

POTENTIAL IN NATURAL RESOURCE MANAGEMENT FOR PRODUCTION OF AN ETHNIC GROUPS, LONG NECKED KAREN: CASE STUDY OF BAN HUAY SHUA THAO, MUANG DISTRICT, MAE HONG SON PROVINCE

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ABSTRACT

This qualitative study was conducted to fulfill the Royal Initiative Her Royal Highness Princess Maha Chakri Sirindhorn. Specifically, it aimed to investigate: 1) potential in natural resource management for production of long necked Karens, an ethnic group in Mae Hong Son province and 2) factors related to the potential in natural resource management of the long necked Karens. Key informants in this study consisted of official community leader group, informal community leader group, and government agency officials in local of the study. Semi-structured interview schedule, focused group discussion, and documentary review were used for data collection. Obtained data were analyzed and synthesized based on objectives of the study. Findings showed that the key informants could adopt knowledge acquired from this research project to the conservation of local natural resources. Also, they were able to increase potential in natural resource management for improved agricultural production.

Keywords: Potential, Natural Resource Management, Long Neck Karen, Mae Hong Son

INTRODUCTION

In the past, Thailand was once very rich in bio-diversity in terms of animal/plant species and ecological system. This is expressed in Thai wisdoms, culture and tradition past down from generation to generation. However, the pattern of social, economic and environmental development has dramatically improved, resulting in rapid degradation and depletion of such resources. Therefore, each agency begins to recognize impacts and find ways to help conserve that bio-diversity. Due to the initiative of Her Royal Highness Princess Maha Chakkri Sirindhorn, it has started since 1992 to encourage concerned public and private agencies to be aware of study various plant species.

Aside from social, economic, political and national security, education and innovation are essential tools for the country development. This is particularly on youth or student development in terms of knowledge, code of conduct and innovative skills. Generally, peaceful societies are able to support the country's development in accordance with changes in the countryside (Office of the National Primary Education Commission, 1999). Advances in various fields of science in the age of globalization have an effect on social and economic changes in all countries, including Thailand. Therefore, it is imperative to provide education and innovation to people in the country with equal quality. As a matter of fact, education is essential to the development of people on the basis of knowledge, potential and code of conduct to live in the society happily and compete against others wisely on the global stage (Ministry of Education, 2001; Suridechakul, 2016).

Regarding education, it can be seen that any institution does not monopolize education or mutual learning of the community. Inheritance of knowledge in the existence of live production system should be consistent with natural environment. This is the knowledge that families and communities have a system to pass on and maintain for the sustainability of the

community. Thus, rural communities, various ethnic groups such as long necked Karens can harmoniously lead an everyday life with the natural environment.

The critical point is that knowledge systems and management systems in the knowledge transfer of the community have not been revealed to the outside society much. In the past, long-necked Karen ethnic societies may have been condemned for their lack of knowledge to keep up with the changing situations of society as a whole. As a result, centralized people try to impose knowledge from outside by neglecting the unique cultural differences and does not correspond to the lifestyle of the long-necked Karen ethnic group in terms of natural resource management of the long-necked Karen ethnic group. Most of them have skills and experience in managing natural resources in response to production and lifestyle. There are also joint efforts to protect and conserve resources for future generations, such as Pga K'nyau hill tribes (Cohen, 2001) at Mae Han village, Mae Sariang district, Mae Hong Son province. This also includes the Thai Lue people of Ban Nam Krai, Tha Wang Pha district, Nan province that has a way of life that is related to nature. Therefore, the production methods are consistent and balanced with the soil, water, and forests. The community's management of these things is because the community members inherit their indigenous knowledge from their ancestors. Until it becomes a plan in life and the use of natural resources to be beneficial to families and communities. Knowledge is transferred in everyday life from parents, grandparents, grandparents; they teach each other in the fields. Ethnic groups in rural communities have methods for managing natural resources of life and production systems of the community. There is also a body of knowledge that can manage and pass on conserving natural resources and the environment for future generations. Each community has a different body of knowledge depending on their cultural conditions and beliefs.

However, the management and utilization of natural resources for production of long-necked Karen ethnic group are factors related to the potential of long-necked Karen ethnic groups in managing natural resources. This study chose the long-necked Karen ethnic group (Tuntates, 2020) because they have settled and lived about resources, soil, water, and forests for a long time. Moreover, they still be able to maintain good cultural values as well. Currently, the long-necked Karen ethnic group is not as isolated as in the past. There have more external relationships whether different education forms of learning have resulted in changes in the way of life, production, and management of natural resources. Although many obstacles have been affected by mainstream development to some extent, they can survive. However, the long-necked Karen ethnic group was able to overcome the crisis on their own by preserving their traditional wisdom and culture and inventing new wisdom or knowledge to adapt for coexistence with the ecosystem in balance. Therefore, the knowledge and natural resource management of the long-necked Karen ethnic group as both users and custodians of natural resources. It is a social phenomenon that is interesting. To study the implementation of natural resource management and adapt it appropriately to the current changes can show outsiders potential of the long-necked Karen ethnic group (Junead et al., 2018) to live in close relationship with natural resources.

Objectives

1. To fulfill the royal initiative of Her Royal Highness Princess Maha Chakri Sirindhorn.
2. To investigate potential of natural resource management for the production of long necked Karen ethnic group
3. To explore factors related to the potential of the long-necked Karen ethnic group in managing natural resources

LITERATURE REVIEW

For the scope of the content studied, the main issues covered were as follows:

1. The context of the ethnic group studied, including territorial location, transport, physical characteristics, population structure, educational attainment, governance, customs, and beliefs in the village development of a community having relations with natural resources.
2. Community production process. The researcher studied the process as a link between ethnic context and natural resource management potential.
3. The potential in natural resource management for production of the long-necked Karen ethnic group by studying their way of life, production systems, and community living in the past related to natural resource management. In this case, the researcher analyzed the potential of the ethnic group on the following issues transmission and learning of ethnic group, problem analysis, problem solving, planning, and utilization.
4. Factors related to potential of the long-necked Karen ethnic group in natural resource management which consisted of local wisdoms, beliefs, traditions and cultures, leadership, organizational groups within the ethnic group.

The basic principle of ethnic tourism, which are discussed as part of cultural tourism that motivates tourists' searches for exotic cultural experiences, including visiting ethnic villages and minority homes, watching traditional dances or ceremonies, or shopping for indigenous handicrafts and souvenirs (McIntosh and Johnson, 2005; Yang, 2011). Due to ethnic diversities in Thailand, There are many local minorities, especially in the northern part of Thailand, such as Karen, Hmong, Mien, Lahu, Akha, and Lisu (The Human Rights Council of Australia, 1997). However, while tourism is consecutively growing, the following movement of this happening is an inevitable change. Even though ethnic tourism can generate incomes and bring economic and social benefits, it can also adversely impact the culture, way of life, and sense of identity of ethnic groups (Tuntates, 2020). Most of the studies of ethnic tourism have concentrated on the impact of tourism on ethnic communities, hosts and guests, and commoditization, including the politics of ethnic tourism (Namsaeng, 1993; Vaddhanaphuti and Phonpoke, 1987 cite in Ismail, 2016).

According to Li (2000), ethnic tourism has often been associated with the cultural landscape. Moreover, cultural tourism is an essential subject of history and sociology. It belongs to the areas nearby the cultural geography and to analyze cultural identities, and the relationship between societies at different levels of development (Brooker, 2003). The potential of tourism in a community of Huai Toei village, Sam Sung district, Khon Kaen province as to natural resources are: Huai Toei village has critical natural resources, the water source which is considered a factor affecting the way of life of people in the community and community organization, people in the community pay more attention to participation in the process of community development since the planning of the process, operations, assessment and inspect (Tarkam, 2019).

Kayan women focus their occupation towards tourism as the "tourism industry offers a better opportunity for cash income than agriculture" (Wu, 2000).

The long-necked Kayans have long been subjected to scrutiny by both Thai and foreign writers. This study traces the historical existence of the Kayans in Burma and their status as refugees within Thailand. Since the arrival of the first group of Kayans in late 1984, this tribe has been of interest to the provincial government of Mae Hong Son, the United Nations High Commissioner for Refugees, NGOs, and tourism developers. (Ismail, 2008) In one way or another, all of these groups claim to be protecting the interest of the Kayans (Oakes (2016).

Khamthong (1994) concluded that natural resource management should be managed in the best use of resources. Small investment but effective is good for everyone to use as much as possible. This includes resource management for sustainable use (Sustainable) and provision of an opportunity for all people to use the land and water in a shared manner. There are rules for using widely distributed resources.

Suepraditkul (2018) found a capital culture of ethnic groups and the cultural capital and the performance of individuals. It is being processed into a product. The class manufacturing both upper and lower levels as the political economy form Marxist is hegemony and the ideological dominance of different groups that have the power to create benefits for themselves Through harnessing the power as stakeholders In the village committee.

Jamrik et al. (1993) studied the case of community forests in the upper North. It was found that 153 community forests were supervised by 16 sub-district councils and 89 village committees which can be considered an alternative to conserve natural resources. It was also found that the conditions of forest conservation among villagers depend on two factors: 1) Recognition of villagers' rights in resource management 2) Land security and productivity enhancement to improve quality of life. Land security and productivity enhancement ensure that the community forest care fruit will eventually go to the villagers themselves.

Pinthong (2003) pointed out that local organizations are another critical condition. That plays roles in transforming the sense of community to become more potent for preserving and managing forest use. Unlike traditional treatment, no organization and no fighting with outsiders will gradually fade away. There are many forms of local organizations that protect substantial forests; in the case of Ban Thung Yao forests, they rely on weir mines as the lead organization. While the laterite sub-district, the local leader is a Kaman, uses the sub-district council as the mainstay. Moreover, in the case of the Si Thoi sub-district, The clergy of the district is a strong force. Three organizations considered to play a significant role in the natural resource management of the northern community.

Wittayaphak (1995) studied villages and their potential for natural resource management, a case study of community watershed management under the joint ownership system in the North. It can effectively manage publicly owned resources such as water resources. All members can take advantage of each other and control the use rate according to the ecosystem's capacity. The village institute is a management mechanism based on the sustainability of the resource system and the stability of the community's way of life. Moreover, it suggested that the state should ensure the rights of communities with sustainable management of watersheds. by enacting a law certifying the right to manage local resources and decentralize to local communities.

Ramitanon et al. (1993) pointed out the potential of the community in forest conservation by studying the potential of the community in conserving forest resources. Case study of the upper North In the study, it was used to filter the idea of the behavior in the management of forest resources, water, and the community's land. It is a response to the ecological, social, economic, political, and historical context, both local and national conditions that affect local Consider the physical environment that varies in each area as a production. The relationship of various local groups; the belief system of the community; Expanding the role of the state into the locality, and summarized the factors contributing to forest preservation, which are three critical things: The inheritance of forest preservation traditions based on community beliefs Coping with the problem of competing for resources with people outside the community and natural disasters resulting from deforestation.

Kongchalerm et al. (2019) found that assessing the potential of all-natural recreation resources accessible for recreational activities, totaling 11 sites in Huai Nam Dang National Park; and 5 of them were waterfall recreation sites. There are recreational water source, one hot spring-type recreation area, two scenic-type recreation areas, and two recreational areas. Results of the potential assessment of recreational resources, as a whole, revealed that there are nine recreational resources with high potential, namely, Doi Kiew Lom Viewpoint. Two Sun Viewpoint Mae Yen Waterfall Pong was boiling springs Pong Dua Nature Study Route - Pang Pa Kha, Hua Chang Waterfall Pong Dua Nature Study Route - Khao Lam Forest, Taeng River, and Mae Ping Waterfall.

Phianchana (2017) found that the status of forest resources at the warning level showed that the forest conditions in the Pa Sak Basin had changed from the natural conditions. The proportion is less than other types of areas. In addition, the quality of the forest somewhat deteriorated.

Junead et al. (2018) found that Watthana Nakhon has potential in tourism resource which include natural resource history, culture, tradition, and community way of life.

Kazuhiro (2010) claimed that the villagers had articulated their local customs using a universal language, the discourse of environmentalism, through this tourism project. The villagers are a process of identity formation for local people and a process of localization of ecotourism. For the Karen people, ecotourism is a concept that was introduced externally.

Nakaray et al. (2020) showed that the overall tourism potential was outstanding in its sustainable and systematic management of natural resources and the environment. In addition, current tourism potential has not yet to have formalized community-based management. However, the community is considered potential for better tourism through key community capitals, including social and cultural capital, wisdom capital, natural resource capital, and economic capital.

Yindeechan (2021) suggested about guidelines for the development of the tourism management potential of the community. The following were involved: 1) Tourist attractions community. 2) Regarding the price. 3) The facilities are provided in various areas. 4) Marketing promotion tourist spots. The benefits from the research are the guidelines for the development of community potential to sustainable tourism management by communities.

Sopha et al. (2020).found the community's potential in tourism development and proper advertisement, by management tactics of tourism in the field of art and culture. This included: natural resources, community participation, management, and learning activities. Tourism in the community may create awareness and knowledge of conserving natural resources and culture for locals and visitors.

Pudwong and Monpanthong (2020) found that there there is the management of the conservation of culture, and local wisdom is evident and reflected through the local people's way of life and lifestyle, dress, language, folk games, way of life tradition, embroidery, and batik making. In the conservation of nature, government agencies put importance on the environment, nature, and local culture. To create a balance between society and culture; nature and the local environment go together by promoting community reforestation activities. This is to promote nature conservation and increase forest area for the community. This includes upgrading the reforestation activity to be a tourism activity of the Hmong Kiew Kan village, which has received good response and participation of the local people and all relevant sectors.

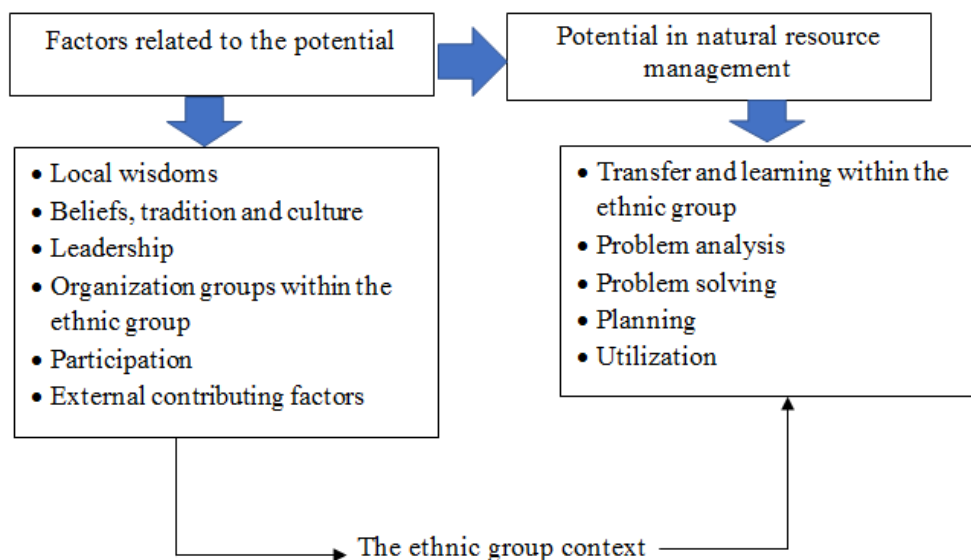


FIGURE 1
CONCEPTUAL FRAMEWORK

METHODOLOGY

This study employed a qualitative research approach to perceive potential in the management of natural resources for production of the long necked Karen ethnic group of Ban Huai Shua Thao, Mae Hong Son province. Review of academic documents, concepts, theories and related studies was aimed to be a guideline for defining the conceptual framework of the study. The researcher investigate the long necked Karn ethnic group to explore and perceive potential in their natural resource management and factors related to the management. Guidelines and procedures were as follows:

Activity 1. Exploration of local of the study – Ban Huai Shua Thao village, Pha Bong sub-district, Muang district, Mae Hong Son province. The researcher chose this village as locale of the study due to the following: 1) it was a highland village of the long necked Karen ethnic group; 2) it was a preserved watershed forest of Pai river; 3) the long necked Karen ethnic group was bound to nature to preserve their wisdoms, beliefs, tradition and rules of their group; and 4) the long necked Kaen ethnic group was mainly engaged in agriculture.

Activity 2. Preparation of the study which included historical background of Ban Huat Shua Thao village, review of related literature, concepts and theories. Also, the following were included: natural resource management, local wisdoms, learning process, knowledge transfer and network participation.

Activity 3. Making a survey of the ethnic group context by using semi-structured interview schedule and participatory observation. Key informants in this study included: an official community leader group comprising the village headman, he village committee, and religious leaders (5 people altogether); an informal group of community leaders comprising faith-based leaders (leaders of ethnic ceremonies and beliefs), village elders having knowledge and expertise in soil, water and forest; and government agency personnel comprising staff of Rajdamri Project, non-formal education center, Pha Bong local Administrative Organization, Hilltribe Welfare and development Center and Community Development Office. (5 people altogether).

Activity 4. Research project implementation beginning with focused group discussion with long necked Karen representatives, the official community leader group, the informal group of community leaders and govern agency personnel. They were divided into a small groups of 3 – 5 persons. The issued discussed were the same or different depending on basic knowledge and suitability.

Activity 5. Obtained data analyses and synthesis on the basis of the discussion on potential in natural resource management for production of the long necked Karen ethnic group.

Activity 6. Assessment of results of the analyses and synthesis and made conclusion.

Results of the Study

History Background

Around the year 1972, there were immigrant villagers at Ban Huai Shua Thao where there was abundance of fertile soil and water suitable for the settlement. At first, there were only three families but, later on, some people from Mak Kao You (Red Karen or Kaya, Long necked Karen or Kayan, and Hu Yai Karen or Kayo) moved to live there. In 1977, there was a conflict between the Karen Red army (Kaya) and the Burmese army along the Thai-Myanmar border. As a result, community members who originally lived in Ban Khun Huai Dua migrated down to Ban Huai Shua Thao.

“Huai Shua Thao” originated from a story that around this village was a dense forest inhabited by a variety of animal species. Hunters in this forest often found tiger footprints in the creek there. Therefore, this area was called “Huai Suea” later, over time, this pronunciation was distorted from the original thus becoming “Huai Suea Tao” and the village there was named as “Ban Huai Shua Thao” until now.

Ban Huai Shua Thao community was located in Pha-Bong sub-district, Muang district, Mae Hong Son province. Topographically, this area looked like a ban basin located in a villege alternating mountains surrounded by natural resources and green forests to the west. This community had boundaries as follows: Ban Sop Pong area to the north; Ban Huai Pu Kaeng area to the south, Ban Tha Pong Daeng area to the east; and Mae Suang O border guardhouse to the west.

Ban Huai Shua Thao community consisted of 385 households or 911 community member (493 males and 418 females). The total village incomes was 854,000 and the expenses was 13,980,000 baht per year (liabilities=214,000 baht). According to the criteria of the Administrative Organization in the year 2020, an average yearly income of people there was 38,000 baht per head. Five households were found to have an average yearly income of less than 38,000 baht in 2019, There were many social an economic groups in the community: weaving group (20 members), agricultural product processing group (10 members), mulberry leaf tea group (5 members). This included 3 community funds: Village Fund (1,000,000 baht), Poverty Alleviation Fund (28,000 baht) and Mother Land Fund (18,000 baht).



FIGURE 2
HUAI SHUA THAO MAP

Factors Analysis

An Analysis of Internal Factors or Environment Making the Village Perceives its Potential and Identity

Weakness (W), It was a negative characteristic or disadvantage compared to other villages. (It is an internal factor that villages can change and develop). This area had been a tourist village, but no funds / intellectual capital existed to attract tourists. No arable land, the majority of the population there was poor and stateless, thus unable to access government-provided services. Most of the population was illiterate and therefore unable to access the services provided by the government thoroughly; the population has no support, electricity, and roads were not accessed. The water supply was scarce and unclean. Unhygienic waste management in the community caused land and air pollution to hamper traffic during the rainy season; there were no health facilities.

Strength (S), is the potential, ability, or strength compared to other villages. (It is an internal factor that villages can change and develop): There was an excellent natural army. The excellent culture and traditions of the tribe were well preserved. It was a tourism village of the

province, cooperation and unity of the community. It had modern education and technology and adopted the Sufficiency Economy Philosophy. The village was peaceful.

An Analysis of External Factors or Environment Making the Village Aware of Opportunities and Obstacles in the Village’s Work

Opportunity (O), It was a positive external factor than villages cannot control. This included modern and comprehensive education technology. There was support from government agencies. It was a local tourist attraction with beautiful environment.

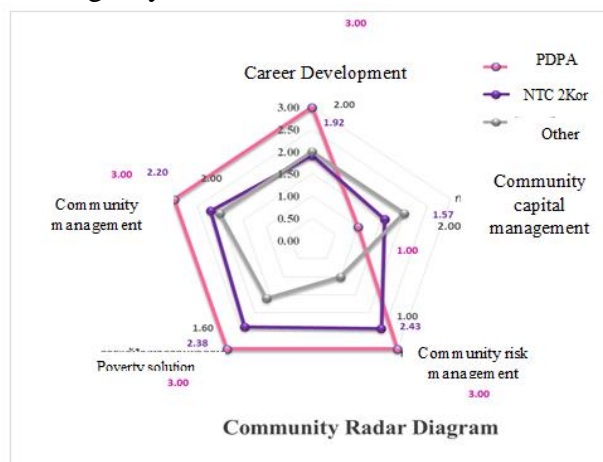
Threat (T), It was a negative external factor that the village could not control. The government’s policy lacked clarity in the treatment of people in the village Besides, quality of life was at a low level become the state had only policies but did not come down to implement them. There was inconvenient travelling from and to the village during the rainy season. Communication and population displaced/habitat were unclear.

Community Data Analysis Program for Integrated Information Systems Development (CIA)

Results of on analysis of quality of life problems (Community Radar Diagram) in the community were as follows:

	Item	Score	Description (Problem)
1	Career development	2.31	Moderate
2	Community capital management	1.52	High
3	Community risk management	2.14	High
4	Poverty solution	2.33	Moderate
5	Community management	2.40	Moderate

Data on PDPA and NTC or other existing data were analyzed in CIA program. It could be seen that problems of Ban Huai Shua Thao tended to be engaged in community risk most. The community planning working group must analyze the problems and causes of the problems for the revision or improvement of the community plan. Also, data on roadmaps/projects arised from the community plan were considered in the local leader meeting to create awareness and participation in development under the supervision of Pha Bong Sub-district Administrative organization. Meanwhile roadmaps/projects which could not be implemented by the village would be sent to a concerned agency for further consideration.



**FIGURE 3
COMMUNITY RADAR DIAGRAM**

Table 1			
PROBLEMS AND NEEDS OF THE VILLAGE (IN ORDER OF IMPORTANCE)			
Priority	Problems and needs	Cause of the problem	Solution
1	Fix the village water supply system	There is a shortage of water for consumption. (Khanittha C., Supasit K., 2014)	Request budget to build a water supply system
2	Build a water filtration system for Mae Suay U	The villagers do not have a clean water source.	Asking for a budget to build a water filtration system
3	Construction of a hygienic waste pit	No garbage pit in the community is not yet unhygienic, causing land and air pollution	Asking for a budget to build a garbage pit in the community
4	Improve the cemetery in the village	There is no stable cemetery pavilion and support	Asking for a budget to improve the cemetery
5	Repair and expand the sound system in the village	Public relations is not heard thoroughly	Ask for budget/support to repair the broadcast tower
6	Expand the road into the village and along the alley in the village	The road is not thorough, making the journey difficult	We are asking for a budget to expand the road
7	Expand the electric area in the village	Electricity is inadequate/no electricity to use	Get budget support
Priority	Problems and needs	Cause of the problem	Solution
8	Improve and repair roads in villages along the creek where pipes are laid	Barriers to travel for tourists during the rainy season	Ask the agency to improve the problem
9	The parking lot for tourists	Tourists do not have parking spaces	Budget request to improve the parking lot
10	Multipurpose building renovation Meeting Hall	No village meeting hall	Budget request renovates the building
11	Improve the drainage ditch along the alley to the house	There is no drainage ditch along the alley, causing water pollution to deteriorate the quality of life	Ask for a budget to build a drainage ditch
12	She is promoting careers in the weaving group	The weaving group has no capital and market support	Budget support for weaving and fabric processing
13	Promote tribal cultural traditions	Cultural traditions begin the tribe	Support for the construction of the tribal ceremony yar

Development plan integration projects/activities included 17 projects as follows:

1. Preparing the village water supply system
2. Preparing a water filtration system in Mae Suai Wu
3. The village cemetery improvement
4. A garbage pi construction
5. Building the community water tank
6. Repairing and expanding the village sound system
7. Improving the road to the agricultural area
8. Extension and improvement of the village multipurpose building
9. Expansion of the village electric area
10. Construction of a road in the village
11. Renovation roads in the village
12. Construction of the village drainage gutter
13. Repairing roads in the village and along the creek where pipes and laid
14. Solar system installation
15. Repairing the village drainage system
16. Building a canal supplying water to the agricultural area
17. Repairing a canal supplying water to the agricultural area

RESEARCH PERFORMANCE

Research Output

The executives and personnel of Chiang Mai Rajabhat University at Mae Hong Son College. Lecturer in Tourism Department, Mae Hong Son College, community leaders, government officials.

Research Outcome

Sustainable Tourism students, community leaders, target people, and government officials had knowledge and understanding the potential in natural resource management for production of long-necked Karen ethnic group. A case study of Ban Huai Shua Thao, Muang district, Mae Hong Son province.

Research Impact

1. Sustainable Tourism students, community leaders, target people, and government officials participating in the research project could apply knowledge from the project participation to their livelihoods and conservation of natural resources.
2. Mae Hong Son College, Chiang Mai Rajabhat University in Mae Hong Son Campus, and community leaders target people and government officials participating in the project can apply the potential of natural resource management for production of long-necked Karen ethnic groups. A case study of Ban Huai Shua Thao, Muang District, Mae Hong Son Province. This aimed to disseminate and expand the results to organizations, educational agencies, or people interested in a wide range.

DISCUSSION AND CONCLUSION

The process of roadmap revision and improvement arised from the mechanism of the village committee. That was, the participation of all parties in Huai Shua Thao Village. This included potential in promotion and support of concerned public/private agencies in the integration based on needs of the village, problems proposed by the community forum that created collaborative learning process. Obtained data were analyzed and used as a basis for project planning which responded to problems and needs of the village. Projects/activities were divided into 3 groups: 1) those which could be implemented by the village; 2) those which would be carried out together with external agencies; and 3) those which needed support from external agencies.



FIGURE 4
THE VILLAGE COMMUNITY FORUM

IMPLICATIONS AND SUGGESTION

According to this study, it was found that most people in locale of the study had potential in natural resource management for production. The long necked Karens in this study were aware of factors related to potential in continual and sustainable natural resource management. Results of this study would be beneficial to as a model for the development of potential in natural resource management for production to researcher's academics and stakeholders. The "Huai Shua Thao" village plan was prepared by the village committee which data were gathered from various communities based on problem conditions and needs gained from the participation process. Direction of problem solving, development, monitoring was determined and connected with the Twenty Year National Strategic Plan, the Provincial Development Plan, the District Development Plan and the Sub-district Development Plan. This was under the same direction of development and responsiveness to needs of the village which would be beneficial to future self-reliance of the village.

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