

ความสัมพันธ์ของวัฒนธรรมชุมชนกับกิจการเพื่อสังคม
โฮมสเตย์ในชุมชนชาวไทยใหญ่ จังหวัดแม่ฮ่องสอน ประเทศไทย¹
The Relationship between Community Cultures and
Homestay Social Enterprises in Tai Community,
Mae Hong Son Province, Thailand

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บทคัดย่อ

บทความนี้เป็นงานวิจัยทางสังคมวิทยาและมานุษยวิทยาที่มีวัตถุประสงค์เพื่อ (1) ศึกษาถึงการเปลี่ยนแปลงของชุมชนชาวไทยใหญ่บ้านหลวงจากพื้นที่ส่งข้าวสู่ชุมชนท่องเที่ยวเชิงวัฒนธรรม (2) ทำความเข้าใจถึงความสัมพันธ์ระหว่างวัฒนธรรมชุมชนที่สัมพันธ์กับธุรกิจโฮมสเตย์ในชุมชน และแสดงถึงเครือข่ายทางวัฒนธรรมที่สนับสนุนกิจการเพื่อสังคมโฮมสเตย์ผ่านกรอบแนวคิดวัฒนธรรมชุมชนและแนวคิดกิจการเพื่อสังคมในประเทศไทย งานวิจัยนี้เก็บข้อมูลที่ชุมชนบ้านหลวง (บ้านหลวง หมู่ 8 และ บ้านต่อแพ หมู่ 1) ตำบลแม่เงา อำเภอยางยา จังหวัดแม่ฮ่องสอน ประเทศไทย ระหว่างเดือนกรกฎาคม – ธันวาคม 2563 ผู้วิจัยใช้การเก็บข้อมูลเชิงคุณภาพและปริมาณเพื่ออธิบายความสัมพันธ์ระหว่างวัฒนธรรมชุมชนกับกิจการเพื่อสังคมโฮมสเตย์ในชุมชนบ้านหลวง โดยเก็บข้อมูล

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This article is adopted from the research report titled “Becoming Highland Social Entrepreneurs: A Case Study of Tai Social Entrepreneurs at Ban Luang, Khun Yuam District, Mae Hong Son Province” (Rugchat & Buochareon, 2021).

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วิจัยด้วยการสัมภาษณ์เชิงลึกจากเจ้าของกิจการเพื่อสังคมโฮมสเตย์ในชุมชนบ้านหลวง จำนวน 5 ราย และเก็บข้อมูลเชิงปริมาณด้วยแบบสอบถามจากกลุ่มตัวอย่างจำนวน 26 คน ซึ่งเป็นผู้ที่มีส่วนร่วมในกิจกรรมโฮมสเตย์ในชุมชนบ้านหลวง ผลการวิจัยพบว่า ปัจจัยที่ส่งผลให้ชุมชนบ้านหลวงกลายเป็นชุมชนท่องเที่ยวเชิงวัฒนธรรมคือ การสนับสนุนของสถาบันการศึกษาในท้องถิ่นและหน่วยงานของรัฐ เช่น วิทยาลัยชุมชนแม่ฮ่องสอน พัฒนาชุมชนจังหวัดและพัฒนาชุมชนอำเภอ สำนักงานวัฒนธรรมจังหวัดแม่ฮ่องสอน สำนักงานการท่องเที่ยวจังหวัดแม่ฮ่องสอน เป็นต้น ซึ่งความสำเร็จของกิจการโฮมสเตย์ในชุมชนบ้านหลวงขึ้นอยู่กับการใช้กลยุทธ์ทางวัฒนธรรม 5 ด้าน ได้แก่ ประวัติศาสตร์ชุมชน วัฒนธรรมอาหารไทใหญ่และอาหารปอดกัย วิถีชีวิตและพิธีกรรมชาวไทใหญ่ในหมู่บ้าน ป่าชุมชน การต้อนรับและความเอื้ออาทรของชาวไทใหญ่ และผลวิจัยยังชี้ให้เห็นว่า กิจกรรมของบ้านพักโฮมสเตย์ในชุมชนบ้านหลวงได้รับการสนับสนุนจากกลุ่มทางวัฒนธรรม 12 กลุ่ม ได้แก่ กลุ่มติमित กลุ่มตองลาย กลุ่มพ็อนรา กลุ่มจักสาน กลุ่มทำถั่วเน่า กลุ่มฮิดอ้อย กลุ่มผู้เลี้ยงไก่ กลุ่มผลิตผักอินทรีย์ กลุ่มล่าสัตว์และหาของป่า กลุ่มนำชมเส้นทาง การเดินทัพทหารญี่ปุ่น กลุ่มศึกษาธรรมชาติและสมุนไพร และกลุ่มดุนก

คำสำคัญ: วัฒนธรรมชุมชน การท่องเที่ยวเชิงวัฒนธรรม กิจการเพื่อสังคมโฮมสเตย์ ชุมชนชาวไทใหญ่ จังหวัดแม่ฮ่องสอน

Abstract

This article is a sociological and anthropological study that aims to (1) study the change of Ban Luang community, a Tai community, from rice transportation area to cultural tourism community, (2) understand the relation between the community cultures and homestay businesses in the community and identify the cultural networks which involve and support homestay social enterprises, through the concept of the community culture and the concept of social enterprise in Thailand. The research data was gathered between July and December 2020 in Ban Luang community

(Ban Luang Moo.8, and Ban Taupae, Moo.1), Mae Ngao sub-district, Khun Yuam district, Mae Hong Son Province, Thailand. The researchers applied qualitative and quantitative approaches to explain relationship between community cultures and homestay social enterprises in Ban Luang community. Five homestay social entrepreneurs (homestay owners) in Ban Luang community were in-depth interviewed and 26 household samplings were surveyed by questionnaires. This sampling group were selected from Tai villagers who involved to homestay social enterprises' activities in the community. The research findings indicate that Ban Luang community is become the cultural tourism community due to the supporting of local institution of education and state agencies, such as Maehongson Community College, provincial and district community development offices, Mae Hong Son provincial cultural office, and Tourism office of Mae Hong Son province. The success of homestay social enterprises in Ban Luang community is depended on five cultural strategies. There are Ban Luang community's history, Tai food culture and food safety, ways of life and rituals of Tai villagers, community forest surrounding Ban Luang community, and hospitality and generosity of Tai villagers. In addition, the research finding also shows that the homestay activities in Ban Luang community are supported by 12 cultural networks (cultural groups): knife making group, chasing metal sheet group, traditional dancing group, basketry group, making fermented soybean group, sugarcane pressing group, chicken farming group, growing organic vegetables group, hunting and gathering forest products group, guiding tourists to Japanese troops transportation way group, natural and herbal study group, and bird-watching group.

Keywords: The community culture, cultural tourism, Homestay social enterprise, Tai community, Mae Hong Son

1. Introduction

The situation of poverty and differences in income have extremely occurred in Mae Hong Son province, Thailand. In overall image, by the survey of Office of the National Economic and Social Development Council (2018) found that, during 2007 and 2016, Mae Hong Son province had the highest proportion of poor people in Thailand (Office of the National Economic and Social Development Council, 2018). Most of Mae Hong Son people were poor and had low income. The data from National Statistical Office indicated that monthly income per household of Mae Hong Son people for a decade, during 2009 and 2019, had few income and were slightly increased. In 2009, monthly income was average 7, 935.83 baht for each household and increased to average 8,820.90 baht for each household in 2013. While monthly income of Mae Hong Son people were average 15,617.49 baht for each household in 2017 and reduced to average 13,970.93 baht for each household in 2019 (National Statistical Office, 2019). Moreover, the average income data in 2019 from Community Development Department shows that villagers in Ban Luang community earned average income per person between 50,846.19 and 53,856.69 baht or 4,237.18 and 4,488.06 baht per month (Community Development Department, 2019). The average income data of Mae Hong Son people from Office of the National Economic and Social Development Council, National Statistical Office, and Community Development Department conformed to the survey data conducted during September and December 2020 from 100 respondents in Ban Luang community showed that 78 households (78 percent) of household samplings earned less than 100,000 baht of average income in 2019 (Rugchat & Buochareon, 2021).

According to the poverty and differences in income circumstances in Mae Hong Son province above, tourism promotion policy has been applied as a main strategy to develop Mae Hong Son's economy and solve poverty for two decades. After the tourism promotion policy had launched in Mae Hong Son during the late 2000s and the late 2010s, the income from tourism and number of tourists were significantly increased from 1.62 million baht, 367,869 tourists, in 2007 to 2.16 million baht, 903,016 tourists, in 2016. The tourism support of Mae Hong Son province has focused on ecotourism, way of life, health care, adventure, and homestay tourism. For the homestay tourism supporting, it has placed important on six strategies. There are ecotourism and developing tourism locations, Mae Hong Son tourism public relations, tourism personnel development, good agricultural practices, promoting standard and local identity products, and developing appropriate infrastructures for tourism (Mae Hong Son Provincial Office, n.d.). Due to the policy above, community culture not only has played an important role to support community based tourism (CBT) and community economy, it also has creatively constructed the identity and sustainably preserved culture for each community.

Ban Luang community (Ban Luang and Ban Tuapae) Mae Ngao sub-district, Khun Yuam district, Mae Hong Son province, Thailand, is another community target of local government to develop and drive provincial and community economies. After the 2010s, the serious support community based tourism and homestay management were emerged by the promoting of local institution of education, community development office, and other state agencies. These supports then led to community development and the occurrence of 15 homestay social enterprises in Ban Luang community. These homestays not only have allocated ten percent of income from tourists for donation to the community fund, they also have brought many

dimensions of community culture back to construct community economy, develop economic activities of community, and empower local people, through homestay activities.

The research questions are (1) how does a Tai rural community change to cultural tourism community?, (2) how does the community culture drive economic activities in Tai community, Ban Luang community?, and (3) What kinds of the community networks which create, develop, and drive economic activities in Ban Luang community? and how do they support homestay social enterprises?. In order to answer these research questions, this article is divided into three significant parts. First, literature review draws on the concept of the community culture, and concept of social enterprise in Thailand. Second, research design and methodology describe the area study and data gathering of the research. Third, the results explain the change of Ban Luang community from rice transportation to cultural tourism community and cultural strategies and networks for driving homestay social enterprises.

2. Objectives

2.1 study the change of Ban Luang community from rice transportation to cultural tourism community

2.2 To understand the relation between the community cultures (e.g., local wisdoms, and cultural networks) and homestay businesses and identify the cultural networks which involve and support homestay social enterprises in the study area, Ban Luang community.

3. Literature Review

Researchers applied the concepts of community culture and social enterprise in Thailand in order to understand and explain relationship between community cultures and development of homestay social enterprises in Ban Luang community, Mae Hong Son province.

3.1 The community culture in Thailand

Community culture is a concept applied in many forms. For many countries, different types of culture, such as cultural heritage, cultural and creative industries, sustainable cultural tourism, and cultural infrastructure, can generate incomes and poverty alleviation. In addition, cultural activities currently become a tool for sustainable development. They are defined into four main dimensions: (1) culture as capital; (2) culture as a process and a way of life; (3) culture as a vehicle for sustainable values; and (4) culture as creative expression. In Ecuador, for example, cultural activities contributed 4.76 percent of GDP and 2.64 percent of cultural work occupations in 2010 (Duxbury & Jeannotte, 2011; Unesco, 2012). In Appalachia, cultural behaviors and practices, such as storytelling, music, and art, were applied as mechanisms to improve well-being, create social cohesion, and develop community (McGrath & Brennan, 2011). Since 1970s, community culture had been applied to analyze and utilize in the field of tourism through the studies of Erik Cohen. During 1970s, Cohen's studies explained that, according to globalization, new environment, different customs, rituals, cultures and way of life, attracted tourists to visit different places. The study of Cohen (1979) also focused on the characteristics of cultural contexts to analyze tourism phenomenon in community (Cohen, 1972; Cohen, 1979).

In Thailand, the community culture has appeared since 1980. It has been well known as a paradigm which popular in Non-government organizations (NGOs), intellectuals, social and community developers, and

community development academics. In perspective of Chatthip Nartsupha, the community culture is a school of thought which it was generated by four Thai intellectuals: Niphot Thianwihan, Bamrung Bunpanya, Aphichat Tho'ngyu, and Prawet Wasi. In addition, it was also occurred by four conditions: Christian teachings and helpings, the increase of international aid through NGOs in Thailand, the threat of capitalism in Thai communities, and political awakening and educated people and their participation in national politics after the 14 October 1973 events (Nartsupha, 1991).

The study of Padthaisong (2002) indicates that the community culture involves six dimensions. There are relationship system and common practice, thinking system which connect to belief and ceremony, tradition, community knowledge, local wisdom, and moral system (Padthaisong, 2002). Overall dimensions here are called "communal culture". The study of Nartsupha (1991) summarized communal culture is a specific character of rural society in Thailand. In rural society, members hold on communal culture, such as resources sharing, adhere to the same tradition, friendly, generosity, and help each other. Thus, for the community culture school of thought, communal culture has become a major instrument to community development (Nartsupha, 1991). Likewise, Mukdawijitra (2005) explained that the community culture school of thought was obviously contributed in 1981. In order to understand rural community and seek the new ways of community development, the school of thought gives precedence to rural community study and applies communal culture of rural communities as community development mechanism.

In Thailand, the community culture approach has been widely applied to community development in many forms. In the past four decades, the community culture as communal culture had been rapidly expanded and become the main idea for Thai NGOs, intellectuals, and scholars to support

and develop rural communities (Nartsupha, 1991). During 1992 – 1997, the community culture became a trend which attracted many scholars, for example, Yos Santasombat, Nidhi Aeusrivongse, and Prawet Wasi, focused on the topic of community empowerment (Mukdawijitra, 2005). Afterwards, community empowerment is foundation of the concept of community rights, which opposes some development policies by Thai government.

Then, community study with the community culture approach is also applied as the concept of economic and culture community to develop community economic system. In order to understand economic and culture system in Thai society, the concept of economic and culture community studies Thai rural society in three dimensions: theory of community system, origin and evolution of Thai community, and community system in Thai society (Nartsupha, 2007). In 2012, Nartsupha (2012) divided the concept of community into four periods: community in the Metteyya-Buddha age (ancient times – 1932), community in the Nationalism age (1932 – 1947), community in the formation of the community culture concept (1977 – 1997), and the economic and culture community as modernization (1947 – present). This study also proposed that the community culture should be applied as a path to modernization of Thailand (Nartsupha, 2012). The study of Lertvicha (2007) and Chanta (2009) apply the concept of economic and culture community to understand the economic system of many villages in Chiang Mai - Lamphun valley. The studies show the idea of a “cultural economic zone”, which communities carry out economic and social activities in the same geographic area. They also summarize that cultural economic system of rural communities in Chiang Mai and Lamphun provinces are developed from social relations, experiences, local wisdoms, and beliefs of local people in each community (Lertvicha, 2007; Chanta, 2009).

In Thailand tourism contexts, the concept of community culture is widely applied to study and develop community tourism. The study of Meekaew and Srisantisuk (2012) which focused on the patterns of cultural commodification for tourism and impact of tourism on communities in Chiangkhan, Loei province, showed that community cultures and products – quilts, homestays, giving food to monk ceremonies, and the old wooden buildings – were used to serve community based tourism and community development (Meekaew & Srisantisuk, 2012). Trupp (2014) studied ethnic tourism in Akha village, Chiang Rai province, and Karen village, Mae Hong Son province. This research found that local cultures were significant to ethnic tourism in hill tribe villages. The Akha and Karen applied their cultural products and capitals, such as bags, pillows, headscarves, wearing products, and trekking tour, to attract tourists to visit their villages (Trupp, 2014).

Furthermore, the study of Pranee (2014) indicates that the community culture as rice culture – rice donation ritual, farming, traditional spirit ritual, and organic farming – in Uthai Thani province lead to unity and reconciliation in community. Similarly, the study of Chaiyapong, Ittithanasuphavitch, and Weerakul (2018) applies the cultural community to control crimes in Samkhok district, Pathum Thani province. The results of study show that beliefs (Buddhism and ghost), traditions (e.g., funeral, Songkran festival, Buddhist lent ceremony, etc.) of locals cause the decrease of crimes in the community (Chaiyapong, Ittithanasuphavitch, & Weerakul, 2018).

3.2 Social Enterprise in Thailand

At present, social enterprise is really popular for academicians, state agencies, NGOs, and locals as a new approach to solve social problems and make profits in community. It is often explained together with the term social entrepreneur. The study of Galera and Borzaga (2009) indicates social enterprise is clearly separated from classic businesses and become

non-profit activity. The idea of social enterprise was developed from private organization in Europe which it worked to serve the public. Three crucial characters of social enterprise are social goal pursued, non-profit distribution constraint, and assignment of ownership rights and control power to stakeholder other than investors coupled with an open and participatory governance model (Galera & Borzaga, 2009)

Similarly, Kim and Lim (2017) explains that social enterprise includes two functions: response to social and environmental problems, and response to benefits. Although social enterprise focuses on making profits, solving social problems in various dimensions (e.g., poverty, homelessness, unemployment) are still the major tasks. Instead of dependence on assistance by government, social enterprise emphasizes on revolving fund in a community (Kim & Lim, 2017).

After the late 2000s, social enterprise has become a keyword for social development in Thailand. By Regulations of the Office of the Prime Minister on Social Enterprise B.E. 2554 (A.D. 2011), the term social enterprise was officially defined that private sector – person, group of person, community – run business for solve and develop community or environment. Social enterprise does not find and expect the highest benefit to owner or shareholder, although it can earn income from trade, production, and service. In addition, Thai Social Enterprise Promotion Board⁴ has been concretely appointed for supporting and developing Thailand's social enterprises (Government Gazette., 2011). In 2019, Thai government legislated The Social Enterprise Promotion Act. B.E. 2562 to support the operation of social

⁴ By Regulations of the Office of the Prime Minister on Social Enterprise B.E. 2554, Thai Social Enterprise Promotion Board comprises prime minister, minister for office of the prime minister, experts, committees, and representatives of social entrepreneur.

enterprise. In this year, Office of Social Enterprise Promotion (OSEP) was officially established to promote and ensure many social enterprises in Thailand. The social enterprises which register with Thai government will receive many privileges and tax exemption (Government Gazette, 2019; National News Bureau of Thailand, 2019).

The strong support social enterprises by Thai government has significantly caused a large number of social enterprise increasing in each region. The two years data from OSEP during 2019 – 2020 shows 145 social enterprises had registered with OSEP (116 registered in 2019, 29 registered in 2020) (SE Thailand, 2020). Social enterprises may be divided in different groups: social enterprise in highland (e.g., Doi Chaang coffee and Akha Ama coffee⁵), social enterprises in organic agriculture (e.g., Rainbow Farm), social enterprises for quality of life development (e.g., social enterprise in communities), and social enterprises for solving urban problems (e.g., Chiang Mai Social Enterprise) (Duangsonk, Techamaneesatit, & Manirojana, 2015; Junruang, 2017; Napathorn, 2018; Boonyarat, 2020).

4. Research Design and Methodology

The researchers have applied qualitative and quantitative approaches to explain relationship between community cultures and homestay social enterprises in Ban Luang community, Mae Hong Son province. In order to answer research questions, qualitative data has been applied to analyze

⁵ Doi Chaang coffee was legally established in 2003 by cooperation of highland ethnic farmers (Akha, Lishu, Chinese Yunnan) in Doi Chaang village, Chiang Rai province. Akha Ama coffee ran the business in 2010 by a young man Akha, who was born in Mae Chan village, Chiang Rai province. Not only Doi Chaang coffee and Akha Ama coffee social enterprises make profits to ethnic farmers, they also solve many problems in highland and develops quality of life of ethnic groups in highland, such as forest conservation, sustainable natural resources management, rights and acceptance of ethnic groups, strong communities and participatory of ethnic groups in highland (Napathorn, 2018; Boonyarat, 2020).

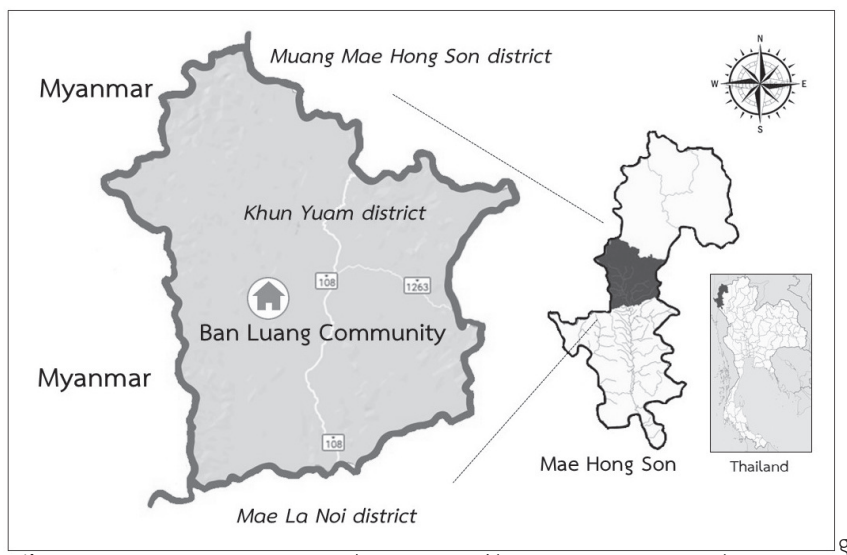
cultural strategies and networks which drive homestay social enterprises, while quantitative data has been used to understand participation of Tai villagers in homestay social enterprises.

The research data was collected from “**Ban Luang community**” (Ban Luang, Moo. 8, and Ban Taupae, Moo. 1), Mae Ngao sub-district, Khun Yuam district, Mae Hong Son province, Thailand. Since 2010s, this community has been promoted as a famous cultural tourism community of Thailand by many state agencies, such as Maehongson Community College, Provincial Community Development Office, and Department of Cultural Promotion. The community permeates with many kinds of natural resources, historical landmarks, social capitals, and unique Tai cultures. It also located near a Thailand-Myanmar border crossing point. In addition, homestay social enterprises in Ban Luang community are role model to study good management of local social enterprises in the northern Thailand.

This community is located 8 kilometers southwest of Khun Yuam district office, around 30 kilometers west from Ban Huay Ton Noon Thailand-Myanmar border crossing point (figure 1). Most villagers of the community are Tai. This community nowadays has a population of 306 households, 650 people (Ban Luang 95 households, 197 people, and Ban Taupae 211 households, 453 people). In 2020, the community totally has 15 homestay social enterprises.

The research data was conducted during July and December 2020. In order to study the change of Ban Luang community and understand community culture and homestay social enterprises in the community, five homestay social entrepreneurs were in-depth interviewed and 26 household samplings in Ban Luang community were surveyed by questionnaires. This sampling group were selected from Tai villagers who involved to homestay social enterprises’ activities in the community. In this article, however, all

informants' name are pseudonyms and concealed.



Son province

Researchers analyzed the conditions of Tai community's change from rice transportation area to the cultural tourism community, including cultural strategies and networks for driving homestay social enterprises in the community, through qualitative data collecting (in-depth interviews) from some Tai villagers and five homestay owners. In order to understand participation of Tai villagers with homestay social enterprises, researchers used quantitative data (questionnaires) which gathered from 26 household respondents, who involved homestay businesses and activities.

5. Results

5.1 Ban Luang Community: from Rice Transportation and the Japanese Military Camp to the Cultural Tourism Community

Previously, Ban Luang and Ban Taupae were the same community called “*Ban Luang community*”. It was located at Yuam riverside. Most villagers were Tai ethnic group. They had kinship relations, common cultures, unity, and dependence on each other. According to the expansion of population throughout Khun Yuam district, Ban Taupae was officially separated from Ban Luang after 1991. By the state boundary, although locals in both villages had been permanently separated, they have visited each other and performed Buddhism religious rituals at the same temple, Wat Taupae (Taupae temple). Thus, in this article, Ban Luang community means Ban Luang and Ban Taupae.

From the historical evidences, before 1957, Yuam river, beside Wat Taupae, was located the river’s waterside to transport rice and other products, such as onion, thua-nao (fermented soybean), and forest products. These commodities were transported to Mae Sariang district along the Yuam river in two days by bamboo rafts, which were rapidly built in that area. Then, they were transferred with the pack-ox caravan trading to Hot district, Chiang Mai province, by pack-ox merchants (Rugchat, 2018). During 1957 – 1963, after the construction of national highway 108 was completely constructed, the commodity transportation with bamboo raft at Ban Luang community was ended.

During the World War II, 1941 – 1945, Khun Yuam district was selected by Japan army as an entry point to carry supplies into Myanmar for invading India. At that time, Khun Yuam airstrip was constructed. Many people in Khun Yuam including Tai villagers in Ban Luang community were labors for

building the main road from Khun Yuam to Myanmar. Building road labors earned daily wage laborers rate of 1.50 – 3 baht per person. At the same time, Wat Taupae⁶ was also applied as Japanese military camp, field hospital, note printing works, and graveyard of Japanese soldiers (Nuchjino, n.d.). Currently, the military equipment, such as military helmet, gravestone, and military truck wreck are still kept in Wat Taupae and Ban Luang's community forest.

The expansion of World War II and arrival of Japanese military camp in Khun Yuam inevitably caused social and economic relationships between villagers and Japanese soldiers, and also led to another opportunity for trading and cultivating development in Ban Luang community. The soldiers bought many local products from Tai villagers, for example cloths, blankets, Kaw Nook Nga (glutinous rice and perilla seed), desserts and other foods. In agricultural sector, these soldiers also helped villagers in many kinds of on-farm working, such as paddy cultivation, harvest, rice thrashing, and rice pounding. Moreover, many soldiers fell in love and married with Tai ladies in Ban Luang community. Japanese soldiers and villagers had a good relationship and helped each other, although it was during the state of World War.

From the end of World War II (1945) to the present, Tai farmers in Ban Luang community have intensively cultivated many commercial plants, such as in-season rice (RD21), upland rice, soybean, garlic, sesame, and maize in irrigated field and slope areas surrounding the community. In a year, for the

⁶ During the period of World War II, Wat Muai To, Wat Photharam, Wat Khum, Wat Taupae, Ban Mae Surin, Ban Huay Ton Noon were used to be Japanese military camps and the military headquarters (Nuchjino, n.d.).

irrigated field, in-season rice (RD21) has been grown during June – September each year. Then, during October – December, the field has been rest for preparing to grow soybean, garlic, or maize between January and March. For the slope areas, during April – May every year, villagers’ farmlands have been slashed, burned, and cut down the large trees to prepare upland rice or sesame growing between June and September. Slope areas around the community then have been become hunting and gathering forest products areas. After the 2010s, slope areas have been transformed as the natural attractions for supporting the community based tourism (table 1). This topic will be clarified in the next paragraph.

Table 1 Crop calendar in Ban Luang community after the World War II ended (1945) to the present

Location	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec
Irrigated field	<ul style="list-style-type: none"> • Soybean • Garlic • Maize 			<ul style="list-style-type: none"> • Rest • Preparing 		<ul style="list-style-type: none"> • In-season rice (RD21) 				<ul style="list-style-type: none"> • Rest • Preparing 		
Slope area	<ul style="list-style-type: none"> • Hunting • Gathering forest products • Natural attractions 			<ul style="list-style-type: none"> • Rest • Preparing 		<ul style="list-style-type: none"> • Upland rice • Sesame 				<ul style="list-style-type: none"> • Hunting • Gathering forest products • Natural attractions 		

Note: Survey conducted in Ban Luang community during July – December 2020

Through Mae Hong Son’s the poverty solving policy⁷, tourism promotion has been applied as a major strategy to develop the province. It particularly focuses on ecotourism and cultural tourism under the concept of “Mae Hong Son: The Valley of CHARM”. The term of CHARM (C-H-A-R-M) means: (1)

⁷ Survey conducted by Social and Quality of Life Database System during 2000 – 2019 found that Mae Hong Son province had the most number of poor man of Thailand in 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2016, and 2018 (Naewna, 2020).

C = Culture/Community Based Tourism/Creative Tourism & Services, (2) H = Highland Development Project, (3) A = Agro Forestry, (4) R = Retreat Destination, and (5) M = Mae Hong Son 4.0 (Office of the National Economic and Social Development Board, 2018). In addition, this policy also places the importance on tourism knowledge management in three topics – homestay management, being a good host, community based tourism – for developing the effective of tourism in Mae Hong Son (Mae Hong Son Provincial Tourism and Sports Office, 2010).

During 2010 – 2017, Ban Luang community had officially got the supports from Maehongson Community College and Provincial Community Development Office of Khun Yuam district to promote the community as cultural tourism community. On one hand, Maehongson Community College educated in cultural tourism management and created tourism programs in Ban Luang community. On the other hand, Provincial Community Development Office of Khun Yuam district promoted this community as OTOP Community Tourism Project (*Chumchon Tongthew OTOP Nawat-wi-thee*). Through these supports, in 2016, Ban Luang community was promoted by Ministry of Culture as one of the ten famous cultural tourism communities in Thailand (Department of Cultural Promotion, 2017).

The support of cultural tourism and homestay management of many institutes in Ban Luang community not only have led to the change of some Tai farmers to homestay social entrepreneurs, they also have caused of the changing in many aspects of Ban Luang community. Fifteen Tai's houses were adopted and developed to homestays for serving Thai and foreign tourists. Homestay owners have to repair their houses and provide modern furniture and other facilities, such as armchair, sanitary ware, water heater, and electric hot pot, to serve tourists.

By agreement, however, these homestays give ten percent of income from the tourists back to the community. The ten percent of income from each tourist will be compensated to “Community Development Fund” for using to develop community and building or repairing public spaces in community. This fund has been transparently managed by village committee organization and villagers. In 2020, the fund had approximately 70,000 baht of saving money. The famous landmarks (e.g., Wat Taupae, graveyard of Japanese soldiers, and a community shop) in the community have been applied to be cultural and historical tourism locations. The natural resources and environment surrounding the community, such as forest community, the Yuam River, and water fall, have become natural attractions. In addition, many Tai’s community cultures – foods, dancing, handicrafts, livelihoods, hospitality – are become the cultural highlights and cultural resources for supporting cultural tourism.

5.2 Cultural Strategies and Networks for Driving the Homestay Social Enterprises in Ban Luang Community

The in-depth interview with five homestay social entrepreneurs, the case studies, in Ban Luang community indicates that five cultural strategies of Tai villagers have been applied to reinforce and drive the homestay social enterprises in the community.

First, community history has been applied to attract the tourists to visit in the community. The temple and community legends, including stories of some antique objectives have been inherited among Tai villagers and informed to tourists, who either visit in the community or stay in homestays. On the other side, the stories of a Japanese military camp in Wat Taupae, the Japanese soldier trail in community forest, and relationships between Japanese soldiers and villagers, which were gathered by government officers, local intellectuals, and academicians, have been presented for supporting

cultural tourism in Khun Yuam district.

Second, Tai food culture and food safety become the prominent points for incentive tourists to visit homestays. All homestay owners in Ban Luang community have an agreement to serve particularly on Tai foods (e.g., Phak Kad-Jor, Phak Buk-Jor, Nam Prik Nga, Jin Lung, Kai Uob, Kaw Nook Nga) and food safety (e.g., forest products, natural foods, organic foods). The members of homestay owner group in Ban Luang community, for example, have an agreement to cook and serve Kai Uob (Tai chicken curry) as a special menu for tourists who stay in homestays. A head of homestay owner group mentioned to an agreement.

“A Tai food which homestay owner group tries to create as a food identity of this community is Kai Uob. It is a deal in group of homestay owners that Kai Uob has to be the main and special dish of every homestay to serve for tourists. Kai Uob is cooked from local chicken, which they were born and fed particularly in Ban Taupae, by chicken farming group. In addition, homestay owners also have an agreement to buy organic vegetables from organic vegetables group.” (Interview with Mr. Nisit, 14 November 2020)

Nonetheless, cooking and menu serving of each homestay depend on chef's skills and available ingredients of each household.

Third, ways of life and rituals of Tai villagers are the important elements for the operation of homestay social enterprises. During stay in the community, tourists not only can learn ways of life of Tai villagers through the homestay owner's family, they may also have activities with many cultural groups in the community, such as Tai traditional dancing group, knife making group, sugarcane pressing group. Moreover, during the festival time in Ban Luang community, for example, Buddhist Lent Day and the End of Buddhist Lent Day, homestay owners will induce and lead tourists to visit at those festivals. As if they are members of the community, tourists at that time can participate

in every ritual with other Tai villagers in festivals. In addition, before tourists leave homestays, following Tai's tradition, tourists have to ask for forgiveness from Tai elders in the homestay for showing the respect to elders. Mrs. Pen, a female Tai homestay owner, explained the elder forgiveness ceremony.

“Last day before tourists back home, I will provide some foods or appliances to the tourists for asking for forgiveness from Tai elders in the homestay. The elders then bless and give some gifts, such as fruits, rice, basketworks, to the tourists.” (Interview with Mrs. Pen, 12 December 2020)

Fourth, instead of community forest surrounding Ban Luang community will be particularly utilized as hunting and gathering forest products⁸ areas, it has been applied to support natural tourism and community based tourism. For natural tourism, rough and untidy roads in the community forest incentive tourists who are passionate about adventure, nature studying, bird-watching, and plants surveying. While the Japanese troops transportation way in the community forest during the period of World War II becomes another landmark of tourists and academicians who interest in the history of World War II. However, for each time, local guides have to be leaders of tourists to navigate and clarify the rules of community forest traveling.

Fifth, hospitality and generosity of Tai villagers are become cultural logics to promote homestay social enterprise at Ban Luang community. The data from in-depth interview with five case studies insists that hospitality, generosity, smiling, and readiness to adapting of homestay owners and villagers are crucial strategies to create impression of tourists and support homestay social enterprises in community.

⁸ Forest products gathered from Ban Luang's community forest are many species of mushroom, bamboo shoot, herb, and so on.

Apart from five cultural strategies above to reinforce and drive homestay social enterprises in Ban Luang community, the participation and cultural networks of Tai villagers in the community have played the important role to support homestay social enterprises. The survey data from 26 household respondents, who involve with homestay businesses in Ban Luang community, shows that 16 households from 26 household respondents (household samplings) are friends or acquaintances with homestay owners. Six households from 26 household samplings are kin of homestay owners, while four households have other relations. This surveyed data also indicates that 11 households or 42.30 percent participate with homestay social enterprises through cooking for the homestay's tourists, while eight households or 30.77 percent show Tai's cultural way of life (e.g., Tai traditional dancing, weaving, playing Tai music) for the tourists. Three households or 11.54 percent are local tour guides for tourists to travel in the community forest, one household or 3.84 percent trades local souvenirs for tourists at the local shop (see Table 2).

Table 2 Activities of 26 household respondents with homestay social enterprises in Ban Luang community in 2020

Activities	No. of household	Percent
• Cooking for the homestay tourists	11	42.31
• Show Tai's cultural way of life (e.g., dancing, weaving, playing Tai music) for tourists	8	30.77
• Be local tour guides to lead tourists in community forest	3	11.54
• Trade local souvenirs for tourists	1	3.84
• Others	3	11.54
Total	26	100.00

Furthermore, the research result shows that the cultural networks in the community have played a significant role for driving homestay social enterprises. In this community, the cultural networks also have caused community development, environmental problem solving, Tai's cultural preservation, and Tai's identity construction. The homestay social enterprises and cultural tourism in the community involve many cultural networks.

At present, various cultural networks in Ban Luang community have supported the operation of homestay social enterprises. Many Tai villagers in the community have voluntarily gathered in different groups of cultural network to participate with the homestay businesses and gain the advantages from cultural tourism. Every time homestay tourists aim to watch Tai's ways of life and cultures, including want to participate with villagers' activities, homestay owners will coordinate and make appointments with heads of each cultural network (group), which tourists aim to watch or participate. For each activity, tourists have to be responsible the equipment cost and pay for local instructor fee in the rate 300 – 400 baht per person. In this study, however, three dimensions of community culture, i.e. culture and way of life, Tai's food culture, and community forest, and twelve cultural networks (groups) will be coherently explained with homestay social enterprises, community based tourism, and cultural tourism. Twelve cultural networks (groups) in the community here are knife making group, chasing metal sheet group, traditional dancing group, basketry group, making fermented soybean group, sugarcane pressing group, chicken farming group, growing organic vegetables group, hunting and gathering forest products group, guiding tourists to Japanese troops transportation way group, natural and herbal study group, and bird-watching group (see figure 2).

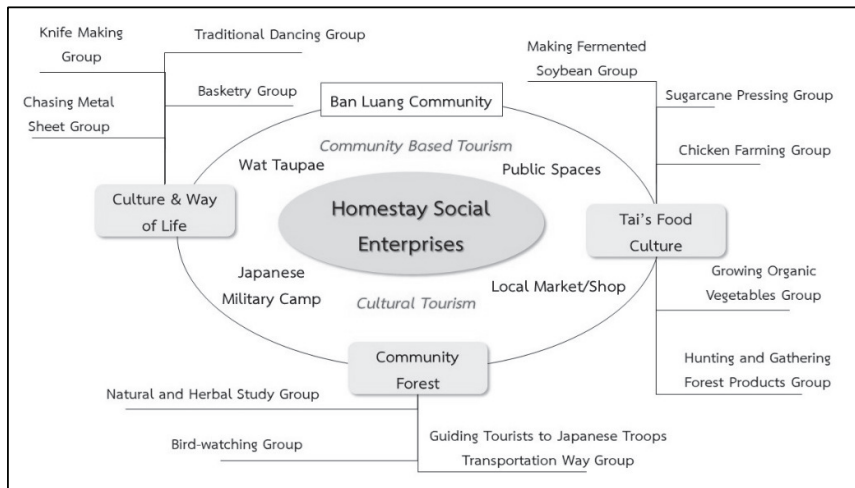


Figure 2 Cultural networks which supported homestay social enterprises in Ban Luang community between 2016 and 2020.

By providing of homestay owners, tourists have the opportunities to learn Tai's cultures and ways of life through many cultural groups in the community. For example, when the tourists want to learn Tai's basketry or chasing metal sheet, homestay owners will invite some Tai elders who are specialists to teach Tai's basketry or chasing metal sheet for tourists. For each time, those Tai elders earn approximately 200 – 300 baht from tourists for fee. In addition, many Tai women also gather as Tai traditional dancing group of Ban Luang community for showing Tai traditional dancing to tourists when they visit in the community.

For Tai's food culture, many groups in community, especially organic vegetables group, chicken farming group, hunting and gathering forest products group, have played the major role in the cooking of homestay businesses. These groups are producers and providers the safe and organic food ingredients for trade to homestay owners. When the tourists visit in the

homestay, organic vegetables, such as Chinese cabbage, coriander, banana, will be elaborately harvested by members of organic vegetables group for selling to homestay owners and tourists. While forest products, such as bamboo shoot, puffball, fishes in the creeks, and natural foods, have been gathered by members of hunting and gathering forest products group for selling and cooking to the tourists. However, even if the tourists aim to learn about Tai's foods, they can practice with members of making fermented soybean group and sugarcane pressing group. In these practice processes, tourists will directly pay fee and cost of materials to agents of each group.

Nonetheless, the tourists who satisfy nature and wildlife, including the history of World War II can contact with the local tour guides, members of natural and herbal study group, bird-watching group, and Japanese troops transportation way touring group, who have skills in travel through the forest, for guiding tourists in the community forest. Travel costs for employing local guide in the community forest however have been uncertain. Each local guide usually earns approximately 600 – 1,000 baht per day depends on distance, season, and number of travel days.

Thus, cultural networks in Ban Luang community have been systematically divided into three types: (1) culture and way of life; (2) community forest; and (3) Tai's food culture. These cultural networks create cultural activities and groups (e.g., knife making group, traditional dancing group, chasing metal sheet group, basketry group, natural and herbal study group, bird-watching group, guiding tourists to Japanese troops transportation way group, making fermented soybean group, sugarcane pressing group, chicken farming group, growing organic vegetable group, hunting and gathering forest products group) in the community to support community based tourism. These cultural networks are applied as important mechanisms to develop homestay social enterprises in Ban Luang community. Moreover,

Tai villagers in community can participate in many cultural groups and manage income or benefits from homestay businesses in form of Community Development Fund.

6. Conclusion and Discussion

At least five forms of community culture have appeared in Ban Luang community. There are community history, Tai food culture and food safety, ways of life and rituals of Tai villagers, community forest, and hospitality and generosity of villagers. These community cultures not only have played an important role to preserve Tai's culture, they also have been properly applied to support homestay social enterprises, including solve poverty and environment problems in the community. In other words, the community cultures in Ban Luang community have been utilized by Tai villagers as the instruments to promote community economy through economic activities of homestay social enterprises.

In fact, all ages of Tai villagers in this community were traditionally gathered as informal of cultural groups for a long time. By the promoting homestay tourism and community based tourism after the 2010s, these groups are obviously presented again in form of twelve cultural networks/groups. There are knife making group, chasing metal sheet group, traditional dancing group, basketry group, making fermented soybean group, sugarcane pressing group, chicken farming group, organic vegetables group, hunting and gathering forest products group, guiding tourists to Japanese troops transportation way group, natural and herbal study group, and bird-watching group. These cultural networks or groups indicate three dimensions of community culture in the community: culture and way of life, Tai's food culture, and community forest. Although homestay social enterprises in Ban

Luang community have been strongly supported and steadily grown by community cultures and cultural networks of Tai villagers, the success of homestays cannot be happened without the promotion of government and the tourism supporting policies.

Following the studies of Cohen (1972, 1979), Nartsupha (1991), and other cultural scholars, cultural activities and cultural groups are applied as capitals and vehicle for sustainable to support homestay social enterprises in Ban Luang community. In addition, community cultures are also utilized as tools to develop community tourism. For Ban Luang community tourism, community cultures, such as community history, Tai food culture and food safety, ways of life and rituals, community forest, and hospitality and generosity have been applied to attract Thai and foreign tourists to travel in community and stay in homestay social enterprises. Moreover, the success of homestay businesses in the community are arisen from good management and participation of many actors both internal and external communities, such as cultural groups, village leaders, Tai villagers, and government officers.

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9. Individual Interview

1. Mr.Nisit (pseudonym), a head of homestay owner group in Ban Luang community, 14 November 2020
2. Mrs.Pen (pseudonym), a female homestay owner in Ban Luang community, 12 December 2020