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Case Research Journal

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NIDA Case Research Journal's main objective is to publish high quality, double-blind peer review, previously unpublished case studies--preferred but not required to be in the context of Thailand and should be archival or field based research. NIDA Case Research Journal publishes two issues per year (January-June, July-December). The main theme of case studies published in NIDA Case Research Journal relates to development administration in the field of Public Administration, Economics, Business Administration, Social Development, Environmental Management, Human Resource Development, Language and Communication, Applied Statistics, Decision Technology, Financial Investment and Risk Management, Population and Development, Computer Science and Information System, Tourism Management, Law, Legal Studies, and Communication Arts and Innovation.

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The “Culture” Dimension in the Development of a Community Enterprise Using Sufficiency Economy Philosophy towards Sustainable Development: Case Study of Doi Chaang Coffee Original

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Abstract

In the Doi Chang mountain village, comprising many ethnic groups, the Akha tribe was the tribe that was the most looked down upon. Most village headmen did not come from the Akha tribe. Panachai Phisailert, also known as Adel, is an Akha. He was one of the 14 Akha families that were given coffee plants by His Majesty King Rama 9. Adel quit school after completing Grade 2. He was the first one in his village to work abroad in Japan. In 1998, when the village leader of Doi Chang was about to retire, most villagers, who were Akha people, wanted to choose Adel as the new village head, hoping that he would be able to bring his business knowledge and networks from the town (he had opened a shop in Chiang Mai) to help the village. His father, Pico, was respected in the village and the villagers thought that Adel, with his youthful energy, would be good for the village. Adel returned there to be selected as the village head for 18 months. Adel then decided to get help from Wicha Phromyong to establish a community enterprise selling coffee in 2003. If this were to happen, Adel would have to identify any problems regarding the cultural dimension at that time and

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the expected cultural outcomes after the development of a coffee community enterprise. How could Adel use this coffee community enterprise to develop the culture of the tribes to achieve the expected results? How can he apply the Sufficiency Economy Philosophy in development to ensure that culture is important?

Keywords: Culture, Community Development, Sufficiency Economy Philosophy, Sustainability, Community Enterprise

การพัฒนาวิสาหกิจชุมชนในมิติ “วัฒนธรรม” ด้วยปรัชญาของเศรษฐกิจพอเพียงสู่การพัฒนาที่ยั่งยืน : กรณีศึกษากาแฟดอยช้าง

มลฤดี สระภู่นัน*

รับวันที่ 15 มีนาคม 2563 ส่งแก้ไขวันที่ 18 พฤศจิกายน 2563 ตอรับตีพิมพ์วันที่ 1 ธันวาคม 2563

บทคัดย่อ

ในหมู่บ้านดอยช้าง ชนเผ่าอาข่าเป็นชนเผ่าซึ่งถูกดูถูกดูแคลนมากในบรรดาชนเผ่าต่าง ๆ จนแทบไม่มีที่ยืน ผู้ใหญ่บ้านที่ผ่านมาของหมู่บ้านดอยช้างก็ไม่ได้มาจากชนเผ่าอาข่า คุณณพลชัย พิสัยเลิศ หรืออาเดล เป็นชาวไทยภูเขาเผ่าอาข่า 1 ใน 14 ครอบครัวที่ได้รับพระราชทานต้นกล้ากาแฟจากพ่อหลวง รัชกาลที่ 9 อาเดลจบการศึกษาชั้นประถมศึกษาปีที่ 2 เป็นคนแรกในหมู่บ้านที่ได้ไปทำงานต่างประเทศที่ประเทศญี่ปุ่น ใน พ.ศ. 2541 หัวหน้าหมู่บ้านดอยช้างก็กำลังจะเกษียณ ชาวบ้านส่วนใหญ่ก็คือชาวอาข่าต้องการที่จะเลือกอาเดลขึ้นเป็นหัวหน้าหมู่บ้านแทน โดยหวังว่าเขาจะสามารถนำความรู้ทางด้านธุรกิจและความรู้เกี่ยวกับในเมืองจากการทำร้านในเชียงใหม่ และการที่อาเดลรู้จักผู้คนต่าง ๆ มาช่วยหมู่บ้าน พ่อของอาเดลหรือพิก่อก็เป็นผู้ที่ได้รับการนับถือเป็นอย่างดีในหมู่บ้าน และชาวบ้านคิดว่าพลังความหนุ่มของอาเดลน่าจะเป็นผลดี อาเดลอายุ 28 ปี กลับมาที่หมู่บ้านดอยช้างเพื่อรับตำแหน่งหัวหน้าหมู่บ้านเป็นเวลา 18 เดือน และต่อมาอาเดลได้ตัดสินใจร่วมกับคุณวิชา พรหมยงค์ ในการก่อตั้งวิสาหกิจชุมชนกาแฟดอยช้าง ในกรณีศึกษาครั้งนี้ อาเดลต้องวิเคราะห์ปัญหาในมิติวัฒนธรรมของชนเผ่าในขณะนั้นว่ามีอะไรบ้าง ผลลัพธ์ที่คาดหวังจากการที่อาเดลจะก่อตั้งวิสาหกิจชุมชนกาแฟดอยช้าง (ที่จะจัดตั้งใน พ.ศ. 2546) ในการพัฒนาวัฒนธรรมของชนเผ่าคืออะไร และวิธีการที่จะใช้ในการพัฒนาเป็นอย่างไร

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Introduction

“Young Akha entering school at Grade 1 and 2 are embarrassed and even more embarrassed at Grade 7 and 8. In school, people look down on the Akha. They say that the Akha eat dogs and are dirty.”

Adel (Panachai Phisailert),
Managing director and co-founder,
Doi Chaang Coffee Original
(Chomchalao, 2009, p. 44)

Panachai Phisailert, also known as Adel, is an Akha and was the head of his village. He is from one of the 14 Akha families that were given coffee plants by His Majesty King Rama 9. His father, Pico, is a well-respected person in the village. The late Wicha Phromyong, the co-founder and former company president of the Doi Chang coffee enterprise, said of Pico, *“Pico is a good man and the people in the hill tribe respect him. Also, he has always grown coffee and has been involved in its production since the beginning. He is someone who loves coffee, which was given to him by the King. In the old days, he might have broken the law by growing opium, but when the King gave him coffee plants, he started to grow coffee. If people have this kind of virtue in life, I think that anything is possible. Without this virtue, coffee would have already disappeared from Doi Chang a long time ago.”* (Rutprecha, 2008, p. 104)

The Doi Chang Village consists of many ethnic groups, but the three main ones are the Akha, Chinese Haw and Lisu. Although the Akha came to live in the village after the Lisu, now their number has grown to be greater than that of the Lisu. The Akha is the most looked down upon tribe. Most of village headmen did not come from the Akha tribe and there was consequently a conflict between the Lisu and Akha people in Doi Chang. In general, lacking a sense of pride in their identity, the various tribes of Doi Chang felt that there was no respect for them, being marginal people. As a result, they moved down to the lowland town area to get low-level jobs at gas stations or garages.

Adel quit school after completing Grade 2 and at that time only spoke a little Thai. He was the first one in his village to go to work abroad in Japan. In 1998, Adel opened a shop in Chiang Mai, selling Akha handicrafts and antiques to tourists. Like other Akhas, he had to come down from the hills to work and earn money in the lowland town. Adel couldn't read, but he was an entrepreneur. His ability to speak Thai improved quickly.

When the village leader of Doi Chang was about to retire in 1998, most villagers, Akha people, wanted to choose Adel as the new village head, hoping that he would be able to bring along his business knowledge and network connections from the town to help the village. His father, Pico, was respected in the village and the villagers thought that youthful energy of Adel would be good for the village. Adel returned there to be selected as the village head for 18 months. Adel then decided to get help from Wicha Phromyong to establish a community enterprise selling coffee in 2003. Adel would have to identify any problems regarding culture at that time and the expected cultural outcomes after the development of the enterprise. And how could Adel use the new coffee community enterprise to develop the culture of the tribes to achieve the expected results?

Doi Chang Village History

Doi Chang Village is located at Moo 3, Tambon Wawi, Mae Sruai district, Chiang Rai province, Thailand. Doi Chang is a high mountain in the Wawi mountain range and is a water source. The first two tribes that settled here in 1857 were the Hmong and the Lahu. In 1915, the Lisu tribe also migrated to Doi Chang. The Chinese Haw settled down in the 1960s and 1970s, followed by the Akha tribe, who are also known derogatorily in Thai as the E-gaw. The Lisu used to be a large group of about 700 people and generally looked down upon the Akha as inferior. The Akha, who moved later in 1983, resided at the foot of the mountain. By the mid-1990s, the Akha tribe became the biggest group (about 80 percent of villagers), bigger than the other two main groups (Lisu and Chinese Haw). The late Wicha Phromyong commented as follows: "*The Lisu, who sold the land and made money, had already moved to better*

and more prosperous places. Here, on Doi Chang, it was just a place for people to stay temporarily and move on. In the past, there was only opium. Anyone who could move to a better place would.” (Rutpreecha, 2008, p. 54)

The name “Doi Chang” was given to this mountain as it had a shape like two elephants. The height of the mountain is 1,500-1,800 meters above sea level. The scenery is beautiful, with cool weather all year round. The average temperature is 18 degrees Celsius. During the months of December and January, beautiful pink wild Himalayan cherry flowers bloom across the mountains.

Relationships among the three main ethnic groups in the Doi Chang community can be described as follows. Although the Akha tribe came to live in the village after the Lisu and its population became greater than that of Lisu, the Akha agreed to be under the leadership of the Lisu. However, people in each tribe did not talk much to members of the other tribes. The relationship has not been harmonious, starting from land conflict: the Lisu argued that the land was for raising cows, whereas the Akha argued that it was for growing crops. In addition, there was not much inter-marriage across the tribes. There were some quarrels, but never serious ones. Nevertheless, there has never been a request by the Akha to divide the village so they could govern themselves. In each tribe, there are also differences in religion. Some retained their traditional beliefs, worshipping their ancestor spirits and practicing animism, while others converted to Islam, Buddhism or Christianity.

Doi Chang Hill Tribe Cultures

Akha

The Akha, since the first generation in China, have a continuous history of 2,700 years until today. There are still Akha in countries such as Laos, Korea, Japan, Italy and Canada. The Akha as a group holds the belief that a goddess has spun a universe where nature is not separated from human beings. The Akha way of life is thus rooted in an intimate relationship with the land. Respect is shown to various gods, such as the god of the earth, the god of water, the god of mountains, etc. The swinging tradition is a celebration to ask for blessing for abundant crops from the gods (Impect, 2016a).

The Akha will take turns mounting a giant swing and propelling themselves on the swing as high as possible. The Akha way emphasizes rituals in everyday life and stresses strong family ties: every Akha male can recount his family line back over fifty generations. (Adel's generation, by the way, is the 57th). The Akha speak a language of the Lolo/Yi branch of the Tibeto-Burman language group, but have no tradition of a written language. The Akha and the Lisu differ in details of belief, but the main belief structures are still co-harmonious, such as the community forest shared between Akha and Lisu. The public areas and reserved forest are used for the rituals of belief.

Regarding governance and social structure, the Akha had their own form of governance. The leader was the head of the village, responsible for supervising the community to make sure members conformed to the rules and tradition of the community. Together with a group of seniors, the village head resolved disputes and participated in various rituals. Village head succession strongly took into account the good conduct of the ancestry/family line. There was also a village committee, consisting of the village head, a village head assistant, a ceremonial leader, a blacksmith, an exorcist, and elders. The committee was responsible for making decisions relating to various community activities, such as organizing annual activities, moving a village, judging the wrongdoings of the villagers. However, power did not depend solely on the village committee. Sometimes village members had the right to argue and give their opinions. At present, the Akha community is an integrated system combining the traditional way and the formal way of government (Impect, 2016a).

Lisu

The majority of the Lisu population believe in animism but there is a small minority of Christians. Currently, the Lisu community still conducts cultural activities and rituals according to traditional beliefs. Rituals related to managing natural resources, crops and vegetables are also practiced (Impect, 2016). The Lisu in Doi Chang have beliefs and rituals consistent with the preservation of forests and nature, such as beliefs about ghosts and gods. They believe that everything in

the world is owned by the gods, who are the protectors of resources, the soil, water, forest, air and wildlife. There are also beliefs about restricted forests as well as rituals for offering sacrifices to various gods, asking them for happiness, protection for the community and the people of the village. The Lisu people have a way of life that is bound to agriculture and interdependence with the nature system. This way of life becomes a culture with local wisdom affecting the people and the forest. Ceremonies must be performed to ask permissions from the gods. For example, if people want to farm, permission must be obtained from the god Idama. For hunting animals, people have to ask permission from the god Apamu. Misuedama is the god of the wind. Sujayisupa is the god who takes care of trees. Permission is required from this god when making use of trees, especially during the ceremonies of building bridges and making coffins. Jatusupa is the god of water. In addition, the Lisu also have rituals about managing land, fields and forest resources by making offerings. The Lisu believe in the usefulness of animals in their lives such as forest chickens, wild boars, dwarf buffaloes, pythons, tigers, dogs and silver fish etc. (Nuchniyom, 2003)

In terms of past governance and social structures, informal governing groups that played a very important role in Lisu communities included (1) elder people respected by the community (2) ceremonial leaders who performed ritual duties and (3) shamans/spirit doctors, connecting the human world to the spirit world. These people gave advice on various community activities or issues. At present, there is a formal administrative structure but the informal governing structure role has been reduced (Impect, 2016b).

Both the Lisu and Akha collaborate with government agencies in segmenting forests into conservation areas, utilized forests, community forests, and creating forest fire protection lines and reforestation, at the same time as maintaining their beliefs in ancestral and mountain spirits.

Chinese Haw (Chinese Yunnan)

The Chinese Haw mostly migrated from Yunnan, a southern province of China. After the Chinese revolution in 1949, the 93rd Corps, which supported

the Kuomintang party, fled to Thailand via Myanmar. Speakers of Southwestern Mandarin, the Chinese Haw were also traditional traders in the hills of northern Thailand and became the primary opium traders. They owned pickup trucks and charged for transportation down the mountain. The Chinese Haw also have long-standing experience of the cultivation of sub-tropical fruit trees, vegetables and tea and have developed advanced production technology for commercial farming systems.

Therefore, the community of Doi Chang Mountain offers a variety of culture and ethnicities that coexist in diversity. Each tribe has its own culture, language, beliefs, traditions and rituals.

In sum, Doi Chang Mountain is not different from other mountains in northern Thailand as a place where mountain tribes migrated in and out. The way of life is agricultural, comprising the cultivation of highland rice and vegetables. The people grow vegetables for family consumption in their home ground; they get up to work early in the morning and spend most of their time in the fields; they respect their elders and often consult the elderly regarding any issues. Their leaders have to come from families that have no bad record or history. Before, when the village was not open to outsiders, money was not necessary and the hill tribes only bought salt and new clothes once a year. Each family had many children, but they did not buy much or spend much. In fact, they did not know what to buy and grew just enough to eat.

Doi Chang Village Problems

The main problem in Doi Chang village was the education of the children. The school roof and walls used to be made of thatch leaves, with only a dirt floor. The government built a new school, but only students with Thai identity cards could attend. This left hundreds of hill tribe children out of school at that time. A few well-to-do families sent their children to study in Catholic schools in the lowland town. Another problem was that the village only had limited medical services. It took a few hours to go down the mountain to get to the hospital in town. Again, Thai identity cards were needed to use the hospital services. Therefore, the elders of

the hill tribe used to provide medical services, such as child birth. But if there were any delivery complications, this often ended in the death of both mother and child.

Before 1983, there was a perception of the hill tribes as people who destroyed the forests, due to their cultivation methods. Hill tribes practiced swidden (slash-and-burn) agriculture. Every 3-4 years, they would return to the same plot of land after leaving the ground to recover. Given a low population density where land can lie fallow for many years, swiddening is an environmentally sustainable agriculture approach. But later, swiddening has resulted in large strips of deforested mountainsides. This is because with road building by the government, both illegal and legal logging by Thai companies, enclosure of land in national parks, and the influx of immigrants from the lowlands, swidden fields could not lie fallow and could not be replanted anymore. Furthermore, this swiddening is different from practiced by the people living down in the lowlands. This has led to the misunderstanding that the hill tribes slash and burn without purpose, thus destroying the forest. Therefore, the hill tribes have been forced to turn to new methods of agriculture.

The hill tribe people have also received a bad name for their cultivation of opium, the raw material for the production of heroin that has spread across the world. Opium cultivation did not make them rich, however. The hill tribe people only earned a few thousand baht. But they had no choice. As Wicha says, *“I understand my brothers and sisters. They did it to survive; no one wanted to break the law. We knew that it was wrong, but did anyone know the whole story? We planted the opium and people came to buy it here. But if we planted other things, we had to go down to the foot of the hill, and then we were arrested for selling a few hundred bahts’ worth of fruit and vegetables. We paid two thousand five hundred baht as a fine and were locked up in jail. But with opium, people travelled in helicopters to come and buy at our homes.”* (Chomchalao, 2009, p. 18)

Coffee in Doi Chang

The coffee now grown in Doi Chang originated from the royal initiative of His Majesty King Bhumibol Adulyadej, Rama IX, an initiative which encouraged hill tribe people in various mountain locations to change to grow cold-weather crops. In 1983, an area of over 8 square kilometers on Doi Chang Mountain was the site of large-scale opium farming. The king then gave three types of Arabica coffee to the people of Doi Chang, namely Caturra, Catuai, and Catimor. These are high quality coffee plants that are suitable for areas more than 1,100-1,700 meters above sea level. These coffee types do not need much maintenance, grow well, and are resistant to coffee rust leaf disease. On Doi Chang, about 40 families started planting coffee as a pilot project. They also grew other cold-weather crops, such as peaches, apricots and macadamia nuts. Later, the number of coffee plants was reduced, leaving only about ten families growing coffee.

Pico, Adel's father, was the only farmer who still grew coffee, even though he felt that growing this crop could not provide a sufficient income for the hill tribe people; in fact, he gave up many times. Since the hill tribe people in Doi Chang village were without any Thai nationality documents, when they sold their agricultural products in town, they were unfairly given a low price, or simply had no buyers. Therefore, it was also difficult to go down and sell coffee in town. They had to sell through middlemen, who reduced the coffee price to only 10-12 baht per kilogram. As Adel says: *"In the beginning, 40 families participated in the project. My family was one of them. My father started to grow on an area of 10,000 square meters. Later, the coffee growing expanded to an area of 4.8 square kilometers. However, it appeared that the coffee could not be sold in the city because we did not have Thai nationality; we had no identity cards, no papers. Whatever price the middle men gave us, we had to take it. If we went down to the foot of mountain, we were arrested by the police."* (Rutprecha, 2008, p. 58)

Wicha added: *"Adel also had information about the situation in China; he told me that over there they could sell coffee at 60-70 baht per kilogram. So how come we could sell it for only ten baht? Coincidentally, one year, coffee was in*

short supply and the price rose to around 70-80 baht per kilo. So we tried to sell it at that price. When we contacted the middle men, they quoted us 60 baht per kilogram. We went together to tell the locals and drove 2-3 ten-wheel trucks to carry the coffee down, using six-wheel trucks to continue. But we were cheated and our brothers in Chiang Fang were also cheated. We had agreed one price, but once the coffee was delivered, we had to sell for half the agreed price. This was because the middlemen knew that we had to sell. It was like the bodies of the dead: on reaching the cremation ground, they had to be cremated.” (Rutpreecha, 2016, pp. 32-33)

Not only this, but most villagers who grew coffee had never actually drunk the good quality coffee that they grew. They only sold it to merchants.

Development and the Hill Tribe Culture

Because of the lack of education and inability to speak the Thai language, the hill tribe people were looked down upon. At that time, most of the people in Doi Chang village suffered hardship every day. Most didn't have Thai identity cards and were unable to speak or write Thai. In addition, there were ongoing conflicts between ethnic Lisu and Akha in Doi Chang, which had occurred for almost 20 years. The standard of living of the Lisu and Akha was quite low. There were many negative perceptions of the Akha people. For example, Akha girls were seen to have fat legs and eat dog meat. It was thought a disgrace for Lisu people to be married to Akha, as the latter were considered of lower status than other groups. And there were rumors among the lowland Thai people that Akha people only took shower once a year. Akha women were of easy virtue and Akha men were addicted to opium and therefore immoral. Adel commented as follows: “Young Akha entering school at Grade 1 and 2 are embarrassed and even more embarrassed at Grade 7 and 8. In school, people look down on the Akha. They say that the Akha eat dogs and are dirty.” (Chomchalao, 2009, p. 44)

In addition, the hill tribes on Doi Chang felt that the academic and support groups from various organizations, both governmental and foreign agencies, often saw

them as stupid, stubborn and lazy. As Wicha said: *“Did you see the news recently? Several groups that bought coffee from the hill tribes often announced that people must help us by buying their products. If they didn’t buy, the women would turn to prostitution. The men would trade in cocaine and would grow opium. This is very insulting. Beside the middlemen, some officials thought the hill tribe people stupid. No matter how much they were taught, the tribe people could not retain anything. For 20 years of crop cultivation, this was so little that the hill tribes could produce. They blamed the hill tribe people and sold stuff like beggars. We needed to help them. If we did not help, people would starve. Selling like a beggar could be done only once or twice, however. The merchants felt obliged to help as they loved the King and the country, but could not do it often. It made them weary.”* (Rutpreecha, 2008, p. 75)

Hill tribe people on Doi Chang were looked down upon in every dimension of life. They were perceived to be stupid, lazy and easily taken advantage of. Therefore, they rarely attempted to finish primary school. And only a handful of people went on to study in secondary school in the town. Most of them went down to seek life experiences by being temporarily employed.

New generations of the hill tribes were leaving the village to find work in towns. The villagers were struggling and migrated to seek stability in life in lowland towns. Furthermore, addiction to drugs such as amphetamines was on the rise.

In 1997, electricity reached the village of Doi Chang. But the village was in a chaotic period: young people were increasingly leaving to find work in Chiang Rai or elsewhere; the elderly in the village were less respected and had less power. Traditional lifestyles began to disappear. Most hill tribe people had encountered Thai culture and mass-produced products. Some Akha people were working as employees in agricultural centers and went to work for whole weeks, i.e. seven days at a time, rather than the traditional way of the 12-day working week with a 2-day separate holiday rotation (holiday on day 1 and day 8). More Western clothes were worn, instead of ethnic cotton-made clothing. Houses were built of wood, cement and galvanized sheets rather than bamboo and straw. Women would only wear tribal clothes on special

occasions. Before the cooking area was near the sleeping area, but now the cooking area was separate. At the same time, drug addiction, crime and violence increased. When tourists came to Doi Chang, Akha culture would be adapted as a show for them rather than performed in its traditional time. At the show, Akha would swing and play children’s games to earn money. The Akha people have been assimilated into Thainess. For example, more children went to school down in the lowlands. Adel again: *“When going to Bangkok, we wore our hill tribe clothes, and people stared at us strangely. Some taxis did not accept us because they might not be sure how to communicate with us or how to make us understand. The sky train staff didn’t allow us to get on and asked if we could speak Thai. We may even feel rather offended.”* (Rutpreecha, 2008, pp. 78-79)

Sufficiency Economy Philosophy for Sustainability

The Doi Chang case will be used to illustrate how the Sufficiency Economy Philosophy (SEP) can be applied in order to achieve sustainability. The SEP is an approach used to achieve sustainability in Thailand. It shares the same goals of balanced development as the United Nations Sustainable Development Goals. It consists of two foundations (knowledge and virtues), three principles (moderation, reasonableness, and prudence), and four balanced outcomes (economy, society, environment, and culture) (Wibulswadi, Dharmapiya, & Pootrakul, 2012; Bergsteiner & Dharmapiya, 2016). The SEP is a balanced approach combining patience, perseverance, diligence, wisdom, and prudence in order to cope appropriately with the critical challenges arising from extensive and rapid socio-economic, environmental, and cultural changes occurring as a result of globalization. The SEP can be applied to all levels, from the individual, family, community, and society, as well as to all sectors and fields of a society to help solve problems or take action in different situations.

According to the SEP, culture is crucial to development as follows:

1. The aim of the SEP is human well-being, which consists of being proud of one’s culture and cultural identity. Furthermore, it is believed that respect of diversity of culture will lead to peace and sustainability.

2. Culture should be considered when implementing development. This is consistent with the moderation principle and the geo-social concept of the SEP. The moderation principle suggests that development should be done in a way that is suitable for the cultural element.
3. The development of culture can have positive impacts on the economic, social, and environment dimensions. In achieving sustainability, the four dimensions are interrelated and should be balanced.

When considering each element of the SEP, culture can be incorporated into each element as follows:

Two foundations

Knowledge: It is important to obtain insight knowledge regarding the culture of the community that will be developed.

Virtues: It is necessary to have respect for cultures that are different from our own.

Three principles

Moderation: Development initiatives should be suitable for the culture of the community.

Reasonableness: The goals of development should not be comprised of only economic goals, but should also include cultural goals.

Prudence: Culture should be given importance when planning development.

Four balanced outcomes

Economy: Better economic outcomes shaped by cultural factors

Society: Harmony among cultural diversity

Environment: An environment that is preserved using cultural methods

Culture: Preserved cultural heritage and identity

Case Problems

In 2003, Adel, or Panachai Phisailert, decided to get help from Wicha Phromyong and Phitsanuchai Kaewphichai to establish a community enterprise selling coffee. Wicha had known Adel’s family for a long time, since the time of Adel’s grandfather. He had been regularly travelling up and down the mountains and had a strong relationship with the hill tribe people. Phitsanuchai, co-founder, advisory chairman, and business advisor of Doi Chaang coffee original, has been an international hotel executive and understood very well the differences in culture of ethnic workers in each hotel he managed.

When forming the Doi Chaang Coffee Enterprise, Adel would have to identify the cultural issues in Doi Chang (strengths and weaknesses) at that time and the expected cultural outcomes of development. How could Adel use the Coffee Community Enterprise to develop the culture of the hill tribes to achieve the expected results? How can he apply the Sufficiency Economy Philosophy in development to ensure that culture is important? For example, in the case of Doi Chang, it is important to consider whether the “from Earth to Cup” coffee approach (including crop production, processing, marketing, and retailing) will be appropriate for the “crop production only” agriculture culture of the hill tribes. If not, what should be the solution for Doi Chaang Coffee?

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Social Capital, Social Enterprise and Community Development: A Case Study of Doi Chaang Coffee

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Abstract

The legend of the Doi Chaang Coffee Business started from the Arabica coffee beans that His Majesty King Rama IX gave to hill farmers in the Doi Chang area to replace opium cultivation. The coffee grew well but there were problems with having to sell the coffee beans at a low price. Therefore, most farmers destroyed their coffee plants. Nevertheless, some escaped destruction. This problem meant that Mr. Panachai Phisailert, the village Headman of the Doi Chaang community, had to try to find a solution by consulting Mr. Wicha Phromyong, one of the co-founders of Doi Chaang Coffee. He had the idea of creating a coffee business in the community. Mr. Wicha Phromyong tried hard to find someone who would help him set up a coffee business. Finally, he met Mr. Pitsanuchai Kaewphichai, a businessman in the hotel industry. Mr. Pitsanuchai Kaewphichai understood the aspirations of the Doi Chaang people and he decided to assist them in establishing a coffee business. He worked out a suitable business model for starting a coffee business based on community involvement-a social enterprise model. Thus, Doi Chaang Coffee Co., Ltd., a genuine social enterprise, began operation in 2003 with three co-founders, and with Mr. Panachai Phisailert acting as managing director. Doi Chaang coffee was improved to be a world class specialty coffee because of its high standard quality

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and meticulous care. The notoriety of Doi Chaang coffee initiated the high selling price, therefore, the excessive price caused coffee adulteration. This problem affected Doi Chaang coffee's reputation. The adulterators were 12 groups of farmers on Doi Chaang; some of them were Mr. Panachai Phisailert's relatives. In this crisis, Mr. Panachai Phisailert has to make a decision to solve the problem before incoming harvest season.

Keywords: Social Capital, Social Enterprise, Community Development

กาแฟดอยช้าง : ทูทางสังคมกับการพัฒนาที่ยั่งยืน

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รับวันที่ 10 เมษายน 2563 ส่งแก้ไขวันที่ 18 พฤศจิกายน 2563 ตอปรับตีพิมพ์วันที่ 16 มิถุนายน 2564

บทคัดย่อ

เรื่องราวของธุรกิจกาแฟดอยช้าง เริ่มต้นขึ้นจากเมล็ดกาแฟพันธุ์อาราบิก้าที่พระบาทสมเด็จพระเจ้าอยู่หัว รัชกาลที่ 9 ได้พระราชทานให้เกษตรกรในพื้นที่ดอยช้างปลูกทดแทนการปลูกฝิ่น ต้นกาแฟเติบโตได้ดีแต่ประสบปัญหาการขยายเมล็ดกาแฟได้ราคาต่ำ ดังนั้น เกษตรกรส่วนใหญ่จึงทำลายต้นกาแฟทิ้ง แต่อย่างไรก็ตาม ยังมีต้นกาแฟบางส่วนเหลือรอดจากการถูกทำลาย จากปัญหานี้ทำให้คุณปณชัย พิสัยเลิศ ผู้ใหญ่บ้านดอยช้าง พยายามหาทางแก้ไขปัญหาโดยการไปปรึกษากับคุณวิชา พรหมยงค์ ซึ่งเป็นหนึ่งในผู้ร่วมก่อตั้งกาแฟดอยช้าง เขามีความคิดที่จะสร้างธุรกิจกาแฟขึ้นในชุมชนคุณวิชา พรหมยงค์ พยายามอย่างหนักที่จะหาผู้ช่วยก่อตั้งธุรกิจกาแฟ ในที่สุดเขาก็ได้พบกับคุณพิชญุชัย แก้วพิชัย นักธุรกิจด้านอุตสาหกรรมโรงแรม คุณพิชญุชัย แก้วพิชัย เข้าใจถึงความมุ่งหวังของ ชาวดอยช้าง เขาจึงได้ช่วยชาวดอยช้างก่อตั้งธุรกิจกาแฟ โดยหารูปแบบการประกอบธุรกิจที่เหมาะสมสำหรับการเริ่มต้นธุรกิจกาแฟบนพื้นฐานของการมีส่วนร่วมของชุมชน นั่นคือ รูปแบบกิจการเพื่อสังคม ดังนั้น บริษัทกาแฟดอยช้าง กิจการเพื่อสังคมที่แท้จริงจึงเริ่มต้นขึ้นใน พ.ศ. 2546 ด้วยผู้ร่วมก่อตั้ง 3 คน โดยมีคุณปณชัย พิสัยเลิศ เป็นกรรมการผู้จัดการ กาแฟดอยช้างได้รับการพัฒนาเป็นกาแฟชนิดพิเศษระดับโลก เนื่องด้วยคุณภาพของเมล็ดกาแฟ และการดูแลอย่างพิถีพิถัน ความโด่งดังของกาแฟดอยช้างทำให้เมล็ดกาแฟดอยช้างมีราคาสูงขึ้น ราคาที่สูงของกาแฟดอยช้างทำให้เกิดการปลอมปนเมล็ดกาแฟ ปัญหานี้ส่งผลกระทบต่อชื่อเสียงของกาแฟดอยช้าง ผู้ที่ปลอมปนเมล็ดกาแฟนั้น คือ เกษตรกรใน 12 กลุ่มบนดอยช้าง ซึ่งส่วนหนึ่งเป็นญาติของคุณปณชัย พิสัยเลิศเอง ในวิกฤติการณ์นี้คุณปณชัย พิสัยเลิศ จำเป็นที่จะต้องตัดสินใจแก้ปัญหาให้ทันก่อนฤดูกาลเก็บเกี่ยวที่กำลังจะมาถึง

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The legend of the Doi Chaang Coffee Business started from the Arabica coffee beans that His Majesty King Rama IX gave to hill farmers in the Doi Chang area to replace opium cultivation. The coffee grew well but there were problems with having to sell the coffee beans at a low price. Therefore, most farmers destroyed their coffee plants. Nevertheless, some escaped destruction. This problem meant that Mr. Panachai Phisailert, the village Headman of the Doi Chaang community, had to try to find a solution by consulting Mr. Wicha Phromyong, one of the co-founders of Doi Chaang Coffee. He had the idea of creating a coffee business in the community. Mr. Wicha Phromyong tried hard to find someone who would help him set up a coffee business. Finally, he met Mr. Pitsanuchai Keawphichai, a businessman in the hotel industry. Mr. Pitsanuchai Keawphichai understood the aspirations of the Doi Chaang people and he decided to assist them in establishing a coffee business. Thus, Doi Chaang Coffee Co., Ltd., began operation in 2003 with three co-founders, and with Mr. Panachai Phisailert acting as managing director. Doi Chaang coffee was improved to be a world class specialty coffee because of its high standard quality and meticulous care. The notoriety of Doi Chaang coffee initiated the high selling price, therefore, the excessive price caused coffee adulteration. This problem affected Doi Chaang coffee's reputation. The adulterators were 12 groups of farmers on Doi Chaang; some of them were Mr. Panachai Phisailert's relatives. In this crisis, Mr. Panachai Phisailert has to make a decision to solve the problem before incoming harvest season.

From Low Price Coffee Beans to A World Class Coffee Business

Doi Chaang village is located in the Wawee sub-district, Mae Suai district, Chiang Rai province. It is the residential area of three hill tribes, composed of about 80% Akha, while the Lisu and Chinese account for 20% of the population. They traditionally survived by cultivating opium. In 1983, 40 families in Doi Chaang received Arabica coffee plants from the Department of Social Welfare, with the support of His Majesty King Rama IX, to replace opium cultivation. Mr Piko Saidu, the village headman at that time and Logo Man, had encouraged his villagers to follow His Majesty's instructions and join him in cultivating coffee. Even though the coffee

grew well, the income from selling it was very low. Because they lacked Thai identification cards, the growers had limited access to markets, so middlemen took advantage of their low purchasing power. Consequently, most farmers in Doi Chaang destroyed their coffee plants. Nevertheless, some escaped destruction (Legend of Doi Chaang Coffee, n.d.; Ritpreecha, 2008, 2011).

This situation caused Mr. Panachai Phisailert, the village Headman and Mr Piko Saidu's son, to try to solve the problem by consulting Mr. Wicha Phromyong, a trekker and globe-trotting entrepreneur in Chiang Rai. He had the idea of creating a coffee business in the community. So, Mr. Wicha Phromyong tried hard to find someone who would help him set up a coffee business. Fortunately, he met Mr. Pitsanuchai Keawphichai, a businessman in the hotel industry, who understood the aspirations of Mr. Wicha Phromyong, Mr. Panachai Phisailert and the Doi Chaang people. He decided to assist them in establishing a coffee business (Ritpreecha, 2008). and worked out a suitable business model based on community involvement. He had an interest in Social Enterprise, as he explains here:

“When thinking about starting up a coffee business, I was interested in the Social Enterprise business model. Our purpose was to assist the Doi Chaang people to sell coffee at a fair price and to have a better quality of life due to their participation. We did not expect wealth.” [Mr. Pitsanuchai Keawphichai]

Social Enterprise is a business model employed to solve social problems. The objective is to keep profit or non-profit organizations financially independent so they can sustainably achieve their goals. The social entrepreneur can thus generate both social impact and revenue (Social enterprise business models, n.d.).

The two key factors of Social Enterprise comprise an operating strategy and a resource strategy (Social enterprise business models, n.d.).

1. The operating strategy is composed of an internal organizational structure and external partnerships.
2. The resource strategy defines what resources the organization requires for accomplishing its mission, for example financial and human resources.

The Doi Chaang coffee business has generated social impact by creating the Doi Chaang Coffee Foundation. The Foundation has provided healthcare for community, scholarships for students, and various other activities to improve the villagers' quality of life, and also promotes the preservation of local culture (Legend of Doi Chaang Coffee, n.d.).

"We give 30 % of our revenue to the foundation. Our plan is to build a hospital, school, and football field, to support community activities, to promote culture and enhance environmental protection".

[Mr. Panachai Phisailert]

As a strategy for maintaining the organization's finances, Mr. Pitsanuchai Keawphichai applied the wine-making model to the Doi Chaang coffee business. He thought that coffee was like wine. In the wine business, the quality of the product is very important. Therefore, making a premium coffee product is the way to succeed. It was a good opportunity since the quality of the Arabica coffee grown in Doi Chaang scored highly on international testing standards. It meant that he could establish a specialty coffee business exporting to international markets at a high price. Thus, the Doi Chaang Coffee Co., Ltd., a genuinely social enterprise, began in 2003.

"In my opinion, coffee is like wine. I am a hotel businessman, so I am familiar with wine. Wine is a global business and the important thing about wine is quality. The quality of our coffee is good. We sent it for international testing and it got a high score. Therefore, it was possible to start an export business."

[Mr. Pitsanuchai Keawphichai]

This new coffee business needed effective organization and a high-quality product. Thus, effective organization; human resources and financial capital were the three significant issues. Mr. Panachai Phisailert then invited his brother and other relatives, in total seven people, to start up the company. At that time, the Doi Chaang founders had only a small amount of money. Mr. Panachai Phisailert had to sell his car and borrow money from his relatives. Mr. Wicha Phromyong and Mr. Pitsanuchai Keawphichai supported the enterprise with their own money. Mr. Wicha Phromyong also had to borrow from his friends (Ritpreecha, 2008).

“At that time, we had no money. I had to sell my pickup truck and borrow cash from my cousins. Mr. Wicha Phromyong and Mr. Pitsanuchai Keawphichai also provided their own money but it wasn’t enough. Therefore, Mr. Wicha Phromyong borrowed from his friends.”

[Mr. Panachai Phisailert]

With a high-quality product in mind, the men persuaded the Doi Chaang farmers to improve coffee quality and buy coffee cherries at a high price. With a focus on the export trade, they needed two things. The first one was international partners. So, they tried to find suitable partners who would share the same vision of conducting business for people, not only for financial benefit. Finally, after a careful selection process, they found their first international partner in Canada and together began a world class business. Nowadays, they have many overseas partners in Japan, Korea, and Singapore (Ritpreecha, 2011).

The second thing they needed was an international standard certificate in order to gain recognition. The most valued certificate was the Fairtrade one. It is a sign to guarantee that the Doi Chaang coffee product has been certified in accordance with international Fairtrade standards to secure a better deal for farmers and workers. In addition, Doi Chaang coffee has been awarded other global certificates namely Member of the Specialty Coffee Association, USDA ORGANIC, EU Organic Farming, Beyond Fairtrade, Thai Geographical Indication and EU Geographical Indication. All these global recognitions came about as a result of a sustained and intense collaboration with the Doi Chaang farming group, involving the production process from planting to roasting and distribution (Figures 1-7) (Legend of Doi Chaang Coffee, n.d.). Consequently, Doi Chaang coffee has become a renowned specialty coffee product in both the Thai and International markets.

Social Capital and Community Development

Social Capital has played a principle role in the case of the Doi Chaang coffee business. The day before setting up the company, Mr. Panachai Phisailert, the village Headman of the Doi Chaang community, had only coffee plants; his

intention was to deal with the problem of the low selling price of the coffee beans. He went down to consult Mr. Wicha Phromyong, with whom he had a close **relationship** and whom he **trusted**. He expected that Mr. Wicha Phromyong would be able to help him. Finally, he got the assistance he was seeking.

After talking with Mr. Panachai Phisailert, Mr. Wicha Phromyong read up about coffee and tried to find experts who could help him. He met two key persons who were to provide a good **network**: Mr. Pitsanuchai Keawphichai and Ms. Patchanee Suwanwisolkit. Mr. Pitsanuchai Keawphichai, a businessman in the hotel industry, helped to establish the coffee business, while Ms. Patchanee Suwanwisolkit, a researcher at Chiang Mai University, supported the enterprise with her knowledge of coffee farming practices.

Relationship, trust and **network** are the three elements of Social Capital. It is a new form of capital, derived from assistance and cooperation between people or social groups (Putnam,1993; Triwanchai, 2019). There are three influential views of Social Capital namely those of Pierre Bourdieu, James Coleman and Robert Putnam (Winter, 2000; Fundamentals of Social Capital, n.d.).

1) Bourdieu on Social Capital

According to Pierre Bourdieu's perspective, Capital consists of three types: economic capital, cultural capital and social capital. Social capital refers to a social connection that can be turned into financial capital and institutionalized in the form of a title of nobility. It is based on social relationships, functioning as a network of connections, all of which are utilizable. The relationships are the neighborhood, the workplace, and kinship. Social capital is defined as 'the aggregate of the actual or potential resources which are linked to membership in a group-which provides each of its members with the backing of the collectively owned capital'. The important role of social capital is to provide access to resources through participation in the network and augmented economic capital of the individual or group (Winter, 2000).

2) Coleman on Social Capital

James Coleman defined social capital by its function. This function is the value of the social structure to members as a set of resources that they can use to

complete their intentions. It comprises obligations, expectations, as reciprocal relations among persons, information channels, norms and effective sanctions that restrict and or promote certain kinds of behavior. Moreover, social capital includes the role of norms and sanctions within family and community networks that facilitate the fulfilment of human capital for individuals such as educational achievements (Winter, 2000).

3) Putnam on Social Capital

Social Capital, according to Robert Putnam's perspective, is a new form of capital that is related to social relationships. It is defined as the quantity and quality of resources that an individual or group or community can access through its social network (Lin, 2000). Social capital includes trust, norm and network. These elements increase the effectiveness of social activities and are influenced by the level of confidence demonstrated in personal and social commitments. Moreover, it increases expectations of reciprocity. All components affect institutions whose objective is to collaborate in solving problems by collective action. (Putnam, 1993; Triwanchai, 2019).

Social Capital is indirect capital. It is a mediating factor connected to direct resources such as human capital, physical capital and natural resources. People can access these direct capitals at low cost through social relationships and the social networks of which they are members. Therefore, Social Capital is the fundamental factor in social collaboration enhancing community development.

Inequality of Social Capital

Even though social capital encourages desirable outcomes, its possible negative effects should be a matter of concern. Social resources correlate to social relations and networks that are advantageous in similar social groups. Different socioeconomic characteristics can induce inequality of social capital. In society, some social groups play a major role in the social structure. There are unequal opportunities to access resources for groups with inferior or different status for example in terms of race, gender, religion and other characteristics. The members of a social group tend to form

networks connected to other members from the same group (Lin, 2000). In addition, the concept of social capital is based on social relations. Actors probably avoid conflicts that can harm the relationship because this can reduce their benefits in the future. Therefore, they face difficulties in making the decisions needed to solve problems.

Facing a Significant Crisis

The Doi Chaang Coffee Company organized coffee bean production by establishing 12 plantations. The coffee farmers were hill tribe people in Doi Chaang, including the Akha, Lisu and Chinese; some of them were Mr. Panachai Phisailert's relatives (the managing director of Doi Chaang Coffee). Each plantation followed the standard quality criteria for the product. The coffee cherries from the 12 plantations were sold to the company and the committee determined the selling price: the minimum price of 100 baht per kilogram was guaranteed by the Doi Chaang Coffee Company (Ritpreecha, 2008).

The reputation of the specialty coffee from Doi Chaang meant the selling price was high at first. This excessive price caused coffee adulteration as low-quality coffee cherries from outside the Doi Chaang area were sold to the company. This made the company lose 14 million baht (Ritpreecha, 2011).

“There was one disloyal person who brought us low quality coffee, which caused us to lose a lot of money. We completely rejected it because it destroyed our customers’ brand loyalty.”

[Mr. Panachai Phisailert]

There were many forms of adulteration such as outside merchants who set up factories on Doi Chaang and brought in coffee from outside claiming it was Doi Chaang coffee. Many cafes showed our product packages on their shelves but used coffee beans from elsewhere to sell to consumers. Because of these instances of adulteration, we changed the company name to Doi Chaang Coffee Original, changed the product packages, and charged a fee for using a Doi Chaang coffee sign in front of the cafe. We had to spend money on inspecting suspected “pirate” cafes (Ritpreecha, 2016).

Time to Make a Decision

The Doi Chaang coffee business was founded on the diligence and dedication of the founders with help from their networks. As a result, Doi Chaang coffee has become world class. This has helped improve the quality of life of the Doi Chaang people. Furthermore, the environment of Doi Chaang has developed considerably compared with the past. In order to be a sustainable business, Doi Chaang Coffee Original has to maintain a high standard of coffee quality to ensure the consumers' trust. Coffee adulteration is, therefore, a major problem, causing a crisis affecting Doi Chang's coffee business. Solving the adulteration problems caused by outsiders is not difficult. However, problems of contamination that occur within the 12 groups of farmers on Doi Chaang itself, i.e. members of the Doi Chaang community, possibly including some of Mr. Panachai's relatives, is more complicated to solve. So, if you were Mr. Panachai, how would you decide to solve this problem?

Discussion Questions

1. What are the key factors in establishing and operating the Doi Chaang coffee business?
2. Doi Chaang coffee Original is a successful organization. What are the important principles behind this achievement?
3. How can the success of Doi Chaang Coffee Original become sustainable? What are the indicators of sustainability?

Appendices



Figure 1: Fairtrade



Figure 2: Member of Specialty Coffee Association



Figure 3: USDA ORGANIC



Figure 4: EU Organic Indication



Figure 5: Beyond Fairtrade



Figure 6: Thai Geographical Farming



Figure 7: EU Geographical Indication



Figure 8: Doi Chaang Foundation

Source: <https://doichaangcoffee.co.th>



Figure 9: Day Care Center by Doi chaang Foundation

Doi Chaang Coffee: A Sufficiency-Based Community Enterprise for Sustainability

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Abstract

From the royal initiative of His Majesty King Bhumibol Adulyadej the Great, who initiated the Royal Project to encourage hill tribe people in various highlands to reduce forest clearance and turn to growing cash crops instead of opium cultivation. Farmers in Ban Doi Chang area were therefore encouraged to grow Arabica coffee but found pressure to lower coffee price by the middlemen. Subsequently, Khun Wicha Phromyong, Co-Founder of Doi Chaang Coffee Original Company Limited joined forces with the new generation of Akha community leader, Mr. Adel-Mr. Panachai Phisailert, and experienced businessman-Mr. Phitsanuchai Kaewpichai, in developing quality organic coffee varieties and marketing them internationally until Doi Chaang coffee is accepted in the international market. By sharing knowledge with community members, it has helped to expand the production of quality coffee, as well as helping the majority of Doi Chaang residents to be certified as Thai, while reducing conflicts between the Akha and Lisu tribes within the village. Since Arabica coffee grows well in the shade of trees, as a result, the forest that has been degraded in the past has been restored

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to a fertile forest with a total agricultural area of more than 30,000 rai. These resulted in generating income for the Doi Chang community, with revitalizing pride in ethnicity and dignity of Thai hill tribe people. Doi Chaang Coffee is therefore regarded as a case of community enterprise that adheres to the Sufficiency Economy Philosophy, progressing with balance and aiming for sustainable development relentlessly.

Keywords: Doi Chaang Coffee, Community Enterprise, Sufficiency Economy, Sustainable Community Development

กาแฟดอยช้าง : วิสาหกิจชุมชนตามหลักเศรษฐกิจพอเพียง สู่ความยั่งยืน

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บทคัดย่อ

จากแนวพระราชดำริของพระบาทสมเด็จพระบรมชนกาธิเบศร มหาภูมิพลอดุลยเดชมหาราช บรมนาถบพิตร ที่ให้ตั้งโครงการหลวงเพื่อส่งเสริมชาวไทยภูเขาในพื้นที่สูงต่าง ๆ ลดการถางป่า และหันมาปลูกพืชเศรษฐกิจทดแทนการปลูกฝิ่น เกษตรกรในพื้นที่บ้านดอยช้างจึงได้รับการส่งเสริมให้ปลูกกาแฟอาราบิก้า แต่พบปัญหาถูกกดราคาจากพ่อค้าคนกลาง ต่อมาคุณวิชา พรหมยงค์ ผู้ร่วมก่อตั้งบริษัทดอยช้าง คอฟฟี่ ออร์แกนิก จำกัด ได้ร่วมแรงร่วมใจกับผู้นำชุมชนชาวอาข่ารุ่นใหม่ คือ คุณอาเดล-คุณปณชัย พิสัยเลิศ- และนักธุรกิจที่มีประสบการณ์ คือ คุณพิษณุชัย แก้วพิชัย ในการพัฒนาพันธุ์กาแฟอินทรีย์ที่มีคุณภาพและทำการตลาดในระดับสากล จนทำให้กาแฟดอยช้างได้รับการยอมรับในตลาดต่างประเทศ จากการแบ่งปันองค์ความรู้ทำให้มีการขยายการผลิตกาแฟที่มีคุณภาพสูงในชุมชน พร้อม ๆ กับการช่วยให้ชาวดอยช้างส่วนใหญ่ได้รับบัตรรับรองเป็นคนไทยและลดความขัดแย้งระหว่างชนเผ่าอาข่าและลีซูภายในหมู่บ้านให้อยู่ร่วมกันอย่างสันติสุข ในขณะเดียวกัน กาแฟพันธุ์อาราบิก้าจะเติบโตได้ดีได้ร่มเงาไม้ ทำให้เกิดการพลิกฟื้นป่าที่เสื่อมโทรมในอดีต กลับคืนเป็นป่าที่มีความอุดมสมบูรณ์และมีพื้นที่ทำเกษตรกรรมกว่า 30,000 ไร่ สร้างรายได้ให้กับชุมชนดอยช้าง รวมถึงความภาคภูมิใจในชาติพันธุ์และศักดิ์ศรีของชาวไทยภูเขา กาแฟดอยช้างจึงได้รับการยกย่องว่าเป็นวิสาหกิจชุมชนที่ยึดปรัชญาของเศรษฐกิจพอเพียงในการพัฒนาที่สมดุลและมุ่งสู่การพัฒนาที่ยั่งยืนอย่างไม่หยุดยั้ง

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“We wanted to restore the dignity of our hill tribe people as many of those who went up to buy coffee from the hill tribe people often proclaimed that they were doing us a favour in buying the coffee, and if they hadn’t done so, the women would have all gone and prostituted themselves, while the men would have all grown opium. This was extremely rude of them. So, the people of Doi Chang were determined to produce good coffee for sale so that everyone would know that Thailand can grow good coffee. Hill tribe people are not beggars. What they want to sell is a quality product.” (Mr. Wicha Phromyong, interview, late June 2011¹)

Prologue

It was late January 2014 that Mr. Wicha Phromyong,* the chairperson and founder of the coffee company, Doi Chaang Coffee Original Company Limited, passed away unexpectedly. The remaining co-founders discussed the next step for Doi Chaang Coffee, bearing in mind the original determination they had had from the very beginning and the path that Doi Chaang Coffee would take. As far back as 1969, His Majesty King Bhumibol Adulyadej the Great embarked on a royal initiative to provide varieties of coffee, as an industrial crop, to the local ethnic minorities, in order to replace opium growing and to reduce deforestation in the highlands, and to raise the living standard of the hill tribes at the same time.

As a result of this royal initiative, the people of the Akha and Lisu hill tribes and those of Yunnan Chinese origin living in Doi Chang stopped growing opium and slowly expanded the plantation of good quality coffee varieties. At present, the Doi Chang area has accumulated over 30,000 Rai for Arabica coffee plantations and mixtures of other crops. The shade-grown method helps improve the production

* The author would like to remember the goodness of Mr. Wicha Phromyong, the co-founder of Doi Chaang Coffee, whose dedication has put Thai coffee on the world map.

of Arabica coffee and lengthen the period during which harvesting can be carried out. Doi Chang village has transformed the denuded forest of the past into today's fertile forest. The area has also given Thailand a reputation as the source of world-renowned plantations for a quality Arabica coffee variety. This is essentially due to the fact that Doi Chaang Coffee is a speciality coffee which has received high scores in international Coffee Reviews since 2007² and that the coffee itself has been registered under the EU Geographical Indication since 2010³.

Doi Chaang Coffee is an example of a community enterprise whose development is consistent with the Sufficiency Economy Philosophy. It has maintained balance and responsiveness in times of change during its development process, by educating itself and drawing on knowledge from all around the world in order to develop expertise regarding coffee plantation. Its working practices and problem-solving methods are based upon diligence, honesty and quality control. The expansion of business has been carried out carefully, in proportion to its potentials. Marketing has been built upon the uniqueness of the products with an emphasis on quality and the use of their geosocial identity, namely the Akha ethnic group and Doi Chang mountain, while at the same time preserving the forest and the ecosystem.

Today, Doi Chaang Coffee Original can compete, at a premium level, in the world class coffee market. Moreover, the business also distributes its profits in the form of community welfare benefits for the people of Doi Chang, thereby strengthening their community, supporting education and healthcare and promoting the preservation of multi-culturalism in the village. This leads to a better standard of living in the community and creating pride in its varied ethnicities and birthplaces, especially for the younger generations. The company shares its knowledge and experience with those from various other areas, which results in the establishment of sources of good quality Thai coffee under many different brands.

When Mr. Phromyong who was the principal leader of the development of Doi Chaang Coffee, passed away unexpectedly, the remaining co-founders were Mr. Pitsanuchai Kaewpichai and Mr. Panachai Pisailert. Mr. Pitsanuchai is experienced in hotel management at the international level and is also the advisor to the Doi Chaang coffee business. Mr. Panachai, or Adel, used to be the community leader

and is a local factory executive. They must, together, decide how they will take Doi Chaang Coffee Original Company Ltd. forward along a path of sufficiency economy towards a stable and balanced development to create sustainability, as they have done previously. The plan to move forward must be made carefully. The objectives of this research is to understand the thoughts, decision-making and implementation process that Mr. Wicha applied to the development of the Doi Chaang coffee business, including the factors accounting for its success and the prevention of problems that arose in the past.

Doi Chaang Coffee-Continuing the Royal Initiative

The coffee plantation situation in Thailand

Coffee plantations are scattered around different regions of Thailand. Each of the areas has a different climate, suitable for growing different varieties of coffee. There are 2 main varieties which are cultivated domestically for their economic value, and which have different strengths and weaknesses, according to consumers' preferences⁴. These are:

1. The Robusta, which can be found scattered around the southern region of Thailand, mostly in Chumporn, Ranong, Surat Thani and Nakorn Sri Thammarat. It grows well in low altitude areas which are 500-600 metres above sea level and where the climate is rather humid. This type of coffee is fleshy and has a strong aroma, with a stronger and more bitter taste than the Arabica variety. The amount of caffeine is also high, more than 2% per bean. Thus, it is usually made into instant coffee, with 79% of coffee production in the country being subject to this process.

2. The Arabica, which is the variety that is most popular amongst consumers. This is because of its pleasant aroma and a softer, more rounded taste. The caffeine level is also very low at approximately 1-1.6% per bean. However, its limitation is in the area where it can be planted. As the arabica coffee variety grows well in higher areas which are approximately over 800-1,000 metres above sea level, with a temperature of around 15-35 celsius, it is mostly found in the northern area. Chiang Rai grows the most arabica coffee, followed by Chiang Mai and Mae Hong Son, which account for 21% of all coffee production in the country.

Because of the unique characteristics regarding the area and climate conditions suitable for growing the arabica coffee variety, this industrial crop has been selected to be promoted to replace the opium poppy. The aim is to raise the standard of living for hill tribes in the highlands. Statistics from the Office of Agricultural Economics show that in 2018 Chiang Rai was able to produce as much as 4,922 tonnes of Arabica coffee. Arabica coffee grown and produced in the province, has been recognised as of world class standard and accredited accordingly. These are the “Doi Chang Coffee Original” products.

Doi Chang Coffee-a fight for the dignity of the hill tribe brothers and sisters

Doi Chang village in Wawi sub-district, Mae-suai district, Chiang Rai, is situated at an altitude of between 1,000-1,700 metres above sea level. It is rich with soil resources and enjoys a cool climate suitable for the plantation of Arabica. The people in the area consist of ethnic groups of more than 1,000 Akha, Lisu, and Yunnan Chinese households. Most of them are nowadays coffee plantation farmers.

In the past, similar to other highland areas, Doi Chang’s agricultural activities included slash-and-burn methods, resulting in increasing deforestation as the cultivation areas expanded every year. This destroyed the fertile forest. The Late King Bhumibol was aware of these problems and thus created a Royal Project to promote the planting of a winter industrial crop to replace the opium poppy and to tackle other issues such as slash-and-burn farming and problems related to water sources and drugs.



Figure 1: The Late King Bhumibol Visited the Akha Hill Tribe People in Mae Sai District, Chiang Rai, in 1971 (left) and Inspected A Coffee Plant in Chom Thong District, Chiang Mai, in 1974 (right)

From 1973, there had been many international co-operation programmes, run via the Department of Public Welfare, which promoted the plantation of Arabica coffee for the hill tribe people. In 1983, 40 farmer families in the Doi Chang area received Arabica coffee through the Thai-German Highland Development Project. They tried planting the coffee over many years but could not sell the beans at a good price. This was because Thai coffee had not been developed and was not accepted in the market as much as it should have been. Most distribution were done through a middleman. This meant that the farmers, who were mostly hill tribes but without Thai nationality, were often taken advantage of: prices were kept down. Eventually, from the 40 families growing coffee on Doi Chang, only around 10 continued farming coffee. The rest chopped down their coffee plants. However, even then, the plants did not die but continued to grow.

One of these 10 families belonged to **Apiko Saedoo**, an elder of Akha origin. Apiko had faith in the vision of the late King Bhumibhol, who had provided them with an industrial crop. Thus, he determined to continue to plant the crop. This went on until 2001, when his son, **Adel**, or Mr. Panachai, was elected as the first village Head of Akha origin. Adel was determined to raise the standard of living for the villagers on Doi Chang. So, he went on to consult with **Mr. Wicha Phromyong**, who traded in hill tribe related products in downtown Chiang Rai. Adel's dilemma was that there were 500-600 Rai worth of coffee on the hills: what needed to be done for the farmers to obtain a good price?

Mr. Wicha's idea was that *"if the coffee isn't good enough, then why sell it? If you really want to sell, you must first do your research on how to make a good product"*. He then proceeded to study hundreds of books on coffee and visited almost every agricultural centre that grew coffee. He spent around 7 months finding practical information on the process from plantation to production by comparing different procedures and practices from good coffee sources around the world. Then he looked back to see how ready Doi Chang was, bearing in mind the fact that to grow Arabica, the planting area must be more than 1,000 metres above sea level. In Thailand, most places of such altitude were almost all national parks but fortunately, the state provided around 20,000 Rai of land for the people of Doi Chang. Thus, he saw an opportunity for developing Doi Chang coffee.

From then on, Adel's family, together with Mr. Wicha, gradually studied, developed and improved the process of producing good quality coffee, demonstrating diligence, application, patience and honesty⁵. They received help in various ways from both Thai and foreign friends who were interested and wanted to help realizing their dreams of producing good quality Thai coffee for the world market. Moreover, they invited the Akha, Lisu and Yunnan Chinese who lived together in Doi Chang to collaborate in the planting of good quality coffee. Their hard work has enabled the evolution of a model community enterprise⁶ whose development follows the steps of the Sufficiency Economy Philosophy and whose sustainability confidently awaits the test of time.

Company Establishment and Brand Development

The farmers of Doi Chang tried hard to find different ways of assisting each other, be it in terms of adapting of the planting area or the establishment of a production base. They learned methods for growing good quality coffee varieties, and methods that were environmentally friendly, both in theory and in practice. They improved every aspect of the post-harvest production process, as well as submitting their product, from the beginning, to quality checks conducted by experts at both domestic and international levels until they had confidence in the taste and quality of Doi Chang coffee.

In 2003, Adel’s family, together with Mr. Wicha, established the company with Mr. Pitsanuchai Kaewpichai, a business advisor. The company was registered under the name of **Doi Chang Fresh Roasted Coffee Company Limited**. The main objectives were to distribute the coffee grown by the farmers of Doi Chang village at a fair price and to establish a **Doi Chang Coffee brand** which would be widely known, both domestically and internationally, as well as to develop further the quality of Doi Chang coffee. Mr. Wicha proposed the brand name “**Doi Chang Coffee**” and used, as their logo, the picture of “**Apiko**”, who had been growing coffee right from the start. The reason for this decision was “*to honour the place where the coffee was grown as well as the brothers and sisters of Doi Chang village, who have been growing coffee for more than 20 years*”. Registration was rejected at first but armed with faith in their motherland and refusing to believe that a Thai name would not sell, they persisted until registration was completed.



“Doi Chaang Coffee” brand and logo, with one more ‘a’ adding later to differentiate the product from the place. This is to honour the place and the brothers and sisters of Doi Chang village; a map of Chiang Rai and an image of coffee beans are also hidden in the logo.

Figure 2: “Doi Chaang Coffee” Brand and Logo

A turning point for the business to ensure that quality is maintained

When the Doi Chang coffee business began, there were only a few hundred rai of land, from all over the village, available for coffee plantation. **Coffee grower network groups** were then established as subsidiary companies or processing plants. There were 12 groups in total, each of which had its own managerial independence. Two of these groups belonged to the Lisu and the Chinese, while the 10 remaining groups were the Akha’s. When it first went into operation, the company faced many problems and obstacles because of the lack of marketing knowledge. Therefore, there was a need to educate the farmers at the same time as establishing the brand.

The product quality also needed to be developed in order to gain wider recognition among consumers. This method of operation has resulted in the creation of a society where the brothers and sisters from culturally diverse backgrounds live together peacefully, while collectively taking pride in their success as “**the people of Doi Chang, the coffee growers**”.

As Doi Chang Coffee became more famous, outside entrepreneurs such as coffee traders, and some of the villagers themselves, started to buy coffee beans; they mixed the coffee from outside with the original beans or even brought in coffee from outside and advertised it as Doi Chang coffee. These changes happened rapidly and on such a wide scale that Mr. Wicha made this observation: *“Some people waited outside with their ten-wheeler trucks. Coffee was then brought in from somewhere unknown and gradually loaded onto the trucks. Then they took photos in front of our factories and told everyone that this was Doi Chang Coffee. They put these photos everywhere on their websites. We did not know where the coffee came from but once it was brought up to the village, they then touted it as Doi Chang Coffee”⁷.*

The co-founder team solved this problem by changing the name of the company from Doi Chang Fresh Roasted Coffee Company Ltd to **Doi Chaang Coffee Original Company Limited** and making sure that the English spelling of the name is differentiated by adding an ‘a’ to the name Doi Chaang Coffee Original. Furthermore, since there were networks who were dishonest and sold other coffee beans that were not products of Doi Chang as Doi Chaang’s in order to gain a better price in the market, the company changed its structure into networks to centralize production. The company thereafter only bought quality ripe coffee directly from the producers with a premium price, not through the 12 networks as they had done before.

Adel emphasized the maintenance of quality and an honest business operation: *“We almost didn’t have enough to eat and now we don’t have enough coffee to sell. What we need to do, what we need to change in terms of operational methods, which we need to run by ourselves, is simply to make sure that the quality can be maintained in the future”.*

Mr. Wicha also found it extremely important to operate on the principle of honesty: *“If we are not honest with the consumers or ourselves, or with the occupation that feeds us, there is no way that we can move forward”*. At the same time, he was also very strict when it comes to quality: *“we came this far because we were determined to sell quality products; whether they taste good or not we don’t know, everyone has got different tastes. But what we try to do is to maintain the quality at its best. That is our main objective. Whether you like it or not is another matter”*.

The changes in Doi Chaang coffee’s business operation that aimed to maintain the quality of Doi Chaang coffee on the basis on honesty with their customers had both negative and positive impacts on the community. Distrust became rife amongst the relatives as well as villagers, because the 10 groups that originally distributed the coffee were all Akha. Cracks began to appear in the community and only time and tremendous effort could fix them. Nevertheless, each former plantation has taken to opening its own coffee shop under a new, different brand name. Some years where the farmers had a surplus, they would sell the ripe quality coffee beans to the Doi Chaang Coffee factory, which offers a guaranteed price that is often higher than the market price but still meets the standard of the factory. All of this has made us realise that in the process of development it is not easy to maintain a balance between economic and social concerns. **(Exhibit 1: Key Events in the Business Development of Doi Chaang Coffee)**

A Balance and Sustainable Path for Coffee Production

Income generating coffee plantation through reforestation

The farmers of Doi Chang village continued their coffee production at the same time as maintaining reforestation and the preservation of their forest. The Arabica coffee plant needs the shade of large trees in order to yield a continuous supply of quality coffee beans. Thus, the farmers of Doi Chang village together helped each other and together tried to revive, build and preserve their forest. They also increasingly planted different types of fruits. This endeavour earned Doi Chaang Coffee a reputation for its method of **coffee plantation through reforestation**.

In 2011 Mr. Wicha gave an interview about the change in the attitudes of the people in the community regarding reforestation. *“Seven or eight years ago we were trying to revitalise the environment of Doi Chang. We were given saplings and tried to push the villagers into planting them, but to no avail. Some people only planted them if they felt like it. But this year (2011) is the first year that the villagers have actually asked for the saplings. This is it! The importance of this has been instilled deep. And this is what we want to see”*⁸.

Instilling an awareness of the environment started with youth groups. After the children were taken on educational trips both domestically and abroad, they returned and told the adults about what they had seen. For example, when they went to India, where coffee has been grown in the forest for hundreds of years, they learned how growing coffee can co-exist with an awareness of the environment. Adults also went on field trips and learned about the shade-grown system or coffee plantation in the forest. Communication took place via an exchange of photographs and discussions, and this led to changes, with Professor Patchanee Suwanwisolkit from Chiang Mai University giving advice and suggestions on the selection of coffee varieties and their proper plantation so as match the conditions of the natural environment of Doi Chang.

Most of Doi Chaang Coffee today is organic. The use of fertilizers is kept to the minimum and the insecticide usage is near zero. However, the limitation they now face is that the farmers have already expanded the coffee plantation areas to the whole of Doi Chang mountain. The potential for the expansion of production has come to its natural limit and any increase in income from coffee plantation must come from different sources. Examples of these alternatives are the development of the post-harvesting process or of coffee growing methods for different tastes to be created. This can be achieved by experimenting with different types of perennial plants such as avocado, or the breeding of coffee varieties that can be sold at a high price in the international market such as the Geisha variety, which originated from Panama, where most recently it was sold to the highest bidder in 2020 at 5,000 US dollars per kilogramme. These are the challenges for the executives of Doi Chaang Coffee, together with the local small-scale farmers, in order to maintain the stability of their income from coffee plantation.

Community development based on care and knowledge

Doi Chaang Coffee is famous for its operational method in the form of a **community business** that aims to raise the standard of living for the farmers on Doi Chang in various ways through **the Doi Chaang Coffee Foundation**. The Foundation was established in July 2011 to promote education and healthcare, and to provide scholarships for students as well as to support various activities for the development of the living standards of the community, as well as encouraging cultural activities.



Adel placed great emphasis on the promotion and support of education for the children and young people in the community. This is because his own education stopped at primary level 2 and he is illiterate. Thus, he paid great attention to the social impact of Doi Chang's growth path: *"We must put an emphasis on education. We look at what is on television and we just have these endless wants all the time. But if we are educated then we will know what should or should not be done, what is or is not appropriate. We must educate people. Education is extremely important as it can protect you against anything"*.

In Doi Chang village in the past, if the parents wanted to have their children and young people educate, they would have had to send them to faith schools, of both Catholic and Protestant denominations, where the education is free and accommodations are provided. The Doi Chaang Coffee Foundation therefore puts great emphasis on supporting education by providing school buildings, donating computers, organizing children's days and providing scholarships for students from all ethnic groups on Doi Chang⁹. Recently, there has been an increase of students from the Tai Yai tribe, as their parents provide a source of labour for coffee cultivation. Moreover, the Foundation also consistently supports the promotion of local cultural learning for each tribe in school, by running a competition called "O-Ee" (Akha's term for "love of the homeland") or through embroidery work, which shows the uniqueness of each ethnic group. At present, for example, Baan Doi Chang school offers locally themed subjects at all levels such as **"Our home, Doi Chang"** (for Grade 7), **"Macadamia"** (for Grade 8) and **"Doi Chang Coffee"** (for Grade 9)¹⁰.

Furthermore, Doi Chaang Coffee Original Company Ltd. also shares its knowledge through **the Doi Chaang Academy of Coffee**, on the basis of *“accumulated experience gathered from past mistakes and solutions, systematically based on the foundation of local knowledge and wisdom and woven together by modern academic and learning methods.”* The Doi Chaang Academy officially opened in April 2007 as a learning place for coffee growers from all regions of the world, while developing at the same time the various potentials of coffee growing farmers and coffee related entrepreneurs in Thailand. Each year, during the coffee harvesting season, approximately from October to February, trainings sessions are arranged on the one-stop coffee production process—from the plantation, harvesting, production procedure to roasting and making coffee—in order to ensure the quality of coffee is stable and reaches the level of *“international standard specialty coffee”*. Training on environmental protection and the preservation of the ecosystem, as well as interdependent co-existence with nature, is also given.

Nevertheless, what Adel worries about the most is the attitudes and money management skills of Doi Chang villagers: *“Now that the families have lots of money and the children do not know how to manage it, there are so many things they have bought. There are televisions in every room, refrigerators, motorbikes for each sibling, the latest model of mobile phones, even though these things are not really necessary”*. Therefore, it is not only knowledge of coffee that needs to be provided; the Academy also provides training in various fields for the young people and villagers, especially in financial literacy. As the farmers earn more income, their money management skills, including savings skills, are also needed to minimize the effect of any problems which may occur in the future.

Pinning Thai coffee on the coffee world map

Following the royal initiative of the late King Bhumibhol, the farmers in Doi Chang area slowly turned to coffee plantation. Doi Chang today has changed: the hills have been stripped bare down to an area of around 30,000 rai, which has been used for agriculture and the plantation of Arabica coffee of good quality that gives Thailand a world class reputation. Starting from a small shop in Chiang Rai, the farmers

gradually distributed their products to coffee drinkers domestically and internationally, both for drinking in the café and for taking away to brew at home. This was achieved entirely through the marketing method of “*by word of mouth*”.

At present, Doi Chaang Coffee Original Company Ltd. is a producer, processor and distributor of Doi Chaang coffee, which is an Arabica coffee of special high quality from the one production area of Doi Chang (Single Origin). The company has developed its production system continuously for over 10 years, so that a high standard has been reached. The control of the entire production process from the water source to the cup, called “**From Earth to Cup**”, was carried out with quality and care in mind. The company has invested in a full post-harvesting processing system, which has unique characteristics derived from experience and lessons learnt. Great care has been taken in the selection of perennial trees to provide the coffee plants from the start with nutrients from fallen leaves and with shade. The harvesting of the coffee fruit is done *by hand*. Wet processing procedures were thoroughly examined until the most suitable procedure was found to create the desired taste. The roasting of the coffee and the packaging of products for distribution to companies within their network, and to sell on, make Doi Chaang coffee a specialty Arabica variety grown specifically in the area of Doi Chang. Consequently, Doi Chaang coffee has passed various tests and been certified by different agencies: it has been accepted as one of the best specialty types of coffee in the world¹¹.

What the co-founders thought from the very beginning was that “*Doi Chaang Coffee is a company that belongs to every coffee grower on Doi Chang. All benefits belong to our people on the hills and not just to those within the company itself. What everyone wants to see is for Doi Chaang Coffee to be the only agency in the world where the farmers own all of their coffee products at all stages, from plantation to marketing*”. This idea underlies Doi Chaang coffee as a “Fairtrade” product. It is therefore accepted in the international market, even though the costs involved in getting certified as a Fairtrade product are much higher compared to other types of certifications (Exhibit 2: Fairtrade and Beyond Fairtrade).

The company aimed to develop and expand its growth to the international market. In the beginning, the marketing strategies were aimed at European and North American countries. As for the market in Asia, the company also marketed there since its establishment. There are now distributors in the forms of co-investors and distribution agents in various regions of the world. For the expansion into the international market to be more efficient, in 2006, the Doi Chaang Coffee International Company Limited was established in Canada with the co-operation of Mr. John M. Darch, a Canadian businessman, who would act as a partner to expand the business of Doi Chaang coffee internationally. However, as the market grew rapidly, today the Doi Chang Coffee Company Limited (Canada) is only responsible as a distribution agent for the North American region and the United Kingdom. At present, there are distribution agents and franchise management agencies for Doi Chaang coffee products in more than 10 countries in the different regions of the world.

At present, Doi Chaang Coffee has distribution channels in both domestic and international markets at a 30:70 ratio between domestic and international distributions. Doi Chaang Coffee is one of the largest exporters of coffee in Thailand, according to information from the Ministry of Commerce. It has been able to produce more than 1,000 tonnes of coffee per year, in response to the premium market. Adel proudly gave an interview on this matter. *“Doi Chaang Coffee Original has more than 200 branches domestically both in the forms of franchise and partner coffee shops, and there are more than 50 branches abroad in Canada, England, South Korea, Singapore, Malaysia, Laos, Cambodia and Myanmar. If our 5-year operational plan can be fulfilled, Doi Chaang coffee can provide many more jobs and much more income for the coffee growing farmers.”*¹²

The dignity of Thai coffee as earned and maintained by the people of Doi Chang

From its beginnings with the hill tribe Thais of Akha ethnicity, who had been the subject to insult and discrimination, even from other hill tribe Thais, today, with the diligence and determination of Mr. Wicha and his group of co-founders,

the Doi Chaang coffee business has overcome many obstacles and firmly pinned Thai coffee on the world map. The logo of the company rightly depicts the unique characteristics of the Akha people as quality coffee growers, as well as their home on Doi Chang. Adel talked about his feeling of pride on this issue: *"...Our perseverance has paid off. In the past, people used to look at our brothers and sisters as people who only engaged in illegal dealings. Today, they are proud of themselves. The children are proud to say that they are Egor, that they are the people of Doi Chang. They dare to speak out and to express themselves. They felt that they have dignity and they no longer mind who they are anymore"*¹³.

Doi Chaang Coffee Original Company Limited has set out 4 clear mission statements for its institution. These are:

- (1) to strengthen the community and the coffee growers by setting a buying price for ripe coffee fruit that is higher than the market price;
- (2) to assist coffee growing farmers by providing knowledge and developing the quality of plantation, soil and other factors;
- (3) to be a producer and distributor of good quality coffee beans and coffee products to various markets;
- (4) to use part of the returns from the operation to assist the farmers and develop the locality through the Doi Chaang Coffee Foundation.

Judging from field interviews with the executives and farmers in the area, the company has made a tremendous effort in its business operations to fulfil all its missions, although it is sometimes economically difficult to do so. Ong-art Ritpreecha summed up the path of Doi Chaang Coffee as follows: *"No matter what happens, "Doi Chaang Coffee Original, with the picture of Apiko on its logo, will move forward to protect the dignity of the Akha people, the people of the hill tribes and the coffee growers, and will always maintain the quality of its coffee, which has been accepted as 'one of the best in the world', in accordance with its earliest aspirations"*¹⁴.

Sufficiency for Sustainability

Reference has often been made to Doi Chaang Coffee for conducting operations that follow the Sufficiency Economy Philosophy (SEP). However, few explanations have been offered for such a claim. In order to be able to tell whether the development path that Doi Chaang coffee has followed is based upon the SEP and whether this is a path of sustainable development, we must understand the meaning and applications of sufficiency economy as well as the meaning of sustainable development.

What is development according to sufficiency economy?

The government has invoked “**The Philosophy of Sufficiency Economy**”, from the royal wisdom of His Majesty King Bhumibol (Exhibit C: The Philosophy of Sufficiency Economy), as a framework to guide the development and administration of the country from 2001 until today. This philosophy emphasises the importance of balanced development in the material, social, environmental and cultural aspects of all areas of the country’s life. The objective is for the country to avoid crises, to maintain stability and to continue its developmental path, demonstrating quality and sustainability. Development following this philosophy has four special characteristics. These are:¹⁵

(1) Balanced development, by giving guidance on decision-making processes concerning the use of resources for development at a personal, organizational, institutional or governmental level. This ranges from the balanced application of existing resources, in the forms of **material or economical resources, environmental resources** or various ecological systems as well as **social and cultural**, customary and traditional resources, livelihoods, and values. Developmental goals for progress and balance should be achieved at the same time as undergoing changes, rather than focusing solely on growth.

(2) Developmental goals with emphasis on common interests. Since the philosophy’s holistic approach provides a far-sighted way of looking at the world, emphasis is given to the results deriving from the actions of each individual

as to how they affect others and society as a whole, sooner or later, and more or less. Thus, each personal goal, within the context and limitations of each individual, should be determined in a direction that is consistent with goals for common interests.

(3) Stable and progressive development, by starting from the development of the foundation of society, based on **moderation, reasonableness, and a good self-immunity system**. This means economic security must first be achieved at a family level, so that individuals can have enough to get by and be, to a certain extent, self-reliant. The levels of development can then be enlarged step-by-step, as in the development of producers' groups, savings groups and various community welfare groups. Development can then be expanded to a higher level -- society and country. Such step-by-step development starting from the foundation of society means the impact of the development is directly shared by most of the population. It is also a developmental method where the risks of crisis and total system failure, as have been the cases in many countries, can be avoided.

The three pillars of sufficiency can be explained as follows:

“Moderation”, which has the same meaning as “the middle way” in Buddhism. This is a way of thinking that avoids extremism. The development of the “moderation mindset” is very important as the world’s resources are constantly decreasing and the fight for such limited resources usually leads to conflicts or escalates to war in the end.

“Reasonableness” can be measured by the impacts that our actions and decision-making have on ourselves, others and the environment around us. In the context of sustainable development, examples of day-to-day living such as the recycling of waste instead of mindless dumping may be interpreted as reasonableness, since this will solve and prevent problems. This principle ensures that decision-making process has to be thoroughly and carefully as what goes around comes around.

“Having an adequate self-immunity system” means carrying out various activities with prudence, avoiding risks and being careful. One must constantly be mindful that unexpected changes can always happen and be aware of what needs to be done to prevent them from happening or to minimize, as much as possible, the negative effects that they may have.

(4) **The development of quality in human resources** means that **there should be morality-led knowledge** guiding people's lives. A person of "quality" is not selfish and will not take advantage of others but use their intelligence in a right and reasonable way. They will focus on learning, creating, and improving methods and processes in the appropriate management of resources and will prevent and resolve any shortcomings for their own good and for that of society. This will eventually lead to sustainable development.

How do we achieve sustainable development?¹⁶

The definition of sustainable development that has been widely accepted comes from a report called "**Our Common Future**", which is also known as the "Brundtland Report", published in 1987 by the World Commission on Environment and Development. This report was distributed during a time of heightened awareness concerning limited environmental resources and the impacts that human actions have on the environment; the creation of alternative ways of development, with more holistic and balanced approaches, was urged. This report provided a definition of sustainable development as "*development that meets the needs of the present without compromising the ability of future generations to meet their own needs*".

The Brundtland report expresses its concern for the global maintenance of balance for future generations by putting emphasis on three main factors that are important for **balanced development**. These are **the environment, the economy and society**. These three ingredients later become what are called the "**pillars of sustainable development**", which must be considered each time the concept of sustainable development is adapted.

However, without specific goals, sustainable development would remain just a concept that has no practical effect. The leaders of 193 member countries of the United Nations thus adopted a Resolution on **Sustainable Development Goals (SDGs)** in September 2015 to be used as the Agenda for global development for the next 15 years (2015-2030). The 17 goals and 169 targets reflect that development must have links between the economy, society and the environment.

The determination of these goals and whether they will be achieved depend on the government of each country setting its own national goals. While the international goals can be used to provide guidance, conditions at a national level must also be considered.



Figure 3: Sustainable Development Goals or 17 SDGs

Moreover, in the academic world, especially in business administration or environmental management, when sustainability is mentioned, it is often linked to the concept of *resilience*, which is the ability to recover from changes, having cushioned their impacts¹⁷. From the point of view of this definition, balanced development needs to also be supported for sustainable development to be achieved.

Development in accordance with sufficiency economy and sustainable development

It can be seen from the above definition that SEP provides a framework of thought that covers the meanings of sustainable development in both senses. In other words, it is a **framework providing operational direction** to achieve **balance** in four areas, which are the economy, society, the environment and culture (rather than the United Nations' balanced development goals, which only consist of three areas, which are the economy, society and the environment). At the same time, it is an administrative tool of development to ensure **readiness in the event of rapid and extensive changes** in these four areas. This means managing the ability to maintain stability in such an event or recovering from the impacts of various changes, i.e. resilience.

Moreover, the SEP also provides **tools** or methods to achieve the above goals. These are the three pillars of sufficiency that can be used as the pillars for decision-making and operations. In other words, an administration that takes into account **moderation**, or proportionality, based on **reasonableness**, can avoid extremism and lead to the path of **balanced development**; while the creation of a **good self-immunity system** can **decrease the risks in the administration of development or create readiness for changes**.

Furthermore, the SEP clearly states that for the application of the three pillars to lead to the achievement of sustainable development, practitioners must be knowledgeable in the relevant subject matter. They must also be mindful in their decision-making and careful in the application of their knowledge in practice. At the same time, the moral foundation must be strengthened, especially in terms of honesty, diligence and patience in their operations. In short, relevant individuals must have **morality-led knowledge** of sufficiency for sustainability to be achieved.

How far the story of Doi Chaang coffee can provide an example of a community enterprise based on the principle of SEP, and whether the development of Doi Chaang coffee, both past and future, is following the path of sustainable development, are questions that everyone involved should seek to answer together.

Time for the Executives of Doi Chaang Coffee to Decide the Future of the Business

After the people of Doi Chang had held a dignified funeral for Mr. Wicha who unexpectedly passed away in late January 2014, everyone then involved became concerned about the next step for Doi Chaang Coffee. Rumours were rife during this period of change. If there was no clear direction from the executives, business partners might withdraw. The farmers on Doi Chang also started to worry whether there would still be a factory to buy fresh coffee fruit at a good price, as has previously been the case.

Mr. Pitsanuchai and Adel had to together decide which direction they should take the Doi Chaang Coffee business to; whether the original aspirations should be continued with or whether there should be a change in direction. The success that they have accomplished together by overcoming all kinds of obstacles for decades means Doi Chaang coffee was praised as a community enterprise which is based upon the SEP to the point that sustainable development is achieved. Whether this shall become a baseless claim, or a realised legend is another question. If the business of Doi Chaang Coffee Original is truly a business of SEP for sustainable development, would Mr. Pitsanuchai and Adel try to preserve the legend that Mr. Wicha has, not without a struggle, built so that it can remain and progress upon the path of Sufficiency and Sustainability or would they leave it to fade away through time....

If you were Mr. Pitsanuchai and Adel, what would you decide to do?

Questions for classroom discussion:

If you were Mr. Pitsanuchai or Adel, do you think the Doi Chaang Coffee Original business has previously been following the path of sufficiency for sustainability? If so, how would you ensure that the business can remain upon this path?

In order to answer the above question, considering all the relevant issues, you may first want to try and answer the following sub-questions:

- (1) Regarding the direction of the business development previously undertaken, have there been balance in and readiness for changes in each aspect, i.e. the economy/materials, society, the environment and culture?
- (2) What are the main objectives or aspirations in establishing the Doi Chaang coffee business and should these be preserved or changed?
- (3) Thinking back to the past success of Doi Chaang, what elements or factors has Doi Chaang coffee taken into consideration in order for its operation to be consistent with and suitable for real-life situations, for example the potential and readiness of its team, the company's capital, domestic and international markets, the suitability of the plantation areas, the suitability of the coffee varieties and perennial trees, and situations regarding soil/water, technology and the community?

What are the factors that have not been managed in accordance with their potentials-either over- or under-managed-and how should this be rectified?

- (4) Regarding the business operation in the near future, i.e. 1-3 years from now, what are the risks, problems and obstacles that you expect to have, and how do you think you should prepare to protect the company against such risks/problems? What contingency plan do you have for the operations of your business?
- (5) In order to achieve the goals mentioned in (1) and (2), do you think you need to acquire further knowledge? Do you think there needs to be a process of knowledge acquisition and, if so, in what subjects, in order to make prudent decisions? How would you acquire such knowledge?
- (6) What do you think are the Shared Core Values of Doi Chaang that have made the company become successful today? Do you think its team and community members are aware of the importance of such Shared Core Values, and, if not, how would you ensure such awareness?
- (7) What concept of the Sufficiency Economy Philosophy and the Sustainable Development Goals should put in place for the development of Doi Chaang Coffee Original Ltd. at present?
- (8) Give 2 lessons learnt from Doi Chaang Coffee Original Ltd. for the development of the vulnerable groups in Thailand.

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Exhibit 1: Key Events of the Business Development of Doi Chaang Coffee¹⁸

Year	Description of Major Events
1915	<p>The Lisor (Lisu) immigrated to Thailand and established their village.</p> <p>Decades later, the Akha (Egor) immigrated to live in the village.</p>
1969	<p>The late King Bhumibhol embarked on a royal initiative to establish a royal project for the promotion of the plantation of industrial crops by hill tribe Thais to replace opium poppies and reduce deforestation.</p>
1983	<p>The Thai-German Highland Development Project and the Department of Public Welfare distributed good quality Arabica coffee variety to 40 families of Doi Chaang people to test out on their plantations. Apiko's family is one of those who received this coffee variety and has grown the coffee since.</p>
1989	<p>Adel (Apiko's son) brought the coffee into town to be sold. The merchant previously informed him while on the hills that the price would be 22 Baht per kilogramme but when they concluded the actual sale, he only received 12 Baht per kilogramme.</p>
2001	<p>Adel was the first of Akha origin to be elected the head of the village. The previous heads of the village were all from the Lisu tribe.</p> <p>Adel helped most of the brothers and sisters of Doi Chaang obtain Thai identity cards and tried to minimize the conflicts between the Akha and the Lisu in the village to ensure peaceful co-existence.</p> <p>There was a shortage of coffee in the market and prices rose internationally. Apa (Adele's nephew) brought the family's coffee to be roasted and sold as fresh coffee in the school fete for 20 Baht a cup. This inspired Adel to find a way to sell coffee at a good price in order to help the brothers and sisters of Doi Chaang to earn an income and to raise their standard of living.</p> <p>Adel travelled from his home village to consult Mr. Wicha Phromyong in the city of Chiang Rai. He informed Mr Wicha that his family had around 500-600 Rais worth of coffee which could not be sold and that although he had already chopped down the coffee plants, they grew back.</p>

Exhibit 1: Key Events of the Business Development of Doi Chaang Coffee¹⁸

Year	Description of Major Events
2003	<p>Doi Chang Fresh Roasted Coffee Company Limited, with “Doi Chang coffee” as a brand name and a picture of “Piko (พิก่อ)” as a logo was registered in order to honour the area and the Akha who had been growing coffee for more than 20 years.</p> <p>The company’s name was changed to Doi Chaang Coffee Original Company Limited. Coffee beans were bought directly from the farmers and the internal production within the company was developed in order to prevent identity theft and contamination with unauthorised coffee, thus maintaining the brand’s quality.</p>
2006	The Doi Chaang Coffee International Company Ltd was established through co-operation with Canada. The Doi Chaang coffee business expanded to the international market.
2007	The “Doi Chaang Academy of Coffee” was opened to educate the brothers and sisters of Doi Chaang and interested parties about the entire coffee production process, financial management, accountancy and savings strategies.
2011	The Doi Chaang Coffee Foundation was established to support the education, healthcare and the good living standards of the people in the Doi Chaang community and for cultural promotion.
January 2014	<p>Mr. Wicha Phromyong unexpectedly passed away.</p> <p>The executives of Doi Chaang coffee had to decide whether the business would continue to maintain balance along the path of sufficiency for sustainability and, if so, how.</p>

Exhibit 2: Fairtrade and Beyond Fairtrade



® Fairtrade means trade that is equitable. It is an equity-based movement, engaging in trade that supports international standards pertaining to labour, the environment and society. Goods and services use the Fairtrade label as a trademark to help reassure consumers that the goods are produced in accordance with the “equitable trade” process. The main objectives are to develop the living standards of the producers

in order to increase their potential to compete in trade and production, to enhance their negotiating position and to guarantee a fair price, as well as to protect human rights and find solutions to environmental problems, by creating awareness in consumers of the importance of equity as a factor in society. Novelty is created by the emphasis put upon information provided and the story of the products themselves as opposed to the consideration of price, quality and forms¹⁹.

The starting point for the use of this Fairtrade label is the “coffee” itself, which is an agricultural product that has been very well received by both the producers and the consumers. The key factor is the agreement to pay a higher price in order to buy an assurance that the products have been consumed without the producers being taken advantage of. Following this change in the coffee business, growers from many regions of the world have gained the opportunity to access the equitable trading process and have been supported by member organizations of the FLO²⁰.

The hill tribe Thai farmer groups of Akha ethnic origin, the owners of “Doi Chaang coffee”, a coffee that has been classed as a World Class Specialty Coffee, Doi Chang Estate, have passed many quality tests and received certification by leading coffee institutions in the world, from Asia, North America and Europe. However, the Doi Chaang coffee business has exceeded the Fair Trade standard in that it has been accepted and identified as **Beyond Fairtrade** by independent farmer groups and entrepreneurs who work upon the basis of “co-existence” with brother and

sister farmers who grow coffee with equal concern for the Doi Chaang criteria. The profits from the sale of coffee have consistently been used for community, social and environmental development²¹.

Exhibit 3: Sufficiency Economy Philosophy

“Sufficiency Economy” is a philosophy that stresses the middle path as an overriding principle for appropriate conduct by the population at all levels. This applies to conduct at the level of the family and community, as well as at the level of the nation in terms of development and administration in order to modernize in line with the forces of globalization. “Sufficiency” means moderation, reasonableness, and the need for self-immunity to gain sufficient protection from impacts arising from internal and external changes. To achieve this, the application of relevant knowledge with due consideration and prudence is essential. In particular, great care is needed in the utilization of theories and methodologies at every step of planning and implementation. At the same time, it is essential to strengthen the moral fibre of the nation, so that everyone, particularly public officials, academics, and businesspeople at all levels, adheres first and foremost to the principle of honesty and integrity. In addition, a way of life based on patience, perseverance, diligence, wisdom and prudence is indispensable to create balance and to enable people to cope appropriately with critical challenges arising from extensive and rapid economic, social, environmental, and cultural changes in the world.

* A working definition compiled from remarks made by HMK Bhumibhol on various occasions and approved by HM and sent by His Majesty’s Principal Private Secretary to the NESDB on November 29, 1999. Unofficial translation.

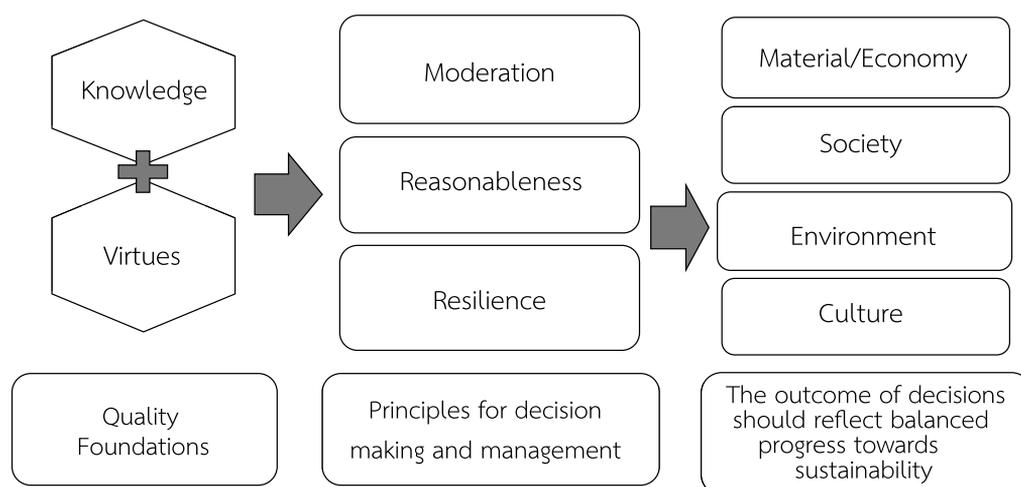


Figure 4: Summary of Sufficiency Economy Philosophy

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- ⁷ Ibid. 1, 57.
- ⁸ Ibid. 115.

- ⁹ At present (October 2019), Ban Doi Chang school open classes from K1-G9, with 563 students from 3 villages. The proportion of students by ethnic groups are Akha (40%) Lisu (30%) Yunnan Chinese (10%) and Tai Yai (20%)
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Doi Chaang: Balance Between Coffee, Forest, and Community*

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Abstract

Doi Chang Village is in Wawee, Chiang Rai Province, on the mountain peak, near the source of a river and the home of Thai hilltribe ethnic groups; Akkha, Lisu. In the past, swidden agriculture was practiced, resulting in forest clearance and natural resource depletion. In 1969, His Majesty the King Rama IX initiated a project for local communities to decrease opium production and swidden cultivation. With various projects, the hill tribe farmers have been encouraged to grow cash crops with perennials; they began to grow Arabica coffee. Until now, the area devoted to Arabica coffee cultivation was 30,000 Rai, including the forest that had become fertile again. In 1990, a company was established under the name “Doi Chaang Coffee Original Company Limited”. Later, it developed into a world class coffee brand. The company developers have been accepted in the business and local communities, due to changes in cultivation habits and in forestation.

* This case study was written up by Asst.Prof.Dr. Karika Kunta, Lecturer at the Faculty of Environmental Development Administration, National Institute of Development Administration (NIDA) and was compiled from secondary data and interviews. It is for teaching and classroom discussion purposes only and not to be used as a source of information for reference or used to evaluate the effectiveness of the project management.

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Sukkamon Thepin was a typical Doi Chaang Akha teenager and worked in his family organic coffee farm. He was fond of farming activities; however, he saw an opportunity for tourism business in his community. Doi Chaang Academy would be an attraction, including beautiful nature, coffee farm and friendly community. Sukkamon needed to scrutinize the social-economic and environmental impact, and community acceptance. Since Sukkamon's family was a member of the company, on 30 June 2020, he would need to present his idea to the company board and some community members to get funds for developing tourism in Doi Chaang.

Keywords: Agritourism, Community Based Tourism, Coffee Tourism, Organic Farming, Doi Chaang Coffee

ดอยช้าง : ความสมดุลของกาแฟ ป่า และชุมชน*

ฉวีภา คันทธา**

รับวันที่ 13 เมษายน 2563 ส่งแก้ไขวันที่ 31 มกราคม 2565 ตอปรับตีพิมพ์วันที่ 22 กุมภาพันธ์ 2565

บทคัดย่อ

ดอยช้างตั้งอยู่ในอำเภอดอยหล่อ จังหวัดเชียงใหม่ เป็นต้นน้ำ เป็นบ้านของชาวเขาเผ่าอาข่าและลีซอ ในอดีตมีการทำไร่เลื่อนลอยจึงทำให้เกิดการตัดไม้ทำลายป่าและทรัพยากรธรรมชาติเสื่อมโทรม ใน พ.ศ. 2512 ในรัชกาลที่ 9 ทรงริเริ่มโครงการพัฒนาชุมชน เพื่อลดการผลิตฝิ่นและลดการทำไร่เลื่อนลอย ส่งเสริมให้ชาวเขาปลูกพืชเศรษฐกิจร่วมกับไม้ยืนต้น ชาวเขาเริ่มปลูกกาแฟอาราบิกาจนถึงขณะนี้กลายเป็นพืชส่วนใหญ่บนดอยช้างครอบคลุมพื้นที่ 30,000 ไร่ รวมถึงป่าที่กลับมาอุดมสมบูรณ์อีกครั้ง ในปี พ.ศ. 2533 “บริษัท กาแฟดอยช้างออริจินัล จำกัด” ถูกก่อตั้งขึ้นมาพัฒนาเป็นแบรนด์กาแฟระดับโลก ผู้บริหารของบริษัทได้รับการยอมรับทั้งจากภาครัฐกิจและชุมชน เนื่องจากการเปลี่ยนรูปแบบเกษตรกรรมและการปลูกป่า

สุขกมล เทพอิน คนรุ่นใหม่ในดอยช้างอาข่าและทำงานในไร่กาแฟอินทรีย์ของครอบครัวที่เขารัก อยากรู้ว่าทำไมเขาเห็นโอกาสทางธุรกิจสำหรับการท่องเที่ยวในพื้นที่ชุมชนชาวเขาบนดอยช้างทั้งดอยช้างอาคาเดมี่ ทั้งธรรมชาติที่สวยงาม ฟาร์มกาแฟ และชุมชนที่เป็นมิตรต่างเป็นที่สนใจของนักท่องเที่ยว โดยสุขกมลต้องพิจารณาผลกระทบทางสังคม สิ่งแวดล้อมและการยอมรับจากชุมชนให้ถี่ถ้วน เนื่องจากครอบครัวของสุขกมลเป็นสมาชิกของบริษัท ดังนั้น ในวันที่ 30 มิถุนายน 2563 เขาจึงต้องนำเสนอแนวคิดดังกล่าวต่อคณะกรรมการบริษัท และสมาชิกชุมชน เพื่อหาทุนสำหรับการพัฒนาการท่องเที่ยวบนดอยช้าง

คำสำคัญ : การท่องเที่ยวเชิงเกษตร การท่องเที่ยวชุมชน การท่องเที่ยวกาแฟ เกษตรอินทรีย์
กาแฟดอยช้าง

* กรณีศึกษานี้เขียนโดย ผศ.ดร. ฉวีภา คันทธา อาจารย์ประจำคณะบริหารการพัฒนาสิ่งแวดล้อม สถาบันบัณฑิตพัฒนบริหารศาสตร์ (นิด้า) ซึ่งได้เรียบเรียงขึ้นมาจากข้อมูลทุติยภูมิ โดยมีจุดประสงค์หลักเพื่อใช้สำหรับการเรียนการสอนและการอภิปรายในชั้นเรียนเท่านั้น ไม่ได้มีจุดประสงค์เพื่อใช้เป็นแหล่งข้อมูลสำหรับการอ้างอิง หรือนำไปใช้รับรองประสิทธิภาพการบริหารจัดการใด ๆ

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Doi Chang, Opium and Coffee

Doi Chang Village in Wawi Sub-district, Mae Suai District, Chiang Rai Province, is located at an altitude of between 1,000-1,700 meters above mean sea level (MSL); it is in an upstream area and acts as a habitat for several hill tribes including the Akha. The weather is cool all year round and the land is rich in resources which are suitable for growing Arabica coffee. The population in the area at present consists of ethnic Akha, Lisu and Chinese with more than 1,000 households, most engaged in coffee-based agriculture. 40 years ago, Doi Chang was a place of shifting agriculture practiced by different hill tribes such as the Akha, Lisu, Hmong. The shifting cultivation can cause soil degradation and deforestation when it has been done intensively because there was not enough time for soil regeneration. Moreover, at that time, the hill tribe people were running out of land as more of them immigrated and the population grew. Therefore, opium became a cash crop, which solved all their problems e.g. limited land, and provided a year-round income. However, it was not an easy time for living as hill tribe people needed to dissimulate their opium cultivation and to confront opium addiction in their communities. Thai government had tried to help hill tribe to change their cultivation pattern for better and more sustainable in economic, environmental, and social aspects.

Finally, however, in the mid-1980s, the Thai military, under pressure from the U.S, destroyed the poppy crop and terrorized the hill tribes. To diversify, different cash crops were introduced to the Akha, but none were very successful, and some were even disastrous, leading to further deforestation, the use of more pesticide and a crushing debt burden. (Perdergrast, 2015)

In 1983, Thai-German Highland Development Program personnel arrived in Doi Chang to help the Akka and Lisu change from illegal opium production to other sustainable cash crops. This was one of several such efforts in Thailand to wean the hill tribes off opium cultivation. A year later in 1984, the Lisu and Akha received 9,000 coffee seeds from His Majesty the King Maha Bhumibol Adulyadej in cooperation with the Thai-German project; however, these Arabica species were prone to coffee leaf rust. Therefore, the Catimor variety of Arabica, which was more resistant to the leaf rust, was given to the hill tribe farmers. This time, more

coffee plants survived, offering greater hope for the success of coffee as a crop in the village. Day by day, coffee seedlings were distributed in the village, even though the farmers were not particularly interested in this crop at the time. After four years, the coffee plants bore fruit, but the price of coffee had decreased from \$1.15 to \$0.65 a pound, due to world market forces. This led to the establishment of a cooperative to stabilize the price of coffee produced in the village which later it became to be famous “Doi Chang” coffee brand. With the cooperative, coffee farmers trust and extend coffee cultivation together with other perennial trees.

Farmers in the Doi Chang area switched to growing Arabica coffee from 1983. More than 2 million trees were planted; this activity consisted of coffee planting and forest creation. It was known by foreigners as the “Doi Chang Model”: reforesting the mountain with 2 million trees on an area of 30,000 rai over a period of 15 years (Ritpreecha, 2011). The Doi Chang project was therefore a way to generate income and to preserve natural resources and the environment at the same time.

According to people in the Doi Chang area, people in the community realized that the area of shifting cultivations decreased, surrounding environments has been in better situation and the community was livelier than before, as shown below.

“The younger generation Akha are aware that taking care of the environment doesn’t mean just planting trees---- and it is not because they want to be fashionable or trendy. They have a genuine awareness of the environment.” (Ritpreecha, 2011)

The villagers had also started to make compost on Doi Chang. The farmers there showed great interest in plant detritus, including tree branches, the leaves of which could be fermented and used as an organic fertilizer for trees. The other residue such as coffee husks etc. could be fermented into compost as well. The trees became visibly stronger. A leader of the Doi Chang community (Mr. Phahachai Phisailert or Adel) made the following comment:

“You can look around here (in the area around the project in Doi Chang). Before, there were no trees. Now each tree has grown here. Everything has changed a lot: not only the natural environment, but the social environment has also changed. In the past, people here never had a cell phone or a television. Now every home has

a UBC dish. All kids left the village but now they have come back and prefer to do business in the village.” (Ritpreecha, 2011)

After Doi Chang coffee cultivation got going, the farmers came to realize that coffee trees planted in the shade of perennial trees, so called shade grown coffee, gave better quality coffee beans. To earn a year-round income, other related organizations in collaboration with the farmers discovered a market demand for different perennials, for instance macadamia, plum, and avocado; these were introduced and have continued to be grown. Growing coffee under the forest increased and enhanced the flavor of the coffee due to the beans slowly becoming mature with less sun light. The trees not only protect the coffee from direct sun, but also, they cover the soil with their fallen leaves which helps hold soil moisture. Therefore, the soil becomes healthier and provides good conditions for forest growing and biodiversity. As seen in Costa Rica and Indonesia, the bee species diversity and numbers increased (Klein et al., 2003a; Klein et al., 2003b). Under the forest, many weeds can be eliminated in plantations with at least 40 percent canopy cover, lowering the need for harmful herbicides (Jha et al., 2011). Finally, there are more variety of wild animals and trees in this environment. So Doi Chang area has become forest again, as it was before. Currently, the formerly bare mountain landscape is covered with coffee bushes and large perennial trees which is totally different from the situation 40 years ago. Moreover, diversification by using coffee by-products is feasible. This will not only prevent ecological damage by using other leftover by-products but will also improve the economic sustainability of coffee production. Farmers produced organic fertilizer from the coffee ground, husk, leaves, stems and twigs. (Daengtuy et al., 2017)

The situation happened along 40 years in Doi Chaang was a good model not only coffee farm and brand, but also the community and surrounding environments, as cited previously. Doi Chaang success is shown by the improvements made at origin-the health and wellbeing of farmers and people living in the community, the better farm practices, etc. The co-op of Doi Chaang coffee became fully self-sufficient while using best farming and business practices as possible, which is not easy to complete in other places.



Figure 1: Forest and Coffee Beans in the Forest Shade, Doi Chang

Development of Doi Chaang Coffee

His Majesty King Bhumibol Adulyadej Maha Bhumibol Adulyadej initiated a project to improve the quality of life of hill tribe people. His Majesty King Rama IX bestowed a plant species that he thought would be an economically viable crop to replace and reduce opium cultivation, along with reducing deforestation. In 2001, Adel, who was the village head at that time, and Mr. Wicha Phromyong, a Thai friend of Adel's father, brought Doi Chang coffee with the intention of making it well-known in a wider market. Mr. Wicha had made a thorough study of the coffee manufacturing process from cultivation to production. Compared with the good coffee sources elsewhere in the world, the Doi Chang area is very suitable for growing Arabica coffee on an area of up to 20,000 Rai (Ritpreecha, 2011). In 2003, after Mr. Wicha had improved the local coffee production and had learned to make coffee, he was able to present Doi Chang coffee to expert tasters, who accepted it.

Therefore, later in the same year, Doi Chaang Fresh Roasted Coffee Company Limited was registered under the Doi Chaang brand. The company was set up to belong to all Doi Chang coffee growers: company benefits were granted to all the hill tribe farmers. From then on, Doi Chang grew steadily, both in terms of the cultivated areas, from 500-600 Rai to thousands of Rai, and in terms of the number of farmers. Soon

afterwards, Doi Chaang Coffee started looking for partners to export their coffee. Doi Chaang Coffee found a business partner from Canada which could act as a marketing channel. In addition to maintaining stable business growth, Doi Chaang Coffee founded the “Doi Chaang Academy of Coffee” in Doi Chang to enhance the ability of farmers both inside and outside the Doi Chang area as growers and producers of Arabica coffee for export around the world.

After the sudden death of Mr. Wicha in 2014, Mr. Phisanuchai Kaewphichai took over the position of company president, as he had always been closely involved in Doi Chaang Coffee. Therefore, it was the change of Doi Chaang Coffee in the era of Mr. Phisanuchai which was somewhat different from before.

High Demand for Doi Chaang Coffee

The current coffee market was constantly growing, both domestically and globally. In 2016, the market value was approximately 15,000 million baht. It was expected that in 2017 it would grow by 15-20 percent. It was estimated that the demand for Doi Chang coffee would reach 20,000 tons, assuming that the market was still buoyant. Chiang Rai province, which has continuously promoted coffee, has approximately 38,000 rai of Arabica coffee growing area and 33,000 rai gave total coffee beans of 4,355 tons. This yield generated an annual income of around 2,000 million baht, while the Arabica coffee production nationwide was approximately 9,000 tons per year (Prachachat Business, 2017). These together accounted for nearly 50 percent of national production, due to the location of Doi Chang and other places in Chiang Rai which are suitable for Arabica coffee due to the following geographical features: higher than 1,000 m. above Mean Sea Level (MSL), 1500-2000 mm. of annual rainfall, and temperatures ranging from 16-22 degrees Celsius (Suwanwisolkrit, 2008).

Mr. Panachai Phisailert, Managing Director of Doi Chaang Coffee Original Company Limited, stated that at present, the company had a network of coffee growers on Doi Chang of approximately 1,200 households, with an area of around 30,000 rai, approximately 2,000 tons total yield, and an average selling price of 1,080-20,000 baht/kg (Prachachat Business, 2017).

In July 2006, due to being an Arabica coffee grown on Doi Chang area of altitude area 1000-1,700 meters above MSL and both soil and water fertility, fresh fruit harvesting, carefully seed processing in every step: drying, sorting, and coloring, roasting-baking until receiving good quality coffee. Coffee fragrance in Doi Chaang with a mild flavor resembling white wine is considered unique. Doi Chaang Coffee was registered as a Geographical Index (GI) product by the Department of Intellectual Property and a Geographical Indication in the European Union (GI EU) in July 2015 (Department of Intellectual Property, 2014). Due to the unique natures of its, Doi Chaang has been demanded in the market domestically and internationally.

Promoting the Cultivation of Arabica Coffee in the Highlands

In Thailand, hill tribe farmers were encouraged to grow coffee to replace opium cultivation and shifting cultivation. By developing various varieties in northern Thailand through the Royal Project and the Royal Agricultural Research Center, Chiang Mai, coffee varieties from foreign countries have been introduced: C. Arabica var. Typica, Bourbon, Blue Mountain, Caturra, Kent and Catimor (Suwanwisolkrit, 2008). Varieties that are suitable for north of Thailand are Caturra and hybrid Timor varieties, which have high yield and are resistant to rust and drought. Hill tribe coffee growers in northern Thailand were therefore encouraged to grow these selected coffee varieties.

Coffee in Chiang Rai has been promoted in different ways, including variety development, community partnerships and networking, environment-friendly and organic cultivation, and marketing carried out through various organizations. These promotions have made Arabica coffee meet the buyers' requirements. Arabica coffee production world-wide has shown a trend to be more systematic and environment-friendly with production certification such as organic farming guarantees, Fair Trade Rainforest and UTZ. In Thailand, not many coffee farms have reached these standards. However, there are different recommended farming practices for farmers. Pinthukas & Angkasith (2017) recommended three types of coffee growing systems that should be used: organic farming, Good Agricultural Practice (GAP) and conservative agriculture (Figure 2).

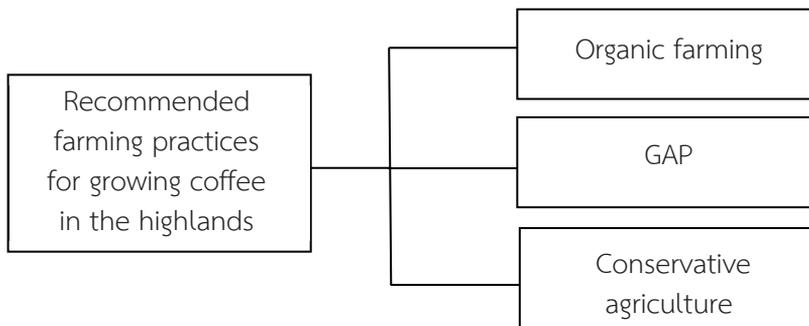


Figure 2: Recommended Farming Practices for Growing Coffee in the Highlands

Source: Pinthukas, N. & Angkasith, P., 2017

Good Agricultural Practice (GAP) for Arabica Coffee

Good agricultural practices or so-called GAP for Arabica coffee is for farmers who would be certified the Arabica coffee GAP of Ministry of Agriculture and Cooperative (MoAC). Every step of the production process, from planting to post-harvest, was guaranteed to be safe and environmentally friendly. GAP for Arabica coffee was used in conjunction with TAS 5701 Agricultural Standards for Arabica coffee beans.

GAP for Arabica coffee can be summarized as follows.

1. The planting area must not contain harmful substances or substances which leave residues or cause contamination during the coffee production process. If there is any risk, soil and area quality analysis must be carried out and documented to ensure land use rights.

2. Farmers who use hazardous agricultural substances must have basic knowledge of such substances e.g. pesticides. If necessary, farmers should follow the recommendations of the Department of Agriculture, MAOC.

3. To ensure quality during the cultivation process, coffee varieties should come from reliable sources and should be checked. If diseased plants are found, they should be removed.

4. Harvesting and post-harvest practices must be rigorously controlled. Coffee fruit should be harvested when it is fully ripe, judging from the fruit color. After harvesting, plots can be managed by eliminating ripe coffee or dried fruit remaining on branches. If not sold in the form of fresh coffee, the harvested fruit must enter the production process within 24 hours of harvesting. As for wet coffee, the separation process must be controlled: the drying area should be exposed to sufficient sunlight, and there should be good ventilation, free of contamination. Coffee mills must be maintained in risk-free condition.

5. Storage and transportation: coffee and shell storage facilities must be hygienic, dry, well-ventilated, protected from external humidity and contamination, and separated from animals. In addition, the coffee bean transportation vehicles must be clean and protected from humidity.

6. Workers should have knowledge of appropriate hygiene practices or have undergone appropriate training in hygiene.

7. To check and monitor the production process, data such as product origin, the use of harmful agricultural substances, pesticides and other pest control practices, as well as details of sellers and buyers, must be meticulously recorded.

Organic Farming

Organic farming is a form of agriculture based on natural principles carried out in an area free from pesticide residue and contamination of soil, water, and air. Organic farming promotes soil fertility, ecological biodiversity, and natural balance without using chemicals or GMO products. Through systematic management and planned production following organic standards, it aims to achieve high productivity, rich and non-toxic food values at low production costs for a better quality of life. The cultivation of organic coffee, therefore, concerns soil resources, water resources and the use of chemicals during the coffee growing period. In Doi Chang, coffee farming can be transformed into an organic agricultural practice more easily than in downstream areas, since the upstream areas have not accumulated contamination, as in the case of the downstream areas.

Organic farming can provide direct positive effects on those who consume coffee that is completely non-toxic and has no adverse effects on consumers' health. Besides, organic agriculture also encourages farmers to grow coffee free from chemical fertilizers and pesticides to ensure a better quality of life for themselves as well as a higher income from the fair-trade system.

The standards of organic farming in Thailand are generally as follows:

1. Coffee farms dose not locate in a location that is lower than the MoAC set standard.
2. Farming areas must not have any residual synthetic chemicals.
3. Synthetic chemicals must not be used in the production process.
4. Seeds must not be mixed with synthetic chemicals.
5. Genetically modified organisms (GMOs) must not be used.
6. Irregularly acquired animal manure must not be used.
7. External production materials must be certified as meeting standards.
8. The production process must be free from contaminating synthetic chemicals.
9. Biodiversity and environmental conservation should be promoted.
10. There must be an official organic farming certificate.

Organic farming has a few different benefits, but it cannot be conducted everywhere or on every occasion. Some soil types, sites or plant types are not suitable for organic production, for example a place which has been exposed to constant chemical contamination or where there is no source of organic fertilizer. When conditions do not support a conversion to organic farming, the investment would be too high, or it would take too long to get certified. Therefore, it is important for farmers and related stakeholders to consider the costs and benefits of organic coffee production before converting to it. In general, organic farm products should not be priced lower than GAP products.

Conservation Agriculture (CA)

Conservation agriculture (CA) is a farming system that can prevent losses of arable land while regenerating degraded lands. CA principles are universally applicable to all agricultural landscapes and land uses with locally adapted practices. Soil interventions are reduced to an absolute minimum or avoided, and external inputs such as agrochemicals and plant nutrients of mineral or organic origin are applied optimally and in ways and quantities that do not interfere with, or disrupt, the biological processes (FAO, 2017). FAO (2017) stated that CA enables good agronomy with complemented by other known good practices, including the use of quality seeds, and integrated pest, nutrient, weed and water management.

The coffee grower can decide freely which farming practices they would like to apply in their coffee farms. At present, coffee farming in Doi Chaang has been CA in general, as it is shade grown coffee. However, some farmers in Doi Chaang have guaranteed their coffee farming with USDA organic certification and EU organic farming certification. Excluding to other Doi Chaang coffee, the organic coffee had passed all process separately. As initial certification and maintaining certificates is costly, only some parcels of land in Doi Chang have been certified as organic. When there were not many organic farms, the monitoring could be fully completed. Mr. Phisanuchai was convinced that organic farming in Doi Chaang should be continued but not convinced that it should be extended widely.

Coffee Tourism in the North of Thailand

Tourism has been considered a significant sector in the Thai economy, producing 16% of the country's GDP (Ministry of Tourism and Sports, 2017). Coffee plantations in Northern Thailand emerged mainly in tourist destination areas and became very popular with both local and international tourists as the trend of Arabica coffee consumption increased. In Thailand, Community-Based Tourism (CBT) has developed throughout the country, and it has been recognized as an approach to improve the quality of life of the community as well as providing a sustained livelihood that can result in positive educational and tourism-oriented values (Tan et al., 2018).

CBT is also conceptually like agritourism, defined most broadly as any agriculturally based operation or activity that brings visitors to farms. Agritourism has different definitions in different parts of the world and sometimes refers specifically to farm stays. Agritourism activities belong to at least one of five categories, and they may span multiple categories. The five categories are: direct-to-consumer sales (e.g. farm stands, u-pick); agricultural education (e.g. school visits to a farm); hospitality (overnight farm stays); recreation (e.g. hunting, horseback riding), and entertainment (e.g. hayrides, harvest dinners) (Chase et al., 2018). Doi Chang had the potential to develop both CBT and agritourism.

For Doi Chang, “Coffee Tourism”, which is defined as tourism related to coffee consumption, the history, tradition, products, and culture of coffee (Joliffe, 2010), can also be applied. Coffee tourism usually involves a visit to coffee farms or coffee cooperatives so that tourists can explore the regional history of coffee. They expect to gain some basic knowledge regarding coffee farming, coffee harvesting, selection of coffee beans and coffee fermentation. In Smith et al. (2019a), coffee tourism destinations are classified into 4 categories: (1) natural attractions, (2) human-made attractions not originally designed to attract coffee tourists, (3) human-made attractions built deliberately to attract coffee tourists, and (4) coffee-related festivals and special events. For the case of Doi Chang, this means natural attractions with some specific attractions for coffee tourists. The coffee bean is the key economic crop of Doi Chang. The local community developed its skills in selecting coffee species and ensuring quality control, with support from academics, resulting in the production of the best coffee bean in Thailand in terms of flavor and taste (Department of Intellectual Property, 2014). Therefore, it attracted all kinds of tourists, not only because of the natural beauty and biodiversity of the location, but also because of the uniqueness of the coffee quality and the coffee production experience.

In Chiang Rai, Chiang Mai, Mae Hong Son and Lampang provinces of northern Thailand, there are Coffee tourism. Foreign coffee tourists from these areas were highly satisfied with the coffee tourism management in northern Thailand

(Smith, 2019a, 2019b). Therefore, the areas have high potential and facilities for coffee tourism. Smith (2019b) stated that for sustainable development of coffee tourism in the northern region of Thailand, a coffee tourism network in northern Thailand should be established. Such a network will probably assist not only in securing uninterrupted operation, but also in exchanging tourist news and information.

Moreover, the carrying capacity to service all tourists coming to Doi Chang, which is in a vulnerable, upstream area, was limited. To embark on coffee tourism, it was necessary to scrutinize the situation carefully and to control the number of tourists and observe strict guidelines for all those visiting the area. There are three types of visitor management techniques at each destination. The first is to control the number of visitors entering the area. Secondly, visitor behavior must be modified, for example in providing signage and clear information about how to protect the environment at the destination. Finally, adjusting resources to the desired number of people who visit. For example, preventing access to some areas for conservation, providing replicas or information in the outer part of the location to limit people coming in the inner protected area. To succeed in these techniques, regulation development and visitor education need to be developed (Diyah Setiyorini, 2018).

For Doi Chang-Coffee Tourism or Not?

Sukkamon Thepin was a typical Doi Chang Akha teenager, who worked on his family coffee farm for several years after finishing high school. His farm was one of the certificated organic coffee farms. His family was very fond of his coffee farm and valued his perennial cash crops. Last several months, Sukkamon underwent training in Agritourism, and CBT offered by the Tourism Authority of Thailand. Besides, Sukkamon has discussed with other coffee growers from different places in northern Thailand. He found that coffee tourism can be an alternative for Doi Chaang. Agrotourism or Coffee tourism will be a good choice for his community. The agrotourism focuses more on education on local agriculture such as rice cultivation, flower cutting, horticulture, animal farming, etc. The local people representing local culture is the unique point of agrotourism in northern Thailand. Community around agrotourism location takes part in contributing a great tourism experience as visitors seek for

authentic local experience. Agrotourism operators make effort in extensively managing local community participant in agrotourism and encourage the expression of local culture. Meanwhile, coffee tourism originates from the coffee farming and bussineses, and focuses mainly on the coffee production of Doi Chaang coffee growers. Coffee farming, coffee fruit gathering, coffee processing and tasting all coffee are included in coffee tourism. Coffee farmers in the community must realize the coming of all tourists and the change of their lifestyle in the community, together with earnings. Comparing agrotourism to coffee tourism, activities, group of farmers and target tourists of these two types are different. Both agrotourism and coffee tourism need strong support and participation from the community.

A talent and full of enthusiastic, Sukkamon had the idea of developing tourism in Doi Chaang together with the balance of social, economic, and environmental attributes. He thought that Doi Chaang Academy of Coffee would be a good place to support for coffee tourism and that his family would be happy to have tourists at home. However, as mentioned previously, service capacity is an important issue, and it is crucial to take community participation and impacts on environment and natural resources into consideration. Since Sukkamon's family are members of Doi Chaang Coffee Original Company Limited, therefore on June 30, 2020, Sukamon had to propose his coffee development concept to the company management board and members of the Doi Chang community in order to receive financial support for his activities which some committees and community members are concerned about the development of the coffee plantation.

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Appendix 1: Comparison of Coffee Growing under Shade and Outdoor Coffee Growing

Properties	Outdoor Cultivation	Under the Shade
1. Quality of coffee beans (substance and taste)	Good	Good
2. Productivity (yield per expense)	High	Moderate
3. Coffee tree lifetime	Short	Long
4. Production cost (fertilizer, pesticide)	High	Low
5. Farm environment (moisture, soil conditions)	Not good	Good
6. Cultivation management	Good	Moderate

Source: Angkasith, 2001.

Appendix 2: Comparison of Arabica Coffee Production between No Pruning and Pruning

Province	Farming	Yield 2013/14 (kg./Rai)	Yield 2014/15 (kg./Rai)	Average Yield (kg./Rai)	% of Change
Chiang Mai	No pruning	143	147	145	84.1
	pruning	256	278	267	
Chiang Rai	No pruning	200	206	203	95.3
	pruning	383	410	396.5	
Nan	No pruning	116	122	119	79.4
	pruning	205	222	213.5	

Source: Department of Agriculture, 2019.

From the Mountains to the Stars ... Doi Chaang Coffee for Sustainability

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Abstract

The agricultural sector is still an essential economic sector in Thailand due to the high proportion of agricultural laborers. However, most agricultural products are products that farmers cannot determine their prices. From the predetermined market price, farmers have a higher chance of selling them at a loss. Differentiation and diversification of agricultural products allow farmers to have market power and be able to set their prices. Thus, farmers' market structure has changed from the perfectly competitive market to the monopolistic competition market. Doi Chaang Coffee is an intriguing case study of Doi Chaang villagers who used to face the same problem since their middlemen had high bargaining power. The situation encouraged the leaders of the Doi Chang people (Khun Panachai Phisailert or Adel) to consult and ask for help with Khun Wicha Phromyong, the primary decision-maker of this case study. Khun Wicha had to decide whether Doi Chaang villagers should take a high level of effort and spend many years developing their coffee quality or not. If successful, the villagers would no longer be a price taker; if not, they could choose other alternatives such as changing to grow other crops. Furthermore, if the villagers decide to produce high-quality coffee, they should apply for international standards which generate high costs, or not.

Keywords: Doi Chaang, Product Differentiation, Market Structure, International Standard

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จากดอยสู่ดาว....กาแฟดอยช้าง กาแฟที่แตกต่างเพื่อความยั่งยืน

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บทคัดย่อ

ภาคการเกษตรยังคงเป็นภาคเศรษฐกิจที่สำคัญของประเทศไทยเนื่องจากแรงงานในสัดส่วนสูงเป็นแรงงานภาคเกษตร อย่างไรก็ตาม สินค้าเกษตรส่วนใหญ่เป็นสินค้าที่ผู้ขายไม่สามารถกำหนดราคาได้ แต่ต้องเป็นผู้รับราคาตลาดทำให้มีโอกาสในการรับผลขาดทุนสูง การสร้างผลิตภัณฑ์ทางการเกษตรให้มีความแตกต่าง ทำให้เกษตรกรสามารถมีอำนาจในการกำหนดราคาได้ เป็นการขายสินค้าภายใต้โครงสร้างตลาดที่เปลี่ยนแปลงไปจากการขายในตลาดแข่งขันสมบูรณ์ เป็นการขายในตลาดกึ่งแข่งขันกึ่งผูกขาด กาแฟดอยช้างเป็นกรณีศึกษาที่น่าสนใจที่ชาวดอยช้างซึ่งเคยประสบปัญหาการขายกาแฟได้ในราคาต่ำเนื่องจากผู้ซื้อซึ่งได้แก่ พ่อค้าคนกลาง มีอำนาจต่อรองสูง จึงเป็นแรงผลักดันให้ผู้นำของชาวดอยช้าง (คุณปณชัย พิสัยเลิศ หรืออาเดล) นำปัญหานี้ไปปรึกษาและขอความช่วยเหลือกับคุณวิชา พรหมยงค์ ซึ่งเป็นผู้ตัดสินใจหลักของกรณีศึกษา คุณวิชาจึงต้องตัดสินใจว่า ชาวดอยช้างควรพัฒนาปรับปรุงกาแฟให้มีคุณภาพที่ดี ซึ่งอาจต้องใช้เวลาหลายปี แต่หากทำสำเร็จชาวดอยช้างจะสามารถเป็นผู้กำหนดราคาได้ หรือควรเปลี่ยนไปปลูกพืชประเภทอื่น และหากตัดสินใจปลูกกาแฟที่มีคุณภาพดีควรยื่นขอรับรองมาตรฐานสากลซึ่งมีค่าใช้จ่ายในการขอรับรองมาตรฐานที่สูงมากหรือไม่

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From the Mountains to the Stars ... Doi Chaang Coffee for Sustainability

“The price for your coffee is 5 baht per kilogram: you can sell to me or not.”

This ultimatum was often delivered by the middlemen who bought coffee from the Doi Chang community in 2001¹, according to Mr. Adel, Panachai Phisailert, who at that time was the Por Luang² of the Doi Chang Village in Mae Suai District, Chiang Rai. The unfair pricing made Adel leave the village to seek advice from Khun Wicha Phromyong³, a respected trader and trekker, who was well-known to Adel and Agoh, Pikor Phisailert, Adel’s father. The problem of low farm-gate coffee prices had persisted for many years and caused many Doi Chang villagers to stop growing coffee. The villagers had to get rid of the coffee bushes by cutting, burning, and even digging them up, since the purchase price of coffee was so low that it was not worthwhile planting the crop. Yet although the price of coffee in the city was as high as 60-65 baht per kilogram, the Doi Chang villagers were not able to leave their locality to sell their coffee because they were a minority people without Thai ID cards. If they went into the city market, they would risk arrest. Therefore, the people of Doi Chang conceived the idea of switching to other crops, even including a return to opium plantation, as in the years before 1974.

In 1974, His Majesty King Bhumibol Adulyadej the Great embarked on a royal initiative to improve the quality of life of the hill tribe people. As a result, a Royal Project, which would research and develop coffee varieties, was set up. The Project led to the cultivation of Arabica coffee on the plateau to replace opium plantation and brought suitable coffee varieties from various countries around the world for experimental cultivation in Thailand. Thailand therefore became a country with many varieties of coffee, ranking in the top 3 world-wide. Once the right varieties for

¹ In 2001, there was a coffee price slump. (Exhibits 1 and 2) and Ritpreecha (2008).

² Por Luang means village head.

³ Khun Wicha Phromyong, the pioneer and driving force who made Doi Chaang coffee world-famous, died on January 23, 2014. Here, in remembrance of him, the author wishes to pay tribute to his merit and good deeds in respect of Doi Chang Coffee.

the Thai environment and landscape had been obtained, then the coffee research findings were made available to the public and led to adoption by the Thai hill tribe people. The seedlings were distributed to the Doi Chang villagers in 1983, a total of 40 families, with 400 trees⁴ per family. However, later on, the number of coffee-growing families decreased due to their inability to market the coffee beans. In 2001, there were only 500-600 rais⁵ of coffee plantation left, reduced from a starting point of 2,000 rais.

At first, Khun Wicha's solution to the problem of the Doi Chang villagers was to help bring coffee from Doi Chang to sell in town. The merchants agreed to buy the coffee for 60 baht per kilogram. So the villagers collected the coffee to be sold by loading it into two or three pickup trucks; however, when they delivered their produce in town, the merchants only paid half of the agreed price: they reasoned that once the hill tribe people had arrived in town with the coffee, they would have to sell it, as the Thai saying went: "When the corpse reaches the morgue, it has to be incinerated."

"At that time, I was enraged. But to this day, I must thank those shameless merchants because in fact they have made Doi Chaang happen." Khun Wicha was speaking about the inspiration to develop Doi Chaang coffee into a quality product so that the people of Doi Chang could have the power to bargain and no longer be exploited.

⁴ Ritpreecha (2008).

⁵ 1 rai is equal to 1,600 square meters.

Doi Chang's Turning Point

Doi Chang in the year 2001 was an unforested mountain, since most villages in the area grew plants that required a lot of sunlight, such as tomatoes, cabbage, and corn. The people of Doi Chang had to cut down the forest trees so their crops were fully exposed to the sunlight. In addition to relying on plentiful sunlight, these vegetables depended on the use of chemical fertilizers, pesticides, and insecticides. At a time when most Doi Chang people could only sell coffee at a low price, households were discouraged from growing more of the crop. In return for a higher income, villagers increased the cultivation of these vegetables as a substitute for coffee. Thus, the Doi Chang people had to cut down more trees and use more chemicals that were harmful to the environment and their health.

After being deceitfully forced to sell the coffee at a lower price, Khun Wicha contacted a friend to take a sample from Doi Chang to check its quality. His friend said that someone used to have to set their coffee for inspection. He agreed to buy the coffee because the sample was of good quality, but the coffee he got was of inferior quality. The seller not only brought mediocre quality coffee to sell but also adulterated it with beans of an unacceptable grade. With this story in mind, Khun Wichai declared his intention that he and the Doi Chang people would only sell good quality coffee to ensure the livelihood of the villagers. Khun Wicha then came back to the village and started on his scientific investigation into how to produce good quality coffee.

Initially, Khun Wicha was not a coffee drinker and did not have any experience in coffee trading. So he had to search for information from all available sources. He read hundreds of books and travelled to all the coffee research centers. He discussed the knowledge he gained with academics who had experience in growing coffee and people who were interested in studying the coffee process from cultivation to production. Khun Wicha then brought back the knowledge he had acquired and transferred it to those Doi Chang villagers who were still growing coffee. They participated in experimenting with, adapting, and combining the processes of cultivation and production from each coffee estate. This included the creation of good quality coffee from overseas countries such as Colombia, Kenya, and Costa Rica. Setting up new,

experimental and effective practices for Doi Chaang coffee needed from the beginning a lump sum of 320,000 baht from Adel, who had to sell his car to finance this operation, which began on a newly acquired plot of 1 “Ngarn”⁶ with the building of a warehouse to store coffee.

Meanwhile, Khun Wicha, Adel, and seven fellow Doi Chang villagers had started experimenting with a new type of coffee plantation using the method studied by Khun Wicha. They began with an area of nearly 20 rais. Coffee on this plot was grown under the shade of large trees such as macadamia, avocado, and plum, which provided supplementary revenue. The annual increase in revenue from a low of 60,000-70,000 baht per year to a high of 300,000 baht made this new coffee plantation very popular. Consequently, more people in Doi Chang wanted to grow coffee using this method.

Coffee Quality ... Beginning with Varieties

There are two primary varieties of coffee bean: Arabica coffee and Robusta coffee. In general, Arabica is more expensive than Robusta. The cultivation of Arabica coffee is feasible at a height of about 800 meters above sea level, and the coffee will be of good quality when grown under large trees. This type of shaded coffee requires growers to plant large trees to help protect the coffee from direct sunlight. Robusta coffee trees can be planted at lower altitudes and can also benefit from tree shade. Robusta coffee contains more caffeine, which acts as an insecticide, than the Arabica variety. Robusta is therefore resistant to insects and yields a greater output; it has a lower production cost and a lower average price (Exhibit 2). Caffeine is a bitter substance, giving Robusta coffee a strong flavor, and is more often used in the manufacture of instant coffee, while Arabica coffee, with its subtler taste and nose, is often brewed fresh because it smells better. Arabica coffee has a greater variety of note and tone, with chocolate, orange, and floral scents, as well as having a smooth, mellow flavor and complexity, with the added possibility of having a sweet, sour, salty, or bitter flavor.

⁶ 1 Ngarn is equal to 400 square meters.

Doi Chang has a cultivation area located about 1,000-1,700 meters above sea level, making it ideal for growing Arabica coffee. Cultivation in highland areas at low temperatures (around 18-22 degrees Celsius) means that the coffee beans ripen slowly. On average, the coffee from Doi Chang will take about ten months to ripen, while in general coffee will take 6-7 months to mature. The extended ripening period allows the coffee to absorb more nutrients from the fertile soil of Doi Chang and fully reflect its fruitfulness. These coffee beans have a high level of hardness and a low caffeine level, essential features that make the coffee taste good. Also, the coffee species grown in Doi Chang are coffee varieties that have been selected and researched by the Research Center operating under the Royal Project. They are ideal for the mountainous areas of Thailand. Therefore, the coffee from Doi Chang has distinctive characteristics and can become a single-origin coffee, i.e. coffee using beans from a single plantation. Moreover, Doi Chang coffees have a unique flavor stemming from the specific area of cultivation and the villagers' unique production process.

Coffee quality depends not only on the species but also on equally important post-harvest procedures that can also determine quality. These range from picking coffee beans, preparation of coffee beans before aging, aging, roasting, grinding, and brewing. Coffee pickers will choose, by hand, only the ripe fruit. This hand-picking process requires intensive labor to select and later store the coffee beans. The labor cost of picking and storing coffee thus becomes high, averaging about 5 baht per kilogram. This cost represents about 28 percent of the growers' income. Thus, growing Doi Chaang coffee has a much higher labor cost than that of other coffee plantations, especially when compared to the coffee growers in large areas and strip-pick growers. The large-farm growers use machines to pick and store all of the coffee beans without selecting the highest quality ones. Strip-pick growers collect all the coffee beans by hand indiscriminately, without selecting the best i.e. ripe beans.

Within 24 hours of harvesting, the coffee farmer will prepare the coffee cherries for aging to prevent spoilage of the fruit. There are three methods for preparing the cherries before aging: 1) dry or natural process, 2) semi-wet process, and 3) wet process. After multiple experiments, Doi Chang coffee makers⁷ have chosen the thoroughly washed or wet process, which gives Doi Chang coffee a distinct flavor. After the coffee cherries have gone through the wet aging process, the remaining varieties of coffee beans will be of better quality. Aging will reduce the sour taste of the coffee and give it a smoother taste, better mouth-feel, and higher quality. Doi Chang coffee ages over 6-8 months, thus increasing the quality of the green coffee bean.

Roasting is another crucial process of coffee production. Before roasting, the coffee roasters have to select the same-size beans so that every bean will change to the same color at the same roasting time. The standard roasting levels are mild (light), medium, and dark. There are specific names given to the coffee, according to the heat level used in the process of roasting, from mild to dark roasts: examples are the light roasting known as Cinnamon Roast, medium roasting known as City and Full City Roast, and the dark roast Vienna Roast, Italian Roast, and French Roast. Different roasting levels yield different tastes. The mild-roasted coffee will preserve the property of the original coffee that can be sour, tart, or refreshing, and with low acidity. It is suitable for making hot coffee, while medium roasting gives a bitter=sweet flavor with a slightly tart taste, which is ideal for both hot and cold coffee. The dark roasting will make the coffee bitter with a touch of sweetness. Hence, it is suitable for making iced coffee. Doi Chang coffee makers attach a lot of importance to the roasting process and therefore use high-quality, expensive automatic coffee roasters from Italy. However, the machine is a worthwhile investment because it can create more value-added through the sale of roasted coffee instead of green coffee. Also, a high-quality roaster will easily control the quality of the coffee that the villagers want and help maintain the standard and uniqueness of Doi Chang Coffee.

⁷ Doi Chang Coffee maker in this case study means Doi Chang Coffee Original Co., Ltd.

The use of appropriate packaging technology will allow the coffee to preserve its quality before reaching the consumer. Coffee packaging includes pressurised cans or bags that use valves to allow gases to come out but prevent air from outside entering. The roasted coffee beans will release carbon dioxide; thus, without a valve, the bag will eventually swell and burst. If air from outside can enter the container, oxygen will react with the coffee oil and make the coffee rancid. The Doi Chaang coffee maker has chosen to pack the coffee in a four-layer foil bag with a valve to maintain the quality of the coffee. Most sales of Doi Chaang coffee are made from the sale of roasted beans. Sometimes, Doi Chaang coffee is exported and sold as green coffee beans because consumers abroad have different tastes in terms of the levels of roasting. Doi Chaang Coffee has extended its business line by opening more Doi Chaang coffee shops in Thailand, where the quality of grinding and brewing can be controlled. Customers will be able to experience the taste of coffee made by the expert and well-trained staff of the Doi Chaang coffee company. Therefore, every cup of coffee served will be of high quality and the standard for Doi Chang coffee drinkers everywhere will be maintained. Consumers will consistently receive the same unique flavor from every cup. Consistency is the most critical factor in maintaining the standards, reputation and customer base of Doi Chaang coffee.

Results of Perseverance: Doi Chaang People Have a Role in Determining Coffee Prices.

Doi Chaang coffee development is a complete upgrading from the upstream to the downstream of coffee production (From Earth to Cup). This upgrading rewards the Doi Chang people for the difficulty of the task undertaken and compensates them for their exhausting labor with a higher coffee price. More importantly, the Doi Chaang coffee makers and villagers have a say in the price of their coffee: the Doi Chaang coffee price will no longer be determined by the middleman.

In its initial stages, the company had many patrons who came to drink Doi Chaang coffee at the small shop in front of the store in Chiang Rai. At present, both Thai and foreign customers are enthusiastic about the taste of the coffee. They take some back home either for themselves or as a gift for their relatives: the superb quality of the coffee results in “word of mouth” marketing. Moreover, Doi Chaang Coffee has won recognition from many world-class coffee organizations. Every time a Coffee Review website reviews Doi Chaang coffee, it always reaches the Specialty Coffee grade (meaning a coffee type receiving more than 80 out of 100 points). Specialty is the highest possible grade for single-origin coffee. Grades awarded by such Coffee Review websites range from the highest quality to the lowest quality as follows: Specialty Grade, Premium Grade, Exchange Grade, Below Standard Grade, and Off Grade.

The Coffee Review’s scoring criteria consist of roasting levels, (Agtron, which has values on a scale from 0-100, the increasing number reflecting the intensity of the roasting process), aroma, body, flavor, aftertaste, and taste with milk. The manufacturer of Doi Chaang Coffee started to send coffee samples for testing in 2007 and has continued to send such samples. For the past year, Doi Chaang Coffee received a very high score (90 or more points), as shown in Exhibits 3. and 4. These exhibits provide an example of the coffee rating based on the criteria of the Coffee Review. In addition to sending coffee samples to the Coffee Review for testing, Doi Chaang also sends its coffees to other accredited coffee testing institutions such as CoffeeCuppers. Moreover, from Exhibit 3, it can be seen that the Doi Chaang coffee with its high rating from Coffee Review can sell at a much higher price than ordinary coffee. Thus, the Doi Chaang coffee growers and makers do not have to sell their products at low market prices and have the power to determine the price by themselves.

Growing Globally with International Standards

Khun Wichai planned that the initial sales strategy of Doi Chaang coffee should focus on foreigners since it is not very popular with Thai consumers. The low popularity may be due to the high price of Doi Chaang coffee and lack of familiarity with the brand. In addition, at that time, Thai consumers did not like to drink freshly ground coffee. Thai customers now often choose Robusta coffee, which is cheap and easy to find. Moreover, customers do not want to pay a lot of money to buy coffee in a specialty shop or café that sells freshly ground coffee. Doi Chaang coffee makers, therefore, are collaborating with foreign partners with similar operating principles to market their product internationally.

Although Doi Chaang coffee is of high quality and well accepted among foreign coffee drinkers, selling it to bulk buyers such as supermarkets or a coffee shop with many branches overseas is not an easy task. These buyers will carefully scrutinize the coffee before purchasing for their shops. In order to maintain the retailer's reputation and to ensure consumers come back to buy Doi Chaang coffee, one of the main criteria for buying and selling is the achievement of international standards. Moreover, individual coffee makers are not able to sell their coffee in certain countries at all without gaining the standardized local certification. Thus, Doi Chaang coffee has started the process of requesting quality certification from various organizations such as USDA Organic, EU Organic Farming, EU Geographical Indication, Specialty Coffee Association, and the Swiss Water Process, as shown in Exhibit 5. Quality assurance is essential for Doi Chaang coffee to have a chance of being sold abroad. The compliance process, with the terms and conditions of quality certification, encourages Doi Chaang coffee makers to maintain and improve the quality of their coffee. Improvement means the development of production processes that meet the changing needs of consumers. Enhancement of production allows the consumers to enjoy a superb taste with consistent quality with every cup of Doi Chaang coffee.

In addition to the fact that bulk buyers and retailers buy coffee on the basis of the quality of the product, coffee consumers in developed countries also consider the quality of life of the coffee farmers themselves, as well as the environmental conditions. This means bulk buyers include Fair Trade standards as an additional criterion for selecting coffee to be sold at their stores. Thus, Doi Chaang Coffee has to acquire certification not only in terms of product quality but also in respect of Fair Trade standards.

“In Canada, Doi Chaang coffee is now available only in small retail stores and sales cannot expand, because although our aim is to sell to chain stores, we do not have Fair Trade certification, so our product cannot be sold there. But I have recently submitted all the necessary requests for Fair Trade certification both in America and Europe. The certifying bodies will send people to check whether or not we have achieved the required standard. Checking also ensures that the farmer will have a fair share since some coffee makers pay the farmers very little: 1 kilogram of coffee turns out to be less expensive than 1 cup of coffee in their shop.” This statement is from Khun Wicha, who is describing the rationale behind adopting Fair Trade certification.

More Important than Profit are Sustainability and Fair Trade.

The idea of fair trade has been around for half a century, but the first enterprise that achieved Fair Trade certification was the Solidaridad agency in the Netherlands in 1988. Since then, this concept has become widespread in countries all over the world, including Europe, the United States, and Japan.

The three main conditions as required by the Fair Trade Standards Establishment Agency are: 1) fair purchase price of farmers' products; 2) the maintenance of a long-term relationship with farmers that allows them to cultivate crops sustainably; and 3) advance payment to the farmers to reduce the shortage of funds and help them to be free from financial burdens. The main objectives of Fair Trade are individual and community well-being, empowerment, fair price, and prohibition of child labor. Moreover, these conditions imply increasing competitive capacity in both production

and trading for underprivileged farmers, especially women and minorities, protecting human rights, and solving environmental problems through environmental stewardship.

The above Fair Trade rules are useful for farmers in countries where they are often exploited. Some coffee growers are disadvantaged, and they do not have many choices. However, the coffee growers of Doi Chang are independent farmers who have options and can make their own decisions. Khun Wicha is of the opinion that the standard of Doi Chang coffee exceeds the Fair Trade standard; for example, the purchase price of cherry coffee is no less than 18 baht per kilogram. Therefore, Doi Chaang Coffee can get Fair Trade certification quickly. However, the main obstacles to applying for certification are the relatively high cost, the language barrier (in terms of documentation), and the interpretation of various rules and specifications. However, once Doi Chaang Coffee has received Fair Trade certification, it can help increase sales and gain acceptance in foreign markets.

In addition to complying with Fair Trade standards, Doi Chang coffee makers have also established the Doi Chaang Coffee Foundation. The foundation's main objectives are to support and promote education and medical care for people in the community. It will organize activities and projects to improve the quality of life of people and promote community culture; these have been further developed in nearby hill tribe communities. The thirty percent operating fund comes from the Doi Chaang coffee makers' income before deducting their expenses. The revenue sharing with the Doi Chaang Coffee Foundation is one of the essential features of Doi Chaang Coffee Original Co., Ltd. since its inception. This sharing demonstrates the commitment to community development and helping local people.

Moreover, the coffee makers have established the Doi Chaang Coffee Academy as a learning center to develop the potential of coffee growers and coffee makers both domestically and internationally. Knowledge sharing stems from the development of Doi Chaang's coffee production process. Hence, farmers and those who are interested in coffee can apply their knowledge to help to improve operations, and the Doi Chang people in general can use this knowledge to improve their coffee quality further.

From an Idea to a Decision for Sustainable Development

Doi Chaang coffee may have originated because the village coffee growers lacked opportunities to access the market. The growers were unable to sell their products at a fair price, lacking market power and being exploited by middlemen. Hence, relying on others to sell coffee at market prices was a temporary solution. Khun Wicha then had to decide whether he should advise the Doi Chang villagers to improve the coffee production process from upstream to downstream or not. This development required both intense effort and cooperation to produce high-quality coffee and make the growers into price-setters. Thus, the farmers would no longer have to accept the price proposed by the middlemen. However, Khun Wicha had to acknowledge that the farmers faced the dilemma of whether to follow his advice if improvement required heavy financial investment and intensive labor, along with the need for building long-term cooperation with the Doi Chang villagers. It would be difficult to follow his successfully.

Should Khun Wicha then suggest other solutions that might have more chance of success in improving the quality of life of Doi Chang people? Such advice might be the introduction of different types of monoculture crops that the villagers used to plant, or even growing coffee in a way that focuses only on increasing volume and reducing costs. Another recommendation might be that Doi Chang people migrate to study and work in the city, as others did in the past. There are many options and ways for Khun Wicha to advise Adel and the Doi Chang people so that they can have a better life. The choice made by Khun Wicha came from a consideration of cause and effect, and the possibility. Decisions and advice to farmers in different areas with different contexts from Doi Chang might be different as well.

Once Khun Wicha had decided to recommend to the Doi Chang people to improve the quality of their coffee, communication with buyers and consumers about coffee quality became extremely important. Making consumers accept the quality of Doi Chaang coffee is no less challenging than improving the quality of coffee itself. Therefore, if Khun Wicha decides to develop the process to produce good quality coffee, he also has to face another critical question namely how to let the consumers

appreciate the excellence of the coffee quality and whether the coffee deserves the higher price. Moreover, getting international quality certification is not an easy task: it takes at least 2-5 years to get quality certification. The certification process entails many expenses and complicated procedures and conditions. These stipulations involve many stakeholders from farmers to production supervisors as well as personnel from the foreign certifying body that has to inspect the Doi Chang area.

Khun Wicha’s decision to advise Doi Chang villagers in 2001 had to take into account consideration of the surrounding environment and anticipate future obstacles. Moreover, creating a suitable system of operations and preserving the aspiration to make Doi Chang farmers have a better life are crucially important. This will lead to sustainable development and a guaranteed livelihood for the farmers of Doi Chang.

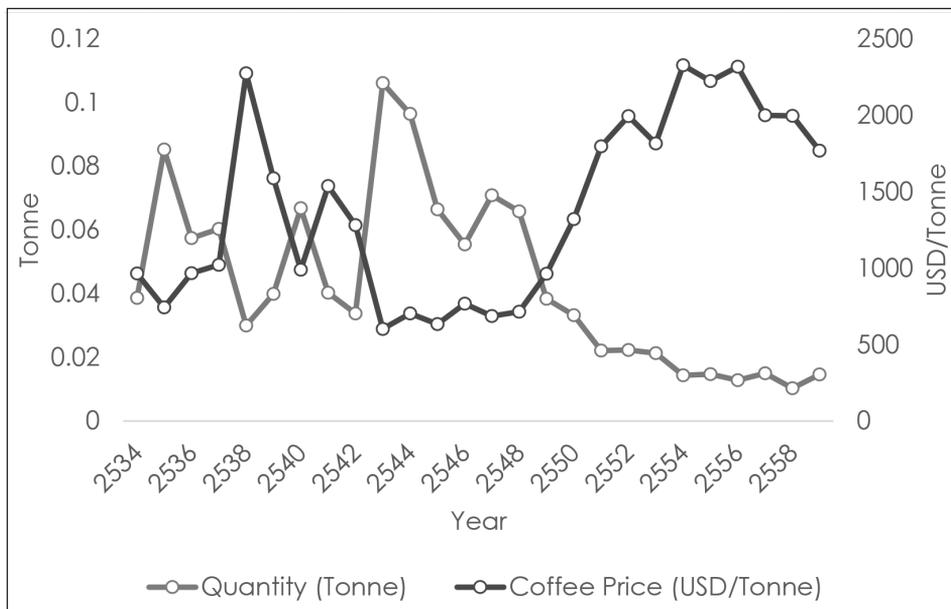


Exhibit 1: Price and Quantity of Thai Coffee Industry

Source: FAO. (2019). FAOSTAT. Retrieved September 10, 2019

from <http://www.fao.org/faostat/en/#home>

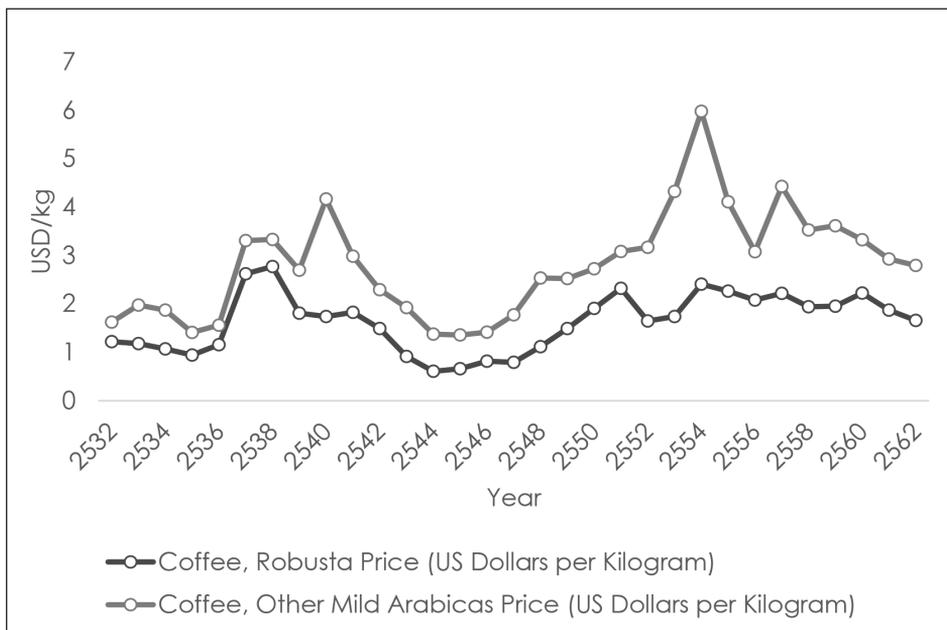


Exhibit 2: Robusta and Arabica Price

Source: IndexMundi. *Coffee, Robusta vs. Coffee, Other Mild Arabicas-Price Rate of Change Comparison.* (2015). Retrieved September 10, 2019, from <https://www.indexmundi.com/commodities/?commodity=robusta-coffee&months=360&commodity=other-mild-arabicas-coffee>

Name	Review Date	Price	Score
Doi Chaang Coffee Espresso	Jan 2019	CAD \$29.99/32 ounces	91
Moriah Coffee Doi Chaang Arabica	Dec 2014	TWD \$500/8 ounces	92
Moriah Coffee Doi Chaang Arabica	Oct 2014	US \$15.00/8 ounces	90
Doi Chaang Coffee Doi Chaang Wild Civet Passed Coffee	Feb 2013	CAD \$55.00/50 g.	91
Doi Chaang Coffee Single-Estate Medium	Dec 2012	CAD \$15.99/16 ounces	90
Doi Chaang Coffee Single-Estate Piko’s Peaberry	Dec 2012	CAD \$15.99/16 ounces	90
Doi Chaang Coffee Single-Origin Medium Roast	Jun 2011	CAD \$15.99/16 ounces	89

Name	Review Date	Price	Score
Doi Chaang Coffee Single Origin Medium Roast	Feb 2011	CAD \$15.99/16 ounces	89
Doi Chaang Coffee Single Origin Decaf	Nov 2010	CAD \$15.00/16 oz.	90
P&F Coffee Doi Chaang Lisumi Single Origin	Nov 2010	THB 150/250 g.	92
Doi Chaang Coffee Doi Chaang Wild Civet Spat Coffee	Nov 2010	CAD \$55.00/50 g.	88
Doi Chaang Coffee Single-Origin Signature Roast	Oct 2010	CAD \$15.99/16 oz.	87
Doi Chaang Coffee Single-Origin Dark Roast	Oct 2010	CAD \$15.99/16 oz.	87
Doi Chaang Coffee Single-Estate Decaf Medium	Dec 2009	n.a.	90
Doi Chaang Coffee Single Origin Medium Roast	Oct 2009	n.a.	90
Doi Chaang Coffee Piko's Peaberry Medium Roast	Oct 2009	n.a.	91
Doi Chaang Coffee Doi Chaang Wild Civet Coffee	Jun 2009	n.a.	90
Doi Chaang Coffee Single Estate Peaberry Medium Roast	Apr 2008	n.a.	93
Doi Chaang Coffee Single Origin Medium Roast	Feb 2008	n.a.	90
Doi Chaang Coffee Aged Piko's Peaberry	Mar 2007	n.a.	89
Doi Chaang Coffee Single Origin Dark Roast	Mar 2007	n.a.	85

Exhibit 3: Doi Chaang Score from Coffee Review 2007-2019

Remark: n.a. means not available.

Source: *Coffee Review*. (2019). Retrieved July 26, 2019, from <https://www.coffeereview.com/search/doi+chaang/>

Doi Chaang Coffee

Espresso

Location: **Richmond, British Columbia, Canada**

Origin: **Northern Thailand**

Roast: **Medium**

Est. Price: **CAD \$29.99/32 ounces**

Review Date: **January 2019**

Agtron: **46/68**

Aroma: **8**

Body: **8**

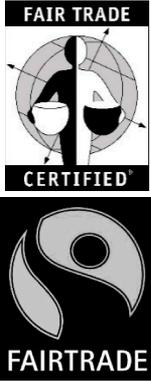
Flavor: **8**

Aftertaste: **8**

With Milk: **9**

Exhibit 4: Example of Coffee Review's Criteria

Source: *Coffee Review*. (2019). Retrieved July 26, 2019, from <https://www.coffeereview.com/search/doi+chaang/>

Logo	Organization	Website
 <p>The logo consists of two parts. The top part is a square with a black background, containing a white scale of justice with a coffee cup on the left pan and a coffee bean on the right pan, with the text 'FAIR TRADE' above and 'CERTIFIED' below. The bottom part is a black square with a white stylized 'F' shape and the text 'FAIRTRADE' below it.</p>	<p>Fairtrade International</p>	<p>https://www.fairtradecertified.org/</p>
 <p>A circular logo with a green border, containing the text 'USDA' at the top and 'ORGANIC' at the bottom.</p>	<p>U.S. Department of Agriculture</p>	<p>https://www.usda.gov/topics/organic</p>
 <p>The flag of the European Union, featuring twelve five-pointed stars arranged in a circle on a light blue background.</p>	<p>European Commission</p>	<p>https://ec.europa.eu/info/food-farming-fisheries/farming/organic-farming/organics-glance_en</p>
 <p>A circular logo with a serrated border, containing the text 'PROTECTED GEOGRAPHICAL INDICATION' around the perimeter and a stylized landscape with a sun and mountains in the center.</p>	<p>European Commission</p>	<p>https://ec.europa.eu/info/food-farming-fisheries/food-safety-and-quality/certification/quality-labels/quality-schemes-explained</p>
 <p>A logo featuring a stylized coffee bean shape with the text 'SPECIALTY COFFEE ASSOCIATION OF AMERICA' below it.</p>	<p>The Specialty Coffee Association (SCA)</p>	<p>http://scaa.org/</p>

Logo	Organization	Website
	Swiss Water Decaffeinated Coffee, Inc.	https://www.swisswater.com/
	กรมทรัพย์สินทางปัญญา	http://www.ipthailand.go.th/th/gi-007.html
	Bioagricert S.r.l	https://www.bioagricert.org/en/
	-	http://www.doichaangcoffee.com/
	Canterbury Coffee Corporation	https://www.canterburycoffee.com/

Exhibit 5: Examples of Doi Chaang's International Standard Certification

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Doi Chaang Coffee: More than Quality is Corporate Social Responsibility

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Abstract

Doi Chaang Coffee is a brand to represents the world-class coffee brand in terms of the best Arabica coffee which came from the only one origin, Baan Doi Chang village, Chiang Rai province in Thailand based on 8,000 acres of growing area. The premium quality Arabica coffee under this brand emerged from the managing of the whole processing such as planting, harvesting, containing, packing, distributing, and retailing to maintain the signature and quality of Arabica coffee from upstream to downstream.

Corporate social responsibility (CSR) is the significant issue that Doi Chaang Coffee is concerned more than the quality of coffee. For instance, building the strength and unity in the community among coffee growers of Doi Chaang based on maintaining a higher than market buying price for coffee cherries. Returning the benefits from performing business to improve the livelihood and general well-being among the farmers or coffee growers in Baan Doi Chang village. Encourage the coffee growers in terms of their knowledge of high-quality cultivation. Obviously, Doi Chaang Coffee has been recognized by several national and international organization which related to the corporate social responsibility such as EU Organic farming, USDA ORGANIC, and Fairtrade.

Over 15 years that several customers trusted and recognized this brand not only in the local market but also in the international market. If the success of this business is based on CSR activities rather than quality. What does the factors or forces behind the CSR activities to drive this brand worldwide?

Keywords: Doi Chaang Coffee, Corporate Social Responsibility, Arabica Coffee

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กาแพดอยช้าง : เหนือกว่าคุณภาพคือความรับผิดชอบต่อสังคมของธุรกิจ

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บทคัดย่อ

กาแพดอยช้างเป็นตราสินค้าที่เป็นการสื่อถึงตราสินค้าของกาแพระดับโลกในเรื่องของกาแพอะราบิกามาจากแหล่งกำเนิดเพียงหนึ่งเดียวที่หมู่บ้านดอยช้างจังหวัดเชียงรายในประเทศไทยที่ใช้พื้นที่เพาะปลูกบนพื้นที่กว่า 8,000 ไร่ คุณภาพกาแพอะราบิการะดับพรีเมียมภายใต้ตราสินค้านี้เกิดจากการจัดการทั้งกระบวนการตั้งแต่ การปลูก การเก็บเกี่ยว การเก็บรักษา การบรรจุ การกระจายสินค้า และการค้าปลีกที่คงความเป็นเอกลักษณ์เฉพาะตัวและคุณภาพของกาแพอะราบิกาดังแต่ต้นน้ำจนถึงปลายน้ำ

ความรับผิดชอบต่อสังคมของธุรกิจเป็นอีกหนึ่งประเด็นที่สำคัญที่กาแพดอยช้างให้ความสำคัญมากกว่าเรื่องคุณภาพของกาแพ เช่น การสร้างความแข็งแกร่งและความร่วมมือร่วมใจกันในชุมชนของเกษตรกรโดยการรักษาระดับราคาการซื้อเมล็ดกาแพให้สูงกว่าราคาตลาด ต่อมาเป็นเรื่องของการประกอบธุรกิจเพื่อคืนกำไรให้แก่ชุมชนเพื่อพัฒนาชีวิตและความเป็นผู้นำของเกษตรกร และการส่งเสริมองค์ความรู้ในแง่ของการปลูกกาแพคุณภาพระดับสูงให้แก่คนในชุมชน สิ่งที่เห็นได้ชัดเจนในเรื่อง คือ เครื่องหมายที่ได้รับการรับรองจากหลากหลายหน่วยงานทั้งในและต่างประเทศ อาทิ มาตรฐานเกษตรอินทรีย์สหภาพยุโรป ตรารับรองคุณภาพที่ส่งเสริมและช่วยเหลือการทำเกษตรเชิงอินทรีย์ และตรารับรองจากองค์กรอิสระสากลที่มุ่งหวังที่ช่วยเหลือให้ผู้ผลิตหรือเกษตรกรได้รับค่าตอบแทนของผลผลิตที่เหมาะสมและเป็นธรรม

กว่า 15 ปีที่ลูกค้าทั้งตลาดในและต่างประเทศมีความเชื่อถือและให้การยอมรับ หากความสำเร็จของธุรกิจที่เกิดขึ้นนี้เกิดจากความสำคัญในเรื่องของความรับผิดชอบต่อสังคมของธุรกิจมากกว่าเรื่องของคุณภาพ แล้วอะไรเป็นปัจจัยหรือแรงผลักดันเบื้องหลังในการขับเคลื่อนที่ทำให้ตราสินค้าอยู่ในระดับโลก

คำสำคัญ : กาแพดอยช้าง ความรับผิดชอบต่อสังคมของธุรกิจ กาแพอะราบิก

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Current Company Overview

Doi Chaang Coffee is a brand to represent the world-class coffee brand in terms of the best Arabica coffee based on Doi Chaang Coffee Original Co., Ltd. This company involved and performed their business from planting, harvesting, containing, packing, distributing, and retailing to maintain the signature and quality of Arabica coffee from upstream to downstream. The unique concept of this company was presenting the best Arabica coffee which came from the only one origin, Baan Doi Chang village, Chiang Rai province in Thailand based on 8,000 acres of growing area and deliver this value to national and international market over than 15 years. The four founders of this company including 1. Mr. Pikor Phisailert as a person who provided the vision of Doi Chaang Coffee, a co-founder and logo man, 2. Mr. Wicha Phaomyong a president in 2003-2014 and co-founder, 3. Mr. Panachai Phisailert a managing director and co-founder, and 4. Mr. Phitsanuchai Kaewphichai a business advisor and advisory chairman (Figure 1).



Figure 1: Founders of Company (Doi Change Coffee, 2020).

The product of Doi Chaang Coffee Original Co., Ltd. is categorized into four categories (Figure 2). Firstly, the coffee bean, this company continuously improved and developed the signature of Doi Chaang Coffee and extended to the international market to deliver the value and serve a variety of products to several tastes of customers based on nine types of product. For instance, Doi Chaang Coffee DRIP-Peaberry Classic, Organic Signature, Espresso Supreme, Premium Classic. Secondly, the coffee machine, this category not only focused on business to business (B2B)

market but also business to customer (B2C) market. Such as Fiorenzato-Lido Energy (2 GR) a commercial machine that contains a net weight equal to 62 kg provided for a coffee maker for business while Perfect Shot-Multi Capsule Coffee Maker contains 3 kg of net weight for coffee makers in the office or end-user. Thirdly, Doi Chaang-Wild Civet Coffee is a premium coffee bean that contains natural enzymes and authentic flavored from natural civets. Lastly, Macadamia nuts and T-shirt of Doi Chaang Coffee includes seven types and seven styles.

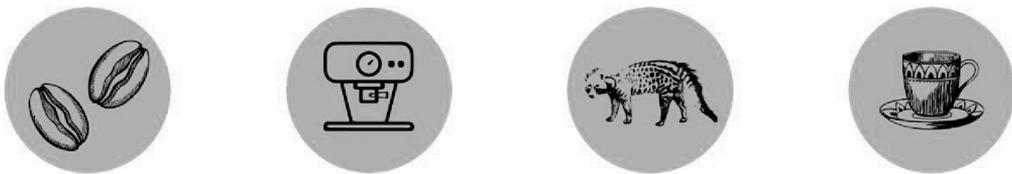


Figure 2: Four Categories of Product (Doi Chaang, 2020)

Recently, Doi Chaang Coffee extended the business via the franchise system called “Doi Chaang Caffè” to provide their know-how and support franchisees in terms of operating and managing the business under the brand of Doi Chaang Coffee in Thai and overseas market (see Table 1). A franchisor can select the types of Doi Chaang Caffè depends on the location and size of the Caffè such as the coffee venue required at least 30 square meters for the interior area while the stand-alone required at least 60 square meters for the outer area excluded garden and parking lot. 43 Doi Chaang Caffè located in Thailand while 4 companies collaborated as the master franchise such as Doi Chaang Coffee Singapore, Doi Chaang Coffee Malaysia Doi Chaang Coffee South Korea, and Doi Chaang Coffee Canada. Under the brand of Doi Chaang Coffee also contains the four companies to drive this brand includes Doi Chaang Coffee Original Co., Ltd. focused on the full process of coffee, Thai-Ital Tech & Services Co., Ltd. concentrated on coffee machine and production, Doi Chaang Holding Corporation Co., Ltd. responded in the marketing and collaborating in Thailand and oversea market, and Doi Chaang Franchise Management Co., Ltd. supported the franchise system and activities.

Category	Investment Cost in Thailand (Baht)	Investment Cost in Overseas (USD)
Franchise fees	300,000	20,000
Brand deposit costs	100,000	10,000
Design fee 1,370 / SQM.	41,100-137,000	
Coffee Machine, Freezer, cake display, POS	800,000	Technical/ Set Up / Pre-Opening Cost
Selling equipment and initial stock costs	50,000	10,000 USD. / Project (Estimated) Option
Miscellaneous costs	30,000	
Coffee Venue 30-100 SQM. (Start)	400,000-1,500,000	
Stand Alone 60-130 SQM. (Start)	1,000,000-2,000,000	
Royalty Fees (Monthly fee)	-	Small (S) 320 USD. Medium (M) 480 USD Large (L) 680USD
Marketing Fees		3% of net sale
Contract duration	5 years	5 years

** The cost of decoration will depend on design, space, decoration and materials used. (excluding garden)

Note: Doi Chaang Caffè franchise outlets from Doi Chaang Coffee (2020)

Business Goals

Doi Chaang Coffee purposed the three main business objective as follows:

1. To build strength and unity in the community and among coffee growers of Doi Chaang, by maintaining a higher than market buying price for coffee cherries. Over than 15 years that Doi Chaang Coffee buy coffee cherries from farmers or coffee growers in Baan Doi Chang village higher than 20-30% from market buying price or set the price floor was equal to 18-20 baht per kilogram while the equilibrium price was lower than 18 baht per kilogram.

2. Assisting coffee growers in furthering their knowledge and development in sustainable and high-quality cultivation. “From earth to cup” was the concept that represented the processing to produce the best Arabica in the world of Doi Chaang Coffee has been asked the farmers or coffee growers and local peoples in Baan

Doi Chang village to involve and share the knowledge in every process as well. For instance, the process of washing and density sorting included the process of harvesting the fresh coffee cherries. The process of green bean production, although Doi Chang Coffee employed the high efficiency to produce the best Arabica in the world but the final stage of grading the coffee bean is based on hand sorting. Doi Chang Coffee also had the place to provide and share in-depth knowledge of the whole process of Arabica coffee called “Doi Chang Coffee Academy of Coffee”.

3. Returning benefits from company operations to improve the livelihood of growers through the Doi Chang Coffee Foundation. The purpose of the foundation to improve the healthcare issue, quality of their lives, and encouraging the preservation of the local culture of external stakeholders especially for Baan Doi Chang village and nearby area. For instance, providing scholarships to students, supporting several activities related to encourage the local culture and community (Figure 3).



Figure 3: Doi Chang Coffee Foundation (Doi Change Coffee, 2020)

4. To produce and distribute the highest quality coffee in various markets locally and abroad. Although, Doi Chang Coffee was operated, managed, and extended via franchise system more than 43 shops in Thailand and overseas market but the source of coffee bean which contains the uniqueness of aroma with balanced acidity and low caffeine came from only one place that perfectly grows condition, Baan Doi Chang village, Chiang Rai province in Thailand based on 8,000 acres of growing area.

Significant Recognition

The six certifications that Doi Chaang Coffee obtained by national and international organizations as follows:



Figure 4: FAIRTRADE (2020)

1. FAIRTRADE. The FAIRTRADE is the mark that refers to protect a fair or better deal for workers and farmers (Figure 4). Fairtrade Foundation (2020) also reported that in the UK context, 83% of customers trust and decided whether this product was produced from ethical activities and 93% were recognized.



Figure 5: European Commission (2020a)

2. EU Organic farming. European Commission (2020a) mentions the purpose of organic farming of this mark to respond and utilize the natural resources and energy efficiently, maintains the quality of water, soil, biodiversity, and preserving the regional ecological balances to declare the organic product sold in the European Union (EU) (Figure 5).



Figure 6: United States Department of Agriculture (2020)

3. United States Department of Agriculture or (USDA) as a logo to represent the three perspective of a standard that business must achieve includes the organic crop production, livestock and poultry standards, and handling standards. For instance, USDA (2020) stated “Land must have had no prohibited substances applied to it for at least 3 years before the harvest of an organic crop” and “Operations must use organic seeds and other planting stock when available” (Figure 6).



Figure 7: European Commission (2020b)

4. This logo refers to identify a product as originating in the territory of a particular country, region, or locality where its quality and the reputation or other characteristic was related to the geographical origin (Figure 7).



Figure 8: Department of Intellectual Property (2016)

5. Geographical Indication (GI) refers to the production of a product based on a specific geographical location or origin with the uniqueness of quality or special characteristic which certified by the Department of Intellectual Property (DIP) in Thailand (Figure 8).



Figure 9: Specialty Coffee Association (2020)

6. The purpose of the Specialty Coffee Association (SCA) to create a global coffee community and promote activity-based concept of sustainability of the value chain as well as to share the knowledge of thousands of coffee professionals from producers to baristas around the world (Figure 9).

What Does the Factors or Forces behind the CSR Activities to Drive this Brand Worldwide?

Over 15 years of Doi Chaang Coffee had proved the quality of product and claimed as one of the world-class coffee brands in terms of the best Arabica coffee which came from the only one origin. Furthermore, this brand is not only recognized and trusted by the national market but also the international market. Although the quality of Arabica coffee of Doi Chaang Coffee was good enough to drive this brand globally, Doi Chaang Coffee has been concerned about several activities of corporate social responsibility (CSR). The appropriate question would be “what do the factors or forces behind the CSR activities drive this brand worldwide rather than why do people around the world recognize the Doi Chaang Coffee?”.

Teaching Note

1. Learning objective

1.1 Identify the factors or forces behind the CSR activities of Doi Chaang Coffee.

1.2 Suggest the further CSR activities of Doi Chaang Coffee.

2. Pedagogy

2.1 Audience of the case: This case study was appropriated to undergraduate and graduate students who educated in the fields of business administration or tourism and hospitality program.

2.2 Prerequisites: Principle of Management, Organization and Management, Strategic Management.

3. Case Analysis

This case analysis is concentrated on the five driving forces behind CSR to identify the five major trends behind the CSR phenomenon to prove the concept of more than quality is corporate social responsibility.

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Call for Case Studies

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 - 6.2 The synopsis of the focal situation or a brief summary of the main point;
 - 6.3 The outline of the case includes
 - an opening section: Explaining tentatively “Who What When Where Why and How” of the case,

- main body of case,
 - closing section, and
 - an addendum of exhibits: providing support information such as tables, figures, graphs, etc.
- 6.4 Information requirements: Offering sufficient and relevant information for the case; and
- 6.5 Citations and sources of information.
7. The case studies must contain the following:
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 - Names of all authors both in English and in Thai
 - Abstract of 150-250 words both in English and in Thai
 - Keywords of 3-5 words both in English and in Thai
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Munkam, S. & Munkam, O. (2001). *The Curriculum Integration and Student-Centered Teaching*. Bangkok: Phapphim.

Article in Journal

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