

INDIGENOUS TOURISM: THE CHALLENGES AND OPPORTUNITIES ON LOCAL RESIDENTS, PHA MI VILLAGE, CHIANG RAI, THAILAND

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Abstract: Besides the leisure purposes, tourism is one of the key elements supporting a better quality of people life. However, striving for success in tourism development and management is challenging. This study aims to assess the success factors of Pha Mi indigenous tourism (PMIT) development for sustainability in the light of the sustainable development challenges faced, as well as opportunities available to local residents. A mixed method approach was applied, which employed in-depth interviews, focus groups and participatory rural appraisal for the qualitative. In The quantitative, confirmatory factor analysis was conducted using structural equation modelling (SEM). To highlight the challenges, cultivating the sense of indigenous pride and preservation, as well as providing knowledge on health safety, security, ecological systems and local product development are crucial. On the other hand, cooperation with tourism stakeholders, the marketing issues related to the promotion of tourism and transportation are opportunities. However, negative aspects were also revealed in terms of the local residents' behaviour changes in daily life consumption i.e. food and dressing. Of great significance is that the tourism stakeholders' cooperation has a great impact on PMIT sustainable development. That is the engagement of stakeholders in providing innovative knowledge, in assisting local residents to design and develop products and services, as well as in dealing with PMIT funding and promotional issues.

Key words: indigenous tourism, development, Pha Mi village, success factor, social impact assessment, challenges, sustainability

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INTRODUCTION

Pha Mi village is located in Mae Sai district, Chiang Rai province, which is the northern-most province in Thailand and is characterised by its mountainous landscape borderline with Myanmar. The route to the village itself was therefore unsafe and inconvenient for traveling back and forth from surrounding areas. Historically, Pha Mi villagers, who belonged to a tribe called the Akha, migrated from Xishuangbanna, an autonomous prefecture in China's south-western Yunnan province. Once located in Pha Mi, they planted opiates for medical treatment purposes, which later was transformed to heroin and other drugs (Thaipost, 2018). Therefore, during his reign, King Rama 9 implemented a project replacing the planting of opiates with the cultivation of other types of plant, such as coffee. Today, Chiang Rai is known as the biggest producer of high-quality Arabica coffee in Thailand (Sitikarn et al., 2022). At this point some years ago, Pha Mi village was still not popular as a tourist site among tourists. Henceforth, since 2014 our team has conducted an inductive study to promulgate and flourish the tourism of Pha Mi village, by addressing the tribal culture and norms that can be capitalised upon in attracting tourists. The identities of the tribe were blended into the available products and services, along with the promotion of the uniqueness of the mountainous scenery portrayed within indigenous tourism initiatives. It is evident that our project on Pha Mi indigenous tourism has been successful. Since these developments, the economic and living standard of the Pha Mi community has also been elevated. In addition, by 2018 there were 500 tourists, on average, visiting Pha Mi village per day, augmented to 1,000 tourists a day on the weekend (Prachachat, 2018).

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Obstacles do occur in all development projects, for example, Gohori and van der Merwe (2021) underlined the lack of community engagement in decision-making, and constraints on finances and time, as barriers to operational, cultural and structural progress in tourism development. Makhaye et al. (2021) placed emphasis on closing the gap through facilitation from stakeholders, resource planning and infrastructure provisioning by governors, which allows stakeholders' engagement for local sustainable development. However, Huang and Nguyen (2022) pointed out three cultural issues that must be properly considered for the development of indigenous tourism and cultural preservation, namely: material culture (souvenirs, handicraft, heritage, traditional clothes and accessories etc.); institutional culture (food, residents, rituals and festivals etc.); and spiritual culture (song, dance, music and beliefs etc.). While the indigenous culture may be the primary attraction, its promotion may be inconsistent over time. Therefore, the three cultural aspects have to be well-managed to ensure indigenous tourism development. On the other hand, Harbor and Hunt (2022) illuminated that indigenous tourism development should make the local residents feel that there are fair and beneficial outcomes, that is, the enhancement of common well-being and justice. Remarkably, the development of indigenous tourism was examined in terms of barriers, indigenous culture and participation, costs and benefit justice. Hence, this study aims to reflect the key success factors of Pha Mi indigenous tourism development based on national criteria and the social impact assessment (SIA), specifically from the micro and community level that would be beneficial as a sample for further study.

Background

From a conceptual understanding, community-based tourism (CBT) is a means to create and strengthen the development of remote and low-income villages, as well as to manage cultural and natural resources through the participation of local residents. Tourism has also been used as a mechanism to promote socio-economic development for communities (Halim et al., 2022), that is, the betterment of people's lives in virtues of education, income, skill development and job opportunities (Gaurav et al., 2021). Relatively, CBT stimulates the local people's awareness to preserve their culture and environment in a sustainable manner if the tourism performance excels on its goals and objectives. The role of community involvement in planning and development is, however, vital for the sustainable success of CBT (Blackstock, 2005). Therefore, CBT entails the involvement of the local community in tourism planning and development, which contributes to community well-being, as well as environmental and cultural preservation for sustainability (Sitikarn et al., 2022). To bear upon the CBT concept, then, the indigenous tourism in this study is, in the same way, referring to tourism that emphasises the local ways of life in terms of culture, nourishment, norms and environment, thus providing the exotic experiences for tourists. It is used as a source of community revenue by allowing visitors to savour local culture and to partake in the environment (Carey, 2022).

Hence, in this paper the authors preferably used 'local tourism' instead of 'community-based tourism' when referring to the CBT. Apparently, tourism is one of the significant economic sectors flourishing in 21st century that could also contribute to improving indigenous people's standard of living and thus their quality of life. This, however, is only possible in circumstances where indigenous tourism is managed sustainably and responsibly (World Tourism Organization-UNWTO, 2019). Liao et al. (2019) determined that indigenous tourism is a genre of tourism activities relating to the presence of indigenous culture which serves as an attraction. Further, the United Nations World Tourism Organization -UNWTO (2019) maintains that indigenous peoples are distinguished by their uniqueness and diversity in cultural expression of humans that developed more than a thousand years ago. Therefore, the cultural exposition is counted as a pull factor to tourists who desire to experience indigenous originality, and the associated cultural and natural heritage, physically, emotionally and intellectually. Culture is composed of beliefs, knowledge, art, morals, customs and other capabilities and habits of members within a particular society (Longhurst et al., 2008).

However, envisioning the definition of development and sustainability precisely would allow greater tourism management success. According to Litwinski (2017), development is a process of change or transformation to better states. Simultaneously, sustainability refers to managing a resource responsibly so that it does not decline over a period of time. Lucchetti and Arcese (2014) proposed administering the industrial ecology concept to the tourism industry to ensure sustainability. The notion is that the economic and environmental interaction requires systematic analysis considering that the tourism industry has various aspects of activities concerned which increasingly led to the degradation of certain environments. While tourism generates attractive revenue, sustainable tourism ensures that alongside economic growth there is also social equality, and the preservation of culture and the environment (Schott and Nhem, 2018).

Hence, the profound management of tourism structural planning and the understanding of different context areas and activities, including the involvement of stakeholders, are essential contributors to the development of sustainable tourism (Makhaola et al., 2017). However, inappropriate participation by local residents in decision-making can derail tourism development, which is considered as a significant weakness that may lead to conflicts of interest, and the problems of tourism resources utilization. In whatever way it occurs, developing tourism is not difficult; instead, ensuring the sustainability of this development is crucial (Hamzah and Khalifah, 2009) and challenging. While there are a multitude of studies on local tourism and its myriad associated aspects, studies on indigenous tourism are rather few in number, even though its existence was founded a decade ago (Carey, 2022).

In addition, numerous manuals for creating local tourism are available, for instance Asker et al. (2010) developed a manual containing best practice guidelines and recommendations for performing effective local tourism. Exemplarily, the success factors of local tourism in various places and contexts either share the same or different key factors. While in some cases the development of sustainable local tourism might not be as successful as expected, this is because it involves various stakeholders (Schott and Nhem, 2018) such as local residents, public and private sectors, visitors and NGOs.

In Thailand, the barriers affecting the success of local tourism were the lack of local residents' engagement, as well as the ignorance in tourism by other stakeholders and the community (Sitikarn, 2021). In addition, inadequate marketing communication of local tourism was one of the barriers preventing success. From this statement, it can be inferred that the achievement of sustainable local tourism development may be unpredictable and rather complex. More importantly, ensuring the sustainability of local tourism growth is critical yet challenging. Likewise, Okazaki (2008) highlighted that local tourism was frequently implemented only partially, which resulted in its unsustainability, since local tourism is dependent on the support and contribution of local residents, as well as ensuring that the benefits shall be achieved and will be of benefit to local people, natural resources and culture. Further, just as other forms of tourism could impact local people socio-economically, in both negative and positive ways, so too can indigenous tourism. Therefore, gaining an insight into the positive attitudes of local people would result in the sustainability of tourism development (Nugroho and Numata, 2021).

With regard to other related facets, there has also been investigation of the marketing collaborative issue (Ngo et al., 2018) on sustainable development of local tourism enterprises' success. It is important that all stakeholders engage in marketing activities that are in alignment with objectives and community development. Whereas, Schott and Nhem (2018) highlighted that market distribution channels via intermediaries have immense impact on distribution structure and sustainable local tourism. From another view, Iorio and Corsale (2014) examined the active networking between local leader and external stakeholders' outturn to sustainable development. They found that active networking enhances a chance for knowledge transitioning and sharing, which is vital for innovation development and competitiveness.

At the same time, there was also assurance of decision-making participation and, therefore, empowerment, (Chatkaewnapanon and Lee, 2022) both of which are essential for the growth of economic activities. On the other hand, Kurniawan et al. (2022) applied stakeholder theory, institutional sustainability tourism impact, and social exchange theory to assess local residents' perceptions toward sustainable local tourism development. In their research, it was found that the collaboration of stakeholders in performing tasks, and the power, authority and rules adhered to in the local tourism development had a definite influence on local residents' perceptions of tourism planning. It is worth emphasizing that political issues, such as government and changing regulations, has an effect on the planning processes and stability in tourism management. For instance, a study by Dung et al. (2022) found that the government and its hierarchy system impact on community empowerment in local community tourism development.

Indigenous tourism development has also been explored through assessing the satisfaction of indigenous people with economic benefits, sociocultural preservation, environmental protection, and the prevention of environmental devastation. Manifestly, based on these four stated factors, Liao et al. (2019) found that sociocultural preservation and environmental protection have the highest influence on indigenous residents. Adding to these, the economic benefits could enhance the residents' willingness in engaging in the protection of the natural environment and traditional culture. Thence, the officials should engage with local residents, listen to and seriously consider their views, and then action properly. In addition, indigenous tourism development should be direct, and involve engagement with and control by indigenous people with regard to representing the attractiveness of their culture (Cassel and Maureira; 2015, Butler, 2021). The positive aspect of indigenous tourism is the cognizance and reviving of indigenous culture and the sense of preserving indigenous people's beliefs and norms. However, according to Johansen and Mehmetoglu (2011) caution must be exercised as indigenous tourism could lead to the adaptation of indigenous culture and norms to the values of visitors, if there is mishandling. In Johansen and Mehmetoglu's (2011) study, Smith's model of 4Hs, which consists of habitat, heritage, handicraft and history, was used to assess an indigenous show, namely the Sámi festival in Northern Norway. The 'habitat' is the most significant component since it connects indigenous people and places where the natural resources are the core of their culture. It is followed by 'history' which the indigenous people take great pride in. Hence, the harmonious management of the indigenous community's residential and historical interests alongside the tourism interest must be considered as a priority for the positive mind-set of indigenous people toward tourism.

Bellow et al (2019) extended the value through the process in community which would be beneficial to the tourists, indigenous sustainable performance and well-being. On the other hand, Chang and Huang (2014) explored the aspects related to sustainable indigenous tourism development in Taiwan including: the indigenous culture; the exploitation of ancient environment; and providing the facilities to accommodate tourists, all of which hindered or promoted the friendly attitude of local residents. Still, the indigenous people lack of management capability for competitive as Chang et al (2021) found in the hot spring development in Taiwan. At any rate, the negative impact toward indigenous people regarding tourism development should always be borne in mind.

In Thailand, specifically, the National Tourism Policy Committee was established which published criteria for local tourism development guidelines that are in accordance with the global sustainable tourism criteria for destinations (GSTC-D). The local based tourism development criteria consist of the elements which must ensure: that the local tourism group is sustainably managed; that the tourism is distributing benefits to the local area; that there is awareness of society and quality of life; that tourism activities which conserve and promote cultural heritages are favoured; and that there is systematic and sustainable management of natural resources, and services and safety. In addition to this, Kyriakaki and Kleinaki (2022) maintain that the tourists' expectations and experiences must be considered during planning processes. Another institution which influences local based tourism development in Thailand is the Public Organization known as Designated Areas for Sustainable Tourism Administration (DASTA), which has specified vision and mission for tourism development. The authors have compiled into five criteria namely: management and participation of community; economic, social and quality of life of community; preserving and enhancing arts and culture of community; environmentally sustainable handling of natural resources; and safety and services (DASTA,

2021). Concisely, sustainable local tourism development is concerned with community development in terms of improving the local economy, quality of life and education, and preserving and promoting the environment and natural resources. Supplementarily, the SIA from tourism development was evaluated and applied in this study.

The SIA is the study of social changes or changes in values that may have occurred as a result of projects that are implemented. It can also be used as a learning tool among stakeholders to monitor the effect of the project towards the community in terms of economic, social and environmental issues. The SIA, regularly, is based on the theory of change, logic model and the outcome linkage (ThaiPublica, 2017). In tourism, the SIA is viewed as a tool for enhancing local tourism popularity and is fundamental for long-term development since it deals with changes in the local community related to social and cultural diversity, local conservation, the development of community image, and public service and social amenities development (Halim et al., 2022). It is worth noting that most previous studies have identified primary factors of local tourism development in terms of either barriers or flourishing, for instance, participation in planning, economic and social value, and promoting culture and education, and have not specifically focused on indigenous tourism. In this study, consequently, we aim to shine the light on the components of the key factors related to the sustainable indigenous tourism development at Pha Mi village. On this account, the SIA on micro and community level, as well as the national criteria on tourism development will be examined.

MATERIALS AND METHODS

In this study, the inductive approach was first administered to identify key activities, which were evaluated by descriptive statistical methods. Inferential statistical analysis was then used for concreting the results through SEM. Hence, a mixed method approach was employed in this study in order to profoundly understand the data obtained in the course of the investigation. The mixed method approach refers to the combination of both inductive and deductive designs to generate the dataset (Leavy, 2017). An explanatory sequential design was applied where, in the first instance, qualitative data was collected, followed by the quantitative data gathering where hypotheses were identified and tested using quantitative techniques (Bryman, 2016). The qualitative approach was firstly conducted to identify the SIA and DASTA activities which are implemented as part of local tourism development, since qualitative research emphasizes pursuing the phenomena from people's experiences (Dung et al., 2022). In addition, the qualitative approach allows an in-depth study of the topics. It represents the views of participants within explicit real-world contexts that helps to explain social phenomena (Yin, 2016). The quantitative approach was later undertaken in the form of SEM, which was administered to foster and distinguish key components of local tourism development criteria as shown in Figure 1 below.

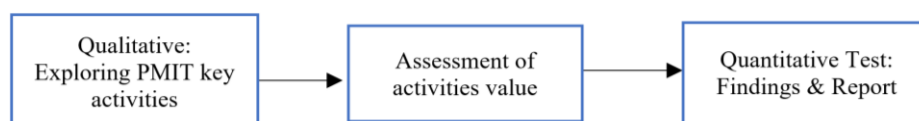


Figure 1. Processes of Study

Qualitative methods

Participatory action research was administered in the form of a field survey, in-depth interviews, focus groups and participation observation. The data was collected from 35 participants including: local resident leaders; travel agencies in Pha Mi village; local tourism stakeholders; representatives of local government and private sectors; and academicians in Mae Sai district. The key variables were adapted from DASTA community-based development criteria and SIA factors as the tools of investigation. Structured in-depth interviews were conducted to further grasp the social impact and to analyze the success factors related to tourism activities. The data collection was established into three phases.

Firstly, the secondary information that was sought was identified and the interview schedule was developed, the wording and content validity of the data collection tool was checked, and key relevant tourism stakeholders were contacted in order to obtain permission and cooperation in collecting data. Subsequently, the field survey was carried out, which was then followed by segregation of the information obtained from the survey. Content analysis and thematic analysis were both employed to interpret and contextualize the data. Thereafter, the results were assessed using descriptive statistical techniques. Specifically, descriptive analysis and gap analysis were implemented from the assessment of the participants' responses in the Likert Scale questions.

Quantitative methods

Quantitative analysis was subsequently undertaken to confirm the content analysis and thematic analysis of the results obtained from the inductive approach. Questionnaires were distributed to 385 respondents including villagers, travel agents, public officers, business owners, and members of non-governmental organisations (NGOs). The SEM was utilized to analyse the confirmatory factor analysis used to examine the relationship of development factors leading to sustainable local tourism development where the independent variables were extracted from the qualitative data. The fit indices were calculated for the structural modelling incorporated with: CMIN/degree of freedom <1.78, GFI >0.99, CFI \geq 0.99, NFI \geq 0.97, RFI \geq 0.97, and RMSEA <0.045.

RESULTS AND DISCUSSION

In this part of the paper, we have divided the results into two separate sections, that is, the qualitative and quantitative findings. The qualitative approach was used to gather information and determine the components profile

based on DASTA and SIA criteria, hence, the descriptive statistical analysis applied to weight the importance of each criteria element. Thereafter, the inferential statistical analysis was conducted to confirm the results for discussion and contribution of Pha Mi indigenous tourism sustainable development success factors.

Qualitative investigation (Exploratory analysis)

The five criteria adapted from DASTA for sustainable indigenous tourism success (SITS) were identified namely: (1) local management and administration of tourism (LMAT); (2) economic, social and quality of life management (ESQL); (3) preservation and promotion of cultural heritage (PPCH); (4) sustainable management of natural resources and environment systematically (SMES); and (5) quality of indigenous tourism (QITR). The five variables for sustainable indigenous tourism can be explained as follows. Firstly, LMAT refers to the efficient management of tourism by local residents, such as clear explanation of the Dos and Don'ts for tourists, the efficiency of financial management, and the cooperation from all stakeholders in tourism development. Secondly, the ESQL was identified by the efficiency of income allocation, whether the quality of life was promoted effectively, whether the human rights in tourism were treated as an important issue, and whether the quality of local products was able to capture higher revenue.

Thirdly, PPCH denoted the quality of cultural heritage database, the effectiveness of preservation and restoration of local culture, and the effectiveness of cultural heritage propagation. Fourthly, SMES was indicated by the efficient management of tourism areas, the effective dissemination of wisdom on natural resources and the environment, the effectiveness of preservation and restoration of natural resources and the environment, and the awareness of the importance of preserving natural resources through tourism. Lastly, the QITR made reference to the services, safety and security provided by the community, the effective management of travel routes in the community, ensuring that itinerary and tourism activities are safe, and the efficiency of emergency management. The descriptive analysis was conducted on these five aforementioned criteria and the results are shown in Figure 2 below. It was found that SMES had the highest mean score at 3.28, followed by PPCH, LMAT, ESQL and QITR with 3.18, 3.15, 3.13 and 3.07, respectively.

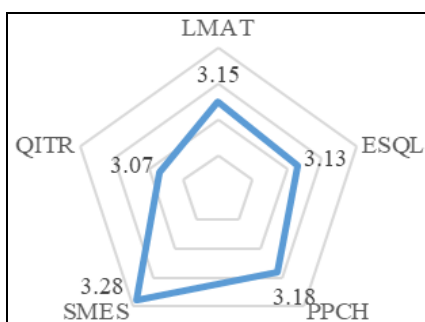


Figure 2. Mean scores of five key elements on Pha Mi sustainable indigenous tourism

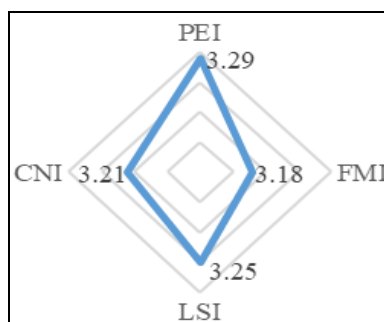


Figure 3. Mean scores of four social impact on Pha Mi indigenous tourism development

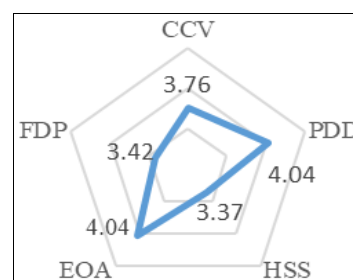


Figure 4. Mean score of five activities between local residents and tourism stakeholders' impact to Pha Mi indigenous tourism

For the SIA results, we have specified four components composed of: (1) personal impact (PEI); (2) family impact (FMI); (3) local society impact (LSI); and (4) cultural, norms and life span impact (CNI). At the essence of personal impact, it deals with the higher rate of individual revenue, physical and mental health improvement, job and residency security, and more job opportunity from tourism. These aspects resulted in family impact, which refers to the quality of family members' life, better economic standing, and less stress and worry about living issues. In addition, with regard to the reputation of the village among tourists, the local products were upgraded for commercialization, and the pride in community accounted for the tourism impact on local society and the community. This also led to continuous development of touristic sites and cooperation in the community. At the same time, the mind-set of local people toward strangers was positively enhanced. As things go, the way of local life has been changed, for example, the wearing of tribal clothes was ignored, and eating habits and types of local foods were adapted. This may mean that the local residents are losing their original identity and uniqueness. Conversely, there are also positive impacts on cultural aspects and norms in terms of preservation of local artefacts, arts and culture. As shown in Figure 3, the mean scores of the four social impacts toward Pha Mi indigenous tourism development was found to be highest on personal impact, with a mean score of 3.29, followed by local society impact, cultural, norms and life span, and family with mean scores of 3.25, 3.21 and 3.18 accordingly.

We further discovered the impact from tourism stakeholders' participation (TSP) with community cherishing the success of tourism. The impacts that were identified are: (1) the activities creating the community contents and communicating its values to the public (CCV); (2) local products design and development (PDD); (3) workshop on health safety and security (HSS); (4) English on air (EOA); and (5) local food decoration and presentation (FDP). The descriptive analysis was performed and the results are shown in Figure 4 below.

It was found that local products design and development, and English on air have great impact on Pha Mi tourism development, with equal mean scores of 4.04. The second important activity is the creation of community contents and communicating the village values to the public with a score of 3.76, followed by local food decoration and presentation, and the workshop for health safety and security for villagers with scores of 3.42 and 3.37 respectively. It is notable that the interval of mean scores of all criteria are not distinctively different. Therefore, inferential statistical analysis was carried out to concrete and complement the inductive results.

Quantitative analysis (CFA)

To be assured of the reliability of the inductive results, we distributed questionnaires to collect data from 385 respondents. The demographic information of respondents was recapitulated, as shown in Figure 5 below. The majority of respondents comprised of 210 females, which accounted for 55 percent of the sample. The highest average age group were those who were between 36 and 40 years old, with 95 persons falling in this age range. Relatively, there were 110 local residents living in Pha Mi village parameters, and in terms of education, most of the respondents (125) had attained a diploma.

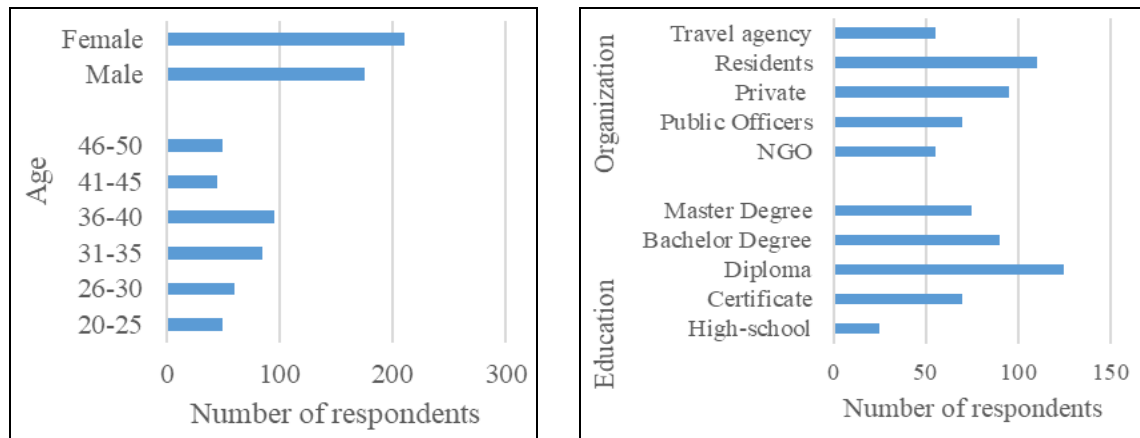


Figure 5. Respondents' demographic

The causal relationship analysis was conducted by SEM. The findings illustrated in Table 1.

Table 1. Causal relation assessment results of DASTA components *** sig. level 0.001

			Estimate	S.E.	C.R.	P	SMC
LMAT	<---	DASTA	.792	.0582	16.765	***	.627
ESQL	<---	DASTA	.753	.0557	15.498	***	.567
PPCH	<---	DASTA	.787	.0576	16.962	***	.620
SMES	<---	DASTA	.821	.0603	17.182	***	.675
QITR	<---	DASTA	.761	.0655	15.067	***	.579
SITS	<---	DASTA	.708	.0507	14.825	***	.501

Table 2. Causal relation assessment results of SIA components *** sig. level 0.001

			Estimate	S.E.	C.R.	P	SMC
PEI	<---	SIA	.821	.0582	17.765	***	.594
FMI	<---	SIA	.793	.0555	17.107	***	.618
LSI	<---	SIA	.759	.0488	16.197	***	.577
CNI	<---	SIA	.786	.0550	16.927	***	.628
SITS	<---	SIA	.770	.0490	16.496	***	.674

Table 1 reveals that the five DASTA criteria has a loading factor toward the success of SITS development in Pha Mi village of 71 percent where its explanation power to the SITS development success is equal to 50 percent. To highlight, the activity that has the highest impact in DASTA components is the sustainable management of natural resources and environment systematically with a regression loading factor of 82 percent and the explanation power of 67 percent, followed by the local management and administration of tourism with a loading factor of 79 percent and explanation power 63 percent. Thirdly, is the preservation and promotion of cultural heritage that could explain DASTA at 62 percent with its regression weight at 79 percent. At the same time, the SIA was examined and the results are shown in Table 2 below.

The most obvious findings to emerge from the SIA is the personal impact with regression weight of 82 percent and explanation power of SIA 59 percent. This is followed by family impact with explanation power of 61 percent and loading factor of 79 percent. The cultural, norms, and life span impact come in at third place with the explanation power of 63 percent and loading factor of 78 percent. The overall SIA explains SITS at 67 percent with its loading factor of 77 percent. Thereafter, we serially investigated the TSP components and their overall influence on SITS, as illustrated in Table 3.

Table 3. Causal relation assessment results of TSP components *** sig. level 0.001

			Estimate	S.E.	C.R.	P	SMC
CCV	<---	TSP	.771	.0576	15.754	***	.595
PDD	<---	TSP	.834	.0672	17.471	***	.695
HSS	<---	TSP	.828	.0728	17.176	***	.685
EOA	<---	TSP	.804	.0763	16.599	***	.647
FDP	<---	TSP	.767	.0706	15.425	***	.589
SITS	<---	TSP	.832	.0620	17.438	***	.693

Table 4. Causal relation assessment results of DASTA, SIA and TSP on sustainable indigenous tourism success (SITS) *** sig. level 0.001

			Estimate	S.E.	C.R.	P	SMC
DASTA	<---	PMIT	.784	.0564	16.576	***	.555
SIA	<---	PMIT	.826	.0589	17.535	***	.627
TSP	<---	PMIT	.860	.0584	18.390	***	.758
SITS	<---	PMIT	.889	.0620	19.080	***	.824

The investigation of TSP demonstrated that the local products design and development activity, the workshop on health safety and security activity, and the English on air activity are the three most loading factors to tourism stakeholders' participation, with loading factors of 83, 82 and 80 percent respectively, and its explanation power to TSP equals to 69, 68 and 64 percent accordingly. In total, the TSP activities have explanation power to the SITS of 69 percent with regression weight of 83 percent. Following this, the three major variables, namely DASTA, SIA and TSP, were tested in terms of the causal relation and explanation power to Pha Mi indigenous tourism which leads to SITS, as revealed in Table 4 below.

It is apparent from Table 4 that the tourism stakeholders' participation has the highest loading factor at 86 percent which has explanation power to Pha Mi indigenous tourism (PMIT) development success of 75 percent. The second variable is social impact with the explanation power to Pha Mi indigenous tourism development success at 62 percent, and loading factor of 82 percent. The last variable having explanation power to PMIT development success is DASTA at the rate of 55 percent and regression weight of 78 percent. In sum, all three variables have explanation power over the sustainable PMIT success of 82 percent with loading factor at 88 percent.

CONCLUSION AND RECOMMENDATIONS

Taken together, these results suggest that there is an association of the tourism stakeholders' participation in terms of providing novel knowledge to local residents through various activities and support. An example of this is the workshop on local products, health safety and security, since the well-designed products could gain tourists' attention and create a first impression that leads to desire and purchase. This could ameliorate the image value (Worasuwannarak and Kankaew, 2022) to the village itself and encourage the need for tourists to acquire these goods. The present results on tourism stakeholders' participation are significant in major respects as they can contribute to garnering support from stakeholders in developing Pha Mi indigenous tourism given the fact that the Small and Medium Enterprise Development Bank of Thailand has also surveyed and embraced Pha Mi development as an indigenous tourism destination in 2018. As Pha Mi village is still unexplored among tourists, its ecological system and local life span remain in their original state. The region is also known for its high quality of coffee beans and its mountainous location which is only seven kilometres away from the Mae Sai district (the border between Thailand and Myanmar) (Prachachat, 2018). In addition, a project from the biggest low-cost airline in Thailand, Thai Air Asia, established the "Journey D" project which embraces and cherishes the sustainable development of Pha Mi village.

The airline has deployed experts and its employees to share and educate local residents about the project, which is enhancing Pha Mi's reputation and is ensuring that the transportation system efficiently connects tourists to this destination (Kankaew, 2022). Furthermore, the Journey D project has demolished the barriers related to marketing issues, which Ngo et al. (2018); Schott and Nhem (2018) emphasize is critical to the success of sustainable local tourism. Notwithstanding, the SIA must start from the micro unit, that is the individual benefit, development and knowledge transfer. Thereafter, this small unit will expand to family, community and living society, which will enhance the positive perception of tourism development. This could also elevate the cooperation and collaboration on how to build sustainable tourism. In this study, there is a rather remarkable finding in term of the cultural, norms, and life span impact of local residents that shall be aware of tourism development.

The local way of life might be absorbed from modern culture which the tourists carry with them. In consequence, the implementation of arts, culture, norms, and certainly environmental preservation, is immensely crucial for sustainability. Additionally, the pride in community identity should be embedded in every individual of the village. However, there is a need to upgrade and design products or services for commercialization, health safety and security, which should be blended and represented in the uniqueness of Pha Mi cultural village. The UNWTO (2021) has suggested that this is crucial for enhancing indigenous people's capability and transitioning to enable entrepreneurship, for strengthening skills and capacity-building, and for nurturing digital literacy in order to run the tourism business, which ultimately will ensure the acknowledgement of indigenous people by destination authorities and all stakeholders.

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