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Asia as One: Balance between Individuality and Integration of Asian Tourism Concepts

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# TABLE OF CONTENTS

## Keynote Speeches

<table>
<thead>
<tr>
<th>Title</th>
<th>Author(s)</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Culture of Tourism – The Culture of Tourists – A Framework of Integration</td>
<td>Professor Dr. Chris Ryan</td>
<td>x</td>
</tr>
<tr>
<td>Insight into Dynamic Global Exchange of South Korea’s Higher Education with ASEAN Members</td>
<td>Professor Dr. Aejoo Lee</td>
<td>xlvi</td>
</tr>
</tbody>
</table>

## Paper Presentations

### A: Human Resource and Development Sec. 1

<table>
<thead>
<tr>
<th>Title</th>
<th>Author(s)</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Constructing an Appropriate Business Model for Hotel’s Green Meeting in Chiang Mai Province, Thailand</td>
<td>Pimwalun Kumprakong</td>
<td>1</td>
</tr>
<tr>
<td>The Key Determinants of the Effectiveness of Employees’ Performance Appraisal</td>
<td>Tsai-Chih Hsieh, Shih-Shuo Yeh, Kuan-Ying Chen and Tsung-Bin Chiou</td>
<td>10</td>
</tr>
<tr>
<td>The Effect of International Hotel Employee Loyalty on Customer Behavioral Intention in Taiwan</td>
<td>Pei-Ling Tsui, Tunghan Yu and Yen-Cheng Chen</td>
<td>23</td>
</tr>
<tr>
<td>The Relationships between Work-Leisure Conflict and Well-Being: the Roles of Leisure Participation and Job Burnout</td>
<td>Yung-Sen Lin</td>
<td>33</td>
</tr>
<tr>
<td>A Study on Human Resource Management Competencies of Middle Managers for High-Tech Industry</td>
<td>Che-Jen Chuang, Li-Chuan Hung, Kung-chi Li and Sheng-Wuu Joe</td>
<td>47</td>
</tr>
</tbody>
</table>

### B: Human Resource and Development Sec. 2

<table>
<thead>
<tr>
<th>Title</th>
<th>Author(s)</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Local guide’s Competency Development Case Study in Pa-pai Sub-District, Sansai District, Chiang Mai Province, Thailand</td>
<td>Onjana Sanchai Chantraprayoon, Varaphorn Duangsang, Anuwat Chua-yen, Valialada Tavornmongkolij, Watchareewan Sasiphalin and Wiwat Prasarnsuk</td>
<td>61</td>
</tr>
</tbody>
</table>
A Study on Exploring The Relationship of Job Stress and Professional Competence: An Illustration of Taiwanese Local Tour Escorts: *Jen-Jung Chung, Wei-Hsiung Chang and Tzu-Yao Lin*  
Research and Development of A Farm System For Student Learning in Agricultural and Technological Colleges in the Northern Region of Thailand: *Surachai Salirat*  
Strategic Plan for Sustainable Community Based Tourism in Ban Rai Sub-District, Thepsathit District, Chaiyaphum Province, Thailand: *Weena Sumbandit, Weerapon Thongma, Payom Dhamabutra and Kodchaporn Siripokakit*  

**C: SOCIAL MEDIA INFLUENCES AND KNOWLEDGE MANAGEMENT**

The Impact of Individual with Locus and Message Order Framing on the Endowment Effect: *Ya-Chung Sun*  
The Travelling Decision of Tourists in Chiang Mai Attractions through the Online Social Network Facebook: *Pieng-upsorn Yapan, Paisarn Kanchanawong, Weerapon Thongma and Varaphorn Duangsaeng*  
Factors Effecting on Tourists’ Buying Behaviors of Entertainment Venue in Chiang Mai toward Service Marketing Mix: *Soopayasaeng, Pisarn Kanchanawong, Weerapon Thongma and Keerati Trakansiriwanich*  
Using Social Media Services for Tourism to Thailand: *Shu-Hsiang Chen, Sanggun Lee, Weerapon Thongma and Tzung-Cheng Huan*  

**D: CONSUMER BEHAVIOR Sec. 1**

People’s Motivation, Constraint and Willingness to Stay in the Green Hotel: *Mei-Ling Huang, Budi Guntoro, Weerapon Thongma, and Tzung-Cheng Huan*  
The Role of Sunk Costs in Online Consumer Decision Making: *Liang, Rong-Da and Chen, Dun-Ji*  
MICE Management Strategies in Chiang Mai Province, Thailand: *Khattiya Kruntakapakorn, Weerapon Thongma, Thep Phongparnich, and Saisakul Fongmul*  

xlvi
Comparative Assessment on Consumer Satisfaction of Asian and Western Tourists: A Case Study of Hong Kong: Shirley Hsin Ling Kuo and Winitra Leelapattana

E: CONSUMER BEHAVIOR Sec. 2

Beijing Residents and Perceptions of New Zealand: Chris Ryan, Jingjing Yang and Lingyun Zhang

The Research Paradigms in Service Quality Management Studies: Hsiao-Kuang Kao and Yender McLee

A Study on Elderly People’s Leisure Attitude and Leisure Benefits: Chiung En Huang, Shane-Chung Lee, Ping-Kuo Chen

Developing Hakka Eco-Intelligence in Agriculture as a Taiwan Tourist Attraction: Ying-Hsun Chen, Tzung-Cheng Huan, Miguela M. Mena and Weerapon Thongma

The Effects of Price Promotions Type and Promotion Depth of Travel Products on Consumers’ Behavior: Chiung-Fang Hsu

Examining the Relationships among Destination Image, Perceived Quality, Tourist Satisfaction and Post-purchase Behavior Intentions: Chin-Fa Tsai, Shan-Hua Chen, Yu-ling Liao and Chih-Hui Hsiao

F: BUSINESS, PRIVATE SECTOR, AND ORGANIZATIONAL MANAGEMENT AND STRATEGY Sec. 1

Cultural Tourism Potential Management with Community Participation in Lamphun Municipality, Lamphun Province, Thailand: Rattanakorn Raksathip, Weerapon Thongma, Budi Guntoro and Keerati Trakansiriwanich

Promoting Tourist Satisfaction Through Tourist Motivation, Tourism Image and Experiential Value: A Case Study of Penghu Islands, Taiwan: Janet Jia–Chyi Liang, Tzung-Cheng Huan, Weerapon Thongma and Miguela M. Mena
A Study on Factor Influencing the Itinerary Planning of Tourism Industry
Administrators: I-Li Shen, Tzung-Cheng Huan, Miguela M. Mena and Weerapon Thongma

Creating Loyalty by Activity Involvement Among Festival Goers: Hsing-Jung Tsai, Tzung-Cheng Huan, Weerapon Thongma and Miguela M. Mena

G: BUSINESS, PRIVATE SECTOR, AND ORGANIZATIONAL MANAGEMENT AND STRATEGY
Sec. 2

Investigating the Purchase Intention of TV Shopping Members in Travel Product: Che-Jen Chuang, Chih-Feng Ke, Chun-Hsiung Su and Meng-Huan Tsai

The Potential of Community-Based Tourism Management in Luang Namtha District, Luang Namtha Province, Lao P.D.R: Bounchan Sayasithsen, Paisarn Kanchanawong, Weerapon Thongma and Varaporn Duangsang

Tourist Behaviors and Tourism Marketing Strategy of Luang Prabang District, Luang Prabang Province People's Democratic Republic (Lao PDR): Sophab Somsuk and Sinth Sarobol

H: BUSINESS, PRIVATE SECTOR, AND ORGANIZATIONAL MANAGEMENT AND STRATEGY
Sec. 3

The Study of Aromatherapy on Stress Soothing Response: Tsung-Yi Lin, Chun-Yu Chen and Ting-Chung Huang

Integrating Global Perspectives into Curriculum of Tourism Industry: Benda Hui-Lin Hsieh and Ching-Jung Hsieh

Service Marketing Factors Affecting Wellness Spa Visitors’ Loyalty in Chiang Mai Province, Thailand: Prayong Kusirisin, Sanggun Lee, Weerapon Thongma and Budi Guntoro

Community Participation in Agro-Tourism Management in Koh Thepo, Muang District UthaiThani Province, Thailand: Krantharat Khawatkun, Weerapon Thongma, Anurak Panyanuwat and Kodchaporn Siripokakit
### I: BUSINESS, PRIVATE SECTOR, AND ORGANIZATIONAL MANAGEMENT AND STRATEGY Sec. 4

The Creation Development of a Cooperation Marketing Mix Network between Local Community and Entrepreneur for Sustainable Tourism Development in Geud Chang Sub-district, Maetaeng District, Chiang Mai Province, Thailand: **Kassaraporn Thirawong, Weerapon Thongma, Sinth Sarobol and Jamnian Bunmark**

The Development of Efficient Tourism Business Management of Community Enterprise in Ratchaburi Province, Thailand: **Kanokwan Sanmuang**

A Management Model of Municipality and Municipality District in Chiang Mai Province: **Jirachai Yomkert, Weerapon Thongma, Thep Pongpanich and Somkid Keawtip**

The Strategic Marketing Management of Medical Tourism in Thailand: **Krittapak Strizinger, Weerapon Thongma, Tzung-Cheng Huan and Budi Guntoro**

Community Based Tourism Management At Bann Nong Ma Jab, Maefaek Sub District, Sansai District, Chiang Mai Province, Thailand: **Wiwat Prasansuk, Weerapon Thongma, Thep Pongpanich and Somkid Keawtip**

Cultural Tourism Management at Maehia Municipality, Muang District, Chiang Mai Province, Thailand: **Suthira Sitthikun, Weerapon Thongma, Thep Pongpanich and Somkid Keawtip**

### J: TAIWAN TOURISM AND SERVICE INDUSTRY

A Study of the Dispersal of International Tourists in Taiwan: **Chiung-Yu Huang, To-Han Chang and Chang-Lang Yang**

KSF of Succession and Expansion of Taiwanese Snack Family Business: Fuzzy Delphi Approach: **Ching-Sung Lee and Chan-Fu Lin**

The Status of Financial Performance and Growth Pattern on Tourism Industry in Taiwan: **Kai-Chiung Peng, Chia-Wen Chang and Shih-Ju Yang**
An Image design is required for the Ripped Sky Festival as the National Hakka Day of Taiwan: *Ying-Hsun Chen and Hsien-Chun Wu* 538

The Relationships among Theatrical Components, Experiential Value, Relationship Quality, and Relationship Marketing Outcomes: *Chin-Fa Tsai, Budi Guntoro, Weerapon Thongma and Tzung-Cheng Huan* 545

**K: SUSTAINABLE TOURISM  Sec. 1**

Blazing the Tourist Trail for Philippine Prisons: *Emma Lina F* 563

Linkage Rural Tourism Route in Songkla Lake Basin: A Case Study of Maetom Subdistrict, Bangklam District, Songkla Province: *Parichart Visuthismajarn, Prachyakorn Chaityakot, Sorbah Maseng, Fasihah Arwae and Phuri Kalnaowakun* 583

Explore the Linkage between Corporate Social Responsibility and Tourism: *Chiu, Chou- Kang, Joe, Sheng-Wuu and Tran Viet Trieu* 589

The Relationships Among Sport Tourism Attraction, Bikeway Image, Tourism Satisfaction and Revisit Intension of Jiayo Bikeway in Taiwan: *Chieh-Chung Hsieh, Tzung-Cheng Huan, Sanggun Lee and Weerapon Thongma* 607

**L: SUSTAINABLE TOURISM Sec. 2**

Research Survey for Developing a Community-Based Tourism Map in San Kam Pang District, Chiang Mai Province: *Saisakul Fongmul* 620

The quality of functional angle cake: a case study of American ginseng angle cake: *Huai Chen Wang, Su Chen Dai, Chia Chen Lin and Ting Saw Weng* 628

A Synthesis Knowledge of Satun Province preparing for Sustainable Development of Eco-Tourism and Green Destination: *Parichart Visuthismajarn, Phuri Kalnaowakun, Fasihah Arwae and Sorbah Maseng* 640
Ageing and Surgical Tourism: A Sociological Perspective of Iran: Mohammad Taghi Sheykhi

M: SUSTAINABLE TOURISM Sec. 3


The Role of Social Media in Tourism and Hospitality Products: Tourists’ Information Processing and Decision Making: Samart Plangpramool

Public reasoning, Sensus communis and Management of Sports Volunteers: Lee Shane Chung, Chiung En Huang and Lin Po Hsiu

Implementation of Good Governance Principles in the office of the President Maejo University, Sansai District, Chiangmai Province: Thanrinya Suwapanich

N: SUSTAINABLE TOURISM Sec. 4

OTOP Networking Cooperation for Tourism Management Through Sufficiency Economy Philosophy in Northern Thailand: Weerapon Thongma and Winitra Leelapattana

Elephant Camp Management Model for Sustainable Tourism of Gued Chang Sub-district, Maetang District, Chiangmai Province: Amnuayporn Yaiying, Weerapon Thongma, Sinth Sarobol, and Chalermchai Panyadee
Image and Community Tourism Management Strategies of Ban Nam Chang, Huay Sai, Bokeo Province, Lao People's Democratic Republic (Lao PDR) : ToumKham Phatthasith and Sinth Sarobol

O: TOURISM AND SERVICE MANAGEMENT Sec. 1

Proper Atmosphere for International Hotel Restaurants : Yen-Cheng Chen, Pei-Ling Tsui and Tung-han Yu

Resource Management Competencies of Middle Managers for High-Tech Industry : Hung, Li-Chuan and Joe, Sheng-Wu

Reasons for Going Green: A Case Study of Thailand’s Hotel Industry : Samart Plangpramool

P: TOURISM AND SERVICE MANAGEMENT Sec. 2

Product Service Systems in the tourism Industry: A Case Study Approach : Hui Hua Ou-Yang

Thailand Ecotourism Standards: Dissonance Between Tourism Operators and Government Agencies in Chiang Mai : Navarat Phormupatham

Potential in Community Based Tourism Management of Chulabhorn Pattana 10 Community Betong District, Yala Province : Weeraporn Tokeree

Do Hotels’ “Green” Attributes Contribute to Guests’ Satisfaction? Factor Affecting Thailand’s Hospitality Industry : Samart Plangpramool

Chinese Hotel Guests and their Perceptions of Corporate Socially Responsible Policies : Zhao Kuan, Chris Ryan
OTOP NET WORKING COOPERATION FOR TOURISM MANAGEMENT
THROUGH SUFFICIENCY ECONOMY PHILOSOPHY IN NORTHERN THAILAND.

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ABSTRACT
The main purpose of this research paper is to describe how developing linkages between One Tamboon One Product (OTOP) producers and tourism procurement strategies through achieve sufficiency economy philosophy objectives. The respondents of this research as a sample by multistage random sampling techniques from group leaders or managers and members of OTOP as tourism villages or community based tourism in the upper northern part of Thailand (8 provinces). Four provinces were selected by simple random sampling as follows Chiang Mai (Chinese Community), Mae Hong Son (Red Lahu Community), Lampang (Lana people Community), Lamphun (Paka-keuayo or Karen Prabat Huaytom Community) provinces. Each province was selected by simple random sampling of one OTOP enterprise that welling to become tourism destination or community based tourism (OTOP tourism community), all of their leaders, members and also representative of the administrators or managers of private and government tourism organization in four provinces were interview by interviewers. Data collection was analyzed by descriptive and inferential statistics using the following methods; 1) structured interview, 2) group discussion, 3) observation by researcher 4) group forum and 5) questionnaire.

Developing linkages between OTOP producers and tourism procurement strategies could potentially create an important mechanism through which to achieve sufficiency economy philosophy objectives. This research shown that, the cooperation between OTOP products and tourism management can be seen in the important components of tourism industry that should connect between accommodations, tour operations, restaurant or catering and beverages, transportation, retail store, souvenir shops and tourist destination. Because the more any area where there has a connection in network of the said components of tourism industry, the more tourism industry in that area will be succeed in rendering services that satisfy the tourists. However, sustainability of these tourism industry components depend on the understanding of the owners or hosts who will take care and provide success
to the external tourists that can vary on beliefs, culture, tradition, and way of life similar to guests who came to visit only. However, when both sides (hosts and guests) understand in the similar manner or follow the same path, the problems will not occur. Anyway, when both sides have contrasting experiences, then conflicts in thinking and behavior may occur. Thus, instead of using OTOP products and tourism as a tool for development, it can turn out to be a tool for destruction or negative impacts. Thus, a community that is prepared with homestay accommodation is one way that can attract tourists and deviate to those communities more. If these communities have selling mark or a good attractive point or communities with service quality especially the hill tribes can develop OTOP tourism community networking, all of them are not competitors but partners. After this a OTOP tourism network of the communities will connect with multilateral collaborations from the outside by following the Sufficiency Economy Philosophy as frame in developing OTOP tourism together by emphasizing on managing the available resources in their area which include social resources, natural and environmental resources, and economic resources or manpower by building quality manpower that can communicate by holding high or aloft the meaning of culture of the community and uniqueness of each tribe in order to transfer to the general public and keeping in mind that tourism serves as an alternative or supplementary occupation comprising of running a tourism business with reason, sufficiency, and wisdom or having self-immunity and family having giving up one’s own culture but people in the community or in the tourism network still has the fire of seeking knowledge, has thoroughness, and carefulness or caution that requires integrity, diligence, and patience leading to sustainable cultural tourism management following the Sufficiency Economy Philosophy.

**Keywords**: OTOP, Networking cooperation, Tourism management, Sufficiency economy philosophy

**INTRODUCTION**

Tourism industry has been developed, extended and supported by the government especially the Tourism Authority of Thailand (TAT) which has formed strategies on development planning, and management has also received big monetary budgets for all aspects of tourism development such as tourist destination and tourism services. Following the policies on tourism development of TAT and Office of Tourism Development, Ministry of Tourism and Sports which has developed tourist destinations linking OTOP (tourism village or community) or OTOP products with 3-5 star awards, also has tourism potentials, worth viewing production process, business chronicle,
interesting history of the village, attractive atmosphere so that agencies supported the one village one product as the main selling point and emphasized it to attract tourists and visit tourist destination of villages.

Tourism development and sustainable OTOP project, the government should form and develop internally each local tourist destination. When the development is viewed as setting from bottom to the top then the development meets the needs of the local people and networking of work or working that helps follows a model suitable for sustainable development. From the present status the group of OTOP producers in the OTOP project and tourism businessmen do not work together but working to each his own or independently and do not have a network. Since they emphasized on production only, they lacked diverse ways of selling the products which resulted to surplus of unsold products. Thus the OTOP producers of each community worried how to manage that their products would reach the tourists and make the tourists buy the OTOP products as souvenirs to bring back to their home countries.

The provinces in Northern Thailand have received support and extension from these tourism projects and OTOP project which have their own networks. These two important projects have received budgets from the government. In another way, both projects have the same goal that is emphasizing on extension, strategic development on production and marketing increasing the value of the product and service until the tourist destination is developed to generate income and progress to the community and up list the status of living in the community by producing or resource management in the local community making the product with quality, outstanding selling feature and conforming to the culture of each community to be make famous in the country and in the world. (Community Development Department, 2001).

The different provinces in Northern Thailand have high tourism potentials and have many tourism entrepreneurs and Chiang Mai has Lanna cultural art unique and beautiful originating from the local wisdom of the people in the local community that has skillful craftsman. Thus it is very important to have a network between tourism operators and the OTOP producers in different provinces in Northern Thailand and seek how they applied sufficiency economy philosophy through their networking cooperation.
Philosophy of Sufficiency Economy

Modern development has caused changes in all aspects of Thai society, the positive impacts of the development are economic growth, progress of material and public utilities, modern communication systems and improvement and expansion of education. However, few of these results have reached rural areas or the underprivileged in the society. On the other hand, rapid economic growth and the rise of consumerism has led to a state of economic dependence and deterioration of natural resources as well as the dissolution of existing kinship and traditional groups to manage them. The traditional knowledge and wisdom that have been employed to solve problems and accumulated in the past are forgotten and have started to disappear. (The Chaipattana Foundation, 2013. http://www.chaipat.or.th). Significantly, what has dissipated is the people’s ability to rely on them and conduct their lives and pursue their destiny with dignity. For Thailand, the 1997 economic crisis served as a costly lesson of unbalanced and unstable growth, partly due to the improper economic and social development process in which the economy relied heavily on foreign capital inflows and external markets.

Therefore, sufficiency economy is a philosophy developed by His Majesty King Bhumibol Adulyadej that stresses the middle path as a guiding principle for people at all levels in pursuing their livelihood. It is applicable to the individual, families, communities, as well as at the national level. According to Royal Thai Embassy, Brazil (www.thaiembassybrazil.com). Thailand has adopted the Sufficiency Economy Philosophy as a guiding approach to enhance its ability to withstand external economic turbulence and promote sustainable development. It must be stressed that the sufficiency economy approach does not aspire towards autarky. Nor does it advocate protectionism or going back to subsistence economy. The sufficiency economy approaches will allow Thailand to continue pursuing closer integration into the global economy with greater mindfulness. According to His Majesty, sufficiency means; moderation, reasonableness, and the need for self immunity for sufficient protection from impact arising from internal and external changes. To achieve this, an application of knowledge with due consideration and prudence is essential. In particular, great care is needed in the utilization of theories and methodologies for planning and implementation in every step. At the same time, it is essential to strengthen the moral fiber of the nation, so that everyone, particularly public officials, academics, businessmen at all levels, adheres first and foremost to the principles of honesty and integrity. In addition, a way of life based on patience, perseverance, diligence, wisdom and
prudence is indispensable to create balance and be able to cope appropriately with critical challenges arising from extensive and rapid socioeconomic, environmental and cultural changes in the world. (Unofficial Translation, 1999).

For more evident, Thongma W. (2011) pointed that based from the lessons on national development, there are many good projects on development, but some of them cannot be implemented or applied because they are focused on the project itself, not for the people. Thus, the roles and importance of people participation or people as owners is the starting point of sustainable development which conforms to limitations of sustainable tourism as tourism that meets the needs of tourists and owners of tourist destinations at present whereby protection and conservation of natural resources for future generations especially the meaning that is told in the Royal Institute of Thailand emphasizes that sustainable is development of tourism resources that respond to economy necessities, society, culture, and aesthetics by using resources worthily that can preserve the identity/uniqueness of nature, and culture for long period, (Songsunthornwong, C., 2002). Thus, it can be seen that the important characteristics or qualities of sustainable tourism that can be tools in the development of a locality should also be sustainable because management of tourism under the limitations of nature’s capabilities require local people participation, customs, and tradition in the process of tourism. By allowing all of stakeholders are benefited in economic/financial terms from the tourism regularly, fairly providing the desires of the people in the tourist destination. One type of sustainable tourism is cultural tourism which will educate the tourist and give rise to tourism activities that lead to distribution of income to the local people in the area. Culture in the locality/community should related with way of life of the local people. In using the model or form of culture for tourism purposes more than for relationships with the people, if culture is not as a way of life but culture as a form, then that culture cannot be preserved. Since it lacks emotional aspect or consciousness as owner of the culture (Eiawsirowong cited in Sorobol, S.et.al, 2003).

For the past 25 years even before the world economic crises and in Thailand, the way of life of the Thai people conformed to the Royal Initiatives of His Royal Majesty, the King of Thailand, continually emphasizing the guidelines for survival and ability to go on in a stable and sustainable manner amidst the global trends or changes and world disasters by following the philosophy of “sufficiency” or having enough, reasonableness, good immunity found revealed by each individual is enough or appropriate to face the effects that arise from internal and external changes. Aside from these, two conditions are necessary which are knowledge and morality to make a well-rounded and careful
individual as well as being honest or a person with integrity who can make wise decisions, is hardworking, patient, and willing to share with other underprivileged people too. For a sustainable cultural tourism management, the identity of the tribes such as: Red Lahu, Paka-keuayo or Karen, Eiw Mian, Shan/Thai Yai, Chinese Yunnan, and northern Thai people, with many traditions of three religions: Buddhism, Christianity, and Islam live together in unity. House architecture, Chinese model and eating habits in the local community and following “Sufficiency Economy” can be a strategy that is a vital tool in solving and reviving the economy of Thailand and which is possible because of the following reasons (Thongma, et. al., 2009):

1) Sustainable tourism is a tourism model that has gained popularity from countries abroad that can attract inbound tourists to Thailand leading to generating income abundantly revolving within the country can be considered as a solution in balancing trade between countries more efficiently than other ways.

2) Sustainable tourism brings about many economies such as services in tourist destinations, logistics services, insurance business, tourism business, restaurants, accommodations industries, maintenance repair industry, and safety procedures industry.

3) Sustainable tourism brings about development of tourist destinations as many tourist destinations receive improvements and care, making them clean and beautiful that attract more tourists to visit which bring income to the people in the locality.

4) Sustainable tourism brings about continuing industry into the locality such as agricultural products, restaurant/food selling, souvenir shop, accommodation services, tourism/tours, which are income generating enterprises for the local people.

5) Sustainable tourism makes the people acquire tourism resources available for long period since the tourists who visit the locality have the consciousness in environmental conservation and therefore do not destroy nature and the local community can still preserve their local cultural traditions.

How we are apply “Sufficiency Economy” in Tourism

Yuraboon S. (http://www.trave-impact-newswire.com) is a managing director of Rose Garden Riverside, said that Thailand gained confidence and colossal PR worldwide. A direct gain for the industry. We should apply the “Sufficiency Economy” guidelines when planning the National Tourism Policy, not to overstretched ourselves but to bring in the number of tourists that fit our infrastructure support, human resources, as well as ganging and countering the impact on communities
and the environment. This supported by Bhatayanond P., vice chairman and senior deputy managing director of Imperial hotel group was explain that the “Sufficiency Economy” issue is quite difficult to interpret. His Majesty’s theory as a philosophy which is very difficult to explain in terms of tangible value. He agree that it as means to live according to social circle i.e. if we were a farmer, it is how we can live sufficiently and comfortably in our own community. Thus we would not have to move to big cities and suffer loss of earnings. Should all the people live contentedly in their very own community, this is “Sufficiency Economy”. However, we cannot figure out how Tourism Authority of Thailand (TAT) can adapt this theory to promote tourism. Let’s say if TAT wants to adapt this theory for agriculture, then there should be a model village to demonstrate how it can achieve this goal by applying His Majesty’s theory. Then the tourists visiting the village could clearly understand the meaning. It depends on how people interpret this valuable philosophy. Furthermore, Pintusarn T. as a managing director of educational travel centre, mentioned that TAT and all concerned bodies should follow His Majesty because of “Sufficiency Economy”, true eco-tourism can definitely play a part, but it must be true eco-tourism, not just more mass tourism with a little environmental concern thrown in as window dressing. Thai is something both the government and the private sector need to address more seriously.

According to Suwantsiripon C. (products manager of educational travel centre), our King is a great man, so in terms of tourism, TAT and all concerned bodies should follow his path by concentrating more and more on quality of Thailand travel destinations, than on volume or numbers of visitors. The deputy PM in charge of tourism should not talk about how much money tourists will bring to our country but about how to transfer the King’s message about “Sufficiency Economy” properly. By thinking how to improve quality of tourism products sustainably, we are very sure Thailand tourism will grow steadily in the long run. Not like nowadays that let the rich Thais and foreigners take advantage of our resources then fly away after all resources are ruined. Therefore, there is value in adapting the principles of “Sufficiency Economy” to tourism. The way it is being touted as “the middle path” is very closely linked to Buddhist principles (main religion of Thailand) and therefore in keeping with most Thai people’s culture and religion. It is similar to “sustainable tourism”, which we all know has benefits for everybody. There are already some projects in Community Based Tourism (CBT) that reflect the principles of sufficiency economy. The eco-tourism industry also can benefit from these principles to ensure that the environment is up help. For example, controlling visitor numbers to sensitive areas. Tourism policy could utilize sufficiency economy principles, by focusing more on obtaining revenues as opposed to sheer volume of visitors. There could be efforts to create more opportunities to increase visitor appending as opposed to
increasing the number of arrivals. Overall, there is daintily value in paying attention to these principles during any planning or decision making (Samerican, managing director of destination Asia Thailand). Sudasna S., managing director of CDM Thailand, explain that “Sufficiency Economy” has always been our philosophy…although this could be interpreted as stagnation in a bustling commercial world where the big get bigger. We are not marketing aggressive and, as the gurus say—to retain customers, it takes under 10% of the cost to get new ones. Some need to constantly get new customers to replace existing ones being lost.---We have no ambition to expand and cover neighboring destinations in order to “not miss the boat” but rather develop a network of like minded independent companies in each with whom we can refer business and share information. At a more macro level, sufficiency economy is an absolute must, as well planned development and nurturing of our resources will ensure quality retention and true sustainability. We know that this hasn’t been the case in any destination in Thailand, but it is not too late and the action not only has to be from the government, but the monitoring and effective enforcement also has to be firm and constant. Moreover, Rattanavalee S. (General manager of Eastin Bangkok hotel) pointed that on the “Sufficiency Economy”, OTOP is a good example and it has helped many rural poor people to have better income, therefore improving their standard of living. We cannot get rid of poverty in 2-3 years time like some people in the government have been saying. There are too many poor people in Thailand and we will never be able to get rid of poverty for everybody with in a foreseeable future—so stop political propaganda. (http://www.travel-impact-newswire.com).

RESEARCH METHODOLOGY

This research is a qualitative research, which was done through triangulation methods, such as field research, in-depth interview and participant observation. This research was also completed using secondary data. Survey and interview techniques were used for five representatives of administrators and managers or leaders of public and private organizations that relate to OTOP tourism villages in each province. Totally 40 respondents from eight provinces as follow; Chiang Mai, Lamphun, Lampang, Phare, Uttaradit Nan, Phayao, Chiang Rai and Mae Hong Son provinces. Four sample provinces were selected by simple random sampling include Chiang Mai, Lamphun, Lampang and Mae Hong Son provinces. Each province was selected by simple random sampling of OTOP tourism community, as follow 1) Chinese Community, Mae-pong Watershed Area, Fang District, Chiang Mai Province. 2) Red Lahu Community, Pangmapa District, Mae Hong Son Province.3) Lana people Community, Maeta District, Lampang Province and 4) Paka-keuayo or Karen Prabat Huaytom
Community, Li District, Lamphun Province. Thus all of their leaders, members and also representative of the administrators or managers of private and government tourism organization in four provinces were interview by interviewers. Data collection was analyzed by descriptive and inferential statistics using the following methods; 1) structured interview, 2) group discussion, 3) observation by researcher 4) group forum and 5) questionnaire.

RESULT AND DISCUSSION

How to cooperate OTOP products and Tourism management?

Developing linkages between OTOP producers and tourism procurement strategies could potentially create an important mechanism through which to achieve sufficiency economy philosophy objectives. However, when asked the administrators or managers of private and government tourism organization, despite the campaign’s high potential in linking the two sectors, they revealed that this campaign has not been targeted tourism operators effectively and efficiently. Factors, influencing the level of local OTOP procurement, include commercial issues such as insufficient ability to “tailored made” their products. Lack of understanding and information regarding the operational needs of tourism business were also found to be a key issue. Tourism operators are expecting cost saving benefits from utilizing these producers. However, executives commented that many not be the case since most village producers are small, individual producers, hence lack adequate transport and distribution skills. They tend to sell their products to intermediaries who come to them and dictate lowest prices in order to gain a high mark-up from the tourism operators. Buying directly from the producers may offset this challenge but local producers must improve their marketing and publicity skills. Executives suggested that local skills and products may not be suitably publicized to enterprises --- and therefore, formal sector operations may be unaware of their availability. Administrators/ Managers also explained that due to their shortage of capital they cannot manage any 30 or 60 days credit term. These factors make these producers less competitive in the market, when all suppliers and producers (local and international) must complete on the same ground.

How to apply “Sufficiency Economy” for OTOP tourism village?

1. Chinese Community, Mae-n gon Watershed Area, Fang District, Chiang Mai Province.

The Museum of Royal Factory 1 (Fang) was established following the Project on “Sufficiency Economy” of HRM the King of Thailand. According to the wishes of HRM the museum
should be a learning source in the middle of the community with different citizenship and religions and also be a living museum (living Site Museum) that traditions, way of life, and living conditions of the Chinese Yunnan community (Ban Yang) should be a part of the Museum. Based from the analyses, the results of applying sufficiency economy philosophy for a sustainable community-based tourism development showed that four components: moderation, reasonableness, immunity, and with two conditions of knowledge and morality were applied. Aside from these, the research team, experts and students including the people in the community analyzed together the way and strategy in applying sufficiency economy philosophy for tourism development with OTOP products in the community by taking into consideration agricultural products, reservation foods, handcraft and so on which are resources in tourism available in the community that were suitable and can bring energy in developing tourism with quality building up a strong community and sustainable for the future. (Thongma, W. 2012).

The existence of the Chinese Yunnan people depended upon the support and provisions of opportunities they received to live a life for having a place to stand by them and always considered that these people are Thai people and not other people. As HRM the King of Thailand said, “Help the hill tribes, help our people, therefore, and help the people in the world.” Thus, tourism has positive and negative effects on the Chinese Yunnan and therefore those concerned should open their hearts and reveal information on the two sides and not only on the interests of some groups or persons as Wood R.E. (1993) stated that tourism management has taken for granted the effects of tourism toward the way of life, culture, traditions, integrity, and identity as an ethnic group affected by tourism. At the same time, conflicts of new innovations with local wisdom of the community will create questions between the hosts and guests as what is appropriate in everything. These things result to problems and conflicts especially on the benefits from tourism activities in the community if the community lacked understanding or preparedness. These problems increased in all levels until there was competition in authority and political influence, as examples which conform to Santasombat, Y., et. al. (2004) who stated that at all times in the past the arrival of tourism caused more divisions in status in the community and more conflicts of interests even the committee of tourism in the community is formed from representative of various groups and tried to establish a stage forum in order to discuss or exchange opinions and solve constant conflicts. Furthermore, Thongma, W., et. al. (2011) stated that the Chinese Yunnan community (Ban Yang) participated in culture tourism development in food and herbs including art and handicraft at a moderate level only because benefits or income concerning these resources were
obtained by some people in the community, families/households or some groups with shops only and not by the majority in the Ban Yang community. Lastly, Santasombat, Y. (2004) also supported these by the case of the people in Ban Rak Thai who were also Chinese Yunnan (Chin Ho) in Maehongson province where only some groups obtained benefits directly from tourism such as shops, and 3 to 4 restaurants or the horse riding services for the tourists as examples. Thus, the majority in the community had lost their interest in tourism management in their own community.

These mentioned problems can be relieved or finished if the community applied the sufficiency economy philosophy of HRM the King of Thailand. When it is applied, the economy of the Chinese Yunnan community resulted to a sufficiency economy and community-based tourism management with a picture of helping one another economically in the community. Their tourism activities were done continuously and getting support in everything such as integrated farming with vegetables, raising livestock, aquaculture for own consumption and excess for selling in the community and using these resources for tourism as well. Group of homemakers prepared food from the chemical free produce of the community and not buying the produce from other communities. The local people were the buyers and sellers and therefore the benefits were obtained by the two parties. Finally, the local people and the tourists got impressed. Aside from this, knowledge and local wisdom were used in the tourism activities that can attract tourists to visit the community. Handicrafts from local wisdom passed on from one generation to another were produced for sale as souvenirs to the tourists resulting to good community economy and sustainable tourism for the community (Singkakorn, K. 2009).

2. Red Lahu Community, Pangmapa District, Mae Hong Son Province.

From the concept of Sufficiency Economy that HRM the King of Thailand formulated for the Red Lahu people to follow as a way of life that is perfect, peaceful, where belief serve as the driving force emphasizing self-sufficiency economy in the community in order to be a strong community in receiving the present global trends. Another direction toward immunity to society and solutions to various problems that arise and that many Red Lahu people benefit from the principle of the said philosophy are seen in the successes brought about by sufficiency economy in the way of life, running a business, and in doing activities of an individual or various communities. Thus, after analyzing the application of the sufficiency economy concept for developing cultural tourism of the community in a sustainable manner give many interpretations or meanings such as development in middle side and caution. Therefore, findings of the research showed that the sustainable management of cultural tourism should have the following three qualities and two conditions:
2.1 Moderation which means having enough, just right, simple, good relations of the people in the community and between people and nature; people living as a family, with fellowship, helping each other, community forming clubs or groups in doing tourism activities, tourism management with conservation of the environment, soil, water, forest, air including planning of resources, social resources that are appropriate and will benefit the community and tourists, accommodations, services, and tourism activities demonstrating the way of life of the community and can also generate supplementary income. The good things in the community are made to be sellable by relying on the local wisdom and social resources including its culture well, preservation, revival of the good culture of the community including merit making, good traditions of the community, passing local wisdom from elder generations to new generations. Moreover, by decreasing capital in implementing work, describing the roles of those participating in the activities of receiving the tourists, organizing the accounting book of the tourism clubs or groups is clear and transparent and examinable are done.

2.2 Reasonableness by the community by having many rules for tourism management in the community having work plan of the activities participated by people in the community, making wise decisions, knowing capabilities of oneself, preparedness in facing and solving problems in the short and long range.

2.3 Immunity by systematic management through by having a good board chairman and committee members sharing ideas, working together, managing resources, cultural tourism such as homestay accommodation, resolving conflicts peacefully, decreasing the risk in investments by relying on the resources already available in the community, having savings cooperative in the community serving as source of capital, conveying more know-how to tourism clubs or groups through meetings/seminar/study tours in order to update with latest trends that can protect the culture and traditions and environment in the community, acquiring rules that prevent deforestation, promoting reforestation, keeping traditions to conserve the environment such as forest monkhood, food preparation extension by planting vegetables, herbs, animal husbandry and integrated farming.

2.4 Knowledge is a condition important for a person to have interest in learning and the community should promote learning, personal development by having training, seminar, update on knowledge, update on how to receive more tourists, homestay management, tour guide training, development of local wisdom by applying with new innovation in many forms such as skills in indigenous handicraft, after learning can think and can support immunity.
2.5 Morality is another condition whereby a good leader with integrity or honest and transparent and can scatter or divide the income from tourism with fairness working for the common good of the community will lead to unity, balance, volunteer spirit, wisdom, courage and diligence leading to successful sustainable tourism development.

The community-based tourism can be analyzed with the way of sufficiency economy with the following three components (Saena-narong A. as cited in Anant, A. 2007).

1) Moderation meaning just right, not too less, and not too much, by not extort/trouble/disturb oneself and belongings of others and can see from local people’s way of life of having enough, enough food, can seek four factors for self sufficiency without having debt, having a vegetable garden, a fish pond, pig farm for own consumption. The local people are happy with tourism that happened in the community and at the same time, they do not succumb to the influence of tourism has said that the local people looked at tourism as a help of exchanging by learning way of life and traditions between the local people and the tourists and are happy that the tourists visit and participate wholeheartedly in the way of life and traditions of the local people. And at the same time, the local people want to know and hear the way of life and traditions of the local people in the tourists’ homes in order to increase their knowledge and another important thing is that the local people do not look at tourism as a business that gives big income because the local people can survive without the income from tourism. The local people will not take advantage of or call for compensation from the tourists. Thus, CBT is likened to visiting homes of relatives, friends like traveling to meet new friends, and exchange life experiences founded on wholeheartedness and mutual happiness from two parties.

2) Reasonableness meaning decision making about levels of sufficiency which is reasonable by considering factors involved until thinking or being conscious of the expected results or effects of one action completely. Tourism that happened in the community was due to goal of exchange of knowledge/learning between hosts and guests which are beneficial to both sides in terms of knowledge because the local people can use the new knowledge gained for their self development and while the tourists also gained new way of life and local wisdom from the local people that they can apply in their localities as appropriate. So the various tourism activities should get the approval of the community board/council upon consideration whether the said tourism activities would produce long and short range effects and/or the arrival of tourists would be beneficial to the fullest for the sustainability of the local people/community.
3) Immunity meaning being prepared in receiving the effects and changes by thinking about the possibility of the circumstances that will happen in the future (near and far) since the local people look at tourism as the way to exchange and learning. Thus, there are still tourists who travel in many groups from various places making the local people learn new things at all times as a way of self development and at the same time the local people still preserve their traditions and customs strictly as seen where the observe holidays during the full moon even though tourists still visit and lured them with their money. This is an example of the immunity that the local people have that make them preserve their way of life.

The two conditions of sufficiency economy philosophy are as follows:

1) Knowledge consists of knowing many subjects and can consider in connecting them in order to include them in planning and being careful in implementing although the local people will conduct tourism activities moderately, reasonably and with self immunity but the local people still lacked the knowledge on community-based tourism management, lacking the know how in creating the community board/council as well as setting the rules and regulations or services fees for the tourists. On the other hand the local people possess the teachable attitude and are open to self development opportunities they can surely be efficient managers of community-based tourism in the near future.

2) Morality is supportive since by possessing traits such as honesty, perseverance, diligence, using wit and intelligence, the local people use these traits in leading their own lives and doing business which demonstrates the sincerity of the local people. They do not take advantage of the tourists and they are open to new things that are useful for developing themselves and the community.

3. Paka-keuayo or Karen Prabat Huaytom Community, Li District, Lamphun Province.

Prabat Huaytom community has established the Prabat Huaytom Karen cultural group that emphasized in developing tourism based on art and handicraft that has gained popularity and fame and has been developing the people in the community in acquiring knowledge and understanding of the Sufficiency Economy Philosophy by conserving the forests through their beliefs and laying down the rules in the community as follows: 1) logging is absolutely prohibited in the forest water sources, 2) burning in the forest to kill wildlife is strictly prohibited, 3) permission by the Community Board is a requirement before logging for beneficial purposes, and 4) violations of the rules are punishable by fining which will be put in the community trust fund. Therefore, the community activities following the
way of sufficiency economy made the local people looked at it as that the arrival of tourists is exchanging of knowledge between the tourists and the local people, where the local people expect and want that the tourists who visit the community exchange knowledge on way of life, art and culture and local wisdom of one’s community with the local people not allowing the tourists seize the knowledge from the community one-sided only because the local people looked at new knowledge has value and will help develop the community improve its living conditions in the real sense. Tourism for the community at present, is just a fragmentary part of a school of the local people which is the center of all learning. Tourism is like a door or a window in transferring of knowledge of the local people go to the people outside the community and receive knowledge from outside for the people in the community. When there is development of new knowledge the local people will transfer and develop with the people in the community before already till will transfer to people outside the community which shows that the local people give importance to the people inside the community foremost and not dominate with influence of outside factors which will help the community e strong and can stand sustainably amid the rapid global changes.

CONCLUSION AND RECOMMENDATIONS

The purpose of the Thai OTOP campaign was to improve upon the locally available resources and produce goods that are acceptable internationally. Inspired by this idea, the Thai government has been promoting the local industry through the manufacturing of attractive specially, products based on the abundant native culture, tradition and nature. This campaign is called OTOP in Thailand because the target area is the administrative unit called, Tamboon which is the equivalent village or town in English. OTOP seeks to encourage growth of cottage industries through the production of cottage industries through the production of quality products utilizing indigenously developed skills and give them international recognition. Every Tamboon or district is encouraged to develop products that reflect an expertise that’s unique to the district or that part of the country. OTOP is one of the success stories of this administration because it has helped create new jobs and distribute income to the rural masses and, at the same time, raised new awareness about Thai products overseas. The range of products includes textiles, hand-made papers, basketry made of bamboo and other plants, ceramics and wood products. The collected product samples totaled 600 items including; agricultural products, fruits, vegetables, flowers, beverages, food additives, snack foods, sweets/desserts, chemicals,
cosmetics, toiletries, medical supplies, hygiene cleaning/washing, fertilizers, shampoo, textile, garment fashion accessories, office equipments and stationary, to list but a few.

The cooperation between OTOP products and tourism management can be seen in the important components of tourism industry that should connect between accommodations tour operations, restaurant or catering and beverages, transportation, retail store, and souvenir shops and tourist destination. Because the more any area where there has a connection in network of the said components of tourism industry, the more tourism industry in that area will succeed in rendering services that satisfy the tourists. However, sustainability of these tourism industry components depend on the understanding of the owners of tourist destination or hosts who will take care and provide success to the external tourists that can vary on beliefs, culture, tradition, and way of life similar to guests who came to visit only. However, when both sides (hosts and guests) understand in the similar manner or follow the same path, the problems will not occur. However, when both sides have contrasting experiences, then conflicts in thinking and behavior may occur. Thus, instead of using OTOP products and tourism as a tool for development, it can turn out to be a tool for destruction or negative impacts. Thus, a community that is prepared with homestay accommodation is one way that can attract tourists and deviate to those communities more. If these communities have selling mark or a good attractive point or communities with service quality especially the hill tribes can develop OTOP and tourism networking, all of them are not competitors but partners. After this a tourism network of the communities will connect with multilateral collaborations from the outside by following the Sufficiency Economy Philosophy as frame in developing tourism together by emphasizing on managing the available resources in their area which include social resources, natural and environmental resources, and economic resources or manpower by building quality manpower that can communicate by holding high or aloft the meaning of culture of the community and uniqueness of each tribe in order to transfer to the general public and keeping in mind that tourism serves as an alternative or supplementary occupation comprising of running a tourism business with reason, sufficiency, and wisdom or having self-immunity and family having giving up one’s own culture but people in the community or in the tourism network still has the fire of seeking knowledge, has thoroughness, and carefulness or caution that requires integrity, diligence, and patience leading to sustainable cultural tourism management following the Sufficiency Economy Philosophy. Therefore, the result of this research can be found out some recommendations as follows;
Firstly: OTOP tourism by the community of ethnic groups with biological diversity and culture resources can be the identities of the ethnic groups that include history and the ecology of the place. Thus, tourism management in this aspect should give importance to the blending of intentions such as conservation of the environment and natural resources, identity and cultural diversities of ethnic groups, different ways of life and traditions including beliefs, religious ceremonies, giving respects to these beliefs, cultural traditions and yet instill consciousness and self-pride in these cultural identities and resources so that they can convey their value and beauty to the outsiders and tourists. At the same time, the tourists can have participatory roles in the whole process of the OTOP tourism community.

Secondly: OTOP tourism by community with the role of tourism management should be management with responsibility, sustainable management of natural resource and environment, protection and prevention from pollution, with conditions of relations between community and nature in the way of life that is ecological and people maintaining these are also benefited.

Furthermore, the process of OTOP tourism by the community should be characterized as aid between preservation of cultural resources and community development or making a strong and sustainable community following the Sufficiency Economy Philosophy. The Chinese Community, Mae-ngon Watershed Area, Fang District, Chiang Mai Province. has launched the Chinese community group where in the community there are many religious and belief but they live together harmoniously and still preserve their own cultures strongly or solidly and prepared to give a show performance and exchange knowledge with the tourists at all times following the Sufficiency Economy Philosophy through applying integrated farming of vegetables, fruits, herbs for good health. The Red Lahu Community, Pangmapa District, Mae Hong Son Province has established the Lahu Cultural Tourism Club that developed each member to have the capability to receive many tourists emphasizing to be “leading tribe” not allowing money or things lure or influence them more than preserving their customs and cultural traditions as the identity of the ethnic group. Then tourists would experience the friendship, way of life that is simple and not overtake the customs and traditions preserved through all these years or from generations to generations. Moreover, Lana people Community, Maeta District, Lampang Province has launched the Baan Sam Kha Homestay and registered it as a community enterprise in order to develop tourism following the Sufficiency Economy Philosophy emphasizing on conservation of the community forests which were deteriorated forests due to logging and forest destruction by the community people themselves. The forests will be forest of water source of the famous Royal project dam need to rely upon the Buddhism beliefs by forest monkhood ceremony and Buddhist teaching
middle way of life for individual and family behavior. At the same time, Paka-keuayo or Karen Prabat Huaytom Community, Li District, Lamphun Province, has established the Prabat Huaytom Karen cultural group that emphasized in developing OTOP tourism based on art and handicraft that has gained popularity and fame and has been developing the people in the community in acquiring knowledge and understanding of the Sufficiency Economy Philosophy by conserving the forests through their beliefs and laying down the rules in the community as follows: 1) logging is absolutely prohibited in the forest water sources, 2) burning in the forest to kill wildlife is strictly prohibited, 3) permission by the Community Board is a requirement before logging for beneficial purposes, and 4) violations of the rules are punishable by fining which will be put in the community trust fund.

Thirdly: The process and OTOP and tourism activities implemented or run by the community through cooperative thinking, deciding, doing and receiving their benefits resulted to the tourists experiencing the activities and getting satisfied and very impressed. However, the process and activities should emphasize on building a system of tourism that give allowance to learning process where there is a study on ecology, culture, tourist destination, or increasing the know-how, experience, and impressions to gain expertise and consciousness and should be toward the tourists, people in the locality and entrepreneurs concerned. The process and cultural tourism activities should not make a lonely community but should have a cooperation among communities by building and developing a network on tourism management or tour program doing together in order that the management of cultural tourism of the community has the goals of giving, exchanging and increasing know-how all the way until the right consciousness is implanted in the minds of tourists and local people, tourism entrepreneurs, organizational networks involved in building the process of social learning for the efficient management of local community resources and tourism destinations.

Fourthly: OTOP and tourism management open opportunities to the community to have the role in the process from the start until the end in order to bring benefits to the local community that include income distribution, uplifting the quality of life and receiving compensation by having goal in maintaining, caring and managing the tourist destination finally. In practice, the community should participate in controlling tourism development qualitatively. The community in this case, can start in the community at the grassroots level until governing organizations in the locality and including participation by all of stakeholders which is tourism with participation by the community in the real sense.
Finally: OTOP and tourism management has an important role in the governing organization in the locality coupled with conservation, restoration of the environment or nature and culture in a sustainable way. Results of the research plan implementation can show that tourism with community participation which is still going on and will still go on is a tool and mechanism of the community in the locality in the status of a process of seeking the choices that tell the path in community development on top of the principle of culture, customs and traditions that vary among the ethnic groups in the community. Therefore, the Sub-district Administration Organization (SAO) which the governing organization in the locality is important in telling the path toward development of the community and has role(s) together with the people in the management and is seeking the models for tourism in the context of the local community that can affect more the socio-economic organizational structure, politics, and management systems of the environment and natural resources and culture for the local community.

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