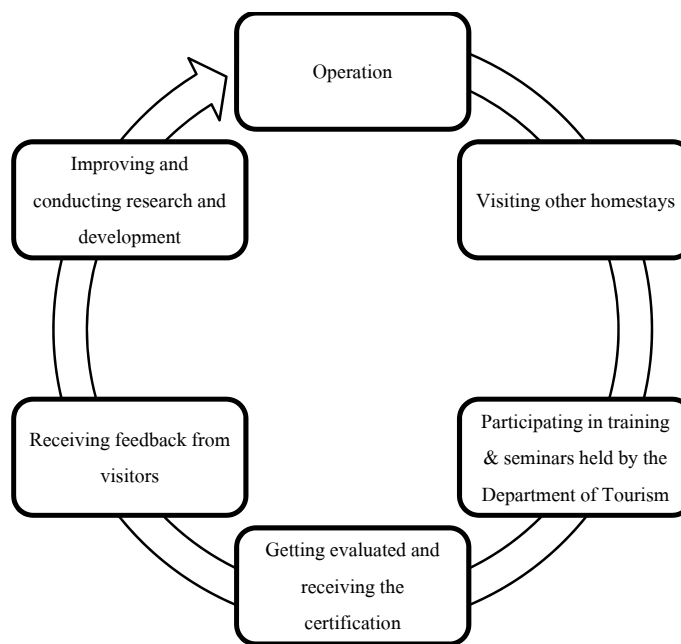
4) Training and seminars: the training and seminars held by the Department of Tourism were not only helpful for knowledge creation but also contributed to knowledge sharing because the homestay leaders or representatives were given chances to meet, talk, discuss problems, and obtain useful advice.

5) Formal visits from senior government officials or experts from external organizations: King Bhumibol Adulyadej paid a royal visit to some homestays, such as Ban Mae Kampong Homestay and Doi Pumuen Homestay. Senior officials from government agencies were also sent to provide support and develop some homestays, such as Ban Sam Kha Homestay and Ban Apha Pattana Homestay. The development progress of these homestays was regularly monitored and followed up by these senior government officials. This gave the homestays opportunities to exchange knowledge with and receive advice from those experts and senior government officials.

#### 5.1.6.6 Knowledge Application

Every homestay carried out the knowledge application process. After gaining knowledge about the homestay standards from visiting other successful homestays and participating in training programs, the homestays used the obtained knowledge to prepare for the homestay evaluation. The degree of knowledge application depended on the direction of each homestay leader. Some homestays continually carried out the knowledge application activities while some homestays implemented the knowledge application process only during the preparation period

before the homestay evaluation. For example, Ban Mae Kampong Homestay had research knowledge and continuously used it to create knowledge for solving the community's problems. In addition, the homestays also used guestbooks to get feedback from their visitors. Before returning home, the visitors were asked to sign a guestbook and leave some comments for future improvements. After that, the homestay leader would hold a meeting to discuss all related issues. The details are shown in Figure 5.11.



**Figure 5.11** Knowledge Application Process of the Homestays

**Table 5.7** Summary of the Knowledge Management of the 12 Ecotourism Homestay Enterprises

	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	
<b>Knowledge management</b>	<b>Ban Mae Kampong</b>	<b>Doi Pumuen</b>	<b>Maejo Bandin</b>	<b>Ban Nong Arb Chang</b>	<b>Ban Tha Khan Thong</b>	<b>Ban Apha Pattana</b>	
<b>Knowledge collection</b>	- Tacit knowledge - Knowledge from community members - Research knowledge - Knowledge from external agencies	- Tacit knowledge - Knowledge from community members - Research knowledge - Knowledge from external agencies	- Tacit knowledge - Knowledge from community members - Research knowledge - Knowledge from external agencies	- Tacit knowledge - Research knowledge - Knowledge from external agencies	- Tacit knowledge - Knowledge from community members - Knowledge from external agencies	- Tacit knowledge - Knowledge from community members - Knowledge from external agencies	- Tacit knowledge - Knowledge transferred from village elders - Knowledge from external agencies
<b>Knowledge creation</b>	- Research studies	- Visit successful homestays	- Visit successful homestays	- Visit successful homestays	- Self-learning and adaptation of the community members	- Visit successful homestays	

Table 5.7 (Continued)

Knowledge management	1	2	3	4	5	6
	Ban Mae Kampong	Doi Pumuen	Maejo Bandin	Ban Nong Arb Chang	Ban Tha Khan Thong	Ban Apha Pattana
<b>Knowledge storage</b>	Establish a learning center at the old school for tourists to visit and study.	No	No	Establish a weaving learning center.	No	No
<b>Knowledge analysis</b>	Research processes	Research processes	Research processes	Research processes	Research processes	Daily life activities
<b>Knowledge sharing</b>	- Visit other homestays - Meetings - Training and seminars	- Visit other homestays - Meetings - Training and seminars	- Visit other homestays - Meetings - Training and seminars	- Visit other homestays - Meetings - Training and seminars	- Visit other homestays - Meetings - Training and seminars	- Visit other homestays during the early period
<b>Knowledge application</b>	Yes	Yes	Yes	Yes	Yes	Yes

**Table 5.7** (Continued)

	7	8	9	10	11	12
<b>Knowledge management</b>	<b>Sila Phet</b>	<b>Ban Had Pha Khon</b>	<b>Ban Luk Tai</b>	<b>Ban Sam Kha</b>	<b>Ban Muang Pon</b>	<b>Ban Tor Pae</b>
<b>Knowledge collection</b>	- Tacit knowledge - Knowledge from community members	- Tacit knowledge - Knowledge from training and seminars - External knowledge	- Tacit knowledge - Knowledge from training and seminars - External knowledge	- Knowledge from government officials or external agencies - Knowledge from training and seminars - Knowledge from visiting other homestays	- Knowledge from government officials or external agencies - Knowledge from training and seminars - Knowledge from visiting other homestays	- Knowledge from government officials or external agencies - Knowledge from training and seminars - Knowledge from visiting other homestays

**Table 5.7** (Continued)

	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>	<b>11</b>	<b>12</b>
<b>Knowledge management</b>	<b>Sila Phet</b>	<b>Ban Had Pha Khon</b>	<b>Ban Luk Tai</b>	<b>Ban Sam Kha</b>	<b>Ban Muang Pon</b>	<b>Ban Tor Pae</b>
<b>Knowledge creation</b>	- Visit successful homestays	- Visit successful homestays	- Visit successful homestays	- Research studies	- Visit successful homestays	- Visit successful homestays
<b>Knowledge storage</b>	No	No	No	No	No	Under the preparation process
<b>Knowledge analysis</b>	Daily life activities	Daily life activities	Daily life activities	Daily life activities	Daily life activities	Daily life activities



Table 5.7 (Continued)

	7	8	9	10	11	12
<b>Knowledge management</b>	<b>Sila Phet</b>	<b>Ban Had Pha Khon</b>	<b>Ban Luk Tai</b>	<b>Ban Sam Kha</b>	<b>Ban Muang Pon</b>	<b>Ban Tor Pae</b>
<b>Knowledge sharing</b>	- Visit other homestays	- Visit other homestays - Exchange ideas with the government officials	- Visit other homestays	- Visit other homestays - Exchange ideas with the government officials	- Visit other homestays	- Visit other homestays - Exchange opinions among the community members
<b>Knowledge application</b>	Yes	Yes	Yes	Yes	Yes	Yes

## **5.2 Government's Roles in Supporting and Promoting the Ecotourism Homestay Enterprises in the Upper North of Thailand**

1) Ban Mae Kampong Homestay: the government agency that has the closest relationship with Ban Mae Kampong Homestay is the Sub-district Administrative Organization (SAO). The homestay was provided with basic support because some community committee members were also SAO members. For example, when the villagers needed to process their local products, the SAO would send an expert to train them. In terms of budget allocation, the SAO has to submit a development project proposal to the district and provincial offices in order to ask for a budget. Then the provincial office selects the most appropriate project to be financially supported. The Ban Mae Kampong Homestay received financial support for a 3-year development project and an annual budget of about 100,000-200,000 Baht per project for building a mountain water supply system, a waste incinerator, and a water filtration tank. Other government agencies did not play a clear role in supporting the homestay.

2) Doi Pumuen Homestay: the homestay relies on itself and has never received support from the SAO or other agencies. There was no budget set up from the SAO. This does not mean that the Doi Pumuen Homestay was ignored by the government. HRH Princess Maha Chakri Sirindhorn regularly pays a visit to the homestay every 5 years in order to follow up on the development progress. Therefore, the homestay needs to be continually developed and Mr. Jaroen has to report the development progress to the responsible government agencies before presenting it to HRH Princess Maha Chakri Sirindhorn.

3) Maejo Bandin Homestay: as the homestay enterprise was already broken up and Maejo Bandin Homestay consequently became a family-run business, the government did not provide any support to it.

4) Ban Nong Arb Chang Homestay: during the early period, the homestay was supported by the community development officers and the local municipality until the Ban Nong Arb Chang village was selected as a model village for Lanna handicraft. The community development officers also sent the homestay members to observe work at other homestays, provided support during the pilot operation, assisted the

homestay in preparing for the evaluation, encouraged the homestay to participate in the training held by the Department of Tourism, and helped find visitors for the homestay after it passed the evaluation. Although the community development officers did not directly provide financial support, their assistance was helpful for the establishment of the Ban Nong Arb Chang Homestay.

The Ministry of Tourism and Sports has a broad policy to support community-based tourism, focusing on generating income for communities, but does not pay specific attention to the homestays. Each community has to propose a development project in order to receive support.

5) Ban Tha Khan Thong Homestay: the establishment of this homestay was initiated by a government agency because the Ban Tha Khan Thong village is located in a special economic zone. Mr. Sathian stated that the Ban Tha Khan Thong village directly received financial support from the Department of Tourism through proposing a development project. The Department of Tourism had approved a budget of 1,500,000 Baht to grow flowers and ornamental plants along the Mekong River bank and to improve the landscape around that area. The SAO has a very limited budget to support the homestay.

6) Ban Apha Pattana Homestay: the Mae Yao Municipality has supported Ban Apha Pattana to become a tourism village and has provide tourism knowledge to the community leader, which was Mr. Apha Chermue. The villagers were also encouraged to attend the training held by government agencies. In addition, Ban Apha Pattana has received financial support for infrastructure projects such as local road building and water supply system. The Mae Yao Municipality occasionally recommends tourists to stay at the homestay. Other private organizations also have played a role in supporting the homestay, such as the Mirror Foundation and the Akha Association.

7) Sila Phet Homestay: during the early period, the Department of Non-Formal Education provided the homestay with financial support and sent the homestay members to observe work at the Ban Don Mun Homestay. The homestay also has received financial support for visiting other homestays from Rajamangala University of Technology Lanna Nan. Teachers from Chiang Rai Province took the homestay members to visit homestays in the Chiang Rai area.

The Sila Phet SAO previously submitted a request for money to develop the road to a waterfall and already had a subcontractor estimate the construction cost. However, the request was rejected. After that, Sila Phet Homestay proposed several development projects but they were never taken into consideration.

Regarding the budget for development in other areas, the Sila Phet SAO, village headman, and the sub-district headman would hold a meeting to discuss and select potential projects, which were mostly involved with construction and roadways.

8) Ban Had Pha Khon Homestay: after Mr. Sawian became the village headman, he asked for funding and basic utilities, especially for concrete roads, from a responsible Member of Parliament and the Department of Rural Roads. After receiving the budget, all related activities were carried out. During the forest-growing process, he asked for additional money from the Provincial Administrative organization in order to complete the concrete road construction project.

In terms of tap water, Mr. Sawian submitted a formal request to the director of the Department of Health and received a budget of 3 million Baht in 1996. As for electricity, in 1997 Mr. Sawian's relative was responsible for installing electricity wires in the Ban Had Pha Khon village with the support of Mr. Thaksin, the chief administrator of the SAO.

9) Ban Luk Tai Homestay: during the establishment period, the Department of Tourism provided the homestay with training and evaluation and emphasized that the homestay establishment was a matter of the community. Homeowners used their own money because there was no government budget provided. The district office wanted to make Ban Luk Tai a tourism village and travel documentaries were produced to promote Ban Luk Tai as a wood-carving village.

10) Ban Sam Kha Homestay: although the homestay has not received any budget from the Department of Tourism, it was provided with various training and seminars. These training and seminars were carried out on a rotating basis and were financially supported by the central government. If the homestay members had to attend the training and seminars in other provinces, such as Rayong, Trat, Chanthaburi, and Phayao, they would receive a transportation fee of 300 Baht per day.

Local politics also had an effect on the development of Ban Sam Kha Homestay. There was no political conflict in the Ban Sam Kha community. After the village headman election, the winner became the village headman while the other candidate was appointed as the assistant village headman. Both of them could cooperatively work together. In terms of the Chief Executive of the SAO election, there was only one candidate. When there was political peace in the community, the development process could be easily carried out.

11) Ban Muang Pon Homestay: since the homestay was initiated, the SAO had provided an annual budget of 10,000 Baht to the Ban Muang Pon Homestay in order to visit and observe work at homestays. Moreover, the homestay also proposed its own development project in order to obtain additional support. This was because most of the money was spent on infrastructure construction projects that were opposed by the villagers. For example, a concrete watercourse was built, although the villagers strongly objected to this project because in the dry season there would be no water in the concrete watercourse. Mr. Tawat, the sub-district headman, continually provided advice and allocated money to the homestay every year. Recently, the homestay has received financial support from the Pracharath Project through the Village Fund. However, as Khun Yuam District had only a few development projects in 2017, a limited budget was provided.

12) Ban Tor Pae Homestay: there is no government agency providing direct support to this homestay. The village headman and the local community college take care of all related activities, including visiting other homestays and providing knowledge to the villagers. The Department of Tourism carries out the evaluation and provides the homestay standard certification.

#### Summary of the Government's Roles in Supporting and Promoting the Ecotourism Homestay Enterprises in the Upper North of Thailand

According to the research results for the 12 case studies, it was found that the government's roles in supporting and promoting the ecotourism homestay enterprises in the upper north of Thailand can be divided into the following areas.

### **5.2.1 Plans and Policy**

The Ministry of Tourism and Sports and the Department of Tourism are the main organizations involved with the ecotourism homestay enterprises or community-based tourism. Their duties are clearly separated. The Ministry of Tourism and Sports has the responsibility to determine broad directions, policies, and strategic plans. For example, the present policy focuses on generating income for local villagers, enhancing community participation, and achieving 3 goals of income generation: 1) to increase the number of tourists, 2) to extend the length of the stay of tourists, and 3) to increase spending per tourist. In addition, the Ministry of Tourism and Sports has played a key role in conducting marketing and public relations activities as well as tourism promotion campaigns. The provincial tourism and sports offices are assigned to carry out marketing activities in each responsible area in order to promote local tourism. The Department of Tourism is responsible for technical aspects, including formulating regulations, standards, and evaluation methods; providing knowledge, training, and experts to local communities; conducting an evaluation process and issuing standard certifications; and facilitating basic infrastructure development such as roads, electricity, and water supply.

From the above information, it can be seen that the Ministry of Tourism and Sports are responsible for determining overall tourism plans and policy without placing special importance on ecotourism homestay enterprises. Moreover, the Ministry of Tourism and Sports has recently focused more on community-based tourism, resulting in a lack of practical support to promote the ecotourism homestay enterprises. Mr. Krajang Khondok, the director of Mae Hong Son Provincial Tourism and Sports Office, provided further information about the current tourism activities, for example organizing Tai heritage events where tourists can enjoy and learn about Tai culture, as discussed in the following.

The current tourism activities comply with the community-based tourism policy, which consists of 5 components: political, economic, social, cultural, and environmental factors. Homestays are part of community-based tourism. The provincial tourism and sports office

has responsibility to provide knowledge associated with the homestay standard and coordinate with the homestays in order to find ways to attract more tourists.

In addition, Mr. Wisut Buachum, the director of Chiang Mai, Lampang, Lamphun Provincial Tourism and Sports Office, also stated that “[i] has been implemented using an overall approach. Homestay is a very small segment. We focus more on generating income for local communities, which is in line with the overall government policy.”

### **5.2.2 Budget**

A budget was allocated by the Ministry of Tourism and Sports, which has a policy to develop overall tourism. Thus, it was not possible to allocate specific budgets to the ecotourism homestay enterprises except for the Ban Tha Khan Thong Homestay, which was located in a special economic zone. The Ban Tha Khan Thong Homestay received a budget for improving the landscape along the Mekong River from the Ministry of Tourism and Sports. Therefore, there was a beautiful riverbank landscape, a bike lane, a performance stage, and an exercise zone in the area.

Ban Mae Kampong Homestay proposed a development project to ask for money from the Thailand Research Fund (TRF). Other homestays did not receive financial support from the Ministry of Tourism and Sports.

### **5.2.3 Training and Evaluation**

The Department of Tourism is responsible for training and evaluation, which are considered technical tasks. There is an operational budget provided. In terms of homestay evaluation, it can be done in two ways. First, communities wanting to establish a homestay submit a request for evaluation. Second, the Provincial Tourism and Sports Office selects potential communities or communities that have their own learning center or local handicraft center to establish a homestay and provides them with training and evaluation until they obtain the homestay standard certification.

#### **5.2.4 Marketing and Public Relations**

After the process of evaluation and certification, the list of certified ecotourism homestay enterprises is registered by the Ministry of Tourism and Sports. Their details are collected and then promoted on the website of the Ministry of Tourism and Sports. Tourists can conveniently search for the details of each homestay by selecting the region.

#### **5.2.5 Other Support**

The support in other areas such as the development of personnel, infrastructure, roadways, and electricity is provided by various government agencies such as the provincial tourism and sports offices and the provincial community development offices that work together in an integrated way.

#### **5.2.6 Limitations of Government Support**

Government support for the ecotourism homestay enterprises is limited due to the following issues.

5.2.6.1 Discontinuity of the Ministry of Tourism and Sports' plan and policy: in 1997, when Thailand faced a financial crisis called Tom Yum Kung, the government used tourism as a revenue generator and initiated the concept of ecotourism. The Ministry of Tourism and Sports set a policy framework that specifically focused on ecotourism. However, there are various kinds of tourism that have been subsequently developed, including conservation tourism, agricultural tourism, and health tourism. The Ministry of Tourism and Sports recently has placed greater importance on community-based tourism, resulting in discontinuity and lack of specific support for the ecotourism homestay enterprises.

5.2.6.2 Receptive approach of the government agencies: government support is mostly provided after the government agencies receive requests or proposals from local communities. Mr. Wisut Buachum, the director of Chiang Mai, Lamphun, Lamphun Provincial Tourism and Sports Office, provided more information about the homestay's progressive development, which combines many factors as follows.



I think that tourism depends mainly on the community. If the community has readiness, it can propose and implement tourism ideas in order to generate income for villagers. Last but not least, homestay is associated with appropriate local tourism management, readiness development, revival of cultural traditions, and attracting tourists to learn more at homestay.

In actual fact, apart from tourism readiness and key selling points, a community needs to be provided with essential utilities in order to effectively establish and manage an ecotourism homestay enterprise. For example, if the government had not constructed a tourism road to the Ban Mae Kampong community during the establishment period, Ban Mae Kampong Homestay could never have been successful.

**Table 5.8** Summary of the Government’s Roles in Supporting and Promoting the 12 Ecotourism Homestay Enterprises

<b>Government’s roles</b>	<b>1 Ban Mae Kampong</b>	<b>2 Doi Pumuen</b>	<b>3 Maejo Bandin</b>	<b>4 Ban Nong Arb Chang</b>	<b>5 Ban Tha Khan Thong</b>	<b>6 Ban Apha Pattana</b>
<b>Plan and policy</b>	No clear plan	No clear plan	No (It became a private business.)	No clear plan	Have a clear plan for improving the landscape along the Mekong River	No clear plan
<b>Budget</b>	Propose a project to ask for budget from the SAO and the TRF.	No	No	No	Receive budget to improve the landscape along the Mekong River.	No
<b>Training</b>	Yes, at the beginning of the operation	Initiated by a university	No	Initiated by the local municipality and community development officers	Yes, at the beginning of the operation	Yes, at the beginning of the operation. The Mirror Foundation also provided support.

**Table 5.8** (Continued)

<b>Government's roles</b>	<b>1 Ban Mae Kampong</b>	<b>2 Doi Pumuen</b>	<b>3 Maejo Bandin</b>	<b>4 Ban Nong Arb Chang</b>	<b>5 Ban Tha Khan Thong</b>	<b>6 Ban Apha Pattana</b>
<b>Evaluation</b>	Department of Tourism	Department of Tourism	Department of Tourism	Department of Tourism	Department of Tourism	Department of Tourism
<b>Marketing and public relations</b>	Overall promoted on the website of the Ministry of Tourism and Sports	Overall promoted on the website of the Ministry of Tourism and Sports	Overall promoted on the website of the Ministry of Tourism and Sports However, the information was not updated.	Overall promoted on the website of the Ministry of Tourism and Sports	Overall promoted on the website of the Ministry of Tourism and Sports	Overall promoted on the website of the Ministry of Tourism and Sports

**Table 5.8** (Continued)

<b>Government's roles</b>	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>	<b>11</b>	<b>12</b>
	<b>Sila Phet</b>	<b>Ban Had Pha Khon</b>	<b>Ban Luk Tai</b>	<b>Ban Sam Kha</b>	<b>Ban Muang Pon</b>	<b>Ban Tor Pae</b>
<b>Plan and policy</b>	No clear plan	No clear plan	No clear plan	No clear plan	No clear plan	No clear plan
<b>Budget</b>	No	No	No	No	No	No
<b>Training</b>	Yes, at the beginning of the operation	Yes, at the beginning of the operation	Yes, at the beginning of the operation	Yes, at the beginning of the operation	Yes, at the beginning of the operation	Yes, at the beginning of the operation
<b>Evaluation</b>	Department of Tourism	Department of Tourism	Department of Tourism	Department of Tourism	Department of Tourism	Department of Tourism
<b>Marketing and public relations</b>	Overall promoted on the website of the Ministry of Tourism and Sports	Overall promoted on the website of the Ministry of Tourism and Sports	Overall promoted on the website of the Ministry of Tourism and Sports	Overall promoted on the website of the Ministry of Tourism and Sports	Overall promoted on the website of the Ministry of Tourism and Sports	Overall promoted on the website of the Ministry of Tourism and Sports

### 5.3 Assessment of the Success of the Ecotourism Homestay Enterprises in the Upper North of Thailand

The success of the 12 ecotourism homestay enterprises was thoroughly evaluated and the results can be described as follows.

#### 5.3.1 Economic Aspect (Income)

Most of the homestays do not properly record their income because the villagers focus more on work and do not know how to write a report or make a systematic record. However, some homestay leaders provided their estimated income information as shown in Table 5.9.

**Table 5.9** Income of each Homestay

Homestays	Homeowners	Monthly Income (Baht)
	Mr. Theeramet	
Ban Mae Kampong Homestay	Khajonphattanaphirom	20,000
	Mr. Suphol Sunanta	15,000
	Mr. Jamnong Unruean	6,000
	Mr. Somjit Bunlert	7,000
	Mr. Suthep Kitikhun	15,000
	Mr. Pratheep Nongtha	18,000
Ban Luk Tai Homestay	Ms. Saengla Wongtun	9,800
	Ms. Ampan Wongtun	9,000
Ban Apha Pattana Homestay	Mr. Akong Chermue	6,000
Ban Nong Arb Chang Homestay	Miss Buppha Thamjai	3,000
Doi Pumuen Homestay	Mr. Jaroen Chaikor	15,000
Ban Had Pha Khon Homestay	Mr. Thongphian Pana	17,000
Ban Tor Pae Homestay	Mr. Natthaphon Suwansang	25,000
	Mr. Chaidej Suthinkorn	10,000

**Source:** Research Data

Based on the obtained information, the homestays that have been consistently developed such as Ban Mae Kampong Homestay, Ban Had Pha Khon Homestay, and Ban Tor Pae Homestay, earn about 15,000–25,000 Baht per month, which is sufficient for living. The homestays that have just started to develop or that were recently established earned 6,000–10,000 Baht per month. However, Ban Nong Arb Chang Homestay earned only 3,000 Baht per month due to an unpredictable number of tourists. The information obtained from the interviews and fieldwork reflected that the members of each homestay enterprise tend to have better living conditions. As for Ban Mae Kampong Homestay, the members of the homestay have built more houses on their own land so as to accommodate tourists; many local businesses have been established around the village in order to serve the tourists, such as restaurants and coffee shops; and the villagers are now able to send their children to study in town. Local products such as liquid soap, shampoo, and honey are increasingly produced. In terms of the Ban Had Pha Khon Homestay, the villagers built more rafts in order to serve the tourists that wanted to take a raft trip along the Nan River. There are many shops and restaurants offering food and drinks to tourists on the riverbank. Apart from the clay houses, Maejo Bandin Homestay created a new selling point by allocating an area to raise goats in order to draw more tourists. More community products such as shampoo, liquid soap, and local woven bags are also produced.

In addition, according to the overall evaluation of the homestays, the development success of the homestays can be categorized into 5 stages: 1) establishment level, 2) the early operation level, 3) the stable level, 4) the development level, and 5) the maintenance level. When comparing the evaluation results of all 12 homestays, Ban Mae Kampong Homestay, which was in the maintenance stage, was the most successful homestay, followed by the Ban Tha Khan Thong Homestay located in the special economic zone mentioned, which was in the development stage. Ban Had Pha Khon Homestay, Maejo Bandin Homestay, Ban Sam Kha Homestay, and Ban Tor Pae Homestay were in a stable stage. Doi Pumuen Homestay and Ban Nong Arb Chang Homestay were in the early operation stage. Ban Apha Pattana Homestay, Sila Phet Homestay, Ban Luk Tai Homestay, and Ban Muang Pon Homestay were in the establishment stage. Although the last four

homestays has been established for years, their performance continued to regress due to conflicts of interest and internal limitations.

**Table 5.10** Summary of the Success of the 12 Ecotourism Homestay Enterprises

Homestays	Establishment	Early operation	Stable	Development	Maintenance
Ban Mae Kampong	★	★	★	★	★
Doi Pumuen	★	★			
Maejo Bandin	★	★	★		
Ban Nong Arb Chang	★	★			
Ban Tha Khan Thong	★	★	★	★	
Ban Apha Pattana	★				
Sila Phet	★				
Ban Had Pha Khon	★	★	★		
Ban Luk Tai	★				
Ban Sam Kha	★	★	★		
Ban Muang Pon	★				
Ban Tor Pae	★	★	★		

**Source:** Research Data

### 5.3.2 Ecological and Environmental Aspect

The research results suggested that all homestays have been able to preserve the natural resources well. This was because each community is aware of the importance of environmental impact and the relationships between the environment and the local way of life. The Ban Had Pha Khon Homestay and the Ban Sam Kha Homestay were found to pay attention to environmental conservation more than the other homestays. The Ban Had Pha Khon Homestay actively preserved the forests, the

Nan river, and freshwater fish and has expanded its preservation efforts to the Hug Mueang Nan Project. The Ban Sam Kha Homestay preserves its water by building many weirs.

### **5.3.3 Traditional and Cultural Aspect**

Every homestay has tried to conserve its traditional culture, although there have been some limitations. As for the Ban Apha Pattana Homestay, despite the fact that there are a few Akha elders remaining in the community, the young generation villagers have continued to conserve the Akha traditions and culture, such as the Phi Pu Phi Ya Worship Ceremony and the Swinging Ceremony which are held annually. They also carry out conservation activities such as exhibitions of tribal costumes and traditional silver ornaments and accessories. Moreover, the Akha Association has coordinated with other organizations in order to promote the Akha culture to the public and to sell community products such as clinically-tested therapeutic herbs at Mae Fah Luang University and various provincial events. The Akha Association has also helped to preserve the Akha language by using the English alphabet to invent a written language for the Akha people, as previously stated. In terms of the Doi Pumuen Homestay, the Lahu leader focused on preserving tribal clothing and traditional shoulder bags, which are a symbol of Red Muser.

Regarding the Ban Muang Pon Homestay, the Tai people have conserved their traditional annual ceremonies such as Jong Phara and Poy Sang Long, and they have taught their children and the young villagers about local rituals and temple etiquette; for example, women are not permitted to access monks' platforms or go near monks when giving them offerings. As for the Ban Tor Pae Homestay, the villagers have continuously preserved and improved Wat Tor Pae, local architecture, traditional weaving handicrafts made by the elderly people, Gup Tai, and Kan Tong Lai or the art of chasing metal sheets used for decoration and ceremonial purposes. In terms of the Sila Phet Homestay, Mr. Chanut Reephol's house was used to store and exhibit the Lanna and Tai Lue costumes as well as local fabrics that are passed on from generation to generation.



### Limitations of Success

The development success of the 12 ecotourism homestay enterprises has been limited due to conflicts of interest and unfair allocation of profits. Thus, in order to be successful the homestays should have fair and transparent management practices, clear and understandable communication, compliance with rules and regulations, and participatory decision-making. The operations of the Ban Muang Pon Homestay, Sila Phet Homestay, and Maejo Bandin Homestay are examples of management failures, which have led to conflicts and operational regression. The leader or chairman of each homestay had a strong effect on the management success. As for the Ban Mae Kampong Homestay, Phor Luang Phrommin established the homestay. The villagers respected him because he was a former village headman, who had developed the Ban Mae Kampong village for many years. He transparently managed the homestay for a fair distribution of benefits, starting by fairly rotating visitors to the participating houses and facilitating benefits for the villagers that were not homestay members, such as inviting them to open restaurants so as to earn more income and encouraging them to form community enterprises based on their aptitude, such as an herbal massage enterprise, etc. In contrast, Mr. Somkiat, the leader of Sila Phet Homestay, always allocated visitors to his house first and rarely rotated visitors to other participating houses, resulting in unfair management problems.

In addition, the research results also indicated that the government's roles in promoting and supporting the ecotourism homestay enterprises had an impact on the performance of the ecotourism homestay enterprises. As the Ministry of Tourism and Sports and the Department of Tourism did not have any specific plan to support the ecotourism homestay enterprises, government support and promotion were not clearly or practically provided.

### **5.4 Sustainable Management Model of the Ecotourism Homestay Enterprises in the Upper North of Thailand**

The research results suggested that the important factors required for the sustainability of the ecotourism homestay enterprises in the upper north of Thailand

were appropriate management approach, knowledge management, and government support and promotion. The relationships among these three factors can be described as follows.

#### **5.4.1 Management Approach**

The management approach of each homestay depends on its leader or chairman. A leader must be selected by the community members. He or she must be honest and acceptable. He or she can be a former community leader such as village headman and sub-district headman or a staff member of the SAO. If the leader is a former community leader, he or she will be highly respected, contributing to smooth management. However, his or her management must be fair and transparent and must focus on the common good and fair distribution of benefits. In terms of financial capital, he or she must prepare spare money for the homestay members to borrow when necessary. The leader must find ways to generate income for the community during unfavorable economic conditions. In addition, the leader must communicate all management activities to the community members on a continuous basis and allow them to participate in making decisions that affect the overall community. Community forums or meetings should be held in order to prevent criticism and the violation of rights.

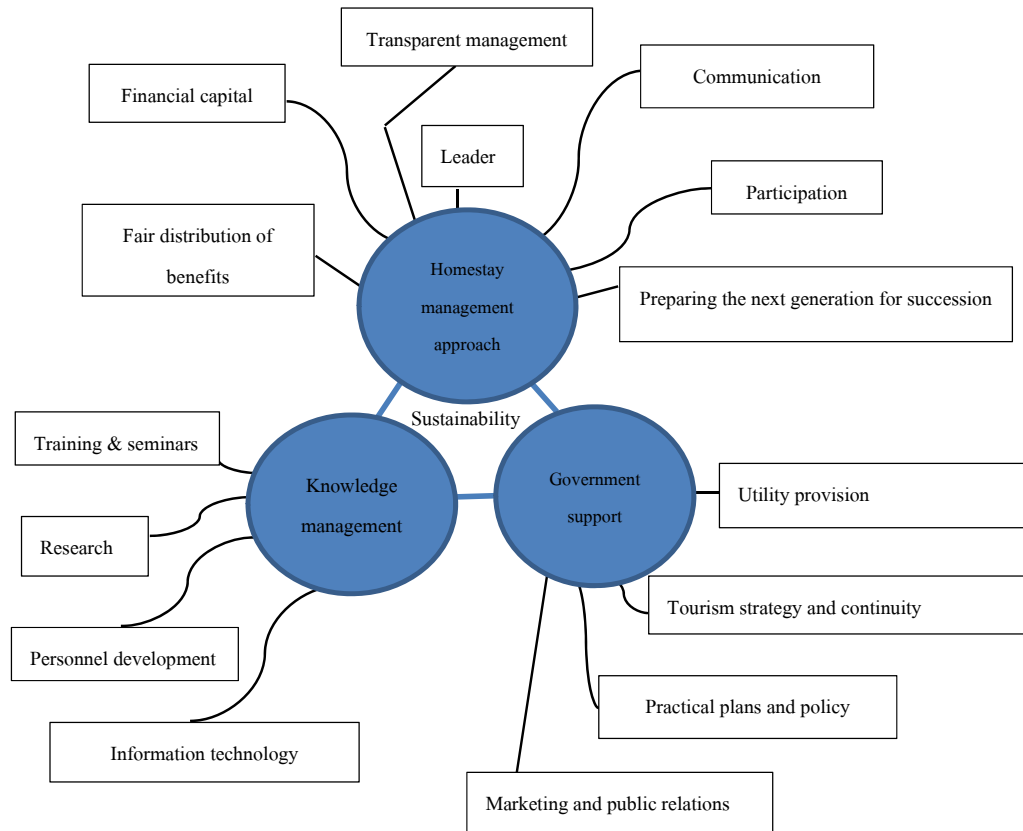
The homestays that comply with the above practices can successfully operate. However, due to rapid social changes as well as livelihood and educational burdens, there is a lack of personnel in Thailand's upper northern communities. Local school-age children have to move to Mueang District in order to attend high school and university. The remaining villagers are mostly middle-aged and elderly people. After graduation, they have to work in town or go to find jobs in Bangkok. This situation leads to a lack of personnel in local communities and the discontinuity of traditional values. Thus, helping and encouraging the young generation to develop communities and providing them with jobs is an important issue that both leaders and community members must take into account.

### **5.4.2 Knowledge Management**

The homestays and communities need to be provided with training and seminars and learn about research methods because they can contribute to knowledge collection, creation, analysis, and sharing. This will enable the homestays and communities to gain new knowledge in a world that is constantly changing. Thus, it is essential to continually establish community learning centers and to carry out personnel development activities. Based on the fact that the Akha people are mostly uneducated and cannot speak, read, or write Thai, there is an urgent need for educational development. In addition, the present and next generations should learn how to use information technology in order to effectively acquire and store historical knowledge.

### **5.4.3 Government Support**

The government needs to play a key role in supporting the ecotourism homestay enterprises at the local and national levels. All related government agencies should coordinate with each other in order to provide necessary utilities such as electricity, water supply, and convenient and sufficient roads. The National Ecotourism Action Plan 2001 should be reviewed and implemented. Although the policy of the Ministry of Tourism and Sports currently focuses on community-based tourism, local tourism development strategies that concentrate on each specific area and each type of tourism, practical plans and policy, integrated marketing planning, including promoting updated information on websites and continually carrying out marketing activities, are needed for the sustainable success of the ecotourism homestay enterprises.



**Figure 5.12** Sustainable Management Model of the Ecotourism Homestay Enterprises in the Upper North of Thailand

**Source:** Research Data

Figure 5.12 shows a sustainable management model of the ecotourism homestay enterprises in the upper north of Thailand, which is comprised of 3 main components: homestay management approach, knowledge management, and government support. Each main component also consists of sub-components. The homestay management approach is associated with an initiative leader, systematic planning, product and service management, communication and presentation, gaining support and cooperation from communities, acquiring financial capital, transparent management, fair distribution of benefits, creating jobs, and preparing the next generation for succession such as training junior guides and using young villagers as local interpreters facilitating communication with foreign tourists. It was found that

the leaders of successful homestays, namely the Ban Mae Kampong Homestay, the Ban Tha Khan Thong Homestay, the Ban Had Pha Khon Homestay, the Ban Tor Pae Homestay, and the Ban Sam Kha Homestay, were government officials or had previously worked for government agencies such as village headman and sub-district headman. They were found to have leadership skills and reliability. The villagers trusted them and made them the representatives of the homestays. Homestay leaders should also play a role in recognizing the issues and interests of the community. Mr. Chai from Ban Sam Kha Homestay provided more information about how the village has established the homestay since the villagers had high household debt and needed government support as follows.

Learning at Ban Sam Kha focuses on the local way of life. Most of the visitors came here to learn about community unity, watershed conservation, and saving. When there was a need for accommodations, we were recommended to establish the homestay. I started learning about homestay and discussed this topic with the villagers.

The leaders have to take the community issues into account and plan to solve them. Mr. Chai from Ban Sam Kha Homestay further stated that “[i]n order to solve the debt problem in 2002, the Thailand Research Fund helped to carry out research while saving was initiated from the community’s plan.”

In addition, Mr. Bunruen Thaokham, the Ban Sam Kha’s village headman, gave more details as follows: “When we had the debt problem, we set up the Faithful Savings group, tried to live sufficiently, and provided a sickness allowance of 500 Baht per person to the villagers that were admitted to a hospital. This sick allowance was limited to 20 admission days per year. The elderly villagers could get an additional allowance of 200 Baht. The community fund’s members could receive an additional 100 Baht per person as well. The villagers participated in solving the community problem.”

In terms of Ban Had Pha Khon Homestay, Mr. Sawian Songsikhwa, a former village headman, stated that “[i]n 1997, when the economic bubble burst, many people were laid off. I contemplated how to solve this issue and tried to utilize money

in the community enterprises' funds. When getting 40,000 Baht from the housewife group, I lent it to the villagers that were laid off so that they could invest in producing and selling local products on the Nan River bank or start tourism businesses.”

Possible solutions to community problems should be presented to the community members in order to ask for feedback, cooperation, and agreement. This is because the community members must be allowed to participate in all decision-making activities and be aware of possible consequences through community forums or meetings. Phor Luang Pratheep from the Ban Mae Kampong Homestay provided more details on this issue as follows: “The homestay fees were determined by Phor Luang Theeramet based on what was learned from other homestays and the community members' opinions.”

After receiving agreement from the community members, the leaders must determine the work processes, delegate tasks, monitor work progress, and coordinate with all parties until all processes are completed. When there is an operational problem, the leaders must solve it and define preventive measures or determine operational rules. For example, Phor Luang Pratheep from Ban Mae Kampong Homestay provided information concerning a rule about outsiders purchasing land in the following passage: “Capitalists can buy land in our village but are not permitted to build a resort. If they establish a homestay, they have to pay the community 50 Baht per visitor. Otherwise, water will not be supplied to their homestay. The committee was set up to monitor and follow up on this issue on a regular basis.”

Previously, many trees were illegally cut because there was no community rule. Then we held a meeting and determined that cutting trees is prohibited. Those that want to use or cut trees have to inform the community committee in order to issue a permission document, although those trees are in their own land. The permission document must be shown to responsible officials during an inspection.

In addition, the leaders must be honest and equally distribute benefits to all related parties. For example, they should fairly rotate visitors to all participating houses without only focusing on their own benefits. If the leaders are not honest, there

will be problems in the homestays, as in the Sila Phet Homestay and Ban Muang Pon Homestay. Ms. Amphorn Yasan, the treasurer of Sila Phet Homestay, provided information about visitors in the following: “When there are visitors present, the homestay chairman always allocates them to his house. As for a large group of visitors, he will allocate the first 8 persons to his house and then rotate the rest to other houses. There is no systematic management at all.”

Knowledge management is another main component, which begins with creating knowledge through participating in training and seminars, learning from successful or stable homestays, or conducting research studies as seen with the Ban Mae Kampong Homestay and Ban Sam Kha Homestay. Then the knowledge will be collected, exhibited, and transferred to the community members through community meetings. This is considered part of developing people in local communities. Modern technology should also be used to collect and store the knowledge.

The last main component is government support and promotion, which includes the following: essential utilities such as roadways, electricity, and water supply, which must be provided by related agencies; the Ministry of Tourism and Sports’ plans and policy; practical tourism strategies; appropriate budget allocation; effective public relations activities; and promoting the homestays’ updated information on digital media, the Ministry of Tourism and Sports’ website, and other communication channels.

## **CHAPTER 6**

### **CONCLUSION, DISCUSSION, AND RECOMMENDATIONS**

The present research aimed to study the management approaches of the ecotourism homestay enterprises in the upper north of Thailand in the aspects of natural resource and environmental management, capital, labor, marketing, and network building, and to investigate the knowledge management and community learning system associated with the daily life activities, resource-based view, and social and cultural aspects. The processes of knowledge creation, collection, analysis, storage, sharing, and application were examined. The success of the ecotourism homestay enterprises and government support were also assessed in order to develop a sustainable development model of the ecotourism homestay enterprises.

The target area of this research covered 5 provinces in the upper north of Thailand, which included Chiang Mai, Chiang Rai, Mae Hong Son, Nan, and Lampang. The 12 case studies were the Ban Mae Kampong Homestay, Ban Nong Arb Chang Homestay, Maejo Bandin Homestay, Doi Pumuen Homestay, Ban Tha Khan Thong Homestay, Ban Apha Pattana Homestay, Ban Sila Phet Homestay, Ban Had Pha Khon Homestay, Ban Luk Tai Homestay, Ban Sam Kha Homestay, Ban Muang Pon Homestay, and Ban Tor Pae Homestay.

#### **6.1 Conclusion**

##### **6.1.1 Management Approach of the Ecotourism Homestay Enterprises in the Upper North of Thailand**

The present study examined the management approaches of the ecotourism homestay enterprises in 4 aspects: natural resource and environmental management, capital and labor, marketing, and network building. In terms of natural resource environmental management, the results suggested that all homestays paid attention to



forests and natural resource conservation because the forests were a source of natural water and abundance. The homestays conserved them by prohibiting forest destruction, occasionally growing more trees, conducting forest ordination ceremonies, constructing weirs, and building water reservoirs. These conservation activities were continually carried out once or twice a year. Particularly, during the summer, the villagers cooperated in building firebreaks in order to prevent forest fires caused by dry leaves and heat. Those that destroyed natural resources would be reported to the community committee and punished according to the law or community rules.

The homestay management approach depended mainly on the leader of each homestay, including the village headman and assistant village headman. The leader had to be initiative and determine a clear management approach. In terms of capital and labor, as most local communities tended to value mutual generosity and interdependence, the homestays mainly used their household labor. When there was a large group of visitors present, the homestays would ask for help from other villagers. As for the homestays' financial capital, the villagers participating in the homestays used their own money. When the homestays became famous and had more visitors, they began to set up a homestay fund. The income gained from visitors would be collected into this fund based on the agreed-upon amount, such as five percent of the accommodation fee. The money collected in the homestay fund would then be used to develop the community and local attractions as well as lent to the villagers that wanted to invest in or establish a community enterprise, such as a beekeeping enterprise and a local herb enterprise. A loan request and investment plan had to be submitted to and approved by a designated committee.

Regarding marketing management, the homestays applied an integrated marketing approach. The homestays had different contextual backgrounds. They did not focus on determining a clear and active marketing plan to acquire more visitors, and their marketing activities were often gradually carried out. They asked for advice from experts, concentrated on self-learning, and learned from successful homestays before conducting their marketing activities. Their first groups of visitors were government officials that were on a field trip. Then the homestays were promoted by word of mouth. When they became more widely known, many television programs

came to film travel documentaries about the homestays and publish them to the public. As a result, the homestays became widely recognized and gained more visitors. The homestays created various tourism activities to serve their visitors. Information about each homestay would be collected and promoted on the Ministry of Tourism and Sports' website by the responsible government agencies.

Considering network building, as all case studies were homestays in the upper north of Thailand, they were found to have joined the northern tourism network. The Ministry of Tourism and Sports, the Department of Tourism, and the Tourism Council of Thailand helped to drive the network building by organizing training and seminars and carrying out research studies in order to collect the tourism data. The network building contributed to mutual learning between the homestays and other individuals, groups, and organizations within the network, increased opportunities for the homestays to solve problems based on their experience, cooperation in local resource management, negotiation power helpful for holistic management, and an increased number of visitors.

### **6.1.2 Knowledge Management of the Ecotourism Homestay Enterprises in the Upper North of Thailand**

The homestays' knowledge management was associated with local wisdom resulting from actual problem-solving and learning for development, including both tacit and explicit knowledge. The details of the homestays' knowledge management are described below.

Regarding knowledge collection, the homestays collected knowledge from various sources, for example: 1) individuals and their experiences such as daily life activities, ancestral teachings, and ethnic beliefs; 2) community members such as community committees, community meetings, and community forums; 3) research carried out by the homestay; 4) training and seminars held by the Ministry of Tourism and Sports and the Department of Tourism, and other government agencies; and 5) experts that provided problem-solving advice such as government officials from various government agencies, university lecturers, and experts from private firms or foundations.

As for the process of knowledge creation, which is involved with creating new knowledge, the homestays created knowledge through the following means: 1) conducting research studies, as with the Ban Mae Kampong Homestay, which conducted research on homestay development in 2001, 2006, 2009, and 2010, and Ban Sam Kha Homestay, which carried out research on the community's debt burden; 2) visiting other successful homestays, which was the most convenient way to learn about homestay operations during the early period when the villagers knew nothing about a homestay; 3) participating in training and seminars held by the Ministry of Tourism and Sports and the Department of Tourism in order to receive the latest news and information and to continually create new knowledge; and 4) constantly holding community meetings based on the convenient time for each homestay such as a monthly or quarterly meetings. When there was an urgent agenda that needed to be addressed, the homestay leaders could call a meeting at any time. The community meetings enabled the homestay members to share opinions and exchange their views, leading to knowledge creation.

In terms of knowledge storage, there were only two homestays that systematically stored their knowledge, which were Ban Mae Kampong Homestay and Ban Nong Arb Chang Homestay. Ban Tor Pae Homestay planned to set up its learning center but the establishment was under preparation. Ban Mae Kampong Homestay and Ban Nong Arb Chang Homestay stored knowledge by finding an appropriate location, establishing a learning center, creating exhibition boards to present the homestay's history, development background, tourism activities, and awards obtained from various organizations. Their learning centers were also used as a place to welcome tourists and as a venue to hold related activities and performances.

Knowledge analysis, which is considered one of the research processes, was carried out in the research-based homestays, namely Ban Mae Kampong Homestay, Ban Nong Arb Chang, and Ban Sam Kha Homestay. Knowledge analysis is a technique of interpreting information in order to find answers or to develop initiatives. Ban Mae Kampong Homestay needed livelihood development because at first the villagers had no income and needed to eat miang leaves to survive. The problem was analyzed in order to find solutions in a systematic and procedural way. The homestay developed the personnel, including both the homestay leader and members, delegated

tasks, and encouraged participation by holding a competition and giving a reward to the winner. Ban Sam Kha Homestay carried out the knowledge analysis process in order to solve the debt problem. The villagers did household accounting, gathered debt data, and analyzed all related information so as to find solutions.

Considering the knowledge sharing process, the homestays shared knowledge through the community's wire broadcast system every morning. Community meetings were also held so that all participating members could exchange their opinions. In addition, knowledge was also exchanged through visiting other homestays and collecting their contact details for further coordination, participating in training and seminars, and discussion with knowledgeable government officials during the development follow-up visits. The knowledge sharing process contributed to the application of knowledge. When the homestay leader gained knowledge from visiting other homestays or training, he or she would share it with the homestay members and define the guidelines for implementation, such as determining the accommodation fee based on what was learned from other homestays, cost of living, and income requirements.

### **6.1.3 Government's Roles in Supporting and Promoting the Ecotourism Homestay Enterprises in the Upper North of Thailand**

The government agencies that had a direct role to play in supporting and promoting the ecotourism homestay enterprises were the Ministry of Tourism and Sports and the Department of Tourism. Their roles and responsibilities were clearly separated. The Ministry of Tourism and Sports was responsible for determining overall directions, policies, and strategic plans and for creating marketing and public relations activities in order to draw more tourists. The determined plans and policies would then be handed down to the provincial tourism and sports offices in order to carry out marketing activities in each local area. The Department of Tourism was responsible for technical aspects, including formulating regulations, standards, and evaluation methods; providing knowledge, training, and experts for local communities; conducting an evaluation process and issuing standard certifications; and facilitating basic infrastructure development such as roadways, electricity, and water supply.

Based on the research results, the national tourism plan and policy seemed to focus on the overall tourism industry. Moreover, the Ministry of Tourism and Sports recently paid more attention to community-based tourism. All of this led to a lack of government support for promoting the ecotourism homestay enterprises at the policy and implementation levels. The Department of Tourism was directly responsible for providing training and evaluation. Every homestay had to receive training and pass an evaluation before obtaining the homestay standard certification. However, there were some issues concerning the certification issuance process. Apart from a delay in the certification issuance, the homestays' representatives had to travel to receive the certification by themselves, causing them inconvenience and a waste of money. Support in other areas was provided to the ecotourism homestay enterprises by various organizations without a clear and specific plan.

#### **6.1.4 Assessment of the Success of the Ecotourism Homestay Enterprises in the Upper North of Thailand**

A homestay operates like a business unit that provides a service to customers. Thus, the development success of the homestays can be categorized based on the overall evaluation criteria into 5 stages: the establishment stage, the early operation stage, the stable stage, the development stage, and the maintenance stage. When comparing the results of all 12 homestays, it was found that the Ban Mae Kampong Homestay was the most successful, followed by the Ban Tha Khan Thong Homestay, Ban Had Pha Khon Homestay, Maejo Bandin Homestay, Ban Sam Kha Homestay, and Ban Tor Pae Homestay. The other 6 homestays were in the establishment and early operation stages and still needed further development in many areas. The success of each homestay depended on its leader and his or her management approach. Sila Phet Homestay, Ban Muang Pon Homestay, and Maejo Bandin Homestay were found to have conflict of interest problems, leading to the performance recession or the break-up of the enterprise. In terms of the Ban Nong Arb Chang Homestay, the homestay members were not satisfied with the homestay's performance—the homestay had only a few visitors because it only waited for the visitors to come without actively conducting promotional activities.

Considering the ecological and environmental aspects, all homestays were able to preserve their community environment well because they were aware of the impacts of environmental destruction. The homestays preserved the forest resources by growing more trees, carrying out forest ordination ceremonies, preventing forest fires, and taking good care of the watershed forests, which were a source of water. The homestay also conserved the water resources by preserving freshwater fish and building weirs. In terms of cultural conservation, the ethnic people in each homestay continually conserved their tribal cultures and traditions, and important tribal events were annually held. Traditional clothes such as tribal dress and shoulder bags were continually preserved.

#### **6.1.5 Sustainable Management Model of the Ecotourism Homestay Enterprises in the Upper North of Thailand**

The sustainable management model of the ecotourism homestay enterprises in the upper north of Thailand in the present study was comprised of 3 main components: the management approach, knowledge management, and government support. Each main component consists of many sub-components. The management approach depends mainly on the homestay leader. He or she must be initiative and able to plan appropriate products and service management, effectively communicate his or her ideas, obtain support and cooperation from the community, focus on transparent management, fairly distribute benefits to all parties, create jobs, and prepare the next generation for succession, such as training junior guides and educating young villagers to become local interpreters.

Knowledge management is involved with creating knowledge through participating in training and seminars and learning from the earlier-established enterprises, and conducting research studies, as Ban Mae Kampong Homestay and Ban Sam Kha Homestay did. Then the knowledge will be collected, exhibited, and transferred to the community members through community meetings. This is considered part of developing people in local communities. Modern technology should also be used to collect and store the knowledge.

Government support significantly contributed to the development of the ecotourism homestay enterprises. It is associated with essential utilities such as

roadways, electricity, and water supply, which must be provided by responsible agencies, the plan and policy of the Ministry of Tourism and Sports, practical tourism strategies, appropriate budget allocation, effective public relations activities, and promoting the homestays' updated information on digital media, the website of the Ministry of Tourism and Sports, and other communication channels.

## **6.2 Discussion**

As stated above, all of the natural resources' conservation activities helped to enhance the sustainable and efficient use of the natural resources. This is in line with Thongphon Promsakha Na Sakonnakhon (2013), Seri Phongphit (2009), and the Community Enterprise Promotion Act B.E. 2548, suggesting that the community's capital, including resources, products, knowledge, wisdom, and cultural values, should be creatively managed by focusing on community collaboration. This is also consistent with the research findings on the community enterprises in the Caribbean islands (McIntosh, 2010), which suggested that the community enterprises, which is one component of complex production systems, place importance on the use of forest, coastal, and marine resources because they are a part of natural resource development and are involved with the well-being of every family in the community. Those community enterprises were found to preserve sea turtles, plant new trees, and build firebreaks.

Based on the research results, the management approaches of the homestays mostly depended on the homestay leader, who might be the village headman or the assistant village headman. The leader should be initiative and have the ability to manage the capital and labor and to establish a homestay fund in order to lend money to the homestay members and provide welfare such as student loans and funeral allowance to the community members. This is consistent with the research results of Katarzyna (2016), which indicated that community enterprises can operate and provide financial support to orphans in terms of food, clothing, and educational fees. Moreover, the leaders of those community enterprises were found to have knowledge management skills and to be able to facilitate basic learning and knowledge sharing, promote community understanding, and encourage the community members to

participate in making decisions important for the community enterprises' operations. This is also consistent with the research findings of Wenger (1999), which suggested that the community understanding and participation in decision-making can indicate the ability to learn and implement development activities. Similarly, the finding of Sumalee Santipolavut and Kanchana Sripruetkiat (2012) also suggested that community participation is the key to the success of community enterprises and that leaders should manage the community enterprises and distribute benefits in a transparent and fair manner. This is in line with the research results of Somerville and McElwee (2011), which indicated that leaders have to take into account the overall picture of the community because those that are not homestay members will experience both the positive and negative effects of the homestay. The research results of Nick, Anuwat, and Varaphorn (2014) also stated that the leader of the Ban Mae Kampong Homestay used his leadership skills to coordinate with external organizations and to enhance community participation, contributing to the success of the homestay. The research findings of Aref (2011) suggested that the development of ecotourism in local communities depends on the ability of leaders to obtain cooperation in problem-solving. In addition, there were other previous studies suggesting that strong and capable leaders had an important impact on the success of ecotourism enterprises (Kannapa Pongponrat, 2011; Laverack & Sapon Thangphet, 2007).

In terms of marketing and network building, the ecotourism homestay enterprises gradually carried out their marketing activities from within the community. Their self-learning began with visiting other successful homestays. During the early period, their visitors were mostly the government officials that attended field trips to the community. After that the homestays were promoted through word of mouth and various media. The government agencies helped to publish information about the homestays on the websites, making the homestays become more popular and recognized (Nick, Anuwat & Varaphorn, 2013). This is in line with the research results of Phirachai Kullachai (2014), which revealed that the information about the homestays in Rayong, Trat, and Chantaburi was promoted on the websites of the Tourism Development Office, the Department of Tourism, the Ministry of Tourism and Sports, the provincial offices, and the local municipalities. It



is also consistent with the research findings of Thanet Thaweeburut (2014), which indicated that the Chalaie community carried out ecotourism management by establishing an ecotourism committee, determining the ecotourism attractions and activities, promoting ecotourism attractions and activities through online media, community radio, the website of the National Health Commission Office, and leaflets produced by the Hatyai Provincial Tourism and Sports Office.

Local communities need to implement knowledge management processes in order to preserve local wisdom and traditional ways of life, which is a selling point of the homestays. Based on the research results, it was found that the tacit and explicit knowledge of the community members, research studies, training and seminars, and formal visits of the government officials from various agencies, university lecturers, and experts from private firms and foundations were collected and created. This is consistent with the previous research carried out on the Karen weaving group at the Ban Rai Pa Nue village in Tak Province, which suggested that the Community Development Office provided the villagers with organizational management knowledge and training on group management until the group could produce various types of woven fabrics, such as local cloth, blankets, and scarves (Multiple Cropping Center, 2006). It is also in line with the research study carried out in the Pratuchoi community, the Pa Tong community, and Klong Takhian Sub-district, Phra Nakhon Si Ayutthaya District, which indicated that the communities used the participatory learning approach to create practical environmental and tourism development activities, such as an English for tourism training program and a junior guide training program (Noppawan Theerapuncharoen, Suparat Chaikittiporn, and Sompradtana Sukkasem, 2007).

As for knowledge storage, there were only two homestays that could systematically store knowledge, Ban Mae Kampong Homestay and Ban Nong Arb Chang Homestay. Ban Tor Pae Homestay prepared a location to set up its learning center but the establishment was under the preparation process. The homestays stored knowledge by finding an appropriate location, establishing a learning center, and creating exhibition boards to present their history and development background.

Knowledge analysis, which is one of the research processes, was carried out in the research-based homestays, namely Ban Mae Kampong Homestay, Ban Nong Arb

Chang, and Ban Sam Kha Homestay. Knowledge analysis is also concerned with the advice and recommendations provided by experts and researchers from public and private organizations. Therefore, in order to learn more about knowledge analysis, the homestay committee members or representatives should be sent to attend the training held by various organizations so that they can gain more knowledge and share it with the community members.

Considering knowledge sharing, the homestays shared their knowledge through local wire broadcasting systems, community meetings, by visiting other homestays, through training and seminars, and discussion with knowledgeable government officials during the development follow-up visits. The knowledge sharing activities were consistently carried out until they became a part of the villagers' lifestyle. This is considered part of community participation, which leads to the application of knowledge for development.

In conclusion, the knowledge management of the homestays were seen to be in line with generally-accepted knowledge management theory, which consists of 6 processes - knowledge collection, creation, storage, analysis, sharing, and application - although some homestays could not implement all 6 processes (Bennet, & Bennet, 2003; Lanthom Jonjuabsong, 2014; Marquardt, 2002; National Institute for Development of Educational Personnel, 2005; Nonaka, 1991). The homestays conducted their knowledge management activities based on their local values, culture, and beliefs. The process-oriented approach, which focuses on management processes, activities, and personnel, was used to manage knowledge rather than the information and communication technology (Lanthom Jonjuabsong, 2014). In addition, knowledge management could create value added for products and services (Kritsada Phaetluang, 2012).

Regarding the government's roles in supporting and promoting the ecotourism homestay enterprises, it was found that the government support contributed to the success of the homestays. The government agencies had the responsibility to determine strategic plans and policy, ensure appropriate budget allocation, provide training, evaluation, certification, and standard control, and create systematic and continuous marketing and public relations activities. This is consistent with the research results of Sumalee Santipolavut and Kanchana Sripruetkiat (2012), which

suggested that the government must focus on three areas: 1) support the production of community products and services based on quality standards; 2) develop and promote online marketing and promotional activities; and 3) provide management and educational support. This is also in line with the research findings of Nick et al. (2014), which indicated that the government agencies initiated the establishment of the Ban Mae Kampong Homestay and also provided financial support during the establishment period. The Tourism Authority of Thailand also supported the homestay's activities and promoted them through the One Tambon, One Product program. Moreover, the research results of Giampiccoli and Mtapuri (2012) similarly suggested that the government support is essential for the success and self-reliance of ecotourism enterprises, especially during the establishment period. In addition, the government's roles in promoting the homestays to the public were also in line the previous studies (Leksakundilok & Hirsch, 2008; Suansri & Richards, 2013).

## **6.3 Recommendations**

### **6.3.1 Recommendations for the Development of Ecotourism Homestay Enterprises**

Based on the findings of this study, recommendations for the development of ecotourism homestay enterprises were generated as follows.

#### **6.3.1.1 Homestay Management Approach**

1) A capable leader should be selected to practically manage and implement the homestay's activities. This is because the leader is a key factor in the success of the homestay.

2) Marketing knowledge should be actually used to analyze the selling points and target groups of each homestay in order to determine active marketing strategies, create systematic promotional activities, define appropriate advertising media such as leaflets, brochures, and digital campaigns, and build a cooperative network for an exchange of tourists.

3) Each homestay should apply modern technology such as computers and other office equipment to improve the homestay management activities and to provide more convenience for tourists. The homestays with mobile signal

problems should coordinate with related government agencies or mobile network operators in order to solve the problems.

4) Other community enterprises should be set up in order to produce and offer local products and services to tourists. These local products and services can be further developed and selected as OTOP products and services in the future.

5) Each homestay should prepare for the impacts of tourism and the social changes caused by an increased number of visitors. For example, when the Ban Mae Kampong Homestay had more visitors, it had to buy consumption goods and food ingredients from the market in town instead of using locally-grown produce. Thus, every homestay needs to prepare for and handle these changes in a creative way.

6) Network building and knowledge sharing among ecotourism homestay enterprises should be supported and promoted.

#### 6.3.1.2 Knowledge Management

1) Each homestay should establish its own learning center so that it can be used as a place to transfer local knowledge to young people in the community, welcome tourists, and exhibit the homestay's history, selling points, interesting attractions, and other related details.

2) Each homestay should utilize modern technology, including computers and office equipment, to store local knowledge. This is because local knowledge can fade over time due to a decreasing number of knowledgeable elders.

3) Each homestay should use the research method as a learning basis for creating, analyzing, and applying knowledge. In a period of rapid change every homestay should have a tool to manage its knowledge in an up-to-date way. Moreover, in order to achieve sustainable development each homestay should continuously transfer knowledge to the young people in the community.

#### 6.3.1.3 Government Support

1) The Ministry of Tourism and Sports should set a clear direction, practically supporting each type of tourism and specifically determining a strategic development plan for the ecotourism homestay enterprises, which will lead to concrete budget allocation.

2) The Department of Tourism, which is responsible for the evaluation of homestays and the provision of essential utilities, should play a stronger role in supporting the ecotourism homestay enterprises, especially in terms of finding solutions for the homestays with a lack of roads and electricity.

3) The government agencies should change to working closely with local communities without only waiting for the communities or homestays to raise problems. The government agencies should adhere to the central strategic plan and implement it with the communities so as to develop more ecotourism homestay enterprises.

4) Regarding the educational aspect, it was found that there were only a small number of young people staying in the communities where the homestays were located because they had moved to stay near the schools or colleges far away from their hometown. This made their relationships with their families become distant and some of them even abandoned their hometown, resulting in a lack of personnel in the local communities. Therefore, the government should create jobs in the local communities and review their policies in order to find solutions at the macro level.

### **6.3.2 Recommendations for Further Research**

Based on the limitations of the present research, the recommendations for future studies are as follows.

6.3.2.1 Future research should be carried out with ecotourism homestay enterprises in other regions such as in the eastern or southern provinces of Thailand in order to study whether the differences in locations and natural resources have an effect on the management of the ecotourism homestay enterprises.

6.3.2.2 The management model of the community-based tourism enterprises in the upper north of Thailand should be further studied and compared with that of the ecotourism homestay enterprises in order to find differences and similarities.

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## **APPENDICES**

## **APPENDIX A**

### **Basic Information about the 8 Provinces in the Upper North of Thailand**

## APPENDIX A

### Basic Information about the 8 Provinces in the Upper North of Thailand

**Table A.1** Basic Information about the 8 Provinces in the Upper North of Thailand

Provinces	Area (Sq.km.)	Population (Person)	GPP (Million Baht)	GPP per capita (Baht)	Average income per capita (Baht)	No. of certified homestays
Mae Hong Son	12,681	204,000	10,401	50,924	53,079	8
Chiang Mai	20,107	1,726,000	184,132	106,707	86,212	20
Chiang Rai	11,678	1,162,000	93,528	80,477	65,221	8
Lampang	12,534	742,000	64,105	86,417	72,521	4
Lamphun	4,506	409,000	64,670	157,929	160,500	3
Phrae	6,539	426,000	27,442	64,355	48,937	1
Nan	11,472	448,000	25,929	57,901	54,701	3
Phayao	6,335	416,000	33,369	80,303	57,372	3

**Source:** Office of the National Economic and Social Development Board, Office of the Prime Minister (2013).

**Note:** Compiled by Statistical Forecasting Bureau, National Statistical Office

Average income per capita was classified by region and province in 2010.

Gross provincial product (GPP) was classified by manufacturing sector in 2013.

## **APPENDIX B**

### **List of Informants**



## APPENDIX B

### List of Informants

**Table B.1** List of Informants

Ecotourism Homestay Enterprises	Name - Surname	Interview Date	Interview Time
Chiang Mai Province			
1) Ban Mae Kampong Homestay	Mr. Theeramet Khajonphattanaphirom Mr. Suphol Sunanta Mr. Jamnong Unruean Mr. Somjit Bunlert Mr. Suthep Kitikhun Mr. Pratheep Nongtha	22 February 2016	9.15 - 11.30
2) Doi Pumuen Homestay	Mr. Jaroen Chaikor	26-27 March 2016	11.00 - 12.00
3) Maejo Bandin Homestay	Ms. Thongbai Leknamnarong	18-20 June 2016	10.00 - 11.00
4) Ban Nong Arb Chang Homestay	Miss Buppha Thamjai	20 June 2016	10.00 - 11.00
Chiang Rai Province			
1) Ban Tha Khan Thong Homestay	Miss Kingkanda Anuphap Mr. Sathien Boonpok Ms. Mon Anuphap Ms. Sopha Kalong	19-20 March 2016	10.00 - 12.00
2) Ban Apha Pattana Homestay	Mr. Akong Chermue Mr. Kraisit Sitthichodok	30-31 August 2016	10.00 - 12.00
Nan Province			
1) Sila Phet Homestay	Ms. Amphorn Yasan Mr. Phuchong Yasan Mr. Chanut Reephoh Ms. Pariyanat Lanma	17-18 April 2016	10.00 - 14.00
2) Ban Had Pha Khon Homestay	Mr. Sawian Songsikhwa Ms. Thongphian Pana	16-17 April 2016	10.00 - 12.00

**Table B.1** (Continue)

<b>Ecotourism Homestay Enterprises</b>	<b>Name - Surname</b>	<b>Interview Date</b>	<b>Interview Time</b>
Lampang Province			
1) Ban Luk Tai Homestay	Ms. Saengla Wongtun Ms. Ampan Wongtun Mr. Suwin Chueakhamlue Ms. Khammun Khruelang Miss Rungnapha Phanpaeng Ms. Chumphon Phanpaeng Ms. Bunnag Phanpaeng	20-21 May 2016	13.00 - 15.00
2) Ban Sam Kha Homestay	Mr. Bunruen Thaokham Pol. Sub. Lt. Chai Wongtrakul	21-22 May 2016	13.00 - 16.00
Mae Hong Son Province			
1) Ban Muang Pon Homestay	Mr. Tawat Warin Ms. Rawiwan Wongphaet Ms. Fongjan Sirinoi Ms, Srijan Pingchai	23-24 April 2016	18.00 - 20.00
2) Ban Tor Pae Homestay	Mr. Natthaphon Suwansang Mr. Chonnaphat Atiwatanateerakul Mr. Chaidej Suthinkorn	24-25 April 2016	18.00 - 20.00
Mae Hong Son Provincial Tourism and Sports Office	Mr. Krajang Khondok (Director)	30 November 2016	10.00 - 11.00
Chiang Mai, Lampang, Lamphun Provincial Tourism and Sports Office	Mr. Wisut Buachum (Director)	21 December 2016	10.00 - 12.00

## **BIOGRAPHY**

<b>NAME</b>	Mr. Chayapadhana Loetamnatkitseri
<b>ACADEMIC BACKGROUND</b>	<p>Bachelor's Degree with a major in Business Administration (Advertising and Public Relations) from Ramkhamhaeng University, Bangkok, Thailand in 1991</p> <p>Master's Degree in Public Administration from Ramkhamhaeng University in 2008 and Master's Degree in Business Administration from Ramkhamhaeng University, Bangkok, Thailand in 2008</p>
<b>PRESENT POSITION</b>	<p>1992 - 1994 Assistant Advertising Manager Philips Electronics (Thailand) Co., Ltd. Bangkok, Thailand</p> <p>1994 - 1996 Advertising Manager Robinson Department Store PLC. Bangkok, Thailand</p> <p>1996 - 2015 Marketing Manager Pioneer Electronics (Thailand) Co., Ltd. Bangkok, Thailand</p>

2015 - Present

Manager

Pioneer Manufacturing (Thailand) Co., Ltd.

Bangkok, Thailand