THE ROUTE OF ETHNIC TOURISM AND CONSERVATION OF RURAL
LANDSCAPE: KAYAN (LONG - NECK KAREN) COMMUNITIES, THE
NORTHERN PART OF THAILAND
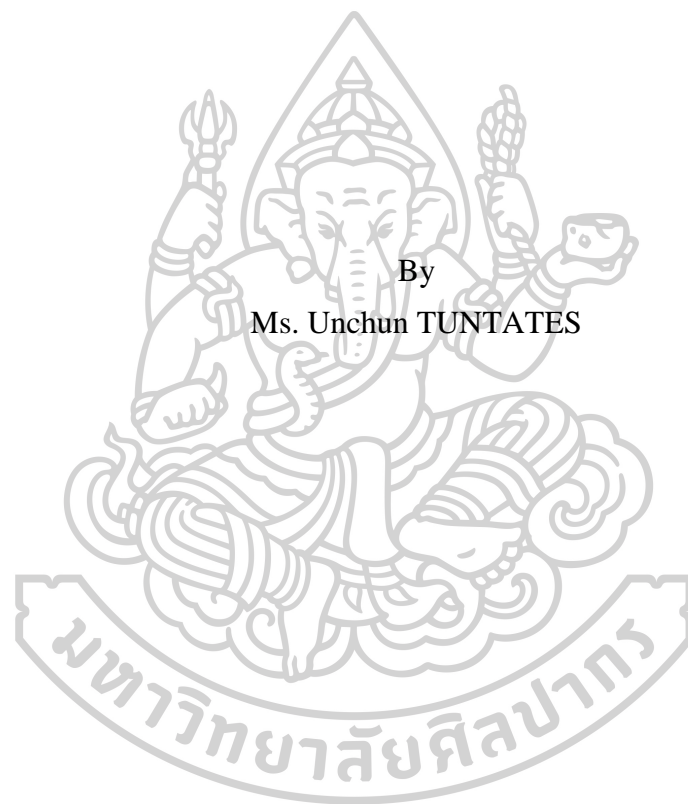
By
Ms. Unchun TUNTATES

A Thesis Submitted in Partial Fulfillment of the Requirements
for Doctor of Philosophy Architectural Heritage Management and Tourism
(International Program)
Graduate School, Silpakorn University
Academic Year 2019
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โดย
Ms.Unchun Tuntates

วิทยานิพนธ์นี้เป็นส่วนหนึ่งของการศึกษาตามหลักสูตรปรัชญาดุษฎีบัณฑิต
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By	Unchun TUNTATES
Field of Study	Architectural Heritage Management and Tourism (International Program)
Advisor	Supot Chittasutthiyan

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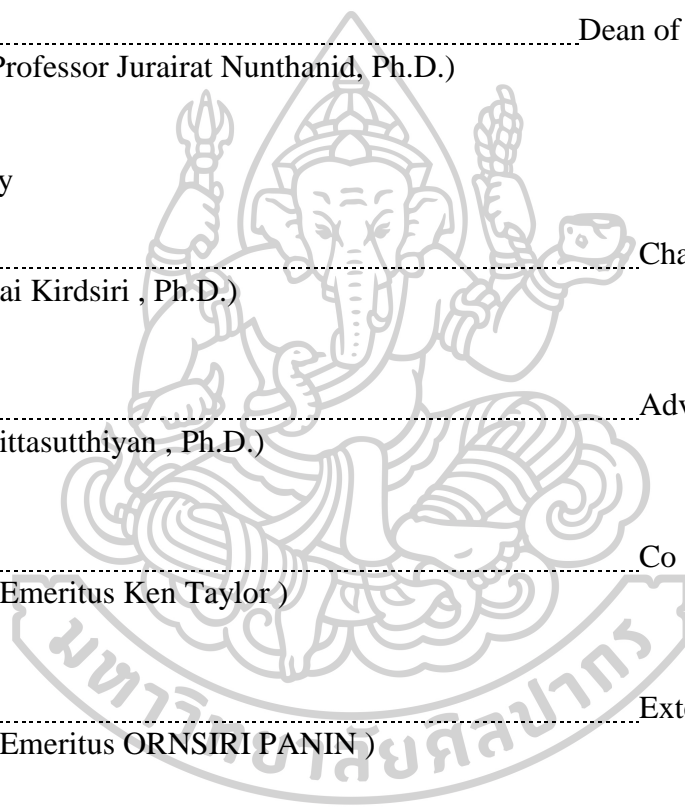
        MS. UNCHUN TUNTATES : THE ROUTE OF ETHNIC TOURISM AND CONSERVATION OF RURAL LANDSCAPE: KAYAN (LONG - NECK KAREN) COMMUNITIES, THE NORTHERN PART OF THAILAND THESIS ADVISOR : SUPOT CHITTASUTTHIYAN, Ph.D.

        The aims of this research focus on the cultural geography, way of life, and landscape features including the situations of ethnic tourism in cases of the Kayan communities in Mae Hong Son province as well as the conservation of their heritage values. In order to maintain the significances of the Kayann rural landscape sustainably.

        The author mainly used qualitative methods by applying ethnographic methodology to collect data from three Kayan communities in Mae Hong Son province, Thailand as 1) Ban Huay Pu Keng, 2) Ban Huay sua Thao, and 3) Ban Nai Soi. In-depth interviews and participatory observation was collect from both primary and secondary information. A total of 35 qualitative interviews were conducted from the headman of the villages, local sages, stakeholders, Kayan people, the governmental officials, and visitors. The period of observed time is in July 2017 to January 2018.
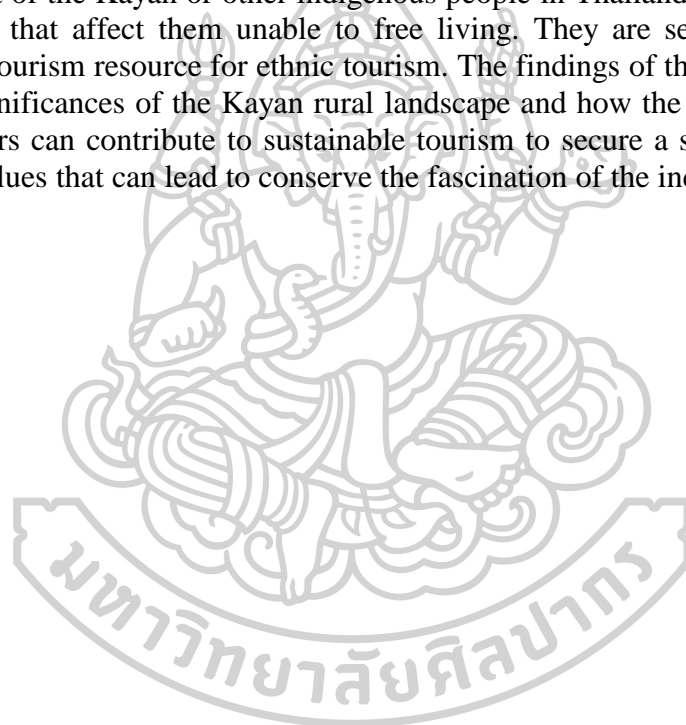
        After detailed analyze, as people perceived about the image of the Kayan, the first feature is the indigenous woman wearing the brass collar rings, lives in the hill of the northern region of Thailand. However, the origin settlement of the Kayan is from Karenni state around Dimawso and Loikaw in Burma. Presently, there is no evidence that shows when the Kayan immigrate to Thailand, however, the initial reason that takes the Kayans come to Thailand, is to encourage tourism business in Mae Hong Son province. From the result of defining cultural significance of the rural landscape of the Kayan communities, it was found that the cultural significance of the Kayan way of life can be defined as follows: 1) Value of natural environment existence, 2) Aesthetic value, 3) Educational value, 4) Historic value, 5) Economic value, and 6) Social value.

        In the past, the Kayans made their living that relied on natural environment for building their home, foods, and herb treatments. Nowadays, they change their way of life by adapting other materials to build their house permanently such as metal sheets, develop modern facilities for living and supporting tourism. The most important change is the young Kayan generation does not want to wear the brass collar rings for many reasons. On the contrary, the local government and tourism authorities want them to maintain their identities by supporting incomes and promoting their annual traditional ceremonies as 'Ton Tee Ceremony' on late March and early April. As for zoning of the Kayan villages and land utilization, all Kayan villages are mostly separated into four main zones as: 1) Forest and mountainous zone, 2) Accommodation zone, 3) Agriculture zone, and 4) Sacred and ceremonial

zone.

In aspects of tourism, tourism attractions within the Kayan communities can be classified into three main categories as features within the natural environment, human-made features (cultural attractions), and special events. Currently, the available route of Kayan ethnic tourism can be classified into two routes based on the components of tourism potentials as Ban Huay Sua Thao – The route of integrated tribe and Ban Huay Pu Keng the natural scenic route of Kayan way of life.

According to Cohen (2001), ethnic tourism in northern Thailand has developed commercially as it has simultaneously been absorbed into the lowland political, economic, and cultural system, however, it is so necessary to undertake in parallel with the conservation of cultural significances of the heritage. Generally, the limit effect of the Kayan or other indigenous people in Thailand is the people without nationality that affect them unable to free living. They are set to be a part of the attractive tourism resource for ethnic tourism. The findings of this study concern what are the significances of the Kayan rural landscape and how the Kayan people and all stakeholders can contribute to sustainable tourism to secure a social mechanism and cultural values that can lead to conserve the fascination of the indigenous living.

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Introduction and Research Methodology

1. Introduction

Thailand is a country which has the most ethnically diverse relationships. There are many local minority communities especially in the northern part of Thailand such as Karen, Hhmong (Meo), Mien (Yao), Lahu (Musor), Akha, and Lisu (The Human Rights Council of Australia, 1997). The Karens have lived in Burma for many centuries. According to legend, they have founded over 2,600 years ago, possibly between Tibet and the Gobi desert. 200 years ago, they began to migrate into Thailand and successive waves have crossed the border periodically ever since. They are the largest of the hill tribes that are collectively referred to as "Chao khao" or hill tribes, with a population of about 300,000 in Thailand and 4.8 million in Burma (Davies, 1990; Trisonthi and trisonthi, 2009; KBDDF, 2010). In Burma, Karen people inhabit the hill forests, valleys, and plains as well as cities and towns along the border, while in Thailand; they live in the lower-altitude hills, valleys and lowlands among Mae Hong Son province, Tak province, and the western part of Chiang Mai province (Hiyami & Darlington, 2000). Although the Karen people are one group of nine minority groups in the northern part of Thailand however they have an interesting history about a relationship between national linkages. Additionally, these can address new phenomena and societal change such as population, means of culture, local wisdom, and tradition, etc.

The whole group of Karen tribes can be divided into three divisions, according to their language or dialect differences. These are the Sgaw, Pwo, and Bwe groups (Marshall, 1997). The Kayan or Paduang (Long – Neck Karen) is one of the tribes in Bwe group. They attract people with their costume and ornamental accessories because they maintain an indigenous tradition different from other hill tribes. Among all the Karen tribes, the most prominent adornment of Kayan is wearing brass rings around females' necks making them seem to have elongated necks, therefore they are called as a giraffe man. They believe that the longer the neck, the more attractive the lady. The appearance of these women is so peculiar for urbanites, foreigners, and

tourists. Afterward, the Kayan women play a significant role in Karen ethnic tourism especially in the northern part of Thailand. In aspects of tourism, cultural differences between hill tribe minority and urban community are important factors for instance agriculture system, accommodation, local food, and fauna & flora. They can encourage attractive tourism because ethnic identity increasingly has been promoted to attract both tourists and visitors and to generate income and foreign exchange for indigenous communities and the communities in which they are located (Jamison, 1999; Wood, 1998; Yang&Wall, 2009).

From the concepts of the 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 & Johnson, 2005; Yang, 2011). As for the ethnic tourism in the northern part of Thailand, that hill tribe communities are the great representations of ethnic traditions especially Karen living. Simultaneously, overseas tourists are paying attention to ethnic tourism in the northern part of Thailand as community – base on tourism and traditional tourism. The Karen community also is one of the minority villages, which is famous to travel especially in Mae Hong Son and Chiang Mai Province. Hill tribe trekking has become a very popular tourist activity. Treks take people into tribal villages to experience the traditional cultures of hill tribes. However, while tourism is consecutively growing, the following movement of this happening is an inevitable changing. Even though ethnic tourism has the potential to 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 (Oakes, 1998, Picars & Wood, 1997; Smith, 1989). Some Karens change their focuses of occupation towards tourism therefore this encounter will gradually change the Karen's traditional way of life. Actually, the Karen is not settled in one place makes them vulnerable to exploitation by tourism investors and stakeholders. The interesting issue of tourism management in Karen community poses the question of 'What is the factor that makes Karen market themselves as a tourism product?' Meanwhile, visitors and tourists also have aspects of the visual tourism images of Karen traditional tourism are only traditional costumes, taking a photo with Karen Children and paying a fee for their photo, and

trying to taste local food. Some villages are decorated to support tourists. However, these do not reveal important traditions and the significances of cultural geography of Karen people.

Despite a seemingly, Karen people play significance roles in the image of the hill tribe minority in Thailand, however it is so necessary to find out the outstanding universal value, authenticity, and intactness of the Karen. In order to rightly conserve the uniqueness of ethnicity and Karen way of life including the aesthetic of rural landscape. Most of the studies of ethnic tourism have concentrated on the impact of tourism on ethnic communities, hosts and guest, and commoditization including the politics of ethnic tourism (Vaddhanaphuti & Phonpoke, 1987; Namsaeng, 1993; Toyaya, 1996; Sriwathananukoolkit, 2001). Regardless of some studies, also have fewer fields of cultural heritage and landscape. The greatest challenge in these fields should have based on the question of sustainability of ethnic identity, tradition, and culture. Therefore, the challenge of setting a conservation protocol, protecting the cultural geography, natural heritage, and landscape feature of Karen community are important objectives of this research. Moreover, this research primarily concerns the original Karen's way of life including their culture and tradition that reveal as Karen cultural landscape. The study will also address the authentic cultural landscape and ethnic tourism management of Karen community especially in cases of Paduang (Long-Neck Karen) in Mae Hong Son Province, the northern part of Thailand, in order to sustainably plan to preserve indigenous culture.

2. Research Questions

From the problem issues as mentioned above, the researcher assumes that ethnic tourism in the northern part of Thailand will be one of the important factors to involve changing of the authentic cultural landscape of Karen people (The largest of hill tribes in Thailand) especially Kayan tribe. Therefore, the researcher needs to distinguish between cultural tourism and ethnic tourism within three Kayan communities in the Mae Hong Son province where the Kayan live along the border with Burma as an original settlement. Secondly, research needs to focus on the sustainability of Karen culture in relation to tourism impacts, particularly ethnic

tourism, and how this can inform the concept and implementation of a creative tourist route. Moreover, the study on the cultural landscape of the Kayan community also is an important topic for this research. Because of the aspects of traditional tourism, some people think about a Karen village that lives in the midst of complexity of mountains. They often think about the visible aspects of Karen traditional culture such as costumes, local food, and local souvenir shops. Genuinely understanding of the cultural landscape of Karen people can help us realize the significance of cultural heritage of hill tribes in Thailand and can demonstrate the relationship between Thai and minority, which emigrated from Burma. In consequence, the research question of this study can be defined as follows:

2.1 What are the history and background of the Kayan in the northern part of Thailand?

2.2 What is the cultural geography and landscape feature of the Long-Neck Karen community in the north of Thailand?

2.3 What is the authenticity of Karen culture? And how similar or different is for each Long-Neck Karen community in Mae Hong Son province?

2.4 How does the ethnic tourism management proceed in the northern part of Thailand? And how does this tourism impact on Karen's cultural landscape?

2.5 How to preserve the significance of original cultural landscape of Karen?

3. Research Objectives

The problem to be investigated can be expressed in terms of six objectives:

3.1 To study of the overall history and background of the Kayan in the northern part of Thailand

3.2 To study significances of the cultural geography and landscape features of the Long-Neck Karen communities in the northern part of Thailand

3.3 To investigate the local community along with the visitor's attitude to cultural landscape of the Kayan

3.4 To compare the characteristics of cultural geography, way of life, and landscape feature of each Long-Neck Karen's community in Mae Hong Son

3.5 To analyze the ethnic tourism management in Mae Hong Son and analyze critical issues which effected a change or an impact on the uniqueness of Kayan

3.6 To define outline of ethnic tourism management along with conservation of the fascination of Kayan identity

4. Conceptual Framework

A conceptual framework of this research expressing the possible relationships between the Karens in Burma and the Kayan communities in Thailand especially Mae Hong Son province was created as figure1. There are four Paduang villages, namely, 1) Ban Nam Piang Din and 2) Ban Pu Keng 3) Ban Huay Sua Thao, and 4) Ban Nai Soi. At the same hand, the differences of cultures such as Thai cultures, Lanna cultures, and other indigenous groups may impact and have an influence on the Karens' way of life after the Karens in Burma have immigrated to Thailand for their new settlements. This framework is used to explore the relationships among the history of Karen culture in Burma, Karen cultures and cultural geographies, cultural landscapes, ethnic tourism management in the north of Thailand, and the impacts of tourism development which influence on the Paduang livings in the current in order to understand what the authentic cultural landscape of Long-Neck Karen tribes and how to preserve the significance of their cultural landscape. Thus, this research conceptualizes two key ideas, namely, ethnography and participatory action research (PAR).

Ethnography is a holistic approach to the study of cultures. Typical ethnographic research employs three kinds of data collection such as interviews, observation, and documents. It has three main methodological principles that can be summarized under the headings of naturalism, understanding, and discovery.

Participatory Action Research (PAR) is the combination of different research concepts, combining methods and ideas in action research and development (R&D), and participatory research (Burusphat, et.al. 2014). This framework focuses on participation between Karen communities, local government agencies, tour organizations, and tourists to increase an awareness of the significance of cultural heritage of the Kayans. Everyone can share information and seek to improve their

own condition in the course of achieving a balancing culture and a better quality of life in Thailand, together with the growth of tourism development continuously.

Conceptual framework
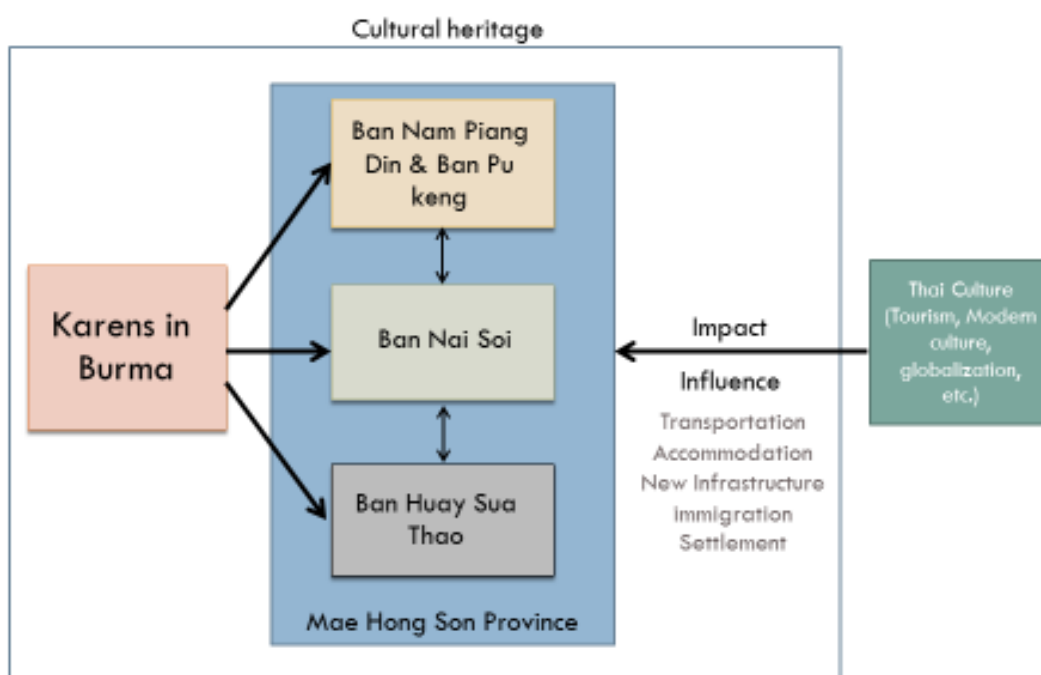
Figure 1 Conceptual Framework

5. Scope of Study

5.1 Context of the site:

More realistic estimates state there are between six and eleven million Karen People in Burma. As the result of immigration of refugees, there are about 300,000 "Thai-Karen" people living in Thailand. There are probably, even more, Karen living in Thailand as illegal migrants. From Burma, most Karen people live in Karen State and Tenasserim (Mergui-Tavoy) Division in eastern Burma. There are also large Karen populations in the Irrawaddy Delta and Pegu Division in Central Burma (KBDDF, 2011). The Kayan immigrated to Mae Hong Son, Thailand in the 1980s for a variety of reasons and moved their refugee camps to the border of Thai – Burma in the north and the west of Thailand. From figure 1, it shows the Kayan original Homeland in Burma and the immigration route to Thailand is displayed in figure 2.
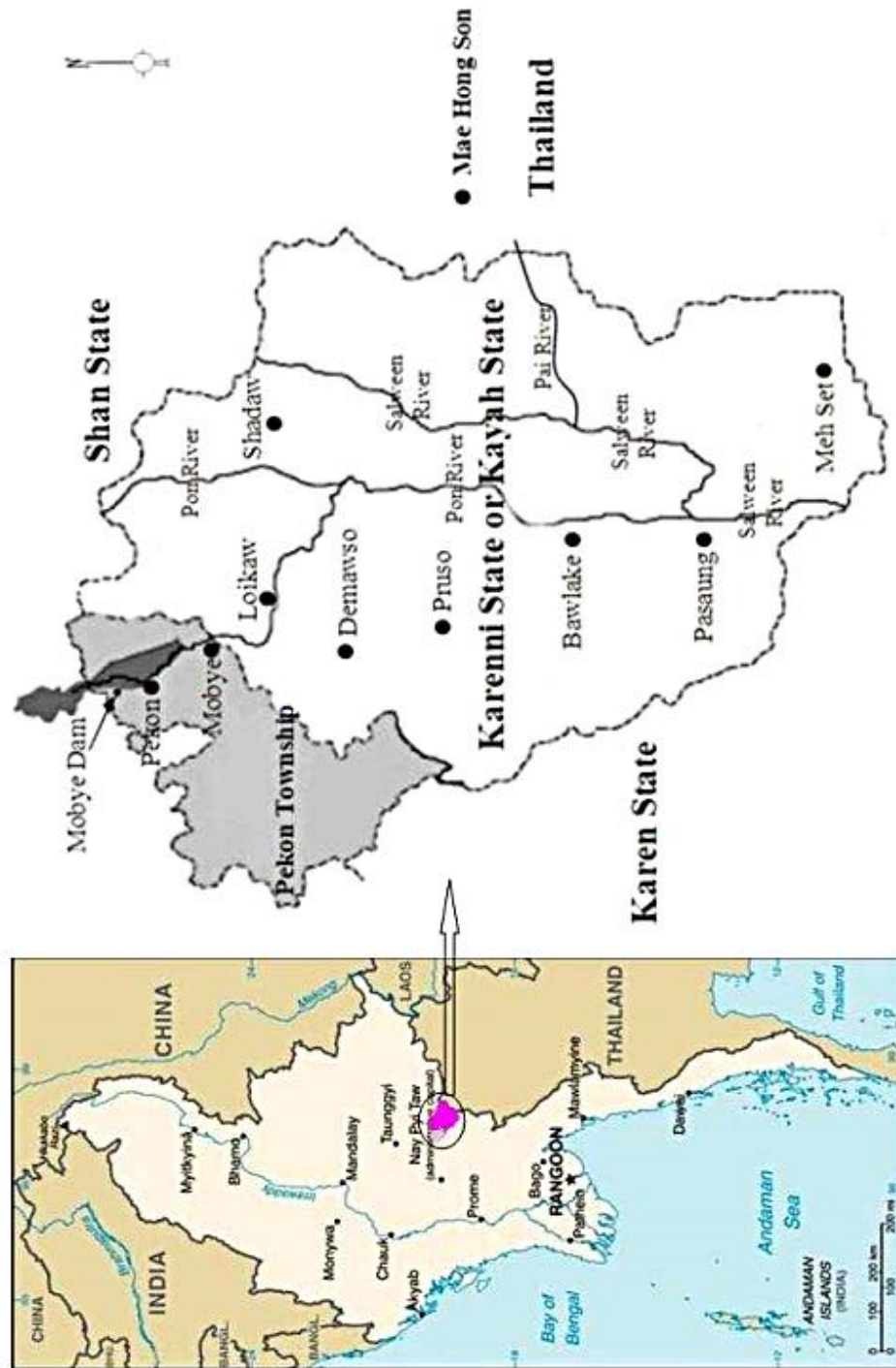
Figure 2 Kayan's original homeland in Burma
(Soruce: Ismail, 2008)

www.tbbc.org - Location of nine refugee camps along the Thailand border with Burma
(with permission of TBBC- Thailand Burma Border Consortium)
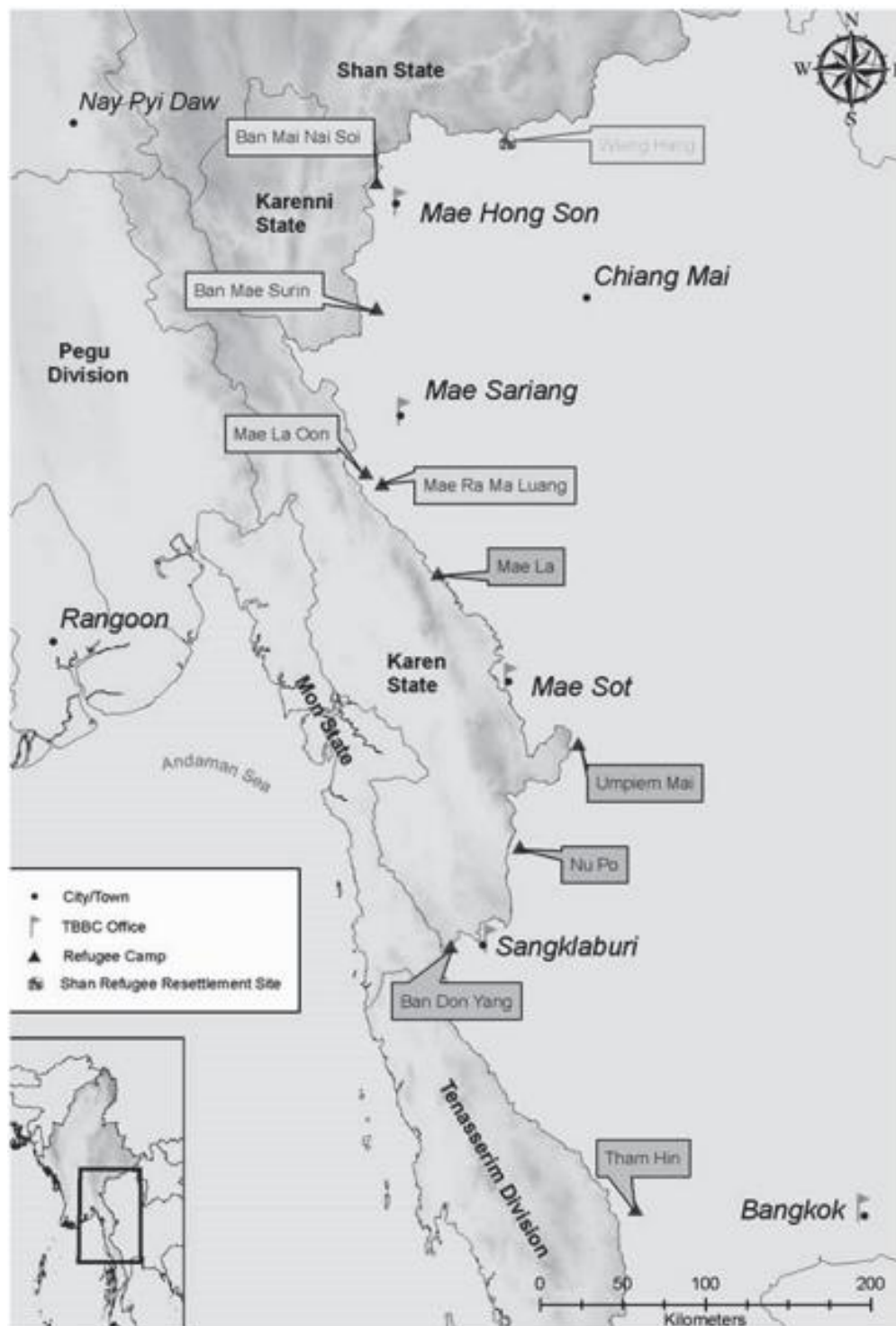
Figure 3 Location of nine refugee camps along the Thailand and Burma
Source: The Border Consortium (TBC), Retrived October 6, 2015 from

http://www.theborderconsortium.org/media/75119/2016-10-oct-map-tbc-unhcr.pdf

The Kayan began to take refuge in Mae Hong Son towards the end of 1984. In 1985, the then governor of Mae Hong Son initiated a plan for ethnic tourism development. Enterprising tour operators upon seeing that the government initiatives were successful, then made their own arrangements to go to Burma to take the Kayan to Thailand (Ismail, 2008). In the current, Paduang can be founded in 10 villages which are mostly tourist attractions, namely: Mae Hong Son province, 1) Huay Pu Kaeng village; 2) Nam Pieang Din village; 3) Nai Soi village; 4) Huay Seua Tow village; Chiang Rai province, 5) Yapaa village; 6) Raum Mitr village; 7) Tha Sut Long Neck Karen village; 8) Ban Pah Aor; and Chiang Mai province, 9) Tong Luang village or Chao Kow ago-ecology village; and 10) Mae Ta Man village. According to Boorootpat & Kammuang (1999) and Schliesinger (2000), there were an estimated 500 Kayans in the whole of Thailand. Kayans who settled in Ban Huay Seua Tao and Ban Nai Soi mostly came from Kyatt village in Demawso township of Karenni State in Burma. Moreover, Kayan who reside in Ban Huay Pu Kaeng and Ban Nam Pieang Din were mostly from Yakkhu village, from the same township of Demawso. According to Teerarojanarat (2012) found that there is no the population numbers of the Paduang in northern and western part of Thailand in 2012. However, the appearance of Kayan identity still exposed themselves to public in ethnic tourist sites in Mae Hong Son, Chiang Rai, and Chiang Mai. It is suspected that what is the authenticity of Kayan? And suspiciously, who are the Kayan? The location of Kayan villages is displayed as figure 4.
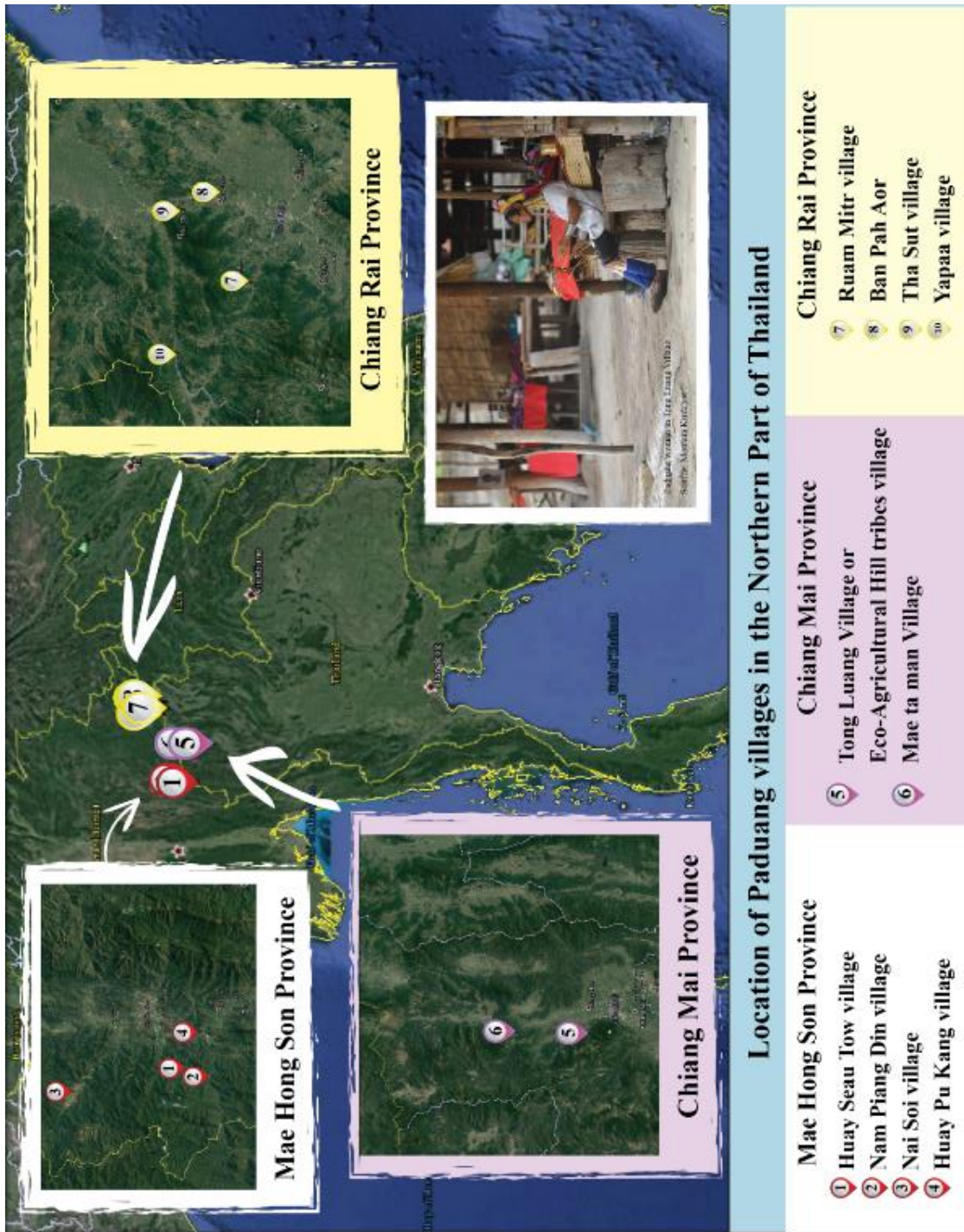
Figure 4 Location of Kayan (Paduang) villages in the Northern part of Thailand

From all Kayan villages in the northern part of Thailand, the researcher defines three communities in Mae Hong Son as the study area. The main criteria of this study area are choosing the villages by considering the origin place of Paduang's settlement in Thailand. Moreover, three communities within Mae Hong Son having chosen to represent the sample groups have managed ethnic tourism development in the current. The details of these three villages of Paduang's communities as follow:

Mae Hong son province

Mae Hong Son province is located 924 kilometers from Bangkok and 150 kilometers from the Northern capital of Chiang Mai. The province is nearby the border of Burma to the North and West of Thailand. Mae Hong Son is a site of great ethnic and ecological diversity. Moreover, there are hill tribes who have lived for varying lengths of time in the hills surrounding the narrow valleys of the province. The populations of highland ethnic minorities, who live in the highland area of Mae Hong Son, are classified hill tribes into nine groups as Karen, Hmong, Yao, Lahu, Lisu (Lee), Akha, Lawa (Lua) and Khmu. Each ethnic group has their unique traditional way of life.

In terms of tourism, there is much important alternative tourism in Mae Hong Son such as ecotourism, ethnic tourism, traditional tourism, or community – based tourism (CBT). The community-based ecotourism (CBE) has been operating among some highland ethnic communities since the 1990s when it was introduced by some local NGOs (Kazuhiro, 2010). However, the CBT programs initiated by NGOs do not seem to have become business successes because of the relative benefits to profit margins of the town-based operators are not thoroughly fair (Lortanavit, 2009). In the field of cultural tourism, it does not widely mention to tourists as same as Chiang Mai. However, the identities of cultural resources of Mae Hong Son province also are not less than other places especially ethnic tourism and Kayan tribes. This is the reason to define 'Mae Hong Son' to be the study site in this project.

• Ban Nam Piang Din or Huay Pu Keng village

Ban Nam Piang Din or Huay Pu Keng is an original long-neck Karen's community which they migrated from Burma to Thailand before settling in

Huay Sua Thao village and Nai Soi village. Ban Nam Piang Din is currently the largest of the Kayan or Paduang villages in Thailand, but the population of Nai Soi declined in 2008 when many went to a nearby Karenni refugee camp. The community is quite large and primitive tribe. The indigenous people also make their living as original tradition. It is considered to be the oldest Paduang village in Thailand since the tribal people moved to the country many decades ago. The village is located near Pai River in Mae Hong son as figure 5. In doing so, the only way to reach Ban Nam Piang Din Long-Neck Karen's village is to take a boat ride in which visitors can also see the scenery of Pai River along the way. In fact, there is the Kayan community nearby Ban Nam Piang Din that tourists perceive as Huay Pu Keng village but many people often think that these villages are includes as Ban Nam Piang Din because Huay Pu Keng village did not have information or any sign that can describe differences between two villages in the past. The identities of Ban Nam Piang Din or Huay Pu Keng village are Kayan culture and way of life, for instance, their costume: the men wear long pants, short shirt, and put on a turban.

Figure 5 Ban Nam Piang Din located nearby Pai River in Mae Hong Son

• **Ban Huay Sua Thao**

Huay Sua Thao village (Ban Huay Sua Thao) is where Karenni (Red Karen) and Kayan people live. The people in this village had fled the violence as well as persecution back in Burma. This community is located away from the city about 11 kilometers. Moreover, Ban Huay Sua Thao was separated to set the new village which was called Mae Suai Ou Border Guards village near the border of the Republic of the Union of Myanmar about three kilometers. Each house within Ban Huay Sua Thao serves multiple purposes; it is managed as same as home, museum, handicraft studio, and shop or art scene. The surrounding of Ban Huay Sua Thao comprises an aesthetic scenery enclosing in natural resources and forest. Ban Huay Sua Thao seems to be a commercial village more than the other villages as figure 6. Visitors or tourists have to pay entrance fees approximately 250 bath per person to visit there. The entrance fees are separated into 200 bath for visiting and 50 bath for the local council in order to maintain the road and public utilities.

Figure 6 Ban Huay Sua Thao (The surrounding in off tourist season)

• **Ban Nai Soi**

Ban Nai Soi is also known as Ban Tractor/Ban Kwai. The original Nai Soi camp was established on the Karenni (Kayah) side of the border in 1989. This community is the nearest area, where is located only four kilometers in a straight line from the Burmese border, and was attacked by the Burmese army a number of times in the late 1990s. Ban Nai Soi is divided into twenty sections, each with its own flavor deriving from religion. Various NGOs concern and provide health, educational, food, and infrastructure services for this village. The village women make some money by selling souvenirs, that are accessories of the tribal culture as same as the other villages. Their products are clothes, jewelry, statues, key rings, carvings and other local items. There are approximately 50 households in Ban Nai Soi. Most populations immigrated from Ban Nam Piang Din. In off season of tourism, there is few adults who live in this village because they moved to the other village and provinces for making a living and finding a new opportunity to increase their quality of life. Therefore, Ban Nai Soi seems to be an abandoned village which has only approximately 30 children and five teachers living within the village as figure 7.

Figure 7 Ban Nai Soi in the off season of tourism

Nowadays, all villages make their living through tourism and selling handicrafts. They are no longer farm and permanent agriculture. The villages present their living and cultures as the fascinating market point in the tourism industry. Therefore, the Karen communities also are the important attractions and can mostly generate incomes for Mae Hong son province. Moreover, there are many tour operations in the northern part of Thailand that lead tourists both domestic and international tourists to the Karen villages in order to closely touch the Karen cultures.

5.2 Scope of context

Ethnographic research will be central to the conduct of the project. Ethnography is about telling a credible, rigorous, and authentic story and is the study of social interactions, behaviors, and perceptions that occur within groups, team, organizations, and communities (Reeve, et.al, 2008; Fetterman, 2010). Ethnographic research begins with the selection of a problem or topic of interest. It typically commands the conceptual framework of research and shape of the research design, including the budget, the tools to conduct the research, and even the presentation of the research findings. In the same time, it may mention that ethnographic methods are treated as ways of studying a variety of communities (Crang&Cook, 2007). Historically, ethnographic research has developed out of a concern to understand the world-views and way of life of actual people in the contexts of their everyday lived experiences. The participation observation is the core method to collect data and is crucial to effective fieldwork (Wogan, 2004). Along with participation observation, interviewing is the most important data-gathering technique of ethnographic methodology which ethnographic researchers have attempted to get the contexts and the contents of different people's everyday social, political, and economic lives. Formally structured and semi-structured interviews are a verbal approximation of a questionnaire with explicit research goals by using informal interviews. As for the analysis of ethnographic data, this process should undertake in an inductive thematic manner: data are examined to identify and to categorize themes and key issues that emerge from the data.

The important reason, why the researcher chooses ethnographic research to conduct the dissertation, because of this methodology offers several advantages. For

instance, the use of participation observation enables researchers clearly understanding of an authentic social action of Karen people in Mae Hong Son. Moreover, the other methods of ethnography can support this project to achieve the goal objectives and describe the research questions correctly.

6. Method of Study

As mentioned above about the scope of study, the ethnographic methodology is the main method of this study. There are three modes of data collection in ethnography: observation, interviewing and archival research (Angrosino, 2007):

- Observation: Participant observation is unique in that it combines the researcher's participation in the lives of the people under study while also maintaining a professional distance (Fetterman, 2010). According to Angrosino (2007), observation is the act of perceiving the activities and interrelationships of people in the field setting.

- Interviewing: Interviewing is the process of directing a conversation to collect information (Angrosino, 2007).

- Archival research: This is the analysis of existing materials stored for research, service or other purposes officially and unofficially (Angrosino, 2007).

Moreover, the study employs a Participatory Action Research (PAR) approach, which emphasizes the mutual learning process of all partners involved, beginning with the analysis of the problem, planning and carrying out the study, and summarizing the research outcome. PAR is the combination of different research concepts, combining methods and ideas in action research, research and development (R&D), and participatory research.

6.1 Research Methods and Tools

In order to reach the aims of this study, the researcher gathered data by using a variety of methods including in-depth interviews, informal discussions, observations, and secondary data.

For in-depth interviewing, informants were selected from Karen people within the sample communities such as the headman of the villages, local sages, stakeholder groups, including Karen population within the villages by using mixed

sampling techniques as a snowball sampling and a homogenous sampling. Additionally, this research also interviewed the related stakeholders to tourism management within Mae Hong Son province. This interviews used an informal conversations and encouraged the person questioned to do the talking. A total of 35 qualitative interviews were conducted. Key persons consisted of the headmen of the villages, tour guides, the Karens both adult and young, the governmental official from Mae Hong Son Social Development and Human Security Office, and tourists. On the same time, the observation also undertaken as always both participatory and non – participatory observation. All data collection will involve the older and newer generation. The main topic of interviewing is about the authenticity of Karen's cultures and their way of life from the past to the present. Furthermore, the issue about the impact of ethnic tourism development is also mentioned in the process. The researcher carried on the preservation of cultural landscape of Karen's community with the local knowledge people as the way of collecting data and recording the interviews by using voice recorders and cameras. Another method was a participant observation of the communities' way of life during the research period. As a participation observer, the researcher attempted to take part in Kayan's way of life both within and without the touristic field. In off season of tourists, the period of observed time is in July, 2017 and the high season is in January, 2018.

6.2 Data analysis

Firstly, the researcher needs to understand the materials. The main data analysis is a content analysis. The data were classified from original or historic literatures and illustrations from academic journal, online resources from internet, reviewing of tourists from many sources, site surveys, interviews, and participant observation. Analysis of data that involved explicit interpretation of the meanings and functions of Kayan actions. Moreover, SWOT analysis is used as a tool for identifying and assessing the potential of the Kayan communities and for providing the implements toward achieving goals to keep the rural landscape in parallel with the ethnic tourism management. The output of this analysis primarily took the form of verbal descriptions and explanations.

Chapter 2
Review of Related Literatures

This chapter expands the understanding of cultural geography, cultural landscape and significance of the concept of conservation for rural landscape and natural heritage, and ethnic tourism and cultural tourism. It is so important to conceive the meaning and scope of cultural landscape and heritage before the conservation work will be undertaken. Afterwards, the conservation plan and guideline will show how to conserve the cultural area with tourism management. The ethnic tourism and cultural tourism is the next point that it will be raised tourists and public awareness of the significance of cultural identity.

2.1 What is the "Cultural Geography"?

The concept of spatial relationships is one of the outputs of the geographical studies. In the past, the geographers wanted information about the boundary of the territories for commercial uses and colonization. During the first half of twentieth century, the development of theoretical concept of relationships between human and environment was concerned by the Berkeley School in US. 'Carl Sauer', who was the first American geographer to conceive cultural geography as a subfield within human geography and to use the term as such, interested in the history of the rural landscape as an ordinary landscape which related to beliefs and cultures. This period emphasized the interdisciplinary nature of cultural geography which were deployed comprehensions from cultural anthropology and landscape history (Duncan, et.at, 2004). Meanwhile, the social geography was developed the ideal of the interest in rural social structures and used the spread of fallow land as an indicator of sociological urbanization of rural areas (Hartke, 1956). In 1980s, the study of race and ethnicity in historic and contemporary contexts merged conventional concerns in social geography with more explicitly cultural interpretations as the new cultural geography (Anderson, 1988).

In summary, the cultural geography is the study of the many cultural aspects found throughout the world and how they relate to the spaces and places where they originate and then travel as people continually move across various areas. Nowadays,

the cultural geography is still practiced and more specialized fields within it such as cultural tourism studies, urban geography, political geography, ethnicity geography, and children geography have developed to further aim in the study of cultural practices and human activities as they relate spatially to the world.

2.2 Definitions of Cultural Heritage

"Heritage" in the broadest sense is the past made present. Heritage is what we have accepted as gifts or properties from those who came before us. Heritage is our inheritance of land, language, ecosystems, wisdom and knowledge, culture, and tradition. According to the UNESCO (2008), cultural heritage is not only concerns architectural items (e.g. monuments or groups of buildings) but also refers to the sites representing human activities outstanding in historic, aesthetic, ethnology, and anthropology value. The cultural heritage can be classified into two categories, tangible heritage and intangible heritage. For the intangible heritage, it has non-physical characteristics including the norms and behavior of a society which reflect the culture of particular groups of people in terms of artistic expression, languages, spiritual and philosophical beliefs, social customs, and other aspects of human activity, knowledge and skills. Intangible cultural heritage does not give rise to questions of whether or not certain practices are specific to a culture. It contributes to social cohesion, encouraging a sense of identity and responsibility which helps individuals to feel part of one or different communities and to feel part of society at large.

Certainly, we cannot identify the reality of heritages if we do not know what is the authenticity of heritages. In recent years, the World Heritage Center has put efforts into developing a framework and measures for evaluation and management of cultural heritages. The concept of authenticity has been established since 1964 by the Venice Charter which was the first international document that discussed the concept of authenticity in the fields of cultural heritages. Thus, the definition of authenticity, based on the Venice Charter (1964), indicates as historicity and how to slow down the heritage property erosion process; especially in buildings with more durable materials (stone and brick) which have been discussed in many international charters and recommendations. After that the World Heritage Committee (1978) introduced four

criteria for assessment of the authenticity in heritage structures: 'Design', 'Materials', 'Workmanship' and 'Setting'. Later, 'The Nara Document on Authenticity' (1994) has addressed the keys to consider value and authenticity, which is dependent on the ability to understand the information source. All judgements about values and authenticities may link to great variety of sources of information such as form and design, materials and substance, use and function, traditions and techniques, location and setting, spirit and feeling, and other internal and external factors.

Related to the above mentioned of concept, the criteria of cultural heritage values must meet the condition of authenticity as below However, these criteria refer too determining cultural values for the World Heritage purposed, but can be applied to non-World Heritage sites in that it is the measure of the idea of human value of heritage places that is important.

Criterion I   represent a masterpiece of human creative genius;

Criterion II   exhibit an important interchange of human values;
Over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design;

Criterion III   bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared;

Criterion IV   be an outstanding example of a type of building, architectural

or   technological ensemble or landscape which illustrates (a) significant stage(s) in human history;

Criterion V   be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change;

Criterion VI   be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance.

(The Committee considers that this criterion should preferably be used in conjunction with other criteria).

However, these criteria is particularly used for the World Heritage properties but can also be applied to non-World heritage sites in that are the measure of the idea of human value of heritage place that is important. Similarly, according to Taylor (2012) delved into about the concept of cultural landscape especially available for Asia Pacific region, there are few notices about the definition and criteria of cultural heritage for the heritage properties as the term of 'Wholeness', 'Integrity', and value assessment by the documental report of the World Heritage Committee. Although, the concept of authenticity and integrity are carried out in American region. It is so useful for the World Heritage properties but there are a few issues which directly used for non-World heritage places. Due to the lack of understanding of 'qualifying condition' to clarify the suitable properties for the World Heritage list and the strict adherence to the definition of Authenticity and integrity, therefore, these is a major reason for unclear perception that what is significant place or what is its value. Moreover, Stovel (2007) discussed the key clarification of cultural heritage as two important concepts are 1) ability to convey significance and 2) ability to secure/sustain significance and he found the new framework for authenticity and integrity analysis for cultural landscape. The new definition of 'wholeness', 'Intactness', and 'Continuity of function and setting' seem to be available use for non-World Heritage sites.

2.3 The Overview Concept of Cultural Landscape (Rural Landscape)

The term "cultural landscape" is the result of gradual expansion of the concept of "cultural heritage" in the second half of the twentieth century. Cultural landscape reflects the story of people who shaped it not only in the past but also at present time. The rural landscape also is one of the most valuable agricultural areas and also is one of the components of human geography. The rural landscape includes a variety of geological and geographic features such as cropland, forests, deserts, swamps, grasslands, pastures, rivers and lakes. For the simple definition of the rural landscape, it means the interaction between the man and the surrounding nature and culture within rural areas or countryside in views of farmland. In terms of rural tourism, rural area have a very important role in the context of leisure. The landscape also is one of

the heart elements of the tourist experience. Hence, the value of rural landscape inextricably links between natural environment and culture that is similar to Taylor and Lennon (2011) mentioned that the cultural landscape or the phenomenon of rural culture are the fundamental links between local communities and their heritage, people and their environment and are underlying to people's identity.

In the past, we might define that the rural landscape was the origin of the landscape. Moreover, landscape studies also emphasized on a basis for geographic inquiry. During the 1960s, humanistic geography emerged as a reaction to geography as spatial science and started to use the cultural landscape concept as a major tool for analyzing the conditions between culture and environment (Dal, 2004). "Cultural landscape" is not a new dimension of cultural heritage management because it has emerged since the late 1980s as a major focus of international heritage interest. In the past, when we concerned about a landscape that it focused on an image of a place, a physical characteristic of the natural environment, or a beautiful scenery only. In the aspect of natural conservation, a landscape is defined in terms of landscape ecology. Landscape ecology as a science has three main characteristics. One has a meaning that it includes human behavior within ecological systems (Risser, 1987). Second, it includes human inhabited and cultivated land uses within ecological models (Forman & Godron, 1986) and next, it tends to study landscapes at a human scale (Wien, 1992). However, cultural concepts of nature are different from scientific concept of ecological function (Nassauer, 1995). In cases of tourism management within the National Parks, the manager may cut some trees around the scenic point to meet visitors/tourists appreciations but it is impossible to cut any trees to open space in the protected area. Therefore, it also has a difference concept to work in terms of cultural heritage management and it is important to understand the place and what is the main work for cultural landscapes significantly.

As for the meaning of culture in the wide sense, culture helps to suggest the array of human activity which occurs within the landscape area or rural, and urban settings (spaces). On the contrary, not only culture mean tangible things but it also includes intangible values such as a 'sense of place' and 'awareness of place' etc. Actually, the universal definition of the cultural landscape, which is acknowledged by the World Heritage committee, is there is a combination between works of nature and

of man (UNESCO, 2012). They illustrate the evolution of human society and settlement over time, under the influence of the physical constraints and/or opportunities presented by their natural environment and of successive social, economic and cultural forces both external and internal. According to the World Heritage Committee, they also recognized the great diversity of cultural landscapes around the world. To distinguish their different values, they defined three categories of cultural landscapes.

Category 1, the "clearly defined landscape designed and created intentionally by man," This embraces garden and parkland landscapes constructed for aesthetic reasons which are often (but not always) associated with religious or other monumental buildings and ensembles.

Category 2, "the "organically evolved landscape," reflects that process of evolution of cultural factors in association with the natural environment over time in their form and component features. Such landscapes derive "from an initial social, economic, administrative, and/or religious imperative" and have developed their present forms by association with and in response to their natural environment. "Such landscapes reflect that process of evolution in their form and component features." They fall into two sub-categories:

- "A relict (or fossil) landscape [such as an archaeological landscape] is one in which an evolutionary process came to an end at some time in the past, either abruptly or over a period. Its significant distinguishing features are, however, still visible in material form."

- "A continuing landscape is one which retains an active social role in contemporary society closely associated with the traditional way of life, and in which the evolutionary process is still in progress. At the same time it exhibits significant material evidence of its evolution over time".

Category 3, the "associative cultural landscape," derives its significance from "the powerful religious, artistic or cultural associations of the natural element rather than material cultural evidence, which may be insignificant or even absent".

If we classify the cultural landscape based on the influence of human beings on the environment as Lucas (1992), we can divided the cultural landscape into four categories as follows:

1. Managed Landscape such as filed farm, forest with houses

2. Cultivated Landscape which compose of

- Original agriculture

- Original agriculture

- Mixed agriculture

- Modern agriculture

3. Suburban Landscape such as small city, houses, gardens, agriculture area and natural area

4. Urban Landscape such as big city with several buildings and public park

For Thailand Charter on the Management of Cultural Heritage Site (3rd Commission Office, Secretary of Senate Office, 2010), "Cultural landscape" means The Geography had been affected by human intervention and changed the natural landscape. This imprint indicated the relationship between human and nature and reflected human's way of living, belief and religious faith where formed the unique identity through times. The cultural landscape approach offers ways of breaking down such a division and replacing it with more complex and holistic meanings. Furthermore, the cultural landscapes often show specific techniques of sustainable land use, considering the characteristics and limits of the natural environment. Currently, the term 'cultural landscape' is now widely used internationally.

However, there was also notably issues about applying the inscription of the cultural landscape categories by UNESCO. After that ICOMOS seemed to rethink on these categories because these categories could well apply only in Europe and North American region. The major reason of this problem are the lack of knowledge and local resources and the lack of clear understanding on the terms categorization used in the Convention. Among inscribed cultural landscape in the World Heritage List, Tiamsoon and Akagawa (2007) synthesized these issues and proposed the types of cultural landscape for additional guideline. It seems to be useful for the other regions especially for Asia and the pacific region. Seven types of cultural landscapes in both rural and urban setting are proposed as below:

1) Rural – setting Landscape: Design garden (RD)

2) Rural – setting Landscape: Associated with spectacular natural setting (RN)

3) Rural – setting Landscape: Associated with agriculture/forestry/fishery (RA)

4) Rural – setting Landscape: Associated with human faith/religion (RR)

5) Rural – setting Landscape: Associated with indigenous group (RI)

6) Urban – setting landscape: Historic urban landscape (UR)

7) Urban – setting landscape: Industrial/Modern period landscape (UI)

However, the distribution of each category is different in regions. According to Akagawa & Sirisrisak (2008), the characteristics of cultural landscape listed on the World Heritage document, can classify into five types as:

1) religiosity/indigenous belief

2) archeological/architectural remains

3) historic land use

4) outstanding landscape, and

5) distinctive nature

Similarly, according to Kirdsiri (2008) explained within a book, *"Community and Their Cultural landscape"* that the categories of cultural landscape in this book are separated into three types as follows:

1) the rural cultural landscape

2) the semi urban cultural landscape

3) the urban cultural landscape

In Thailand especially the northern region of Thailand, it is possible to apply the categorization of cultural landscape proposed by Tiamsoon and Akagawa (2007) more than the inscription of the cultural landscape in the World Heritage List. They mentioned that cultural landscape in Thailand demonstrate the way of life, understanding on nature, and religious beliefs of local people. Most of the area associated with high-land agriculture/forestry (RA), historic urban landscape (Lanna Culture), and indigenous group (RI). The rice terrace fields and the hill tribe way of

life are distinctive landscape in this area. Moreover, there is a relationship between natural environment especially forest and people. Forest is not only a source of food, watershed, herbal medicine, and accommodation, but also the sacred place for the community. As for the south of Thailand, most of the area also associated with agriculture/forestry (RA) but the difference between RA in the northern part of Thailand and RA in the southern part of Thailand is a settlement. In the southern part of Thailand, most sites are located nearby sea therefore it is an important factor to define local way of life and their landscape differently but this does not mean that there are less cultural landscape or less values in other regions. The identification of cultural landscape is differently interpreted.

While the categorization of cultural landscape was arguing by many scholars, the concept of outstanding universal value (OUV) of cultural landscape was established in the World Heritage Convention since 1993. In general, different agencies apply different approaches when applying cultural landscape concepts to heritage management. The approaches tend to reflect the specific legislative and operational contexts of the countries and environment in which they operate. Therefore, defining the OUV of cultural landscapes is also an effective tool for all managers. The OUV is declared the category of cultural landscape into three categories following Appendix 1.

Consequently, the International Union for the Conservation of Nature (IUCN) developed the similar proposal in 1968 because of rapidly growing of trends of natural resource conservation. IUCN recognized six categories of Protected Areas and one of the categories related to the concept of cultural landscape as:

I   Strict Nature Reserve/ Wilderness Area: managed mainly for science or wilderness protection

II   National Park: managed mainly for ecosystem conservation and recreation

III   Natural monument: managed mainly for conservation of specific natural features

IV   Habitat/Species Management Area: managed mainly for conservation through management intervention

V   Protected Landscape/Seascape: managed mainly for landscape/seascape conservation and recreation

VI   Managed Resource Protected Area: managed mainly for the sustainable use of natural ecosystems.

Parallel of the definition of cultural landscape, developed by the UNESCO, is the IUCN Category V Protected Landscapes/Seascape as 'a protected area where the interaction of people and nature over time has produced an area of distinct character with significant ecological, biological, cultural and scenic value: and where safeguarding the integrity of this interaction is vital to protecting and sustaining the area and its associated nature conservation and other values' (IUCN, 1994; Phillips, 2002). Similarly, from key characteristic of protected landscapes (Phillips, 2002) demonstrate that the main features of the Category V of protected area management categories by IUCN must be following these main approaches, thus it;

is concerned with both people and their environment;

is concerned with a range of natural and cultural values;

focuses on areas where people/nature relationships have produced a landscape with high aesthetic, ecological, biodiversity and/or cultural values, and which retains integrity;

is both a type of protected area with combinations of special qualities, and a management process to guide change etc.

2.3.1 Values of Cultural Landscapes

Followed to the above concept of cultural landscapes, it shows that there is a combination of word between natural environment and human action. Therefore, the values of cultural landscapes also separate into two kinds as natural values and cultural values. For natural values, the IUCN also identified the following benefits within protected landscape/seascapes:

- Conserving nature and biodiversity
- Buffering more strictly controlled area
- Conserving human history in structures and land use patterns
- Maintaining traditional ways of life

- Offering recreation and inspiration

- Providing education and understanding

- Demonstrating durable systems of use in harmony with nature

As for cultural values, the values in heritage conservation have traditionally been treated in one of two ways: one kind of value predominates and blots out consideration of others; or values are treated as a black box, with all aspects of heritage value collapsed into "significance". There are many kinds of values and interactions among them so complex, that a more effective way of treating this issue has to begin with a clear, effectively neutral, agreed-upon way of characterizing different types of heritage value. The Burra Charter, the Australia Heritage Commission and the state heritage agencies and Parks services (2013) defined the cultural significances of cultural heritages into five types such as:

- Aesthetic value: including aspects of sensory perception, measured by qualities such as form, scale, color, texture and material of the fabric (i.e. the physical evidence of the landscape), the smell and sounds associate with the place and its use

- Historic value: relating to how a place has influence or been influenced by an historic figure, event, phase or activity, or whether it was the site of an important event. Historic significance is greater where evidence of the association is stronger, e.g. through survival of evidence in good condition

- Scientific value: reflecting the importance of the data involved, its rarity, quality, or representativeness, and on the degree to which the place may contribute further substantial information

- Social value: embracing the qualities for which a place has become a focus of spiritual, political, national or other cultural sentiment to a majority group

- Spiritual value: referring to traditions, observances, customs, beliefs or history, and sacred and religious beliefs

However, we could distinguish a general group into two primary meta-categories of heritage values as sociocultural (historical, cultural or symbolic, social, spiritual or religious, and aesthetic), and economic values (market, nonuse/nonmarket, existence, option, and bequest) (Torre, 2002). It is not easy to endeavor to grasp the

heritage values in the same understanding there by outstanding universal value was also established for interpreting the key concept for selection of sites for the World Heritage List. In the specific context of cultural landscape, the integrity is the degree to which the landscapes retain intact evidence from past historic period (Lennon & Mathews, 1996). Thus, the main measure that can be used to judge whether a landscape or landscape feature possesses enough of a particular value to be significant include rarity or uniqueness, representativeness, continuity of past and present, integrity of fabric and the relationships between components, interpretability, level of technical achievement, association (which important person or group or event), closeness and duration of association with event or theme), best expression of the type, how seminal or formative the activities, events, associations, and techniques evident in the landscape were, relative age, symbolic importance, and diversity represented in the landscape (Australian Alps Committee, 1996). Furthermore, cultural heritage can be valued by factors of a community. Public value or community heritage value are terms sometimes used to refer to those elements of significance of heritage places that are most generally values by communities. Hence, the value of a community place can relate to its landmark or familiar visual elements which show a sense of the place (Pearson & Sullivan, 2001).

In fact, nowhere is valued without its identity. The most important factor, which pushes the uniqueness of properties or cultural landscapes to perceive that they are local, regional including national heritages, is an awareness of the significances which are expressed through their identities. As same as Taylor (2008) cited to Relph (1979) and the words of Bambang Bintoro Soedjito (1999) that 'identity' of place is critical to a sense of place. Likewise, place identity is comprised of both tangible and intangible values which related to living, history, tradition and culture, and land utilization of human.

2.3.2 Surveys of Cultural Landscapes
Surveys of cultural landscapes should be conducted from three viewpoints of natural environment, history, and the daily lives or livelihoods of local residents. Furthermore, surveys must be conducted to:

1) Specify the landscape units

2) Determine their constituents

3) Clarify organic interrelations between the landscape units and constituents

4) Reveal local residents' recognition of the landscape units

5) Determine the essential value of the landscape.

The fifth items, which determine the essential value of the landscape, particularly entails a comprehensive and integrated analysis of survey results, incorporating all three viewpoints mentioned above. In surveys of cultural landscape, it is so essential to clarify all elements within local landscapes. For intangible elements, the investigator should concern about rice paddies, agriculture system, vegetable fields, forest, architectural structures and patterns, along with their geographical distribution. As for intangible elements, we should clearly identify their values of cultural heritages and preserve their significances.

2.3.3 Management of Cultural Landscape

Due to cultural landscapes are combinations between natural and human work, therefore, the manager cannot ignore either the values of nature resources or man-made resources. The significance of cultural landscape is not only its location but also its surrounding and other component. To assess the significance, the manager must consider its relationship to other place because all of these components require an effective management. The significance of place determines the appropriate conservation policy and management approach. As the Burra Charter Process, it is necessary to firstly understand the place and assess its cultural significance. It can support the separation of the natural and cultural for research and management proposes. Moreover, it helps to design that how to appropriately manage within the scope of sustainable management. Each cultural landscape is situated within a historical/prehistoric and ecological context. For example, rice field landscape at Ayutthaya province in the middle part of Thailand exists within the context of its natural environment – rice field, agriculture views, and local ways of life. This is only made meaningful when contextualized as a historical layer within a landscape of interrelated items (physical traces of history) and narratives (intangible heritage such as stories and memories of landscapes) (Harrison 2004). The cultural landscape approach recognizes that landscape can be continuously transformed by the

interactions of nature and people, and can be most effectively managed through the application of integrated approaches. This implies that cultural heritage should be a component of all park management activities including, for example, the management of fire, weeds, pests, flora and fauna, infrastructure, occupational health and safety, and visitors (Brown, 2008). Similar attention at the World Heritage level is also present with a set of six principles promulgated as a foundation for a management framework of cultural landscapes. The six principles embody many of the fundamental ideas and approaches that should underpin strategies and also inform specific activities for the management of World Heritage cultural landscape (Mitchell, N. et al, 2009):

- People associated with the cultural landscape are the primary stakeholders;
- Successful management is inclusive and transparent, and governance is shaped through dialogue and agreement;
- The value of the cultural landscape is based on the interaction between people and their environment and the focus of management is on this relationship;
- The focus of management is on guiding change to retain the values of the cultural landscape;
- Management of cultural landscapes is integrated into the larger landscape context; and
- Successful management contributes to a sustainable society.

From the above context, it shows that the involvement of local people, local community, and other stakeholders. Their participations are very importance to be a part of the management. Efforts to foster community participant must take into account the diversity of stakeholder interests, which are determined by factors including gender, age, social class and cultural capital. These processes must be flexible enough to respond to, and integrate change, because resource use patterns, institutions and power relations are in constant evolution. According to IUCN (1998), the twelve principles of management of Category V Protected Landscape/Seascape were established as follows;

The following twelve principles apply in particular to the management of Category V Protected Landscape/Seascape. While some of these may also apply in other protected area situations, for example where a more strictly protected area is under a co-management regime, they take on an added significance in the management of protected landscapes.

Principle 1:

Conserving landscape, biodiversity and cultural values are at the heart of the Category V Protected Landscape/Seascape approach. Though much emphasis is placed in this guidance on economic and social considerations, Category V is a conservation approach which should reflect the over-arching objectives of all protected areas as indicated in the definition in Section 2.2.3 above. It is therefore about managing change in such a way that environmental and cultural values endure: change should take place within limits that will not disrupt those values.

Principle 2:

The focus of management should be on the point of interaction between people and nature. To recall part of the definition used in the 1994 Guidelines: "Safeguarding the integrity of (the) traditional interaction is vital to the protection, maintenance and evolution of the area" (IUCN, 1994, p.22). Thus, whereas in many other kinds of protected areas it is nature itself that is the main focus of management, what distinguishes Category V is that management primarily addresses the linkage between people and nature.

Principle 3:

People should be seen as stewards of the landscape. As the occupants of lived-in, working landscapes that are of great value to society as whole, the people living within Category V protected areas should be supported in their role as stewards of the landscape. They are the architects of much that we value in the landscape, and their support is needed to ensure its survival. Ideally, they help to shape and care for the environment with the traditions of the past, but with an eye to the future. In that sense, they may more correctly be described as 'the managers' of Protected Landscapes than the professionals who are employed with that formal title: good managers in the professional sense will therefore see their role as 'facilitators' and negotiators'.

Principle 4:

Management must be undertaken with and through local people, and mainly for and by them. This principle recognizes that the full involvement of local people is essential, and that Category V protected areas should never be planned against their long-term interests. It also recognizes that local communities should play an important role in delivering protected area objectives and be among the principal beneficiaries of these. But note that local people are not the only source of expertise. Moreover, there are other stakeholders who can derive benefits from protected landscapes: for example, visitors from nearby urban areas or further afield, resource users from afar (e.g. consumers of water supplies downstream), or the wider community interested in biodiversity or landscape protection.

Principle 5:

Management should be based on co-operative approaches, such as co-management and multi-stakeholder equity. It follows from Principles 2–4 that structures and processes are needed to ensure that people are involved fully in shaping management decisions and come to see the protected area as theirs. This will require the operation of open, transparent procedures based on democratic principles. Co-management approaches may be particularly appropriate to Category V protected areas.

Principle 6:

Effective management requires a supportive political and economic environment. The foregoing principles cannot be followed unless broader governance structures and practices in society at large are committed to certain standards. The management of Protected Landscapes will be easier to achieve if the government recognizes the need for a quality of life perspective, follows democratic processes, and engages willingly in participatory planning based upon a fair and equitable approach to all groups and respect for a plurality of cultures. It will also be greatly helped by a top-level national commitment to sustainability, the alleviation of poverty, addressing the root causes of inequality, promoting gender equity and supporting civil society.

Principle 7:

Management of Category V protected areas should not only be concerned with protection but also enhancement. Because Category V protected areas are lived-in landscapes, the environment will have been manipulated more than is the case with other categories of protected areas. It follows that a more active role for management is appropriate, not only in the protection but also in restoration of natural or cultural values that have been eroded or lost. It may on occasion also include the creation of new environmental and social assets which are ecologically or culturally appropriate: examples would be a new woodland or forested areas established on degraded soils, and the development of a new market for goods produced by local people.

Principle 8:

When there is an irreconcilable conflict between the objectives of management, priority should be given to retaining the special qualities of the area. Because Protected Landscapes have important social as well as environmental objectives, there is considerable potential for conflict between objectives. As far as possible, management should seek to reconcile such conflicts. In the last analysis there need to be clear rules about what would have priority in such a situation. This principle states that when this happens, priority should be given to protecting the qualities that make the area special (what economists sometimes call 'critical environmental capital'). Because such a claim is likely to be contested, the principle may need to be embodied in legislation.

Principle 9:

Economic activities that do not need to take place within the Protected Landscape should be located outside it. As a lived-in, working landscape, a Category V protected area will contain a variety of economic activities and land uses, such as agriculture, forestry, tourism and some forms of industry, commerce and retailing, as well as residential areas, some infrastructure, etc. The tests for whether such an activity or use is acceptable within the protected area, are whether (i) it is sustainable, (ii) it contributes to the aims of the area, and (iii) there are strong reasons for it to be located within it. Where the proposed activity fails these tests, it should either be totally re-designed to fit Category V objectives or located outside the area altogether.

Principle 10:

Management should be business-like and of the highest professional standard. Notwithstanding the strong social and environmental emphasis in the management of Protected Landscapes, the operation of management should be business-like, and hardheaded if necessary. It requires effective marketing of conservation approaches too. While this may be difficult to achieve in the short term, financial sustainability should be an aim, rather than 100% reliance on public funding1. Procedures should be put in place to ensure that public, private and voluntary funds and other resources are used with due regard to economy, efficiency and effectiveness. And all decision-making concerning the use of resources should be transparent and accountable.

Principle 11:

Management should be flexible and adaptive. Like protected area management in general, that of Category V protected areas needs to be capable of adjustment over time in light of experience and changing circumstances – but since its scope embraces both natural and human systems, the need for flexibility is all the greater. Management of Protected Landscapes should also be flexible and adaptive in the sense that it should respond to the very different social, cultural and economic situations in which it takes place: it should always be culturally appropriate and economically relevant.

Principle 12:

The success of management should be measured in environmental and social terms. Though absolutely central, biodiversity measures are only one of several indicators: others include social and economic welfare and the quality of life for local and other people, other environmental considerations such as energy efficiency or natural resource management, and measures relating to the conservation of the cultural environment. The aim should be to demonstrate the maximum social and economic benefits for the local community with the minimum environmental impact. The setting of objectives, allocation of resources and monitoring of effectiveness should all be undertaken with this breadth of interest in mind.

2.3.4 Why must conserve the Cultural Landscape?

The cultural landscape plays a vital role in a part of cultural heritage and it is a tool that conveys the significance from the past to present both positive and negative aspects. The challenges of the cultural heritage management are how to identify, protect, and manage the cultural landscape in such a way that the heritage value. The importance of conserving and preserving significant places is summarized in the illustrated Burra Charter:

One of the fundamental reasons for conserving places is that they contain information that documents, photographs, drawings, film or video cannot the insights we receive from place are diverse, subtle, and not available from any other source. There is no substitute for the experience of the actual place (Australian ICOMOS, 2013).

Moreover, the conservation of cultural landscape can generate a number of benefits both tangible benefits (commercial or economic benefits) such as incomes, and infrastructural development, and intangible benefits (including a sense of place, educational and research values, social values, and spiritual values). In the same hand, the conservation activities are also to benefit future generation. For example, Ban Mae Klang Luang in the northern part of Thailand, the cultural landscape of this place plays a crucial role in the tourism identity of a hill tribe community. It shows a phenomenon of relationship between hill tribe people making their living by employing agriculture especially rice terrace and the natural resources. The conservation work is not only preserve natural resources, but it also equally conserve the tradition and culture of hill tribe's living with the nature. Besides, the benefits of conservation in Ban Mae Klang Luang also have an advantage of tourism industry in aspects of the development of tourist attraction that can generate many incomes from visitors and tourists.

As a result, the conserved cultural landscapes at the regional level provide the following benefits (Region of Waterloo, 2013):

- Sense of Place - The region's tangible cultural heritage resources, combined with stories of the past, provide a physical and psychological foundation for the regional identity. The cultural landscapes provide important information and understanding the events, processes and activities that have shaped the region.

• Authenticity – According to Taylor (2009), 'Authenticity' is essentially the verification on information sources about the relevant values attributed to a site and how the site is a genuine and authentic representation of what it claims to be. The cultural landscapes often support ongoing traditions and reflect particular ways of life. The cultural landscapes and heritages allow people to participate in the region's cultural heritage continuum: learning from the multilayered past; enjoying the vibrancy of the present; and creating meaningful linkages for the future.

• Quality of life – the cultural heritage landscapes provide economic, environmental, social, and cultural benefits through aesthetic, ecological, recreational and educational opportunities.

The conservation of cultural landscape is an important part of cultural heritage management (CHM). CHM is a concept that aims to maintain and preserve resources and cultural properties including traditional way of life in a community.

2.4 The key concept of cultural tourism, ethnic tourism and its management

The cultural landscape concept and understanding that the history of people is written across the landscape has increased the demand for tourism in local and international level. Culture can also be a product of tourism industry and become to be a fascinating attraction. There are many scholars who give the definitions of cultural tourism. They can be summarized the meanings based on UNESCO committee that is travelling concerned with experiencing cultural environments, including landscape, the visual and performing arts, and special (local) lifestyles, values, traditions. Events as well as other ways of creative and inter-cultural exchange processes. In theoretical terms, cultural tourism is a part of conservative tourism which has a culture to be an important tourism product. Moreover, cultural tourism is an important subject of history and sociology of leisure and it belongs to the areas adjacent to cultural geography and to and to studies analyzing cultural nobilities, cultural identities, and the relationship between societies at different levels of development (Brooker, 2003). This type of tourism enables communities to participate more, being aware of cultural benefits, which would ultimately lead to a real attempt to preserve their cultures. Therefore, the term "cultural tourism" is used to increase awareness of people to understand a linkage between cultures and

travelers. At the national level, cultural tourism is held to be a significant representative of national treasures. Most often, culture tourism is merged into cultural heritage tourism that provides an opportunity for people to experience their culture in depth, whether by visiting attractions, historical or culturally relevant places, or by taking part in cultural activities. According to Petroman, et.at. (2013), cultural tourism is classified into four sub-types as 1) cultural ecotourism 2) indigenous cultural tourism 3) eco-cultural tourism and 4) socio-cultural tourism.

2.4.1 The Important of Cultural Tourism

Cultural tourism is a type of tourism. Cultural tourism concerns community, tradition, culture, way of life, and architecture. Types of cultural attraction can be identified into three categories as 1) primary, 2) secondary, and 3) tertiary. For the primary attraction, it is the most important part which plays a significance role for people to decide where to visit. Secondary attraction might be the significant local tourist attraction. They may popular in their own having no influence on the decision of tourists. As for tertiary attraction, it is a low-investment to make decisions or occur by chance. The development in different hierarchy of each tourism area must have different use of innovative techniques, attraction and appreciation to create the appealing cultural tourism products. Cultural tourism has many advantages especially positive economic and social impacts because incomes are created by the cultural tourism business and supporting businesses. Cultural tourism leads to improvement and development of overall infrastructure and quality of life. It is not undertake just for tourism purposes, but also for the local community. Cultural tourism helps to establish and reinforce an identity. This is an essential element in enhancing national and local pride and spirit. Culture and heritage identities can be an image of nation for displaying to the international region. It can be a positive image of a country internationally. Moreover, cultural tourism helps preserve the cultural and historical heritage. Tourism makes an important contribution to culture and historical heritage by providing means for keeping the traditions alive and finances the protection of heritage as well as increase visitor appreciation of that heritage. In short time, the more public interest, the more funds for protection. Well-managed cultural tourism can encourage the revival of traditions and the restoration of sites and monuments.

Cultural tourism makes it possible to find the balance between protection and the use of heritage. If overused, the site is ruined, and there will be no future income. In such a way, there is a natural need for sustainable thinking.

However, cultural tourism may be a reason for negative impact if public and host community lack an awareness of the significance of cultural heritages. For example of the negative impacts, alienation and loss of cultural identity, displacement of traditional residents, damage to attractions and facilities, commodification and cheapening of culture and traditions, and selectivity in which heritage attractions are developed.

Hence, it is necessary to take into consideration of how to keep the identity of culture as a tourism product sustainably. A successful implement of cultural tourism management have to be a key tool for preserving the significances of heritage while the cultural tourism trend is growing in the current. The ICOMOS international Cultural tourism Charter established the principles for tourism and sustainability for preparing an international conservation framework. The principles of heritage significance as follows:

1) Encourage public awareness of heritage b interpreting and presenting program that facilitate and support long-term survival of the heritage.

2) Manage the dynamic relationship in a sustainable way for present and future generations by generating both opportunities and challenges as well as potential conflict while organizing activities which contribute positive outcomes and minimize adverse impacts on the heritage and lifestyles of community, and respond to needs and aspiration of visitors.

3) Ensure worthwhile visitor's experiences. Visitors should behave in a responsible manner, respecting values and lifestyles of the host community, while the community should provide facilities for comfort, safety and well3being of visitors.

4) Host communities and indigenous people should be involved in establishing goals, strategies, policies and protocols for the management of their resources in the tourism context.

5) Provide benefits for local community by managing activities that bring economic, social and cultural benefits to local communities through education, training and the creation of full time employment opportunities.

6) Manage responsible promotion program such as sale of local crafts and other products, encourage visitors to experience the wider cultural heritage characteristics of the locality.

2.4.2 Ethnic Tourism

It cannot be denied that the definitions of ethnic tourism have often been associated with cultural tourism (Li, 2000). Nowadays, Ethnicity also plays a significance role in cultural tourism because many countries in the world take advantages of the cultural diversity of ethnic groups and employ ethnic tourism to stimulate local economic development (Henderson, 2003; Smith, 1989). Ethnic tourism generally refers to tourism motivated by a tourist's search for exotic cultural experiences, including visiting ethnic villages, minority homes and ethnic theme park being involved in ethnic events and festivals, watching traditional dances or ceremonies, or merely shopping for ethnic handicrafts and souvenirs (Yang, Wall, & Smith, 2008). As Van der Berghe (1992) mentioned ethnic tourism that form of cultural tourism where the cultural exoticism of natives is the main tourist attractant. It involves complex ethnic relations and a division of labor among three groups: tourists, the touree (who is the ethnic group that creates the performance for the tourist) and the middlemen (who mediate tourist encounters and provide catering facilities). In the same way, we may understand the definition of ethnic tourism as a type of tourism which has often been associated with cultural landscape. Occasionally, ethnic tourism also overlaps with other types of tourism such as a community-based tourism, ecotourism, cultural tourism, and adventure tourism. It is barely difficult to separate ethnic tourism from the landscape in which it occurs. On the contrary, the difference between ethnic tourism and other types of tourism is that tourism and ethnicity share a close relationship in which ethnic identities are represented or constructed through tourism images (Henderson, 2003). With the growth of ethnic tourism in recent years, the category of ethnic tourists has been expanded. Today, ethnic tourists are not only a special type of tourist who travels to observe the exotic cultural expressions and life-styles of ethnic peoples in remote villages, but also include tourists who consume ethnic products at cultural parks in

metropolises as well as ì ethnic reunion travelers who are motivated by reunion with their cultural roots (King, 1994).

For all Southeast Asia, ethnic tourism is a relatively recent phenomenon. Ethnic tourism in the mountain areas of Southeast Asia is also referred to as hill tribe tourism. In Thailand, there are many indigenous communities where are developed as tourist attractions, for example, in Chiang Mai and Mae Hong Son. Ban Pu keng village is one of the Karen communities in Thailand where gives an opportunity to travel and admire the scenic beauty of the banks of the River Pai. Moreover, visitors can also visit the cave before experiencing the exotic culture of the Kayans (Long-Neck Karen) and appreciating the ecology is combined with the visit to the destination community.

As same as the impacts of cultural tourism, there is extensive literatures on the impacts of ethnic tourism. Some human right protectors think that travelling to the indigenous villages may make the local residents as a human zoo. Moreover, the negative impacts of ethnic tourism conclude that many locals may feel that their privacy is invaded or the cultural impacts of ethnic tourism have been closely linked to issues of authenticity (MacCanell, 1976). On the other hand, there are positive impacts, for instance, the common benefits are often economic, including higher incomes, more employment opportunities, and a higher standard of living (Altman, 1988; Johnston, 1990; Smith, 1989; Xie, 2001).

As for authenticity of ethnic tourism, it is a vital factor to support a tourist's experience. Most tourists and visitors often desire the experience of an authentic culture that is different than their own. Authenticity is generally studied from the point view of the tourist interaction (Stein, 2001). There are three types of ethnicity displayed in the tourist experience such as constructed ethnicity, reconstructed ethnicity, and fluid ethnicity.

1) Constructed ethnicity means that there is an original static, ethnic identity that is corrupted by the tourist exchange. The ethnic people are entrepreneurs, and modify their behavior to engage in exchange of goods with the tourists (MacCannell, 1992).

2) Reconstructed ethnicity is based on a constructed ethnicity that is no longer practiced, and is therefore frozen in time (MacCannell, 1992). Reconstructed ethnicity

is considered a product of the postmodern, mass tourism industry. In reconstructed ethnicity, the copy of the thing becomes as real as the thing. Therefore, reconstructed ethnicity is important for the creation of heritage.

3) Fluid ethnicity assumes that the ethnic display of tourism is authentic because authenticity does not exist. Ethnicity is dynamic: there is no pure version of ethnicity (Hitchcock, 1999; Lackey, 2013; Santos & Yan, 2008).

In fact, not all tourists or visitors are awareness or motivated by the significance of the heritage site. Their perceptions and motivations have potential to change their behavior at the site or event.

For ethnic tourism in Thailand, one of tourist attractions, which can increase the rapid growth of quantity of tourists, is an image of hill tribes as a tourist attraction. In the late 1970s, the tourist sector more interested in the exotic hill tribes. Many tour operators began including "hill tribe excursions" in their program and ethnic minority tourism in Thailand exists in the form of one or more days lasting trekking tours in the present (Cohen, 2001). The Long Neck Karen villages also are the distinctive image of hill tribe attractions. In the other hand, the villages often are criticized as human zoo (Trupp, 2011) and ethnic minority souvenir selling at the local markets as well as urban (such as chatuchak market in Bangkok) or beach-sided tourist destination like Pattaya night market (Fuengfasakul, 2008; Ishii, 2012). The hill tribe people gain profit and generate their income from ethnic tourism by being merchants, local guides, or tour agents, however, they do not have Thai citizenship and are limited their setting only in mountainous (originated) area. As illegal immigrant, they are often intimidated by the local government officials of Mae Hon Son and Chiang Rai who highlight their illegal status when they are threatened with relocation for tourism purposes. This situation also happened to the Mlabri ethnic group when the provincial governments of Nan and Phrae tried to persuade them to settle down in the respective provinces in order to attract tourists. In this aspect, both the 'long neck' Karen and the Mlabri people are perceived as objects for tourism which can be manipulated by different state agencies (Leepreecha, 2005). Moreover, ethnic tourism in the northern highland of Thailand also has a political and an economic issue. In terms of income, the minorities seem to gain high income but it is not true. The income is managed by stakeholders and tour agencies.

In summary, ethnic tourism in Thailand is peripheral tourism, in terms of both economic benefit and socio-cultural elation to other stakeholders. The primitive and authentic image of hill tribes' way of life are vital factors to push ethnic tourism become popular. The growth of the ethnic tourism industry, on the one hand offer economic opportunities. On the other hand, it gradually creates only artificial interactions between stakeholders and harms natural resources. The more ethnic communities deal with tourism, the faster their traditional ways of life are being eroded. According to Leeprecha (2005), the dilemma is that the local people want their community to be developed but the tourists want their life to remain 'primitive.' In order to compromise this contradiction, ethnic tribes' way of life is then evidently split into two parts. The preserved part fulfills tourist's expectations, but the changed part is for their contemporary real life. Museums, cultural performances and artificial souvenirs, therefore exist in tourist sites throughout northern Thailand, as "staged authenticity." Based on four decades of experience, at the local level, the route of ethnic tourism has dramatically eroded the exotic culture of hill tribes. However, the emergence of ecotourism and community-based tourism in contemporary highland ethnic communities of northern Thailand has become a positive and more equal trend of tourism. Through these new forms of tourism, local villagers play a key role in managing tourism based on their willingness, participation and dignity. Such a new paradigm shift for ethnic tourism entails a mutual understanding between tourist and ethnic people, since both sides spend much more time together for discussion and information exchange. Moreover, these forms of ethnic tourism should lead to sustainable tourism, as local villagers do not entirely rely on tourism business for their income, and consciousness for preserving ethnic culture and the environment is also perceived by all stakeholders.

2.4.3 How to sustainably manage the ethnic tourism?

Ethnic tourism is often used by many governments for economic and cultural development (Henderson, 2003). Currently, tourism cannot only enhance national identity, it can confer privileges on minorities and promote cultural diversity. The development and promotion of ethnic tourism involves a number of economic, social, and cultural issues that include protection of minority cultures, tourism impacts, and

the need to provide an economically sustainable experience that meets visitor expectations. In terms of ethnic tourism, the important tourism resources are cultural traditions, costumes, way of life, and the uniqueness of tribes. They are often reinterpreted and even revived rather than destroyed (Van Den Berghe, 1992). Nevertheless, they are also changed into a new phenomenon of original cultures. Due to frequent negative impacts, many scholars have argued that all stakeholders should be involved in community tourism planning and development at the grass-roots level because local communities or stakeholders are persons who closely live in the places and direct apply these resources. Moreover, self-awareness may be promoted among local people, reinforcing and strengthening local identity through pride in local culture. As for minority residents, this group should have a voice and participate in tourism management, and developments should be respectful and reflective of their own culture.

As Yang & Wall (2009) cited to Swain (1989) and Xie (2001), to successfully manage the balance between the stakeholder and ethnic people, therefore, it is so necessary to clearly define a conceptual framework for dealing with the socio-cultural issues of ethnic tourism as same as key stakeholders within the area. The framework should consist of three parts as follows:

1) Key stakeholders in the development of ethnic tourism consist of four key groups such as governments at various levels, tourism entrepreneurs, ethnic peoples, and tourists.

2) Socio-cultural issues: the development and promotion of ethnic tourism involves a number of socio-cultural issues or contradictions that should be addressed in advance through the planning process. These include protection of the culture of minorities, the use of tourism as a form of economic development, and the need to provide a tourism experience that meets visitor expectations while also providing adequate economic returns from products that are deemed appropriate by the host community.

3) Potential resolutions: Enhanced planning is proposed to promote future balanced tourism development in order to mitigate negative impacts of ethnic tourism. Enhanced planning is concerned with greater stakeholder involvement and greater consideration of environmental and socio-cultural issues in addition to the economic

rationale. A balanced development should take into account the perspectives of multiple stakeholders, so as to achieve balance among the interests of stakeholders and among economic growth, environmental preservation, and social justice.

There are two elements which can support the sustainable management of ethnic tourism as one is the role of indigenous/minority ownership and control in the cultural authenticity, and second is a government with policies and other structures (such as a legislation) in place which will support and maintain the unique phenomenon. As some sociologists have noted, the notion of 'bottom-up' (community) input and 'top-down' (government) input are essential in sustainable development (Sofield, 1991)

Furthermore, on the same way according to Sofield (1991), he recommended the other principles for sustainable ethnic tourism in developing countries which can be applied for Asia and the pacific as follows;

1. Indigenous ownership and indigenous control through an appropriate structure. Both would provide the assurance of maintaining cultural authenticity by supporting traditional leadership roles. Both should be based on community support, which would supply acceptable consultative and decision making processes, without which a venture would wither.

2. Within the community there should be mechanisms for ensuring that younger generations learn the skills to perform the future.

3. Priority should be accorded to cultural integrity over commercialism by the owners of cultural property so that commercial considerations are woven into and around traditional requirements, rather than becoming imperatives which could dominate and thus change elements of authenticity.

4. The other aspect of the 'educative coin' encompasses the responsibility of the tourist to be informed about the event.

5. Cultural durability would be necessary to enable the venture to withstand the pressures of acculturation (including the demonstration effect), modernization, irreversibility and commercialization. There should be government policies and structures of support. These should be of two main types for instance i) general, for example, tourism policies, cultural policies, establishing a climate for indigenous

participation in tourism, and ii) specific, for example, the provision of services and technical expertise lacking in the village, and subsidized marketing.

In reality, an appropriate definition of sustainable ethnic tourism might then include the ability of a community to maintain a board spectrum of humen experiences in which the principles of intergenerational equity, resilience, irreversibility and cultural durability combine to ensure that engaging in a cultural activity for monetary gain through tourism will sustain not degrade or destroy that activity.

As for commodification, many academicians give its definitions in the same way. According to Cohen (1988), he described commoditization as a process by which things (and activities) come to be evaluated primarily in terms of their exchange values, in a context of trade, thereby becoming goods (and services); developed exchange systems in which the exchange value of things (and activities) is stated in terms of prices from a market. Some studies suggest that many ethnic communities are willing to trade their cultures for economic benefits and to satisfy tourists' quest for authenticity, but only when ethnic groups take control over their cultural displays and performances, can their cultures and identities be sustained in the process of commodification (Swain, 1990; Kirtsoglou and Theodossopoulos, 2004). It seems that tourism tries to make everything into a product of value for commercial gain as same as Oakes (1993) found that the increasing development of tourism effects on ethnic groups in China as a maintained and contested situation. Sometimes, the commodification of culture runs the risk of being turned into a "staged authenticity". This process should have preserved a tradition but changing original life and adapting a living seems to be concerned because it may permanently change. Consequently, the more facilities developed, the more ethnic villagers' lives are changed, or the less authentic they are.

As a result, I certainly comprehend that it is important to understand the crucial issue of authenticity from multiple perspectives and understand how it has been shaped by and appropriately used in ethnic tourism.

2.5 Community based tourism (CBT)

The ideal of Communitiy-based tourism (CBT) emerged in the mid 1990s. CBT generally small scale and involves interactions between visitor and host community, principally suited to rural and regional areas. CBT concept are supported by development in the United Nations and international institutions and by academics and conservationists who understand sustainable development. The need for sustainable tourism development should have begined at the local level. According to Suansri (2003), CBT is a unique type of tourism and is used flexibly. It is more concerned with the impact of tourism on the community and environmental resources. Tourism in Thailand is characterized by the fast pace of development, leading to both positive and negative impacts. While little efforts were made to make tourism development sustainable when Thailand first started to attract large groups of tourists, sustainability now becomes increasingly important. The Tourism Authority Thailand (TAT), also pays attention to sustainable tourism development by providing training to different actors in the tourism industry in Thailand. CBT is especially popular in the northern part of Thailand, in the province Chiang Mai, Chiang Rai, and Mae Hong Son (Breugal, 2013). The principled according to Suansri (2013) present the concept of CBT and the recommendation for the host community should:

1) Recognize, support and promote community ownership of tourism;

2) Involve community members from the start in every aspect;

3) Promote community pride;

4) Improve the quality of life;

5) Ensure environmental sustainability;

6) Preserve the unique character and culture of the local area;

7) Foster cross-cultural learning;

8) Respect cultural differences and human dignity;

9) Distribute benefits fairly among community members;

10) Contribute a fixed percentage of income to community projects

Moreover, Before developing CBT in line with these principles, it is necessary to prepareand build the capacity of the host community to manage tourism. CBT marketing should also promote public awareness of the differences between CBT and mass tourism, educating people to realize the importance of CBT as a community tool

for resource conservation and cultural preservation. This will attract appropriate tourists for CBT. The key element of CBT are:

- Natural and cultural resources:

- Natural resources are well preserved
- Local economy and modes of production depend on the sustainable use of natural resources
- Customs and culture are unique to the destination Community Organizations

- The Community shares consciousness, norms and ideology

- The Community has elders who hold local traditional knowledge and wisdom.
- The Community has a sense of ownership and wants to participate in its own development

- Management

- The Community has rules and regulations for environmental, cultural, and tourism management.
- A local organization or mechanism exists to manage tourism withthe ability to link tourism and community development.
- Benefits are fairly distributed to all.
- A percentage of profits from tourism is contributed to a community fundfor economic and social development of the community.

- Learning

Tourism activities and services aim at:

- Fostering a shared learning process between hosts and guests.
- Educating and building understanding of diverse cultures and ways of life.
- Raising awareness of natural and cultural conservation among touristsand the local community.

2.6 Ethnography

When we focus the cultural study of ethnic group or need to learn about authentic indigenous way of life, 'Ethnography' is one of research techniques to study of people in naturally occurring settings and to understand the social meaning and activities of people. Ethnography, emerging from anthropology, and adopted by sociologists, is a qualitative methodology that lends itself to study of the beliefs, social interactions, and behaviors (Denzin and Lincoln, 2011). To access social meanings, observe behavior and work closely with informants and perhaps participate in the field with them, several methods of data collection tend to be used in ethnography, such as in-depth interviewing, participant observation, personal documents and discourse analyses of natural language.

2.6.1 The History of Ethnography

As mentioned above, the history of ethnography begins in anthropology in British. Prior to the early 1900s, the first was the emergence of the tradition of social anthropology, with people like Malinowski referred to as 'amateurs'. Malinowski conducted a style of research that became known as ethnographic study by living daily life along with the Trobrianders, participating alongside them in the attempt, as he put it , to "grasp the native's point of view" (O'Reilly, 2012 cited to Malinowski, 1922, 1926, 1935, 1960). Moreover, O'Reilly also mentioned about the methods of Malinowski's work that his scientific field work has three objectives:

1) To describe the customs and traditions, the institutions, the structure, the skeleton of the tribe (or what people say to do)

2) To give this flesh and blood by describing how daily life is actually carried out, the *imponderabilia* of actual life (how they do it)

3) To record typical ways of thinking and feeling associated with the institutions and culture.

Hence, the methods of Malinowski aimed to closely and carefully understand people in their living. Much of this sort of the information, Malinowski suggested, could be obtained through survey work. Survey work can tell us much about the framework of the society we are interested in. Moreover, there are also a few key elements to Malinowski's ethnography. These are that data are collected in context,

over a period of time, using participant observation as well as other data collection techniques. However, while social anthropology called this approach 'ethnography', sociologists tended to call it participant observation or field research. The task of each was, in Brewer (2000) cited to Wolcott's (1973) phrase, 'cultural description'.

2.6.2 Collecting Data of Malinowski's Methods

For Malinowski, participant observation did not mean merely hanging around or even just being there. It was more active than that. An ethnographer needs to have real scientific aims, and to collect data on as many facets of life as possible. This involved using statistical documentation and building statistical summaries and analyzes from concrete evidence. It meant systematically documenting details from daily life. It meant documenting speech, habits, customs, as well as magic formulae, and myths; making lists, drawing maps, constructing genealogies and taking photographs. Above all one needs to take field notes, recording not only those occurrences and details that are prescribed by tradition, but also the actual actions that are observed as they occur, by the participants as well as the spectators. In summary, Malinowski was insistent that the goals of ethnography were:

1) To use concrete statistical documentation to record the organization of the tribe and the anatomy of its culture.

2) To use minute, detailed observations to log the actual details of daily life, and

3) To collect ethnographic statements, narratives, utterances as documents of native mentality.

In order to achieve this one had to spend time with the people one was studying, joining in with their daily living, observing special events as well as daily rituals, asking questions, collecting information, and also, of course, learning the language. Nowadays, the challenge to ethnography from globalization lies in the concept of field, and the need to provide the hard data that characterize positivist research (Gille, 2001). Globalization, however, seems to have made such concepts redundant, since the whole notion of location appears to have lost its meaning.

Finally, ethnography is a way of developing a descriptive understanding of human activities relating to their tradition and custom. Ethnography typically involves

extensive contact with the people studied and attempt to see the world through their eyes, ethnographers frequently identify with the interest of those studied regardless of research sponsorship. While ethnographic field methods become more widely used, it is so important to involve in this work to reflect upon these ethical concer

Chapter3
Kayan' Communities in Mae Hong Son, Thailand and the Appearance of their Cultural Landscape

This chapter displays the information of the Kayan into two main parts. One is the background of the Kayan (Long-Neck Karen) such as identity, genealogy, and history. The other is the current information of the Kayan such as their living phenomenon including tradition and way of life (e.g. agriculture system, cultural geography, vernacular house, landscape feature, local wisdom, socio-cultural situation, and unique identity).

In chapter one, the researcher briefly introduced the background of the Karens in Burma and Thailand. Within this chapter, the information of ethnic diversity in Burma is extended in order to support the understanding of Karen's history clearly before we mention the Kayan, one unique tribe of the Karen, wearing extraordinary golden ring braces around their neck especially the Kayan's women.

The Ethnicity in Burma

From the past to present, Burma or Myanmar (the renaming of 'Burma' as 'Myanmar' in June 1989 for the standard international usage) is a country which was mired in ethno-nationalism that is an important cause of conflicts and violence within the country. The State Law and Order Restoration Council (SLORC) plays a significant role in military dimension by classifying ethnicity group into eight big races from 135 national races of Myanmar such as the Burman, the Mon, the Shan, the Karen, the Kayah (Karenni), the Kachin, the Chin, the Rakhine (Arkanese). Gravers (2007) mentioned ethnic classification is indeed a crucial part of the political struggle in what Bourdieu (1992) has termed 'labor of representation'. Ethnicity in Burma has become a part of political strategy of ethnic differences developing during colonial era and further escalated in the turbulent post-colonial time. Subsequently, ethnic differences became territorialized in an absolute sense when the British began mapping Burman in 1826 (Gravers, 2007). In an agreement between Burma and the Britain in 1875, Western Kayah, where was classified as a native state, was declared

independent. In 1922,   all 47 percent of total area and 16 percent of the total
population were directly under control of the British (see figure 8).

Figure 8 Excluded area
Source: Gravers, 2007

After the failure of the definition of Burmese by the colonial administration is a confusion to define 'a Burman' and 'a Burmese' like the minority group and the ethnic majority. However, these were definitely rejected. Nowadays, all groups in Burma decline the term 'minority', which has a derogatory political connotation as not qualifying as a nation or for a state (Gravers, 2007). In the 1890s, the process of elimination began in the upper Burma and thousands of Karen came down from Toungoo, Arakan Hills and Pegu Yoma, and obtained land in the lowland. There also is a regulation prohibiting Shans from moving into the Kachin Hills. In the 1935s, the frontier areas were classified as two parts. Part one is 'backward areas' including Kachin, Chin, the Kayah, and Karen in upper Salween district. The other is the 'advance areas' including part of Shan States and Karen areas closer to Ministerial Burma after being developed. Meanwhile, there were many conferences on ethnic diversity and federalism including the political role of ethnicity but there were also many unsolved problems about the minor groups of the frontier area such as the Naga, Wa, Paluang, and Paduang (Kayan). However, most of minorities expected autonomy from the State Law and Order Restoration Council (SLORC) and the State Peace and Development Council (SPDC) by non-violence. Since 1949, the frontier issues have developed continuously resulting in, a transnational zone in Thailand of exiled persons from several ethnic groups. Since the 1962 Coup, many ethnic minorities believe that there has been an underlying, though unacknowledged, policy of 'Burmanization' which initially appeared to accelerate after the events of 1988. Thus, in presenting their cases today, many ethnic minority leaders claim that they are starting at a huge disadvantage. With these movements in Burma, it affected Burma to be perceived as a land of ethnicity and conflict.

Despite the militant nationalism of the Karen National Union and related Karen sub-groups in Burma, the Karen remain a little documented people on the fringe of Burma's history. It is so surprising that the Karen can constitute the largest ethnic family in South-East Asia. Ethnic Karens lie throughout much of Lower Burma, from the Arakan Yoma and Delta region in Shan State, and throughout the northern and western Thai border region to the tenasserim Division. Today, there are few Karen (or the other minorities) in any prominent national position. The entire Karen region has collapsed. Moreover, all new economic plans by the SLORC to date,

including hydroelectric dams, logging and gas pipelines, have been developed with neighboring Thailand without any consultation with the Karen National Union (KNU) or local communities. In 2011 continued fighting broke out between the Burmese Army and the

Karen as well other ethnic groups in Burma. Ethnic Kachin, Wa, Shan and Mon guerrilla armies have refused to join the Border Guard Force and there are civil Guard Force soldiers who have defected to the KNLA and DKBA. There has been no meaningful move towards democracy by the military regime. The transition from military regime to military-controlled "discipline flourishing democracy" has made no difference to the lives of villagers in Karen State or elsewhere in Burma. Forced labour, the destruction and relocation of villages, killings and torture, and ongoing fighting continue in Karen areas. Latterly, the Karen is also a major group (approximately 120,000 persons) who live in Thailand. Moreover, there are also over 22,000 Karennis in the refugee community in Thailand (Dudley, 2007). As for 'Karenni' or 'Red Karen', they are taken from the brightly-colored clothing of the largest ethnic group, the Kayah.

According to Marshall (1992), we can classify the Karen types into three groups, according to their language or dialect differences. These are the Sgaw, Pwo, and Bwe groups.

The Sgaw group is the largest and most widely scattered. Their habitat is located in the Irrawaddy Delta, from the Arracan coast eastward to the neighborhood of Lakong in Siam and southward to the lowest point of British possessions. The Paku and Mawnepha tribes of the sourthern Toungoo Hills belong to this group.

Second, the Pwo group includes the Pwo Karen and the Taungthi who call themselves the Pao. The habitat of the Pwo is located along the seacoast from Arracan to Merguri. As Marshall (1992) focused, moreover, the Taungthu are found in a section of country running northward from Thaton into the Shan States beyond Taunggyi.

Last, the Bwe group is located in a very mountainous region especially the vicinity of Toungoo, in the territory extending from the foothills east of that city throughout the Karenni subdivision. The Bwe tribes of nine tribes as 1) Karenni

2) Karennet 3) Karenbyu 4) Zayein 5) Sinsin 6) Bre 7) Mano 8) Yinbaw 9) Paduang (Kayan).

From the Stateless people to Thai minorities

In the past, the diaspora of the stateless people in Burma often occurred in the North of Karen state as described above. The main causes of the diaspora of the Karen people in Burma were the household force, measures to force slave labor, extortion, land expropriation, and quota defining for natural resources accessibility by the pressure of the Burma military. These were the important reasons that effected to the big movement of the stateless people especially in the east of Burma to decide to immigrate to the marginal boundary between Thai and Burma. Many more refugees also were pushed into Thailand. According to The Border Consortium (TBC) (2008), the main point to refugee displacement is not only occurred by the war directly, but also is an effect of impact on many threats from the human right violations in Burma. After the stateless people in Burma immigrated to Thailand, Thai government has been concerning about the acceptance of the statelessness of refugees to become as a minorities in Thailand. After incoming of postmodern ideal about social marginalization, some scholars classified the refugees as marginalized people. However, there is no legal definition of the tern 'minority', which has been agreed in international law. In some countries, the concept of minority is not socially or politically accepted. Minority protection is required by non-dominant grous. The Human Development Report (HDR) (1994) published by the Nations Development Programme (UNDP) describes human security characteristic to be the concept's universality, is interdependent nature, preference for early intervention, and its acknowledgement of the centrality of people (Rahmasri, 2012). In academic term, the scholars often use the term of 'ethnic group' more than the term of 'minority because it clearly expresses ethnic identity and ethnicity.

In Thailand, Department of provincial administration and Ministry of Labour divide the category of minorities in Thailand by giving alien cards. For the Kayan people and foreigners, the Thai government issued the regulations to allow for the pink alien card for foreigners residing in Thailand. To apply, however, the foreigners must have a Yellow House Registration book or Tabien Ban and passport. The

regulations require a hai witness with an ID card to affirm their status at the District Office.

Part 1: The Kayan: History, Identity, and Genealogy
    1.1 The Origin of Kayan

        The Kayan is one of the Karen groups living in eastern Burma. Ancestors of the Kayan dwelled in Mongolia approximately 3,600 years ago. Before the Kayan settled in Burma, their original homeland was the middle region of Yunan plateau in China. However, the supported evidence and reasons were uncertain but the anthropologists found the historical evidence that the Kayan migrated westwards reaching the Shan State of Burma (Burusphat & Kammuang, 1999). As part of anthropology and language relationship, the Kayan classified themselves into four sub-tribes and the diagram of Karen language relationship displayed as figure 9 (Ywar, 2013):
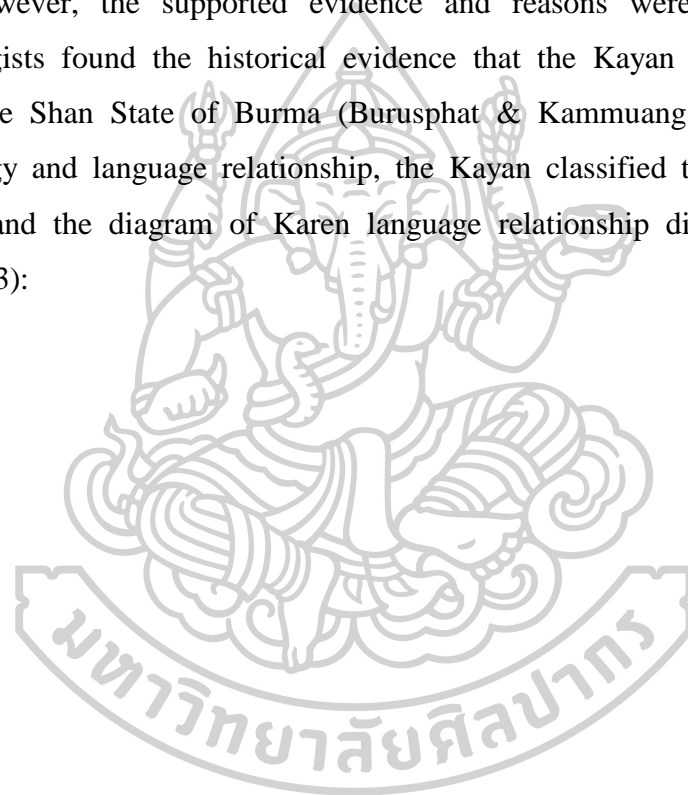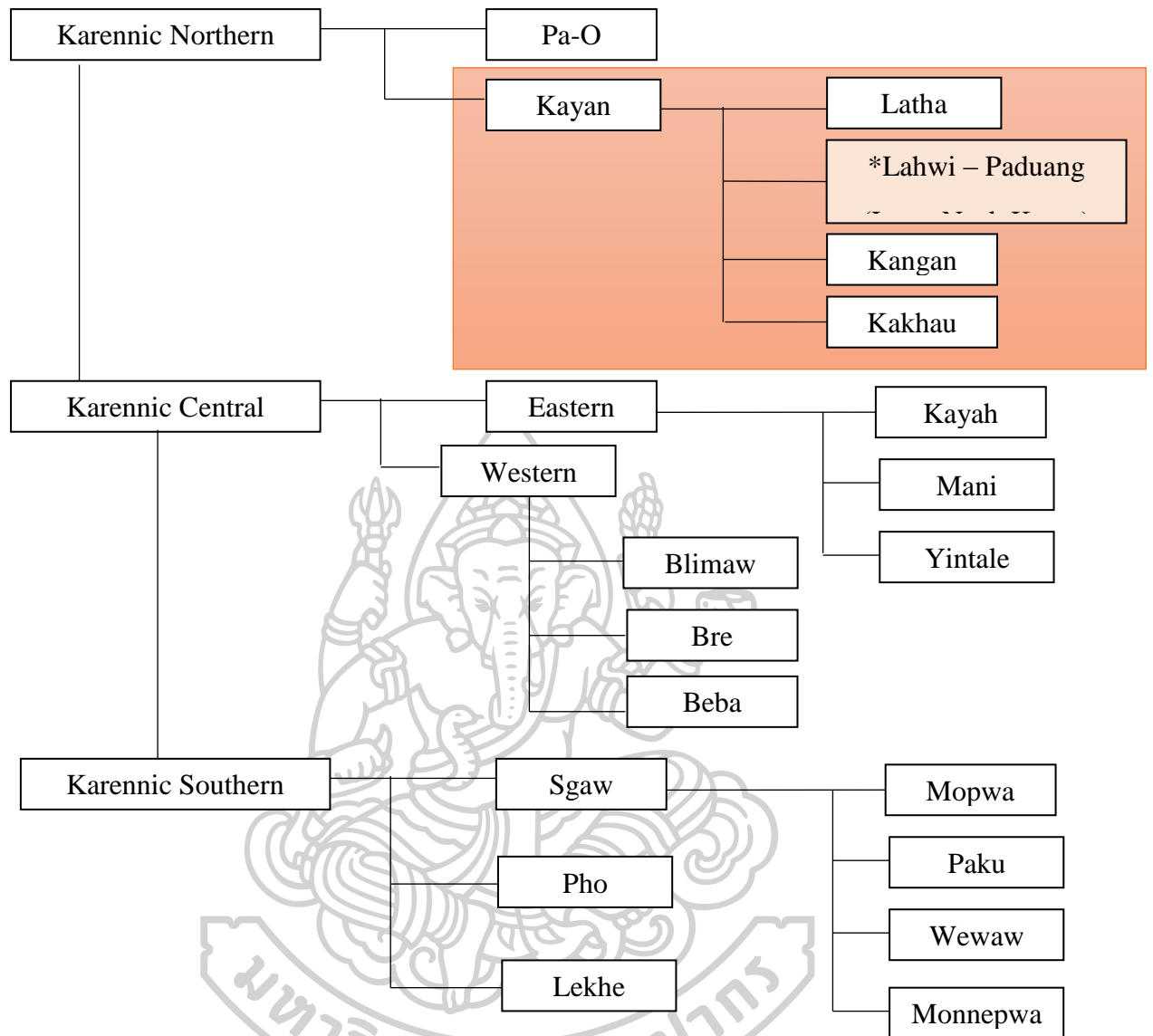
Figure 9 Karen Language relationship (Ywar, 2013 adopted from Bradley, 1997)

In addition to the difference between Kayan' dialects, their costumes and locations are also dissimilar. According to Bernard & Huteau (1998), they showed the costume characteristics of four Kayans as figure 10.
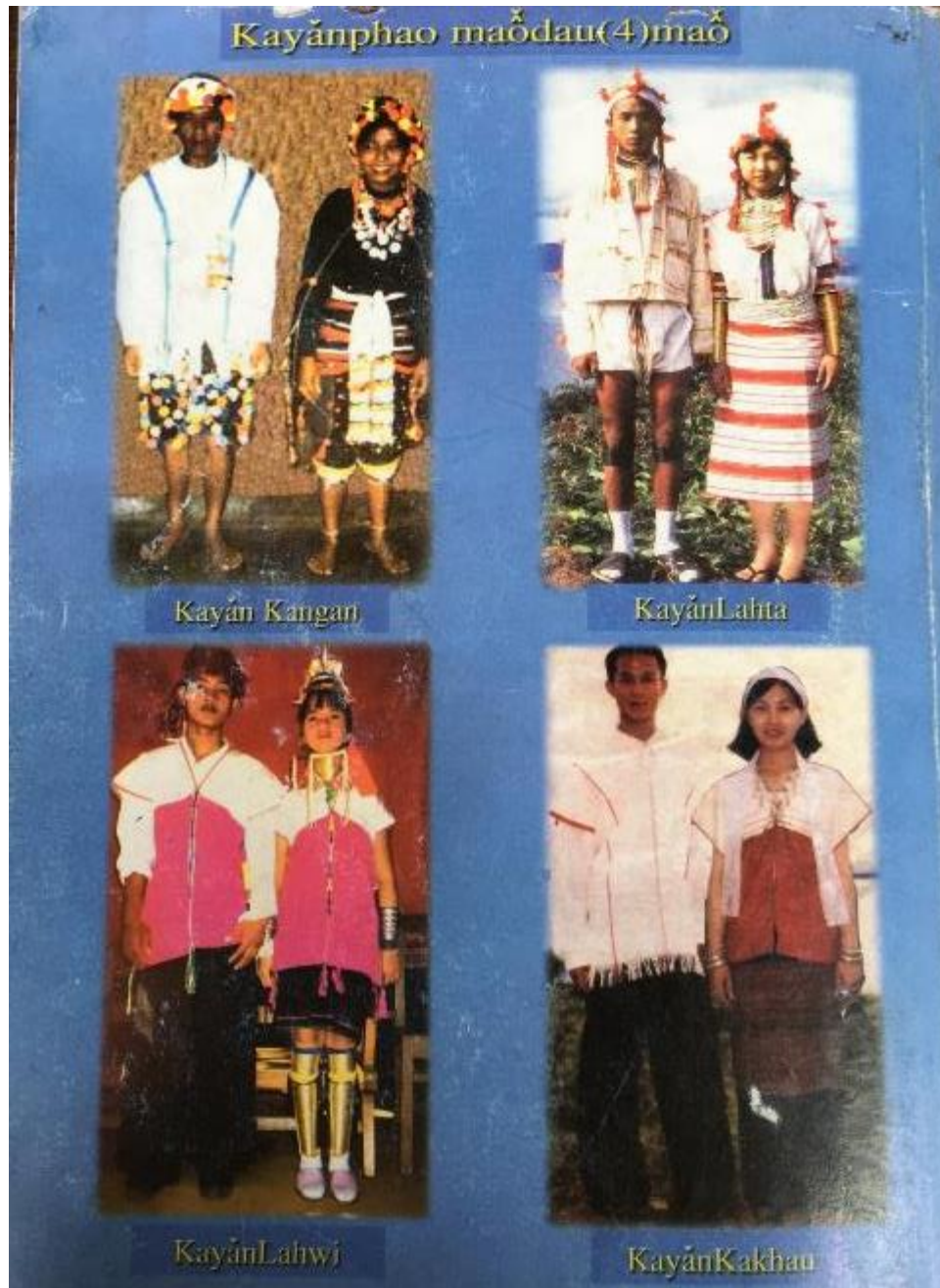
Figure 10 The costume characteristics of the Kayans
Source: Bernard & Huteau (1998)

The Kayan mainly settled in Karenni (Kayah) State around Dimawso and Loikaw in 739 AD (Khon, 2004), in southern Shan State, in Mandalay's pyinmana Township, and Karen State, Than Duang Township. As mentioned above, language is a support factor to separate ethnic identity. Kayan language belongs to the Karenic branch of Tibeto-Burman Language group in the Sino-Tibetan language family

(Burusphat & Kammuang, 1999; Scheliesinger, 2000). Moreover, the work on indigenous tribes of Dr.Mason was cited by Marshall (1997) that there is also the Kayan tribe comprising of the several tribes of the Karen in Borneo. However, although it seems that the names are accidentally similar. There is an important evidence that supports the hypothesis that most of ancestors of the Kayans (Karen tribes) do not migrated far from Burma. Therefore, the similarity may resemble the South China type as same as Indo-Chinese tribes.

For this study, the research focuses on the Kayan Lahwi (also called Paduang or known as a long-neck Karen) because they exactly influence Thai tourism and local community in Thailand. Therefore, the word of 'Kayan' within this research also means the Kayan (Lahwi). In definition term of 'Kayan', it is the name that the tribe called themselves. The lowland Burmese called them as 'Padaung' which means long necks (Mirante 2006). The word 'Padaung' is presumed to come from the word "Paitong" in Tai Yai language which means decorating the neck with gold. Moreover, Paduang (Yan Pa duang) is a Shan term for the Kayan Lahwi (the group whose women wear the brass neck coils). Thai people called this ethnic group Kariang Kor Yau ("กระเหรี่ยงคอยาว" in Thai) meaning Long-Neck Karen or some tourists called them a giraffe woman, from the Kayan feature they see. The Kayah tribe used to call the Kayans Lae Kur. Lae Kur means "source of the river" because the Kayans were said to dwell in the highlands where a river originates. The word also means "Noble People of the Creek". In return the Kayan called the Kayah tribe Lao Gang meaning "end of the river" because the Kayah tribe usually live at the lower plains close to the river (Burutphat & Kammuang 1999).

1.2 The Physical Characteristics of the Kayan
Normally, the Karen including the Kayan are medium height. They average about five feet. The women are smaller than the men. Their color skin varies from the range between Burman and Chinese as a light olive complexion to a dark coffee brown. Infants are often as white as European children and some of them have a red cheeks. It seems to be notable that the Kayan have a similar face as the Mongolian races with high cheek-bones and widely set eyes. Moreover, Marshall (1997) mentioned about the physical characteristics of the Karen that their eyes have narrow

palpebral openings, sometimes slanted, and the characteristic fold at the nasal end. The nose is board and flat. The mouth is usually well shaped but some individuals have thick lips and a heavy Negroid mouth. The teeth are quite regular. The hair of the Karen is generally black, straight, and coarse.

Furthermore, the Kayan especially the Kayan women have an amazing neck which seems long like a giraffe neck underneath their brass collar rings. This attractive physical feature and their accessories are a distinctive uniqueness of the Kayan tribe. Besides wearing the brass collar rings, they also wear the brass and/or silver bangles around their arms and legs as figure 11.

Figure 11 Wearing the brass collar rings and silver bangles of the Kayan woman
Sources: Tuntates Unchun (left), Kirdchot Montian (right) 2017

In truth, Chawanaputorn et.al. (2007) cited the result of Roekeghem's research that the elongation of the neck was only an illusion. Because of the heavy weight of the brass and the tension between their head and shoulders, therefore, these effect the ribs of the Kayan women, who wore the brass collar coils, were pressed down. According to the x-ray pictures of Roekeghem, these show the ribs of a normal human being grow almost horizontal and the right side shown that the ribs of the Kayan woman hang down almost 45 degrees following figure 12. Every time a spiral slides

deeper into the shoulders, it becomes too short and loose. However, it does not cause any damage to the skeleton. The length of their neck, therefore, is not a bizarre body. It is just only an illusion!
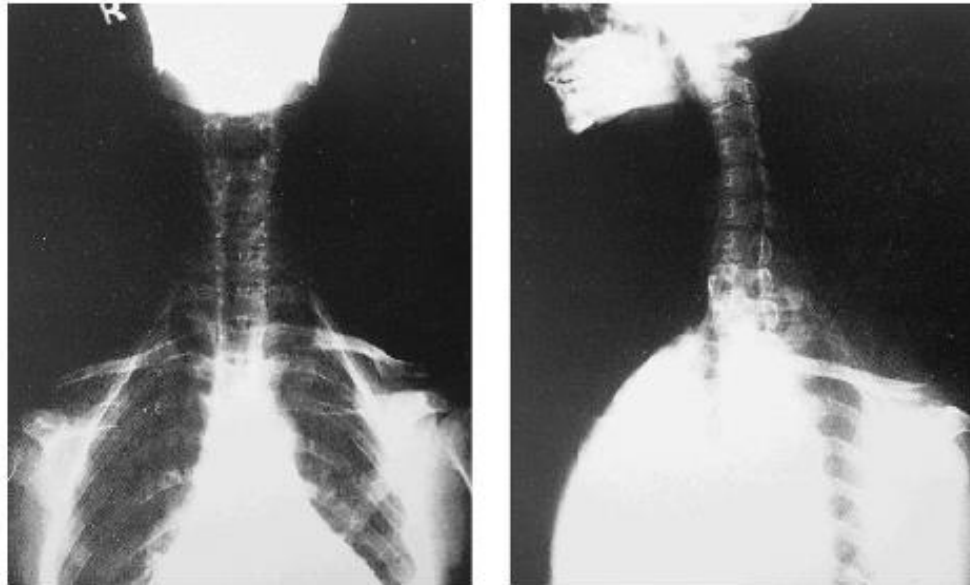
Figure 12 Radiographs of 43 years old Paduang wearing the brass collar rings for 38 years
Source: Chawanaputorn et al (2007)

1.3 Population

The number of Kayan is uncertain. From many sources of information, the number of the Kayan is not clear. They were included as the Karen population. For instance, Courtesy of Ministry of Social Development and Human Security in Thailand (2010) collected the statistical data of Karen population in Thailand and found that there are 438,131 Karens including Sgaw, Kayan, Pa-O, Kayaw, Pwo, and Kayah in the whole of Thailand. Especially in Mae Hong Son where have three villages of the Kayan, there are 100,983 Karens living in this area. As for the information in Burma, an accurate census has not been conducted since the 1930s, and current estimates of the total Karen population vary between three and seven million (Parker et al, 2014 cited to Barron et al, 2007; United Nations High Commissioner for Refugees, 2007)

1.4 Language

The Kayan dialect is described as a language of Tibeto-Burman language. As mentioned above, the Kayan divided themselves into four group following their language relationship. The Kayan (Lahwi) or Paduang embraces several minor dialects in the Toungoo and Red Karen country. The dialects seem to have nasals and variations in tones. As for the letters, the Kayan mostly use the phonetic alphabets as same as Karenni and Bwe group. They write their language using a Roman script developed by missionaries.

1.5 Religions and Beliefs

The Kayan's religious beliefs are a curious mix such as Buddhists, Christians, and Animists (with the exception of Islam). However, there is no conflict between the differences of religions. Their religion is tempered with animist beliefs and practices. For Animism, the Kayan believe that the World is inhabited by spirits that are usually invisible to humans. These spirits may live in trees, in rivers, in mountains, in the natural surroundings, in houses, or special statues. These spirits have significances both dangerous and protective. Spirits which live in villages or houses are much like elderly relatives. In refugee camps in Thailand, the Christian Kayans are much higher than Buddhist Kayans because they are converted animist Kayans to Christianity mostly Catholic by missionaries.

Most of the Kayan rituals and ceremonies involve customary practices and religious beliefs which form an ethical basis for the conduct of their daily lives. Ceremonies and rituals are designed to show gratitude to the spirits and to supplicate for rain and water, good yields from the farms, good health and cure from sickness. The Kayan's belief in spirits is called "*Shu Ghun Bwe Kye*" meaning all types of spirits. The spirits that Kayans show a lot of respect are: spirit of the deep jungle *Ghun Bwe Kye*, the mountain spirit *Khoun Bwe Kye*, and the water spirit *Shu Bwe Kye*. Kayan called spirits *Nats* and there are all thirty-seven in total (Khoo Thwe 2002: 11). The spirit god is called *Khahkwan Bwe Kye* (Burusphat & Khammuang 1999: 23). Moreover, if someone gets sick, the family members bring a chicken to the ritual leader. Then the ritual leader kills the chicken, and sacrifices to *Nat*, and prays for the sick person to be cured (Ywar, 2013: 7)

On New year of the Kayan, they celebrate with the erecting of a holy wooden post called the *Khankwan*. This holy post is the gathering center for all the spirits. In Tai Yai language, it is called *Poy Ton Tee* (means T-Tree Ceremony) meaning Umbrella Tree Ceremony because at the top of the post is decorated as an imitation castle which is shaped like an umbrella (figure 13).

Figure 13 Ton Tree

The origin of *Poy Ton Tee Ceremony* is from Loikaw in Burma. The ceremony is celebrated in Mae Hong Son by Karenni and Kayan tribes every year between March and April. For Burma, it is celebrated after harvesting. The ceremony must have three ritual days such as:

Day 1: The first day of Poy Ton Tee – This day, the elderly will choose the best Jambolan Plum tree (Scientific name: *Syzygium cumini*) in the local forest by the help of chicken bone oracles. A chicken is killed, and the shaman of the village will rip the leg bones from the fresh and read the signs. If they are auspicious the festival will go ahead as planned. Then they will pray for sacred spirits and throw popped rice to exorcize a bad evil or situation. In the other hand, if they are unfavorable the festival will be postponed, and the villagers will sacrifice a pig to appease the *Nats*

before the next reading of the bone oracles. They will go on doing this until the signs are auspicious, and if that does not happen the festival will be abandoned altogether. Instead the villages will attend the festival of other villages. When they chose the Jambolan Plum tree, the villagers will cut down the tree including the branches and twigs of the tree. The leaves and barks are cleaned off. Then the villagers will march in Ton Tee procession to the village. They would spray Som Poi juice (Scientific name: *Acacia concinna*) on Ton Tee when they arrived the village and they will process slowly around the village. The drums and gongs beat noisily all the time. The log of Ton Tee will be placed on benches in such a way that the chosen log must not touch the ground. At night, they will celebrate by dancing around Ton Tee.

Figure 14 The rite of chicken bone oracles
Source: Boonlad Prasit (2018)

Day 2: The day of decorating Ton Tee – The villagers will wash the log until it is perfectly clean, then leave it dry. The next step involves decorating the top part of the log with bamboo threads woven into beehive patterns to attract the spirits. The component of the top part have 15 elements as:

1) The Sun – The sun gives the light for all life in the world.

2) The moon – The Karens use the moon for defining their calendar.

3) The star – The Venus is the brightest in the night.

4) Jambola Tree – The Jambola tree is an auspicious tree which the Karen believe that it is the first tree born on the land.

5) Treetop – The top twig of Jambola tree

6) Rice – Rice is an important food for living

7) Scales of Pangolin – It represents a meaning of an endeavor of the pangolin that digs a cliff to be a pathway for animals and people.

8) Fish – It is herbivorous fish which represents a mercy.

9) Boar's jaw – It represents the kindness of a white boar.

10) Spider web/white fabric stairs

11) Tee altar

12) Shrine of ancestor

13) The illustrated palace – It is a sacred accommodation of god

14) Hedgehog's leg – A hedgehog represents an animal which help a human and is clever as same as a human.

15) Banana flower – It represents the New Year.

The elements of Ton Tee
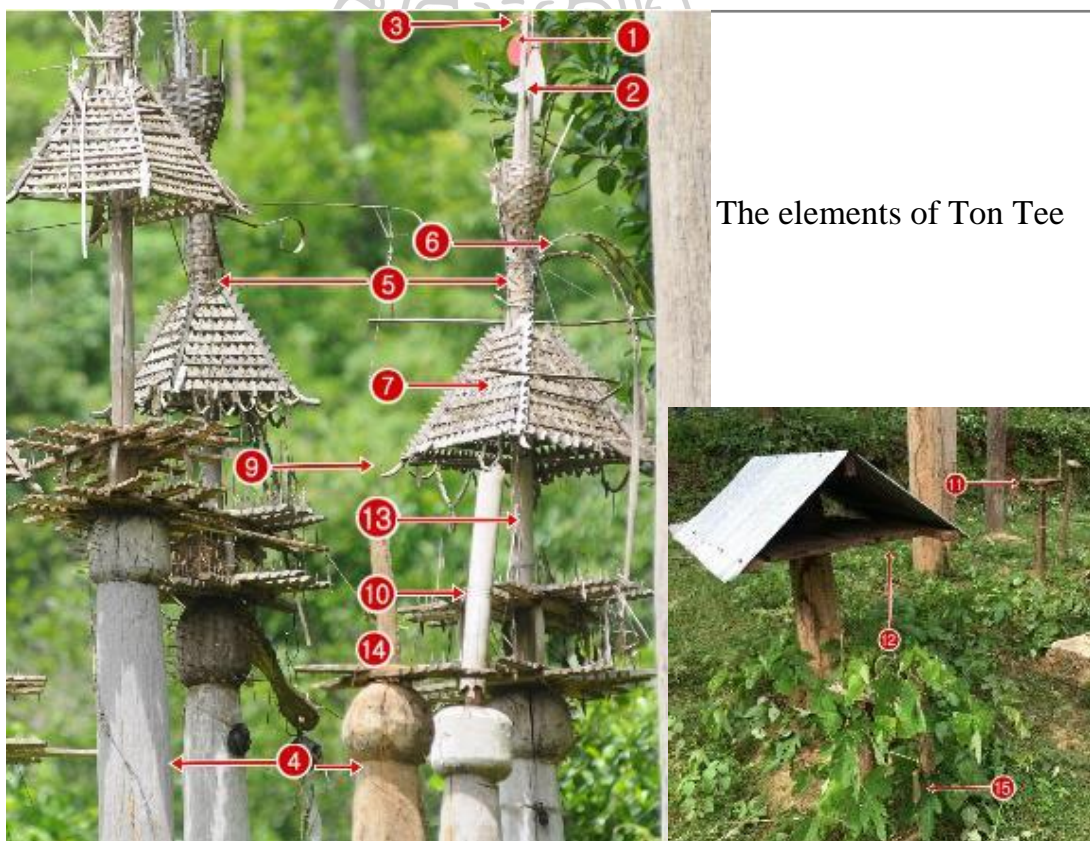
Figure 15 The component of the top part of Ton Tee elements

For the day 2nd, the Kayans will prepare many foods such as pork or chicken and in the evening of that day, it is a time to celebrate dance.

Figure 16 Night celebration of the ceremory at Huay Pu Keng on 2018 March, 30
Source: Boonlad Prasit (2018)

Day 3 (The last day of Poy Ton Tee Ceremony): The day of planting Ton Tee (Bao Thang Ka Kwang)

For this day, the Kayans will dig in the ceremony place to prepare planting Ton Tee. Then they will raise Ton Tee and traditionally dance around Ton Tee until finishing the ceremony.

Figure 17 Poy Ton Tee Ceremony at Huay Pu Keng village on 2018 March, 30
Source: Boonlad Prasit (2018)

As for the belief of Kayan wedding, Kayans do not marry people who are close relatives, not even third cousins (Khoo Thwe, 2000: 39). In the past, parents are the ones who choose the future spouses of their sons or daughters as same as some traditions. Nevertheless, times have changed and the new generation of Kayans usually choose their own future partners. After that a man who wants to marry a girl must send his relatives to the girl's parents to ask for the girl's hand in marriage. The

answer for the acceptance or rejection of the marriage proposal will be given the next day. The girl must sleep the night first. If she has a good dream or no dream at all, then the answer will be yes. In the event she has a bad dream, then the proposal will be rejected. In case of acceptance, adults from both families will then discuss and decide what kind of dowry, in money and kind is to be paid by the groom (Ismail, 2008: 28). An auspicious time of marriage will be decided by the chicken bone oracle. Nowadays, the Kayan tradition has changed. Some Kayan men and women live together without being married. It seems that they do not mind about preserving their purity as a moral tradition.

When there is a death within the community, the dead person is then dressed in new clothes. The body is then laid on a bed. Behind the head, a candle is lighted at all times. The candle light is believed to attract the spirits to look after the body so that it would not rot or smell. Relatives and friends would pay their last respects by dancing in slow motion around the body. This funeral dance is called *Jhwa Luu*, a ritual to send the soul of the dead to heaven. Others who do not dance will sit around and cry non-stop softly with a long melodious weeping sound. The body is kept between two to four days according to the social status of the dead person. The richer the person, the longer the body is kept. Throughout the days of mourning, cows and buffaloes will be slaughtered to feast the visitors. Kayans do not cremate their dead. They bury it in a grave with the head facing west. On the grave, there will be tomb stone with the name of the dead person inscribed, his date of birth and date of death (Ismail, 2008 cited Burutphat & Khammuang 1999: 27).

In September, the Kayan and Karenni also have the other interesting traditional festival which is Dee Ku festival. In fact, Dee Ku is the unique symbol of unity for the Karenni people but the Kayans have a relationship between the Karennis for long times so it seems to be one of the Kayan's tradition as well. Dee Ku is made by sticky rice and green leaves. They used the sticky rice when they fought the Yun King to get out of their land. After the Yun King left, they celebrated their success with the sticky rice packed by the green leaves which represented their symbol of unity. On that day, they celebrated with Karenni traditional dances and youth entertainment.

Figure 18 Dee Ku sticky rice
Source: Karenni migration's blog (2010)

Moreover, the Kayans also have a local wisdom related to spiritual beliefs about traditional forest management which includes conservation of sacred forest for watershed value and traditional collective land use system of swidden agriculture. Related to '*Nat*'spirit as mentioned above, primitive forests are observed as spiritual forest of '*Nat*' spirit. In fact, the main reason of a profession of forest spiritual faith are to conserve natural resources such as watershed value, source of fuelwood, source of food, and providing shade for human and livestock.

1.6 Kayan Dress and Ornaments

If we mention about a Kayan or Paduang, the first image will occur in our mind is an ethnic woman who has a long neck like a giraffe neck and wears the brass collar rings. These became the uniqueness of tribe. However, the traditional clothes of the Kayan have changed slightly from the past when they lived in Burma and immigrated to Thailand. From the old pictures as figure 19, shown in the Kayan book (n.d), women can be seen wearing a white tunic or white top and red bottom tunic which is normally worn for wedding nowadays.
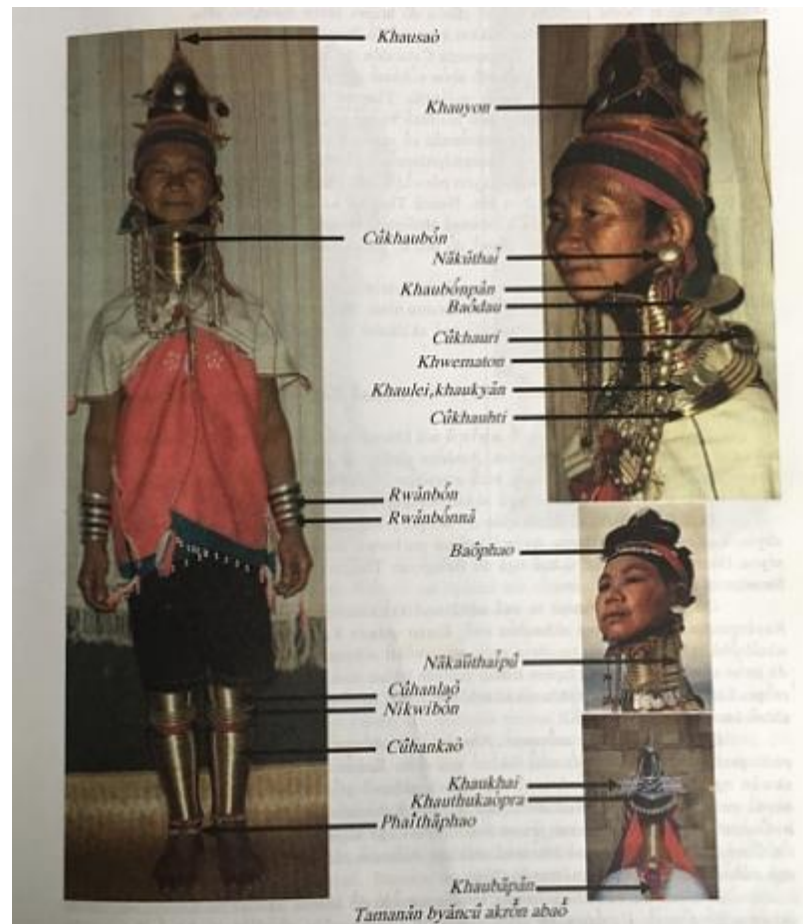
Figure 19 The traditional clothes of the Kayan adapted from the Kayan Book
Source: Ngaoswi (n.d.)

They wear woven skirt folded at the front until the knees. From the previous
studies of Burusphat & Kammuang (1999), the Kayan women are always fully
dressed with white lose tunic down to the buttocks, long sleeve black blouse outside,
short skirt to the knee made of black woven cotton material and flapped it over in
front. In the present, the Kayan women mostly wear white V-necked hand-sewn
blouse. From the result of interviews, the identity colors of the Kayan clothes are
white and red, although the blouses have many colors such as yellow, pink, red, blue,
and black. The upper part of the blouse is white and the lower part is red. Besides, this
blouse is be unisex and the style does not limit for example some blouses for girls or
women are designed by decorating dashed line thread. For male blouse, it is just
normal colors and plain design as figure 20.

Figure 20 The Kayan blouses
Source: Kirdchot Montian (2017)

For the hair style of the Kayan women, they usually have a fringe combed to the forehead and the black hair is tied high up in a bun and long wooden, silver pin or hedgehog bristle (s) pushed through the hair to enhance decoration. Colorful sashes are tied around hair and then decorated with flowers or lace.

The most conspicuous costume of the Kayan females is the brass rings around their neck made from gold or brass. Mostly, the collar rings are made of brass wire approximately one-third inch in diameter. Coils are added at various stages of the Kayan females' lives. Most begin to wear the first brass collar rings between five or nine years old with about 6 – 9 loops weighting 2.5 kg. In the past, the coil had two parts, one worn around the collar with five to six large loops resting on the shoulder. The collar ring is kept apart from the neck rings by a vertical brass coil at the rear. Above the collar rings are the brass rings around the neck, often decorated further with silver chain coins and beads. The ear lobes are filled with silver plugs from which dangle silver chains and beads. In modern times, not many Kayan women wear both parts of the ring. Those who wear the collar rings are the elderly. A piece of

cloth is usually placed between the neck ring and the chin to avoid irritation by chafing (Ismail, 2008: 21). The average of changing the loops of the brass collar rings is about nine times per lifetime. The heaviest weight of the brass coil rings is approximately 13 – 15 kg (about 32 loops) (Chawanaputorn, 2007).

Figure 21 The brass collar rings are made of a brass rod from Burma

‘Law Sah’, Kayaw tribe, one of the informants living in Ban Huay Sua Thao explained that she bought brass rods from Burma. The price of each brass collar rings depends on its length and thickness and may cost between 1000 baht (approximately $30) to 7,500 baht (approximately $215). Fixing the spiral coil on the neck and legs is done by an elderly professional. Though Law Sah is a Kayaw tribe, the professional ritualist of the Kayan also wears the brass coils for hers. She cannot put it on by herself as a special skill is required to circle the coil around her legs or neck (for the Kayan tribe) neither tightly nor loosely. For the procedure, the brass rod is warmed over a charcoal oven to soften it and then immersed for a short moment in water mixed with lime before spiraling it around the wearer's neck or legs.

1.7 The Narrative Stories of a Long Neck of the Kayan

The beliefs about wearing brass coils of the Kayan have many sources of narrative information but there is no written historical evidence of how the collar rings came to be a Kayan tradition. The information is spread by word widely from generation to generation. Not surprisingly, there are many oral anecdotes about the origin of the neck-ring tradition. One of the most popular stories from the Kayan people is about the brass collar rings is to protect the Kayan women and children from a fierce tiger which attack a human by biting someone's neck in the dark night. According to Burusphat & Khammuang (1999: 14) and Schliesinger (2000: 23), these stories relate to the mystery of evil spirits which were be angry with mankind and ordered a tiger to eat all women and children who could not protect themselves from any danger. Therefore, their ancestors taught that all Kayan females must protect their necks by wearing brass coils. The other stories, according to Viwat (1997 cited in Burusphat & Kammuang, 1999), the Kayans believe that their ancestors were a swan and a dragon, so they keep their features in memory of their ancestors. Another tale states that a beautiful dragon with a long neck was impregnated by the wind and produced the first Kayan People (Chawanaputorn et al. 200: 639). Moreover, there are also a few different stories about the Kayans' ancestors according to Ismail (2008: 24). She wrote the myth of dragon mother of the Kayans from the narration of an elderly Kayan that there was a female dragon living in a big river. She wanted to know what a human being looked like. So she asked a little green frog "have you ever seen a human being?" The frog answered that it saw a living figure walking nearby a creek but was not sure if that was a human. The dragon then asked the frog to take her to where the frog had seen such a figure. Near the place where the frog appeared, the female dragon found a cave and she went inside it. From what she saw, she gathered that someone must have been living in it since it had lost its natural characteristics and was very untidy. She then transformed herself into a beautiful woman and cleaned up the cave. The cave man returned and saw that the inside of the cave was surprisingly clean and everything had been tidied up. He was curious who cleaned the cave. The next day when he went out, the dragon came again and transformed herself into a beautiful woman and tidied the cave. The man unexpectedly came back and saw this beautiful woman. After talking and getting to know each other, they fell in love and

stayed together as husband and wife. As a result of this association, the beautiful woman became pregnant. The man went out as usual but before long he came back to get something he had left behind. He went into cave and saw his wife sleeping during the day but in form of a dragon. He was frightened. He left quickly and never returned. The wife waited for many days but since the husband did not come back, she decided to go back to where she came from. On the way, she gave birth and laid two eggs. Two hermits found the eggs. Each hermit took an egg and went his own way. When the eggs hatched, from one egg out came a male human and the other egg hatched a female human. The female human was the first Kayan and the male human was the first Pa-O, another Karen subgroup. These two human forms married and started the human generation.

As for the new generation of the Kayan especially Khoo Thwe (2008) who wrote the book, was titled '*From the Land of Geen Ghosts: A Burmese Odyssey'* mentioned that the brass collar rings are a tool which help to identify the Kayan tribe. They wear them in order to demonstrate their ancestral identity. Another similar story claimed that wearing the brass collar rings emerged in order to solve problems associated with continuous ethnic fighting and as a strategy to discourage other groups from taking Kayan women. Originally, these rings were made of gold but nowadays gold has become more difficult to find and is expensive. Therefore, they adapt these material to be made of brass (Phromwichit, 1996). In addition to brass collar rings, most Kayan women also wear tight-fitting brass coils around their legs and heavy silver bangles on their arms.

From one of my interviewers on July 9th, 2017 found that 'Mu Da', a 20-year-old from the Kayan tribe living in Huay Sua Thao village in Mae Hong Son, said that she worn this neck ring because they related to the beauty of a Kayan woman. She told that "The longer it is, the more beautiful it is". She plans to add more rings in the future. Short necks are considered unattractive. As same as 'Ma Joua', a 33-year-old Kayan woman, told that the quantity of the neck coils depend on her preference. There is not a traditional rule to define a number of brass collar rings. It is only a beauty ornament.

In the present, we can meet the Kayans who wear their traditional costumes and adornments only in the long necked Karen villages in Mae Hong Son or the

illustrated and commercial hill tribe villages in other provinces of Thailand as tourist attractions which have some vegetable plots or livestock within the villages besides little souvenir shops.

Part II: The Current Phenomenon of the Kayan
    2.1 What is a change in the Kayan costumes and adornments from the past?

Nowadays, the new generation of Kayans do not wear the neck rings especially in Burma. Some kayans who are still wearing them, mostly are the elderly. There is no a traditional rule or a custom to stipulate that the Kayan must wear the brass collar rings. Therefore, the new generation dress up themselves like urban people. As same as 'Mangi', a 15 year-old Kayan girl living in Ban Tong Luang (Eco-Agrocultural Hill Tribes Village) in Chiang Mai, informed me that she did not wear the neck rings when she lived in Burma. She might have worn them when she immigrated to Thailand and worked in Ban Tong Luang as a souvenir shopkeeper. Similarly, the Kayans living in Thailand also wear their traditional costume as a feature of ethnic identity among many minority groups. Moreover, wearing the indigenous costume of the Kayan especially the brass collar rings is an attractive tourism resource when tourists visit the long neck Karen in Mae Hong Son. At Ban Huay Sua Thao, Kayan women who wear the brass rings will get a monthly salary from local tourist village authority. As 'Law Sah', the Kayaw woman, said that they give us 1,500 baht per person who wears the traditional costume and adornment. If there are four person within a house, they will get 6,000 baht as a monthly salary (Interview date is on July 9th, 2017)

For younger Kayan girls who were born in Thailand, they rarely wear the collar rings or dress their traditional clothes in everyday life. Particularly, the younger Kayans who want to study in a school or a university as same as Thai or Burmese citizens. One of the main factors is the new generation of the Kayan believes that the higher they are educated, the better they get their good quality of life. As 'Pang', one of my informants living in Amphoe Muang Mae Hong Son, gives me her decision to not wear the brass collar rings as same as the Kayan girls who live in the Kayan villages such as Ban Huay Sua Thao, Ban Nai Soi, and Ban Huay Pu keng. Because

of a shyness, being different and bizarre, she also wants to normally dress her looking as a common people in a school. In order to conserve ethnic cultures, the school 'Karenni National Colleague' located in Thai – Burma border nearby Ban Pu Keng and Ban Nai Soi., have a regulation for dressing a traditional costume every Friday. As for the Kayan traditional dress, it is too difficult to follow this regulation for some Kayan girls who do not wear the brass collar ring as before because the procedure of wearing and moving the rings have to do by the professional as mentioned above. Therefore, they only wear V-necked long dress as same as the Karenni tribe. Furthermore, one interesting opinion of the Kayans who do not want to wear the brass collar rings is to move to a better settlement such as the city of Mae Hong Son, Chiang Mai, or Bangkok. Because they believe that wearing the brass collar rings make them different to the native population and they may not be accepted as a member of the society. It is so considerable that when the world moves forward, people find a way to live in harmony with the globalization and human values. How can we keep conserving the significant origin of cultures and traditions sustainably?

The Kayans change their looking appearance, not only traditional costumes and adornments but also their make-up styles and skin care. Formerly, the Kayans both male and female usually apply Burmese Thanaka powder to their face only. Thanaka is a kind of plant which normally found at Burma and its scientific name is *Hesperethusa crenulata* trees. The Thanaka powder produces from tree bark and is used for cosmetic and dermatologic purposes including acne treatment and skin cooling. At present, Thanaka is widely known as the Burma powder and developed many products for cosmetic and dermatologic uses such as body and face lotion, foundation, body soap and mosquito repellant etc. However, one of the important changes of make-up styles of the female Kayan today is applying colorful cosmetics to their face. The more they live nearby an urban, the more they dress their cloth and make-up styles as same as city women.

The supported information from interviewing the Kayan and Kayaw girls at Ban Tong Luang in Chiang Mai on July 12th, 2017, 'Ma No' and 'Chor Fah', a 18 years old Kayan girl and a 13 years old Kayaw girl who put colorful make-up on their face. They usually draw their eyebrow with a black or dark brown eyebrow pencil and apply colorful eye-shadow around their top and bottom eyes, black eye liner on their

eyelids, pink blush on their cheeks, and red or pink lipstick. Moreover, they also draw a little star with a black eye liner under their eyes. 'Chor Fah' said that she learned how to do her beauty make-up by searching on YouTube and internet. She said that she saw female tourists who visited the village and she thought that these tourists are so beautiful and fashionable. Therefore, she wanted to make her look as same as the tourists. However, not all of the female Kayans at Ban Tong Luang want to apply make-up. It is an only individual preference of the young generation of the Kayans.

Figure 22 The differences between Kayan (left) and Kayaw (Right)
　　　　　(Left: 'Ma No', Right: 'Chor Fah')

2.2 The Kayan Settlements in Thailand

At present, there are three refugee villages of the Kayan in Mae Hong Son, Thailand. The largest village is Ban Huay Pu Keng, on the Pai River, close to the Thai – Burma border. Second is Ban Huay Sau Tao where is a commercial village opened in 1995. The last is Ban Nai Soi where many of the residents of Ban Nai Soi Kayan Long neck village moved into the Karenni refugee camp in September 2008, but 20 families and 104 residents remain there, according to the sign at the entrance as of February 2011. The Kayan who took refuge in Thailand were mostly Kayan Lahwi, the Kayan subgroup that wear brass coils around their necks. The Kayan began to take refuge in Mae Hong Son towards the end of 1984 for a variety of reasons. Some Kayans came to escape the ethnic cleansing campaign of the Burmese military junta in Karenni or Kayah State and crossed the border at Pha Bong and Pang Moo sub-districts in the township of Mae Hong Son. Some Kayans ran away from the fighting

between the Burmese army and the Karen insurgents and taking refuge at Ban Mai Nai Soi, known by other names as Ban Tractor, Ban Kwai. Here they received humanitarian help from the Thai Government and were recognized as war refugees. Other Kayans sought to avoid being recruited as indentured labor through forcible relocation to non-cultivatable regions. Some left Burma because the yields from their toils in the farm had to be shared with Burmese soldiers causing them to be impoverished and not to have enough food for their own family. This included yields such as vegetables, rice and animal husbandry. Refusal to hand over some of their crops or farm animals to the soldiers would frequently end up in retributions and killing. The Governor of Mae Hong Son saw that Kayan females who traditionally wear neck rings could be a great tourist attraction within the province. In 1985, then the Governor of Mae Hong Son initiated a plan for tourism development for Mae Hong Son. Government officials were sent to negotiate with the Kayah or Karenni leaders about opening Kayan cultural villages in Mae Hong Son. Enterprising tour operators upon seeing that the government initiatives were lucrative, then made their own arrangements to go to Burma to bring Kayans to Thailand.

With the assistance of Karenni leaders, private operators recruited Kayan long-necks for their own tourist villages. The Karenni leaders were paid good money which was then used to buy weapons for the Karenni rebels. Kayan refugees who were already living in Thailand saw the financial benefit of Kayan tourism; they went back to Burma and rounded up their neck-ringed relatives and friends to come to Thailand to be a part of tourism. One such example is given by 'Noh', the headman of Ban Huay Pu Keng who lived in the border between Thai and Burma before immigrating to Ban Huay Pu Keng when he was five years old. He narrates a personal experience before spending more 20 years in Thailand that at that time he had to walk across the hills approximately five kilometers to the Kayah State in Burma. There are more 10 Burmese barriers and he had to pay an entrance fee for each barrier about 2,000 Kyat (approximately 40 baht or 1.15$). Travelling back to Burma in the past is so dangerous so he rarely came back to Burma and made his living in the border instead. He also told that Thai people have an influence on the Kayans not only by employing them in agriculture such as farming and livestock but also educating them to increase their quality of life. Many Kayans have the opinion as same as 'Pu Yai

Noh' (means the headman name is 'Noh') that Thailand is a peaceful place and they decide to live in Thailand for a new settlement. With the royal benevolence of the King Rama IX (His Majesty King Bhumibol Adulyadej) and Queen of Thailand, moreover, the King supports hill tribe people as same as Thai citizens. The King has the "Royal Project for the Welfare of Hill Tribe People" established, to conduct research on growing temperate-climate plants instead of opium. Besides, the King had also concerns about the land of living for hill tribe people and sustainable highland utilization. For these royal benevolence of the King and Queen, all hill tribe people feel deep gratitude to the King and the Queen, seeing them as most revered persons and considering them to be their "Royal Father and Mother," who will be in their deep heart forever.

Figure 23 The image of His Majesty King Rama IX is framed on the wall of Kayan vernacular house in Ban Nai Soi

Today, the Kayans can be mainly found in eight tourist destinations in the north of Thailand, namely: Chiang Mai Province 1) Eco-Agricultural Hill Tribes (Ban Tong Luang), at Mae Rim; 2) Mae Ta Man village; As for Chiang Rai province 3) Ruam Mitr village; 4) Ban Pah Aor; 5) Tha Sut village; 6) Yapaa village; for Mae Hons Son province 7) Mai Nai Soi village or Ban Nai Soi; 8) Huay Sua Thao village; 9) Huay Pu Keng village or Ban Nam Piang Din. Kayan who settled in Ban Huay Sua

Thao and Ban Nai Soi mostly came from Kyatt village in Demawso township of Karenni State. Kayans who reside in Ban Huay Pu Keng were mostly from Yakkhu village, from the same township of Demawso (Boorootpat & Kammuang 1999: 8).

Moreover, there are small number of Kayans living in other provinces because some Kayans are recruited to be an attractive tourism resource in forms of showing their way of life and selling some souvenirs in other regions of Thailand as a simulated village for example Hill Tribe Village in Pattaya, Chang Puak Farm Damnoensaduak, Ratchburi Province and new opening attractions in Mae Hong Son. Then, Thai government has a great compulsion to move the Kayans living in other provinces except back to Mae Hong Son province. Therefore, restriction on the Kayan's movement is a clear indication that Mae Hong Son province is very protective pf its long neck population. Mae Hong Son government wants to keep Kayan ethnic tourism within its boundaries and for the Kayans to remain an exclusive tourist attraction.

2.3 Kayan Lifestyle

For over a decade, the Kayans have lived in three different location: Ban Huay Sua Thao, Ban Nai Soi, and Ban Huay Pu keng. However, there is also a bit of difference for each Kayan village. Because of its location and the surrounding around the village, the phenomenon of a way of life is determined by these factors and affects the relation between land utilization and traditional cultures, which need to rely on natural resources, depending on the geographical position. The Kayans living in each Kayan village, differently make their living including land uses, although the villages are located in the same forest ecology. Overall, the main occupation of the Kayan can be separated into two groups by sex classification. Rural agriculture is the main occupation for males and the second occupation is a workman. They usually plant fast crops and rotation farming plant such as upland rice, ground nuts, soybeans and leguminous plants, black and white sesame, chili, and millet. Moreover, there are also tiger-stripe peanuts, which are a special kind of leguminous plant, is known as the one Tumbon (district), one product (OTOP) of Mae Hong Son. For livestock, they also rear black pigs and chicken. In between planting and harvesting, they find some forest goods such as bamboo shoots, mushrooms, and edible forest plant. They collect dry

wood and twigs to use as firewood and they hunt a kind of wildlife such as wild bird, red junglefowl (Scientific name: *Gallus gallus*), or wild boar (Scientific name: *Sus scrofa*).

Figure 24 Left: black pig, Right: a dead wild bird which will be an ingredient for dinner preparation

Figure 25 Agricultural system in Mae Hong Son (Left: upland rice paddy field, Right: Roasted tiger-stripe peanut and soybean)

Approximately 88.5% of Mae Hong Son is so mountainous and be a part of protect area such as national park, forest park, arboretum, and wildlife sanctuary, therefore, the agricultural area of highland people especially the Kayan is limited in allowance area from local government agencies. Although, the control of space to the Kayan is not a big problem of Kayans ways of life, they also can harmoniously live in

natural environment by participating in forest management, land utilization, watershed management, and increasing biodiversity to the nature. They live in a cultural landscape and the landscape is also a reflection of local wisdom and knowledge about sustainable natural resource management.

As for a workman, some of the male Kayans are recruited to be laborers in Mae Hong Son. Because of the law and regulation about the right of migrant persons and recruiting foreign laborer and migrant worker, all Kayans do not be accepted to be a Thai citizenship despite they was born in Thailand. They are classified as a foreigner or an alien, therefore, they are limited the rights for settling in the other provinces of Thailand except the refugee camps and the Kayan villages in Mae Hong Son province as same as the rights for work within Thailand. However, Thailand have a legal policy about permission to work of an alien. The alien, who want to work in Thailand, have to obtain a temporary passport or certificate of identity and must be based on permission only. In the first step of being a laborer in Thailand for the Kayans, they have to obtain the legal permission and then they will get a pink certificate card for a person who is not have any nationality as the refugee. Nevertheless, it is too difficult for the Kayans, who cannot read and speak Thai language, to work.

In terms of tourism, it is considered a main occupation of the female Kayan since Thai government and Thai Tourism Authority supported ethnic tourism within the Kayan villages. From my participatory observation, most of Kayan women weave scarves for sale to visitors and they sell some souvenirs imported from Burma or Chiang Mai provonce. More details about ethnic tourism within the Kayan village will display in chapter 4.

On the whole, the results from participatory observation and interviews found that the traditional living of the Kayan in one year consists of:

1) January – tourist opening season

The Kayan women will make and sell souvenirs such as scarfs, blouses, magnets and keyrings including some woven. In the same time, the Kayans open their house to be a homestay for visitors and tourists. Moreover, they also plant homegrown vegetable.

2) February - tourist opening season and preparing to occupy a space for rotation farming

3) March - tourist opening season and preparing and meeting for Poy Ton Tee ceremony, and collecting dteung leaves for building a leaf roof.

4) April - tourist opening season, Poy Ton Tee Ceremony, selling their livestock, and preparing to burn the field to prevent any forest fire and make firebreaks

5) May - tourist opening season, chicken bone oracle ceremony for predicting an appropriating time for planting rice, and preparing to prevent Malaria.

6) June –preventing Malaria, collecting forest products such as mushrooms and bamboo shoots, and fishery (for Ban Huay Pu Keng only)

7) July – collecting forest product and preparing food processing, weeding for paddy field, and family ceremony

8) August - tourist opening season and family ceremony

9) September - tourist opening season, Dee Ku festival, and family ceremony

10) October - tourist opening season, family ceremony, harvesting farming products

11) November – threshing rice and preparing a folk and traditional dance

12) December – tourist opening season, Christmas day, and ancestor worship for watershed management

2.4 Zoning of the Kayan Villages and Land Utilization

From the study area, three Kayan villages in Mae Hong Son are 1) Mai Nai Soi village or Ban Nai Soi, 2) Huay Sua Thao village, and 3) Huay Pu Keng village are located in different environmental surrounding. All areas are mostly separated into four main zones as

1) Forest and mountainous zone – this area is approximately 88.5% of all. Mae Hong son province is the top of the north of Thailand. Natural resources is so plenty more than the other provinces in the northern part. Moreover, the location of the Kayan villages is nearby the boundary between Thailand and Burma and they are located in one of the parts of the Dan Lao Range and the Thanon Thang Chai Range,

therefore, the characteristics of the geographical area is also be an important factor which influence the abundance of vegetation and wildlife resources of these area.

2) Accommodation zone – the Kayans make a living in harmony with nature so they build their houses within the surrounding of natural environment. This area comprises of a place to live and work especially tourism attraction. The Kayans divide their own accommodation area into two main segments. The front area of the house is designed to be a small souvenir shop. The back part is a living area and private zone.

3) Agriculture zone – the agriculture land of the Kayan villages is usually located in the highland. The Kayans do not have any right to own the land but Thai government allots some area to the hill tribes for sustainable agriculture instead of growing opium or invading the forest area. The cultivation of the Kayans does not emphasize a profit from agricultural products but they grow crops for their household except that there are many products from cultivating the crops. The Kayans will bring their agricultural products for selling.

4) Sacred and ceremonial zone – this area is a place for ritual ceremonies namely sacrificing a pig or chicken for ancestor spirit, Poy Ton Tee ceremony as mentioned above. Moreover, this area includes a zone which is managed for spiritual beliefs, spiritual forest, a cemetery of ancestors, and religious sites especially Christian church or Buddhist temple.

For each village, there are few differences about site layout planning because land utilization of the villages is based on their locations and land boundaries which are allocated by local government. Huay Sua Thao village is the biggest and widest area of three Kayan villages because it is not be the Kayan settlement only, but also be an accommodation of various tribes especially Karenni and Tai Yai. The headman of Huay Sua Thao village is a Karenni man. Total population is about 836 people and 148 households. However, it is not be an obstacle to live in harmony with various races because culture and tradition of the Karenni and Tai Yai are be similar to the Kayan. Within Huay Sau Thao village, each house serves multiple purposes like home, living museum, handicraft studio, souvenir shop, or art scene. From the top of village, there is a simple Christian church on the hill. The Christian Kayan always join a Christian chant every Sunday. Although, Huay Sau Thao village does not have a homestay or an accommodation for visitors but they are allowed to walk into the

village and ritual area (Poy Ton Tee), however, excluding private area. According to the classification of site layout as mentioned above, Huay Sua Thao village also identifies land use into four zones following to Figure 26.
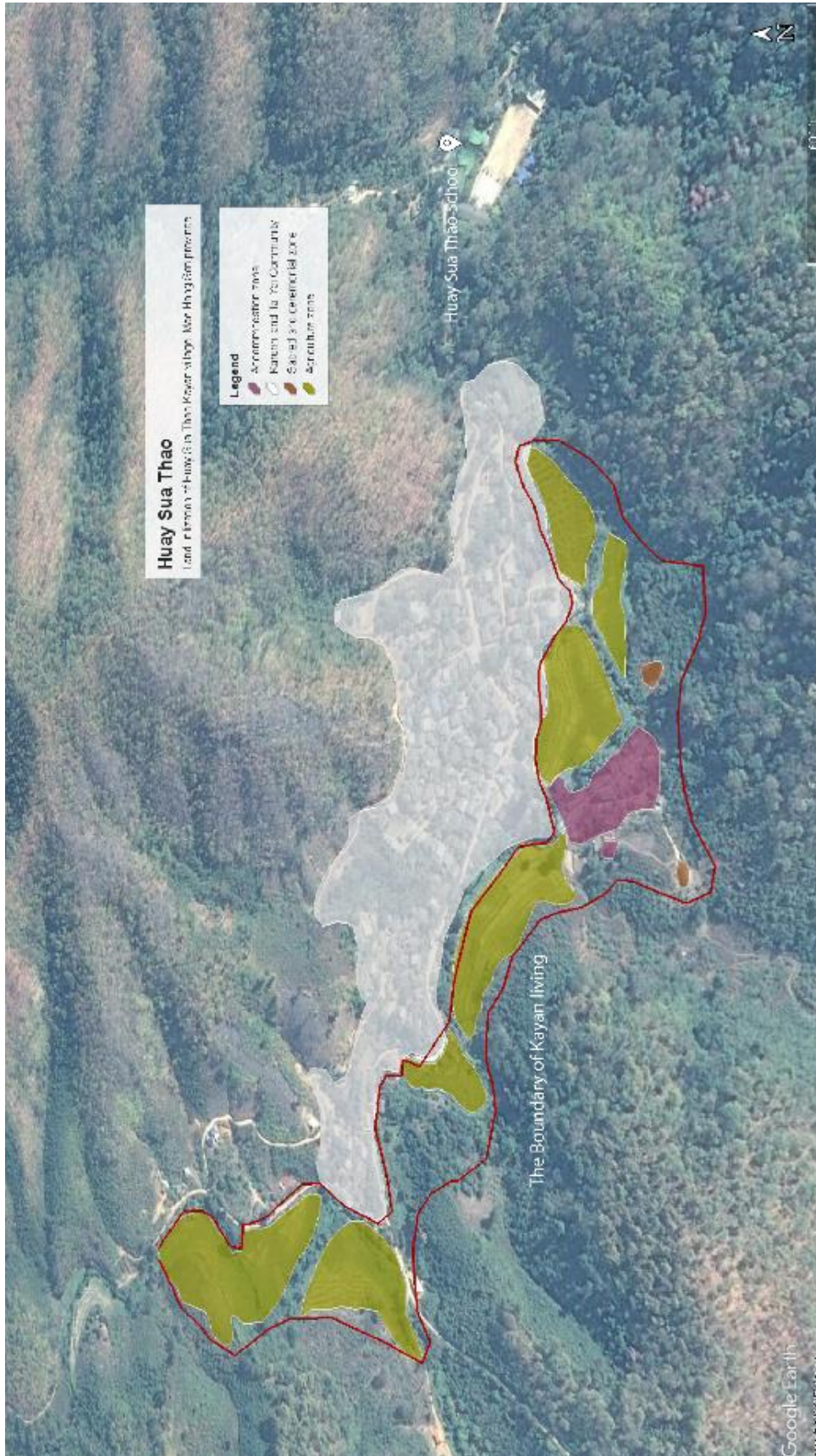
Figure 26 Zoning of land utilization at Huay Sua Thao Village
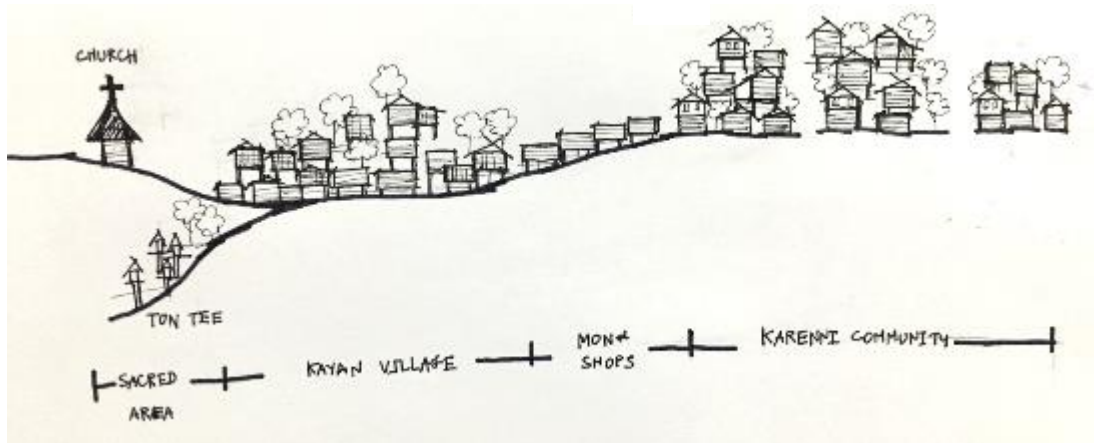
Figure 27 The cross-section of Huay Sua Thao village

The cross-section of Huay Sua Thao village in figure 27 interestingly shows varied layout of houses in different forms according to the owners' tribes. According to the above mention about the most population in Huay Sua Thao village, the Karenni is the most group which widely live in the village. They settled down their houses by separating area into an alley. As for Mongs, they do not permanently live within this village and live for selling souvenirs and business. For Kayans, the area of Kayans is known as a tourist attraction of Huay Sua Thao. It also is an accommodation, a shop store, and an education center. However, the settlement of the Kayan community establishes by the local governors who sets up it to be the tourist place, then they allocate and support the Kayans from Ban Nai Soi and Ban Huay Pu Keng to live within here. Hence, the appearance of the Kayan settlement is not same as the Karenni community that reflects the duration of living.

Further, Ban Huay Pu keng is an original Kayan village which is located among an aesthetic nature. Moreover, the unique natural scenery at Ban Huay Pu keng also is a mountainous view with a greenery forest alongside Pai River. This village was first established in the mid-1980s (Lacher, 2008). The setters at Ban Huay Pu Keng comprise of five ethnic groups, namely, Kayan, Kayoh,Tai Yai, Karenni (Red Karen), and white Karen (Ismail, 2008). In the context of the surroundings, Ban Huay Pu Keng seems to be an authentic Kayan community because there are plenty of natural resources and the Kayans live in harmony with the nature. They make a living within natural environment by hunting some little wildlife for foods, finding and consuming forest products, and building their houses especially a bamboo house and its leaf roof including pet stalls. The atmosphere of Ban Huay Pu Keng does not look

like a commercial tourist attraction as same as Huay Sua Thao village and Ban Nai Soi. It still shows that how the rural way of life of the Kayan. In Ban Huay Pu Keng, there are four main zones as mentioned above but there is a non-formal education school in the north of the village and an ancient cemetery on the top of the village. The school provides basic education for children and people of the village. At the time of my fieldwork, there were approximately 10-15 students attending the school. Thai government names the school "*Mae Fah Luang Education Centre for Thai Hill Tribe Community*". The school is built in bamboo and wood. The school comprises of a single-storey bamboo structure and one wooden hut. The wall of the school is made of woven bamboo strips. In the past, the roof was made of 'dteung' leaves (Scientific name is *Dipterocarpus tuberculatus* Roxb.) but now it has changed to be a metal sheet roof.

Figure 28 the surrounding of Ban Huay Pu Keng

Figure 29 Mae Fah Luang Education Centre for Thai Hill Tribe Community

Figure 30 Huay Duae boat station

Besides the Mae Fah Luang Education Centre for Thai Hill Tribe Community Mae, there is also an elementary school in Ban Huay Pu Keng. The teaching program uses an integrated curriculum designed by an education NGP called Jesuit Refugee Services (JRS) and the government's department of Non-formal Education as same as Mae Fah Luang Education Centre. Within the community schools, subjects in a curriculum are Karenni language, Burmese, English, Geography, Science, Mathematics, Art, and Thai language. Hence, Ban Pu Keng can also classify the land utilization zoning as an education zone as well.

The second difference of land utilization of the Kayan villages is a service zone for visitors. Apart from a souvenir shop, Ban Pu Keng is one of the Kayan villages that has some tourism facilities such as a homestay and some small grocer's shops which are owned by the headman and members of the village. Moreover, there is also a tiny coffee shop but it's closed when I visited. As for transportation, if visitors and tourists want to visit at Ban Huay Pu Keng, they have to cross Pai River so there are two boat stations to take a tour to there. One is the Huay Duea boat station which is a commercial boat station of Ban Huay Duea for visitors following to figure 28. From Huay Duea boat station, it takes approximately 30 minutes to arrive the village. The other is a Ban Huay Pu keng boat station for Huay Pu Keng residents. It is in front of the entrance of the village. Therefore, the service zone is also managed by the headman and community leader but some benefits from tourism are also distributed to all stakeholders. The role of both community leaders is to coordinate with the harbor master of Pai River who manage the long-tail boat trips to Huay Pu

Keng, and to coordinate with the village headman of Huay Duea and its management committee in matter affecting Huay Pu Keng dwellers.

As for the sacred and ceremonial zone, Ban Huay Pu Keng is also same as the other villages because the Kayans living within the village, respect mixed beliefs and religious. Most Kayans are an animism or worship their ancestors but some Kayans are also Buddhism and Christianity. As same as Huay Sua Thao village, there is no temple in the village but there is a Catholic church nearby the elementary school within Ban Hauy Pu Keng. In conclusion, the land utilizations of Ban Huay Pu Keng can separate into six zones as 1) forest and mountainous zone 2) accommodation zone 3) agriculture zone 4) sacred and ceremonial zone 5) education zone 6) service zone.
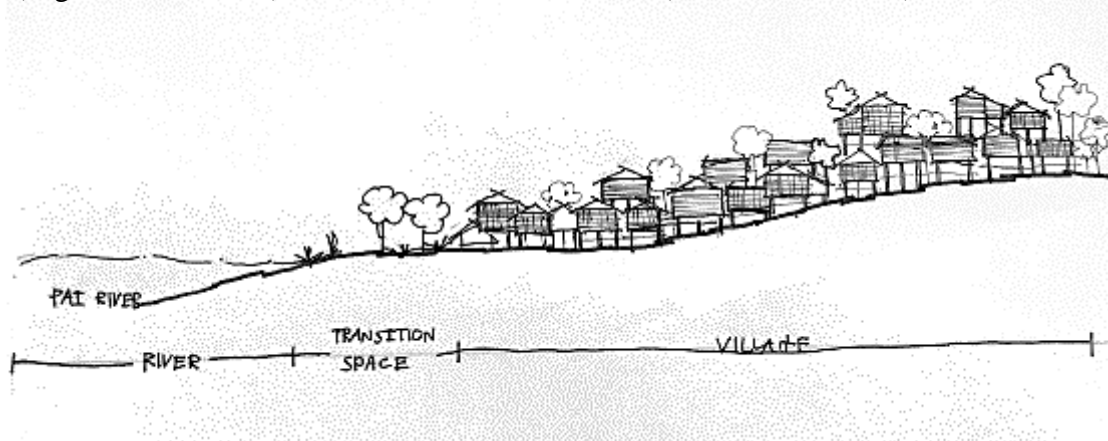
Figure 31 The cross-section of Huay Pu Keng layout plan
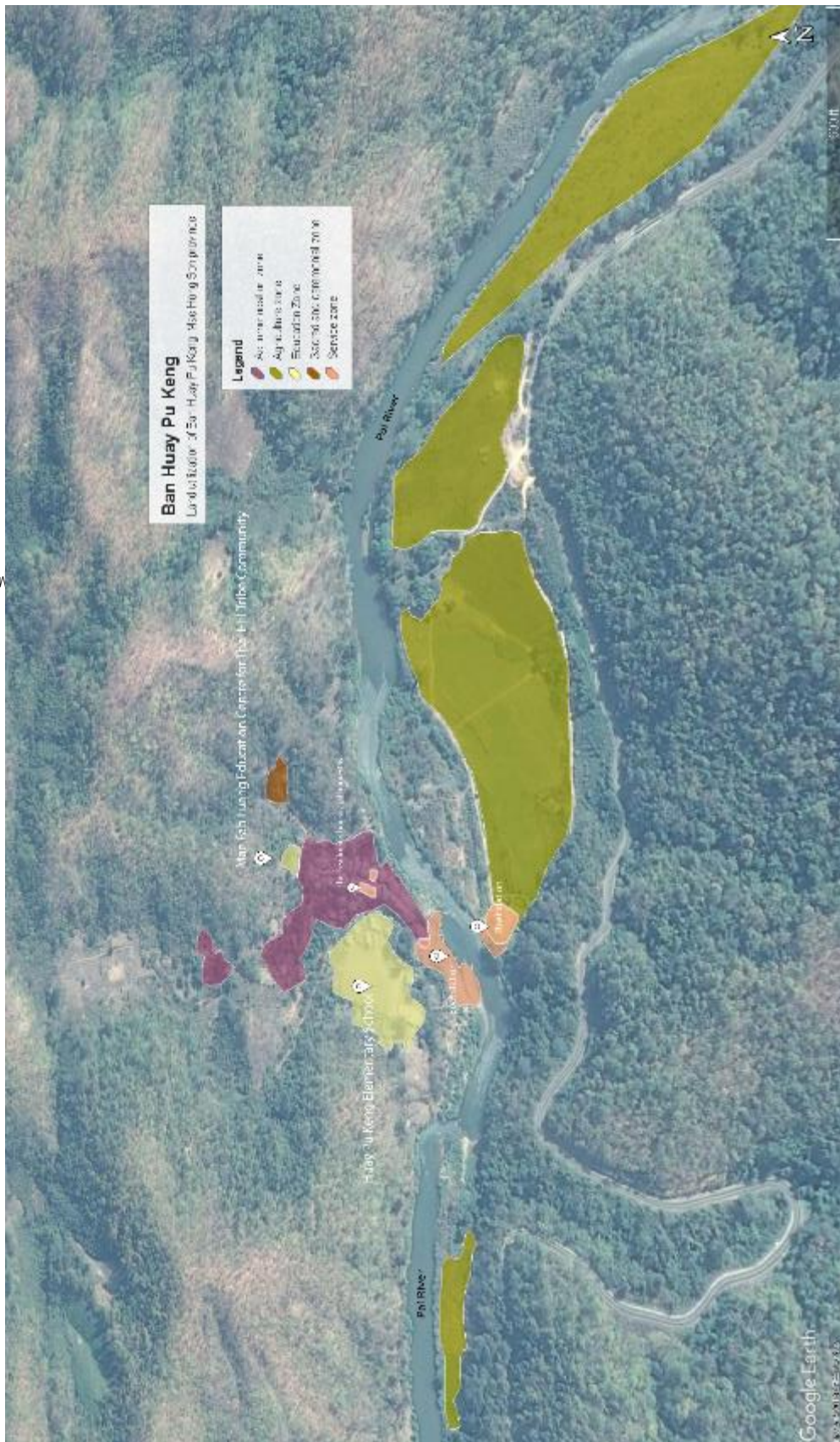
Figure 32 Zoning of land utilization at Ban Huay Pu Keng

From the figure 30, it shows the village which settled down on the lower hill. The comparison between the land utilization of Ban Huay Pu Keng from the figure 30 - 31, the result found that the transition space in cross-section illustration of Ban Huay Pu Keng matches with the service zone from the zoning of land utilization. It relates to the definition of a transition space and connecting space between the confined spaces. In this case, the transition space means the spaces between a white water-based way of life and a terrestrial way of life. Moreover, the transition space is also the buffer zone between a public and private area such as the service zone to the accommodation zone.

Lastly, Ban Nai Soi is also a temporary refugee camp in Mae Hong Son province in the northern Thailand but it has changed some area nearby the camp to be one of tourist attractions in the present. The camp was established in 1996 and has a population of 15,366 refugees approximately, primarily Karenni refugees from Burma (UNHCR, 2010) and all the camps' residents were registered by the United Nations High Commission for Refegees (UNHCR). Most of local people are Karenni, and come from the neighbouring Kayah State approximately 80.5% of all. Accessing to Ban Nai Soi, visitors have to pass the military checkpoint because this camp is located closely to the boundary of Burma. The visitors will meet a tortuous road running through rice fields, mountains and a verdant green forest. There are more than seventy of bamboo houses covered with leaf roofs or metal sheets. Moreover, there is a complex setting of small shops for residents, a church, a temple, a school and college, and a clinic. Nonetheless, these are enough for refugees but not support tourists because of Ban Nai Soi does not have electricity and also does not have access to water as same as the other villages. This camp is be a temporary shelter for Diasporas more than tourist attraction. Accessing this camp is the most arduous way to reach, therefore, the local governors of Mae Hong Son province also allocate some front area before arriving the camp to be one of Kayan tourist attractions known as the Long Neck Karen village 'Ban Nai Soi'.

Figure 33 Accessibility of Ban Nai Soi

Figure 34 Ban Nai Soi temporary shelter area
Source: The Border Consortium (2018)

Furthermore, there is also a Kayan school within the area of tourist attraction zone named is Kayan Taryar school. Kayan Tayar, typically referred to as 'Nai Soi' is located near the Thai village of Nai Soi and next to a Karenni refugee camp. In the school, there are approximately 30-40 students in level 1-6. The building is separated into 4 - 5 small classrooms and the classroom is classified as one room, one level.

Figure 35 The Kayan Taryar school in Ban Nai Soi

As for health caring, there is a health care center within Ban Nai Soi as well. It was established by NGO supporting especially the International Rescue Committee (IRC), the International Organization for Migration (IOM), and The Planned Parenthod Association of Thailand (PPAT), including foreigner medical volunteers. However, the health center does not open daily but IRC supports and provides a comprehensive primary health care program. In cases of emergency, they are referred to the government provincial hospital in Mae Hong Son.

Figure 36 Ban Nai Soi Community Health Post

In addition, the Evangelical Fellowship of Thailand (EFT) is a national evangelical alliance, whose goal is to promote evangelism and discipleship among Protestant churches in Thailand, build the bamboo community center to have a meeting, propagate religious belief, and have a community party. The center is made of mixed materials consisting of bamboo, wood, and metal sheets in the rural Thai Style as figure 37.

Figure 37 The community center built by the Evangelical Fellowship of Thailand

In the context of the setting and land utilization of Ban Nai Soi temporary shelter, these are important factors to make many differences of the land use classification from the other villages. The result found that Ban Nai Soi also can be classified into seven zones: 1) forest and mountainous zone 2) accommodation zone 3) agriculture zone 4) sacred and ceremonial zone 5) education zone 6) Heath care zone 7) tourism management zone, and 8) immigration and control zone (a military checkpoint between Thai and Burma). Figure 38 shows the cross-section of Ban Nai Soi and Figure 39 shows the site layout of Ban Nai Soi.

Figure 38 The cross section of Ban Nai Soi
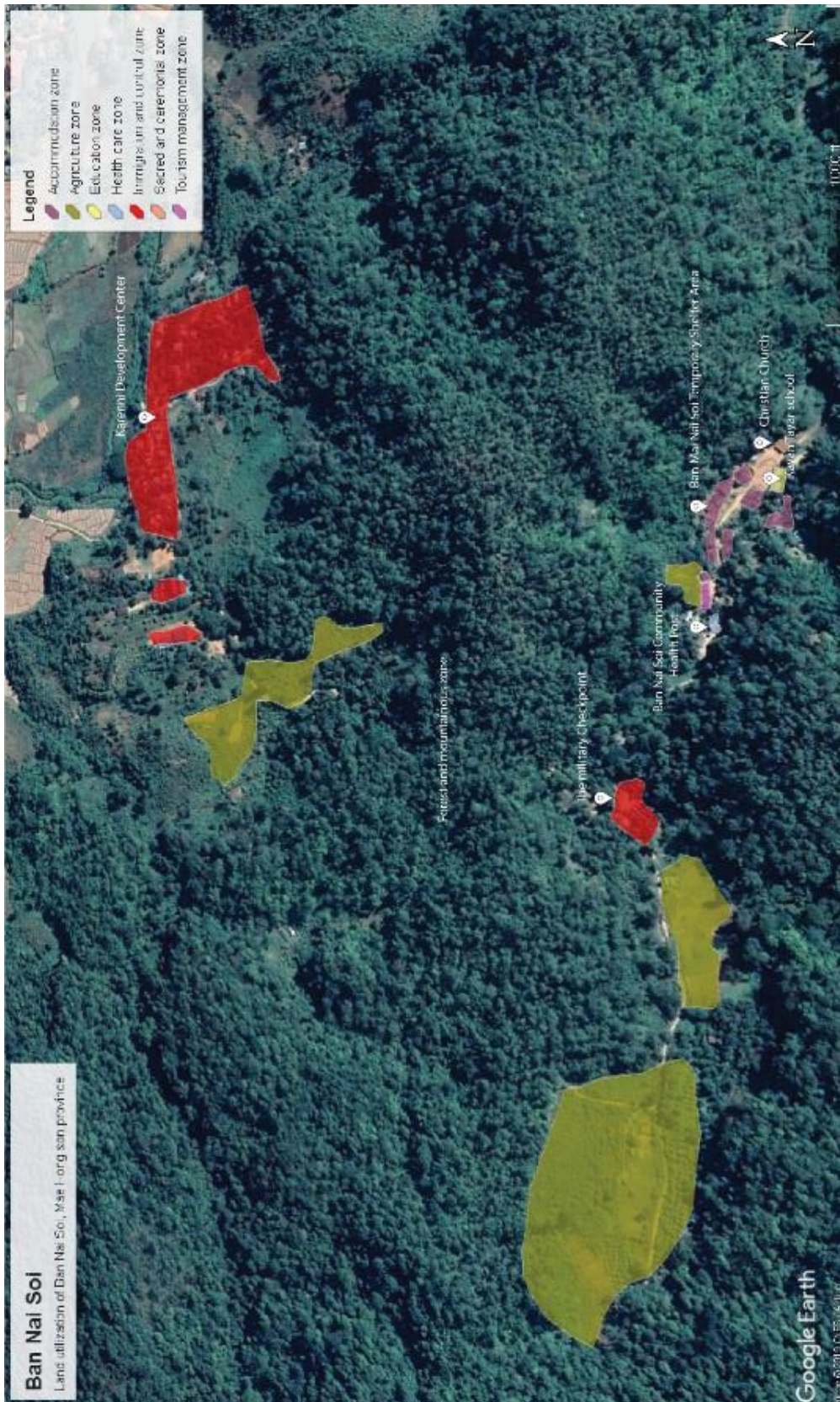
Figure 39 Zoning of land utilization at Ban Nai Soi

In conclusion, the results of land use classification shows that the more diverse the tribes within the same area, the more varied are land-use types. Ban Nai Soi is a place where the refugees live together as a very big community of minorities such as Karenni, Kayah ethnicities, and some of two percent of resident come from Shan State. Hence, Ban Nai Soi also has more zone classifications than the other villages. Furthermore, their ways of life which is defined by the land and environment, also revealed their cultural geography. Nevertheless, the quantity of ethnic population does not be an important factor to define the place that it should be a tourist attraction. Some places are be more than home. Some places are an origin of multi-culture. The limits of right to live and make their living within the allocated area from local government mostly influence the minorities to manage the land in different ways.

2.5 The Characteristics of the Kayan Vernacular House

For the Kayan settlements in Thailand as mentioned previously, the Kayans design their site layout plan building their houses parallel to a main road through an entrance of the village. Principally, the structure of the kayan's house is a bamboo house which has one or two-storeys, raised on stilts for storing firewood and livestock, a gable roof and prefabricated walls. The layout planning separates space into private area and living area. It also has a front or side porch. The Kayans build their houses by themselves and they use the natural resources within the area to be their main materials. The houses mostly are made entirely from bamboo but may be of wood for greater strength, relegating bamboo to roofs, joints and floors. Walls are woven of split bamboo as well. The style of the Kayan houses sustain the ecological system of the area and is harmoniously related to the contextual characteristic of the place. The components within the house comprise of a bedroom, a living room, a porch, and outside toilet and cooking zone. As figure 40, it shows the normal Kayan vernacular house common to the three villages.

Figure 40 The normal Kayan vernacular house

The same characteristics of the Kayan's houses for each village are:

1) The houses are located near a walk way into the village will design the front space as a public space (a souvenir shop).

2) The roof of house is made of leaves especially Dtueng leaves but some houses have changed to be metal sheets roof in the present.

3) A toilet and cooking area are outside the house.

4) Walls are woven of split bamboo.

5) Most houses do not have a fence surrounding them but in cases of the appearance of the fence, it is a low fence which is from material available in the area like bamboo or wood. Generally, the fence is to indicate the boundary of each house or to specify or separate the area. For the Kayan village rarely see the fence except in Ban Huay Pu Keng and some area of Ban Nai Soi.

6) For a space under the house, the Kayans use this area to storage firewood or feed their domestic animals.

7) The distance between houses is not wide. It is just about 1.5 – 2.5 meters like a narrow walk way.

Figure 41 The front area of the Kayan houses have used for being a souvenir shop. (Left: Ban Nai Soi, Right: Ban Huay Pu Keng)

Figure 42 The feature of leaf gable roofs

Figure 43 The feature of metal sheet gable roofs

Figure 44 The outside toilet and cooking area

Figure 45 The pattern of walls which are woven split bamboo

Figure 46 The Kayans use an open space under their house to be a firewood storage and sometime, they use it to be clothes drying area

Figure 47 The fences around the Kayan houses. They are to identify the boundary between private and public area

The differences of the characteristics of vernacular houses for each Kayan villages are:

1) From my observation, I found that Ban Huay Pu Keng is the only village where appears the house style as same as a Thai rural house. It is made of woods and the roof is made of metal sheets. Some houses are made of mix between mortar and woods or mortar and woven split bamboo. Moreover, there is a landscape decoration beside the house with planting ornamental plants.

Figure 48 The mix structures of house within Ban Huay Pu Keng

Figure 49 The Kayan house within Ban Huay Pu Keng which is built in the Thai rural style

2) Compared to the three Kayan villages, the houses within Ban Nai Soi are mostly built for living more than being a tourist attraction because the original objective of establishment of the village is a camp for migrants. Therefore, the layout plan has also only private area and rarely appear the open space for being a souvenir shop or a reception area.

3) Only at Ban Huay Pu Keng and Ban Nai Soi, the Kayans feed farming animals especially chickens and pigs. They naturally rear the animals within their accommodation area but they build a stall beside or below their house as figure 48.

Figure 50 Animal stalls beside the Kayan house

4) The surrounding of Huay Sua Thai village differs from the other villages because HST village is located nearby the city more than the others. The influence

from city living effects to the Kayan and Karenni ways of life for example technology, transportation, public utilities, and facilities. These affect Kayan building such as a satellite dish on the gable roof of Kayan house, an electricity post in the middle of the village, and using metal sheets for building a gable roof instead of a leaf roof.

Chapter 4
Ethnic Tourism in Karen Communities and Its Impacts

This chapter explains the development of ethnic tourism within the study area along with the following impacts of tourism management and modernity of globalization. Ethnic tourism emphasizes direct contact and experiences between tourists and a community with a culture and traditions that differ from those of the tourists (Smith, 1997), Dernoi (1983) and Chan et.al. (2016) suggest that ethnic tourism or indigenous tourism not only allows the ethnic group to enjoy greater economic benefits, but also helps maintain the next generation of the ethnic group in rural area, instead of encouraging them to migrate to towns. The main objective of kayan (long-neck tribe) ethnic tourism is to generate income for communities, create jobs and generate business in many sectors of local industries. It is anticipated that the fascinating physical identity of the Kayan will attract tourists to visit the tourist villages and local communities. The local governors concern that the more refugees have a good living, the more they gain a great quality of life. Moreover, the following benefit is to reduce any conflict between local residents and minorities in Thailand.

Overall, the ethnic tourism in Mae Hong Son is usually offered to tourists by many tour operations. At the same time, traveling to ethnic villages is the one of primary destinations of backpackers when they visit Mae Hong Son province. Hence, the first image of ethnic tourism in Mae Hong Son is so important in terms of the hill tribe community, especially the Kayan village. Some coffee shops and cafes in Pai (one of districts in Mae Hong Son province) also use the Kayan illustration as a logo of their shops. Some tour agencies operate their package by adding the Kayan and Karen villages within their one-day program and promoting their package tour include an adventure trip in Chiang Mai and Mae Hong Son province. The Kayan villages are always in the top five as choices of destination. Therefore, these are the familiar images and unofficial symbols of ethnic tourism and eco-adventure tourism in Mae Hong Son province.

Figure 51 The Kayan statue and logo at Coffee shop and new tourist attraction in Mae Hong Son
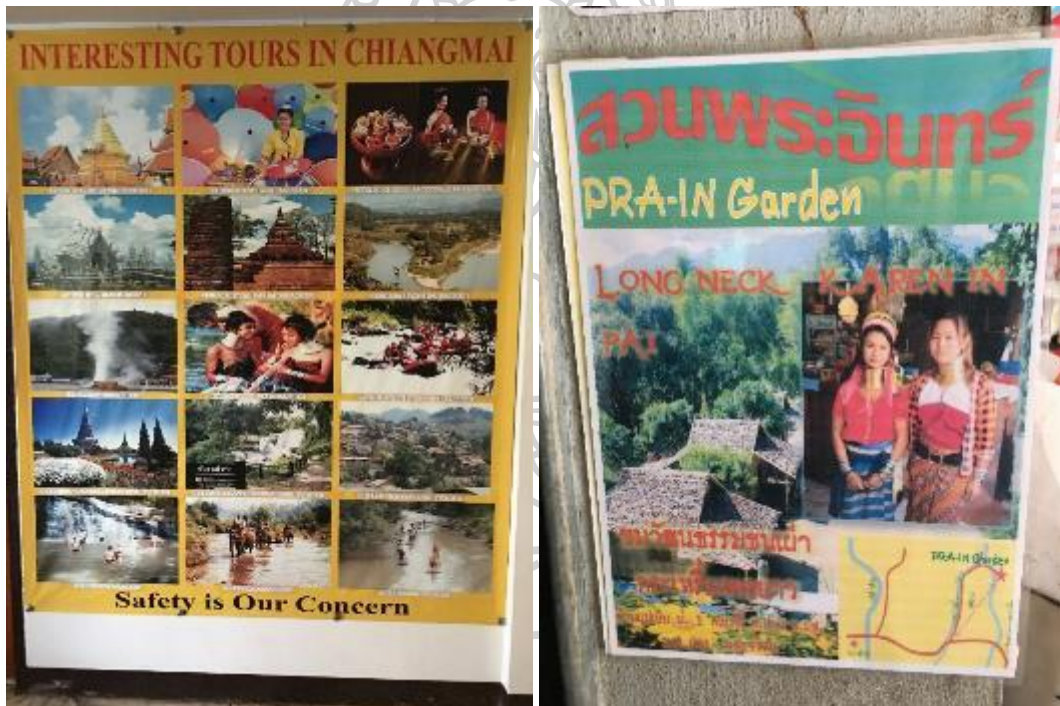
Figure 52 Poster of Kayan tour advertising which is posted at local restaurant

Figure 53 The reviews of the Long Neck Village which are posted on Trip advisor
Source: Trip advisor (2018)

Furthermore, the trend of sports tourism is continuously growing, especially marathon running in the remote area or trail running, meanwhile, Mae Hong Son province is also one of destination area of the sport event. Many events of marathon running have been set in Mae Hong Son and nearby districts such as Pai or Pang Ma Pah district and some trail routes now pass through the Karen villages. Besides, the logos of some events are designed by using the illustration of the Kayan (see for example figure 54). Sometimes, the image of the Kayan, especially the female Kayan is also the initial image of indigenous people if people firstly think of ethnic groups in the northern part of Thailand although there are many tribes settling in the area. 'Brass collar ring'and 'Karen blouse' seem to be the unique initial impressions that the public automatically recognize.

According to the chapter 3 as mentioned previously, the high season of tourists at the Kayan villages will happen for approximately 4 – 5 months. The most favorite period of tourists is on winter (around October to early February). Generally, the activities within the Kayan villages are taking a photo, shopping for souvenirs, and finding new experiences from different tribes. Ma Joh, who is one of key

informants, indicates that tourists usually came to Ban Huay Sua Tao on October to early January. They mostly bought souvenirs and asked her to take a pictures with her. The most famous souvenir are the Karen's blouse, traditional Karen bag, and scarves (figure 55). Besides, she has simulated brass collars for tourists in order to try to wear the neck collar as same as the Kayan tribe. Dressing like the Kayan is also the most favorite activity in the Kayan village. From the searching on the social network, especially Instagram and Facebook by defining the location as The Long Neck Karen Ban Huay Sua Tao, Mae Hong Son province, Long-Neck Karen Huay Pu Keng, or Ban Nai Soi almost 85% of pictures, which are posted on Instagram and checked in the place since 2013 (most often posted pictures are in 2017), are the pictures of tourists taking a photo with the Kayan within the village approximately 56% . Moreover, the results from social network observation found that all pictures, which were posted by checking in the places and set a privacy as public, were categorized in to three groups as 1) The scenery in the Kayan villages, 2) The Kayan way of life, and 3) Photo taking with the Kayan and Selfie photo. Besides, there were many pictures of tourists both Thai tourists and foreign tourists who tried wearing a simulated brass collar ring which made of a semicircle brass collar ring as figure 56 and dressing the Kayan's ornament or applying a local cosmetic, particularly Tanaka powder as same as the indigenous people. Moreover, they also buy some Tanaka products such as Tanaka powder and lotion as souvenirs.

Figure 54 The marathon running event in Mae Hong Son
Source: MSHcountry (2018) and Jatelaveechoye Jatemerin (2018)

Figure 55 Karen's bags (left), colorful weaving scarves (right)

Figure 56 A simulated brass collar ring

The result of interviewing most of Burmese-born Kayans especially the elderly about their quality of life, all answers were always 'yes'. This 'yes' also means that their living is more peaceful and better than in Burma or the Kayah state. They can generate their income from tourism. 'Law-sa', one of Kayaw (Big earrings Karen) who lives in Ban Huay Sua Tao, said that she migrated from Burma by walking with her husband for three - four days to the boundary of Thailand and moved to Ban Huay Sua Tao in 1998. She said, "The more tourists who come to visit them, the better are their chances of earning incomes from selling souvenirs." She

also said that she would gain more money to buy some facilities for her household such as a television or a radio. Moreover, she also had enough money to buy silver and brass ornaments to dress herself in traditional costume.

Figure 57 'Law-sa' and her traditional accessories

As for economic benefit management from tourism operation in the Kayan villages, there are two villages as 'Ban Huay Sua Thao' and 'Ban Huay Pu Keng' where international tourists are charged for their entrance fee. However, Thai tourists do not have to pay any fee to enter these villages. The entrance fee is 100 - 250 baht ($2.86 - 7.16) per person. Incomes from the entrance fees are allocated to pay monthly salaries for Kayans and Karens, who dress in traditional clothes especially wearing the brass collar rings of the women Kayans and live within the village. Salaries are, 1,500 baht ($42.95) per adult Kayan above the age of 12 years old and 750 baht ($21.47) for children Kayan below 12 years old. Taking off the brass collar rings is a big effect because it means no monthly payment will be forthcoming. Besides, if the Kayans move to other places, they will not have any salary from the manager or village tourism authority of the community. However, the Kayan can often gain their monthly allowance only during high season so they must seek to supplement their income by selling scarves and souvenirs. Most of souvenirs except hand-weaving scarves, forest products and agricultural products such as dried-chili or peanut etc., are made in other sources within Thailand and imported from Loi Kaw, Burma, including for example magnets, wooden sculptures, colorful bead bracelets, Myanmar sarongs, and bamboo baskets and bags. Occasionally, tourists buy some souvenirs because they feel sympathy rather than their demand. Nowadays, tourism

activities in Kayan villages are visiting and studying an indigenous ways of life, taking photo with Kayan people and natural surroundings, sightseeing along Pai river (in case of Ban Huay Pu Keng), and shopping for souvenirs and local products. Meanwhile, the Kayans in some villages such as Ban Huay Pu Keng allocate their house to become an accommodation for tourism like a homestay and guest house, however, there are only a few tourists who stay with Kayan people for many reasons. From the results of in-depth interviews, there are approximately 8 − 10 households in Ban Huay Pu Keng which have allocated some parts of their house to be the guesthouses from all 40 households. Meanwhile, some tourists are not interested in staying with the Kayan people. They think that wilderness and remoteness are the main obstacle to their decision to stay with the Kayan. Some foreign tourists, who have visited in Ban Huay Pu Keng, told that they visited Ban Huay Keng because it was one of tourist programs in the itinerary of the tour operation from Chiang Mai province. Within the package, staying with the Kayan people was not offered to them. As for Thai tourists who never visit in the Kayan villages or Mae Hong Son province, they mostly concern about safety and facilities as a toilet, food, and public utility. At the same time, within 22 kilometers from the Kayan there are many urban choices for tourists to find more comfortable accommodations than live in the authentic life with the Kayan people. The information for promoting the Kayan homestays is also one of factors which tourists do not perceive that there is the accommodation services for visitors if they want to try and find a new experience with the Kayan ways of life.

Figure 58 Entrance fee signs in Suan Pra-in, Pai (left) and Ban Huay Pu Keng (right)

The other way to supplement their income for community development is putting money into the village donation box at the entrance. However, from my observation, some few visitors both Thais and foreigners give the Kayan money.

4.1 Type of Tourists Visiting in the Kayan Villages

In the section of tourist classification, due to the main objective of establishment of Kayan village was for supporting local community to generate more incomes in terms of tourism. Therefore, the first aim has focused on attracting more Thai tourists and visitors to visit Mae Hong Son province. For example, there was the 2013 promotion campaign of Tourism Authority of Thailand (TAT) which launched a slogan "Amazing Thailand" in November, 2013. Mae Hong Son TAT promoted many attractions and one of the top five choices of destinations was the long Neck Karen village as Ban Nam Piang Din or Ban Huay Pu Keng. After that tour operation agencies began to sell their package by promoting the Kayan village as a 'must visit' attraction of Mae Hong Son province. The Kayan villages in Mae Hong Son began to be famous and attract international tourists to visit, buy some souvenirs, and take pictures. Moreover, the Kayan ways of life and their identities were displayed on many media both Thai and International such as TV shows as same as non-fiction movies, tourism magazines, and painting artwork. Nowadays, there are many tourists both Thai and international who know the Kayan villages as top of the wish list attractions if they visit in Mae Hong Son province. By internal tourism statistics of Mae Hong Son province from TAT Report 2018, the result found that there were 311,360 visitors in 2017 which is 16.34 per cent higher than 2016. Most visitors were Thai, about 237,239 persons, and 237,239 foreigners respectively. According to Table 1, the column graph below shows the number of visitors to Mae Hong Son has increased dramatically from 2013 to 2017 (TAT, 2017). The number of visitors increased obviously in 2016. Visiting of foreigners increased gradually and steadily. However, there were approximately 37.62 per cent of all visitors visiting in Muang Mae Hong Son where the Kayan villages are located. The remaining 62.38 per cent of visitors mostly visited in Pai. The top three order of foreign visitors in Mae Hong Son are 1) France (average visitors per year approximately 6,005 persons) 2) Spain (From 2013 to 2015, Spanish visitors were the most number of tourists which approximately

were 2,112 persons per year, instead, there were German visitors visiting in Mae Hong Son in two years later. 3) Germany (It continued from 2015). Moreover, the statistics displayed that there were Netherlands and US visitors which were recorded visiting in Mae Hong Son province as foreign tourists as well.

Table 1 Internal Visitor Statistics in Mae Hong Son Province 2013 - 2017
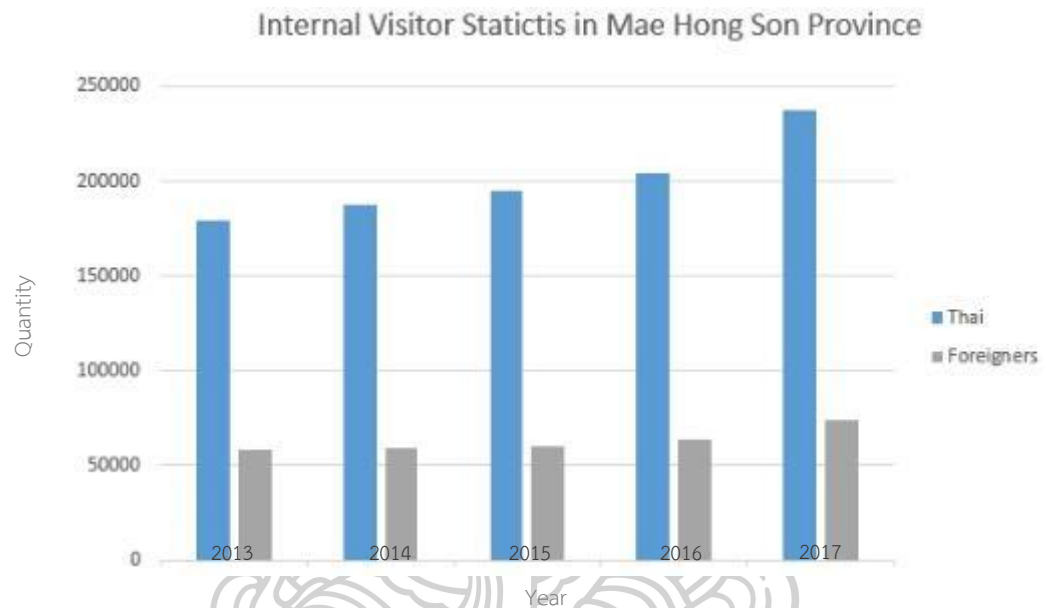
However, there is no record of the number of visitors visiting the Kayan villages in currently but it has been revealed in Ismail (2008) that the number of tourists visiting Kayan villages in 2002 to 2006, were separated into two groups of nationality. One was domestic tourists and the other was foreign tourists. The average number of domestic tourists in 2002 to 2006 consisted of Thai tourists were 28 persons and foreign tourist were 25 persons. Meanwhile, the results from the participatory observation and interviewing local communities found that the number of tourists to visit the Kayan villages per year was still less than the other places in Mae Hong Son, but interest from tourists in the Kayan and Mae Hong Son province increased gradually. Huay Sua Thao village is easy to access, therefore, the number of tourists especially Thai is more than the other Kayan communities. One of informants in groups of visitors indicate the important information that he initially became aware about the settlement of long neck Karen locating in Huay Sua Thao village.

For the tourist classification, there are many types of tourists who visit in the Kayan villages. In terms of tourism types, traveling at the Kayan villages can be classified as alternative tourism, ecotourism, ethnic tourism, natural tourism, cultural tourism, and rural tourism. As for types of tourists in the Kayan villages, they can be classified into four groups based on the theory of Cohen (1972) as follows:

1. Organized mass tourist: both Thai and Foreigner tourists always buy a tour package in Bangkok, Chiang Mai, or Mae Hong Son. This group does not want to plan their travel. They just want to relax and travel on their holiday. They adhere to an itinerary fixed by the tour operators, and even their trips are organized tours. Moreover, they do not expect to learn Kayan cultures or closely acquaint themselves with the Kayan people.

2. Individual Mass Tourist: they are similar to organized mass tourists in that they utilize the facilities made available by tour operator, but they have some control over their own itinerary. They may use the hotel as a base and hire a car and prefer to have freedom for their own trips.

3. Explorer: the explorers often arrange their own trip and avoid crowded areas. This group do not want be comfortable as same as two groups above, but they want to achieve their self-actualization. Therefore, this group also is satisfied with learning authentic cultures and open their mind for a new experience. From interviewing, 'Kru Kruoe', a Karenni man who is a Non-Formal Education teacher at Ban Huay Pu Keng, said that he has ever allocated his house for being a homestay. He told that there was a few travelers who stayed with him since 2014. Approximately 80% of tourists, they were international travelers from Japan, German, and Netherlands.

4. Drifter: the drifter will shun contact with the tourist and tourist establishments, and identify with the host community. Drifters will live with the locals and adopt many of the practices of that community. Most of the drifter groups who visit in the Kayan village, mostly are NGOs (Non-governmental organizations) both Thai and international agencies for supporting refugees in Mae Hong Son such as The UN Refugee Agency (UNHCR), Vocational Training to prepare Refugees for Return (VTRR), Refugee Educational Attainment & Development (READ), The

Karen Hill tribes Trust (KHT), Hill Tribe Education Center "Ma Fah Laung" or Christian missionaries.

In parts of a duration of trip, all tourists and visitors are a day-trip tourist. Although, some of tourists are international visitors or non-local communities but they also do not stay overnight within the Kayan villages and they choose to stay at Mae Hong Son city instead.

4.2 The Tourism Attractions of Ethnic Tourism in Kayan Villages

Attractions are a key element of all types of tourism. Unless there is an attraction, tourist will not be motivated to go to a particular place. Visitor attractions are natural landscapes or features, objects or man-made landscapes that have a special appeal to tourists. They are the core of the tourism product. According to the classification of the typology of tourism attractions by Swarbrooke (2002), the researcher applied this theory to analyze the result of attractions within the Kayan communities as below:

4.2.1 Features within the Natural Environment

At first, the aesthetics of natural environment of Kayan villages begins at the road with 1,864 curves from Chiang Mai to Mae Hong Son province. It offers spectacular scenery of mountain ranges, rivers and creeks, paddy fields, and hill tribe hamlets. Scenery or landscape is a compound of landforms; water and the vegetation and has an aesthetic and recreative value. Therefore, location and accessibility are important for physical space. Second, Mae Hong Son's weather demonstrates more continental climatic conditions than Bangkok or coastal regions, meaning summer temperatures can be relatively high and winter ones lower. It is so suitable to travel all times in the year although in rainy season, many backpack foreigners are most likely to travel on that time. With the abundance of nature, it is a main factor to encourage attracting to visitors who love to be in harmony with nature.

As for the natural surroundings of three Kayan villages in Mae Hong Son, these have ever mentioned in the chapter three about forest and mountainous zoning of the Kayan villages. In an aspect of natural aesthetics, Ban Huay Pu Keng is the most stunning village that its location is enclosed with mountain ranges and Pai River. The natural scenery along both sides of the river passed Ban Huay Deua is so

fascinating. Further away from the city than the other villages, Ban Huay Pu Keng is tranquil and still reflects the traditional way of life. Although, Ban Huay Sua Tao is mostly located in the city, however, the natural surrounding also is beautiful because the way to reach this village is along with upland paddy fields, local weirs and mountainous sceneries. As for Ban Nai Soi, this village is in a deep valley and enclosed with mountain ranges therefore the surrounding of this village is a community that is located in harmony with the dry evergreen forest and hill evergreen forest.

Figure 59 Sceneries before reaching the Kayan villages

Figure 60 The natural scenery in Rainy season

Moreover, the mountainous regions in the north of Thailand offer some of the best preserved natural habitats in the country, especially for bird-watching lovers and

eco-tourists. For fauna, Mae Hong Son province has many natural resources both fauna and flora, however, less tourists are interested in wildlife as one of tourist destinations of Mae Hong Son province. Most tourists and visitors usually percieved that Mae Hong Son province is the land of the aesthetic feature of natural environment. As for flora, there is one of plants as a Mexican sunflower that is considered to be a weed and alien species grown in Mae Hong Son province but it becomes a local flower and be famous as a tourist attraction. 'Dok Bua Tong' or Mexican sunflower (may be classified as wild sunflower which scientific name is *Tithonia diversifolia* (Hemsl.) A.Gray.) is a weed that grows quickly, however, it has become an important factor in attracting tourists to visit Mae Hong Son, particularly Blooming Bua festival at Doi Mae U-Kho. The festival begins when Bua Tong flowers are blooming around November to December. On that time, many hill tribe people will make their living by selling upland agricultural products and some souvenirs. Camping sites are arranged during the Bua Tong Bloom festival, is 26 kilometers from the district on Highway. Actually, there is plenty of natural flora species in the forest but tourists mostly do not want to go in the wilderness and solitude area. As one tourist group of my key informants, they told that the first thing which they think of the local vegetation, is Dok Bua Tong. They want to see wide fields of Dok Bua Tong in the blooming period. In terms of tourism, Dok Bua Tong is classified as a tourism resource in mass tourism and natural tourism. While, other species of local plants are classified as a resource component of alternative tourism such as ecotourism or extreme natural tourism.

At Kayan villages, there are also a few Bua Tong flowers spread along the road to the villages. Tourists can see the beauty of Bua Tong flowers on the blooming time as same as other places in Mae Hong Son.

Figure 61 Blooming Dok Bua Tong festival at Doi Mae U-Kho
Source: Janista, 2015

4.1.2 Human-Made Features (Cultural Attractions)

From chapter 3 about the appearance of cultural landscapes of the Kayan, it showed what are the identities of cultural landscapes and their phenomenon. In a part of ethnic tourism, human-made features particularly the identities of ethnicity are the most crucial factor as a part of cultural attractions. The main tourism products of ethnic tourism as according to Csapó (2012) are local cultures' traditions and ethnic diversity. Similarly, in the Kayan villages, man-made features are defined as:

1) Traditional costumes and the physical condition of the Kayan people – brass collar ring, cloth ornaments, and colors of the Kayan tribe (white and red)

2) Folklore of the descendent of dragon and the story of long-neck Karen

3) Kayan ways of life (rural life)

4) Kayan song and instruments

5) Vernacular houses

6) Kayan crafts (such as weaving blouses and scarfs, souvenirs, and wooden decoration etc.)

7) Traditional food and local vegetable

8) Traditional dance

9) Religious and spiritual centers – Ton Tee ceremony and Christian church

4.1.3 Special Events

Normally, there will be several festivals and other traditions celebrated almost throughout the year in Mae Hong Son province since the local people still maintain strongly their cultures and ancient traditions. The important festivals are Poi sang

Long Festival and Chong Phara Festival in Tai Yai community, Bua Tong Blossom Festival at Doi Nae U-Kho, Loy Krathong Festival at Wat Phra That Doi Kong Mu, and Tea Tasting Festival in Ban Ruk Thai.

As for the Kayan communities, most of the Kayan rituals and ceremonies involve customary practices and religious beliefs which from an ethical basis for the conduct of their daily lives. The headman of Ban Huay Pu Keng, one of key informants, explains that ceremonies and rituals are designed to show gratitude to the spirits and to supplicate for rain and water, good yields for the farms, good health and heal from sickness. Moreover, one of special events of the Kayan tribe is the Kayan New Year which is celebrated with the erecting of a holy wooden post call the *Khannkwan* or it is known as Ton Tee (T-Tree) ceremony as mentioned in the chapter 3.

4.3 Changing Ways of Life and Effects from Tourism Growing and Globalization

Positively, tourism is used as a main tool for developing countries because it can stimulate the development of other sectors such as transportation, accommodation and recreation facilities, infrastructures, communication through revival of cultures (Warnken, 2002). Moreover, tourism can also increase a country's tax revenues through business taxes, fuel taxes and income taxes (Forsyth et al, 2007).

For the Kayan villages in Mae Hong Son province, tourism is the first goal of local government agencies in establishing the Kayan community because of needs of attracting tourists to visit in Mae Hong Son province. It is a part of the strategy to push the Kayan communities as one of tourist attractions in Mae Hong son. As a result, the Kayan communities gain benefits from tourism development such as developing information signage and promoting information, infrastructures and public utilities, and getting income et al. It may be mentioned that tourism is a significant source of income for this area. In terms of socio-cultural impact, tourism is a channel to contact between tourists and Kayan communities in order to promote and increase ethnic understanding, giving both sides the opportunity to learn each other's culture and values. According to Kreag (2001), tourists also bring diverse values to the community and influence behavior and family life. Although, tourism can plays

economic role in global trends and development, it becomes more difficult to preserve traditional cultural practices and customs in any authentic sense. Tourism often changes cultural relations in diffuse and unpredictable ways.

The results of this research found that tourism brings changes to Kayan' ways of life from the past. They can be mainly divided into five parts as follows:

1) Traditional feature and appearance

Today, the Kayan people have a different appearance from the past. When we think of the Kayan tribe, we will recognize their first appearance that the Kayan women will wear brass collar rings and dress traditional clothes. But nowadays, there is an obvious change of their costume. The new generation of the Kayan especially teenager aging group does not generally wear the brass collar rings as same as same as the past, although, local government agencies and tourism authority push them to keep their looking by giving their salary if they still wear their traditional costumes. One interesting reason of the Kayan informant mentioned that she wanted to be educated in school or college as same as Thai citizens. When she went to the city or school, she would be embarrassed if she dressed the brass collar rings. She would look weird to others, hence, she also took her brass collar rings off. Moreover, there are perceptible changes about applying cosmetics. In the past, the Kayan ladies and women rarely used cosmetics except Tanaka powder but nowadays they usually apply many cosmetics such as eye liner, lipstick, eyebrow pencil and brusher. The result from in-depth interviewing showed that one of Kayan ladies said she looked at female tourists visiting the Kayan villages and felt the tourists were so beautiful within their make-up. Thus, she wanted to look like the tourists. She also learned to apply cosmetics by searching on internet such as google and YouTube and tried to dress like that. Moreover, the village tourism authorities do not like the Kayans wearing brass collar rings travel to town or public area because it may cause of issues about the illegal refugee right and refugee cards. The other reason is the authorities think that if tourists can see the Kayan in the town, they may not come to the villages (Ismail, 2008).

2) Gender roles and occupations

According to Ismail (2008), the Kayan women seem to be the main provider for the family especially in terms of tourism. Tourists are always interested and search

for the Kayan wearing the brass collar rings. Besides wearing the collar rings which bring them a monthly payment from the village tourism authorities, they also open little souvenir stalls in front of their house and weave scarves for sale to visitors especially in Huay Sua Thao village and Ban Pu Keng. Only scarves and engraved-wooden sculpture are the products which the Kayan make themselves. Other souvenirs such as plaster keyrings, Karen bag, Karen blouses, or Tanaka powder are bought from other places especially the marginal boundary between Thai and Burma. Kayan women focus their occupation towards tourism as the "tourism industry offers a better opportunity for cash income than agriculture" (Wu, 2000).

As for the Kayan males, they are hired to cultivate rotated crops nearby the villages and some of the men usually work in producing bamboo walls for fixing their house. They use their traditional agricultural skills for weaving bamboo strips, gathering thatch for making gable roofs and making their bamboo utensils.

After tourism comes, the Kayan women obviously have an economic role as a provider for the family because the women must welcome tourists and are always in a front part of all tourism-oriented activities, therefore, they seem to be the leader for earning income of the household. However, the Kayan man remains the leader of the family.

Figure 62 The main activity of the female and male Kayans

Moreover, from my interviewing, one of Kayan informants in Ban Huay Pu Keng revealed that the activity of the Kayan men when they had a leisure time, was playing a card at the open porch in front of the house. Nowadays, they do not play

cards at the area anymore when tourists come and see their appropriately behavior because the headman forbids them to do it.

3) Vernacular house

Before tourism is blooming, the style of Kayan vernacular house is ordinary rural Thai house by using natural materials within the area for example wood, bamboo or leaves. However, the interesting issue of The Thai regulation about building infrastructures and land utilization in the allowable area for minorities is Prohibition of building structures or changing the form of land utilization in the area. Therefore, these are the main cause that effects the Kayan people have still built their accommodation in harmony with the original natural surroundings. In the present, there are minor changes of materials and styles such as applying mortar to build walls instead of weaving bamboo walls, changing the leaf-gable roof to the metal sheet, and many houses have a TV satellite. The important reason may not affect by tourism directly, but tourism can increase their income and ability to buy more facilities.

At Ban Huay Pu Keng, there is an adaptation of the house for being homestay that means there are many tourism facilities for visitors such as a grocery's shop, entrance fee station, boat station, bin, electricity supply, and mountain water supply. For Huay Sua Thao village and Ban Nai Soi, it is same as Ban Huay Pu Keng but Huay Sua Thao is the most commercial community and obviously manage the location for tourism. There are car parking, public toilet, restaurant, information signage, and benches.

4) Language

In the past, the Kayan people communicated by the tradition Kayan language or Karenni language. Later, they learned to speak Thai from visitors, YouTube, and TV Show in Thailand in order to communicate with Thai visitors and mostly use a body language for international visitors. Moreover, they also study Thai writing from the Non-Formal Education.
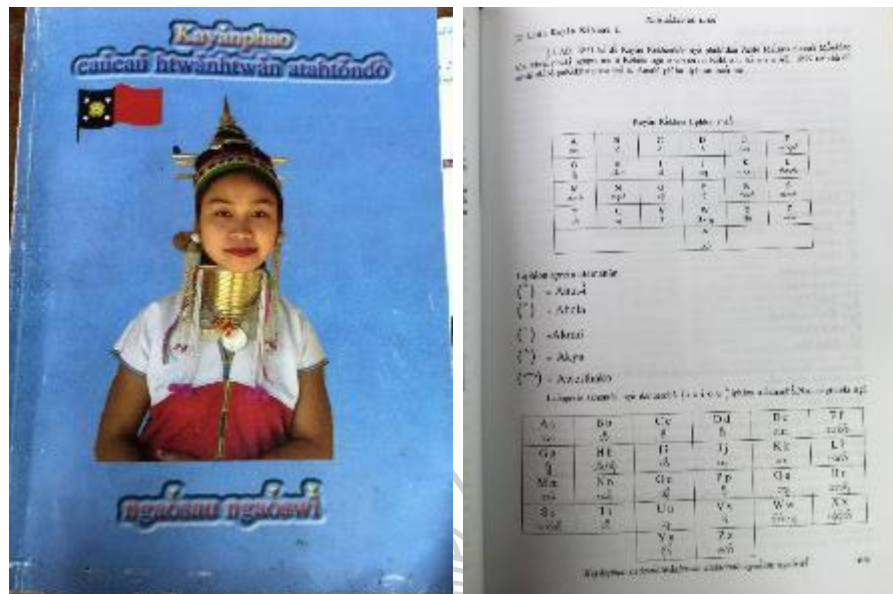
Figure 63 Kayan book

5) Relocation of the Kayan

The Kayans have lived in three different location as mentioned previously such as Ban Nai Soi, Huay Suea Thao village, and Ban Huay Pu Keng. Each community has its own characteristics but Ban Huay Pu Keng seems to be the village for the preservation of Kayan's traditional way of life. On the same hand, the Mae Hong Son government attempt to promote a positive image and afford to keep the Kayans to live in Mae Hong Son only because there are many stimulated-indigenous tourist villages in Chiang Mai, Chiang Rai, Pattaya, and Phuket. The Kayans are hired and brought to be as a component of tourist attractions. However, Thai government concerns about the movement of refugees therefore the role of refugee rights to movement and settlement is also restricted. Therefore, the Kayans cannot settle or live in other provinces without an alien card. Nowadays, the Kayan can move within Mae Hong Son province only.

Although, there is a restriction to relocate in other provinces but there is also an establishment of new Kayan villages in other places of Mae Hong Son, Chiang Mai, and Chiang Rai especially Pai, Pang Ma Pha, and Mae Rim. The new villages have a different structure from the original villages in Mae Hong Son because of the diversity of tribes. The new indigenous villages have many tribes living within the area not only the Kayans or Karennis. In addition, the decoration of new villages

create simulated farming for being alike to natural landscape and rural landscape of Kayan way of life. With tourism facility management such as site layout plan, interpretation management, homestay and accommodation for visitors, and tourist guide, sometime, the new Kayan villages seem to be a living museum or ethnic education center more than the authentic home of Kayan.

Figure 64 Kayan village at Pai (Suan Pra-inn) in Mae Hong Son

Figure 65 Kayan village at Tong Luang Chao Kow ago-ecology village, Chiang Mai

It is very interesting that the informants said, "I want to move to Chiang Mai, not because of tourism but high education". Education is one of factors which changes the Kayan's attitude and motivates young generation of the Kayans to relocate their settlement for improving their quality of life. Some stakeholders and tourism developer take some Kayans away from three villages in Mae Hong Son and give them commitment that they will support young Kayans to study in a high level at the town as same as a resident. These is the main reason causing the Kayans move away

from the Kayan settlements in Mae Hong Son to other provinces in the northern part of Thailand.

Chapter 5
The Implementation for the Conservation of Rural Landscape and Ethnic Tourism Management in the Kayan Villages

5.1 Analysis of Results Leading to the Conservation of Significance

According to the previous information as the chapter 3 about Kayan cultural landscapes demonstrates we can classify the type of cultural landscapes in the Kayan communities by depending on the effect of human management to natural environment, as 'Rural –setting landscape' following Sirisrisak and Akagawa (2005). This is the result of the unique features of Kayan villages of living in harmony with nature, strong system of relatives, and Animism. These are all factors which encourage the cultural landscape of Kayan communities to be the attractive rural landscape. This kind of landscape is because of the traditional cultural response of the Kayan to their setting. There is no obvious impact on ways of life. Moreover, all people living within the surrounding, know how to make a living within the limited factors of environment and use resources sustainably. Therefore, the core management of the rural landscape is harmony between people and nature.

The meaning of the culture-nature relationship in the making of the Kayan's rural landscape has to be considered if some factors will make it changes such as the globalization or the growth of tourism. From the result of defining cultural significance of the rural landscape of the Kayan communities, it was found that the cultural significance of the Kayan way of life can be defined as follows:

1. Value of natural environment existence

The Kayan rural landscape reflects the rich association of the Kayan people with the natural environment within the Kayan villages and their surroundings. The Kayan people mostly live in harmony with nature and use natural resources for daily life. Moreover, they gratefully respect the sanctity of their ancestors related to natural environment which is showed as the relation between tribe traditions and nature, for example the agriculture system and ritual tradition. Meanwhile, the style of vernacular house such as a bamboo house with the leaf gable roof or a bamboo fence, reflects the influence of the natural utilization as same as local food is also cooked from the natural ingredients.

2. Aesthetic value

With the land form and surrounding of the Kayan villages especially Ban Huay Pu Keng, there are a plenty of natural resources such as forest, white water and river, and clean and fresh atmosphere. Moreover, there are also paddy fields and rotational agriculture in highland area so these are the main factor of aesthetic scenery and create one of the most attractive places in Mae Hong Son province. In addition, the character of settlements expresses the features of lowland and highland communities including the aesthetic scenery of rural landscape. Furthermore, the human scale and color scheme of the vernacular houses of the Kayan communities for each villages is suitable for the natural environment and live in harmony with nature.

3. Educational value/Scientific value

The Kayan villages are the valuable place for learning and increasing exotic experiences for visitors about the Kayan ways of life. They can be the case study sites for finding the information about indigenous history, especially Kayan and Karenni tribes, history of indigenous settlements in Thailand, and the relationship between Thais and refugees in Burma. Furthermore, the uniqueness of authentic Kayan's traditional costume especially the brass collar rings also is the most intriguing feature which cannot find in other places as same as the Kayan villages.

4. Historic value

As with the educational value mentioned above, the Kayan villages manifest that they are influenced by an historic activity or phase in a term of the origin of refugee camp. Similarly, they reflect the wisdom and the religious ritual of people who created them in the past. Moreover, the rural landscape of the Kayan communities also displays the evolution of the Kayans in Thailand. With the Kayan is the small group of Karenni community, it is also not hard to study the Kayan ways of life in the North of Thailand. 5. Economic value

Due to the Kayan villages being one of the most favorite attractions in Mae Hong Son, there are a number of tourists visiting in and can generate incomes from tourism business for each year. Nevertheless, the important issues of income distribution is an imbalance of benefits because it is affected by stakeholders and tourism management.

6. Social value

According to the Burra Charter, social value embraces the qualities for which a place has become a focus of spiritual, political, national or other cultural sentiment to a majority or minority group. Within the Kayan communities, the vernacular houses and fences show the strong relationship between households. The Kayan people use the bamboo weave pattern on short fences in order to define the boundary line of area only but they can easily face their cousins or neighbors. Importantly, the Kayan beliefs and ritual tradition are be the representative to display the significance of social value. They set the worship pillars called as 'Ton Tee' and there is Ton Tee ceremony on Kayan New year. Moreover, they respect Animism, ancestor, and supernatural mystery. Also, the uniqueness of the brass collar rings of the female Kayan is so attractive. Furthermore, the rice terraces and rotation-crop agriculture reflect how rural farming is flourishing in the area and it can display the Kayan ways of life. In terms of religion, there is a multi-religious mixture consisting of Christian, Animism, and Buddhist. However, the varied religious have integrated and become one unique Kayan ways of life.

5.2 Importance of Conservation for Rural Landscape and Ethnic Tourism Management

Today, there are many changes of the Kayan ways of life with tourism and globalization being the crucial factors which effect to these changes. They are degrading the significances due to unplanned infrastructure development and urbanization, modernization of land use techniques, pollution, civil unrest or unsustainable tourism including human right requisition. As Rössler & Lin (2018) mentioned some rural areas, are abandoned or lack people to manage the because of the main issues such as changes in traditional ways of life, knowledge systems, and tourism as previous chapters. Finally, we will notice that threats to the rural landscape though vernacular architecture of the Kayan tribe are the crisis portraying the collapse of understanding in traditional culture, but illogically accept modern things which are unnecessary for their life and these finally lead to forget the origin and the uniqueness of tribe.

In order to protect the changes of the Kayan's rural landscape from the effecting factors, it is necessary to raise awareness of the cultural significance in parallel with the increasing development and globalization. No one can ensure that values remain environmentally, socially, economically significances unless there is an effective management. Therefore, this study recommends the ways to conserve the rural landscape from threats by separating all into two main parts as 1) Conservation for the Kayan rural landscape and natural environment and 2) Ethnic tourism management and conservation.

5.3 Conservation for Rural Landscape and Natural Environment

Some particularly important issues of degradation of rural landscape and natural surrounding frequently occur from unsustainable development. Because of needs of more convenience, higher quality of life, and social acceptance, some rural area also want to develop their place in order to similar to that of most other urbans. At the same time, most outsiders especially urbanists and foreigners want to meet the real rural environment and local ways of life more than civilization as same as the urban area. Similarly, the tourism trend of Thailand in the current focuses on Amazing Thailand (community-based tourism) for both inbound and outbound tourists (Open to the new shade campaign). According to Urry (1995 cited in Richard & Hall, 2000), therefore, one of the important consequences of this reflexivity is an increased concern for environment, and growing awareness of the link between local and global environment. Therefore, the way to conserve the rural landscape and natural environment of the Kayan village must address the following:

1) Maintenance

With the rural landscape, it is not necessary to improve or more develop the area for being new or modern place. The heart of conservation is maintenance. To reduce damage or disturbance from the increasing effects of human actions or natural processes, before any planning, the manager, related agent, or local community must first understand the significance and dynamic ecosystem of all resources and their utilization. Besides, awareness is the crucial factor through which to encourage people to appreciate their own resources and then lead to be a factor to be a conservation behavior. The following can be expected to occur in the rural landscape conservation:

(1) Natural and heritage interpretation should educate both local communities and visitors about the significance of rural landscapes and their values, including conservation of the balance between human uses and natural environment to maintain the aesthetic identity to be passed on for future generations further;

(2) Within the Kayan communities, there is a need for interpretative signs conveying the meaning with details of tourist attractions within the villages so that visitors are aware of information related to the importance and significance of sacred sites and tourist attractions;

(3) Using highland agriculture, land utilization, and forestry policies to define what changes can be permitted in the landscape while maintaining its outstanding values (OUV), and what techniques can be used to this end (Rössler & Lin, 2018);

(4) Allocate the available spaces for agricultural area by the local government and support and educate sustainable farming and rotated-crop agriculture knowledge to the Kayan communities in order to reduce migration away from their homes;

(5) Beware of forest fire which has occurred from human activities such as the utilization of non-timber forest products and define strict rules on burning forest that effects the main cause of air pollution in the North of Thailand;

(6) Maintain the waterfront ecosystem especially Pai river, where Ban Huay Pu Keng is located in, in order to keep the plenty of riverbank ecosystem;

(7) Define the carrying capacity strategy for the community development to protect and control the unlimited development of infrastructures and public utilities;

(8) Support local communities to retain natural environment within the rural landscape by sacred tradition as 'Tree ordination' or watershed forest conservation;

(9) Support local people to make a sustainable living in harmony with nature and their own culture instead of changing their life into be the city life such as changing materials for building their vernacular house and changing their tradition costumes to be modern and fashion;

(10) Encourage and promote the Kayan ceremony for example Kayan Kan Khwan festival (Ton Tee ceremony) as the annual tradition ceremony of indigenous tribe in Mae Hong Son province;

(11) Relevant stakeholders should have provided support in terms of the budget, health care, and education;

(12) Should be the concern and conservation of the rural landscape of the Kayan communities continuously

(13) The community participation is also the important factor that can conserve the Kayan ways of life, as one of responsibilities of the local people.

(14) Defining enabling measure for conservation such as supporting matching fund for improving the Kayan living and controlling land utilization.

2) Preservation

The main reason of the preservation of the rural landscape at the Kayan villages is not for needing to be a prohibited area but want to conserve to be original and authentic. Although, the preservation strategy is often combined with archeological monuments and historic places, however, in aspects of the rural landscape, it means maintaining the forms of culture, ways of life, and tradition. For preserving process, the authentic knowledge about the history, identity, and genealogy of the Kayan is the crucial information which should be rewritten and disclosed to the public as a knowledge warehouse that can search for more information at all times. The development of the knowledge center should be established at the Kayan villages especially Ban Huay Pu Keng which is in the best location and aesthetic atmosphere. Moreover, the styles of Kayan ways of life seem to be authentic more than the other villages, which look like a commercial village or tourist attraction, by participatory observing from the Kayan living in daily.

Besides, it is so important to preserve some area for the Kayan living especially within their houses. According to the style and characteristics of the Kayan vernacular house in chapter 3, the area of the house is separated into two main parts as the open space for selling some souvenirs and the private area for living. Therefore, the private area should be preserved for the Kayan natural living, not for being living exhibition or mimetic village in order to attract visitor's interesting.

3) Restoration

Restoration is the process of repairing and improving cultural landscapes to be harmony in the authentic origin as much as possible. In terms of the Kayan villages, the most important thing, which should have concerned to restore any change, is the

Kayan vernacular house. There are many changes in the styles of the Kayan house as mentioned in the chapter3, there are many houses in Huay Pu Keng village and Huay Sua Thao village which are developing in the mixed styles of Thai rural house and bamboo house. Some houses use metal sheets for being a gable roof instead of a leaf roof as before. It may be stable more than the old style but it changes the initial style of the Kayan house in the past and make visitors feel like the Kayan villages is contemporary as same as a normal house in the rural area. However, in considering such changes it is important to consider what are the acceptable levels of change taking into account that change will take place and the wishes of local people to more permanent structural material as in the case of the metal roofing. Reasonably, visitors cannot perceive the differences between the living styles of the indigenous and local resident. Then, it may be one of causes that lead to the loss of the authenticity of the Kayan rural landscape. Not only the changes of the Kayan vernacular house but also other infrastructures such as an outdoor kitchen and toilet including the Christian church has an effect on the character and the significance especially the aesthetic value.

In addition, the demolition of original building and ritual structures also have effects on the identity of the Kayan ways of life and ritual tradition. Particularly, the area for 'the Kayan Kan Khwan festival (Ton Tee ceremony)' should be maintained and restored to the way it looked originally as figure 66.

Figure 66 The surrounding of Ton Tee ceremonies which have been occurred *(Left: Ban Huay Pu Keng, Right: Ban Huay Sua Thao)*

Normally, the male Kayans will create one Ton Tee for once a year at the Kayan Kan Kwan festival or Ton Tee ceremony on every April in each villages except Ban Nai Soi. Meanwhile, they do not demolish any old Ton Tee and take the new Ton Tee to set up at the ceremony area as figure 67. Therefore, the restoration of the landscape and sacred faith around the ritual area is also necessary to undertake continuously to keep their sacred tradition and then can lead to encourage the inspiration, imagination, and knowledge experience for next generations.

Figure 67 The new Ton Tee is set up in the ceremony area at the Ban Huay Pu Keng Kayan festival in 2018
Source: Boonlad Prasit (2018)

4) Increasing the awareness of conservation about the Kayan authenticity

It is not easy to increase someone's awareness of heritage conservation without someone's understanding its value and difficult to explain by without a great interpretive measure. For increasing the Kayan's understanding, it is so clear that the way to communicate the Kayan people must have support from the government and local stakeholders because they directly relate to the immigration and settlement of the Kayan People in Mae Hong Son. In order to conserve the Kayan's authentic significances, the measure of rural landscape conservation should be defined by the government. The new measures should be separated into two main measures: the motive measures and the preventive measures. Nowadays, there is the obvious motive measure at Ban Huay Sua Thao which encourages indigenous people not only the Kayan People but also all tribes to wear their traditional costume in daily life and then they will earn salaries. However, it should have defined more motive measures to support the conservation of rural landscape for example offering fund to increase the

Kayan's motivation to keep their own culture or improve their environment to be natural and original and operating public awareness activities to give an understanding about the significances of the Kayan rural landscape. Moreover, within the community, there should be mechanisms for ensuring that younger generations learn the skills to perform the future. As for the preventive measures, it is so necessary to control the changes of the rural landscape in order to not reduce the values. In terms of forest conservation, the most important measure is keeping the balance between human use and the ecosystem. It is crucial to limit the use of natural resources and illegal land encroachment. Concerning about the changes of materials and style of the Kayan vernacular houses is also the important factors which can effect to the integrity of the Kayan rural landscape including visitor's feeling about the rural aestheticism. Therefore, the local government or related agencies should have supported the Kayan people to know how to keep their accommodation on their own tradition, but also accommodate some change.

Although it does not have noticed issues from overload carrying capacity of tourists and visitors, however, it should have concerned about carrying capacity management in parallel with heritage interpretation to the Kayan people, tourists and visitors, local hosts, and all stakeholders for the future.

5.4 The Potential Analysis of The Kayan Villages for Tourism

With the main objective to establishment of the Kayan communities, it is suggested that the local government and tourism authorities establish the Kayan villages for supporting Mae Hong Son province in order to earn more income and benefits from tourism operations. However, the efficient and effective ethnic tourism management will not happen if all managers or stakeholders do not sustainably work on the basis of balance between tourism resources and visitor management. As for the potentials of the Kayan communities, they prove that the villages have many potentials in terms of historic, aesthetic, scientific, and social potentials to be an ethnic tourism attraction. Though the potentials of the Kayan ways of life can support the ethnic tourism within the communities, also, there are supporting factors and threats to effect the Kayan rural landscapes.

From the analysis result, a SWOT analysis is used as a tool for identifying and assessing the potential of the Kayan communities and for providing the implements toward achieving goals to keep the rural landscape in parallel with the ethnic tourism management. The objectives of the Kayan tourism management are twofold. The first objective is to develop the Kayan communities in Mae Hong Son as a sustainable ethnic tourism. The second objective is to protect and conserve the Kaya cultural landscape although the growth of tourism is increasing continuously. Orderly, management of sustainable ethnic tourism destination, operating strategies suitable to the context of each community are needed. Participatory Action Research (PAR) strategies were used to define the implement of the Kayan villages and the results were analyzed using SWOT analysis for each study area as discussed below:

1) Ban Huay Sua Thao

- Strengths (S)

(1) The location of Ban Huay Sua Thao is situated only 11 kilometers from Mae Hong Son district. It is very easy to access this village more than the other communities because the convenience of road structure and information signs are developed.

(2) This village is be a primary tourist attraction in Mae Hong Son Province as the top 10 of tourist attractions.

(3) There are many facilities developing to support tourism activities within the villages such as public toilets, souvenir shops, police station, café and restaurants, and public unities.

(4) The villagers have many unique cultural attributes, namely Mhong, Karenni, Kayaw, and Tai Yai because the members of this village consist of many tribes of indigenous people living together. They can share their identity with tourists.

(5) The village has a ritual area for the annual Kayan Kan Khwan festival (Ton Tee ceremony) concerning traditions and rituals especially khwan (soul) blessing and ancestor worship. When the festival is coming, the Kayan people will prepare the area and food for ancestor spirits, friends, and relatives. Children also learn and play traditional ceremony. These authentic and unique traditions and rituals will attract tourists.

(6) The Kayans and other tribes within Ban Huay Sua Thao are very willing to welcome tourists and want tourists more come to the villages in order to support their income from tourism.

(7) There is the strategic rule, which is defined by the village manager for the indigenous tribes, to instruct them to wear their own traditional costumes and they will gain salary of 1,500 baht per one who dresses the traditional costume within their household.

- Weakness (W)

(1) The sufficient networks with all related groups of people namely local administrative, village manager, or tourism agencies etc. are not harmonious. They still separate their works depending on their responsibility and benefit.

(2) As for cleaning the surrounding, there is no good waste disposal management within the village. It may be a cause of sanitation problem.

(3) Lack of harmonious design of the facilities and infrastructures within the village with natural environment

(4) The villagers do not understand the guideline of ethnic tourism management. Nowadays, they only want to gain benefits from tourism and try to develop their living area for supporting tourist's satisfaction.

(5) The financial support is still insufficient.

(6) The villagers still lack knowledge about conserving the significance of the rural landscape and their cultural heritage.

- Opportunity (O)

(1) Ethnic tourism is still a new trend in tourism in Thailand. Tourists both Thai and foreign are now interested in learning about different cultures so that people of different ethnicities can live in harmony.

(2) Ban Huay Sua Thao is popular from tourists and this villages is operated into one of tourist attractions of the tour operation in Mae Hong Son tourist guide and tour package.

(3) There are many changes of the Kayan ways of life such as the style, materials, and function of vernacular house, modern facilities, and local food.

- Threats (T)

(1) Community expansion affects the inappropriate land utilization and natural resource deterioration.

(2) Ethnic tourism is arranged to serve community members and to allow tourists to observe and learn about the Kayan villagers' way of life. The expectation that full facilities are available at the community suggests that members have failed to convey this sustainable tourism concept properly to tourists.

(3) The development of local government or agencies may conflict with the Kayan way of life or community's need.

(4) There are capitalists from many sources coming to the village to hire Kayan men or women, affect to immigration of the Kayan.

2) Ban Huay Pu Keng

- Strengths (S)

(1) Ban Huay Pu Keng has a rich aesthetic natural environment. It is located among mountains and along with Pai River. With green scenery, the community is the most beautiful village of the Kayan settlements in Mae Hong Son province.

(2) Some Kayan households at Ban Huay Pu Keng have begun to offer homestays for interested visitors who want to get experience the Kyan way of life.

(3) There is an elementary school in Ban Huay Pu Keng as Mae Fah Luang Education Centre for Thai Hill Tribe Community.

(4) As for accessibility to Ban Huay Pu keng, visitors cannot drive their car to the village directly, but there is the convenience of two choices for visitors to visit the village. One is to take a boat along Pai River from Huay Duae boat station (take times for one hour) and the second way is to park a car at the boat station and cross the river in front of the village.

(5) Ban Huay Pu Keng is strongly united between the Kayan and Karenni residents living within the village.

(6) The villagers have a unique culture concerning the Kayan traditions and rituals, e.g., wedding ceremonies, funerals, ancestor worship, and handicrafts like weaving clothes. Moreover. They also live in harmony with nature because the village's location is in the midst of forest and Pai River.

(7) As same as Ban Huay Sua Thao, this village is popular, especially for foreign and non-local visitors.

(8) The basic facilities and public utilities are developed. The village can operate tourism activities such as shopping souvenirs, trying some traditional food, and taking a photo with the Kayan and their house, or staying overnight with the Kayan homestay etc.

(9) The headman of the village (Phu Yai Nong) is the key person who can lead the residents to strictly follow the village's rule and he can communicate and share the Kayan culture with visitors heartily. Moreover, there is Kru Krue who is a teacher at the elementary school, also can interpret the Kayan way of life to tourists as well.

- **Weakness (W)**

(1) Because the location of Ban Huay Pu Keng is settled across from the other waterside of Pai River, transportation to the village is more complicated and uncomfortable than other villages. Driving a car to the village cannot be possible. Visitors have to take a boat across the river from the boat station only.

(2) There are some changes of the materials and style of Kayan vernacular houses. Some Kayans use mixed structures for renovating their house by using mortar and bricks instead of wood as before.

(3) The villagers especially the elderly cannot speak Thai or English languages, therefore, they cannot interpret their culture or tradition to visitors. The interpretive representations mostly are tour guides from tour agencies from Mae Hong Son and other provinces such as Bangkok, Chiang Mai, and Chiang Rai.

(4) Nowadays, the young Kayan generations lack of inheriting of local wisdom about weaving crafts neither bamboo weaving utensils nor weaving clothes.

- **Opportunity (O)**

(1) The surrounding of Ban Huay Pu Keng supports the Kayan way of life and also is the supporting factor to tourism development.

(2) Many scholars and specialists are interested in Ban Huay Pu Keng because the Kayan people living in this village, show their real living more than being the living museum or the commercial village as Ban Huay Sua Thao or other Kayan

villages. Therefore, this village is often chosen as a study area for them for example the researches of Ismail (2008), Theurer (2014), and Chawanapitorn et.al. (2016).

(3) The main market group of tourist at Ban Huay Pu Keng is international tourists and interested visitors who want to find new experiences more than shopping or taking a photo, therefore, the image of Ban Huay Pu Keng to public from their photos is very fascinated.

- Threats (T)

(1) The Kayan people especially young generation rarely wear the traditional costumes because some important reason is donating clothes and four requisites from the outside people. Therefore, the young Kayan generations also change their tradition clothed to become readymade clothed like the urbanists.

(2) Some villagers abandon their houses because they move to work to other places after being hired by the outside employers and most residents are the elderly and children.

3) Ban Nai Soi

- Strengths (S)

(1) Ban Nai Soi is the biggest temporary refugee camp in Mae Hong Son province. There are many tribes living together within the area like indigenous housing projects. Within the village, there are a Christian church, a community health center, the Kayan Taryar School, and a community grace center built by the EFT. Moreover, it expresses the relation of crossed-relative between Karenni, Kayan, Karen, and Kayaw.

(2) Sceneries of the way to the village show the Kayan and local ways of life in views of mountainous and agriculture landscapes. These can attract the visitors before arriving the village.

(3) The village is located the most nearby the boundary line between Thai and Burma, therefore, it is so comfortable to travel across between two countries under the admittance into the country of the border crossing point.

-Weakness (W)

(1) As same as the other villages, the important issue of Ban Nai Soi is the Kayan people move to other places for work or resettle in the more developed area. There are still only children, the elderly, and the teacher coming from Burma.

(2) Most Kayan people at Ban Nai Soi cannot speak Thai language. They can speak Karenni and Kayan languages and some Kayans can speak English a little bit.

(3) Ban Nai Soi is the most inhospitable village of all. In summer, the village is arid and lacks of water. The Kayan people must contain rain water in rainy season for using in summer.

(4) As for tourism facilities, this village has only a souvenir shop. There is no development of infrastructures or public utilities including mobile network signal.

(5) The road to this village is inconvenient and non-developed. Visitors have to take a four-wheel drive car or off-road car to arrive this village. Moreover, it is dangerous to travel in rainy season.

- Opportunity (O)

(1) The people living in Ban Nai Soi, is supported from NGOs. Because of the location, Ban Nai Soi is separated from the refugee camp for encouraging ethnic tourism, therefore, Many NGOs also concern about the living of the Kayan people as same as other indigenous groups living in the temporary shelter. They get the supporting utilities such as medicine, clothes, and education.

- Threats (T)

(1) As the location is nearby the border of Thailand, it is easy to illegal migrate and risk being the refugee management issues in Thailand.

From the results of SWOT analysis of three Kayan communities, it is so clear that the main aim of the Kayan village establishment is to increase benefits and income from tourism by presenting the fascination of the Kayan way of life. For each Kayan village, there are some differences about the uniqueness of the rural landscape depending on natural environment and their living, facility and tourism management, and the limits of tourism development. Interpretation, the most important thing to reveal the authentic Kayan way of life through ethnic tourism does not clearly happen.

Interpretation is the effective tool for initial increasing conservation awareness of people not only local community but also visitors. Because the main principle of rural landscape management is to manage change within the context of nature, therefore, the first process of the guideline for ethnic tourism management sustainably is increasing understanding the significant values of the Kayan rural landscape to local community and then let the local community express their way of life to visitors naturally. Understanding of indigenous ownership and awareness of tribe heritage is very necessary for the Kayan people. According to the guideline for conservation of the rural landscape as mentioned above, it relates to the analysis of ethnic tourism development in terms of the conservation of the Kayan identities including their tradition and culture which are the main tourism resources in ethnic management. It is noticed that the impact on the indigenous way of life in tourism development is that its experience of ethnicity has become fashionable (Gladney, 1999). To guide such research, building upon the work of Swain (1989), the conceptual framework is used to compare the perspectives of multiple stakeholders and address development strategies. The framework consists of three parts as 1) Key stakeholders, 2) socio-cultural issues, and 3) potential resolutions.

1) Key stakeholders in the development of Kayan ethnic tourism are separated into four main groups which have been identified as units of analysis: (1) governments at various level, (2) tourism entrepreneurs, (3) ethnic people, and (4) visitors and tourists.

2) As for socio-cultural issues, the development, globalization, and need of good quality of life involve a number of socio-cultural issues or contradictions that should be addressed in advance through the planning process. These include protection of the culture of minorities, the use of tourism as a form of economic development, and the need to provide a tourism experience that meets visitor expectations while also providing adequate economic returns from products that are deemed appropriate by the host community. The main obstacles of ethnic tourism management for Kayan communities are summarized as follows:

2.1) State regulation versus ethnic autonomy

Following the chapter 3 about the Kayan autonomy, this research found that there is a conflict between state regulation and ethnic autonomy because most

Kayan people desire more autonomy to control their own living and rights as same as Thai citizens. From the result of Kayan community surveys, it revealed that the Kayan people accept the role and the notion of tourism management by local government or tourism authority, however, the Kayan people are not well positioned to directly take advantages from land utilization and autonomy right. With many factors such as the requirement of education or well communication, the Kayans also do not have any power or an important role in the tourism manager.

2.2) Cultural exoticism versus modernity

The contradiction between the desire of tourists and visitors for cultural exoticism, on the other hand, the Kayan people also desire for modernity, is the another tension. Cultural exoticism is recognized as a primary attraction for tourists for tourists and the basis for tourism development in ethnic communities. Moreover, as a result of increasing exposure to modern lifestyles through the media and the market economy, an increasing number of Kayan peoples are demanding the benefits of modernization.

As the results mentioned above in the chapter 3 and 4, the summary indicates that the tourism entrepreneurs play a significance role in defining the essential aspects of authentic indigenous cultures, and determining what should be revived, developed, and preserved in ethnic tourism development. From the example of gaining salaries, it directly effects the Kayans and other tribes to wear their traditional clothes in every day. In conclusion, culture is changing because of economic development that leads the Kayan people to put high priority on making money and pursuing modern lifestyles.

2.3) Economic development versus cultural preservation

Following to the discussion about the changes of Kayan's way of life, Chapter 3 acknowledges that economic development brings change, but not all changes are desirable. This is the reason leading to more concern about preservation of culture. Moreover, the result of participatory observation to visitors and tourists suggests there is little understanding of what is the authentic cultural landscape of the Kayan communities. They are just excited about their new experience within the Kayan community more than perceiving the real life of the Kayan people. As Yang and Wall (2009) show mass tourists consume local cultural resources, and only few of

them are concerned with the rapid changes to ethnic landscapes and the vanishing of traditional cultures and values. However, some visitors want to see the preservation of ethnic identities by controlling of the local government.

        2.4) Authenticity versus cultural commodification

           To satisfy demands for authenticity, tourism entrepreneurs, tourism producers, ethnic hosts, motivated by the opportunity to create jobs and income, select and package certain aspects of culture and create staged representations and performances to make aspects of the culture more accessible and appealing to tourists. However, cultural commodification can persuade the Kayan peoples to alter their behaviors to suit the demand market like Ban Huay Sua Thao, resulting in a loss of traditional activities and other authentic aspects of cultural manifestations. Moreover, the perception of young generation of the Kayan People are more concerned about employment and high education for increasing their opportunities to make a living and good quality of life. Meanwhile, they are not aware of the impact of cultural commodification.

        In contrary, the researcher also founded the interesting results from the in-depth interviewing that sometime, tourism may be the factor which forces the Kayan or other tribes to keep their traditional costume features because they will gain benefits from wearing traditional clothes especially at Ban Huay Sua Thao. Furthermore, tourism creates an opportunity for Kayan people to earn their living. It is also worth noting that tourism will be a force which can help to conserve the Kayan rural landscape.

        3) Potential resolutions also are one of the achievable assessment which indicate the effective process to reduce negative impacts of ethnic tourism. If they do not appropriately undertake, they will be the crucial tensions effecting to non-sustainable ethnic tourism management.

5.5 Comparisons of Tourism Potentials of Three Kayan Villages Towards Ethnic Tourism Management

        The above findings suggest that the differences of tourism potentials of three Kayan villages by applying 5A's theory of tourism components according to Tourism Western Australia (2009) to synthesis the above information in order to defining the

route of ethnic tourism especially the Kayan communities in Mae Hong Son. The components consist of 1) Attractions, 2) Accessibility, 3) Amenities, 4) Accommodation, and 5) Awareness. As the summary of the SWOT analysis for each village including the gathering all information, these can help to conclude the results of comparisons of tourism potentials of three Kayan villages as displayed in Table 2 as below. For example, one similarity of attractions at the Kayan villages is the Kayan way of life. Most visitors want to meet the Kayan people living in their communities naturally but the dominant difference of the Kayan villages is natural environment in each village that affects the styles of the Kayan living. In a part of accessibility, furthermore, the difficulty to access the Kayan villages is in the range of convenient Travel which is classified into three main categories by ordering the range of opportunities as Rural, Roaded Natural and Semi-primitive Motorized, following the principle of Transportation Recreational Opportunity Spectrum (TROS), according to Hall and Manning (2009) and Hallo and Manning (2011) following appendix 2. In cases of landscape character, the travelers rarely meet any development on the route to the Kayan villages except there are some improvements of the pathway road or electricity along the road. These also match the range of opportunities of the Proposed TROS concept in categories of Semi-primitive Non-Motorized and Primitive types that development is rare and there is no development in much area. The below table (Table 2) will display the differences of the 5A's components for each Kayan village in Mae Hong Son.

5.6 The Present Situation of Kayan Ethnic Tourism in Mae Hong Son Province

The overall image of ethnic tourism in Mae Hong Son province is visiting the Kayan village. As mentioned above in chapter 4, the feature of logo and illustration of the ethnicity in Mae Hong Son is the identity of long-neck female tribe as 'the Kayan'. In three Kayan villages, the majority of the people are senior citizens, female adults and the youth, however, fewer villagers have good financial status because of many limits such as communication, knowledge about tourism management, and refugee rights. Nowadays, there are only two villages such as Ban Huay Sua Thao and Ban Huay Pu Keng that have tourism management obviously. From the result of comparison between three Kayan villages, it expressed that Ban Huay Sua Thao and

Ban Huay Pu Keng have more suitable potentials to support ethnic tourism management than Ban Nai Soi, however, they still have not the best sustainable practice for ethnic tourism management. Currently, the available route of Kayan ethnic tourism can classify into two routes based on the components of tourism potentials as below:

1) Ban Huay Sua Thao – the route of integrated tribes and,

2) Ban Huay Pu Keng – the natural scenic route of Kayan way of life

As for Ban Nai Soi, the result of tourist potential analysis in Table 2 showed it is clear that the readiness of tourism components is not available for being a tourist attraction due to lack of the facility development and human resources for support tourism management within the area.

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Table 2 Comparisons of tourism potentials of three Kayan villages towards ethnic tourism management

Type of 5A's	Ban Huay Sua Thao	Ban Huay Pu Keng	Ban Nai Soi
1. Attractions	- Mixed traditional cultures of tribes such as Kayan, Mong, Karenni, and Kayaw. - Local market (souvenirs and handicrafts) - The area for ritual ceremony (Ton Tee ceremony) - Christian church - Elephant riding - Kayan folk music by the Kayan elderly - The rice terraces in rice season	- Natural scenery with mountainous views along the Pai River - The real life of Kayan and Karenni who live within the village - The elementary school - The souvenir shop in the front part of Kayan vernacular houses - The area for ritual ceremony (Ton Tee ceremony) - Kayan fishery	- The current refugee camp in Mae Hong Son - The elementary school - Religious space and center
2. Accessibility	ROS: Rural and Roaded Natural	ROS: Rural and Semi-primitive Motorized	ROS: Semi-primitive motorized
3. Amenities	- Public utilities such as mobile network, electricity, water supply, and police station etc. - Restaurants and coffee shops - Souvenir shops and local convenience stores - Public transportation - The entrance sign and interpretation signs	- Public transportation (boat) - Souvenir shops - Some public utilities (the mountain water supply and electricity) - The entrance sign and information signs - Less of mobile networks can be available.	- There are only two shops around the entrance of this village. - The entrance sign - There is no tourism facility in the area.
4. Accommodation	- There is no development of accommodation within the area.	- There are 2-3 homestays which are available.	- There is no development of accommodation within the area.

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Type of 5A's	Ban Huay Sua Thao	Ban Huay Pu Keng	Ban Nai Soi
5. Awareness	- The Kayan people and other tribes maintain their costume because of the effect of income benefits that convince them to keep their cultural costume. - The Kayan people still concern about the ritual ceremony as Ton Tee Ceremony in every year as same as Ban Huay Pu Keng.	- The Kayan people mostly aware of their culture and tradition by maintaining the annual ritual ceremony and keep their own way of life. - Some Kayan houses are maintained the style of rural vernacular house as a bamboo house with a leaf gable roof. - The Kayan elderly and young generation are still naturally wearing their tradition costume especially brass collar rings.	- The adult Kayans rarely live in this village at day. They move to other places for working to make money. - There is no young Kayan or other tribes wearing their cultural costume. They wear normal clothes like an urban. - There is no indigenous ceremony within this village except missionary activities from the NGOs and missioner.

5.7 Ethnic Tourism Management in the Kayan Communities in Balance with the Community and their Cultural Values

After thoroughly gathering and analysis of all data collected from in-depth interview, sit visits, and participatory observation to development sustainable ethnic tourism in balance with the Kayan communities and their cultural values. The researcher proposes four development plans as below:

- **Involvement of the Kayan people**

In order to conserve the Kayan rural landscape and manage ethnic tourism sustainably, it is very important that the Kayan people are involved and feel like to be their own cultures. Below are some suggestions;

1) Promote and encourage the Kayan people to take an action in awareness of their values and take part in some activities as sane as local residences

Although the Kayan people are refugees in Thailand, however, they also effect to economy in Mae Hong Son province and they will be affected if the area is promoted as tourist attractions. Therefore, the representative of the Kayan people especially female Kayans should have involved in all activities not only being reception doll of the communities but also meeting, discussion, management, and conserving their landscape. If they can participate in and understand the entire concept of ethnic tourism, it is easier to raise awareness and they will be the ones to protect the rural landscape. Relating to Suansri (2003), the heart of community based tourism is a feeling of place and sense of ownership among community members.

2) The Kayan people should take part in sharing of their information

Since the Kayan people immigrated to Thailand, they are the one with who know a lot about their history, identity, and genealogy. Less of information is written in books but verbally passes among indigenous people. The Kayan should have taken part in a duty of interpreters for visitors and tourists. In a part of verbal information, it should be kept in written forms in Thai and English versions to prevent the loss of damage or reducing of their values. Moreover, training the Kayan people or local interpretive guide do not only provide the extra income. It will allow local people to actively control tourist behavior. Moreover, Due to the limit of communication between the Kayan people and outsiders, it is necessary that the local government should educate Thai and initiative English languages for easy communication to

public. As for nonhuman based interpretive guiding, this is a supplementary source of community information for tourists and visitors. Road signs should be clear and set in the visible area.

3) Local communities including the Kayan people should be involved in conserving natural resources

All stakeholders in local communities should be encouraged to be aware of the importance of natural resources and environment. It is so crucial to increase their awareness of sustainably utilization and non-illegal land encroachment in order to preserve the natural landscape and environment for next generations.

4) The Kayan people should fairly get benefits from tourism

Though the Kayan people especially are illegal immigrants, their lack of citizenship status is simply ignored by the government, which pays more attention on promoting them for tourism, in this regard as Leepreecha (2005) mentioned that different state agencies often compete with each other to take advantage of ethnic people. These affect the right to share outcomes from tourism business to the Kayan people.

5) Within the Kayan communities, it is so crucial to define the mechanism for ensuring that young or later generation of the Kayans learn the skills to perform in the future. As mentioned above in chapter 3 about the changes of young Kayans' need of high education, these is the main issues that affect the young Kayans to not wear the brass collar rings as same as their ancestors.

6) Cultural durability would be necessary to enable the venture to withstand the pressures of acculturation (including the demonstration effect), modernization, irreversibility, and commercialization. The Kayan people should be advised of their changing because of tourism or globalization development.

7) Use tourism to be the media for presenting about how interesting is the Kayan's way of life. For example, applying the digital marketing to promote the Kayan's living via social network media such as Facebook, Instagram or other platforms.

- **Rural landscape management and area development to support ethnic tourism or hill tribe tourism**

Appropriate developments are indeed necessary to undertake sustainable tourism. Improvement should be done for the following issues.

1) As mentioned about the way to deal with rural landscape management in terms of natural landscape, the best practice is to let it be natural. There is no need to develop any infrastructure or facility to support tourists around outside the villages. However, the most important thing to support the Kayan communities to be attractive in aspects of spatial management is to keep clean within the area. Hygienic conditions are the important factor which most tourists and visitors raise it initial priority to visit some remote places.

2) Meaningful signs or interpretive signs should be put up at major location and sacred and ritual place where tourists and visitors can see them clearly and easily. Due to lack of interpretation program within the area, the type of management of Kayan villages portrays them as a commercial villages more than a living museum. The design should be harmony with nature but unique in the Kayan culture. From the onsite observation, the obvious notice of the interpretive signs is the unavailability of sustainable equipment. Some signs is made of paper which is coated with plastic as figure 68. In parts of interpretive content development, the sign should provide accurate and clear information on the attractions both in Thai and English. Font size should be appropriate, not too small or too large.

Figure 68 The examples of interpretive signs with the Kayan communities

3) From interviewing visitors both tourists and tour operation agencies, all stakeholders expect that they want to meet the authentic Kayan way of life. They can perceive some changing within the Kayan villages that how much development occurred. Therefore, it has to be careful to develop any building or modern facility. These can affect visitors' feeling as well as their satisfaction. The recommendation is the area around the villages especially Ban Huay Pu Keng, where is located along the Pai River, should be maintained natural environment. Some vernacular houses should be developed and maintained in original style of the Kayan way of life. Due to Kayan people's need of convenience, it can be the important factor to change the authentic rural landscape. The area around the Kayan villages should be green and plenty of forest. There is no need to decorate the area with any ornament including ornamental plant and flower. The theme should be to plant local vegetation or endemic species from the same ecosystem. On the same hand, tourism should not cause negative impacts on the environment and the heritage culture of the Kayan communities.

4) In case of Ban Huay Pu Keng, from the past to the present, the Kayan people and local Thai residents especially in Mae Hong Son province mainly use the Pai River for traveling to other communities and white-water fishery. It should be conserved and maintained the river bank and river ecosystem. As for Huay Dua boat station, the river bank should have embankment, appropriately designed to protect the riverbank The stakeholders must have planned to develop the boat station at Huay Dua as cultural and natural gateway, for the visitors and tourists who take boats to Ban Huay Pu Keng. The stakeholders must also contact the tour agencies to take the tourists to the villages. Taking a boat along the Pai River can attract and increase tourists' experience to the villages. It also shows the way of living of local community including the Kayan living in Ban Huay Pu Keng. Moreover, all people should keep cleaning in the area and the water in the river.

5) The sustainable ethnic tourism should be focused in order to promote awareness of conservation of the tangible and intangible values of the Kayan rural landscape, including invaluable vernacular architectures that should be conserved for the later generations.

6) The tourism activities should be managed effectively to enhance the development of the community, however, they should not be threats to the Kayan's way of life and do not make the Kayan people feel like they are human zoo for tourists.

7) The Kayan ceremonies and annual ritual events should be promoted to the public by all stakeholders not only government agencies but also local partners.

8) Tourism development should concern about carrying capacity that refers to the ability of the community resource to serve the maximum number of tourists to enjoy their stay for a period of time without causing environmental impact (Suansri, 2003).

9) The community can charge a fair service fee and also explain their calculation of the cost.

10) The community should define criteria for the tour operation for example certain percentages should be allocated for the tour agents who sell the CBT tour. According to Suansri (2003), the marketing fee should be lower than the walk-in rate.

- **Increasing knowledge about tourism management to the Kayans**

1) The local government or tourism authority agencies should support training to raise awareness among local communities including the Kayan people in order to educate them about tourism. Firstly, indigenous people did not know what is tourism but they knew that they would get benefits from selling some souvenirs to tourists. Then the definitions of ethnic tourism are defined from many scholars. However, the indigenous people still do not indeed understand the principles of ethnic tourism. Therefore, the government agencies should provide the knowledge with them about how to be a good host and raise a sense of place to the indigenous people

2) The local government including the village authority should support trainings on how to communicate with visitors and tourists and how to greet them.

- **Preparing Tourists and visitors**

To prepare those interested in the Kayan tourism, the community should have a system for providing information as Suansri (2003) as follows:

- Basic information about the village such as tour activities or community rules and regulations should be informed to tourists and visitors in order to prevent violations which could negatively impact the Kayan communities

- Due to the Kayan communities are the ethnic settlement, tourists and visitors should respect for local culture and customs. For example, do not wear culturally inappropriate clothing especially the brass collar rings or do not make public displays of affection. Moreover, respecting the private property of the village is so important.

- **Safety management**

Safety is one factor of the most important for all tourism management not only for visitors but also for local communities including the Kayan people. It is necessary to have a standard of the quality of living including preventing the violation of human rights of the indigenous people.
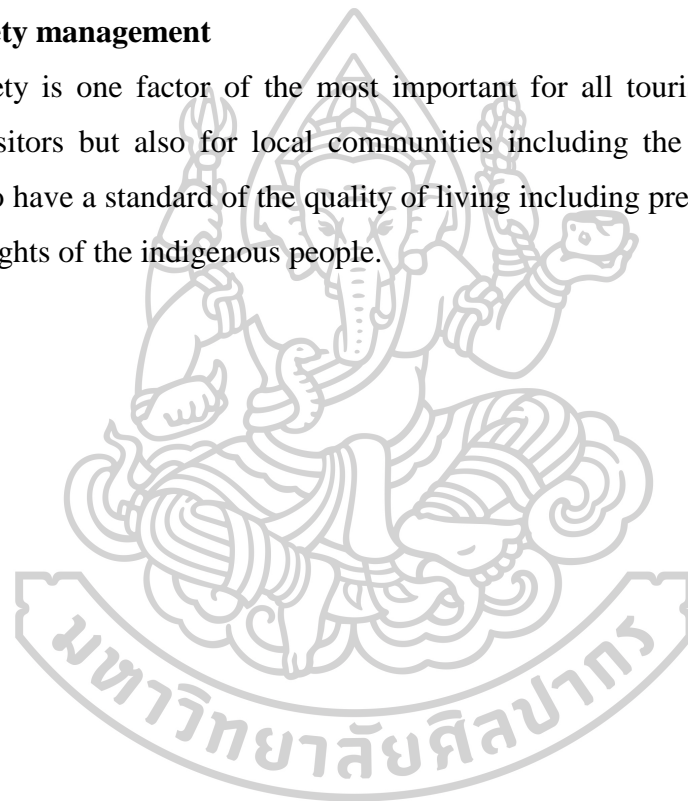
Chapter 6
Conclusion and Suggestion

Presently, ethnic tourism is perceived as one type of cultural tourism especially in the northern part of Thailand it is always known as 'Hill tribe tourism'. The most memorable identity of hill tribe people in Thailand usually is the Kayan (long-neck Karen). With the unique physical characteristic of them, these is so fascinated for public. However, there are many changes in the phenomenon of Kayan's way of life because of many factors such as globalization, the growth of tourism, modernization, and infrastructure development etc. It is so necessary to find what is the changes of the Kayan's way of life that effect their rural landscape in order to conserve their heritage which is the important factor which can be the attractive tourism resources for Mae Hong Son province. This study aims to study overall background of the Kayan in the northern part of Thailand especially in Mae Hong Son province where the Kayan firstly moved from Burma to settle their accommodation in Thailand. Moreover, there are also the studies on significances of the cultural geography and landscape features of the Kayan communities and comparing the characteristics of them in order to define the outline of the ethnic tourism management along with conservation of the fascination of the Kayan rural landscape. The summary of findings is below:

1. The Kayan Communities in Mae Hong Son Province

Currently, we can mention Mae Hong Son province is the land of multicultural people. There are many races living within the area such as Tai Yai, Thai, Karen, Hmong, Akha, Kayaw, Yao, etc. However, the Kayan people is an ethnic group which outsiders can mostly recognize because of their physical feature (the long neck women wearing the brass collar rings). Although, there is no evidence that explain when does the first time that the Kayan immigrated to Thailand but nowadays there are three communities, where the Kayan people settled, are Ban Nam Piang Din or Ban Huay Pu Keng, Ban Huay Sua Thao, and Ban Nai Soi. There are only two communities, which have tourism development obviously, are Ban Huay Sua Thao and Ban Huay Pu Keng. However, Ban Nai Soi is extended from some parts of

temporary refugee camp to be a temporary attraction because the local stakeholders want to earn incomes and set this area to be a work space from a living for the refugees who live in Ban Mai Nai Soi temporary shelter. Unfortunately, the residents of this villages move to outside for being workers and move for finding a high quality of life, therefore, there are some Kayan elderly and children living in Ban Nai Soi.

2. The Kayan: History, Identity, and Genealogy

The Kayan is a subset of the Karen groups living in eastern Burma. As part of anthropology and language relationship, the Kayan (longneck Karen) is classified as the Kayan Lahwi or Paduang according to Ywar (2013). The original location of Kayan settlement is in Karenni (Kayah) State around Dimawso and Loika, in southern Shan State. The unique characteristics of the Kayan which is recognized by public that is the long-neck indigenous woman. Normally, the Kayan people are medium height. Their color skin varies from the range between Burman and Chinese as a light olive complexion to a dark coffee brown. The female Kayans usually wear the brass collar rings since they were five years old. Furthermore, they also wear the brass andor silver bangles around their arms and legs. In fact, the neck of the Kayan women wearing many collar rings is not too long. They have a normal neck as same as others, however, due to the heavy weight of the collar rings is the main factor that effect to the ribs of the Kayan women wearing the brass rings, are press down as the result of Roekeghem's research cited in Chawanaputorn et. al. (2007).

The Kayan's religious beliefs are a curious mix such as Buddhists, Christians, and Animists (with the exception of Islam). For Animism, the Kayan believe that the World is inhabited by spirits that are usually invisible to humans. These spirits may live in trees, in rivers, in mountains, in the natural surroundings, in houses, or special statues. In refugee camps in Thailand, the Christian Kayans are much higher than Buddhist Kayans because they are converted animist Kayans to Christianity mostly Catholic by missionaries. The most fascinating ritual ceremony of the Kayan is Khankwan or Poy Ton Tee ceremony. The Kayan people will celebrate with the erecting of a holy wooden post on Kayan New Year (about lately March to middle April).

The identity colors of the Kayan clothes are white and red. The Kayan women usually weave blouses in white and red for wearing on the ceremony day in every household. However, there are many changes in the styles of clothes such as colorful styles and hair accessories. As for the brass collar rings, the young Kayan generation rarely wear the collar rings as same as their ancestors because they want to look like normal people especially in public area or school. Moreover, most of the Kayan ladies learn to apply colorful cosmetics on their face because they think that is a way to make them beautiful as same as tourists or TV actors on YouTube or on-air television.

3. The Changes of the Kayan Living

In addition to changing of the Kayan looking appearance, the Kayan lifestyle also changes following the globalization. For occupation, the Kayan men usually work for highland agriculture, nowadays, some male Kayans are recruited to be laborers in Mae Hong Son city. In terms of tourism, the female Kayans is supported to be the attractive identity to encourage hill tribe tourism. The female Kayans have more occupations from weaving scarves and blouses to sale as a souvenirs.

As for land utilization, the Kayan people are not the main factor to change the forms of land uses because of many restricted rights of minorities and the regulations of Thai Forest Department. Therefore, the Kayan lifestyle also is harmony with natural surroundings. Principally, the structure of the Kayan's house is a bamboo house in Thai rural style that it has one or two storeys, raised on stilts for storing firewood and livestock. The roof is a gable leaf roof. A toilet and cooking area are outside the house. Most houses do not have a fence surrounding them. The fron area of the Kayan houses normally have used for being a souvenir shop. However, there are some obvious changes in materials of the Kayan houses. The Kayans have changed some materials for building a permanent structures such as a metal roof and mortar structures including satellite dishes in many households.

4. Ethnic Tourism in Karen Communities and Its Impacts

Overall, ethnic tourism in Mae Hong Son province is usually offered to tourists by many sources of tour operations in parallel with traveling to ethnic communities is the one of primary destinations of tourists who is interested in the new

experience with indigenous people in the North of Thailand. In the section of tourist classification, there is no record of the number of visitors travelling to the Kayan villages in the present but there are both Thai and international statistics of tourists visiting in Mae Hong Son province by TAT Report for each year. However, the results of the number of tourists visiting to Mae Hong Son province increased dramatically from 2013 to 2017 (TAT, 2017). The top three order of foreign visitors in Mae Hong Son are 1) France 2) Spain and 3) Germanay.

According to theory of Swarbrooke (2002) about typology of tourism attractions, there are three categories of tourism attractions as 1) Features within the natural environment, 2) Human-made features (Cultural attractions), and 3) Special events of the Kayan ceremonies.

Moreover, this research found that there are the changes of the Kayan ways of life and effects from tourism growing and globalization for example:

1) Traditional feature and appearance

Presently, there is an obvious change of the young Kayan generation's costume. They does not generally wear the brass collar rings as same as their ancestors because of many factors such as need of normal socialization in many situations or need of human rights. However, there are a convincing measure of village tourism authorities that persuades the Kayan to keep their identity looking by giving them salaries if they still wear their traditional costume within the villages.

2) Gender roles and occupations

Besides wearing the collar rings which bring them a monthly payment from the village tourism authorities, the Kayan people also open little souvenir stalls in front of their house and weave scarves for sale to visitors especially in Huay Sua Thao village and Ban Pu Keng. The Kayan women focus their occupation towards tourism as the "tourism industry offers a better opportunity for cash income than agriculture" (Wu, 2000). As for the Kayan males, they are hired to cultivate rotated crops nearby the villages and some of the men usually work in producing bamboo walls for fixing their house. They use their traditional agricultural skills for weaving bamboo strips, gathering thatch for making gable roofs and making their bamboo utensils.

3) Vernacular house

Before tourism is blooming, the style of Kayan vernacular house is ordinary rural Thai house by using natural materials within the area for example wood, bamboo or leaves. In the present, there are minor changes of materials and styles such as applying mortar to build walls instead of weaving bamboo walls, changing the leaf-gable roof to the metal sheet, and many houses have a TV satellite. The important reason may not affect by tourism directly, but tourism can increase their income and ability to buy more facilities.

4) Language

In the past, the Kayan people communicated by the tradition Kayan language or Karenni language. Later, they learned to speak Thai from visitors, YouTube, and TV Show in Thailand in order to communicate with Thai visitors and mostly use a body language for international visitors. Moreover, they also study Thai writing from the Non-Formal Education.

5) Relocation of the Kayan people

In the past, there are Kayan tourism blooming at Ban Huay Pu Keng, Huay Sua Thao village, and Ban Nai Soi, but nowadays Ban Nai Soi is not be interested for tourists because of the difficult accessibility. Although, there is a restriction to relocate in ther province but there is also an establishment of new Kayan villages in the northern region such as Mae Hong Son, Chiang Mai, and Chiang Rai, especially Amphoe Pai, Pang Ma Pha, and Mae Rim.

5. The Implementation for the Conservation of Rural Landscape and Ethnic Tourism Management in the Kayan Villages

Before getting the appropriate guideline for the conservation of the rural landscape of the Kayan people, it is necessary to know what is the values of the cultural landscape of the Kayan's way of life. The meaning of the culture-nature relationship in the making of the Kayan's rural landscape has to be considered if some factors will make it changes such as the globalization or the growth of tourism. From the result of defining cultural significance of the rural landscape of the Kayan communities, it was found that the cultural significance of the Kayan way of life can be defined as below:

1. Value of natural environment existence

2. Aesthetic value

3. Educational value/Scientific value

4. Historic value

5. Economic value

6. Social value

In order to protect the changes of the Kayan's rural landscape from the effecting factors, it is necessary to raise awareness of the cultural significance in parallel with the increasing development and globalization. No one can ensure that values remain environmentally, socially, economically significances unless there is an effective management. Therefore, this study recommends the ways to conserve the rural landscape from threats by separating all into two main parts as 1) Conservation for the Kayan rural landscape and natural environment and 2) Ethnic tourism management and conservation.

5.1 Conservation for Rural Landscape and Natural Environment

The main idea for conservation for the Kayan rural landscape and natural environment can be defined four ways as the following:

1) Maintenance

To reduce damage or disturbance from the increasing effects of human actions or natural processes, before any planning, the manager, related agent, or local community must first understand the significance and dynamic ecosystem of all resources and their utilization. Besides, awareness is the crucial factor through which to encourage people to appreciate their own resources and then lead to be a factor to be a conservation behavior.

2) Preservation

In terms of the Kayan rural landscape, the main process is maintaining the forms of Kayan culture, way of life and tradition in parallel with rewriting all authentic knowledge of the Kayan and revealing to the public as a knowledge warehouse that can search for more information at all time.

3) Restoration

The Kayan villages should be concerned about the changes of what are the acceptable level that will take place and affect the wishes of local people.

4) Increasing the awareness of conservation about the Kayan authenticity

For increasing someone's understanding about the awareness of heritage conservation, it is necessary to make more appreciation to the heritage values for people. In order to conserve the Kayan's authentic significances, the measure of rural landscape conservation should be defined by the government. The new measures should be separated into two main measures: the motive measures and the preventive measures. Although, there is the motive measure to encourage indigenous people to still wear their traditional costume in daily life in order that the will get salaries from dressing them, however, it should have defined more measures such as offering fund to increase the Kayan's motivation to keep their own culture or improve their environment to be natural and original and operating public awareness activities to give an understanding about the significances of the Kayan rural landscape. As for preventive measures, in a part of forest conservation, the most important measure is keeping the balance between human use and the ecosystem. Concerning about the limit of use of natural resources and illegal land encroachment is the most important factors which can effect to the integrity of the Kayan rural landscape including visitor's feeling about the rural aestheticism. Therefore, the local government or related agencies should have supported the Kayan people to know how to keep their accommodation on their own tradition, but also accommodate some change.

5.2 Ethnic tourism management and conservation

The overall situation of the Kayan ethnic tourism in Mae Hong Son province is one of the favorite attractions which is the primary destination of tourists visiting to Mae Hong Son province. Moreover, the feature of logo and illustration of the ethnicity in Mae Hong Son is the identity of long-neck female tribe as 'the Kayan'. Nowadays, there are only two villages such as Ban Huay Sua Thao and Ban Huay Pu Keng that have tourism management obviously. From the result of comparison between three Kayan villages, it expressed that Ban Huay Sua Thao and Ban Huay Pu Keng have more suitable potentials to support ethnic tourism management than Ban Nai Soi, however, they still have not the best sustainable practice for ethnic tourism management. Currently, the available route of Kayan

ethnic tourism can classify into two routes based on the components of tourism potentials as below:

1) Ban Huay Sua Thao – the route of integrated tribes and,

2) Ban Huay Pu Keng – the natural scenic route of Kayan way of life

As for Ban Nai Soi, the result of tourist potential analysis in Table 2 showed it is clear that the readiness of tourism components is not available for being a tourist attraction due to lack of the facility development and human resources for support tourism management within the area.

The sustainable plans to develop ethnic tourism management are purposed for development plans as below:

1) Involvement of the Kayan people

- Promote and encourage the Kayan people to take an action in awareness of their values and take part in some activities as same as local residences

- The Kayan people should take part in sharing of their information.

- Local communities including the Kayan people should be involved in conserving natural resources.

- The Kayan people should fairly get benefits from tourism.

- Define the mechanism for ensuring that young or later generation of the Kayans learn the skills to perform in the future

- Cultural durability would be necessary to enable the venture to withstand the pressures of acculturation (including the demonstration effect), modernization, irreversibility, and commercialization.

2) Rural landscape management and area development to support ethnic tourism or hill tribe tourism

- Meaningful signs or interpretive signs should be put up at major location and sacred and ritual place where tourists and visitors can see them clearly and easily.

- The sustainable ethnic tourism should be focused in order to promote awareness of conservation of the tangible and intangible values of the Kayan rural landscape, including invaluable vernacular architectures that should be conserved for the later generations.

- The tourism activities should be managed effectively to enhance the development of the community, however, they should not be threats to the Kayan's way of life.

- The Kayan ceremonies and annual ritual events should be promoted to the public by all stakeholders not only government agencies but also local partners.

3) Increasing knowledge about tourism management to the Kayan people

- The local government or tourism authority agencies should support training to raise awareness among local communities including the Kayan people in order to educate them about tourism.

- The local government including the village authority should support trainings on how to communicate with visitors and tourists and how to greet them.

4) Safety management for both local communities and visitors

According to Cohen (2001), ethnic tourism in northern Thailand has developed commercially as it has simultaneously been absorbed into the lowland political, economic, and cultural system, however, it is so necessary to undertake in parallel with the conservation of cultural significances of the heritage. Generally, the limit effect of the Kayan or other indigenous people in Thailand is the people without nationality that affect them unable to free living. They are set to be a part of the attractive tourism resource for ethnic tourism. The findings of this study concern what are the significances of the Kayan rural landscape and how the Kayan people and all stakeholders can contribute to sustainable tourism to secure a social mechanism and cultural values that can lead to conserve the fascination of the indigenous living.

6. Suggestion for Future Research

This study focuses on the conservation of the Kayan rural landscape in Mae Hong Son province, however, there are many dimension of Thai socialization affect to the Kayan people such as local wisdom or human rights especially indigenous rights in Thailand. Moreover, the relation between the Kayans and other races is also interesting to study and rewrite to increase more information about all tribes in Thailand. Therefore, the study found that it is important to continue further finding as follows:

1) The author suggests that further useful research should be conducted into ethnicity management toward tourism development in Thailand, because the indigenous people do not directly establish and participate in tourism planning as the indigenous people in Thailand are the most important part of ethnic tourism.

2) Further study on the impact of climate change on changing the Kayan way of life should be conducted. Negative and positive impacts should be analyzed in order to find options for efficient conservation.

3) As for economic benefit of tourism within the Kayan villages, further research should examine whether income goes to local people or stakeholders.

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Appendix

Appendix I: World Heritage cultural Landscapes designation

According to UNESCO (2009), World Heritage cultural landscapes are justified for inclusion in the World Heritage List when interactions between people and the natural environment are evaluated as being of "Outstanding universal value". Cultural landscapes are inscribed on the List on the basis of the cultural heritage criteria.

Links between the cultural heritage criteria and the cultural landscape categories	
CULTURAL CRITERIA	CULTURAL LANDSCAPES CATEGORIES (EXTRACT FROM THE OPEATIONAL GUIDELINES)
(i) represent a masterpiece of human creative genius; or	(i) The most easily identifiable is the **clearly defined landscape** designed and created intentionally by man. This embraces garden and parkland landscapes constructed for aesthetic reasons which are often (but not always) associated with religious or other monumental buildings and ensembles.
(ii) exhibit an important interchange of human values over a span of time or within a cultural area of the world, on developments in architecture of technology, monumental arts, town-planning or landscape design; or (iii) bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared; or (iv) be an outstanding example of a type of building or architectural or technological ensemble or landscape	The second category is the **organically evolved landscape**. This results from an initial social, economic, administrative, and/or religious imperative and has developed its present from by association with and in response to its natural environment. Such landscapes reflect that process of evolution in their form and component features. They fall into two sub-categories: - a **relict (or fossil) landscape** is one in which an evolutionary process came to an end at some time in the past, wither

which illustrates (a) significant stage(s) in human history; or (v) be an outstanding example of a traditional human settlement or land-use which is representative of a culture (or cultures), especially when it has become vulnerable under the impact of irreversible change; or	abruptly or over a period. Its significant distinguishing features are, however, still visible in material form. - a **continuing landscape** is one which retains an active social role in contemporary society closely associated with the traditional way or life, and in which the evolutionary process is still in progress. At the same time it exhibits significant material evidence of its evolution over time.
(vi) be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance the Committee considers that this criterion should justify inclusion in the List only in exceptional circumstances and in conjunction with other criteria cultural or natural)	The final category is the **associative cultural landscape**. The inclusion of such landscapes on the World Heritage List is justifiable by virtue of the powerful religious, artistic or cultural associations of the natural element rather than material cultural evidence, which may be insignificant or even absent.

Appendix II: A Proposed Transportation Recreation Opportunity Spectrum (TROS)

The purposed TROS was developed by a program of research currently underway at the University of Vermont Park Studies Laboratory. According to Pettengill & Manning (2011), the information was gathered from integrated knowledge of how people perceive, assess, and value transportation systems using an indicators and standards of quality framework. The TROS was presented at a macro scale designed to encompass overarching concepts relevant to all transportation modes, but it may also be used at a micro level to further develop mode-specific measures of quality across a range of recreation opportunity classes. The figure of A Proposed TROS is displayed as below:
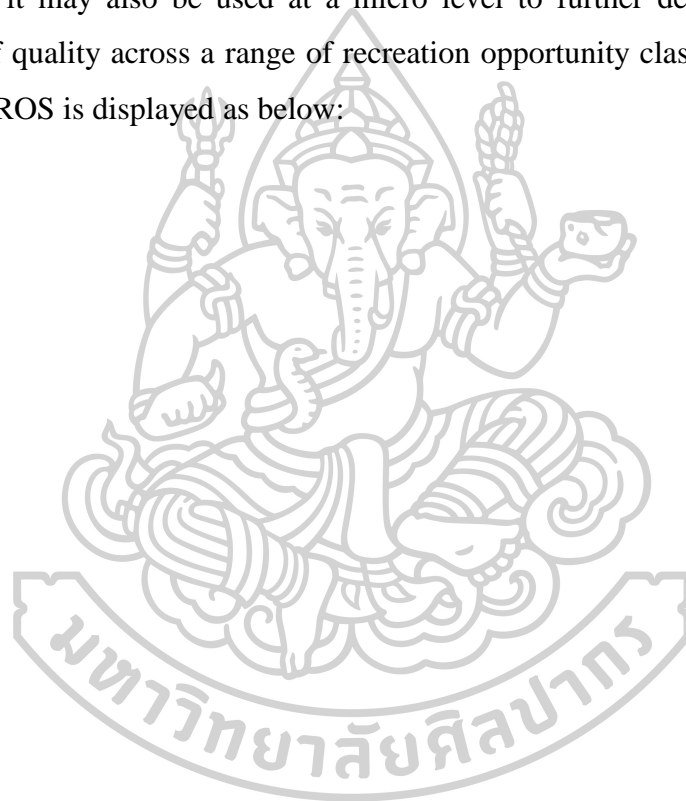
Table 3 A proposed Transportation Recreation Opportunity Spectrum

Indicators	Urban	Rural	Roaded Natural	Semi-primitive Motorized	Semi-Primitive non-Motorized	Primitive
Density of Use	Frequent Interparty Contacts	Occasional Interparty Contacts		Infrequent Interparty Contacts	No Interparty Contacts	
Landscape Character	Development is prevalent	Development is Limited	Development is rare		No development	
Facilities/services	Many facilities & services	Some facilities & services		Minimum facilities & services	No facilities & services	
Cost	High cost commensurate w/ travel facilities provided	Some cost commensurate w/ travel facilities provided		Low cost commensurate w/ travel facilities provided		

Indicators	Urban	Rural	Roaded Natural	Semi-primitive Motorized	Semi-Primitive non-Motorized	Primitive
Convenience	Highly Convenient Travel		Convenient Travel		Inconvenient Travel	
Corridor design	Designed & Developed for Multiple Travel Modes		Designed & Developed for Few Travel Modes		Designed & Developed for Non-Motorized Travel	
Mode of Transport		Motorized / Non-motorized	Vehicles on Established Roads / Vehicles on Informal roads	Vehicles Off Roads / Designed & Developed for Multiple Travel Modes	Pack Animals	
		Transportation / Recreation				

Appendix III Semi-structure interviewing form (Thai Language)

<div align="center">

แบบสัมภาษณ์ชนิดกึ่งโครงสร้าง โดยใช้การสนทนาแบบไม่เป็นทางการ

เรื่อง ภูมิทัศน์วัฒนธรรมและวิถีชีวิตของชุมชนกะเหรี่ยงคอยาว

</div>

บ้าน...อำเภอ...จังหวัดแม่ฮ่องสอน

วันที่.. เวลา...

สถานที่สนทนา..

หัวข้อสนทนา แบ่งออกเป็น

1. ข้อมูลทั่วไปเกี่ยวกับผู้ให้สัมภาษณ์ ได้แก่ ชื่อ อายุ อาชีพหลัก/รอง ตำแหน่งทางสังคมในหมู่บ้าน จำนวนสมาชิกในครัวเรือน การอพยพและการย้ายถิ่นฐานเข้ามาสู่ประเทศไทย การศึกษา ศาสนา และความเชื่อ

2. ข้อมูลเกี่ยวกับพื้นที่ศึกษา ได้แก่ สภาพทั่วไปของหมู่บ้าน เหตุการณ์สำคัญต่างๆที่เกิดขึ้นในหมู่บ้านตั้งแต่อดีตจนปัจจุบัน

3. สภาพทรัพยากรธรรมชาติ และการใช้ประโยชน์จากทรัพยากรธรรมชาติ รวมถึงประเด็นการอนุรักษ์ทรัพยากรธรรมชาติ

4. สภาพทางวัฒนธรรม ได้แก่ การแต่งกาย วิถีชีวิตชาวคะยัน (กะเหรี่ยงคอยาว) ตั้งแต่ครั้งอดีตถึงปัจจุบัน วิวัฒนาการชุมชน พิธีกรรมประจำเผ่าต่างๆ สุขอนามัย อาหาร และการสร้างบ้านเรือน

Appendix IV Semi-structure interviewing form (Translate version)

"Cultural Landscape and the Kayan Way of Life"

Location name………………………………………………………………………

Date……………………………………….Time…………………………………

Interviewing place…………………………………………………………………

The topics of this semi-interviewing are separated into four parts as:

1. Interviewee information consists of name, main/secondary occupation, social position, quantity of people within the household, Immigation to Thailand, education, religious, and belief.

2. Study area information consists of the surrounding of the village, the important event occurring within the village from the past to the present.

3. The information of natural resources and natural utilization including natural conservation

4. Culture and tradition such as traditional clothes, the Kayan way of life from the past to the present, the revolution of culture within the community, traditional ritual and ceremony, health care, local foodm, and vernacular house

VITA

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