

DEVELOPMENT OF LAWA ETHNIC COMMUNITY PRODUCTS WITH CREATIVE INNOVATION TO ENHANCE SUSTAINABLE TOURISM IN MAE HONG SON PROVINCE, THAILAND

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ABSTRACT

This research aimed to develop products of the Lawa community using creative innovation and to promote community tourism through the learning process of Lawa ethnic identity and their products. The sample group was 400 people from the Lawa ethnic group in La-oop and Ban Dong village, Mae Hong Son Province. The research instruments were questionnaires and workshops. The results of the research showed that the development of products in the Lawa ethnic community through creative innovation created three prototype products: (1) silverware, like necklaces with faith-based appearance and stories from the ancestors of the Lawa ethnic group, (2) Contemporary Lawa fabric products, and (3) coffee grounds scrubbing soap. The Lawa ethnic group promotes community tourism through the process of learning about their identity in faith and cultural aspects including traditional attire, spoken language, and food. Local wisdom is used to transfer knowledge and activities through the products of the Lawa ethnic group to provide a unique feature that is suitable for the public to understand and learn. This is the key that makes Lawa people have jobs opportunity and promotes sustainable tourism in the Lawa ethnic community.

Keywords: Community Products, Lawa Ethnic, Creative Innovation, Enhance Sustainable Tourism, Mae Hong Son

INTRODUCTION

Mae Hong Son is a border province. There are many ethnic groups living together in peace. The main occupation of the people is agriculture. Each ethnic group has a distinctive way of life and identity, simple life, and makes a living relying on nature. The area is generally mountains, rivers, rich in forest resources, waterfalls, caves, and other natural attractions. Mae Hong Son Province is one of the best cities of peace, agriculture, ecotourism, and culture (Mae Hong Son Provincial Tourism & Sports Office, 2020).

Mae Hong Son Province has announced the first strategy, which is to promote and develop quality ecotourism, lifestyle, and health. This is in accordance with the first objective, to develop quality ecotourism, lifestyle, health, and increase tourism income, and the third objective to improve the quality of life of people to have a better quality of life.

Mae Hong Son Province has the main income from agricultural products and tourism. In the past, government agencies in Mae Hong Son Province have tried to help develop ecological and cultural attractions and promote agricultural products including community products for villagers continuously. As a result of developing community potential, the community can be self-reliant to a certain extent but not yet covered in all dimensions. The government must continually accelerate development so that people can be self-reliant in a sustainable way (Mae Hong Son Provincial Office, 2020).

If Lawa ethnic community products are developed with creative innovations, they will increase their value, increase the opportunity to compete in the market, be sold to tourists who come to the community, and creating jobs for people in the community. In addition, those products will be able to be upgraded to foreign markets. This development will create

sustainability for the community and Mae Hong Son Province. The content of this research highlights the importance of product processing and the satisfaction of Lawa people towards creative products and tourism development.

LITERATURE REVIEW

The Resource-Based Theory

The resource-based theory is the use of diverse resources in the local area, such as indigenous wisdom, art, and culture manifested in the form of belief, religion, doctrine, lifestyle, traditional activities to create social and spiritual values for people in the community in order to create love and pride in one's birthplace as well as conservation by bringing this value to create products of the community for added economic value (Barney, 1991).

Tourism Theory

Goeldner & Ritchie (2006) state that tourism must be subject to the following universal principles: (1) it must be a temporary trip from a normal place of residence to another (2) traveler must travel voluntarily and (3) must be traveling for a purpose other than professional.

Community-based tourism is tourism in which local residents (often rural, poor and economically marginalized) invite tourists to visit their communities with the provision of overnight accommodation. The residents earn income as land managers, entrepreneurs, service and produce providers, and employees. At least part of the tourist income is set aside for projects which provide benefits to the community as a whole. Community-based tourism enables the tourist to discover local habitats and wildlife, and celebrates and respects traditional cultures, rituals and wisdom. The community will be aware of the commercial and social value placed on their natural and cultural heritage through tourism, and this will foster community based conservation of these resources (Peuchthonglang et al., 2020).

However, the 1992 Earth Summit was the starting point for pushing forward the idea of "Sustainable Development" influences the importance of "Sustainable tourism" is based on three tourism development trends: (1) the need to conserve natural resources and the environment, (2) the demand of tourists interested in learning tourism, and (3) the need for human development and the importance of participation of local communities. Community-based tourism is, therefore, an attempt to create an alternative development in tourism that allows people in the community to participate and benefit from tourism and play a role in determining the direction of sustainable development (Steven, 2008).

Sustainable tourism is organized to have a form and activity that can attract tourists to visit that attraction regularly by taking into account the preservation of tourism resources to maintain their uniqueness and traditional identity including taking into account the social and cultural impacts that must be managed well to be able to maintain the sustainability of tourism as long as possible (Kaewsuriya, 2006). In addition, Butler cited in (Weaver, 1998) the definition of sustainable tourism is tourism that develops and maintains tourism areas in terms of both the community and the environment with standard management. The carrying capacity of the area is managed without harming both the human and natural environment. The activities and management processes are appropriately defined (Yuphet, 2016).

Salamzadeh, et al., (2021); Peuchthonglang, et al., (2021) has summarized in their paper about identifying barriers to sustainable geotourism development in Iran with an economic view that economic factors and marketing are respectively the criteria with the uppermost and lowermost influences. Moreover, results confirm that lack of government investment in geotourism and lack of trained people to guide geotourism tourists are the highest and the lowest effective sub-criteria, respectively.

Innovation Theory

Innovation is doing things in new ways, including changing ideas, plans, productions, processes, and operations, and new business models resulting from the successful application of the initiative (McKeown, 2008). The concepts of Gopalakrishnan & Demanpour (1997) have divided innovations into three categories: (1) product innovation or process innovation, (2) leapfrog innovation or gradual innovation, and (3) technical innovation or managerial innovation.

Wang & Ahmed (2004) define capacity for organizational innovation that is an organization's overall ability to introduce new products to the market or to create new markets through strategic orientations that are integrated with innovative behaviors and processes. The ability to create innovations is divided into 5 categories: (1) product innovativeness (2) process innovativeness (3) Market Innovativeness (4) behavioral innovativeness and (5) strategic innovativeness.

Anzules-Falcones, et al., (2020) concluded in their research of the innovation capability of small business: a study focused on food and beverage SMEs in the tourism industry-An analysis of Ecuador that from a structural equation model of 137 micro and Ecuadorian food and beverage Small and Medium-sized Enterprises (SMEs) showed that leadership, strategy, processes, and marketing significantly influence firms' innovation. We also found that external factors influence innovation and that variable leadership does not have a significant relationship with strategy; however, processes and strategy are related.

Community Products Concept

Community products are products that focus on the process of generating income from products in each village, community, or district to support and encourage each community to use local wisdom resources to develop quality products and services that have strengths and added value as market demands. This is in accordance with local culture and way of life by adhering to the principles of community self-reliance and the state is ready to help in modern knowledge, management, and connect community products to both domestic and international markets (Department of Community Development, 2014).

Mccathy & Pereault (1991) defined the term “New Product” means any product used for the business. It could be a product with a new concept or a change of some sort to an existing product. (Such changes must result in greater consumer satisfaction with the product than consuming the same product) or it may be the same product being offered in a new market.

The reason why it is important to develop a product or improve an existing product to be more valuable is that each type of product has the following life cycle characteristics (Figure 1).

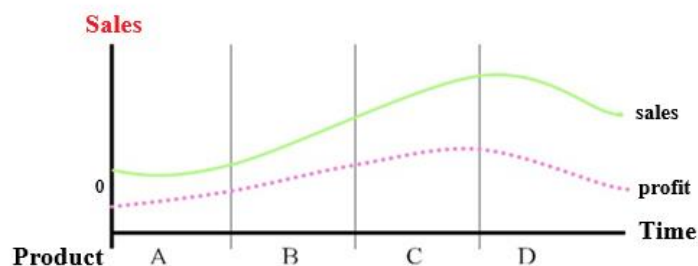


FIGURE 1
PRODUCT LIFE CYCLE

The sales volume and margin of the product will tend to increase as the product becomes available on the market. After that, the trend rises sharply during times of market expansion when the product is in demand. For the period when the market is saturated, this is the time when marginal profits begin to decline although the sales volume in that period is still high. The

reason for the low-profit margins during this period because the market is starting to have other types of products to compete with, which will result in the reduction of the sale price, and the cost of distribution, will be higher due to the need to promote more sales.

However, problems arising from the making of new products or significant changes to the improvement of old products, current products also require constant technical changes in their technical characteristics. Therefore, entrepreneurs must continually modify the characteristics of their products to make the product popular with customers or to lower production costs (Ausaipun et al., 2004).

Concept of Lawa Ethnic

Lawa is a name commonly used by people to refer to an ethnic group that calls themselves "Lawuea" and Lanna people consider "Lwa" and "Lawa" to be the same group. In addition to the Lawa people refer to their history by using the legend of Suwanna Kham Daeng. Lanna rituals as support in documents or appearing in the ritual, it is said that "Lawa", which later scholars often refer to as "Lua", but because there are people who study the subject. When considering the language, La Wea is classified in the Mon-Khmer language group, Palaung-Wa Sub-Branch. It is found that there are speakers of this Lawa language in two provinces Chiang Mai and Mae Hong Son. (Ministry of Social Development & Human Security, 2015)

Lawa language is a Mon-Khmer Austroasiatic language in the Palaung-Wa sub-branch. It does not have a tonal system. There are 25 vowel phonemes, consisting of 10 monophonic vowels and 15 compound vowels. It was found that the Lawa people were very prosperous in language, able to create literature as a cultural heritage. Their oral literature was called "Lasomlae" which can be subdivided up to 7 types (Phaiphanpruek, 2020).

The dress of the Lawa people can be classified into two types: everyday dress and ritual dress. In everyday life, Lawa girls wear white short sleeve shirts with colored threads. The garment is black with horizontal stripes separated by tying of different sizes. The bottom of the fabric is a large stripe, which is often red or pink with yellow tinges. The tie pattern is blue and white. "Pote" (arm cuff) and "Posuang" (gaiters) are worn by Lawa women. Keep long hair in a bun, decorated with hairpins or hedgehogs, and leave the ends long. As for older women, they prefer buns with low hair but don't leave the ends like young women. Lawa women prefer silver necklaces, red, orange, and yellow beads, many strands of jewelry, and earrings, especially earrings in yellow, red, or orange silk threads up to the shoulder. Most women have "skunlong", a cotton bracelet coated with rak rubber in a number of rings. Silver bracelets and bracelets are also available. The usual items of Lawa women who are over 30 years old are tobacco pipe and bags when traveling. Lawa men tend to wear t-shirts, shirts, and long pants like normal people and carry a bag regularly.

From the above-related theories and concepts, the researcher can create a conceptual framework of the research project as shown in Figure 2 and summarize the research hypotheses as follows.

Hypothesis 1

H0: Predominant product of Lawa ethnic group independent of gender

H1: Dominant product of Lawa ethnic group dependent on gender

Hypothesis 2

H0: Product type to be developed independently of average monthly income

H1: The type of product to be developed depends on the average monthly income status

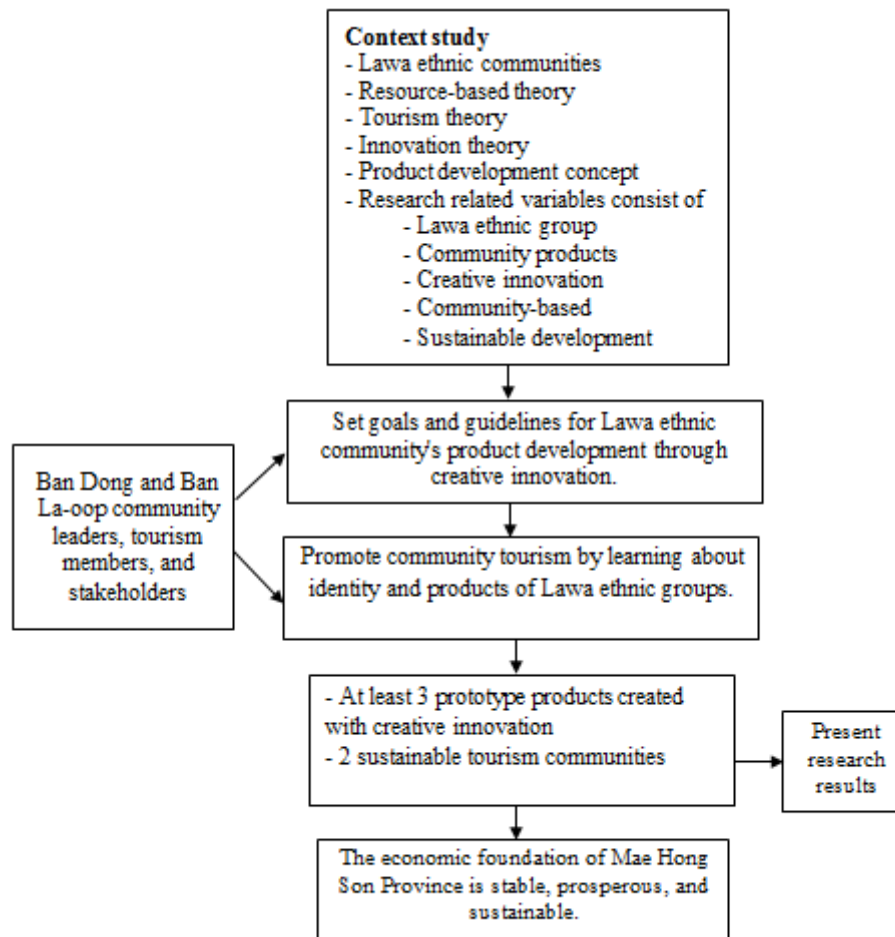


FIGURE 2
CONCEPTUAL FRAMEWORK

RESEARCH METHODOLOGY

The researcher uses a combination of basic research concepts including participatory quantitative and qualitative research methodology.

- 1) Quantitative research has the following steps: developing a measure based on literature review, questionnaire distribution, descriptive statistical processing, discussing the results, summarizing the results and offering additional suggestions from the research. The quantitative research approach is a statistical presentation of data on all issues studied, which can analyze the relationship or analyze the differences clearly in numbers (Prasitratasin & Sukkasem, 2004). Questionnaires were used to collect primary data. The population used in the study was 2,050 Lawa ethnic people in La-Oop and Ban Dong villages, Mae La Noi District, Mae Hong Son Province using 50 percent samples of the total population with a confidence level of 95 percent and error level of 5% or 0.05 percent from sampling (Silcharu, 2008). The calculation resulted in a sample of 400 people using the SPSS statistical analysis software. Descriptive statistics were used to describe the frequency, percentage, mean and standard deviation.
- 2) Qualitative research uses participatory action instruments along with in-depth interviews. Data were analyzed by the researcher to check the completeness of the data using the triangulation method (Denzin, 1970). The interview was recorded words by words and analyzed the contents by grouping the main content with similar meanings, eliminate redundant data to be compiled to answer questions based on research issues, then bring the results to discuss, draw conclusions, and make additional recommendations from the research. The populations used in the study were product manufacturers in La-Oop and Ban Dong villages. Purposive sampling was used by selecting only sample groups with at least 1 year of business

operating experience in both production and services without specifying personal factors. Entrepreneurs in the Ban La-Oop and Ban Dong Tourism Community, 3 people per village, have perspectives on the product development of Lawa ethnic communities with creative innovations to promote sustainable tourism in Mae Hong Son Province at the level that is able to offer insights information. There are 4 network agencies such as the Community Development Office, Provincial Agriculture Office, Provincial Commercial office, and the Provincial Sports and Tourism Office. The total population is 10 people.

RESULTS

Researcher Summarizes the Results into Six Sections as Follows

Section 1: General information of the respondents

From the data collection of the general information of the respondents entitled development of lawa ethnic community products with creative innovation to enhance sustainable tourism in the perspectives of gender, age, education, occupation, and average monthly income, the results were explained as follows;

There were 400 respondents and mostly female with the average age of between 41 to 50 years old. The average education level of the respondents is bachelor degree and mostly working in the agriculture section. Their average monthly income is between 5,001 to 10,000 baht as shown in Table 1.

| General information | Details | Amount | Percentage |
|----------------------------|---------------------------------|---------------|-------------------|
| 1. Gender | Male | 117 | 29.25 |
| | Female | 236 | 59.00 |
| | Specific | 47 | 11.75 |
| 2. Age | 20 – 30 years | 20 | 5.00 |
| | 31 – 40 years | 151 | 37.75 |
| | 41 – 50 years | 157 | 39.25 |
| | 51 – 60 years | 36 | 9.00 |
| | Over 61 years | 36 | 9.00 |
| 3. Education | Lower than bachelor degree | 104 | 26.00 |
| | Bachelor degree | 217 | 54.25 |
| | Higher than bachelor degree | 79 | 19.75 |
| | Other | - | - |
| 4. Occupation | Farmer | 130 | 32.50 |
| | Labors | 82 | 20.50 |
| | Merchant/Entrepreneurs | 112 | 28.00 |
| | State officers/State enterprise | 76 | 19.00 |
| | Others | - | - |
| 3. Average Monthly Income | Lower than 15,000 ฿ | 33 | 8.25 |
| | 15,001 – 25,000 ฿ | 180 | 45.0 |
| | 25,001 – 35,000 ฿ | 99 | 24.75 |
| | 35,001 – 45,000 ฿ | 88 | 22.00 |
| | Higher than 45,001 ฿ | - | - |

Section 2: General information of community product

According to general information of community product, it is found that the respondents mostly agree that the most outstanding products of Lawa ethnic are silverware, coffee, and hand-woven cloth consequently. However, the products are mostly under standard with some products are under community's product standard and Food and Drug standard. People from both communities want to develop household items, decoration items, souvenir, textile, outfits, and beverages consequently as shown in table 2.

| General Information of Community Product | Details | Amount | Percent |
|---------------------------------------------------------|----------------------------|--------|---------|
| 1. What is the most outstanding product of Lawa ethnic? | Hand-woven cloth | 105 | 26.25 |
| | Silverware | 135 | 33.75 |
| | Bamboo products | 36 | 9.00 |
| | Coffee | 124 | 31.00 |
| | Others | - | - |
| 2. What standard(s) that your product received? | None | 155 | 38.75 |
| | Community Product Standard | 114 | 28.50 |
| | Food and Drug Standard | 99 | 24.75 |
| | Halal Standard | 32 | 8.00 |
| | Others | - | - |
| 3. What kind of product(s) would you like to develop? | Textile/Outfits | 96 | 24.00 |
| | Household items | 138 | 34.50 |
| | Food | 50 | 12.50 |
| | Beverages | 86 | 21.50 |
| | Herbal products | 30 | 7.50 |

Section 3: Opinion towards the development of lawa ethnic community products with creative innovation to enhance sustainable tourism in Mae Hong Son province

The sample has the opinion towards the development of lawa ethnic community products with creative innovation to enhance sustainable tourism in Mae Hong Son province at the high level. (Mean=4.27, S.D.=0.401). When consider in different aspects, it is found that the sample has the opinion towards community products able to create job opportunity to Lawa ethnic people at the high level (Mean=4.67), the products able to support Lawa ethnic tourism at the high level (Mean=4.59), the products able to add value to Lawa community at the high level (Mean=4.45), hand-woven cloth able to be adapted to creative innovation which becomes contemporary fashion attire at the high level (Mean=4.43), community-based tourism becomes Lawa ethnic innovative tourism at the high level (Mean=4.39), coffee is developed to househole item at the high level (Mean=4.34), belief is able to be transferred through products and agriculture products are able to be processed in order to add value at the high level (Mean=4.21), silverware is modeled using local wisdoms and beliefs of Lawa people together with the integration of innovative production to create new products at the high level (Mean=3.94), and ways of life is able to be adapted to the story of the products at the middle level (Mean=3.44) as shown in table 3.

| Marketing Strategy of Product | (\bar{X}) | (S.D.) | Levels of Opinion |
|--------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------|---------------|--------------------------|
| 1. Lifestyle can be applied to tell the story through the product | 3.44 | 0.999 | Medium |
| 2. Faith can be inherited through products | 4.21 | 0.523 | High |
| 3. Local agricultural crops can be processed into products to create added value. | 4.21 | 0.539 | High |
| 4. Coffee can be processed through innovative processes into consumer products. | 4.34 | 0.524 | High |
| 5. Woven fabrics can be applied with creative innovations into contemporary fashion | 4.43 | 0.690 | High |
| 6. Silverware can be modeled according to the beliefs of the Lawa ethnic group, combined with product innovations to create a new product. | 3.94 | 0.917 | High |
| 7. Community products can create added value for Lawa communities | 4.45 | 0.812 | High |
| 8. Community products create jobs and generate income for the Lawa ethnic group | 4.67 | 0.581 | Highest |
| 9. Products can support tourism with Lawa ethnic identity | 4.59 | 0.611 | Highest |
| 10. Community-based tourism creates a creative tourism process in regard to Lawa ethnic identity | 4.39 | 0.673 | High |
| Total | 4.27 | 0.401 | มาก |

Section 4: The results of the research hypothesis analysis

Hypothesis 3

H0: The predominant product of Lawa ethnic group is gender independent

H1: The predominant product of Lawa ethnic group is gender dependent

The results of the research hypothesis test revealed that the outstanding products of the Lawa ethnic group were independent of gender statistically significant at the 0.05 level. It can be seen that female respondents express more opinions than males and LGBT. The females commented that the dominant products of the Lawa ethnic group were silverware (34.30%), followed by coffee (31.40%), and Lawa woven cloth. accounted for 26.30%, respectively. P value is higher than α (not Sig) then H0 is accepted as shown in table 4.

| Lawa's predominant products | Male | | Female | | LGBT | | Pearson Chi-Square P= 0.96* |
|------------------------------------|-------------|------------|---------------|------------|-------------|------------|----------------------------------------|
| | N | % | N | % | N | % | |
| Hand-woven fabric | 33 | 28.20 | 62 | 26.30 | 10 | 21.30 | |
| Silverware | 37 | 31.60 | 81 | 34.30 | 17 | 36.20 | |
| Basketry | 12 | 10.30 | 19 | 8.10 | 5 | 10.60 | |
| Coffee | 35 | 29.90 | 74 | 31.40 | 15 | 31.90 | |
| Total | 117 | 100 | 236 | 100 | 47 | 100 | |

Note: Statistically significant at the 0.05 level ($p\text{-value} \leq 0.05$)

Hypothesis 4

H0: The type of product to be developed does not depend on the average monthly income

H1: The type of product to be developed depends on the average monthly income

The results of the research hypothesis test revealed that the type of product to be developed depends on the average monthly income statistically significant at the 0.05 level. People with average monthly income between 5,001 – 10,000 baht want to develop more products than those with income between 10,001 – 15,000 baht and 15,001 – 20,000 baht, respectively. Those who earn 5,001 – 10,000 baht want to develop a product like drinks the most accounted for 9.40 percent, followed by the type of household item/decoration/souvenirs accounted for 27.80 percent and the type of fabric/apparel accounted for 23.90 percent. P value is higher than α (not Sig) then ignore H0 but accept H1 as shown in table 5.

Table 5
PERCENTAGE AND CHI-SQUARE VALUES OF RELATIONSHIP BETWEEN TYPE OF PRODUCT TO BE DEVELOPED AND AVERAGE MONTHLY INCOME

| Type of Product to be Developed | Average Monthly Income | | | | | | | | Pearson Chi-Square P= 0.02* |
|------------------------------------|------------------------|------------|------------------|------------|-------------------|------------|-------------------|------------|--------------------------------|
| | < 5,000 ฿ | | 5,001 - 10,000 ฿ | | 10,001 - 15,000 ฿ | | 15,001 - 20,000 ฿ | | |
| | N | % | N | % | N | % | N | % | |
| Fabric/clothes | 9 | 27.30 | 42 | 23.90 | 27 | 27.30 | 17 | 19.30 | |
| Household item/decoration/Souvenir | 19 | 57.60 | 50 | 27.80 | 30 | 30.30 | 39 | 44.30 | |
| Food | 3 | 9.10 | 18 | 10.00 | 14 | 14.10 | 15 | 17.00 | |
| Beverage | 2 | 6.10 | 53 | 29.40 | 18 | 18.20 | 13 | 14.80 | |
| Herbal product | 0 | 0.0 | 16 | 8.90 | 10 | 10.10 | 4 | 4.50 | |
| Total | 33 | 100 | 180 | 100 | 99 | 100 | 88 | 100 | |

Note: Statistically significant at the 0.05 level ($p\text{-value} \leq 0.05$)

Section 5: The result of product development of Lawa ethnic communities through creative innovation

From the first objective, it was found that the Lawa ethnic communities, Ban La-up and Ban Dong, collaborated with researchers to develop community products with creative innovations to create 3 prototype products as follows:

Silverware Product: Lawa ethnic groups from Ban La-up and Ban Dong. It is a kinship community that lives together as a big family. The community believes in ghosts and believes that ghosts have both good and evil spirits that lurk in different places, such as ghosts guarding the family, ghosts of the sky, forest ghosts, mountain spirits, village's gate spirit, etc. Sometimes ghosts can cause illness to people. A common spirit house or "Yia-Yu" is set up in every community and each house has a spirit house of ancestors that must be respected and worshiped. In addition to the belief in ghosts, Lawa people also have mixed beliefs and practices of Buddhism and Christianity within their community. The villagers of both communities have a belief that has been accumulated since ancient times that the pythons are the ancestors of the Lawa people; therefore it is forbidden to kill pythons. From this belief, the villagers have applied the python pattern to be a beautiful pattern on the woven fabric "Python Pattern". At present, the python-patterned fabric is popular with Lawa people and has brought such woven fabric

products to combine with other natural patterns to create beauty, novelty, and become an innovative pattern on woven fabrics in the present era (Khayanyaiying, 2020).

Subsequently, the researcher consulted with community scholars to help preserve the traditional beliefs of the Lawa people from being lost and passed on to future generations. In La-Oop community, famous silverware products are generally popular. The researcher, therefore, invented a form of silverware as a symbol of a boa constrictor in a flower and bring the aforementioned silverware designs to discuss with La-up silversmiths (Jaiprapha, 2020) who is a philosopher and specializes in making Lawa silverware. He agrees and is willing to make silverware in the shape of a python in order to preserve and preserve the Lawa ethnic identity since ancient times. Finally, a silver necklace prototype was made with a python pattern in a flower as shown in the picture 3.



PICTURE 3
A SILVER NECKLACE WITH A PYTHON PATTERN IN A FLOWER

For silverware, the pheasant symbol is derived from the same pattern on the woven cloth. There is a story in the past that a Lawa villager happened to see a pheasant with very colorful feathers flying through the village. He wanted to keep the beauty of the pheasant, so he weaved the fabric with a pheasant pattern and later became popular with Lawa people in general. From this story, the researcher was inspired to preserve the beauty of the pheasant on the woven cloth of the Lawa people, combined with the belief that the pheasant symbol, if possessed, will result in charm and good luck to that person. If that person works in a government agency, they will be prosperous in their job duties. The researcher, therefore, made silverware in the shape of a pheasant symbol and bring it to ask for an advice from Mr. Ya, a silversmith, to make a new pheasant-pattern silver necklace. (Pimjaiprapha, 2020) He was more than happy to help create this heritage to the younger generation as shown in picture 4.



PICTURE 4
PHEASANT-PATTERN SILVER NECKLACE

Making a silver pendant necklace depicting a python in a flower and a pheasant symbol, the silversmith intends to do it neatly and make it to be the most beautiful. Because it is considered to carry on and preserve the Lawa ethnic identity that has the belief that the python is their ancestor and believe that the pheasant is the symbol of the beauty of the forest. This is in order to maintain such beliefs for the new generations of the Lawa people (Jaiprapha, 2020).

Lawa Hand-Woven Fabric: The researcher found that the Lawa woven dress is not modern and cannot be worn in daily life. Therefore, the researcher has designed a prototype of Lawa woven fabric with a contemporary fashion style that can be worn every day, as shown in Figure 5.



PICTURE 5
A LAWA CONTEMPORARY FASHION DRESS

Coffee Soap: The researchers worked with the samples to create innovative coffee ground soap products. The coffee grounds were taken from coffee shops in the two villages where the coffee grounds had previously been discarded. Researchers and the sample group invent creative innovations to use the waste coffee grounds to make coffee grounds soap for use in homestays in both communities to create added value from coffee grounds and save on purchasing costs of soap from outside the community. The important thing is to want tourists who stay in the community homestay to try it and be impressed, then buy it as a souvenir as shown in picture 6.



PICTURE 6
COFFEE GROUND SOAP

Section 6: Results of promoting community tourism through learning process on identity and products of Lawa ethnic groups

This research answered the second objective on the learning process of identity and products of Lawa ethnic groups. The community has adopted a way of life that has been inherited from ancestors. They also maintain their identity in terms of beliefs, culture, such as dress, spoken language, food, etc. by using wisdom to pass on knowledge and activities through the kinship system, communities, and networks of groups with similar or consistent cultural patterns. To do so is to focus on preserving and inheriting a culture that is unique to a specific group in order to maintain stability and sustainability. This makes it a distinctive feature of a specific group that should be conveyed to the general public to know, understand, and come into the experience and learns as appropriate. The condition is to respect the identity of the Lawa ethnic group.

Moreover, one of the keys to the success of product development and tourism of the Lawa ethnic group is the ambition of the leader. This supports the work of Anzules-Falcones (2020) that leadership, strategy, processes, and marketing significantly influence firms' innovation.

In addition, this research also develops community products by combining ancestors' stories with the beliefs of Lawa ethnic groups; create creative innovations in new products with beautiful appearance to match the modern era. It is valuable in the eyes of customers who visit the community. The Lawa ethnic group manages community tourism with the collective consciousness of everyone in the community with the goal of ensuring the quality of service and makes an impression on tourists. This is the key to provide career, income, and develop communities to be strong and sustainable.

SUGGESTIONS

- Present research results to relevant government agencies to develop community products together with the Lawa ethnic tourism community in the industrial sector.
- Lawa ethnic tourism community. The product should be registered with the Office of Community Enterprise Promotion to request support for the future community enterprise business.
- Lawa ethnic tourism community products should be registered with the Community Development Office to bring community products to meet international standards.

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