

**PLANNING FOR REGIONAL DEVELOPMENT BY THE PROMOTION OF  
AMENITY MIGRATION AND ENDOGENOUS FACTORS**

**DISSERTATION SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIREMENTS  
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## **ABSTRACT**

### **PLANNING FOR REGIONAL DEVELOPMENT BY THE PROMOTION OF AMENITY MIGRATION AND ENDOGENOUS FACTORS**

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The purpose of this study is to examine the role of amenity migration and its combination with endogenous factors in planning for regional development. Through the case study of Sapa Hill Station, the study also aims to explain that in the era of globalization, this combination is becoming more necessary, especially in developing countries. The study is started with literature reviews about amenity migration and proves that it is no longer a phenomenon in some western developed countries, but spreading out to all over the world. In some recent researches, amenity migration is being seen as a new trend of tourism and resulted from the change of life values and lifestyles in post-modern society. Next, the study examines endogenous development theory, its roles and limitations in regional development through the case of One Village One Product movement (OVOP) in Japan. According to the findings, the study suggests new approach for regional development research by confirming the necessity of the combination of endogenous and exogenous factors for development, and emphasized that the final goal of development is to bring happiness and life satisfaction for both host and guest residents rather than merely economical benefits. In case-study research, Sapa hill station in the North of Vietnam is chosen and the question of the study is how to narrow the gap in development between the central area, which had been built in colonial time by French and now know as a famous mountainous tourism destination, and the surrounding areas where many of ethnic minority tribes are residing. The discussions and implications in final part of the study concentrate in measures to appeal amenity migrants and tourists to surrounding areas, in encouraging local communities to actively participating in tourism development as well as in sharing equally benefits of the development. The utilization of endogenous factors is mentioned as the most effective way to promote amenity migration to mountainous regions like Sapa.

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## LIST OF ABBREVIATIONS

GDP	Gross Domestic Product
GNH	Gross National Happiness
GNS	Gross National Satisfaction
IOPA	International OVOP Policy Association
IRM	International Retirement Migration
IUCN	International Union for Conservation of Nature
JICA	Japan International Cooperation Agency
LOHAS	Life of Health and Sustainable
MARD	Ministry of Agriculture and Rural Development (Vietnam)
MLIT	Ministry of Land Infrastructure and Tourism (Japan)
MTS	Ministry of Tourism and Sport (Thailand)
NGO	None Government Organization
NPO	None Profit Organization
OECD	Organization for Economic Co-operation and Development
OVOP	One Village One Product
OTOP	One Tambon One Product
QOL	Quality of Life
SDF	Societal Driving Force
SNV	Netherlands Development Organization
VNAT	Vietnam National Administration of Tourism
UNWTO	United Nations World Tourism Organization

## **CHAPTER 1: INTRODUCTION**

### **1.1 BACKGROUND OF THE STUDY**

In recent years, regional and rural development is emerging as a global issue, in both developing and developed countries. In developing countries, the spread of the globalization is generating chances as well as challenges in socio-economic development. While global markets, information networks and new distribution channels are seen as the chances of globalization, the challenges are the differentiation of richness and poverty, the increasingly gap in development between urban and rural areas. According to Yoshimura (2004), globalization is adversely affecting local industries and undermining local values as well as local resources, pushing the foundation of local economy almost up to a point of collapse. Many countries in the world, on one hand, are considering globalization as a short way to access to international market and new technological achievements of developed world whereas on the other hand, they are also trying to reduce the negative impacts of globalization by accelerating regional economic development and tourism has been seen as an effective tool. Although mass tourism has been considered as a typical example of globalization, recently many countries are developing types of sustainable tourism and amenity migration with the participation of local community as a direction of regional development.

Amenity migration was originated in the mountain communities of North America in the last years of 1960s, and is thus far a growing trend throughout the world (Sungaila, 2005). The development of amenity migration in rural and mountain regions is always accompanied with the development of tourism. The discussions and debates on the role of amenity migration especially tourism-led amenity migration to regional and rural development are not recently discovered for the first time in tourism literatures. However, the researches of amenity migration and regional development are mainly seen in some countries in Northern America and Europe such as United States, Canada and Sweden. Most of the researches focused on analyzing natural amenities as local attractions such as landscapes, water resources, good conditions of natural environment and climate etc (Peter, 2000; Marcouiller, Kim and Deller, 2004; Pearce 2005; Waltert and Schlapfer, 2007.). There have only few researches on other social amenities related

to lifestyles, traditional cultures, heritages, health and beauty, and especially researches relating to amenity migration in developing countries.

However, the development of new tourism types and the formation of post-industrial society since the last years of 20<sup>th</sup> century have been changing the traditional concept of tourism and amenity migration. In the time of mass tourism (from 1950s to the last years of 1970s), tourism was defined by “3Ss” – Sex, Sun and Sea but in recent years, there has been a shift from “3Ss” tourism to “3As” tourism – Amenity, Access and Attraction (Norman, 2005). There are some other words to describe this change such as the transfer from mass tourism to alternative tourism, from so-called “fast tourism” to “slow tourism” or from “going, sightseeing, playing” tourism to “enjoying, experiencing new lifestyles and self discovering” tourism, and the phenomenon of amenity migration was said to appear with the change of these types of tourism. Similar to tourism, the concept of amenity migration has been also changing, not limited in natural amenities, permanent settlement and rich retirees as it was described in North America and Europe but included cultural amenities, seasonal or intermittent migration and more broaden objectives of amenity migrant such as repeaters, long-stay tourists, second home owners etc.

Tourism was seen as the reason led to the development of amenity migration phenomenon in the last years of 1960s but the recent trend of tourism shows that the distinction between tourism and amenity migration has become blurred (Shinji Yamashita, 2008). The notions of new tourism and tourism-led amenity migration are now common in tourism literatures for both of them are featured by the phenomenon of tourists moving to rural areas for amenities and different lifestyles. In some both developed and developing countries in Asia such as Japan, Taiwan, Malaysia and Thailand, this phenomenon is becoming social phenomenon and contributing to regional economic development, especially Thailand and Malaysia have initially succeed in utilizing tourism amenities for regional revitalization. Nevertheless, the question is how to exploit local tourism resources, promote local amenity while eliminate negative impacts of tourism and amenity migration. One of the most chosen tools is endogenous development theory, and for regional development, the promotion of amenity migration has an interrelation with the utilization of endogenous factors.

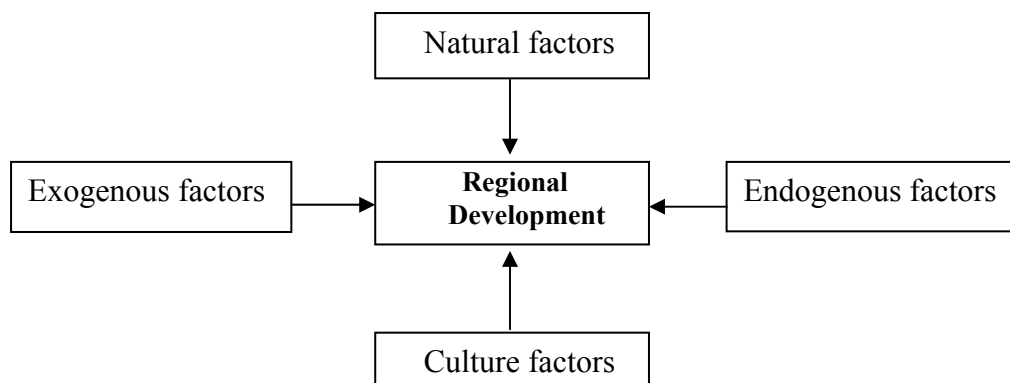
In Japan, the history of implemented rural and regional development projects thus far has showed that recent trends involve greater focus on improvement of the quality of life in individual regions by enhancing the available utilities and providing more amenities for living, restoring degraded environments, and reviving lost traditions. When carrying out development projects, it is becoming more important to utilize community capital that can contribute to sustainable regional revitalization, as well as the social capital generated through daily human communication in local communities. One of the typical projects applied in regional development in Japan is One Village One Product (OVOP) movement. Promoted in Oita prefecture in 1979, OVOP movement is considered as one of the model of endogenous development in Japan and adopted by many countries in Asia and Africa. The movement has put the local community and resources in the central of regional revitalization process and created ripple effects in terms of regional brand, high quality products, local amenities and attractions etc.

In the case of Vietnam, with 80% of population living in countryside and around 70% of labors involved in agriculture, rural and regional development is emerging as the priorest issue in the national development plan. Due to the efforts of government in economic development, famine has basically been removed but the income of farmers and agriculture workers remains low. In 2007, Vietnam became 150<sup>th</sup> member of World Trade Organization (WTO) and this international integration has brought Vietnam both chances and challenges in economic development, especially rural and mountainous region development. For instance, more international tourists are coming to Vietnam and the economic development as well as urbanization is also encouraging Vietnamese to travel more and travel longer to rural areas. However, the development of tourism industry in Vietnam is remaining unsustainable growth factors such as the degradation of environment and local resources, inequality in tourism benefit distribution etc. This is putting pressure to public administrators and development planners on how to plan and promote tourism and amenity migration to bring benefit to local community and obtain development objectives. The study implicates that while tourism and amenity migration are seen as exogenous factors and might bring both economical development effects and negative impacts to local community, endogenous development is essential to mobilize and utilize local potentials and resources to gain sustainable development. The combination of exogenous and endogenous factors in regional development is examined

through the case study of tourism and amenity migration promotion by ideas of OVOP movement in Sapa hill station in the North of Vietnam.

## 1.2 PURPOSE OF THE STUDY

The purpose of this study is to discuss a new approach of regional development and explain why the combination between amenity migration and endogenous factors is essential in the background of globalization through case study of Sapa hill station in Vietnam. In regional development, tourism and amenity migration have been seen as exogenous factors and therefore, besides their contributions to regional development, negative impacts to local communities still exist. To solve this issue, the study examines the endogenous development theory through the example of OVOP movement in Japan and discusses that whether the combination between the two development factors, especially the combination between amenity migration and OVOP movement, can bring the development to regional society and economy in the background of a developing country like Vietnam. In addition, the study attempts to prove that in the era of globalization, regional development is the combination and utilization of many factors such as natural factors (climate, landscapes etc) and cultural factors (traditional customs, life styles, handicrafts etc) or exogenous factors (tourists, amenity migration, markets, new technologies etc) and endogenous factors (regional resources, traditional cultures and manpower etc).



**Figure 1** : The combination of factors in regional development

In summary, the purposes of the study are as follows:

- (1) Contributing to the theory study of tourism and amenity migration, especially to re-acknowledge the role of amenity migration in regional development.

- (2) Proposing a new approach of regional development by the combination of exogenous and endogenous factors, which have been researched separately so far.
- (3) The purpose of the utilization of endogenous development and endogenous factors in this study is to create local amenities and eliminate negative impacts of tourism and amenity migration to local communities.
- (4) Through the case of Sapa hill station in Vietnam, the study attempts to give an example of amenity migration in developing countries and implications for community development by promoting local amenities.

### **1.3 CONTENTS OF THE STUDY**

The study focuses in following main contents:

- (1) Providing a descriptive overview of the effects of amenity migration in local community development; overview of endogenous development theory and its role to regional development.
- (2) Identifying and evaluating tourism amenities and amenity migration tendency in a tourism destination in the hill station in Vietnam;
- (3) Promoting local tourism amenities and amenity migration through applying thoughts and principles of OVOP movement and other regional tourism development theory from Japan as tools for building and managing a mountainous tourism destination.
- (4) Discussing the role and intervention of levels of government in the promotion of amenity migration in a tourism destination through the example of craft tourism in Sapa.
- (5) Suggesting an effective combination between two opposite regional development theories, exogenous and endogenous development, in the context of globalization through case study of Sapa.

### **1.4 SCOPE OF THE STUDY**

- The studies of amenity migration are still continued and there have been some contending visions of the concept of amenity migration. However, in this study, amenity migration is examined as a new trend of tourism rather than a normal migration phenomenon. In addition, only tourism-led amenity migrants are the

objectives of this study.

- The utilization of endogenous factors is studied through the adoption of OVOP movement in local amenities creation. To date, OVOP movement has mostly focused on producing tangible products but in this study, the role of OVOP movement is mainly examined in the aspect of local amenity creation, especially tourism amenities and amenities of living environment.
- Sapa hill station in the northern part of Vietnam is chosen as a case study but the field research is limited in Sapa town and its vicinities. Specifically, the focus is placed on the vicinities of the town where residence of many ethnic minority groups natural amenities and craft tourism of the ethnic minorities as a local cultural amenity.

### **1.5 RESEARCH QUESTIONS**

Existing mountain communities as well as newly emerging mountain resort areas in many countries are facing considerable pressures related to growth and development. A variety of issues present themselves ranging from environmental degradation, economic dependence on single industries such as tourism, socio-economic polarization of community residents, lack of affordability within communities and loss of community characters. Levels of government are enormously challenged to address these issues effectively with consideration for multiple objectives that may often be in conflict. For example, how can a local community increase economic growth through tourism development, real estate sales or other initiatives, while minimizing negative effects or impacts related to the natural or cultural environment.

Sapa tourism destination in Lao Cai, Vietnam is one of the most famous four season mountain resort communities in Indochina. Since the beginning of 1990s, Sapa has experienced tremendous growth and became one of the most favorite hill station resorts in the Northern part of Vietnam. There may have some questions to this research if the promotion of endogenous factors through the application of OVOP movement in Sapa is really necessary or not while it has already become a famous tourism destination. However, the research questions are not relating to the fame of the destination but to the socio-economical and environmental effectiveness that brought from tourism development. The research questions are how to narrow the gap between the development in Sapa town as a famous tourism destination and its surrounding local

communities, and how to distribute the benefits from tourism and amenity migration equally to local communities. In addition, the research questions also explore how do communities in Sapa and the surrounding regions create tourism amenities and manage the effects of amenity migration through the application OVOP movement and planning strategies.

The geographic region in this research encompassed an area within the Sapa hill station and the focus is placed on Sapa town and its surroundings.

## **1.6 METHODS**

According to Denzin and Lincoln (2000), qualitative research crosscuts disciplines, fields and subject matters, resulting in a complex, interconnected family of terms, concepts and assumptions surrounding the term. Qualitative research allows for an inductive approach to the research which facilitates a greater focus on the generation and development of theory rather than testing of theories themselves (Bryman & Teevan, 2005). The use of some quantitative data is, however, appropriate in this and many other qualitative studies.

The following research methods were utilized in this study:

1. Literature Review
2. Questionnaire survey
3. Semi-structured Interviews
4. Field researches

### **1.6.1 Literature Review**

A literature review is a valuable preliminary undertaking for a researcher; it provides a detailed background source of information about the research problem and enables the researcher to become familiar with the subject, thus allowing for greater researcher credibility (Neuman, 2003). In addition, a literature review is helpful in providing useful insight and understanding of the topic to the researcher; it allows him or her to build on the work of others and can be useful in initiating new areas of research that are important to the project but are unknown before initiation of the research (Neuman, 2003).

The main sources used to access information were:

- Kumamoto University electronic databases and online journals;
- World Wide Web Internet;



- Kumamoto University Library;
- Tourism Information Center, Vietnam National Administration of Tourism (VNAT)
- Newspapers, magazines and periodicals;
- Conference and Symposium proceedings;

Attendance at the following conferences:

1. APEC/SME Seminar on Support for Local and Cottage Industries APEC. "One Village One Product" Seminar, 22-23 September, 2006, Hanoi, Vietnam
2. IOPA 1<sup>st</sup> Annual Conference by International OVOP policy Association in APU University, Oita, Japan in 22<sup>nd</sup> November, 2007.
3. Symposium on Kumamoto Tourism and Settlement Promotion – From Tourism to Migration and Settlement, 31<sup>th</sup> March, 2008, Kumamoto prefecture, Department of Regional Development.
4. The 2009 Southwestern Political Science Association Annual Meeting, the Public Policy and Public Administration section in April 8-11, 2009 at the Grand Hyatt Denver in Denver, Colorado, , United States.

Key word searches included the followings:

Rural tourism, craft tourism, tourism amenities, OVOP, regional development, amenity migration, mountain resort, local community, tourism villages, lifestyle entrepreneur and various searches related directly to the Sapa tourism destination and region.

### **1.6.2 Questionnaire survey**

The purpose of conducting the questionnaire survey is to collect the evaluations of tourists who have visited Sapa about Sapa tourism amenities and their opinions for future planning. The survey was implemented on internet. The author bought an account on [www.monkeysurvey.com](http://www.monkeysurvey.com), a famous internet survey website in United State, in period time of a month, from 22<sup>th</sup> July of 2009 to 22<sup>th</sup> August of 2009. Before doing the survey, a pilot test was conducted by inviting 3 tourism stakeholders to fill in the survey and give their comments. The first one is Mr. Nguyen Van Luong, director of Gialinh Travel Company in Hanoi. The second one is Mr. Pham Hong Long, lecturer of Faculty of Tourism Studies, Vietnam National University in Hanoi and the last person is Mr. Nguyen Anh Tuan, vice director of Tourism Department, The Vietnam National Administration of Tourism(VNAT), Ministry of Culture, Sports and Tourism. After

finishing pilot test, the questionnaire was finally revised before being sent by email to 400 people who have visited Sapa a least one time and the list of visitors was provided by some travel agency in Hanoi. After one month of survey, 204 responses have been collected, accounted for 51% of the total of 400 visitors. For an internet survey and the survey was implemented in a short time, this number of responses is quite enough for evaluation through there still have some limitations of the used method.

After doing the survey on internet, a field research was conducted to Sapa in the mild of August, 2009. The selected areas were the center of Sapa town and its vicinities such as Cat Cat village of Hmong ethnic minority and Tapin village of Red Dao ethnic minority. Semi-interview was also conducted to some tourists, craft entrepreneurs, travel agents, tourism administrative managers and local ethnic minority peoples.

### **1.6.3 Semi-structured Interviews**

A major component of the study entailed the use of semi-structured interviewing of key informants regarding their understandings of tourism and amenity migration, its associated effects and existing or potential strategies for their management. Robson (2002) described semi-structured interviews as having predetermined questions. However, the questions and topics can be altered dependent on the particular interviewee. Such interviewing provides flexibility within qualitative designs. Occasionally, when an interviewee was not directly knowledgeable about Sapa hill station, but was an expert in his or her field, interviews were more unstructured. This allowed freedom for the conversation to develop, while still remaining related to the general area of interest and concern.

All interviews were conducted by the researcher following an initial request either by email or telephone. All interviewees gave permission and signed consent forms for interviews to be audio recorded on cassette. The duration of the interviews ranged from approximately 15 minutes to 1 hour. A majority of the interviews took place in the Sapa and surrounding regional district; however, some interviews were also conducted in Lao Cai city and Hanoi. Interviews were conducted in locations of convenience, including personal offices, coffee shops, restaurants and homes. In a few instances, when face to face interviews were not possible, telephone interviews were conducted. Interviews began with general questions and then directed to more specific ones as the interview progressed. Gochros (1998) suggests that such funneling techniques have been found to

be useful in gaining honest and complete answers as well as being an effective way to gain rapport.

Some interviewees will remain anonymous. However, their professional or occupational backgrounds are identified in table 1. Respondents were chosen because they represented a range of vantage points with respect to Sapa town and its environs. It would have been desirable to interview a larger sample including more primary residents, second-home owners and service sector employees. This was not possible because of time and other resource considerations. However, in addition to interviewees' occupational or professional interests in Sapa and the region, the majority were residents of the Sapa or neighboring communities.

Beside semi-structured interviews conducted in Sapa and Vietnam, others were also conducted while field study in OVOP places in Japan. For example, with the support of Mr. Satoshi Ishida, PhD candidate of the Graduate School of Social and Cultural Sciences, Kumamoto University, the author of this research has interviewed Mr. Matsuo Tokimatsu, a craftsman in Yufuin in Oita prefecture about the role of traditional handicraft and craft tourism in creating local amenities.

**Table 1: Profile of Study Participants**

<i>Interviewee Profile</i>	<i>Number</i>
Local Tourism Officials	2
Academic Experts	3
National Tourism Administrator	5
Tourism Enterprises	4
Landscape Architects, Designers, Resort Planning Consultants	1
Local craftsmen	3
Other (Mountain historians, Environmental Group representatives, migration manager in Sapa district)	3

### **1.7 SIGNIFICANCE OF THE STUDY**

While the findings from a case study are not able to generalize to other communities or locales, the relation between amenity migration and tourism is becoming an increasingly prominent global phenomenon. Because Sapa is viewed as an example of a successful resort community, this study is a contribution to the growing literature on

amenity migration to mountain communities, especially in developing countries like Vietnam where amenity migration is still a new research problem. It is also useful for existing mountain communities experiencing amenity migration and tourism development and for those communities considering tourism development initiatives.

Governing bodies at all levels may be interested in understanding new tools and methods for regional development. OVOP movement in Japan is used to be seen as a tool for promoting and developing local tangible products but in this study, it is mainly used to promote intangible products such as tourism amenities, tourism services and amenity migration. Professionals involved in the planning, design, management and delivery of a range of services in communities like in Sapa should also find the study relevant. Planning practitioners with limited experience consulting in resort based communities or amenity rich rural environments may also find the study of interest. Developers and resort operators wishing to incorporate more social or environmentally sustainable practices may find Sapa experience pertinent.

## **1.8 OUTLINE OF STUDY**

The first chapter is the introduction of the study as detailed above.

The second chapter is a literature review which explores the various bodies of knowledge which are relevant for examining amenity migration and its effects to regional development, namely literature that pertains to amenity migration, mountain community development, mountain resort development, and planning. This chapter also review other types of tourism those have closed relation with amenity migration.

The third chapter reviews the contents of endogenous development and endogenous factors in regional development. The utilization of endogenous factors is given by the case of OVOP movement in Oita prefecture, Japan. This movement was started in 1979 and now is spreading out to world. The relationship between amenity migration which is seen as an exogenous development factor and OVOP movement which represents for endogenous development theory will be deeply analyzed in this chapter.

The fourth chapter is the case study of Sapa tourism destination in Laocai province in the North of Vietnam. The chapter focuses on recognizing tourism amenities and evaluating amenity migration through a questionnaire survey to visitors who traveled to Sapa. The social backgrounds and history of tourism development in Sapa are also reviewed.

The fifth chapter is the discussions of the findings and implications for developing a mountain resort by promoting amenity migration and endogenous factors through the case of Sapa hill station.

## **CHAPTER 2: AMENITY MIGRATION AND REGIONAL DEVELOPMENT**

### **2.1 INTRODUCTION**

The main contents of chapter 2 are literature reviews of tourism and amenity migration in the aspect of regional development. The phenomenon of amenity migration has appeared in North America and Europe for decades but it is a recent phenomenon in Asia countries, including Japan. The chapter also discusses the differences between amenity migration in the West (Europe and North America) and Asian countries. While the phenomenon of amenity migration in western developed countries is mostly related to the relocation and settlement in rural and mountainous areas of city dwellers, the amenity migration in Asian countries in the study is seen as a new trend of tourism and it includes a larger group of amenity migrants such as repeaters, second-home owners, long-stay tourists and amenity movers. Next, the chapter also reviews the role of amenity migration in regional and rural development as well as steps of amenity migration planning. Additionally, amenity migration related studies such as second-home tourism, long-stay tourism, green tourism, lifestyle entrepreneurs are also reviewed to understand clearer about the significance of amenity migration and its concerns. The review of amenity migration trend in Japan is an example of amenity migration trend in Asia, which is more diversified than that in the West and to make it clear that amenity migration is not only the phenomenon in North America and Europe but also becoming popular phenomenon all over the world.

### **2.2 TOURISM AND AMENITY MIGRATION**

#### **2.2.1 Amenity and Amenity Migration**

Amenities provide benefits to people through the direct consumption of specific aspects of land, natural resources and human activity (OECD, 1994). These benefits are immobile and are linked to a particular region. Amenities can be defined as *non-marketed qualities of a locality that make it an attractive place to live and work* (Power, 1988: 142 in Gary, 2001). Examples of amenities are wildlife and flora, recreational areas, cultivated landscapes, unique settlement patterns, historic sites, and social and cultural traditions (Gary, 2001). The phenomenon that people migrate or travel to a place rich in amenities is called amenity migration. Amenity migration as a social phenomenon appeared in the United States in the late 1960s and early 1970s

when the population in rural areas grew at a faster rate than that of urban areas (Walter and Varna, 2005). In the 1990s, this phenomenon emerged again in the United States with more than 64% population growth occurring in the rural areas, and in Europe, living in beautiful countryside also has become a new lifestyle since then.

Although the concept and study of amenities have a long history, the concept of amenity migration appeared only in the mid 1980s and since then, has been defined by many researchers. According to Moss (2003), amenity migration is defined as *"people moving into the mountains to reside year-round or intermittently, principally because of their actual and perceived greater environmental quality and cultural differentiation"*. Other researchers also have proposed different definitions about amenity migration but their consensus is the idea that some people choose to move to places with attractive landscapes, appealing cultures, interesting histories, low crime rate, warmer climate, cultural activities, medical care, educational opportunities, quality of life, recreational activities, etc.. for reasons mostly unrelated to job or business opportunities. Moss (2003) also classified amenity migrants into three types: permanent, seasonal and intermittent. The permanent migrants reside most of their time in high amenity places; seasonal for one or several periods each year, such as the summer, the ski season etc; and intermittent ones move between their residences more frequently. Amenity migrants may be further generally characterized as resource conservers and resource consumers.

There are some reasons which led to the growth of amenity migration. Beck's (1995) study on amenity migration to British Columbia's Okanagan Valley offered an excellent review of many key driving factors including "anti-urban" push and "pro-rural" pull factors. Green (2001) argued that one of the key forces behind this growth in high amenity areas has been the increase in retirees and recreation areas in rural America. The aging of the population has increased the number of people of retirement age who are searching for places to live that have low crime rates, low costs of living, and moderate climates. Green (2001) also figured out that another factor contributing to the growth in high amenity areas, however, has been the economic expansion of the 1990s. Demand for amenities is strongly related to income. As the population becomes wealthier, they are more likely to take advantage of the benefits offered in high amenity areas. Glorioso (2000) stated that amenity migration assumed that we are now in the post-industrial information age, and information and knowledge were replacing labor,

land and capital (money) as the main producer of wealth (p.276). She cited Moss' (1994) six key factors that combined into two societal driving forces (SDF) which contributed to the occurrence of amenity migration:

*SDF 1: Increasing Motivation for Amenity Migration*

1. *Higher valuing of the natural environment*
2. *Higher valuing of cultural differentiation, and*
3. *Higher valuing of leisure, learning and spirituality.*

*SDF 2: Greater Facilitation of Mobility*

4. *Increasing discretionary time,*
5. *Increasing discretionary wealth, and*
6. *Increasing access through improving and providing less expensive information and communication (IC) and transportation technology. (p.277)*

In Moss's presentation at the Smithers Symposium on Mountain Community Development (2005), he remarked that the particular influence of the six contributing factors has changed since he initially proposed them. Nonetheless, they remain fundamental and have been considered as such by other scholars (Gripton, 2001).

## **2.2.2 Amenity Migration – A new Trend of Tourism**

### **2.2.2.1 Tourism types and models**

In recent decades, tourism is considered as one of the most dynamic economic sectors in the world and many countries have planned to develop tourism as a key industry. According to United Nations World Tourism Organization (UNTWO), tourism industry is contributing about 11% of world's GDP and especially tourism is playing an important role in rural and regional development and revitalization both in developing worlds and in some developed countries.

Historically, tourism is said to appear and become human's activity from ancient time. However, it has become an industry only since the beginning of twenty century. Since then, the development of tourism industry was divided into two main types. Those are types of mass tourism and alternative tourism. According to Encyclopedia of Tourism (2000, p.383), mass tourism refers to the steady stream of large number of tourists to holiday destinations. This movement began to develop in the 1960s with growing affluence, longer holidays and cheaper transportation in and from industrialized countries. Initially, tourist flow visited sun, sand and sea destinations. Much of it was seasonal (for example, Mediterranean resorts in summer and the Canary Islands and the Caribbean in winter). Mass tourism generated considerable income and



employment but the sheer volume of tourists placed the physical environment and cultural of destination communities under great pressure. Since the 1980s, the movement of alternative tourism has been promoted with the emphasis on types of sustainable tourism such as ecotourism, green tourism, community-based tourism etc, and improving living standard of local communities.

For the promotion of alternative tourism, tourism researchers have proposed models of tourism development. For instance, the models of tourist area cycle of evolution or hosts and guests. *Tourist area cycle of evolution* (Butler, 1980) was one of the first tourism models developed for managing a tourism destination.

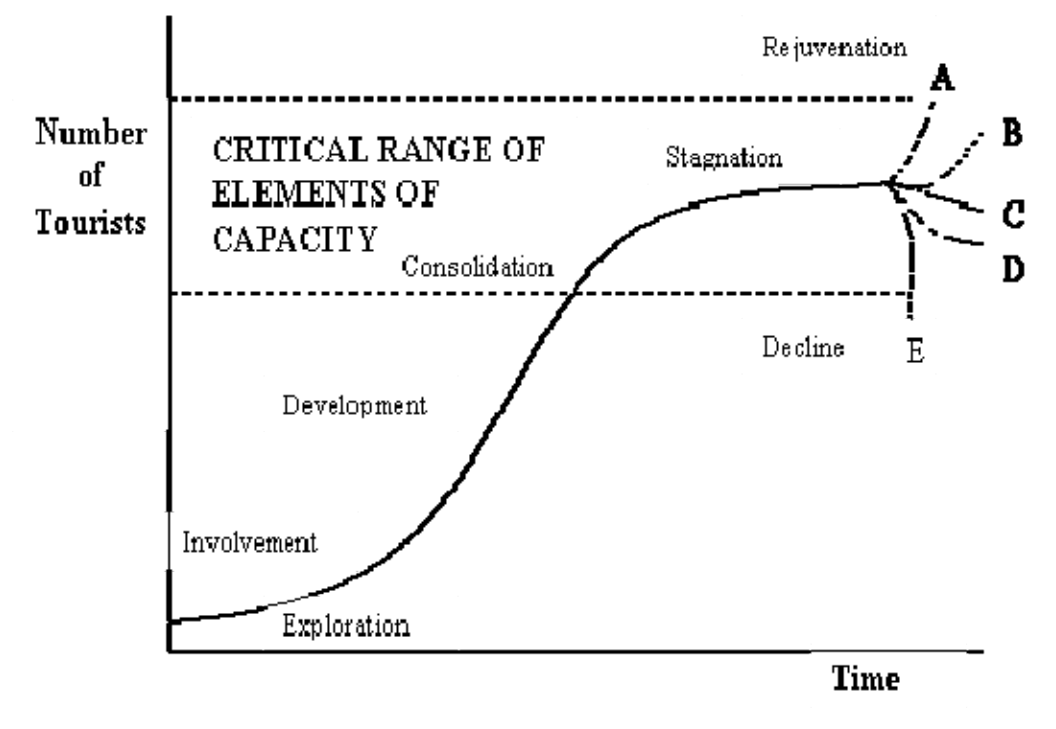


Figure 2: Hypothetical Evolution of a Tourist Area

Butler broke down the tourist destination development into six stages including exploration, involvement, development, consolidation, stagnation, and decline or rejuvenation. The first stage is the exploratory stage when the first few tourists arrive and limited services are available. The second stage is the involvement stage when local residents begin supplying simple services to the increasing number of visitors. The third stage is the development stage which is characterized by advertising of the host destination, development of infrastructure occurs which leads to peak visitor levels. The

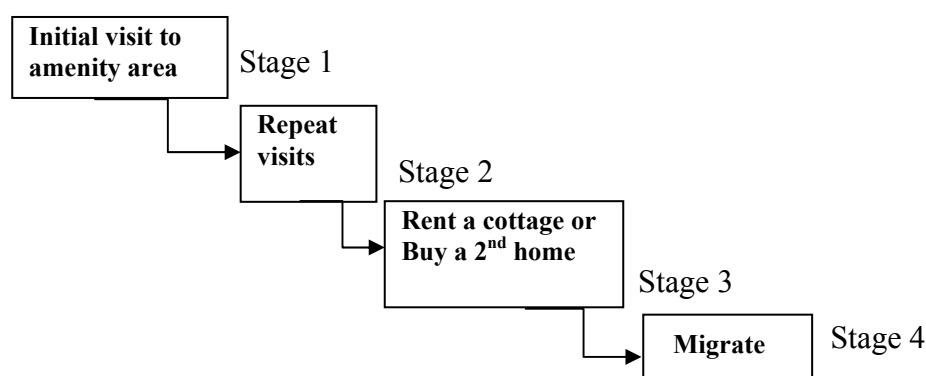
fourth stage is the consolidation stage and occurs when the region's economy becomes mainly tourist based. The fifth stage is the stagnation stage when carrying capacity is exceeded and artificial attractions replace the original/natural attractions. The sixth stage is either a declining or rejuvenation stage when the host destination loses its appeal and competitiveness in the market, or a resurgence of interest occurs. Some tourism researchers (Aledo and Mazon, 2004) believed that *tourist area cycle of evolution* can be used for planning and marketing of tourism destinations. Especially, it can be applied in developing long-stay or residential tourism that closed to amenity migration.

In the last years of 1990s, a new type of tourism called new tourism or tourism for future generation has appeared. It is a new development stage of alternative tourism with central emphasis on a new lifestyle of beauty and health in rural areas. The notion LOHAS (the Lifestyles of Health and Sustainability) is becoming the target of this type of tourism. Tourism resources in mass tourism such as sun, sea, sand and sex are now shifting to local amenities such as climate, lifestyle, traditional handicrafts, local methods of beauty and health maintenance etc. This trend of tourism is creating a new type of tourists who are seeking experiential, life-enriching vacations that involve culture, nature, the outdoors and learning. These tourists want authentic experiences that focus on local culture and foods, allowing them to engage all of their senses. They want to get 'behind the scenes' and be enriched by the people and places they visit more than just a view from a car or a bus. These tourists want to 'get inside' a destination by meeting the local people and learning about the community and its cultures. They seek a greater understanding of nature and the world we live in. Hence, tourists tend to travel longer and to be loyal to one or two favorite destinations. Second home tourism, long-stay tourism and residential tourism are becoming parts of this tourism trend. This trend is also providing opportunities for local community to involve in tourism industry.

#### ***2.2.2.2 Amenity Migration as a new Trend of Tourism***

In many amenity migration literatures, tourism is not identical to amenity migration but it is seen as the first stage to the formation of amenity migration (Price et al. 1997; Moss 2003; 2006). In field studies so far, it is however impossible to distinguish tourism and amenity migration e.g. the difference between recreation homes and

secondary residences, as the criteria are overlapping. In academic literatures there is no consensus on the demarcation between tourism and amenity migration. For instance, Bartos (2008) considered a continuous stay of at least half a year imperative, Arnesen (2008) considered the possession of a minimally equipped second abode in order to meet the criteria of amenity resident. Milbourne (2007) and Ni Laoire (2007), also discussed the permanency of migration to rural areas. In a special issue of the *Journal of Rural Studies* (23, 2007), they emphasized that not all people moving to rural places may remain settled in these places. Looking at the process of amenity migration and relation to tourism, this study agrees with Gripton's (2001) ideas and divides this relation into four stages as follows:



*Figure 3: Stages lead to amenity migration by tourism  
(Reproduced from Gripton. 2001)*

In the first stage, visitors come to a tourist destination for the first time (usually a rural or mountainous area) and they find that the destination is attractive and abundant of amenities.

In the second stage, the tourist destination becomes a favorite destination for the visitors and they return whenever they have free time or they want to relax and enjoy amenities. At this stage, visitors are called repeaters.

In the third stage, those repeaters who have financial capability will rent cottages or buy vacation homes in that tourism destination.

In the last stage, visitors completely migrate to the destination and live there as permanent residents and they are called amenity migrants by some amenity migration researchers.

The figure above proves that tourism often correlates positively with amenity migration. However, not all amenity migrants are led by tourism activities. Some migrants who are not necessarily rich still move to rich amenity areas because they want to change their living environment or want to enjoy the lifestyle of the destinations. To evaluate in which stages tourists are considered as amenity migrants according to Moss's (2003) definition, the analysis of purposes of tourists in each stage is necessary. In the first stage, this is the first visit to the destination so the purpose of the visit is mainly for sightseeing and discovering new places. In the second stage, tourists come back to the destination for not sightseeing but for enjoying amenities. In other words, they are attracted by local amenities. These amenities may contain both natural and cultural amenities such as climate, clean environment, local cuisines etc. In the third stage, when tourists decide to rent bungalows or buy second homes, their purposes are not only enjoying local amenities but also enjoying and experiencing new lifestyles, interacting with local communities. In the last stage, the purpose of entirely migration to the rural areas is for changing lifestyle and discovering themselves. This is the reason why they were also called *lifestyle migrants*. In new places, these amenity migrants live as residents and their migration is not for economic purposes but for self spiritual satisfaction. According to the classification of amenity migrant of Moss (2003), the objectives in stage 2, stage 3 and stage 4 might be considered as amenity migrants. In other words, repeat visitors (or repeaters) and cottages renters or second home owners are included in the concept of amenity migration and their temporary residences also play an active role in regional and local economic development. For initial visitors to the destination in stage 1, it is difficult to evaluate whether they would be attracted by tourism amenities of the destination and come back again. If they come to the destination only one time and just for sightseeing purpose and never come back again, they are not included in amenity migrants. By contrast, if they are attracted and desire to come back again, they then might be considered as amenity migrants. To describe people who move to high amenity areas, Norman (2004) called them *amenity mover*, a larger meaning than the term "amenity migrant" used in previous researches.

The comprehension of "*amenity migration*" notion is described more specifically through the comparison between normal migration and amenity migration in the table bellows:

**Table 2: Comparison of amenity migration and normal migration**

<b>Normal Migration</b>	<b>Amenity Migration</b>
- <u>General feature:</u> Moving and settling	- <u>General feature:</u> Moving, repeating, experiencing and settling
- <u>Purpose:</u> Economic benefits. Working for economic purposes	- <u>Purpose:</u> Amenity and lifestyle benefits. Working for enjoying local amenities and lifestyles.
- <u>Objectives:</u> + Permanent migrants	- <u>Objectives:</u> + Intermittent migrants (repeaters) + Seasonal migrants + Permanent migrants
- <u>Places:</u> Normally urban areas or developed countries	- <u>Places:</u> Normally rural and mountainous areas, and rich amenity developing countries.
- <u>Consumption:</u> + Goods + Social services	- <u>Consumption:</u> + Amenities + Goods + Social services
- <u>Significance:</u> A normal social phenomenon	- <u>Significance:</u> A change in values of life and seeking for new life styles

In conclusion, amenity migration is a tourism process that tourists go for enjoying amenities, experiencing new lifestyles and discovering themselves rather than for only sightseeing and to tell other people that I have been there before. Hence, amenity migration can be seen as a new trend of tourism. The comprehension of amenity migration is understood broader than its primary concept in America and Europe.

### **2.2.3 The positive and negative impacts of amenity migration**

Although the amenity migration phenomenon can occur in a variety of places, the majority of research has focused on amenity migration in mountain regions. This focus has been attributed to the growing number of people moving into mountain regions as both visitors and residents in North America, Western Europe and increasingly in less wealthy nations (Price, Moss & Williams, 1997; Moss, 2003). The research is also mainly concentrated on the impact of amenity migration on the rural and mountain regions. Similar to tourism, amenity migration has both positive and negative impacts on the local community.

Researchers (Williams and Gill, 2006) have pointed out some positive effects as:

- The infusion of new economic, institutional, and physical infrastructure into the host region
- Economic diversification and prosperity
- Increasing property values

- Lower rates of out-migration
- New job opportunities

While the positive effects of amenity migration are mainly economic the negative effects and threats from amenity migration are focused on the social and environment issues such as: The construction of homes for new residents may encroach on undeveloped virgin land; many original residents will be driven out by the increasing cost of living; rising demand for municipal services and higher taxes; losing habitats for plants and animals and increasing pollution in the form of waste and vehicle fumes, if not managed well.

#### **2.2.4 Planning for Amenity Migration**

Recently, there have been several studies on planning for amenity migration being driven by amenity migration in mountain communities. The below points stem from Chipeniuk's research and is "advice offered by touchstone community planners to planners and administrators in mountain communities as yet not greatly affected by amenity migration (Chipeniuk, 2004)."

- Set in place a comprehensive community input-based community plan and implementation tools that demonstrably protect core values
- Learn from the experience of other amenity-based growth communities
- Develop and implement an agency-supported and led plan to mitigate or redevelop problem areas, systems, and properties within the context of a cohesive community plan
- Plan for services and infrastructure, and particularly for affordable service worker housing/services that must be in place concurrently with growth and construction activity
- Have a strong community vision. Decide what your future will be
- Have the amenity migrant sector pay for the impacts that it creates
- Have the developers of large, amenity migrant housing also build and subsidize construction of affordable housing to house those displaced and those economic migrants that follow the amenity migrants
- Consider real estate transfer taxes on expensive houses. Again, they pay for the impacts
- Be sure everyone understands the potential benefits and implications (e.g. land use and potential for sprawl).
- Establish a vision and a plan to ensure growth is controlled and planned and acceptable to the community
- A good overall plan so you don't undermine what you already have in terms of desirable amenities
- These residents are high maintenance. They expect and demand a high level of service whenever interacting with government
- Be careful what you wish for. Have a very clear vision of where you want to go and how you are going to get there.

Another paper by Chipeniuk (2007) examined the success of using researcher presentations and a conference as a planning tools for amenity migration in Canada. The conference was seen as a good way to get media attention and raise public interest in the issue but was also expensive. In the case of international retirement migration destinations, it may be a good way for these communities to start a network and learn from each other. Other planning tools examined by Chipeniuk (2007) for amenity migration included the use of household surveys, citizen juries, researcher presentations.

## **2.3 AMENITY MIGRATION RELATED STUDIES**

### **2.3.1 Second Home Tourism**

Over the last few years second-home tourism has become more popular, emerging as an important part of the tourism sector in a number of countries. In most cases second homes are located near attractive locations, such as the sea, lakes, mountains or rural areas, whilst often they have a connection to their owners' origins and may be inherited properties. They offer a peaceful and environmentally friendly holiday home for city dwellers. The United States is considered to be the country in the world with the largest proportion of tourism second homes. In the European Union, the demand for second homes is increasing, notably in southern European countries, and such homes are very often purchased by northern Europeans.

The use of second homes has been an important expression of contemporary leisure and recreation-based lifestyles and has been a constitutive element of changing land use and spatial organization patterns. Butler (1998) claims that changes in rural areas, related to recreational motivated consumption are amongst the most significant restructuring urban-rural-relationship trends that have occurred over the last three decades. While this phenomenon has already quite evolved in countries such as Sweden and France, where policies for social tourism were defined early (Coppock, 1977; Halseth 2004; Wolfe, 1962), in most countries it has been synonymous to the Veblenian model of increased investments in and consumption of second homes as part of recent leisure class formation (Halseth, 2004).

According to Halfacree and Boyle (1998), the second home phenomenon should be understood as a major shift in living and housing preferences and practices, rather than just an appendix to the traditional concept of "one home, one home area and one

workplace". Müller (2005) argues that second homes have become a part of the current complexity in contemporary mobility patterns. They increasingly challenge our present conception of "home" and, therefore, publicly provided social services. Ultimately, we become part-time residents in the city as well as in the countryside (Ericsson, Arnesen & Overvåg, 2005). At the 11th International Symposium on Society and Resource Management (2005, Östersund, Sweden), the notion of "second home" was examined, but in the literature conceptualizations that oppose secondary or seasonal to primary or permanent homes have prevailed, such as suggested by Tulik: "private dwelling temporarily used for leisure moments by persons that have their permanent residence in other place" (Tulik, 1995:21).

The expansion of second homes brought many new research issues on the agenda (Hall and Müller, 2004) and indeed embodies various interrelated dimensions such as: type of residents – nationals, emigrants, foreigners; property status – ownership, rent; time – weekend, seasonal, shared with first residence; location - peri-urban/rural areas, summer resorts; purpose - leisure, recreation, work; origin - first homes that became second, built for this purpose; type of buildings - new constructions, old rural houses (Roca & Leitão, 2006).

However, although it increasingly represents an important socio-cultural, socio-economic, environmental and, ipso facto, a land use and territorial development policy and planning issue, the phenomenon of second homes has been underrepresented in geographical research, both theoretical and applied. In fact, the proper notion of "second home" as an analytical category suffers from conceptual-methodological limitations, as evidenced in research attempting to grasp the complexity of driving forces, features and effects of this phenomenon in a wide variety of alternative expressions such as "seasonal homes", "vacation homes", "retirement homes" "residential tourism", or "housing developments for tourism". Ericsson (2006) proposed "recreational home" as a fruitful expression since it stems from the concept of recreation and leisure as the most important motives and activities related to these homes. In contrast to travelling tourists, the users of recreational homes are characterized by recurrence to, and frequently private investments in, one given place or locality.

The multiplicity of meanings implicit in all these expressions reflects the need for



thorough conceptual-methodological clarifications and orientations. For example, Halfacree and Boyle (1998), Ilbery (1998) and Sjoquist (2003) considered that second homes should be studied within a broader context, that is, of the “post productivist countryside”, where agricultural land use have lost grounds to more profitable uses such as urban developments, recreational facilities and infrastructures. The idea is that a recreational version of urban sprawl, especially by means of second homes has in itself become an important agent of change in many rural areas (Galster et al. 2000). However, what actual impacts such a development may cause on social services, infrastructures, land use, economic activities, mobility etc. have not been systematically discussed yet. Based on the experience from southern Spain, where second home expansion resulted in the exhaustion of urban land, environmental and landscape degradation, urban infrastructure and social service deficits, declining quality of urban life, increasing urban insecurity, etc., Aledo and Mazón (2004) insisted that local factors need to be preserved by introducing a new model of second home expansion, to be built within the framework of sustainable development policies. In Portugal, the expansion of second homes has already taken great proportions: in the 1990's, the number of second homes increased 40%, so that in 2001 corresponded to 20% of all dwellings, thus challenging the sustainability of spatial organization and management policies and practice, altering the identity features of places and regions and turning the second home users into ever more important local development stakeholders (Roca, 2004; Roca & Roca, 2006).

Although initially the demand for second homes was driven predominantly by nationals seeking regions with better climatic conditions, recently there has been an important growth in the sector from foreigners. In Spain the foreign investment in second homes reached 5.7 billion Euros in 2002, which represented a total of 90,000 houses and an average growth rate of 10 per cent. Studies conducted demonstrate that the highest levels of demand come from Great Britain (35 per cent), Germany (31 per cent), France (7 per cent), Italy (5 per cent) and The Netherlands (3.1 per cent).

Regarding to the definition of second home tourism, almost all researchers agreed that is a type of tourism when people leaving their permanent homes and decide to spend long periods of time in a particular place, and to contently return to that place. The definition of second home tourism is based on two main aspects:

1. The type of tourist dwelling where tourists stay, which may be privately owned,

rented or cost-free (visiting relatives or friends)

## 2. Frequent return to the same holiday place.

Generally, second-home tourists live in privately owned or rented dwellings, and have particular characteristics. They return to the same place for leisure time, and thus demonstrate great knowledge of, loyalty towards and appreciation of the destination. They often make friends or have relatives in the location, establish close links with the destination and are committed to the sustainability of the place. Second-home tourists spend long periods of time at the destination where they purchase their house. Such periods of time are long compared to the other forms of tourism, but are obviously less than a year at a time - otherwise the individuals concerned would not be considered tourists. Second-home tourism has a considerable impact on the local economy through the economics of the building industry. However, the impact is different from that of the 'classic' tourism industry, as these tourists tend to cook their own meals and often organize their own trips and entertainment. Hence, hotels, restaurants, travel agencies and tour operators may not be used, whilst the building industry, agriculture and retail may gain more benefits from second-home tourism demand. Some factors that influence the increasing demand of second home tourism are climate conditions, price, political and social stability, local culture and lifestyle etc.

In conclusion, as second-home tourism implies long-term commitment from visitors, it is only when all the stakeholders have compatible aims and objectives that coexistence can be peaceful and mutually beneficial. The local authorities therefore need to provide a planning framework that ensures coordination of the activities and the optimization of impacts.

### **2.3.2 Green Tourism and Lifestyle Entrepreneurs**

In the years of 1980s, together with the shift from mass tourism to types of alternative tourism such as ecotourism, sustainable tourism, agritourism etc, green tourism is closed to amenity migration for its emphasis on the travel to rural and mountainous areas where are abounded with greenery and clean natural environment. According to Encyclopedia of Tourism (pp.264), "A form of alternative tourism, green tourism is generally related to rural tourism. It denotes a nature tourism seen to be environmentally compatible and with little or no ecological impact on the destination area. Like many

other alternative tourism terms of the 1980s, it did not gain a wide following and was rapidly succeeded by ecotourism”. In Japan, the Ministry of Agriculture, Forestry and Fisheries has defined that green tourism is a kind of leisure activity in green rural areas where tourists can stay and enjoy interaction with local residents, nature and culture. In Europe, vacations in rural areas are becoming popular and it is called rural tourism or green tourism in England or tourism veil (green travel) in France. The main content of green tourism is the interaction with local residents in rural areas or the interaction between cities and countryside. Therefore, the nature of green tourism is rural tourism.

For urban people, the promotion of green tourism is creating their new lifestyle called green life and people who provide green life or green tourism services called lifestyle entrepreneurs. The notion of lifestyle entrepreneurs was first used in 1987 by Professor William Wetzel of New Hampshire University and after that this term was seen in many tourism and amenity migration literatures. The difference of lifestyle entrepreneurs and normal entrepreneurs is while the normal entrepreneurs are trying to get profits as much as possible, the purpose of lifestyle entrepreneurs is mainly experiencing new lifestyles and cultures and therefore their places of business is also in rural areas.

Besides the notion of lifestyle entrepreneurs, the notions of *lifeware* and *lifeware industry* have appeared in tourism studies. *Lifeware* was first used by economic researchers of Taiwan Productivity Centre in the last year of 1990s. In Japan, in his book titled *Green Holiday* in 2002, Makoto Sato, in cooperation with Taiwanese researchers, defined the notions of *Lifeware industry* (*raifuueu sangyou* in Japanese) as a new industry in the 21<sup>th</sup> century. The appearance of *Lifeware industry* notion has changed the traditional concept of economic sectors. In the traditional concept, the economic sectors have been divided into three main sectors including agriculture, industry and service sector but in the new theory of industry developed by Taiwanese researchers, the stages of industrial development were from *hardware industry* to *software industry* and *lifeware industry* from now. *Hardware industry* is the early economic stage of human-beings. It combines factors mainly for matter production such as lands, capital, technologies and labors etc and it can also be called commodity economy. From the development of commodity economy, industrialized society was formed. Next is the stage of *software industry*. The factors of *software industry* include information, knowledge, intellectual assets etc. *Software industry* is different from

service industry because it is the economy based on the new production elements such as information and intellectual assets. Together with the development of *software industry*, information oriented society was formed. The last stage is the time of *lifeware industry*. *Lifeware industry* aims at building a new society with emphasis on human's happiness and lifestyles. The production capital of *lifeware industry* is moving from machine factory to human belongings and infrastructures are also shifting from facilities to environmental amenities. The concept about the values of human-beings or human life is also changing from material values to spiritual values. At state level, it is said that the most important purpose of social economic development is not Gross National Product (GDP) but Gross National Happiness (GNH). The significance of GNH is similar to the purpose of creating Gross National Satisfaction (GNS) proposed in OVOP movement.

### **2.3.3 Long-stay tourism and International Retirement Migration**

Some tourism types that related to amenity migration such as residential tourism, long-stay tourism and international second home etc have been well-studied and becoming new tourism trends in the world recently. During the periods of 1970s and 1980s, there were lots of long-stay tourists from some countries in northern Europe such as Great Britain or Germany etc to travel to the South of Spain for amenities of climate and lifestyles and after European Union was established, this type of tourism has been become a new tourism trend in Europe (Yamashita, 2006) and now spreading all over the world, especially the amenity migration to Mexico in Southern America or to Southeast Asia countries.

The term of International Retirement Migration (IRM) appeared in the last year of 1990s and although there still have no official definition about IRM but there also do not have much difference between definitions. For example, according to William, King and Warne (1997), IRM is a highly selective migration process which redistributes retired individuals and their concomitant incomes, expenditures, health and care needs across international boundaries. This is considered a good definition of IRM based on Northern Europeans living in Spain and Portugal. IRM is different than long-stay tourism as the migrant remains in the same location for several years or returns to the same location each year. Regarding to the periods time of staying, some researchers

used a minimum stay of three months as the definition while some others used two months as determinant. In addition, researchers did not set an age minimum of the migrants but in most studies the age is over 50 or 55 years. However, the definition of retirement is changing as people are choosing non-traditional retirement at a much younger age. IRM populations are not pure in regards to age. There are many younger expats in these destinations as well. Though the vast majority are of retirement age, many of the younger expats are seasonal workers or working in the new economy via internet. Others are independently wealthy or on disability pensions which allows them to reside overseas without working. Although the focus has traditionally been on older retirees, a gap in the literature has left out the younger expat population which cohabitates in the same communities (Jonh Koch, 2008).

There are four factors that have led to a rise of IRM including increased life expectancy, earlier retirements, increased tourism experiences and rising post-retirement incomes and pensions (A.M. Williams, King, Warnes, & Patterson, 2000). Besides economic and demographic reasons, there are many other factors influencing the future of retirement migration such as the phasing out of inheritance taxes, more competition for the retirement migration market, stability of pension tied to the markets and the great diversity of baby boomers (W.H. Haas III & W. Serow, 2002).

Tourism plays an important role in IRM, especially for choosing migration destination. According to William and Patterson (1998), 80% of British retirement migrants to Portugal had ever visited the destination before.

Like IRM, long-stay tourism is also usually mentioned in tourism and amenity migration literatures. Long-stay tourism is not the same with IRM but is seen as a part of IRM. In Japan, the term of Long-stay was officially used in 1992, the same year of the establishment of Japan Long-stay Foundation. Long-stay was defined by Long-stay Foundation through essential five points following:

- 1- Staying for longer period: Staying for a relatively long period (more than two weeks) with a view to come back Japan, neither emigration nor permanent residence*
- 2- Possessing or leasing a abroad residence accommodated for daily life Possessing or leasing a abroad residence accommodated for daily life, which is not for short-term travelers*
- 3- Staying for a leisurely life: To enrich the lifetime and to communicate with the local people (Study of languages, Participation of cultural activities etc.)*

4- *Living rather than traveling: To live daily life abroad, not to know another life by traveling*

5- *Maintaining livelihood resources in Japan and financial resources coming from Japan but not from earning there during long stay.*

Nowadays, the best countries selected for long-stay tourism are Malaysia, Australia, Hawaii, Thailand, New Zealand, Canada and Spain etc. In conclusion, IRM and long-stay tourism can be considered as international amenity migration and they may have great contribution to local economy such as job creation, housing building. In addition, the spending of IRM and long-stay tourists may not be compared with that of normal tourists but they can contribute to the local economy by long period time of stay.

## 2.4 THE SIGNIFICANCE OF AMENITY MIGRATION

As previously described, since the second half of 20<sup>th</sup> century, tourism and amenity migration have been continuously changing their forms due to the changes of society and human consciousness. If the amenity migration in the last years of 1960s was mostly the phenomenon of permanent migration for natural and climate amenities and mainly occurred in affluent elite and retirees, the amenity migration in the 21<sup>th</sup> century will be the migration for both natural and cultural amenity with emphasis on seeking and experiencing new lifestyles, self discovering and spiritual satisfaction. In other words, the reason of amenity migration is the changes in lifestyle values. The objectives of amenity migration have also been diversified recently, including not only affluent elite and retirees in developed countries but also less affluent young people in all over the world. There are some other terms to describe this new form of amenity migration such as *lifestyle migration* or *lifestyle journeys*. This is the consequence of the development of post-industrial society that makes human rush to seek and renew their awareness of life values. The basic demand of human in the pos-industrial society is not daily foods but spiritual satisfaction.

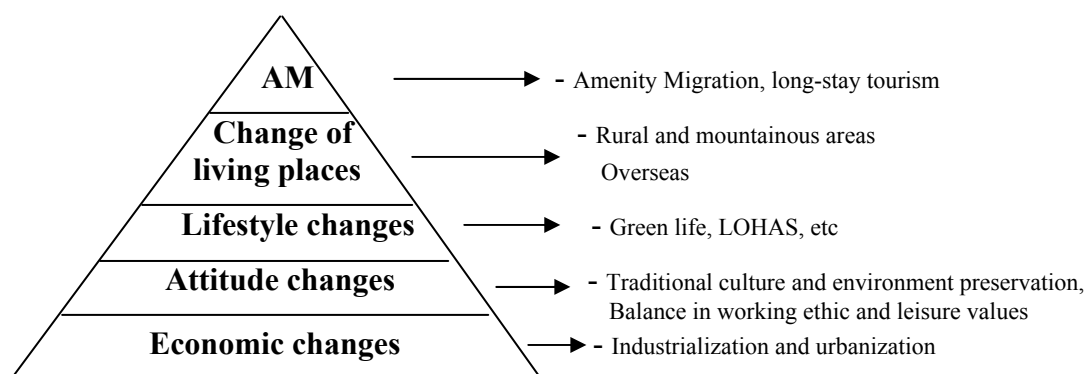
The development of human demands for life is described in table bellows:

**Table 3: The development of human demands for life**

Basic Demands	→	Spiritual Demands	→	Demand for Self Satisfaction
- Foods		- Learning		- Enjoying amenities
- Cloths		- Traveling		- Experiencing new lifestyles
- Residence		- Entertaining		- Self discovering
- Safety				- Self satisfaction and happiness

In theoretical study, the emergence of *livewire industry* theory in recent years as noted in previous part is also reflecting the change in life values of human. The highest demand of human is the satisfaction of life and they are trying to reach this target by improving the quality of life and pursuing targets of LOHAS (Lifestyle of Health and Sustainable). However, in post-industrial society, people who are living in big cities and well-developed countries find it difficult to obtain LOHAS in their living places and they have to move to rich amenity rural and mountainous areas or overseas. Hence, the amenity migration phenomenon in philosophical significance is reflecting the change of values of life and its objectives is overlapping with objectives of new tourism types such as green tourism, long-stay tourism etc, while traditional tourism just satisfied some spiritual demands. The phenomenon also shows the trend of the values of life shifting from *how much money you have* to *how much happiness you can feel*. In national level, the slogans of *Gross National Happiness* in Bhutan or *Gross National Satisfaction* in OVOP movement in Japan have clearly illustrated this trend.

The changes in lifestyle values are described in following figure:



*Figure 4: The changes in life values of human*

In Japan, Jun Nagatomo (2007) illustrated the reason of the phenomenon of Japanese lifestyle migration to Australia from the last years of 1990s was due to the structure transformation in the Japanese labor market as well as the unbalance in work ethic and leisure values. And as the result, the total number of Japanese residents in Australia was 25,688 in 1996 but it increased to 53,000 in 2004 (Ministry of Foreign Affairs 2006).

For the local community, they may earn some economic benefits from receiving

tourists and amenity migrants but this is not enough to keep them to live in rural areas because the attraction of economic benefits from urban areas is much higher than that in their countryside. However, through the interaction with amenity migrants, local residents may also discover their local amenities and discover life values by themselves, and it is the satisfaction of life that keeps them to stay back in their local communities.

## **2.5 THE TREND OF AMENITY MIGRATION IN JAPAN**

### **2.5.1 The Trend of Domestic Amenity Migration**

In Japan, the terms *amenity migration* or *amenity mover* are still not commonly used though studies on this phenomenon have been increasing recently. Similar to North America and Europe, people moving to rural areas that have high amenity values is now seen as a demographic trend in Japan. In the period of rapid economic growth, Japan was faced with waves of people moving to urban areas for better employment opportunities and income. However, the situation seemed to have changed after the burst of Japan's economic bubble in 1992 and there has been growing opportunities available for people to relocate to rural areas and find new employment opportunities in tourism industry, traditional crafts or even start up their own business using their own particular business expertise (Norman, 2005). The development of transportation and the revolution of communication technologies, especially internet and mobile phones in the early 90s, have also made it easy for people to continue their jobs or businesses even when they migrate to rural areas.

Drawing on the trend of people traveling to rural areas in Japanese modern society, Creighton (1995), in her study on Japanese craft tourism pointed out that throughout the spring and summer months, many Japanese women- predominately those who are fairly affluent, urban dwellers - pay large amounts of money to travel to the mountains of Shinshu in order to study silk cultivation and silk weaving as a leisure hobby pursuit. Creighton's study not only described a new movement in traveling for modern Japanese people but also emphasized that Japanese people who are dwelling in big cities now have a strong demand to go back to Japanese traditions and the role of Japanese traditional culture in rural areas as an amenity value to attract tourists. She also described the phenomenon of people traveling to rural areas as *Nostalgic Journeys*. This phenomenon shares the same meaning as *Furusato* (one's "old village" or "hometown



community”) which has been seen as a national movement and a countermeasure for depopulation in Japan in recent years. Although *Furusato* once designated a person’s own native hometown and the bonds with that place created through the memories of childhood, the modern tourism industry suggests that any Japanese person can travel to any rural place and experience it as their own *Furusato*. This also relates to a shift in values for Japanese people in traveling and has an impact on rural areas. Previously, Japanese tourism was defined by “3Ss”- Sex, Sun and Sea. Hundreds of resort hotels were built all across the coastlines of Japan and they all prospered as Japanese people flocked to them, especially during the summer season. However, in recent years, there has been a shift from 3Ss to “3As”- Amenity, Access and Attractions. Places that are easily accessible to the public and have an abundance of amenities and attractions are receiving more and more tourists. Many people are choosing to relocate to rural areas after first visiting them as tourists. Even when people choose not to relocate to rural areas, many are still finding it possible to enjoy rural life. A recent survey by the Japanese Ministry of Internal Affairs and Communications conducted on city dwellers showed that 30 percent of respondents want to have a home base in both the city and the countryside at the same time to be able to interact with the local residents (Norman, 2005). However, comparing with 15% of the families in United States and 18% of the families in Sweden who are possessing second homes (including recreation caravans), and nearly a half of total population in these countries is using second homes for entertainment purposes, the number of Japanese who are living in two regions is small, only accounting for 4%. According to the survey result, the number of Japanese who desire to live in countryside is increasing recently but it was difficult for them to make their dreams come true because before 2009, the city dwellers could not rent or buy land in rural areas for the government policies on protecting land for direct cultivators regulated in the Agricultural Land Act. However, from June of 2009, by the amendment of the Agricultural Land Act, None Profit Organization (NPO) can rent farm land in 50 years for other utilization and the number of migrants to rural areas is estimated to increase at a rapid rate in the years after. The Ministry of Land, Infrastructure, Transport and Tourism (MLIT) also forecasted that in the year of 2030, the number of Japanese who live in both city and rural area (two region residents) will increase up to 10 million peoples. And according to the *Research Report on Policies and Possibility of Market*

*Creation by Appealing Migrants to Rural Areas* by MLIT in 2008, the estimation of the market scale relating Two Region Residents is as in table bellows:

**Table 4: Estimation of the market scale of two region residents**

	Initiative Investment market	Market of living expense	Combined value of the market	Practitioners (Families)	Adoption Rate
Present (2008)		1.5 trillion yen	1.5 trillion yen	1,970,000	4.4%
After 3 years (2010)	3.0 trillion yen	2.4 trillion yen	5.4 trillion yen	2,950,000	6.7%
After 5 years (2010)	5.0 trillion yen	2.9 trillion yen	8.0 trillion yen	4,000,000	9.2%
After 10 years (2017)	2.8 trillion yen	3.7 trillion yen	6.5 trillion yen	5,450,000	13.0%
After 15 years (2022)	3.3 trillion yen	4.6 trillion yen	7.9 trillion yen	7,160,000	18.1%

The trend of tourism and amenity migration in Japan mentioned above has reflected the need of people in a modern society for a better quality of life and new lifestyles with emphasis on health and sustainability rather than simple economic purposes.

### **2.5.2 Japanese and International Retirement Migration**

In recent decades, the rapid aging population which caused by the diminishing number of children and increased longevity is becoming social problems in Japan, putting pressures on government insurance and welfare system. Estimates show that those aged 65 and over reached 20.8 percent in 2006, a record-high rate, and that percentage will increase to 35.7 percent by 2050. This increased percentage of elderly within the overall population has caused changes in the labor force, particularly a shortage of young laborers who are able and willing to support the aged. To address this problem, Japan has been considering “importing” more foreign labor from neighboring Asian countries, especially for jobs in the medical care service sectors (Mayumi Ono, 2008). On the other hand, Japanese government also encouraged people to travel and stay oversea a long period of time and in 1992, Japan Long-stay Foundation (*Rongusutei Zaidan*) was established as a public corporation authorized by the former Ministry of International Trade and Industry (MITI). Since 1992, the term of *long-stay tourism* has been registered as trade mark and the trend of long-stay tourism has become a new tourism trend in Japan. Japanese retirement tourists can reside overseas as a way to live a prosperous second life after retirement. Relating the market scale, in 2005,

among the total 17 millions of Japanese outbound tourists, there were 6 million people from the ages of 50, accounted for 35%. From 2007, Japanese people of baby-boom generation were in the age of retirement and travel agencies in Japan began to promote it as a new market of long-stay tourism by offering long-stay package tours, organizing seminars on long-stay tourism that provide information to participants and potential customers. JTB, the biggest travel agency in Japan has also published series of travel guide books known as *Chikyu no Arukikata* (“Globe Trotters’ Travel Guide”), started to publish a new series of guidebooks featuring long-stay tourism called *Chikyu no Kurashikata* (“Global Residents’ Travel Guide”). In these TV shows and guidebooks, economic aspects and the pursuit of *ikigai* are often emphasized as incentives. Ministries of tourism and tourism bureaus in receiving countries also supported these Japanese mass media companies and their promotional activities (Mayumi Ono, 2008). As the result, the phenomenon of Japanese retirees living abroad for a long time has been becoming more common and it is also called *Lifestyle Migration* by Machiko Sato (2001). The latest statistics of Japanese Ministry of Foreign Affairs showed that there are currently 1,131,807 Japanese living abroad, and in which 758,248 people on long-stay. The number of long-stayers increased from 374,044 in 1990 to 758,248 in 2009. Around 26.7% were in Asia, mostly in China, Singapore, and Thailand. In Vietnam, the statistic showed that there were total 9,468 Japanese long-staying in Vietnam at the point time of October of 2009, with 5,385 people in Hochiminh city and 3,054 people in Hanoi, increase 34.57% compared with that of previous year, the highest increasing rate among top 50 countries. There have no specific statistic of how many Japanese people are in the age of 50s and older (age of retirement) among more than 758,248 Japanese on long stay abroad above. However, according to the data that 35% of 17 millions Japanese traveling abroad every year are in retirement age, the number of Japanese retirees on long stay abroad is at least 265,386 people (758,248 x 35%).

## **CHAPTER 3: THE RELATIONSHIP BETWEEN AMENITY MIGRATION AND ENDOGENOUS FACTORS**

### **3.1 INTRODUCTION**

The main contents of chapter 3 emphasize on the promotion of endogenous factors in regional development through the case of OVOP movement in Japan, and in the relationship with amenity migration. The principles of OVOP movement are not new and already mentioned in endogenous development researches. However, almost of researches and projects relating OVOP movement were mainly focusing the promotion of tangible products, the promotion of intangible products or local amenities has not been deeply studied and therefore this chapter mainly emphasizes on analyzing the role of OVOP movement in creating local amenities. The combination between OVOP movement and amenity migration is manifested in two contents. Firstly, the final purpose of both OVOP movement and amenity migration is to bring life satisfaction for local communities and tourists or amenity migrants. Secondly, it reflects harmony combinations for regional development, especially in the background of globalization. Those are the combinations between endogenous and exogenous factors, between economic and social developments, natural and cultural values, and between development and preservation. The final part of this chapter surveys the role of traditional handicraft in creating local amenities and appealing tourists. Traditional handicraft products are not only normal objects but also containing local lifestyle, spiritual and cultural values. Therefore, traditional handicraft and craft tourism are among main contents of the study, especially in the contents of questionnaire survey in chapter 4. The reference of craft tourism village model which is described as the success of OVOP movement in Thailand is also examined in this part.

### **3.2 OVERVIEW OF ENDOGENOUS AND EXOGENOUS DEVELOPMENT THEORIES**

In regional development, the theories of endogenous, exogenous development are emerging as effective tools for rural revitalization. The concept of endogenous development (*naihattu teki hatten*) appeared in Japan in the 1970s through words such as “locality making” (*machi zukuri*) and “village awaking” (*mura okoshi*) and was defined by Kenichi Miyamoto in 1989 as “regional development achieved through the

initiative of local governments based on self-help efforts by local industries and local individuals, from the formulation of schemes for research and development activities, in order to ensure a better quality of life in their communities by promoting economic development in harmony with the local culture and history and effective use of local resources, while protecting the natural environment.”(Yoshimura, 2004). However, the first Japanese scholar on endogenous development is Kazuko Tsurumi. In 1976, after 5 years doing survey on Minamata, she built her own endogenous development theory, and according to Tsurumi, endogenous development is the process that ability of each individual, each organization and each areas is activated aggressively, sufficiently to reach to the purpose of the mankind’ common goals. In Tsurumi’s theory, there are practical key person and idea key person who take the important role in local development movement.

Beside Japanese scholars, scholars in other countries have also conducted researches on endogenous development. However, they had consensus about key objectives of endogenous development as follows:

- To recognize particular regional and national features and promote the development of those strengths.
- To eradicate poverty and improve the quality of life for those neglected communities in demographically isolated areas.
- To drive a transformation of natural resource use, constructing chains of production that link production, distribution, and consumption.
- Efficient use of infrastructure.
- To incorporate excluded populations.
- To adopt a new lifestyle with a new model for consumption.
- To develop new forms of organization those are productive both economically and socially.
- To construct productive networks those vary in size and technological structure, such as micro-businesses and co-operatives.

Similar to endogenous development theory is participatory development (*sankagata no hatten*). This is an approach to “development” that empowers individuals and communities to define and analyze their own problems, make their own decisions about directions and strategies for action, and lead in those actions. The approach is in contrast to the “top-down” development processes, in which outsiders, with greater socio-economic and political power, make the key decisions about local resource use and management.

In contrast, exogenous development projects aim to revitalize local economies and increase the incomes of local people by inviting factories and businesses from outside region, or by developing some key facilities or infrastructure inside the region, in anticipation of the future profits and ripple effects that they bring. In this exogenous development methodology, economic development is achieved through external factors, and it has no relation to regional autonomy.

Among the three concepts, endogenous development and participatory development theory are similar in terms of content because both of them emphasize the role of local resources and local manpower in development though the methods applied are different. In OVOP, endogenous and participatory development theories were fully implemented and can be seen in its principles.

### **3.3 OVOP MOVEMENT IN JAPAN**

OVOP movement is considered as an example of endogenous development and was originally developed in Oyama district in Oita prefecture around 1960 when the local people promoted change from traditional cultivation, to increase productivity. Their promotion slogan was '*Cultivating plums for Hawaii*'. After that, at the beginning of 1970s, the success of Yufuin town in exploiting hot springs as a tourism resource and becoming a famous tourism attraction was a major achievement for OVOP.

In 1979, Mr. Hiramatsu, the governor of Oita prefecture, officially took the initiative in promoting OVOP. The main idea of the movement is encouraging villages or local areas to concentrate on one product that they did very well and then market that product abroad. The OVOP concept grew out of this.

The OVOP movement had two objectives. The first objective was to increase the per capita income of the citizens. At that time, the income of Oita's citizens was low and the disparity with Tokyo, for example, was very great. The second objective of the movement was to create a society where all citizens could be proud and feel satisfied with their lifestyles in each of their respective communities; the creation of a society where people could live in affluence both materially and spiritually. The elderly could live with peace of mind and the young could fully express their vitality and people could produce their own specialties including cultural and tourism events in the rural areas. GNS (Gross National Satisfaction) through regional vitalization could be

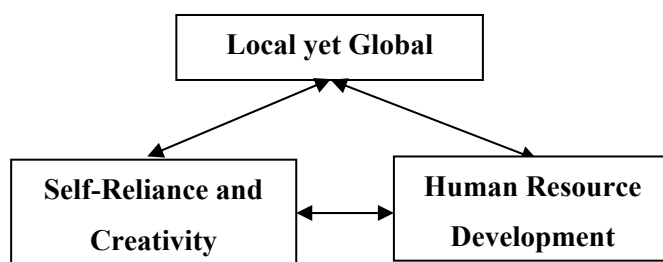
developed. The OVOP movement will improve both the GNP and GNS (Hiramatsu, 2007).

The activities of the OVOP movement include not only the production of goods but also tourism and regional arts and cultures. The movement has three basic principles (Figure 5).

The first principle is “*Local yet Global*”. This concept means that the local people should not make products sold in the local area only; but should aim at developing high-quality products that can be marketable locally, regionally or even internationally.

The second principle is “*Self-reliance and Creativity*”. This concept means the driving force of the movement should be the citizens. It is not the government, but the locals, who should decide their specialty and improve it with original ideas and creativity. One village can produce more than one product or two or more villages can produce one product. Local people should take the risks and be accountable. If they have to take the responsibility, they will work hard to be successful. The government helps by providing technical guidance, financial support, sale promotion, export assistance, etc.

The third principle of the movement is *Human Resource Development*, which is the most important of this campaign. If the people are challenged to create new things in agriculture, trading, tourism and many other fields, then the human resource base is developed (Hiramatsu, 2007).



Source: [www.ovop.jp](http://www.ovop.jp)

Figure 5: Three basic principles of OVOP

OVOP movement was initiated autonomously in 58 cities, towns and villages of Oita prefecture. In the year of its introduction, the number of OVOP communities was 143, but 20 years later, the figure had increased to 329.

OVOP movement in Oita prefecture provides an important model of success in regional development policies. The movement encouraged and empowered local

citizens to unearth opportunities for economic growth and develop local industry with a global outlook. The principles behind this movement, and the efforts of the local citizens which sustained it, have attracted attention from across Japan and from many other Asian countries, and the movement is now often presented as a new paradigm for regional development.

Currently, the ideas of OVOP movement have spread out and are being applied in many countries in Asia such as China, South Korea, Thailand, Malaysia, and Laos etc. From the “One village – One product” concept, each country has created its own slogan. For instance, “One hamlet one product” movement in Shanghai and “One village one treasure” in Wuhan - China; “One Tambon - One product” in Thailand; “One Barangay, One Product” in Philippine; “Satu Kampung Satu Produk” and “One district One product” in Malaysia (Table 5).

**Table 5: The OVOP movement in Asia**

China	(1) One Hamlet One Product Movement (Shanghai)
	(2) One Town, One Product Movement (Shanghai)
	(3) One Region, One Vista Movement (Shanghai)
	(4) One Village, One Treasure Movement (Wuhan)
	(5) One Community, One Product Movement (Jiangsu province)
	(6) One Product Movement (Jiangsu province)
	(7) One Village, One Product Movement (Shaanxi province)
	(8) One Village, One Product Movement (Jianxi province)
Philippines	(9) One Barangay, One Product Movement
	(10) One Region, One Vision Movement
Malaysia	(11) Satu Kampung, Satu Produk Movement
Indonesia	(12) Back to Village (East Java)
Thailand	(13) One Tambon, One Product Movement
Cambodia	(14) One Village, One Product Movement
Laos	(15) Neuang Muang, Neuang Phalittaphan Movement
Mongolia	(16) Neg Baag, Neg Shildeg Buteedgekhuun

*Source: Oita Prefecture International Center*



In many researches, OVOP movement has been evaluated as a successful movement in Japan and some other Asian countries, and has played a significant role in craft tourism development in many countries. Thanks to this movement, many traditional crafts and craft villages have been renovated and developed in traditional styles. Many craft products have been produced, both for export and the local market. The renovation of craft villages not only contributes to economic development in the rural areas but also to tourism development in the region. Thailand is a typical example in South East Asia that has achieved success from the combination of OVOP and craft tourism in the rural areas. In Vietnam, although OVOP has not been started up, the government has recognized the importance of this movement and hopes to implement its ideas in near future in combination with the development of craft tourism activities.

However, there are also some difficulties in promoting OVOP movement recognized recently. The supports from government are being reduced and the local residents have to rely on themselves in mobilizing capitals for their production. Additionally, local residents are mainly depending on their regional leaders in expanding OVOP movement and the questions is if without leaders, local residents can continue their movement. Some regions or local communities are lack of marketing skills and connections with outside stakeholders, and therefore they are facing with difficulties in finding distribution routes for their products.

### **3.4 THE RELATIONSHIP BETWEEN AMENITY MIGRATION AND ENDOGENOUS FACTORS IN REGIONAL DEVELOPMENT**

Tourism, amenity migration and the OVOP movement have been seen as effective tools for regional and rural development. The start of OVOP movement in Japan from 1979 was considered as a solution to revitalize the rural economy and narrow the gap between urban and rural areas. The researches into the role of tourism in regional and rural development started in the late 80s and at the beginning of the 90s when alternative tourism was developed to replace mass tourism from the 50s and are now becoming popular all over the world.

The relationship of these factors is manifested as follows:

### **3.4.1 The relationship between GNS and local amenity creation**

GNS (Gross National Satisfaction) is one of the two targets of the OVOP movement. This aims at increasing incomes and living standards by producing high quality products and raising the quality of life of the local community. It can be considered a higher level of GNP (Gross National Product) with an emphasis on the spiritual values of life. Therefore, the revitalization of rural communities mentioned in the OVOP movement also includes the restoration of traditional cultures, festivals, events and sport activities. As a result, the movement is raising amenity values and tourism activities in the local community. Yufuin town in Oita prefecture can be seen as a good example in local amenities creation. Being a predecessor of OVOP in tourism and agro-industry, Yufuin has established the status of being one of the most popular hot spring resorts in Japan. It was not easy for Yufuin to gain such a reputation because Japan is a volcanic archipelago and there are lots of famous hot spring resorts in the whole country. Moreover, Yufuin was once regarded as just a peripheral resort of Bepu, a traditional hot spring resort with a lot of leisure facilities such as golf courses, drinking bars, theaters etc. Today, in sharp contrast to Bepu, Yufuin has established itself as an environment-friendly, quiet and relaxing resort with warm hospitality (Adachi, 2005).

In resonance with natural amenities such as beautiful landscapes, hot springs, the local community in Yufuin has also created a lot of additional tourist attractions such as horse-driven carts for sightseeing, an annual movie festival, music festival, shout contests etc. Consequently, Yufuin, a town of 12,000 residents, about 70% of them involved in tourism, now receives about 4 million visitors per year and 60% of the visitors are repeaters. In addition, about 90% of the visitors said that they hoped to come back to Yufuin again. Although, there are no statistics on the number of new residents in recent years, the population of Yufuin has remained steady since 1980. The number of repeaters to Yufuin itself proves that Yufuin has become one of the best-amenity places in Japan. The success of Yufuin, a typical example of OVOP, can be attributed to the harmony between preserving traditional culture, natural landscapes and creating amenities and a new lifestyle for the region.

In both OVOP and amenity migration literatures, quality of life (QOL) factors continue to gain importance in residential location decisions as well as location decisions of firms (Waltert and Schlapfer, 2007). Before GNS, another term to measure

QOL was Gross National Happiness (GNH) which was coined in 1972 by Bhutan's former King Jigme Singye Wangchuck in order to define QOL in more holistic and psychological terms than GNP. Therefore, while conventional development models stress economic growth as the ultimate objective, the concept of GNH claims to be based on the premise that true development of human society takes place when material and spiritual development occur side by side to complement and reinforce each other. The four pillars of GNH are the promotion of sustainable development, preservation and promotion of cultural values, conservation of the natural environment, and establishment of good governance. In conclusion, both GNS and GNH aimed at building a QOL for all citizens and more specifically for local communities. This has the same meaning as creating amenities for life and establishing a new lifestyle in the community and as a result promoting amenity migration. In response, amenity migration also makes lifestyle entrepreneurs support targets of GNS. Thus, GNS and amenity migration can be understood to be mutually related. GNS can create amenities for amenity migration and amenity migration can also contribute to economic development, prevent depopulation and ensure the sustainable maintenance of GNS.

#### **3.4.2 The combination of endogenous and exogenous development theories**

In this section, the analysis is emphasized on necessary of the combination of endogenous development and exogenous development theories through the case of amenity migration and OVOP movement and attempts to prove that without this combination, endogenous development might not be succeed in the era of globalization.

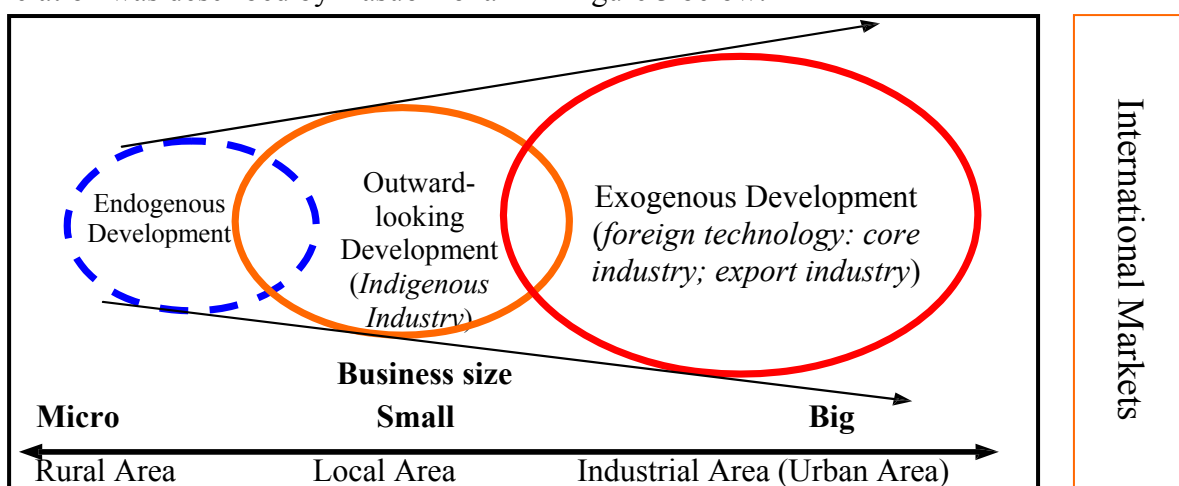
OVOP is designed to encourage local people to become more motivated, to have greater pride in their communities, and to become more involved in the activation of their local community through their own efforts to produce local specialties (Yoshimura, 2004). The first principle "Local yet Global" means the local community produces local specialties that can be marketed both nationally and globally and the products they make reflect their pride in the local culture. The second principle "Self-reliance and Creativity" manifested clearly the thought of endogenous development by encouraging the independence and creativity of the local community in production and in utilizing regional resources. The third principle "Human Resource Development" emphasizes fostering human resource training so that local people can take pride in their

communities and think globally while acting locally. In this principle, Hiramatsu (2005) emphasized the importance of training local community leaders as a strategy for local development. This principle is the adoption of both endogenous and participatory development theories. At present, endogenous development is still applied in OVOP through slogans such as “*machi zukuri*” “*chiiki jiritsu*” or “*chisan chisho*”.

A typical example of endogenous development in OVOP is one again seen in the development of Yufuin in Oita prefecture. Yufuin embarked on its city-making strategy in the early 70s mainly as a reaction to externally imposed development projects and spreading real estate speculations (Steffensen, 1994). In 1970, when the construction of a golf course in the Inosedo swamp, which spread from Yufuin Town to neighboring Beppu City, was proposed, a movement against the project was launched to protect the precious vegetation in the swamp. After that, they established Yufuin Hot Spring Tourism Association and another Association for Protecting the Nature of Yufuin. In November 1981, the Yufuin Hot Spring Tourism Association received the Outstanding Contribution to the One Village One Product Movement Award and in December of 1986, Yufuin received the Excellence Award in the Rural Village Amenity Contest organized by the National Land Agency. With the above achievements, Yufuin has repeatedly been upheld as an ideal proto-type for practical endogenous development initiatives in Japan.

Through the example of Yufuin, endogenous and participatory developments have proved their key roles in the success of OVOP while exogenous factors seemed to have no position in this development. Exogenous projects have been rejected by the local community in Yufuin since 1970s. With regards to tourism and amenity migration, endogenous development and OVOP have proved their role in creating local amenities in general and tourism amenities in particular. Miyamoto (1989) also emphasized that the role and the main goal of endogenous projects is to improve the local welfare and cultural status mainly by upgrading local amenities based on the principle of environmental protection. The point for discussion is whether amenity migration, which is seen as an exogenous factor, is a contradiction. At present, in the era of globalization, it seems difficult for local communities, especially in undeveloped areas in developing countries, to depend only on endogenous development. Yoshimura (2004) pointed out two options for the local community to counter the current progress of globalization.

One is with the support of the national government. The other is to ensure the sustainable development of interdependent local economies from a local perspective – by utilizing local resources and local values, as well as by establishing a network connecting various local economic and civil movements - with the aim of revitalizing weakened regional industries or creating new businesses. These two options emphasize the role of exogenous factors for local communities such as support from national government and inter-regional cooperation. In OVOP, self-reliance is one of the most important principles in the adoption of the endogenous development theory but it is difficult for villagers to find information and markets for their specialties and products without the support from national governments or other outside stakeholders. Therefore, in some aspects, endogenous development is dependent on exogenous factors. This relation was described by Yasuo Konami in figure 3 below.



**Figure 6: Each development methods and their position**

*(Referred from Endogenous Development in Rural Areas by Yasuo Konami – Group Leader, Research Group of Endogenous Development using Biomass Waste, Hara Research Laboratory Graduate School of Asia-Pacific Studies, Waseda University)*

One of the aims of the OVOP movement is to produce local specialties and products that can be sold internationally. As described in Figure 3 above, exogenous factors can support endogenous development and help to export local products to international markets through its linkage with the indigenous industry of the local community.

Regarding the role of amenity migration, one of the features of amenity migration is people moving from urban and high developed areas to rural and mountain regions with high tourism amenity values and new lifestyles. As a result, they tend to buy and

consume local products and services and this is called “export on site” in tourism literature. In addition, amenity movers can also support local communities by providing market information, new technologies and management skills, creating new employment opportunities and new business because they usually have the financial capacity and a higher education level than that of the local community. The model of craft tourism village in Thailand is a good example of the combination of endogenous and exogenous development theories and will be reviewed in the next section.

### **3.4.3 Stages of Regional Tourism Development in Japan**

Until now, the process of regional tourism development in Japan has been divided in to three stages according to Shikida, Uchida and Morishige (2009). The first stage occurred in 1990s when many spa and health resorts were built in autonomous communities. This phenomenon had spread out in many rural and mountainous regions in Japan and was said to bring ripple effects to regional economic development. However, the regional tourism development in this stage was not a sustainable development for all most all projects were developed by outside travel companies or tourism-related enterprises. Only a small number of local residents could participate in these tourism development projects and consequently, this development model has been unsuccessful. The first stage is also called the stage of *outward-looking tourism development*.

The second stage started in the last years of 1990s with experiences from the failure of the first stage. In this stage, the participation of local community had been encouraged and the goals of tourism development is not only to bring economical effects to local community but also aim at promoting and preserving natural environment and local traditional cultural values. Almost of tourism services were provided by local residents and they became the main actors of regional tourism development. This stage is contrast to the first stage and characterized by an *inward-looking tourism development*. An example of the success of the second stage is Yufuin in Oita prefecture. However, this development model also had some limitations when the local communities were over self-reliance and only develop models that they themselves thought its true, and completely ignored what tourists or travel agencies were interested in. They were lack of marketing techniques and know-how to promote

their initiative successes and consequently the effects of regional tourism development has been limited.

The third stage has been promoted in recent years by the combination between *outward-looking development* and *inward-looking development*. The emphasis of this stage is placed on regional branding and marketing. Local communities need to learn marketing techniques and how to brand their regions and therefore they need to cooperate with outside stakeholders to ensure a sustainable development.

In summary, the stages of regional tourism development in Japan reflect the necessity of the combination between exogenous and endogenous factors in regional development. The bias of any development theory will not bring highest effects to regional development.

### **3.5 MODELS OF TOURISM DEVELOPMENT ORIGINATED FROM OVOP**

#### **3.5.1 「One Region One Tourism」 movement**

In 2003, after the Japanese Government launched the Action Plan of Tourism-Oriented Country (Kankou Rikkoku Koudou Keikaku), the One Region One Tourism movement, which is similar to One Village One Product movement, also has been proposed in the ministerial meeting for Tourism-Oriented Country. This is considered one of the most important contents of the Action Plan. According to Ministry of Land, Infrastructure, Transportation and Tourism of Japan, One Region One Tourism movement is defined that each region in the country dependently discover its own attractions and tourism resources, improve them in order to compete with other region, both in the country and overseas. To implement this plan, the Ministry of Land, Infrastructure, Transport and Tourism has built a website on One Region One Tourism and launched a *Data Base of Tourism Treasures Discovered* on internet to collect and release all information about tourism attractions of villages, towns and cities of all over the country. Only about one month after setting up the website (from 8<sup>th</sup> December 2003 to 23<sup>th</sup> January 2004), there were 897 regions and 113 individuals registered.

The detailed data of registered regions are as table follows:

**Table 6: Number of registered regions for One Region One tourism movement**

No	Regions	Numbers of Registration
1	Hokkaido	57
2	Tohoku	138
3	Kanto	119
4	Hokurikusetu	78
5	Chyubu	128
6	Kinki	76
7	Chyukoku	54
8	Shikoku	39
9	Kyushyu	179
10	Okinawa	29

*Source : Ministry of Land, Infrastructure, Transport and Tourism of Japan*

The contents of One Region One Tourism movement emphasize on both rediscovering regional tourism attractions and developing new attractions. In other words, in order to interact with other regions or appeal tourists and amenity movers, it is not only based on the present attractions but also necessary to create new regional tourism amenity values and attractions. According to Japanese Research Council of Tourism Attraction Development, the residents or participators of the regions which have plan to develop tourism as a pillar of local economy should be fully aware of regional tourism attractions and resources and improve them or build new tourism destinations for visitors. In addition, the movement also encourages all Japanese to love and take pride of their regions and communities, create satisfying life for both local residents and visitors.

Research Council of Tourism Attraction Development suggested 6 steps for developing regional tourism attractions as follows:

**Step 1** is design process. In this process, the necessary factors for developing regional tourism attraction should be prepared. For example, participators, organizations, information collection etc. After that the participators should discuss about these factors and design detailed activities of process.

**Step 2** is the rediscovery of regional attractions or self-inspection activities. In this step, the participators do the field study to redefine regional tourism resources and find out hidden charms.



**Step 3** is the evaluation of the tourism resource attractions. The participators summarize the attractions of tourism resources, find out and suggest the list of what should be improved or changed. According to this list, additional evaluations are implemented to decide the scale or criteria of tourism attraction.

**Step 4** is a summary. Basing on the decided criteria, sort out the tasks for improving regional tourism resources and attractions, and present it in an easy-to-understand way like a map of improvement tasks or attraction resources.

**Step 5** is thinking of about targets and action plan for tourism attraction development. The participators give out their ideas for revitalizing regional tourism resources and building the targets of tourism attraction development action.

**Step 6** is making action plan for tourism attraction development. In this step, the action plan is drawn up and detailed activities for attraction development are also started up.

The above process of tourism attraction development is close to tourism amenity development activities and it is considered to play an important role in appealing tourists to region and promoting amenity migration.

### **3.5.2 Model of Craft Tourism Villages in Thailand**

In tourism literatures, there still have no specific definition of craft tourism village but it is understood as a village area which has some special characteristics for tourism development and traditional handicrafts play as a key factor. In this area, the traditions and culture of local community are still pure and besides traditional handicrafts, the village is also colored by some other supporting factors such as natural landscapes, clean environment, local cuisines, agricultural and social system. It gives visitors a memorable moment because they can feel a purely village atmosphere. In addition, almost craft tourism villages are providing home stay or guest house services. Visitors can spend a period of time to stay with host families, interact with them to learn about their history, traditions, lifestyles and the most importance is to learn and to experience making a craft product.

Craft tourism in Thailand was really developed just from 2001 thanks to the success “One Tambon One Product” (OTOP) movement (a model of OVOP movement) in Thailand. This movement is being implemented on a national scale, with all 50,000

villages across Thailand receiving special loans and grant to implement projects relating to the movement.

From the success of OTOP movement, Thailand's government has assigned Ministry of Tourism and Sport (MTS) to develop craft tourism in Thailand based on the OTOP movement. Therefore, OTOP Tourism Villages Project was made and it was considered a measure to maintain and upgrade the quality of Thai tourism, local products.

In the practical working term: MTS is responsible for setting policies and strategic action plans as well as working with the public and private sectors to ensure their effective implementation of project. MTS is also responsible for training programs, using information technology in the administration and management of tourism, and working with other government ministries as well as local administrative organizations, private and communities groups to ensure the development of sustainable tourism.

The Ministry of Tourism and Sport of Thailand has selected eight villages among 50.000 villages of OTOP movement as the models of craft tourism in Thailand and called it *OTOP Tourism Village* since January 2004. These initial eight villages have been selected for the variety of craft products manufactured and for geographical location. Each of villages also has a number of houses serviced as home stay accommodation for both Thai and foreign visitors, and qualified guides which can be arranged for the inspection of the OTOP manufacturing process and for tours around the locality.

The list of eight OTOP Tourism Villages is following:

- 1) Ban Thawai tourism village in Chiang Mai which is specialized in wood carving craft.
- 2) Doi Mae Salong tourism village in Chiang Rai which is specialized in tea plantation and tea processing.
- 3) Ban Dan Kwian tourism village in Nakhon Ratchasima which is specialized in ceramic craft.
- 4) Ban Ko Kret tourism village in Nonthaburi which is famous for pottery craft.
- 5) Ban Khiriwong tourism village in Nakhon Si Thammarat which is famous for natural tie-dyed fabrics craft.
- 6) Bang Bang Chao Chao tourism village in Ang Thong which is famous for its fine bamboo basketry craft.
- 7) Bang Don Kai Dee tourism village in Samut Sakhon which is famous for its dedicate and colorful Benjarong.
- 8) Ban Aranyik tourism village in Phra Nakhon Si Ayutthaya which is famous for its high quality of blades and cutlery.

*The selection of villages:* The selection of villages that could become craft tourism villages was undertaken by the Product Selection Committee of MTS. The first stage of the selection is to choose the craft products but not the villages. The craft products were ranked in star level (from 1 star to 5 stars same as hotel ranking). Only the villages that have premier 5-stars logo can be chosen to become OTOP Tourism Villages. Other consideration in selecting villages include accessible locations close to popular tourist routes, an attractive geographic character and environment, resident's friendly attitudes, an interesting history, and most of all is interesting production process that can be demonstrated to visitors. Residents of chosen villages will maintain their normal way of life by preserving their own customs and traditions.

To ensure that all this is easily accessible to visitors and that they are assured for a comfortable stay, MTS has developed certificate standards based on the well-established Thai – land home stay tourism program that has already enjoyed great success in attracting visitors to rural areas. The standards are applied to accommodation, food and nutrition, safety, management, tourism services, environment, added value and marketing.

Consequently, visitors to the OTOP tourism villages are able to experience a way of life that may have remained unchanged in its essence for centuries. Families warmly welcome guests to their home and are happy to share their lifestyle with visitors, offering insights into their ways and traditions, sharing their meals, and arranging guided rambles or drives around the locality. Sampling the local foods, attending local festivals, visiting historic temples and monuments, and exploring of natural beauties are all part of this home stays experience. Besides that, visitors will see how these leading OTOP products, now on sale in the international markets, are manufactured. A guide will explain the history of the craftsmanship that goes into the manufacturing process, and the visitors will be able to talk with craftsman and communities leaders who have helped steer the craft products to success as well as the local public to know more about the village and the products.

With the initial success of OTOP Tourism Villages, MTS launched “Long Stay – Home Stay” project in December, 2005 to encourage overseas visitors might stay longer in Thailand. In the first stage of the Government's plan, 60 of 76,000 villages nationwide have been selected for this project and the villages selected must have

premium OTOP products and involve in craft tourism. The MTS grant certification for qualified villages following concrete standards (Appendix B).

### **3.6 TRADITIONAL HANDICRAFT AS A TOURISM AMENITY VALUE**

#### **3.6.1 The Relation between Tourism and Traditional Handicraft**

Traditional handicraft is one of the most important elements among the community treasure. Just like no community is same as others, handicraft is indigenous to the villages and unique for each community. The link between tourism and handicrafts is that they both are inextricably connected, with mutual advantage in building and promoting one sector to support the other. And it has become a known fact that without expansion of the tourism industry, the handicrafts industry would also suffer (*Iran daily, June 20<sup>th</sup>, 2005. Economic Focus*). Experiences of many countries in the world provide enough evidence to suggest a direct relationship between growth of tourism and handicrafts industry. As many governments are increasingly growing awareness of this simple fact, they are embedding culture and civilization heritage in macro tourism and handicraft planning. The handicraft industry has gained the spotlight in macro tourism strategies of many regional countries for the growth of both.

Tourism and handicrafts have a great effect on the lives of the people in today's world. Tourism is the 21st century's number one industry, and handicraft is one of the fastest-growing activities. The combination of the two is irresistible and the challenges are tremendous. Handicrafts form a vital component of tourism worldwide. They are a multi-billion dollar industry which provides the livelihood of millions of craftsmen and women. Tourists increasingly want to buy genius local crafts and in doing so provide work and help to protect the culture of the host country (*Speech of Taleb Rifai, UNWTO Deputy Secretary-General at International Conference on Tourism and Handicrafts in Tehran in May 2006*).

In most countries, traditional handicraft is mainly preserved and promoted in rural villages. Nowadays, traditional handicraft villages are considered as tourism attractions and an important tourism resource. Therefore, handicraft village based tourism has been developed as a kind of tourism together with other types of tourism as eco-tourism, health tourism, culture tourism...in many countries in the world. And, the term *Handicraft village Based Tourism* is also called *Craft Tourism*.

Up to now, there still have been no specific definition of craft tourism but the term of *craft tourism* is usually used in researches or tourism activities relating to traditional handicraft villages and products. Millie R.Creighton (1995) in her research has described the craft tourism in Japan that originated from a famous Japanese tale about a silk craftsman and his wife-a crane transformed herself in to a human in Shinshu village,

near Lake Shuwa in Nagano prefecture. Today, throughout the spring and summer months, many Japanese women - predominately those whose are fairly affluent, urban dwellers – pay a large amount of money to travel to the mountains of Shinshu in order to study silk cultivation and silk weaving as a leisure hobby pursuit (R.Creighton 1995). In many countries, the term *Craft Tour* also has been used popularly to mention the travel to visit famous craftsman or some of the fascinating handicraft villages; meet working artists, experience the craft making and discover the other hidden treasures of the villages. Therefore, the term Craft Tourism can be generally understood as a *kind of rural tourism, in which tourists come to traditional handicraft villages to view the craft products, to learn how the artisans make them and the stories or history behind them and finally to do shopping. Besides that, tourists can also experience the life, cultural values of the villages and offered traditional style food.* In this understanding, the term craft tourism includes some factors: The traditional handicraft villages with the famous products and craftsmen; the participation of the villager and local community; visitors and travel agencies and other tourism services providers.

Craft tourism can be seen as one of the most popular tourism activities, especially in developing countries. MacCannell (1976) describes tourism as a quest for authentic experience, an escape from the alienation caused by modernization, and a desire for the exotic. Lee and Crompton (1992) also point the search for novelty as an important motivation for tourism. The craft tourism can encompass all of these motivations. The pressure of the modern life and work in the big cities is making people feel tired and they have demand to refresh themselves in quiet rural areas and come back to traditional values. In Japan, tourism to remote areas, such as the mountain venue of the weaving workshops, is thus projected as the link reuniting modern, westernized Japanese urbanites with their imagined village heritage, traditional past, and Japanese selves. And, the women involved in these craft tours are mostly urban dweller who forms part of the modern exodus to representative areas of ‘loss Japan’ during their vacation periods (Millie R.Creighton, 1995). Craft tourism in the combination with other rural tourism types such as agrotourism, ecotourism, village-based tourism can satisfy this demand of human and one of the most remarkable characteristics of craft tourism is not affected by the seasonal characteristic of tourism activity. Not like beach tourism or other types of

natural tourism, tourists can visit craft villages all around the year, not be depended on seasons.

### **3.6.2. The Role of Craft Tourism in Local Community Development**

Craft tourism is based on traditional culture values, incorporated in simple life of local people with their countryside settings. Being a culture tourism activity, craft tourism plays an important role in attracting tourists, contributing to tourism development. It helps renovating and conserving national culture values as well as withdraws international attention.

Development of craft tourism helps creating more employment, increasing income of local communities; contributing to poverty alleviation in rural and mountainous areas; involving local community's participation in not only handicraft business but also tourism business. This is essential for local communities when they face difficulty for their products market and that they can sell their products for tourists with the prices higher than sell in normal market or for exporting. For instance, more than 40% of products of Vanphuc silk village in Vietnam were sold for tourists and the profit from selling for tourist is much higher than exporting these products (Ngo, 2005). The products can be sold directly to customer but are not distributed by the middlemen. Both villagers and tourists can get benefits from this business.

Development of craft village tourism contributes actively to rehabilitation of traditional craft villages and increases export of craft product - a perspective economic development trend of nation's socio-economic development (Pham, 2006). Craft tourism is considered an effective channel for marketing. More tourists know the products and they will tend to buy more handicraft products in their countries.

In addition, the role of craft tourism is also manifested not only in generating new employment through the increased tourists and production of the indigenous traditional handicraft but also in ceasing the outflow of population from these remote areas through the social and economic development (Suzuki, 2006). Nowadays, because of low income and shortage of employment, a lot of young people in rural and mountainous areas are moving to the big cities to find jobs and hoping for better income. This movement has caused more and more unbalance between cities and rural areas and made many serious social problems. The development of craft tourism as well as other

kinds of rural tourism will appeal tourists to the countryside, generate more jobs, increase income for the local communities and narrow the gap between cities and rural areas. A research in Chiangmai-Thailand shows the fact that craft tourism can create jobs and employment opportunities for women and as the result to reduce their involvement in sex tourism activities.

Craft tourism facilitates and promotes the development of gifts and souvenir industry for tourists to do shopping. Shopping is one of the oldest activities that tourists associated with and one of the most common undertakings during travel. For most tourists, in fact, a vacation experience would become incomplete without opportunities to shop (Keown, 1989; Turner and Reisinger, 2001). All the tourists have demand to do shopping and buy souvenir, artworks during their travel, not only for reminding them of their visit but also for their relatives and friends. The products tourists buy most for gifts and souvenirs are local handicrafts although the purpose and feature of their travel is not craft tourism. One of the causes that tourists buy the local handicrafts is that locally made handicrafts and souvenirs designed as tourist products may reflect elements of indigenous cultures and these items can be the symbols of the local culture (Cevat Tosun and S.Pinar, 2007). Therefore, the development of tourism industry without engaging to the promotion traditional handicraft will be a loss to the national economy. A research in the Dominica Republic showed that more than 85% of the souvenir merchandise sold to tourists is imported from outside country, contributing to an estimated loss to the economy of more than one billion dollars (Davit O'Connor, 2006).

Although the volume of handicraft sales to tourists cannot compare to the export market, the handicraft play an integral role in support of the performance arts which are of primary important to tourism. Working together, the craft become important catalysts in building ethnic pride and maintaining or reviving cultural practices which otherwise might become extinct (K.Kerr, 1995). For tourists, spending for purchasing locally made craft products is also considered as a leisure tourism activity. In addition, the effects of craft tourism may not be limited to economic gains for the local, regional and national economies. The craft products purchased by tourists for different reasons may help a destination to develop a favorable image in the mind of tourists and their friends and relatives, because people in general, and tourists in particular, tend to share their experiences through photos, videos and items they purchased while away (Kim and

Littrell, 2001). For this reason, craft tourism also has functions of culture and tourism promotion of the host countries.

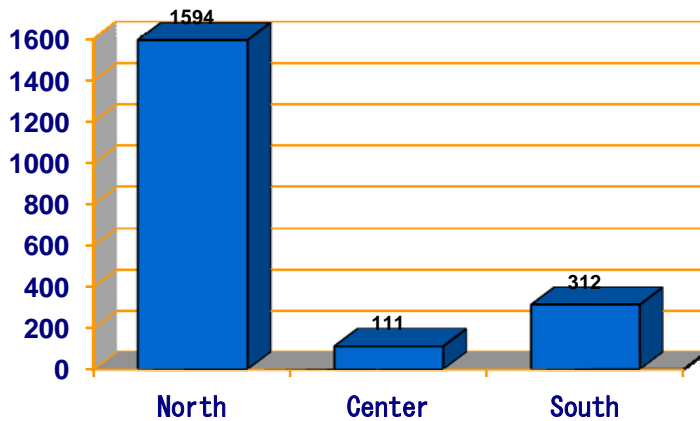
In terms of tourism space, craft tourism is indigenous to the local communities, especially in the developing countries. Martin Oppermann (1993) had divided tourism industry into formal and informal sector and the both sectors distinguished by the size and organization of tourism business. Large hotel, restaurant and recreation centers are part of formal sector, while small hotels, guest houses, hawkers, street vendors; craftsmen are considered part of informal sector. According to the division of Martin Oppermann, craft tourism is belonging to informal tourism sectors. While the benefits from formal tourism sectors which is invested by big foreign companies or metropolitan enterprises flow overseas, the informal sector is characterized through its high integration into the local economic structural that results in a low leakage and, therefore, a high multiplier effect on the local economy (Martin Oppermann, 1993). Some countries have recently initiated efforts to increase local multipliers by strengthening links between the tourism industry and the domestic economy, and by encouraging alternative, small scale form of tourism (John Brohman.1996). Therefore, craft tourism can be an alternative tourism for the developing countries. It brings the economic effect to the local communities. While the technical, economic, and commercial characteristics of many mass-tourism sectors tend to favor the development of large scale, integrated, multinational enterprises (John Brohman, 1996).

### **3.6.3 Overview of craft tourism in Vietnam**

According to the statistic of MARD, Vietnam now has 2017 villages where traditional handicrafts have been practiced for more than 100 years. According to Figure 7, among 2017 craft villages in Vietnam, there are 1594 villages in the North, take  $\frac{3}{4}$  total the villages of the whole country, next is the South with 312 villages and there are only 111 villages in the Central (JICA-MARD, 2004).

Among 2017 craft villages in Vietnam, the number of craft villages engaging in bamboo and rattan weaving is most with 484 villages and account for 24 percent of the country's traditional craft villages. Next is fabric weaving craft with 292 villages, or 14.5 percent of the total; furniture making craft with 231 villages or 11.5 percent; and embroidery and lace making craft with 230 villages, or 11.5 percent (Ngo, 2005).





*Figure 7: Regional Distribution of Handicraft villages in Vietnam in 2004*

*(Source: JICA-MARD's report, 2004)*

The total of traditional craft villages in the whole country is said to be more than 2000 villages but the number of villages that can become attractions for the visitors are estimated about 100 villages and belonged to 15 groups of crafts. The common character of craft villages is that they are usually located near to big urban area and road or river network which favors transportation. This perfectly facilitates tourism linking with craft villages (Pham, 2006). Besides that, Vietnam has 54 ethnic people groups and each ethnic group with its traditional handicrafts and cultural identity will be the unlimited resources for craft tourism.

## **CHAPTER 4: CASE STUDY OF SAPA HILL STATION IN THE NORTH OF VIETNAM**

### **4.1 INTRODUCTION**

This chapter aims at illustrating theories of regional development and amenity migration in previous chapters by the case study of Sapa hill station in the north of Vietnam. The chapter is started with the overviews of hill stations in Vietnam and Sapa, and through analyzing the causes of the formation of Sapa hill station, the study proves that amenity migration was the key reason led to the formation of so-called hill station in South Asia and this phenomenon had appeared in the colonial time before becoming socialized in Northern America in the late 1960s. After a long time forgotten and heavily damaged by wars and limitations of centralized economy in Vietnam, from the beginning of 1990s, Sapa hill station was revitalized due to the economic renew policies and the development of tourism industry. After analyzing of present situation of tourism development in Sapa and phenomenon of amenity migration in Sapa, questionnaire survey was conducted to evaluate amenities and trends of amenity migration in Sapa through comments of visitors who have travel experiences in Sapa. The emphasis is placed on potentials of traditional handicrafts and craft tourism as a cultural amenity of local communities.

### **4.2 SAPA HILL STATION**

#### **4.2.1 The formation of Hill Station in Vietnam**

*Hill station* is a term used for a town usually at somewhat higher elevations. The term was used in colonial Asia (particularly India, but rarely in Africa), where towns have been founded by European colonial rulers up where temperatures are cooler, as refuges from the summer heat. They called the refuges they created “hill station”. These little towns carved from rocky mountainsides or nestled in the meadows of high plateaus began mostly as sanitariums or convalescent centers, but they soon became Europeanized highland resorts and, ultimately, escapist retreats far from the tumultuous cities and hot, parched lowlands below.

Though the age of European mercantile empire building and colonialism began with the turn of the sixteenth century, hill stations were largely a nineteenth-century phenomenon. Most were established between 1820 and about 1885, through the French

came late with Da Lat, in Vietnam, and the Americans with Baguio, in the Philippines, in the beginning of the twentieth century. The age of the hill station mirrored the period when seaside resorts, spas, and great mountains lodges were built in Europe and the United State. In some cases, the style and atmosphere of these European or American mountain retreats were consciously copied in the colonies (Barbara Crossette, 1998). Almost all of hill stations are at an altitude of approximately between 1,000 and 2,500 meters (3,500 to 7,500 feet); very few are outside this range.

In Vietnam, the hill stations were formed between 1893 and 1933 when the French came to see the mountains as sites for rest and recreation complexes. In this period of time, the French developed 6 hill stations in Northern and Central Vietnam: Bach Ma, Bana, Bavi, Tamdao, Da Lat and Sapa. These hill stations provided seasonal refuges for beleaguered expatriates fatigued by tropical temperatures, diseases and other difficulties to which they were not accustomed. By far the jewel in the crown was Dalat. The inveterate explorer and natural historian Dr. Alexandre Yersin first brought Dalat region to the attention of the French. The Swiss-born Yersin lived in Nha Trang and had studied with Louis Pasteur. He is the best remember for identifying the bacillus *Yersinia Pestis*, the cause of bubonic plague, and developing a serum to combat the disease. Yersin was a strong proponent for the establishment of hill stations as health resorts and recreation centers. The hill station served this function for many years (Sterling, Hurley, Le, 2006). At that time, the French had planned to create Da Lat as a regional capital for Indo-Chinese Federation of Vietnam, Laos, and Cambodia.

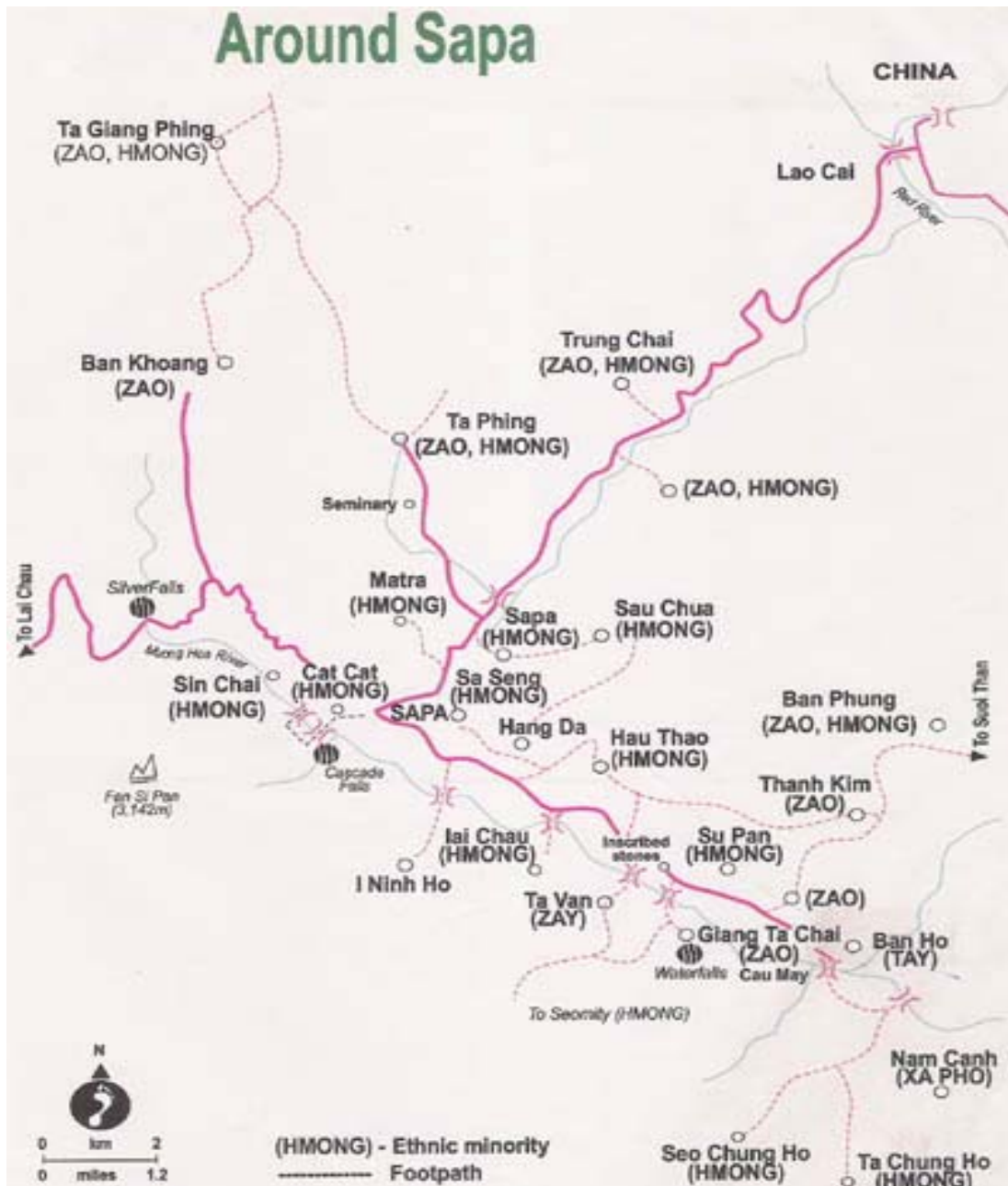
The general features of the hill stations in Vietnam are that all the hill stations are in the altitude of around 1500 meters and the average temperature in the year is from 15-18 C degree. Barbara Crossette (1998) described, hill stations often had and still have - in addition to their offices, hospitals, country homes, churches, clubs, and libraries- at least one grand hotel or rustic lodge, boarding schools, a brewery, a lake (usually created by damming a stream), a botanical garden, wildlife sanctuaries, a golf course, hiking trails, a race gymkhana ground for competitive games, and plenty of horses or ponies of mountain rides. In the war time (1945-1975), except Dalat and Bana in the central, the other hill stations in the North had not been used as tourism resorts or recreation centers. Only since the first Vietnam Tourism Year 1990, the function of hill

stations has been waken up and becoming the most popular tourism destination for both local and international visitors, especially Datlat and Sapa.

#### **4.2.2 Overview of Sapa Hill Station**

Sapa is a mountainous district in Lao Cai province, in the northwest highland of Vietnam and shares the border with Yunnan province of China. The average altitude is 1,500 meters. The district is home of the 3,143 meter high Fansipan peak, the highest mountain in Indochina which is located with the Hoang Lien National Park – recently recognized as an ASEAN Heritage Park. The climate of Sapa is characterized by moderate and semi tropical features. The average temperature per year is around 15°C. In May it is summer with temperatures around 13-15°C at night and 20-25°C during the day. There can be occasional heavy rain. In this study, the object of the field research is Sapa hill town, a part of Sapa district.

Sapa is known as one of the most famous hill station in Vietnam and was established by French in 1903. From a wild land without local residents, in colonial time, French had made Sapa become a famous heath resort and recreation center. Although discovered by French in 1903 but before 1909, only a small contingent of colonial troops was more or less regularly stationed there, the first permanent resident group arriving 1910. After that, thanks to an attractive continental climate, by 1912 a military sanatorium for ailing officers had been erected along with a fully fledged military garrison. Initially, official villas were built only for the military “top brass”. Yet in the late 1910s, company villas were established by important corporations wanting to mark their economic success, to be used as vacationing sites by deserving managerial staff. Then, from the 1920s onwards, several wealthy colonists with enough financial capital also had a number of private villas constructed in the vicinity (Michaud and Tunner, 2006). During the first Indochina War (1945-1954), Sapa was heavily damaged and until the economic renovation in 1980s, there almost had no tourism activity in Sapa. In 1990, Vietnamese government promoted national tourism industry by organizing event “National Tourism Year” and after 3 years, in 1993, Sapa was officially opened up for international tourists. In October 2003, Sapa, a hill town of 6,000 inhabitants, celebrated what local state officials announced to be the “*100 year anniversary of tourism in Sapa*”.



**Figure 8: Sapa Town and Its Vicinity**

*(Source: www.sapatravelguide.com)*

### 4.2.3 Tourism potentials and Amenities in Sapa

As partly mentioned above, Sapa is plenty of natural amenities for building a health resort. Although the highest temperature in summer in Hanoi and other lowland places can reach up to 38<sup>0</sup>C, the highest temperature in Sapa is around 20-25<sup>0</sup>C in the day time. Therefore, just after being discovered, French built it to become a mountainous health resort. The first French sanitarium was built in 1914 and all materials for building a

high class health resort were transported to Sapa from Hanoi (according to the Tourism Management Development, Lao cai Province). In the colonial time, French called Sapa a “*Summer Capital of Indochina*”.

Apart from the amenity of climate, Sapa also has many picturesque landscapes, from the imposing scenery of Phansipan peak to the charm of terraced fields of H`Mong people on abrupt mountain slopes in Trung Chai commune, along the 20 km road from Lao Cai city to Sapa town. Terraced fields are also can be seen in Muong Hoa valley and many ethnic people`s villages such as Ly Lao Chai, Ta Van, Ta Phin, Ban Ho, etc. Sapa`s terraced fields are now one of the most favorite destinations of both national and international visitors, and were recognized as one of the world`s seven most beautiful and magnificent terraced fields in the world by US-based Travel & Leisure magazine in 2008. Tourism authority of Lao Cai province recently also proposed Vietnam government to ask UNESCO for recognition of the complex of the terraced fields, together with the ancient stone bank and Hoang Lien National park as world heritages.

Ethnic groups and their traditional cultures are being seen as tourism amenities in Sapa. To date, there are four main ethnic groups in Sapa, among whom the Hmong account for 52%, the Dao 25%, the Tay 5%, the Day (Giay) 2%. Kinh people have just migrated to Sapa since it was developed as an international tourism destination and mainly for business purposes but now accounted about 15% of Sapa`s town population. The ethnic minorities are found in all communes in Sa Pa District although less live within Sapa town itself. Many communes contain a number of ethnic groups living in often separate villages. Some villages of ethnic minority groups in the vicinity of Sapa town are now popular destination to visitors such as Cat Cat (H`Mong people), Ta Phin (Dao people), Ban Ho etc. The most attractiveness of ethnic minority groups to tourists is their traditional textile with hemp and indigo to make colorful batik cloths or embroideries. Markets of ethnic minority groups where all of traditional handicraft and local specialties sold are also tourism attractions to visitors.

### 4.3 PRESENT SITUATION OF TOURISM DEVELOPMENT AND PHENOMENON OF AMENITY MIGRATION IN SAPA

#### 4.3.1 Tourism Development

From 1993, tourism has been growing rapidly in Sapa. During the period from 1994 to 2000, the number of visitors to Sapa increased 80% annually while that of the national tourism was 26%. In 2007, the total visitors to Sapa were 305,907 (table 7 below), estimated 50 times more than the population of Sapa town and 6 times more than the total population of Sapa district.

**Table 7: The synthesis of tourism development indexes in Sapa in 2006 and 2007**

<b>Content</b> \ <b>Years</b>	<b>In 2006</b>	<b>In 2007</b>	<b>Target to 2010</b>
1. Income from tourism	100billions VND	150 billions VND	334.9 billions VND
2. GDP (%)	60	61	65
3. Total of visitors	259,079	305,907	450,000
- National visitors	193,724	206,868	320,000
- International visitors	65,355	99,039	130,000
4. Number of hotel and lodging facilities	<b>127</b>	<b>130</b>	<b>180</b>
- Number of rooms	1,957	2,012	3,850
- Number of beds	3,691	3,777	7,700
5. Number of direct labours	<b>1,000</b>	<b>1,500</b>	<b>2,500</b>

*Source: Tourism Department – Lao Cai province*

Thanks to the development of tourists in number, one of the most immediately obvious is the phenomenal growth over a decade in the number of hotel and guest houses. These establishments are either state-owned or in private hand. (Di Gregorio et al, 1997 in Michaud and Tunner, 2006). According to the Tourism Department, Lao Cai's province committee, in 2007, there were 130 hotels and guest houses in Sapa town, much more than only 5 state - owned guest houses in 1994. In 1990, tourism and services were only accounted for 2% in GDP of Sapa district but it was up to around 61% in 2007 (according to Tourism Department in Lao Cai province, table 7)

In Sapa town, the center of Sapa district, tourism facilities and landscapes have been upgraded in recent years. The local government has attempted to keep and follow the

model of French in building a hill station in colonial time. In 2002-2003, they created an artificial lake on what disused outskirts of the town. Another key feature aimed at attracting Kinh guests is the three kilometers clean and easy concrete walkway leading uphill from the town to the Ham Rong stone forest, a natural curiosity, crossing on its course a large human-made garden where a “traditional” minority dance show is performed for tourists. Another very popular walk is the concrete pathway leading downhill to the Cat Cat waterfall that slices through a real, albeit rapidly touristifying ethnic minority Hmong hamlet (Michaud and Tunner, 2006). Cultural performances of ethnic minorities are also organized here for tourists. The traditional handicraft shops along the pathway are attracting tourists although tourists may find the same products in different shops and some products are not indigenous.

The development of the physical infrastructure in Sapa town since the boom started is also significant. Streets in the center of the town have been straightened with spacious sidewalks, dust bins also have been fitted and the streets are becoming cleaner. Some of old villas and especially the old church from colonial time have been also upgraded and became an important tourist spot in the town. Tourists can feel safety in the town even in evening and find it easy to communicate with local ethnic peoples as many of them can speak Vietnamese, English and French fluently.

#### **4.3.2 Amenity Migration Related Phenomenon in Sapa**

According to the concept of amenity migration, the phenomenon of amenity migration to Sapa is led by the development of tourism since its establishment and can be divided into two stages. The first stage is since its establishment to 1945, the year of the establishment of the Democratic Republic of Vietnam. This stage can be called the stage of colonial time. The second stage is since Sapa re-emerged as international tourist destination in the first years of 1990s to present.

*In the stage of colonial time*, just after establishing by French as a health resort and recreational center, Sapa had passed over the first amenity migration. This is not a social phenomenon but occurred among colonists and some affluent Vietnamese. Colonial troops can be considered the first migrants to Sapa when they stationed there after Sapa was discovered in 1903. In 1912, after building a military sanatorium for ailing officers, Sapa attracted not only French bureaucrats and military officers but also overseas and



Vietnamese merchants. Many of them became the amenity and lifestyle entrepreneurs in Sapa. From 1910 to 1920, six buildings were built and up to 1930, Tokin (name of the North of Vietnam in colonial time) government had built three big hotels (Fansipan, Vaumosse and Morellon) and 28 villas were also built in this time. Almost of villas were belonging to several wealthy colonists and Vietnamese merchants. They early recognized the hill station could be used as a profitable holiday destination for slightly less affluent, yet still desirable colonists, those presumed a small number of affluent Vietnamese vacationers. To attract tourist to Sapa and promote their business, the owners of three or four small hotels at time jointly set up the promotional Tourist Bureau in Sapa. The bureau launched a publicity campaign in 1924 with a Livret-Guide de Chapa (Syndicat d'initiative de Chapa 1924). The booklet attempted to convince less affluent French clientele to visit for short summer stays, with the healthy qualities of the location being praised, and the climate and contact with nature topping the list (Jennings, 2003; Reed, 1995). According to information provided by transport business found in archives, in 1928, among 900 Europeans tourists to Sapa, 90% of them stayed in Sapa in three weeks or less and in 1939, the number of tourists to Sapa was up to 3000. A victim of its own success, the hill-station's hotels and the few vacant villas that could be rented out were sometimes insufficient to accommodate everyone, and some years a number of families could not find a place to stay, not even in a "native house" (Michaud and Tunner, 2006). In 1940, the total villas built in Sapa were up to more than 100 and tens of big hotels.

The population of Sapa town and its vicinities had been growing quickly due to the development of the resorts. The construction of mountain roads, hotels, villas and sanitariums required thousands of labors. Many were the local labors but some of them were from other lowland provinces. The builders of the mountain road had to depend on local labors to dig and level the roadbed. They called the workers "coolies," derived from kuli, an Indian word whose origins and meaning are colonizers. Kuli now is still popular in Vietnamese when addressing people who have to work hard with low income. After the construction finished, many of them settled in Sapa as permanent residents or to find new jobs. Other migration groups to Sapa were ethnic minority groups. The development of infrastructures attracted them to move closer to Sapa and settled permanently in the vicinities. For the affluent class, Sapa was utilized as a second home

resort. From the start of the summer season in June, the French social elite posted in the delta sent their families and household staff ahead to enjoy the comforts of their villas, until they could join them for a few days or weeks at a time. Families then completed their stays by August or September before shifting back to their urban residences (Michaud and Tunner, 2006). Therefore, beside the name '*Summer Capital of Indochina*', Sapa with its alpine feel and continental climates, was also considered an '*escape back to French*' (Jenning, 2003, p168). However, during the Indochina war, more than 200 villas and colonial buildings were destroyed by Viet Minh sympathizers or in the early 1950s by French air raids and the role of Sapa hill station entered a prolong sleep until the first years of 1990s.

*The second stage* of amenity migration began in 1993 when Sapa was officially opened for international visitors, a little bit later than Da Lat (1986). Now, thanks to the development of information technology and mass media, Sapa is becoming popular to all national and international visitors. The traffic is also getting more convenient and tourists can easily go to Sapa by bus or night train from Hanoi.

Looking at the tendency of amenity moving to Sapa, this paper divides the current domestic amenity tourists to Sapa into two separate groups. The first is affluent class who became rich in post-Doimoi policy. They are predominantly Hanoians but also Saigonians and a few originating from Hai Phong or Da Nang, who come to Sapa in air-conditioned cars or SUVs (sport utility vehicles) for a weekend trip. Most of them are young tourists who succeed in their own businesses and go to Sapa for relaxing, enjoying the cooler temperatures. The formation of affluent class tourists in Sapa mirrored the French elite class who once holidayed in Sapa during the summer months, staying in their personal villas. Now, Vietnamese affluent class seems to be doing what the French did 100 years before by buying land in the center or vicinity of Sapa town to build their villas or second homes. At present, along Nguyen Chi Thanh road which connects from Sapa's center to Thac Bac (silver waterfall), a famous destination in Sapa's vicinity, there were lots of villas and bungalows built and many others are under construction. Since 2004, when the local government released a new plan of developing Sapa to be the most charming mountainous town in Vietnam in cooperation with Bordeaux University – France, Sapa has been facing with a rapid growth of second

homes. This phenomenon is occurring not only in Sapa but also in other rich amenity mountainous areas like Bavi or Tamdao hill station.

The second group is still Vietnamese tourist but on the bar with affluent group just considered above. They may include public servants, students and retirees etc and go to Sapa by public traffic vehicles. In this group, according to the survey, public servants or state workers from all level of governments are the most crowded, accounted for 30.5%. They, called as Michaud and Tunner (2006), are *Bienche* tourists because they belong to the socialist *Bienche* system with a state position considered permanent. Far more secure in their jobs than private sector workers, state employees also have the opportunity of enjoying statutory perks, one possibility being an annual free collective trip for a few days somewhere in the country. However, *Bienche* tourists have some limitations for the destinations vary greatly depending on the region where the worker are based, on the number of potential participants for they are used to bring their families members in *Bienche* trips, and the most importance is depending on the amount of money available for that year. For these reasons, Sapa was chosen as a *Bienche* destination of many state agencies in the North. Traveling and staying in Sapa are still considered much cheaper and easier than other *Bienche* destinations such as Da Lat or Nha Trang. Not like affluent class, almost of *Bienche* tourists cannot afford buying villas or building second homes but they are the largest number of repeaters and can afford renting bungalows for short time vacations. Besides *Bienche* tourists, students and retirees are one of importance segments of amenity movers to Sapa today.

The development of tourism, the numbers of lifestyle entrepreneurs are also increasing rapidly. There are 3 main businesses that they are doing included hotels and restaurants, traditional arts and craft; local medicines and herbs. However, almost of these entrepreneurs are Kinh people who migrated to Sapa from delta provinces or from Laicai city. According to Tourism Department of Lao Cai province, among 130 hotels and lodging facilities in Sapa in 2007, except some old hotels and guest houses are state owned, the rests are belonging to Kinh entrepreneurs or foreign investments. The situation is also not different with traditional crafts and local medicines. In 2003, when Sapa celebrated its 100 year of birth, the population of Sapa town was 6000 but in 2008, it grew up to around 8000 residents. There were 2000 new residents in Sapa town in only 5 years and averagely 400 new residents per year in Sapa. A simple calculation

shows that with the average population growth rate is 1.5% accounted for rural areas at present, the number of natural population increasing annually are only around 100 people. Therefore, the rest of around 300 new residents per year should be from other regions and can be called amenity migrants. Of course, there are only some of them become tourism or lifestyle entrepreneurs, the others may be workers in hospitality industry, second home owners or just normal citizens of Sapa town.

For international tourists, the first tourists to Sapa after its re-opening in 1993 were backpackers. They are varying in ages from those in their early 20s to seasoned tourists in their 60s. While most of Vietnamese tourists come to Sapa for climate, fresh vegetables and fruits, backpackers come to Sapa with completely different goals in mind. A few nongovernmental organization surveys of this segment of the tourism market have shown that they overwhelmingly come to Sapa to see the ethnic market, to visit the minority villages on treks, and to get away from the crowded lowlands (Di Gregorio et al 1997; Grindley 1998 in Michaud and Tunner 2006). For this reasons, Sapa is considered the *Heaven of Backpackers*. In the first of 1990s, backpackers were not encouraged in Vietnam in general and in Sapa in particular for they were thought not to bring benefit to the local communities due to low expense ability. However at present, they were warmly welcomed as other tourist's segments.

The second category of international tourists to Sapa is a small affluent segment from Western or Asian countries with high expense ability. They usually buy tours in travel agencies and all services are well set up before their departure. In Sapa, luxury hotels like 4 stars Victoria Sapa hotel are mostly chosen and their purpose to Sapa is not to discover the exotic cultures of ethnic minority tribes like backpackers but main for health and recreation. They sometimes visit ethnic minority villages and Sapa vicinity but on deluxe cars or SUVs (sport-utility vehicles).

In 2007, there were 99,039 international tourists in Sapa, accounts for one third of the total 305,907 tourists arrived (table 7), an amazing result for Sapa while this national rate is around one sixth.

In conclusion, amenity migration related phenomenon in Sapa has appeared since colonial time in Vietnam and reemerged due to the economic growth in recent years. However, it is a phenomenon appearing among affluent elite and different from that of North America and Europe.

#### **4.4 PRESENT SITUATION OF CRAFT TOURISM IN SAPA**

Ethnic minority tribes and their traditional handicrafts are considered one of the most important tourism resources and therefore craft tourism is becoming an indispensable tourism activity in Sapa. The development of craft tourism is said to accompany with the re-opening of Sapa for international tourists in the early 1990s. As tourists began coming to Sapa and wandering into surrounding villages, the first encounter between Hmong and tourists (primarily Westerners at the time) presented the Hmong with the opportunity of a new source of income. They now realize that the old pieces of clothes they had hanging in the attic collecting dust could be sold to make money to buy food to supplement the meager family diet. Old women started packing up old clothes to take to town together with their young granddaughters, who later also became active participants in tourism development either by selling handicrafts or working as tour guides. Among ethnic minority tribes living in Sapa and its vicinity, Hmong people is most crowded, accounting for 52% of population of the district of Sapa and occupied most of villages close to Sapa town.

In the first days, the products of local peoples were not enough to meet the demand of tourist, especially foreign tourists. Therefore, in response to the expressions of interest of an increasing number of tourists, some active and adventurous Hmong women from Sapa departed on long journeys to the neighboring provinces of Yen Bai or Dien Bien, where another group of Hmong reside, to collect their old clothes, which are elaborate pleated skirts covered in embroidery, batik and appliques. Initial trips were successful, and later some of the Yen Bai Hmong picked up the task of going around their province collecting old skirts while Sapa Hmong women turned back to their task of selling handicrafts.

While the center of Sapa town is the inhabitation of almost of Hmong people, Dao peoples are dwelling in the vicinities. Ta Phin traditional brocade weaving village, which lies about 17 km to the east of Sapa, is an attractive destination for foreign tourists. It is not only famous for its beautiful landscapes but also famous for its distinctive and unique handmade brocade produced by Mong and Dao women. Following Hmong people, some Dao and other ethnic minority peoples in Sapa's vicinity have also brought not only their cloths or embroider products but also their old furniture or farm tools to sell to tourists.

With recent assistances from non-profit organization Craft Link, ethnic groups in brocade weaving villages have increased their income considerably. Founded in 1995, Craft Link worked closely with ethnic minority communities to generate income while revitalizing traditional art forms. In Taphin, the group has provided ethnic women with training in tailoring, bookkeeping and management. Therefore, they are quickly gaining a reputation for producing some of the finest handicrafts in Lao Cai province.

Besides ethnic minority peoples, Vietnamese business people in Sa Pa town were quick to sense the opportunity for profit in the handicraft trade and, with the larger capital available to them and existing facilities along the main streets of town, also opened their handicraft shops. The Vietnamese business people also buy old skirts from Yen Bai Hmong women, new materials and accessories from Bac Ha Hmong women, and new embroidery pieces from Sa Pa Hmong women, assemble new products themselves, and sell them to tourists. Most Vietnamese businesses also work with wholesalers in Hanoi, Ho Chi Minh City and overseas, and through these channels Hmong products make their way into larger domestic and international markets. Although every now and then transactions take place directly between Hmong and a wholesaler, these are very rare and the Hmong still have little direct contact with wholesalers.

In administrative management: The local government regulates the space where actual sales take place. In accordance with district government regulations, most Hmong and Dao women concentrate in the upper level of the town's main market, where they pay 100,000 VND/month for a small space in which they can also fit a sewing machine for production as well as make sales. Those ethnic women who do not reside and trade permanently in town occupy the more temporary spaces on the side of the main street.

#### **4.4 SOCIAL PROBLEMS FROM TOURISM DEVELOPMENT**

Although the development of tourism and amenity migration have brought the economic effects and revitalization to Sapa town and its vicinity but it also caused some social problems to local communities.

Firstly, the traditional lifestyle of local ethnic minority people has been considerably changed. For example, in the traditional lifestyle of H'mong people, men usually do agriculture work while women are responsible for keeping children and house works.

But this lifestyle was reversed. H'mong men are now working as housewives at homes and women go to streets to sell handicraft products and souvenirs to tourists. The consequence of this changing lifestyle is making the rate of illiteracy of local children increase. Many H'Mong children, especially girl children tend to follow their mothers or grandmothers go to streets to sell handicraft items instead of going to school. They learn how to make handicraft items from their mothers or grandmothers and learn English or French from tourists. Many of them have become tourist guides for international visitors although they may not read or speak Vietnamese. According to the Tourism Department of Lao cai provincial people committee, child labor and the rate of illiteracy of local children have becoming serious social issues in Sapa town and vicinities. In addition, the phenomenon of inviting tourists to buy handicraft items with insistence is creating not good image of Sapa tourism town.

Secondly, the traditional culture of ethnic minority peoples in Sapa is now in danger of losing their identities. For example, besides being famous as a summer retreat, Sapa is also famous by so-called *Love Market* and other cultural events. Love market is a cultural event of H'mong young people when they once a month to group together to sing, dance, play traditional musical instruments and through this event, they can make friends or find lovers. In recent years, there are still a lot of tourists to Sapa with hope to see so-called *love market* but this event has been commercialized. They present traditional dances, songs or play musical instruments just for gaining money and this event can be seen every day or every week.

Thirdly, problems come from craft tourism activities. Due to the rapidly growing tourists to Sapa, the demand for traditional handicraft products and souvenir for tourists has also been increasing while the manufacture capacity of local craftsmen is limited. Therefore, many craftsmen have only cared about the quantity of products with low quality and price. Some of others are importing craft products from neighbor provinces or China instead of producing by themselves. This situation is putting the local traditional handicraft in danger of erosion and the restoration is becoming more difficult. Additionally, tourism development and increasing demand for local craft products from tourists appealed ethnic minority people from vicinities to Sapa town. Consequently, the gap between the central area and vicinities is becoming a serious issue in regional development.

Fourthly, tourism industry is making negative impacts on the natural landscapes. One of the features of natural amenities in Sapa that attracting tourist is peach-blossom in spring. Most of peach trees are natural and some are grown in crofts of ethnic minority families. In spring, Sapa and vicinities are covered by blanket of plum-blossom and many tourists rush to Sapa for sightseeing. However, in recent years, many ethnic minority people are cutting peach flowers to sell to Kinh people in the period time of lunar new years. Kinh people have custom to decorate their houses by red peach flowers to welcome new years and recently they tended to purchase peach flowers from Sapa for its natural beauty. Consequently, many ethnic minority people are destroying the natural peach forests in Sapa, especially the big peach trees because the bigger trees are more expensive than the small ones.



*Figure 9:* Peach flowers cut and sold by ethnic children



*Figure 10:* Peach trees sold along the road to Sapa (lunar new year 2010)

Fifthly, garbage is generating from tourists and tourism businesses. Although many garbage boxes have been put along the main roads in the center of Sapa and the roads to ethnic minority villages but there have not had regulation and punishment for throwing out garbage to streets. The construction of tourism facilities and infrastructures without environment regulation is also creating dust for the town.

#### **4.6 ANALYSIS OF THE SURVEYS RELATING TOURISM AMENITIES AND CRAFT TOURISM POTENTIAL IN SAPA**

The questionnaire survey and field researches give study quantitative results of amenity values in Sapa. Questionnaire survey is a web survey and conducted in a month with supports of travel agencies and tourism professionals in Vietnam. The six contents of the questionnaire



are detailed as bellows:

Part 1 includes questions about the evaluations of natural and environmental amenities in Sapa.

Part 2 includes questions about social and cultural amenities in Sapa.

Part 3 includes question about amenities of tourism and social services in Sapa.

Part 4 includes questions about craft tourism potentials in Sapa.

Part 5 includes questions about tourism development policies in Sapa

Part 6 includes questions about general profile of respondents.

From part 1 to part 3, respondents were given subjunctive comments (questions) by the author and were asked to agree or not agree with these comments. The evaluations were divided in 5 levels from *strongly disagree* to *strongly agree* (strongly disagree, disagree, fairly agree, agree and strongly agree). In the next parts, respondents gave out their evaluations following specific guidelines from researcher. However, the analysis is started with general profile of respondents in part 6. After analyzing results from questionnaire survey, the results of field research also mentioned through evaluating the phenomenon of lifestyle entrepreneur and groups of craft products what are being sold to visitors in Sapa.

#### 4.6.1 General profile of respondents

By surveying private information of tourists, the current situation as well as the trends of tourism development and amenity migration in Sapa can be estimated.

##### Gender

More than half of the respondents were women. Of the one hundred and eighty six individuals who provided completed questionnaires, 106 (57%) were female, while 80 (43%) were male. 18 respondents skipped this question.

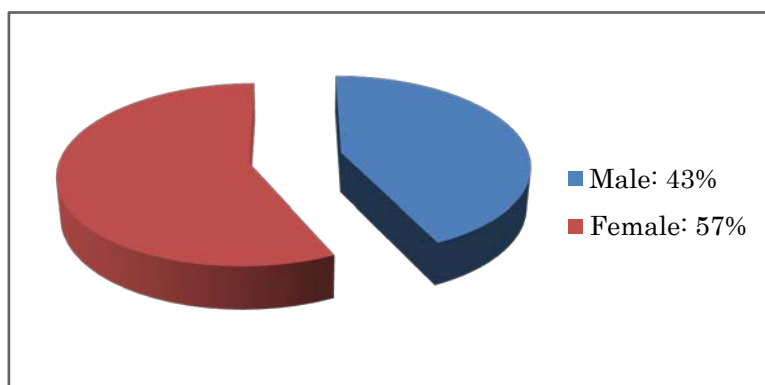


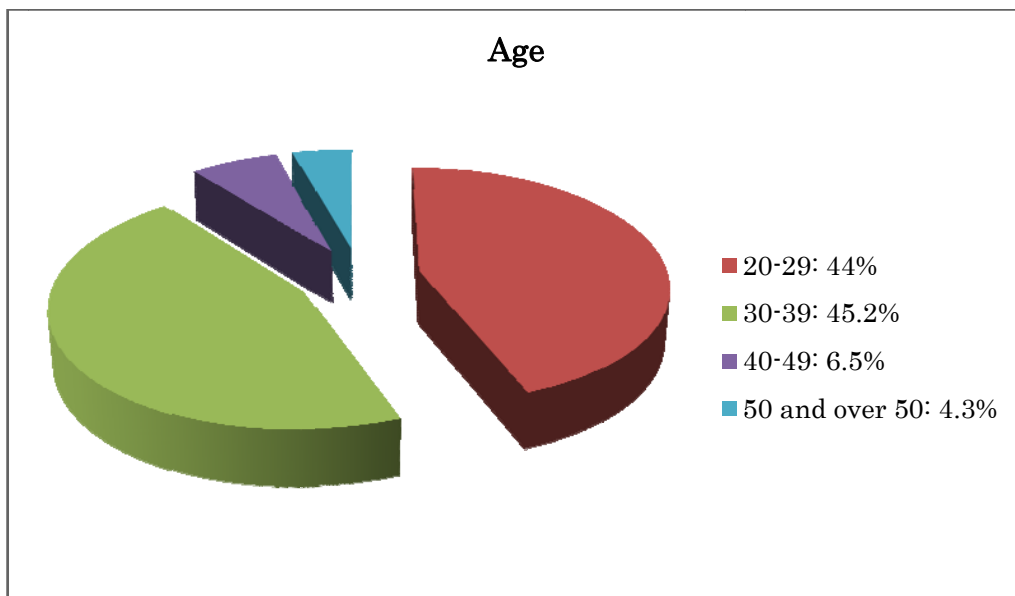
Figure 11 : Gender profile of respondent

### Age

The majority of the respondents, who returned completed questionnaires (45.2%) were between 30 to 39 years of age, followed by those in the age group 20 to 29 (44%). The total of the ages of 20s and 30s is up to 89.2%, others accounted for only 10.8%. Young population with 60% of population under 30 years old in Vietnam is considered as the cause of this phenomenon. These two age groups characterize the main groups of tourists to Sapa.

**Table 8: Survey result regarding to ages of tourists**

Options	Rating average	Response count
Under 20 years old	0.0%	0
From 20 to 29 years old	44%	82
From 30 to under 39 years old	45.2%	84
From 40 to 49 years old	6.5%	12
50 years old and above	4.3%	8
<i>Answer questions</i>		<b>186</b>
<i>Skipped questions</i>		<b>18</b>



*Figure 12: Distribution of age groups*

### Job status

The job status of tourists is provided in table bellows:

**Table 9: Survey result regarding to job status of tourists**

<b>Options</b>	<b>Rating average</b>	<b>Response count</b>
Students	13.8%	23
Public servants	30.5%	51
Businessmen	40.7%	68
Engineers	3.6%	6
Teachers	9.6%	16
Housewives	0.6%	1
Retired peoples	1.2%	2
Others		18
	<b><i>Answer questions</i></b>	<b>167</b>
	<b><i>Skipped questions</i></b>	<b>37</b>

According to the above result, tourists who are businessmen and wealthy people are increasing rapidly. Among 167 responses, 68 respondents are businessmen, accounted for 40.7%, the highest rate compared with others. The tourists who are public servants accounted 30.5%. These tourists are also called *Bienche* tourists like described above and may contain people working in state-owned enterprises. Next, tourists who are students and teachers took only small rates with 13.8% and 9.6% in turns. Especially, retirees accounted only 1.2%.

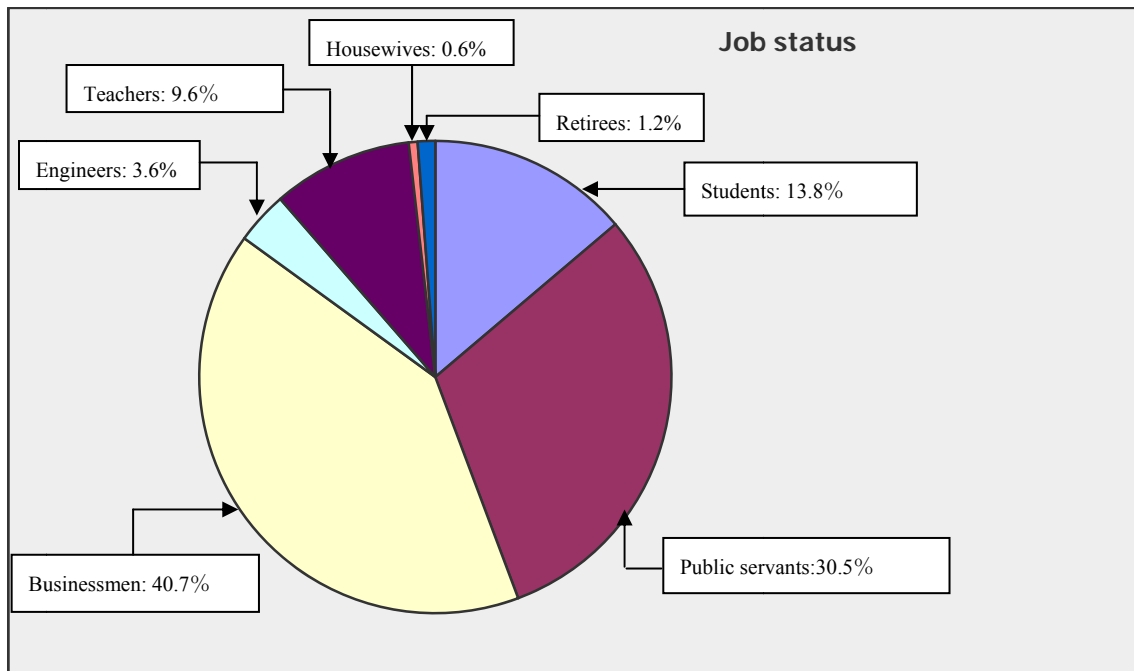


Figure 13 : Job status of respondents

**Places of living**

In order to survey the place of living of respondents, the study proposed two options of *Urban* and *Rural* areas.

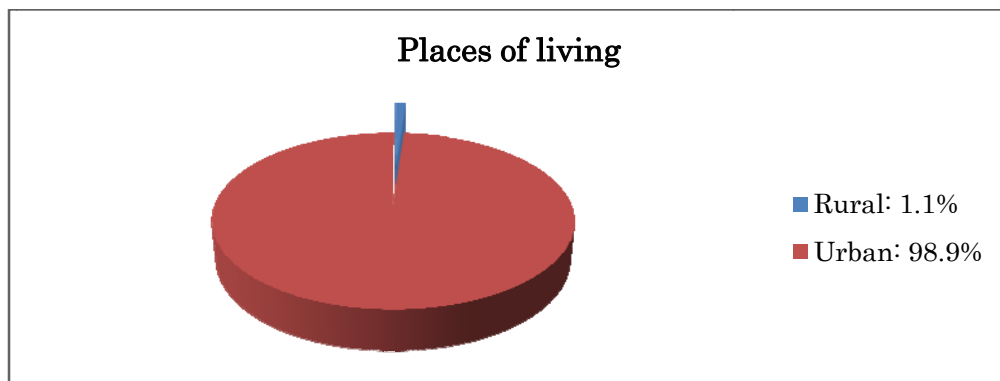


Figure 14: Distribution of places of living of respondents

At present, about 70% of Vietnamese population is living in rural areas but people who can afford traveling are almost living in urban areas. The result of the survey showed that 98.9% of tourists to Sapa are from lowland cities, while tourists from rural area accounted for only 1.1%. Therefore, nowadays, the tourism trend or amenity migration to rural areas is not only the phenomenon of well-developed countries but also occurring in developing countries like Vietnam.

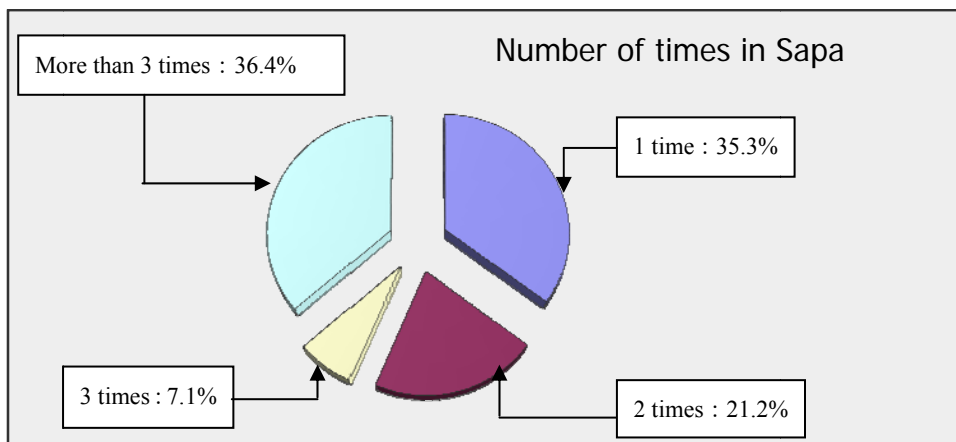
### Number of times to Sapa

The purpose of this survey is to estimate the possibility of repeaters in Sapa.

**Table 10: Survey result regarding to the number of times to Sapa**

Options	Rating average	Response count
1 time	35.3%	65
2 times	21.2%	39
3 times	7.1%	13
Above 3 times	36.4%	67
<i>Answer questions</i>		<b>184</b>
<i>Skipped questions</i>		<b>20</b>

In the range from 1 time to 3 times, the number of tourists or repeaters gradually reduced the increasing of times to Sapa. However, the number of more than 3 times repeaters was most crowded, accounted for 36.4% of the total responses. The result of the survey made it clear that although the number of first time tourists to Sapa is increasing but the number of repeaters tends to reduce.



**Figure 15: Distinguishing respondents by number of times to Sapa**

### Purposes to Sapa

In the previous part of this study, the purposes of traveling to Sapa have been mentioned but in the point of time of this study, the survey was carried out to confirm and determine the amount of the main purposes which are as follows:

- Relax, entertainment, reduce stress
- Learn about local traditional cultural heritages and handicraft.
- Look for a difference environment and lifestyle which are not seen in big cities.
- Shopping
- Enjoy local foods and cuisines

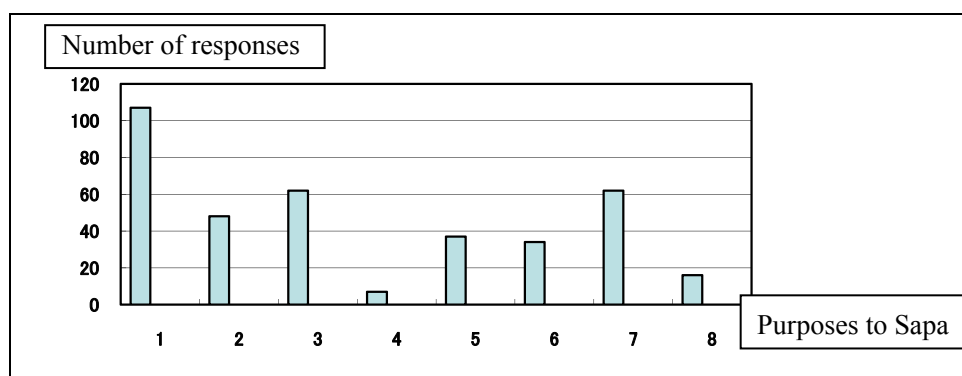
- Adventure tourism
- Including all above purposes

In this question, respondents can choose one or multiple answers. The results of the survey are as in table 11 belows:

**Table 11: Survey result regarding the purposes to Sapa**

Options	Rating average	Response count
1. Relax, entertainment and reducing stress	59.4%	107
2. Learn about local traditional cultural heritages and handicraft.	26.7%	48
3. Look for a difference environment and lifestyle which are not seen in big cities.	34.4%	62
4. Shopping	3.9%	7
5. Enjoy local foods and cuisines	20.6%	37
6. Adventure tourism	18.9%	34
7. Including all above purposes	34.4%	62
8. Others		16
<i>Answer questions</i>		<b>180</b>
<i>Skipped questions</i>		<b>24</b>

According to above result, the purpose of tourists to Sapa is not different with the purpose of tourists in the French colonial time. The purpose of entertainment and health restoration is rated at 59.4%. Next is the purpose of discovering nature and local lifestyles take 34.4%, the same rate with the answer of “*Including all above purposes*”. Purpose of shopping is only 3.9% and skipped questions were 24.



*Figure 16: Purposes to Sapa*

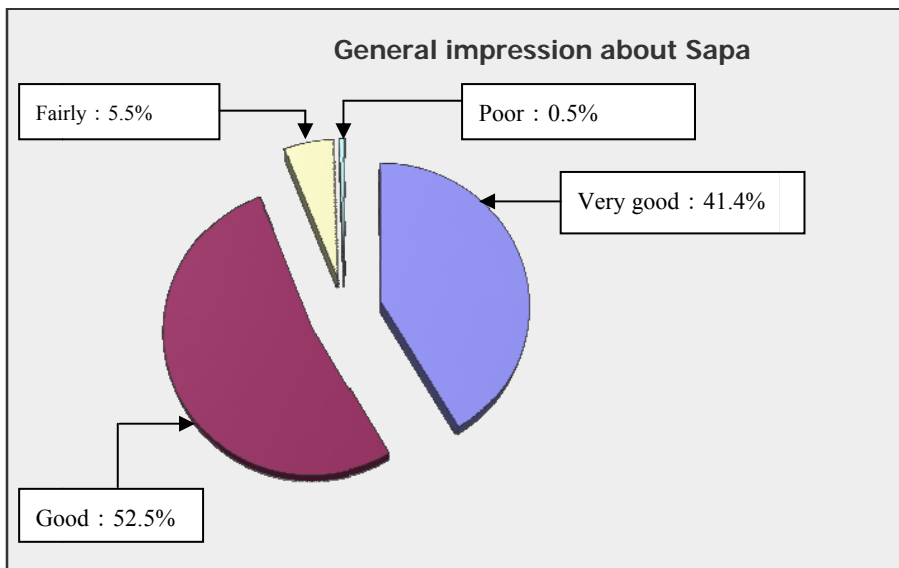
**General impressions about Sapa**

This part of the survey aimed at evaluating the general impression of tourists about Sapa. Options for answer are from *Very good* to *Poor*. The result is in table bellows:

**Table 12: Survey result regarding to the general impression about Sapa**

Options	Rating average	Response count
Very good	41.5%	76
Good	52.5%	96
Fair	5.5%	10
Poor	0.5%	1
<i>Answer questions</i>		<b>183</b>
<i>Skipped questions</i>		<b>21</b>

Almost of tourists have good impression when they visited Sapa. The number of these responses was 93.9% (very good and good responses). The responses of *Fair* and *Poor* impression were only 6%.



**Figure 17: General impression about Sapa**

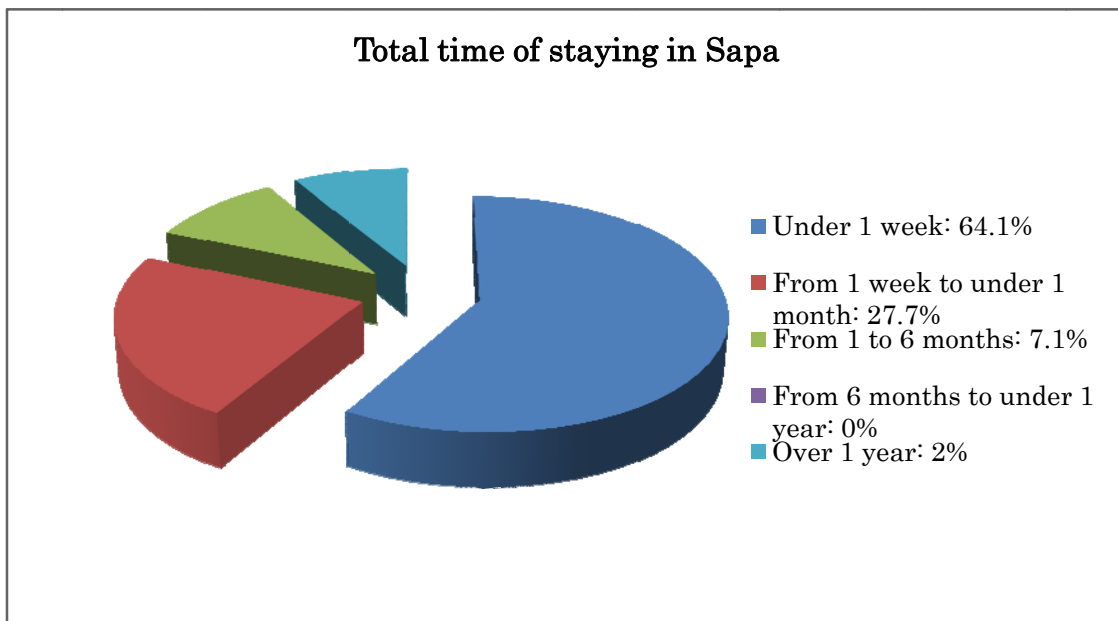
**Total time of staying in Sapa**

To evaluate the trend of amenity migration to Sapa, total time of staying is one of the evaluation indexes. In this survey, time of staying was divided into 6 periods from less than one week to more than one year.

**Table 13: Survey result regarding to the total time of staying in Sapa**

Options	Rating average	Response count
1. Under 1 week	64.1%	118
2. From 1 week to under 1 month	27.7%	51
3. From 1 month to under 6 months	7.1%	13
4. From 6 months to 1 year	0.0%	0
5. Over 1 year	1.1%	2
<i>Answer questions</i>		<b>184</b>
<i>Skipped questions</i>		<b>20</b>

The number of tourists who stayed under a week in Sapa is largest with 118 respondents, accounting for 64.1%. Next is the number of tourists who have staying time from 1 week to under a month, with 27.7%. The total numbers of respondents from one month were only 8.2%.



*Figure 18: Distinguishing respondents by total time of staying*



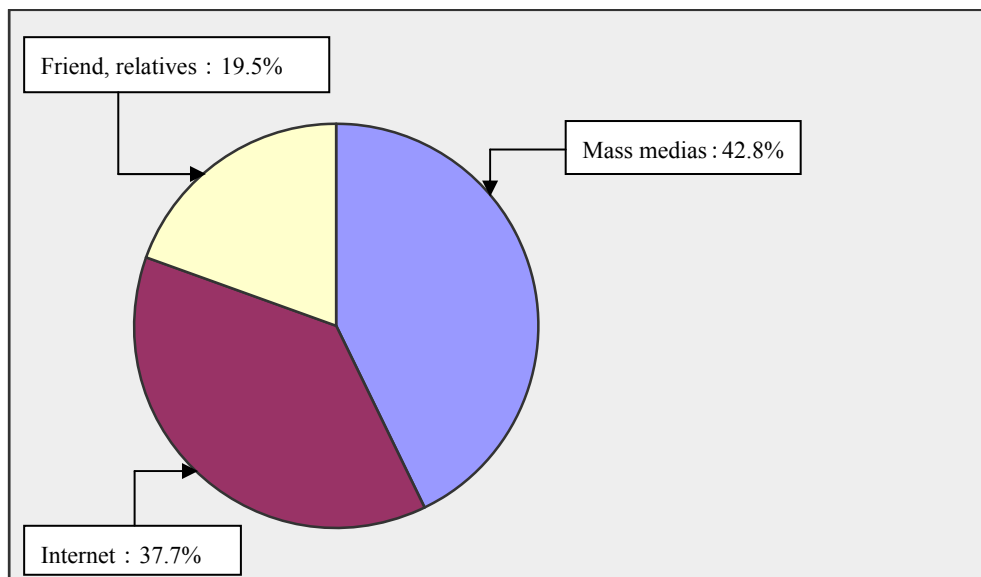
**Information collecting methods**

This part surveys the ways of collecting information about Sapa

**Table 14: Survey result regarding to the methods of information collection**

Options	Rating average	Response count
Mass medias (Television, radio, newspaper)	42.8%	68
Internet	37.7%	60
Friend, relatives	19.5%	31
Other		31
<i>Answer questions</i>		<b>159</b>
<i>Skipped questions</i>		<b>45</b>

Mass media and internets are main information sources. Above result showed that 42.8% of tourists collected information via mass media while via internet is 37.7%.



*Figure 19 : Distinguishing tourists by information collection methods*

**Ethnics**

**Table 15: Survey result regarding to tourist's ethnic**

Options	Rating average	Response count
Kinh	98.9%	182
Other ethnics	1.1%	2
<i>Answer questions</i>		<b>184</b>
<i>Skipped questions</i>		<b>20</b>

Vietnam has 54 ethnic groups and Kinh ethnic (or Viet ethnic) is most crowded, accounted for 90% of total population of Vietnam. The others are 53 ethnic minority groups which only accounted for 10% of population. In addition, Kinh people are much wealthier than ethnic minority people and therefore they also travel more than other ethnic groups. The survey result showed that 98.9% of tourists in Sapa are Kinh people.

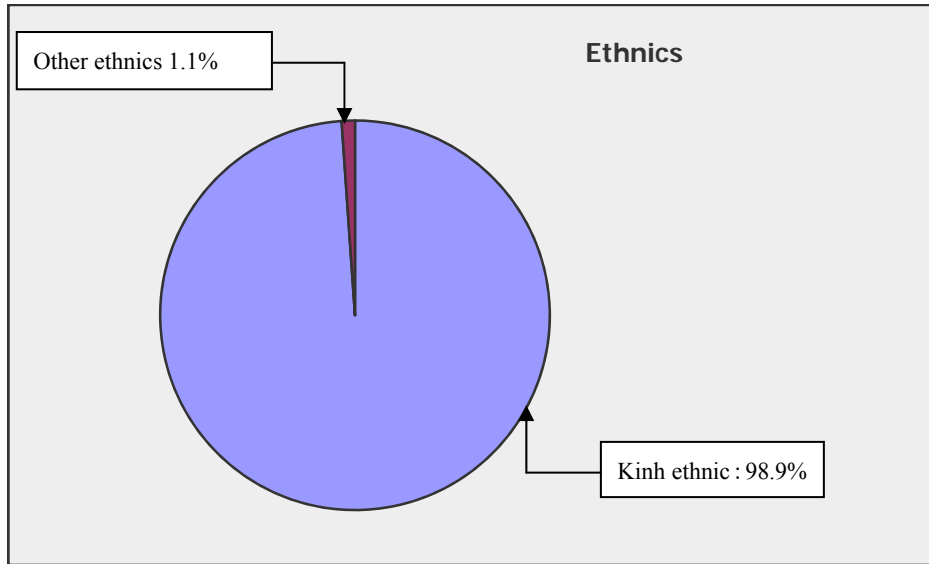


Figure 20: Distinguishing tourists by ethnics

**Annual average income**

The annual income of tourists decides the length of their staying time in tourism destination and their expense ability or in other words it decides the trend of amenity migration to tourism destinations.

**Table 16: Survey result regarding to tourist's annual average income**

Options	Rating average	Response count
Under 20 millions VND	36.1%	66
From 20 million VND to less than 50 million VND	25.7%	47
From 50 million VND to less than 100 million VND	23.5%	43
From 100 million VND to 200 million VND	8.2%	15
Upper 200 millions	6.6%	12
<b>Answer questions</b>		<b>183</b>
<b>Skipped questions</b>		<b>21</b>

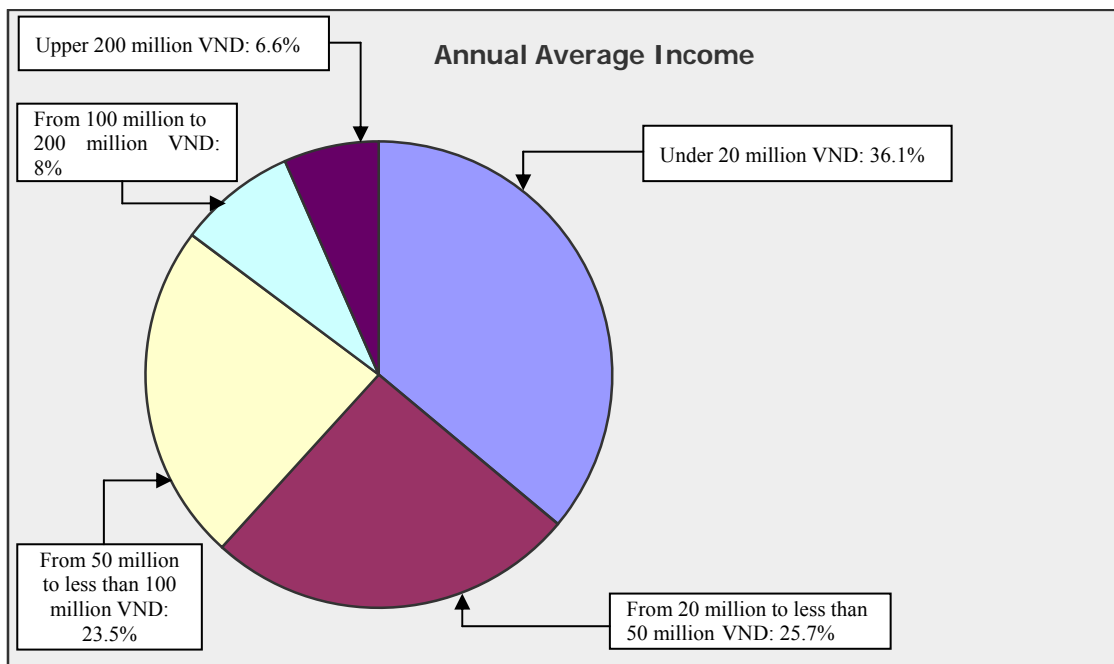


Figure 21: Distinguishing tourists by annual average income

Currently, the annual average income of Vietnamese is less than 1000 USD. According to the result of the survey, 36.1% (66 people) of the respondents earned less than 20 million VNA (1000 USD) per year. The number of income from 20 million VND to less than 50 million VND is 38.3% (70 peoples). Especially, the respondents who have annual income of more than 200 million VND are only 6.6%. The annual income of Vietnamese is said to increase year by year but there have only a few people who can afford to build second homes.

#### 4.6.2 Natural Amenities in Sapa

In many tourism and hill station literatures, natural amenities are evaluated as the most important tourism resources that appeal tourists to Sapa. However, to measure the evaluations of tourists about natural amenities of Sapa in quantity in the period of time of doing this study, the survey has been implemented and the questions used in the first part of the study are as follows:

1. *Sapa is one of the most attractive mountain resorts in Vietnam*
2. *Sapa has many beautiful landscape and natural amazing phenomenon*
3. *Climate in Sapa is pure and comfortable*
4. *Climate in Sapa is suitable for year-round tourism*
5. *Natural environment in Sapa is clean*
6. *Sapa is famous for fresh and clean fruits and vegetables*
7. *Sapa has an unique and diversification of wildlife and flora*

8. *There are many tourism attractions in Sapa*
9. *Sapa is an ideal place for relaxing, health recovering and entertaining.*
10. *Sapa has an ideal living environment for retirees and old people*
11. *Sapa is an ideal place for building second homes or vacation houses*

*The survey result:*

**Table 17: Survey result regarding to natural amenities in Sapa**

<b>Evaluations Contents</b>	<i>1. Strongly disagree</i>	<i>2. Disagree</i>	<i>3. Fairly agree</i>	<i>4. Agree</i>	<i>5. Strongly agree</i>	<i>Response Count</i>
1. Sapa is one of the most attractive mountain resorts in Vietnam	1.0% (2)	1.5% (3)	21.4% (42)	42.9% (84)	33.2% (65)	196
2. Sapa has many beautiful landscapes and natural amazing phenomenon	1.5% (3)	2.1% (4)	19.6% (38)	51.1% (103)	23.7% (46)	194
3. Climate in Sapa is pure and comfortable	0.5% (1)	1.0% (2)	6.2% (12)	40.2% (78)	52.1% (101)	194
4. Climate in Sapa is suitable for year-round tourism	1.5% (3)	14.4% (28)	30.3% (59)	37.4% (73)	16.4% (32)	195
5. Natural environment in Sapa is clean	0.5% (1)	5.7% (11)	31.8% (61)	45.3% (87)	16.7% (32)	192
6. Sapa is famous for clean and fresh fruits and vegetables	1.5% (3)	2.6% (5)	21.5% (42)	52.8% (103)	21.5% (42)	195
7. Sapa has an unique and diversification of wildlife and flora	1.0% (2)	1.5% (3)	25.6% (50)	56.9% (111)	14.9% (29)	195
8. There are many tourism attractions in Sapa	1.5% (3)	5.6% (11)	35.7% (70)	44.4% (87)	12.8% (25)	196
9. Sapa is an ideal place for relaxing, health recovering and entertaining.	1.0% (2)	2.1% (4)	26.7% (52)	43.6% (85)	26.7% (52)	195
10. Sapa has an ideal living environment for retirees and old people	1.0% (2)	9.2% (18)	32.3% (63)	39.0% (76)	18.5% (36)	195
11. Sapa is an ideal place for building second homes or vacation houses	1.5% (3)	11.7% (23)	36.7% (72)	35.2% (69)	14.8% (29)	196
<b>Answered questions</b>						<b>197</b>
<b>Skipped questions</b>						<b>7</b>

In the table 17, the first question emphasized on the general image of Sapa and the result is that 76.1% of the respondents *Agreed* and *Strongly Agreed* that Sapa is one of the most attractive mountain resorts in Vietnam. 21.4% of respondents are *Fairly Agreed* and only 2.5% of the respondents did not agree with above comment.

The questions from 2 to 4 are the specific questions for evaluating climate and landscapes of Sapa. Question 2 emphasized on the evaluation of landscapes of Sapa. There were 74.8% of the responses agreed and strongly agreed with the comment *Sapa has much of natural amazing phenomenon and beautiful landscapes* while fairly agree responses were 19.6% and also only 3.7% of respondents strongly disagreed and disagreed with the comment. The amazing phenomenon is that visitors can see snow in the winter only in Sapa, no other place in Vietnam. Therefore, although the temperature in winter sometime goes down to minute 1<sup>0</sup>C, Sapa town is still full of tourists, especially tourists from the South and foreign tourists. For landscapes, as mentioned above, there are plenty of beautiful landscapes in Sapa, especially terraced fields, waterfalls and farms of kinds of flowers such as roses, orchids, peach flowers and even sakura flowers from Japan also grown along the central roads of Sapa town.

The question 3 and question 4 are specific questions on climate amenity. With the question “*Climate in Sapa is pure and comfortable*”, the rate of *strongly agree* respondents is highest with 52.1%. Next is the rate of *Agree* respondents, with 40.2%. However, in question 4, when being asked if the climate in Sapa is suitable for year-round tourism, the highest number of *Agree* respondents was only 37.4%. The cause of this result may be seen from the place of living of respondents in this survey. Most of respondents are living in the North of Vietnam and they prefer going to the South for warmer climate than going to Sapa in winter. In opposite, Sapa is a year-round tourism destination for foreign visitors and people living in the South, especially when snow falls in winter.

The questions from 5 to 7 are to evaluate natural environment in Sapa. Almost of respondents were satisfied with the current natural environment and eco-system in Sapa and its vicinities although some of others had negative responses. The last question group contains questions from 8 to 11, concentrated on the evaluations of tourism development possibilities, amenity migration and second home. In question 8, a large number of respondents (57.2%) agreed and strongly agreed with the opinion that there

are many tourism attractions in Sapa. In question 9, with the comment that Sapa is an ideal place for relaxing, health recovering and entertaining, negative responses were only 3.1%. The question 10 and 11 are questions relating to the main contents of the study. In question 10, only 39% of respondents agreed that Sapa has an ideal living environment for retirees and old people, while negative responses were higher than other question (9.2%). The result in question 11 also showed that 50% of interviewees agreed and strongly agreed with the evaluation that Sapa is an ideal place for building second homes or vacation houses. A half of respondents disagreed or only agreed partially. The result has indicated that although Sapa is becoming one of the most favorite mountain resorts in Vietnam but the construction of second homes or summer residences is only in the hands of rich people.

#### 4.6.3 Cultural and Social Amenities

Similar to the evaluation of natural amenities, author of this study has proposed 9 subjunctive comments about cultural and social amenities of Sapa and asked for their evaluations.

1. *Traditional cultural heritages of ethnic people is diversified and attractive*
2. *Lifestyles and customs of local community are attractive to visitors*
3. *Sapa's traditional cuisines are delicious and unique*
4. *Local peoples are friendly and helpful*
5. *Visitors feel safety in Sapa*
6. *There almost have no social evils in Sapa*
7. *Architecture in Sapa is very unique*
8. *French architecture is an unique feature of Sapa town*
9. *Sapa's atmosphere is like in European mountain resort*

*Survey result:*

**Table 18: Survey result regarding to cultural and social amenities in Sapa**

<b>Evaluations Contents</b>	<i>1. Strongly disagree</i>	<i>2. Disagree</i>	<i>3. Fairly agree</i>	<i>4. Agree</i>	<i>5. Strongly agree</i>	<i>Response Count</i>
1. Traditional cultural heritages of ethnic minority groups are diversified and attractive.	1.0% (2)	1.0% (2)	22.4% (43)	<b>52.1%</b> <b>(100)</b>	23.4% (45)	192
2. Lifestyles and customs of local community are attractive to visitors	0.5% (1)	3.1% (6)	31.3% (60)	<b>43.8%</b> <b>(84)</b>	21.4% (41)	192

3. Sapa's traditional cuisines are delicious and unique	1.1% (2)	8.9% (17)	<b>45.3%</b> <b>(86)</b>	34.7% (66)	10.0% (19)	190
4. Local peoples are friendly and helpful	1.0% (2)	3.1% (6)	34.0% (65)	<b>47.6%</b> <b>(91)</b>	14.1% (27)	191
5. Visitors feel safety in Sapa	0.5% (1)	7.8% (15)	34.4% (66)	<b>51.6%</b> <b>(99)</b>	5.7% (11)	192
6. There almost have no social evils in Sapa	0.5% (1)	12.6% (24)	<b>47.4%</b> <b>(90)</b>	36.8% (70)	2.6% (5)	190
7. Architecture in Sapa is very unique	0.0% (0)	11.7% (22)	<b>47.3%</b> <b>(89)</b>	29.3% (55)	11.7% (22)	188
8. French architecture is an unique feature of Sapa town	1.1% (2)	10.6% (20)	31.2% (59)	<b>43.9%</b> <b>(83)</b>	13.2% (25)	189
9. Sapa's atmosphere is like in European mountain resort S	3.7% (7)	23.3% (44)	<b>35.4%</b> <b>(67)</b>	27.0% (51)	10.6% (20)	189
<i>Answer questions</i>						<b>192</b>
<i>Skipped questions</i>						<b>12</b>

The survey on cultural and social amenities in Sapa is divided into 2 main contents. Those are the traditional cultures of ethnic minority groups and social amenities supporting for tourism development. Traditional identities and cultural amenities are now seen as regional tourism resources. Therefore, there were 75.5% of respondents agreed and strongly agreed that traditional cultural heritages of ethnic minority groups are diversified and attractive (question 1). The negative responses were accounted for only 2%. The second question is to evaluate the attractiveness of the lifestyles and customs of the local communities. The result was also as positive as that of the first question. Regarding the traditional cuisines of Sapa, the rate of positive responses was lower than previous questions, accounted for only 44.7% and therefore the rate of negative responses was higher with 10%. Although, Sapa is now also famous for many kinds of fresh extra tropical vegetables but the traditional cuisines of ethnic minority groups do not meet the taste of many Kinh ethnic tourists and therefore it is not easy to find a traditional restaurant that can offer all local dishes in the center of Sapa town. Almost of restaurants belong to Kinh business people and sometime they also offer local dishes but not original to meet the tastes of tourists.

The questions from 4 to 6 are to survey the attitudes of local communities to tourists and public security in Sapa. In question 4, 61.7% of the responses agreed that local residents are very friendly and helpful with tourists. Regarding public security in Sapa, almost respondents have agreed that they feel safe in Sapa. The negative responses only accounted for 8.3%. In addition, 86.9% of the responses agreed that there have almost no social evils in Sapa.

The questions from 7 to 9 are surveying opinions regarding French style in architecture and resort planning. The survey results show that Sapa is basically remaining features of French architecture at the beginning with the rate of *Agree* in all levels was 88.3%. However, Sapa currently is not only the resort of leisure class like it was in the colonial times but also for public and therefore French characteristics in Sapa are said to be in danger of losing. Especially, in question 9, 27% of the respondents did not agree and strongly agree that Sapa's atmosphere is like in European mountain resort.

#### 4.6.4 Tourism Services in Sapa

12 subjunctive comments about tourism services in Sapa are as follows:

1. *Tourism services are perfect in Sapa*
2. *Sapa has good facilities (hotels, restaurants etc) for receiving tourists.*
3. *Sapa is a good place for shopping*
4. *There are much of tourism business chances in Sapa*
5. *Infrastructure in Sapa is good*
6. *Transportation from big cities to Sapa is convenient*
7. *Herbal bath in Sapa is attracting visitors*
8. *Social public services (health care, education etc) in Sapa is very good*
9. *Local governments always pay attentions to tourism development and planning.*
10. *Prices are cheap in Sapa*
11. *Almost all visitors intend to come back to Sapa*
12. *The development of Tourism is creating an amenity migration to beautiful landscapes, cool climate and new lifestyle places like Sapa*

*Survey Result:*

**Table 19: Survey result regarding to tourism services in Sapa**

<b>Evaluations</b> <b>Contents</b>	1. Strongly disagree	2. Disagree	3. Fairly agree	4. Agree	5. Strongly agree	Response Count
1. Tourism services are perfect in Sapa	3.1% (6)	39.2% (76)	<b>49.0%</b> <b>(95)</b>	8.2% (16)	0.5% (1)	194
2. Sapa has good facilities (hotels,	1.5%	24.2%	<b>52.1%</b>	21.1%	1.0%	194



restaurants etc) for receiving tourists.	(3)	(47)	<b>(101)</b>	(41)	(2)	
3. Sapa is a good place for shopping	8.3% (16)	<b>55.7%</b> <b>(107)</b>	31.3% (60)	4.2% (8)	0.5% (1)	192
4. There are much of tourism business chances in Sapa	0.5% (1)	8.8% (17)	<b>46.1%</b> <b>(89)</b>	38.3% (74)	6.2% (12)	193
5. Infrastructure in Sapa is good	3.1% (6)	32.8% (63)	<b>54.7%</b> <b>(105)</b>	9.4% (18)	0.0% (0)	192
6. Transportation from big cities to Sapa is convenient	7.3% (14)	37.0% (71)	<b>40.6%</b> <b>(78)</b>	14.6% (28)	0.5% (1)	192
7. Herbal bath in Sapa is attracting visitors	0.5% (1)	13.0% (25)	<b>47.2%</b> <b>(91)</b>	31.6% (61)	7.8% (15)	193
8. Social public services (health care, education etc) in Sapa is very good	4.2% (8)	45.0% (86)	<b>45.5%</b> <b>(87)</b>	5.2% (10)	0.0% (0)	191
9. Local governments always pay attentions to tourism development and planning.	2.1% (4)	14.0% (27)	<b>56.0%</b> <b>(108)</b>	26.4% (51)	1.6% (3)	193
10. Prices are cheap in Sapa	2.1% (4)	26.6% (51)	<b>51.0%</b> <b>(98)</b>	18.8% (36)	1.6% (3)	193
11. Almost all visitors intend to come back to Sapa	0.5% (1)	12.6% (24)	36.1% (69)	<b>39.8%</b> <b>(76)</b>	11.0% (21)	191
12. The development of Tourism is creating an amenity migration to beautiful landscapes, cool climate and new lifestyle places like Sapa	1.6% (3)	7.9% (15)	37.6% (71)	<b>42.9%</b> <b>(81)</b>	10.1% (19)	189
<b>Answer questions</b>						<b>195</b>
<b>Skipped questions</b>						<b>9</b>

A part from natural, cultural and social amenities, tourism services amenities and tourism facilities also play an important role in appealing tourists and amenity migrants. In this section of the survey, the present situation of tourism services in Sapa is able to be clearly understood through the result of the survey. In the first question, the rate of

*Agree* and *Strongly Agree* responses is only 8.7%. The rate of opposite sides is up to 42.3%. This result shows that tourism services in Sapa are still not good and need to be improved. The second question related to tourism facilities and with the question whether tourism facilities in Sapa is very good, the result was not different to that of the first question. The rate of *Agree* and *Strongly Agree* responses is low, with only 22.1% while the opposite side is 25.7%. The rate of *Fairly Agree* responses is estimated about 50%. Although, tourism facilities and infrastructures have been improved quickly in recent years but they have not able to meet the increasing demand of tourists and amenity migrants. The third question one again emphasized that the main purpose of tourists to Sapa is not for shopping but for entertaining, relaxing, recovering health and especially for retreating from summer in the low lands. In question 4, 44.5% of the respondents agreed and strongly agreed that there have many tourism business chances in Sapa and *Fairly Agree* respondents were up to 46.1%. However, the infrastructure in Sapa is said to be underdeveloped and transportations from big cities to Sapa is still inconvenient. This problem can be seen through the survey results in question 5 and question 6. In question 5, there were only 9.4% of the respondents agreed that Sapa has good infrastructures, especially, the rate of *Strong Agree* respondents was zero. The rates of *Disagree* and *Strongly Disagree* respondents were up to 35.9%. The result of question 6 was similar to that of question 5. The rates of *Agree* and *Strongly Agree* respondents were only 15.1% while the negative responses were up to 44.3%. There have no express ways or express trains from Hanoi to Sapa. The most convenient transportation for tourists to Sapa currently is using night trains and it takes 9 or 10 hours for around 360km moving from Hanoi to Laocai railway station and bus from the station to the center of Sapa town also takes one more hour.

Question 7 is aimed at surveying herb bath service of Dao ethnic minority in Sapa. As described above, herb bath has becoming a new tourism attraction in Sapa since 2004. According to the survey result, 39.4% of respondents agreed and strongly agreed that herb bath is very attractive to tourists, and *fairly agree* respondents were also 47.2%. Negative responses were 13.5%.

Question 8 is the question about education and medical services in Sapa. The result is showing the fact that although tourism industry is positively contributing to local economic development but it is also creating pressures and negative impacts on

education and medical development. Only 5.2% of respondents agreed that social services such as education and medical services in Sapa are very good, especially, the rate of *Strongly Agree* respondents was zero while the rates of *Disagree* and *Strongly Disagree* were up to 49.2%. The survey result coincides with the present situation of Sapa described previously. The number of local children who gave up their studies at school for involving tourism activities is increasing rapidly despite the local government has had considerable investment in education in recent years.

In question 9, almost the respondents agreed that the local government has paid attentions to tourism planning. However, to develop Sapa as a mountain resort, besides natural amenities and attractions, the investment in social services also plays an important role to ensure a sustainable development.

The question 10 is the evaluation of price in Sapa. According to the results, many respondents assumed that prices in Sapa is not cheap (28.7% of responses), higher than 20.4% of the opposite side. The question 11 and question 12 were to survey opinions of tourists on their possibility of coming back (repeaters) and the trend of amenity migration. The result in question 11 showed that although tourism and social services in Sapa are still not good but almost of tourists (86.9%, including *fairly agree* responses) answered that they intend to come back to Sapa in future. In the last question (question 12), a large number (53%) of respondents agreed and strongly agreed that the development of Tourism is creating an amenity migration to beautiful landscapes, cool climate and new lifestyle places like Sapa. If adding the number of the responses of *Fairly Agree*, the rate of *agree* in levels was up to 90.6%.

#### **4.6.5 Craft Tourism in Sapa**

This is one of the most important surveyed contents of the study. The purpose of this surveyed content is to evaluate craft tourism potentials and current situation in Sapa. 16 subjunctive comments are as followed:

1. *The villages of ethnic minority groups are among the most attractive tourism destinations in Sapa.*
2. *Traditional handicraft products are very diverse and attractive to visitors.*
3. *Traditional handicraft product is one the factors those creating unique characteristics of Sapa tourism.*
4. *Visitors usually desire a craft tour in Sapa.*
5. *Visitors like to buy handicraft products directly from local people.*
6. *Many visitors want to experience how to make a handicraft product.*

7. Many visitors desire to home stay in local people`s houses.
8. Souvenirs in Sapa are mainly local craft products.
9. Almost visitor buy local traditional handicraft as souvenirs.
10. Buying gifts and traditional handicraft products is seen as a hobby of almost all visitors.
11. Lifestyle and traditional culture of local people are reflected through production and using of traditional handicrafts.
12. Sapa has much potentials of craft tourism but it has not been invested properly.
13. Craft tourism activities in Sapa are still not well managed.
14. Local communities are initiatively getting benefits from craft tourism development.
15. Traditional handicraft of Sapa can be exported oversea through tourism
16. Tourism is contributing to preservation and development of traditional handicraft in Sapa.

Survey result:

**Table 20: Survey result regarding to craft tourism in Sapa**

<b>Evaluations Contents</b>	<i>1. Strongly disagree</i>	<i>2. Disagree</i>	<i>3. Fairly agree</i>	<i>4. Agree</i>	<i>5. Strongly agree</i>	<i>Response Count</i>
1. The villages of ethnic minority groups are amongst the most attractive tourism destinations in Sapa.	2.1% (4)	2.1% (4)	20.6% (40)	<b>54.6%</b> <b>(106)</b>	20.6% (40)	194
2. All of traditional handicraft products are very diverse and attractive to visitors.	1.5% (3)	12.4% (24)	<b>44.3%</b> <b>(86)</b>	36.1% (70)	5.7% (11)	194
3. Traditional handicraft product is one the factors those creating unique characteristics of Sapa tourism.	1.6% (3)	11.4% (22)	35.8% (69)	<b>44.0%</b> <b>(85)</b>	7.4% (14)	193
4. Visitors usually desire a craft tour in Sapa.	1.0% (2)	8.8% (17)	30.6% (59)	<b>47.7%</b> <b>(92)</b>	11.9% (23)	193
5. Visitors like to buy handicraft products directly from local people.	0.5% (1)	3.1% (6)	16.6% (32)	<b>58.1%</b> <b>(114)</b>	20.7% (40)	193
6. Many visitors want to experience how to make a handicraft product.	0.5% (1)	8.9% (17)	<b>37.7%</b> <b>(72)</b>	37.2% (71)	15.7% (30)	191
7. Many visitors desire to home stay in local people`s houses.	1.6% (3)	15.0% (29)	<b>47.7%</b> <b>(92)</b>	26.9% (52)	8.8% (17)	193
8. Gifts and Souvenirs in Sapa are mainly local craft products.	4.2% (8)	19.4% (37)	<b>39.8%</b> <b>(76)</b>	32.5% (62)	4.2% (8)	191

9. Almost visitor buy local traditional handicraft as souvenirs.	1.0% (2)	7.8% (15)	35.9% (69)	<b>45.3%</b> <b>(87)</b>	9.9% (19)	192
10. Buying gifts and traditional handicraft products is seen as a hobby of almost all visitors.	2.1% (4)	10.4% (20)	30.2% (58)	<b>44.8%</b> <b>(86)</b>	12.5% (24)	192
11. Lifestyle and traditional culture of local people are reflected through production and using of traditional handicrafts.	0.5% (1)	2.1% (4)	38.5% (74)	<b>51.6%</b> <b>(99)</b>	7.3% (14)	192
12. Sapa has much potentials of craft tourism but it has not been invested properly.	1.0% (2)	4.2% (8)	23.4% (45)	<b>46.4%</b> <b>(89)</b>	25.0% (48)	192
13. Craft tourism activities in Sapa are still not well managed.	1.0% (2)	3.1% (6)	25.4% (49)	<b>50.9%</b> <b>(98)</b>	19.7% (38)	193
14. Local communities are initiatively getting benefits from craft tourism development.	1.0% (2)	4.7% (9)	37.0% (71)	<b>47.4%</b> <b>(91)</b>	9.9% (19)	192
15. Traditional handicraft of Sapa can be exported oversea through tourism	1.0% (2)	6.3% (12)	<b>38.5%</b> <b>(74)</b>	38.0% (73)	16.1% (31)	192
16. Tourism is contributing to preservation and development of traditional handicraft in Sapa.	1.6% (3)	3.1% (6)	35.6% (68)	<b>48.2%</b> <b>(92)</b>	11.5% (22)	191
<i>Answer questions</i>						<b>194</b>
<i>Skipped questions</i>						<b>10</b>

The questions aimed at surveying the opinions of tourists regarding the attractions of ethnic minority group's villages. These villages are considered cultural spaces of the local communities where storing and maintaining traditional cultural factors such as lifestyles, customs, festivals, cuisines and traditional handicrafts and arts etc. The survey results indicated that almost of tourists have seen the villages or living spaces of ethnic minority groups are essential factors for tourism development in Sapa. Specifically, in the first question, 75.2% of the responses agreed and strongly agreed that the villages of ethnic minority groups are among the most attractive tourism

destinations in Sapa. *Fairly agree* rate was also up to 20.6%. Negative responses were only 4.2%.

The questions from 2 to 11 are questions for surveying traditional handicraft products and craft tourism in Sapa. Many traditional handicraft products belong to ethnic minority groups but it does not mean that all of them are being sold or attractive to tourists and the total of *agree* and *strongly agree* rates was only 41.8%. Additionally, there have many craft tourism destinations in Vietnam, not only in Sapa. However, traditional handicraft products in Sapa have their own characteristics and 51.4% of the respondents supported the opinion that traditional handicraft products are creating unique tourism characteristics in Sapa. For instance, brocade and batik cloths of Hmong and Dao ethnic minority groups are seen only in tourism destinations in Sapa and its vicinities.

Currently, the purposes of traveling to Sapa are diversified but a large number of respondents (59.6% in question 4) expressed that they hope to enjoy a craft tour in Sapa. In addition, along the roads in the center of Sapa town, the craft shops or arts galleries are offering tourists diversified choices of traditional handicraft products and souvenirs but almost tourists (79.8% in question 5) preferred to buy directly from local craftsmen. Many tourists also expressed their hope for experiences of making a handicraft product by themselves.

Question 7 is for surveying opinions of tourists on home stay services in Sapa. Home stay in ethnic minority families is a new tourism service encouraged by the local government in recent years but this service seems to be offered to foreign backpacker tourists. In this survey, only a small number of respondents were interested in this service (35.7%). The questions from 8-10 are regarding opinions on the features of gifts and souvenirs in Sapa. For the opinion that gifts and souvenirs in Sapa are mainly local craft products, the rate of *agree* and *strongly agree* respondents was very low, only accounted for 36.7%. However, the number of tourists who want to buy local traditional handicrafts for gifts and souvenirs is large (55.2% of *agree* and *strongly agree* and 35.9% of *fairly agree* in question 9), and 57.3% of the respondents (in question 10) presumed that purchasing local craft products is one of hobbies of tourists in Sapa. Additionally, in question 11, many tourists agreed that though participating in craft tourism activities, they can learn about cultures and lifestyles of the local communities.

The questions from 12 to 16 are the questions for evaluating the benefits and management of craft tourism activities. In question 12, 71.4% of the respondents have agreed and strongly agreed that there are plenty of craft tourism potentials in Sapa but the investment is not adequate with these potentials. In addition, a large number of respondents (70.5%) assumed that craft tourism has not been well managed (question 13). However, the local communities are gradually receiving benefits from craft tourism promotion and the role of craft tourism in preserving traditional handicrafts and exporting products was highly appreciated.

The last question in the survey of craft tourism is regarding most favorite products by tourists. To answer the question, according to the range of products seen in field researches before, the researcher has given out a list of products to survey opinions of respondents. Respondents can choose one or multiple options. The list of products is as follows:

1. *Traditional textile products and embroidery cloths (caps, clothes, handkerchief...)*
2. *Silver carving and other accessories (ring, chain...).*
3. *Traditional music instruments*
4. *Rattan and bamboo goods*
5. *Other wood products*
6. *Production tools*
7. *Others:*

Survey result:

**Table 21: Survey result regarding to favorite craft items**

<b>Options</b>	<b>Rating average</b>	<b>Response count</b>
1. Traditional textile products and embroidery cloths (caps, clothes, handkerchief...)	<b>92.7%</b>	<b>178</b>
2. Silver carving and other accessories (ring, chain...).	<b>44.8%</b>	<b>86</b>
3. Traditional music instruments	<b>25.5%</b>	<b>49</b>
4. Rattan and bamboo goods	<b>16.1%</b>	<b>31</b>
5. Other wood products	<b>12.5%</b>	<b>24</b>
6. Production tools	<b>6.3%</b>	<b>12</b>
7. Others( <i>please detail name of products</i> )		
	<b>Answer questions</b>	<b>192</b>
	<b>Skipped questions</b>	<b>12</b>

According to above survey result, the most favorite products to tourists are traditional textile products and embroidery cloths (caps, clothes, handkerchief...), accounted for 92.7%. Next products are silver carving and other accessories (ring,

chain...) with the rate of 44.8%. The third and fourth are products of traditional musical instruments. In general, there are plenty of handicraft products being sold to tourists in Sapa but textile products and their unique features are the most favorite and make craft tourism in Sapa different from other places in Vietnam.

#### 4.6.6 Survey Results Regarding to the Contributions and Impacts of Tourism

To evaluate exactly the contributions or impacts of tourism industry in local economy, conducting a specific survey is necessary and analysis should be based on detailed statistic data. However, opinions based on their factual experiences in Sapa would be a good reference for the study. The total questions are 6 questions, including 2 questions relating OVOP movement.

**Table 22: Survey results regarding to the contributions and impacts of tourism industry**

<b>Q1. Do you think tourism have contribution to local economy?</b>		
Options	Rating average	Response count
1. Have great contribution	83.8%	155
2. Have contribution but not much	16.2%	30
3. Have no contribution	0.0%	0
4. Only have negative impact to local economy	0.0%	0
5. Others		1
<i>Answer questions</i>		<b>185</b>
<i>Skipped questions</i>		<b>19</b>
<b>Q2. With the current situation of Sapa tourism, who are earning benefits most from tourism?</b>		
1. Travel agents and hoteliers.	58.6%	106
2. Kinh people who are doing business in Sapa	25.4%	46
3. Local community and ethnic minority peoples	13.3%	24
4. Local administration	2.8%	5
5. Others		5
<i>Answer questions</i>		<b>181</b>
<i>Skipped questions</i>		<b>23</b>



<b>Q3. How does tourism impact to culture and traditional handicrafts development and preservation in Sapa?</b>		
<b>Options</b>	<b>Rating average</b>	<b>Response count</b>
1. Contribute to preservation and promotion if well managed	92.9%	169
2. No impact	1.6%	3
3. Negative impact	5.5%	10
4. Others		8
<i>Answer questions</i>		<b>182</b>
<i>Skipped questions</i>		<b>22</b>
<b>Q4. For the orientation of tourism development in Sapa in future, in your opinion, which type of tourism development is most suitable with Sapa?</b>		
1. Building Sapa as a modern tourism city with many casinos, big hotels and entertainment centers.	9.2%	17
2. Developing sustainable and communities based tourism (cultural and ecotourism, craft tourism...).	68.6%	127
3. Developing tourism village model based on the real tourism resources of each village and combining with home stay services.	22.2%	41
4. Others		5
<i>Answer questions</i>		<b>185</b>
<i>Skipped questions</i>		<b>19</b>
<b>Q5. Have you heard about OVOP movement?</b>		
Yes	43.5%	81
No	56.5%	105
<i>Answer questions</i>		<b>186</b>
<i>Skipped questions</i>		<b>18</b>
<b>Q6. Do you think OVOP movement can be applied in tourism development in Sapa?</b>		
Yes	87.0%	161
No	13.0%	24
<i>Answer questions</i>		<b>185</b>
<i>Skipped questions</i>		<b>19</b>

In the first question, most of respondents (accounting for 83.8%) agreed that tourism has great contribution to local economy. However, there has an inequality in distributing benefits from tourism for almost of these benefits are flowing in to tourism enterprises (travel agencies, hoteliers etc) and Kinh ethnic merchants. There has only

13.3% of respondents agreed that local communities are earning benefits most from tourism development. In question 9, a large number of respondents presumed that tourism can play an important role in preserving and promoting traditional culture and handicrafts (92.9%). Developing sustainable and community-based tourism (cultural and ecotourism, craft tourism etc) were selected as a good way for future of tourism industry in Sapa by 68.6% of the respondents in question 4. Question 5 and question 6 are relating to OVOP movement. Although only 43.5% of the respondents know about OVOP movement but 87% of the respondents agreed that it can be applied in tourism development in Sapa.

Besides questions with optional answers, the researcher also asked for free opinions for tourism development and amenity migration in Sapa. Among 204 respondents of the questionnaire, 34 respondents gave out their private opinions. Details of 34 opinions are in the text box bellows:

**Some opinions regarding tourism development and planning in Sapa**

- 1. If the French architecture in Sapa is lost, Sapa will lose its identity.*
- 2. Tourists are now being attracted by cultural amenities of ethnic minority peoples in Sapa. So how to preserve traditional cultures while promoting tourism is a difficult task of tourism administrative agencies.*
- 3. Tourism development must be combined with local traditional culture preservation, with heightening living standard of the local communities and with educating them the importance of natural environment and culture preservation in Sapa.*
- 4. It is necessary to invest more in entertainment facilities for tourists. In addition, local traditional entertainment games should also be revitalized and make them become tourism attractions.*
- 5. Both tourism planning and tourism development projects should be implemented strictly. Especially, tourism planning should be implemented as soon as possible. Otherwise, the rapid tourism development without planning will sooner or later damage natural landscapes and other tourism resources in Sapa.*
- 6. Preserving traditional cultural identities of ethnic minority groups is very important for tourism development. In addition, the local government should educate local communities how to preserve their traditional culture themselves; learn foreign languages and set up their small businesses.*
- 7. Have long-term development strategy by:*
  - Proper tourism planning*
  - Investing on tourism materials and infrastructures*
  - Human resource development*
  - Defining niche markets and enhance tourism promotion activities.*
  - Promoting tourism amenity in combination with preserving natural resources and traditional cultures.*
  - Distributing tourism benefits fairly to local communities.*
- 8. It is necessary to educate the local communities about the importance of developing tourism and to encourage their involvements in tourism development project; to develop community-based tourism with an emphasis on endogenous factors.*

9. *Have effective management methods.*
10. *Promoting local traditional handicrafts to diversify tourism attractions and eliminate seasonal characteristic of tourism activities, bring a sustainable development to the local communities.*
11. *Preserving traditional identities of the local ethnic minority peoples and guiding them to involve in tourism development projects.*
12. *It is necessary to guide local communities how to communicate with tourists, how to promote friendly relationship with tourists etc. This is also seen as a tourism amenity to attract tourists and repeaters.*
13. *Tourism to Sapa is diversified and from many countries in the world, so Sapa should be built to become an eco-tourism destination in combination with craft tourism.*
14. *Preserving green natural environment and ensuring that the local communities can get more benefits from tourism industry.*
15. *Natural and social conditions in Sapa are suitable for building high-class resorts in combination with community-based tourism development (home-stay tourism).*
17. *Before planning, orientations of tourism development should be made clearly. The objectives of tourism development should be suitable with other social-economical objectives. Hopefully sustainable tourism will be promoted and Sapa's identities will be well preserved.*
18. *It is necessary to put more dust bins along the streets in both Sapa center and roads lead to villages.*
19. *Social-economic development should be carefully planned and should not damage natural landscapes of Sapa. In recent years, the construction of hydraulic plants near Sapa is damaging natural landscapes, creating negatives impacts to living environment of local communities and tourism. In addition, keeping environment clean, investing in public transports, developing community-based tourism are effective solutions for tourism development in Sapa.*
20. *Tourism planning is the most important step in tourism development. An inadequate plan will prevent tourism development and bring negative impacts to local communities.*
21. *Pay more attentions to local communities and encourage them to participate in tourism development activities.*
22. *Encouraging local community to participate in tourism development activities as well as sharing benefits from tourism to them; developing sustainable tourism without or eliminating negative impacts on traditional cultures. Because traditional cultures are what tourists want to see and to enjoy in Sapa.*
23. *Preserving regional resources and identities; sanitary and environment.*
23. *Developing sustainable tourism with emphasis on bringing benefits to local communities and environment protection; promoting tourism amenities and unique of each community (village); combining with other tourism attractions in the vicinities to diversify tourism products in Sapa.*
24. *If the local government has plan to develop craft tourism, it is necessary to support local communities to revitalize their traditional handicrafts rather than just selling cheap and low quality products to tourists. In addition, social evils brought from tourists should also be eliminated.*
25. *Developing tourism based on tourism potentials in Sapa. Applying One Village One Product in tourism development is also a good idea.*
26. *Developing sustainable community-based tourism and benefits from tourism should be equally distributed for both local communities and tourism enterprises.*
27. *Encouraging and training local community how to protect their traditional cultures.*
28. *Pay attention to preserve local traditional cultures instead of only exploiting like current situation.*
29. *Developing tourism in combination with preserving eco-systems.*

30. *Developing tourism human resources; developing tourism should be attached with objectives of local community development, especially infrastructure development.*
31. *Developing eco-tourism.*
32. *Building a lots of hot water swimming pools.*
33. *Promoting the strengths of Sapa that attracting tourists such as traditional cultures of ethnic minority groups, traditional handicrafts etc. Tourism development should be synchronous from planning to implementation, from tourism infrastructure to tourism services to create tourism unique in Sapa.*
34. *Investing in road constructions.*

Almost of respondents had the same opinions about the ways to develop tourism and amenity migration in Sapa. They emphasized on developing sustainable types of tourism, preserving and utilizing cultural and natural amenities to appeal visitors and amenity migrants, investing in infrastructures and social services. Finally, their consensus is placed on other endogenous factors such as traditional industry, the involvement of local communities, and equal distribution of benefits from tourism and amenity migration.

#### **4.6.7 Field Research Results about Lifestyle Entrepreneurs and Groups of Craft Products**

##### *4.6.7.1 The emergence of lifestyle entrepreneurs*

The formation of amenity migration in Sapa is creating the number of lifestyle entrepreneurs who are appealing by Sapa's amenities and specialties. Through the field researches to Sapa, author of this study has interacted with some entrepreneurs in Sapa. The cases of Ms. Do Thi Thu Ha, director of Sapa Essentials and Mr. Nguyen Van Minh, owner of craft shop in Cat Cat village described belows are typical examples of who might be called lifestyle entrepreneurs in Sapa.

*Ms. Do Thi Thu Ha – Director of Sapa Essentials:*

Ms. Ha is a Hanoi girl born in 1976. Her parents were state officials in Hanoi. After graduating Hanoi National University with specialty of plant preservation, she worked for a British Non Government Organization (NGO) called Environment Discovery in Hanoi. In 2002, she was assigned to be coordinator of project of improving and developing medical plants in Sapa which sponsored by European Union (EU) and New Zealand. The project aimed at preserving medical plants of ethnic minority groups, which are in danger of extinction in Sapa, and help local communities to improve their living standards by preserving and developing those medical plants. Living and working

with ethnic minority groups for three years in Sapa, Ms. Ha was attracted by amenities of Sapa, lifestyles of ethnic minority groups and especially herb bath of Dao ethnic. In 2005, when the project finished, she cancelled her job in British NGO and just after that established Sapa Essentials (SPE) Co., Ltd. To commercialize product of the project and moreover is to help local communities to preserve traditional medical plants, improve living standard and diversify tourism products in Sapa by providing herb bath services as well as beauty products extracted from local medical plants to tourists. At present, herb bath and medical plants are becoming a famous tourism service and products in Sapa. Sapa Essentials was recognized as none profit company with great contribution to local community development in Sapa. In 2007, SPE was awarded a Seed Award. This annual award is administered by the Seed Initiative (Supporting Entrepreneurs for Environment and Development) which aims to ‘inspire, support and research exceptional, entrepreneurial, nascent, multi-stakeholder partnerships for locally-led sustainable development.’ Also in 2007, Sa Pa Essentials was nominated as a finalist in the BBC World Challenge Awards 2007. The World Challenge 2007 is a global competition that seeks out projects and businesses that not only make a profit, but also put something back into the community. The competition is all about rewarding individuals or groups that truly make a difference through enterprise and innovation at a grass roots level. Through involving in tourism development in Sapa, Ms. Ha is also hoping to export her products to the world in brand of Sapa.

*Mr. Nguyen Van Minh, owner of craft shop in Cat Cat village:*

Born in 1965 in Laocai city – 30 km from Sapa town, Mr. Nguyen Van Minh had worked as tourist guide for Laocai State-Owned Tourism Company for more than 20 years and Sapa was one of his regular destinations. His work had given him many chances to Sapa and living together with local communities. Sapa gradually became his second homeland. In 2000, he proposed his company to open a Tourist Information Center in Sapa for supporting tourists and connecting with local inhabitants and became the first manager of this center. Since then he gave almost of his time to worked and lived in Sapa and only comeback to his home in Sapa city when necessary. During the period of time in Sapa, he was interested in local traditional handicrafts and realized that these traditional products has been being commercialized by tourism and many local crafts tend to produce low-tech products to meet the increasing demand of tourists for

gifts and souvenirs. In 2007, with the support from his family and friends, he started his own business by opening an Art and Craft Workshop in Cat Cat village of Hmong ethnic, 2km from the center of Sapa town. The workshop has some differences from other craft shops in the town center. He invited good skilled craftsmen in the village to work for him with the purpose of producing high quality products and these craftsmen are paid salary higher than the standard income of other craftsmen in the village but also higher techniques required. While almost other craft shops are being designed in modern style, Mr. Minh's workshop was designed in a traditional style of Hmong ethnic with the utilization of local natural material. His workshop is not only provide visitors an overall process of handicraft products, from designing, producing to exhibiting, but also has function of small road station for visitors on their about 4km walk down and up road in the village. Visitors can take a rest and try local herb teas and enjoying the atmosphere of a Hmong ethnic family there. Mr. Minh said that he is now enjoying his business very much for he can both pursue his interest and contribute to preservation and promotion of local traditional handicrafts. He now considers Sapa as his second homeland.

#### *4.6.7.2 Groups of craft products*

Through three field research trips to Sapa, the author of this study has also summarized some groups of craft products which they are being sold in Sapa:

- ***Fibres including hemp, cotton and silk dyed with natural dyes:*** The Tay ethnic grow cotton, spin it, weave it, and dye it to make the traditional blankets for the wedding dowries. The Hmong grow hemp and use its strong fibers to make their clothes, which they dyed with indigo. In certain villages, people raise silkworms to make the beautiful silk thread they use to embroider their clothes. The Dao ethnic women and the Hmong ethnic make veritable pictures with their incredibly precise embroideries. Lots of traditional fabrics can be found in the Sapa and Bac Ha ethnic markets. Most of the patterns embroidered by the Hmong and the Dao or woven by the Tay and the Thai carry a meaning. They often symbolize a baby, a tree, a bird, a snail, the moon, etc.
- ***Basket-work:*** Rattan and bamboo are the raw materials used for basket-work. Each ethnic group and each area has its own techniques and own patterns. The

Tays' are square-shaped, often decorated with floral patterns, while the Dao's and the Lao's are raised designs with color strokes. For their domestic use, the Nung and the Tay make very fine baskets for sorting rice or legumes. In order to protect them, they store them over the wood fire where the smoke makes them more resistant. The Vietnamese shoulder piece is the most popular carrying device in the lowlands, while the back-basket is found everywhere in the mountains.

- **Wood, steel and silver:** Thanks to the wide diversity of wood species and to the carpenters and joiners' know-how, the houses, furniture and all the wooden objects are still made locally. One of the most famous wood species in the Lao Cai area is peumou (*Fokienia Hodginsii*), a species of slow-growing cypress whose wood is rot-proof. Chinese buyers have been paying a heavy price for it for over a century. Using reclaimed materials, blacksmiths used to make ploughshares, knives and trivets. Despite the competition of industrial products, the high-quality knives and pruning knives made by the Hmong are still much sought-after by farmers from all ethnic groups. Silver jewelry is still made by numerous ethnic groups. The Hmong from Sapa and the Dao are renowned for their necklaces consisting of several silver circles put together – the weight of the jewel is also a wealth and status symbol as silver metal used to be one of the main ways of hoarding wealth. The Tày from Vãn Bàn make beautiful silver bangles. Depending on the area and on the subgroups they belong to, the Hmong and the Dao are distinguished by the shape of their earrings.

Among the above groups of craft products, traditional textile and embroidery products which made by natural cotton, silk and dyes are the most popular products to visitors. This gave the same result with previous questionnaire survey and they are making a unique identity for craft tourism in Sapa and the difference with other regions in Vietnam.

## **CHAPTER 5: DISCUSSIONS AND CONCLUSION**

### **5.1 INTRODUCTION**

This chapter provides an overall review of survey results, discussions and implications for promoting amenity migration to Sapa hill station. The purpose of the chapter is to articulate the theories of amenity migration and endogenous development with the factual situation of Sapa to find out a proper implications and development model for mountainous resort communities in Vietnam. Conclusion in the final part of the chapter summarizes again the main contents of the study as well as its limitations and direct for future research.

### **5.2 DISCUSSIONS OF THE FINDINGS**

#### **5.2.1 Evaluations of Amenity Migration Trend in Sapa**

The survey results in chapter 4 showed that amenity migration is becoming more popular in Sapa although it has some features those are different from the amenity migration phenomenon in the West. Historically, Vietnam had been colonized by French for nearly one hundred years (from 1858 to 1954) and heavily influenced by American lifestyle in the South for more than 20 years (1954-1975), and therefore the phenomenon of amenity migration has also appeared in Vietnam soon although it occurred only among colonists and wealthy Vietnamese elite. The emergence of hill station like Sapa is a typical example of amenity migration.

According to present situation of tourism development and its historical background described previously, Sapa has been becoming a famous destination for amenity migration after being discovered by French colonists. The results of the survey on amenity tributes in Sapa by author showed that natural amenities such as climate and beautiful landscapes are first dominant factors to appeal tourists and amenity migrants to Sapa while cultural amenities such as traditional cultures, identities and lifestyle of the local communities decide the length of stay of tourists or amenity migration intension. In the colonial time, if French colonists and their families migrated to Sapa in summer months mostly by its climate amenity, currently tourists and amenity migrants to Sapa for both natural amenities and cultural diversity (see *table 11 – The survey result regarding purposes to Sapa*). Hence, even in the winter, Sapa town is still full of



both domestic and international visitors. Seasonal characteristics of tourism seem have no influence to tourism activities in Sapa. One more feature of amenity migration in Sapa is the average age of tourists and amenity migrants. The survey results in table 8 showed that the largest number of tourists to Sapa is in the age of 30s with 45.2%. This feature contrasts to that of amenity migration in North America and Europe where most of amenity migrants are old people or retirees. The survey results also had some limits due to the choice of survey method. Questionnaire surveys are said to give out exact results but internet users in Vietnam are mostly young people. However, this result can be acceptable in the study for 60% of population is under 40 years old. In addition, the jobs of respondents are diversified but the number of respondents who are involving business or business management is largest with 40.7%. Retirees accounted for only 1.2%. These survey results showed that amenity migrants in Vietnam are young at present and most of them are new emerging wealthy people due to the economic opening policies.

Regarding second-home and second-home tourism in Vietnam, this is considered as new phenomenon in Vietnam in recent years. As the economic growth remain continued and their lifestyle changes, Vietnamese are looking to purchase second homes away from the city. However, second-home and second-home tourism in Vietnam has some different features with that in developed countries. Firstly, Vietnamese who intend to purchase second-homes are young while mostly retirees and old people in developed worlds. According to a social survey by Giatue Investment Company (a real estate company in Hanoi), about 75 percent of more than 40 year-old Hanoians are looking to purchase a second home not far from Hanoi. Retirees or old people tend to build second-home in their home towns or in their countryside to live last years with their relatives. Secondly, the purposes for purchasing second-homes of Vietnamese are also different with those in Europe or North America. They usually purchase second-home with two purposes. One is for rest and holiday in weekend and the other is for investing. When unused, second-homes can be available for lease, which can bring additional income. They can lease second-homes by themselves or through travel agencies or resort management companies. These companies will manage and lease their second-homes and 50% of benefits from leasing will be shared for the second-home owners and the owners also can use their second-homes for holiday free of charge,

normally not exceed 3 months a year. Hence, they tend to invest or purchase second-homes near beachfront resorts, golf courses or in mountain regions with beautiful landscapes and hill stations. The price of real estate in Vietnam is said to increase day by day in recent years so that when they do not want second-homes any more, they can sell with higher price and enjoy capital gained.

Compared with other hill stations (Bavi and Tamdao) in the North, Sapa is more highly evaluated for its natural amenities, landscapes and cultural diversity. However, the distance between Sapa and big cities such as Hanoi, Hai Phong etc is so far while traffic conditions are still undeveloped. Consequently, many Hanoians who have demand to purchase second-homes tend to choose hill stations near Hanoi for their destinations or event destination in the central provinces but easily accessible. For instance, at present 80% owners of second-home projects in Danang (the biggest beachfront city in Central) are from Hanoi. According to Tourism Department - Laocai province, up to now Sapa has only one second-home resort project registered for construction of an 88-room hotel and 82 villas in the center of the town, a small rate compared with around 5000 second-home villas being built in other northern provinces. Some other second-homes what scattering in the center or vicinities are belonging to individuals from Laocai city or lowland provinces. They purchased land and built their second-homes (villas, bungalows etc) in their favorite architectural styles. However, the trend of second-home development in Vietnam in recent years contains unsustainable factors. Almost second-home project developers are real estate companies so that they do not have much knowledge and relationship to tourism development. Most of their projects are high class and almost have no connection to local communities, even impacting negatively on endogenous people and natural resources. Local communities are being marginalized in local development and the discrimination between formal and informal sectors in tourism development becoming clearer though the rapidly development of high class beachfront resorts in central provinces.



*Figure 22:* View of Sapa town from peak of Hamrong mountain.



*Figure 23:* French-style villas in Sapa town

The formation of second-home tourism in Vietnam in recent years is playing a significant role in appealing amenity migrants to rural and mountainous areas. Although the development of second-home tourism in Sapa now is not in rank with that in other hill stations near Hanoi or beachfront destination in the Central but it has a long development history and had become the heaven of amenity migrants during colonial time. The remarkable feature of amenity migration in Sapa at present is that most of the migrants are repeaters and intermittent migrants. The survey result in table 10 pointed out that 64.7% of respondents have visited Sapa at least two times, especially the number of the respondents who visited Sapa more than three times was up to 36.4%. Together with features of young tourists and the increasing second home tourism, amenity migration might become the main trend of tourism in Sapa in near future when the construction of the highway from Hanoi to Lao cai finished as well as when the present railway system improved.

In conclusion, amenity migration is an increasing phenomenon in Sapa in recently years. This phenomenon is the result of a long time of continuing tourism development since 1993 and further is from colonial time, and will get at stagnation stage in near future according to Butler's theory of Tourist Area Cycle of Evolution. When reaching the stagnation stage, the destination needs to improve its image and attractions for the rejuvenation. Some tourism researcher (Aledo and Mazon, 2004) implied that if the destination can reach the rejuvenation stage, it will be the stage of long-stay tourism or residential tourism development that closed to amenity migration. In the case of Sapa, amenity migrants are mostly intermittent and seasonal migrants. Permanent migrants only account a small number. Therefore, regional development plan with an emphasis to

amenity migration is necessary for both local communities and amenity migrants.

### **5.2.2 The Utilization of Endogenous Factors in Local Amenity Promotion**

According to the survey results in chapter 4, there are many endogenous factors resources that can be utilized for promoting local amenities and amenity migration in Sapa hill station. Some crucial factors and resources are summarized as follows:

- Genial climate.
- Beautiful landscapes and rich faunas and floras.
- Traditional cultures and lifestyles.
- Diversity of traditional handicrafts.
- Medical herbs and traditional herb bath.
- Temperate vegetable, fruits and local cuisines.
- French architecture style and Western mountain resort.

Beside these factors, local human resources and the diversity of ethnic groups are also seen as endogenous factors for regional development. The implications focus on how to promote local amenities (both natural and cultural amenities), craft tourism and model of tourism villages, and perspectives amenity migration to the vicinities of Sapa town where ethnic minority groups are residing. Some experiences from endogenous development from Japan such as that of *OVOP movement* or *One Region One Tourism Product* and *The Most Beautiful Villages Association* are considered in the real conditions and circumstance of Sapa. The emphasis is placed on craft tourism and model of craft tourism villages.

#### *5.2.2.1 The promotion of local amenities*

Local amenities surveyed in the study are mainly divided into two groups. Those are natural amenities and cultural amenities. The applicability of OVOP movement in local amenities promotion is analyzed specifically in these two aspects.

##### *Natural amenities:*

Natural amenities in Sapa include climate, natural beautiful landscapes, natural amazing phenomenon etc. According to the survey results, a large number of respondents agreed that Sapa has plenty of natural amenities and an ideal place for health and second home tourism. The promotion of natural amenities in Sapa is considered in preserving natural sceneries and developing new landscapes. In fact, the discrimination between natural landscapes and man-made landscapes in a tourism destination like Sapa is not clear. For instance, when mentioning about natural

landscapes of Sapa, many people may imagine to rice terraces in ethnic minority group villages but they are actually not natural landscapes at all. The rice terraces are merely a product of agriculture of ethnic minority tribes in Sapa but they are creating picturesque landscapes for Sapa. Rose and orchid farms which appeared in recent years in the vicinities of Sapa town are also becoming agriculture tourist spots. In addition, there is also a difference between landscapes in Sapa town and the vicinities due to the formation history of this hill station. Sapa town has been characterized by the atmosphere and landscape architectures of a western resort with French-styled buildings (hotel, villas and church), western botanical gardens and lakes while the villages of ethnic minority tribes still remain endogenous features. Generally, landscape attributes in Sapa can be divided into two categories: Landscapes in Sapa town areas with influences of French-style architecture and landscapes in vicinities with emphasis on living spaces of ethnic minority groups.

Climate and environment are also natural amenity tributes in Sapa and make Sapa different from other rural and mountain resorts. The average temperature in Sapa may not change in near future but the denseness of construction in Sapa center and the weakness of environment management are continued, the amenity of climate and environment in Sapa will be in danger of loss.

In order to take the full advantage of natural amenities in Sapa, local government should encourage and promote social movements in preserving and developing natural environment and landscapes. The movements are led by local government with the participation of stakeholders such as local communities, travel agents, hoteliers and local NPOs and amenity migrants. A movement like *The Most Beautiful Villages* is necessary to promote natural amenities in dwelling place of ethnic minority groups. Each village will compete with others in discovering and promoting its landscapes and attractions. Gradually, the formation of an association or network relating this movement will further promote the image and create brand for the region. The combination of developing new agricultural products and creating new landscape might be seen in the case of orchids and French roses farms in villages of ethnic people. The local communities should be initially supported and guided by government and other NPOs in promoting natural amenities in order to after that they can continue by themselves.

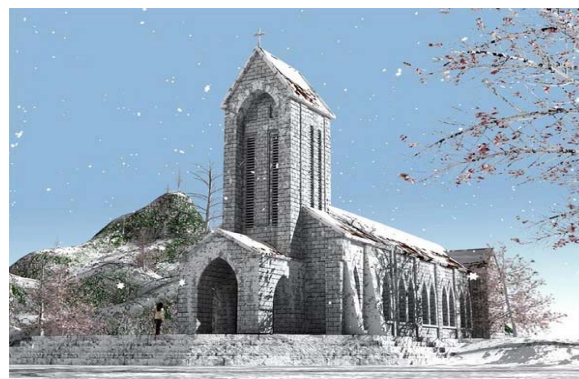
*Cultural Amenities:*

Cultural amenities in Sapa were illustrated through the evaluation of respondents in table 18. Cultural diversity of indigenous people is one of the main factors to attract tourists to Sapa with 75.5% of positive evaluations (*see the first evaluation of table 18*). Other social amenities such as social safety and security, characteristics of local people etc are also seen as indispensable factors for future amenity migration. However, some social problems such as child labor abuses, commercialization of cultural events described in chapter 3 might reduce the attraction of Sapa if these problems are not be solved.

Regarding to the promotion and development of local amenities in Sapa, the applicability of OVOP might be seen in promoting *One Region One Tourism Product* movement in Sapa. This application is quite feasible due to the diversity of topography, landscapes and population characteristics in Sapa. The concentration of ethnic minority tribe villages in Sapa vicinity is the first condition. Villages around Sapa such as Cat Cat, Sin Chai, Ban Ho (Hmong ethnic), Ta Phin (Dao ethnic), Ta Van (Dzay ethnic) etc are favorite destinations of trekking tourists with different landscape ranges from mountain slopes to valleys and surrounded by vast rice terraces. In the spring, various kinds of peach-blossom make villages more colorful.



*Figure 24: Rice terraces in Sapa*



*Figure 25: Catholic church in center of Sapa town*

In the sphere of Sapa town center, the preservation of French-styled landscapes and architectures is becoming more and more important factor in appealing tourists and amenity migrants. According to the survey results, a large number of respondents evaluated that Sapa's atmosphere like in European mountain resorts with the total of *agree* responses was up to 73%. The movement should be proposed by local

government or local NPOs to encourage local communities to involve actively in movement. And, it is necessary to name the movement a slogan and logo, and this movement might be implemented in the whole area of Sapa town and its surroundings.

The principles of landscape making and managing in Yufuin in Oita prefecture should be referred in Sapa although there are some differences in a hill station model. For example, the local communities should have regulations on building and architecture styles, the height of buildings to protect natural landscapes, or regulations of tourism business and promotion.

The experiences of neighbor countries in Asia showed that the supports of government and NPOs in the initial stage of movement are rather important. However, the local NPOs in Vietnam now are actually social organizations or political social organizations (Farmer Union, Women Union, Association of Small and Medium Enterprises etc) and normally controlled by political party and administrative agencies. Therefore, the proposition of local government is considered the first condition for the movement promotion. In addition, almost inhabitants in Sapa town and surroundings are ethnic minority groups so that their low intellectual level and some differences in cultures, languages and habitual practices also create difficulties for the implementation of the movement. For the success of the movement, both OVOP movement and community development experiences proved that human resource development is the most important factor. Local communities should be trained how to discover tourism attractions and amenity attributes in their villages and surroundings; take pride of them and how to promote them to appeal tourists and amenity migrants.

#### *5.2.2.2 The Promotion of Craft Tourism*

Apart from natural amenities, traditional handicrafts are seen as one of the biggest amenity tributes in Sapa. There have many craft tourism destinations in Vietnam but traditional handicrafts in Sapa have some unique features and differ from what in other craft tourism destinations. Firstly, traditional handicraft products in Sapa are the cultural symbol of ethnic minority groups in the northern part of Vietnam and much different from what of Kinh people (accounted for 90% of Vietnam population) are making. Secondly, there is no place or other tourism destinations in Vietnam like Sapa where tourists can see many different kinds of handicraft products of many ethnic minority

groups in one tourism destination. The density of ethnic minority groups in Sapa town and its vicinities reasoned from natural amenities and led by French colonists in the first years of the 20<sup>th</sup> century. In other words, ethnic minority groups were among the first amenity migrants to Sapa, just after French colonists. Thirdly, all the products are handmade with primitive tools and using natural materials such as natural lacquers and dyes. Fourth, brocade and batik textile products are specialties of traditional handicrafts in Sapa, only seen in some places in northern part of Vietnam.

The factors for the formation of craft tourism are not only traditional handicraft products and visitors but also the scenery and atmosphere of the villages, craftsmen, local inhabitants who involve in producing processes and selling products, travel agencies etc. According to the survey results, 75.2% of respondents agreed and strongly agreed that the villages of ethnic minority groups are among the most attractive tourism destinations in Sapa, and a large number of tourists want to buy handicraft products directly from craftsmen and local people. The potential of craft tourism in Sapa is big but it needs a proper development method and sustainable strategy.

The adoption of OVOP movement in craft tourism in Sapa should be considered in two aspects: The innovation and promotion of traditional handicraft products and the promotion of craft tourism villages.

*The innovation and promotion of traditional handicraft products:*

Until the 1980s, most of the mountain populations in Vietnam used to produce nearly all their everyday life objects. Clothes, basketwork, metal and wooden objects, jewelry, pottery, etc. were made locally according to techniques that were often specific to an area or an ethnic group. These objects are still made today for family use and occasionally offered for sale. In Sapa, thanks to the development of tourism industry, ethnic people in Sapa have sold their old daily-used craft products to tourists and traditional handicrafts are becoming one of their main income sources.

However, problems and threads to local traditional handicrafts are also originated from tourism development. When the local people sold all their daily-used craft products to tourists, they found the replacement from cheap plastic or industrialized products and almost these products are imported from China. In addition, the mass production of low techniques and usage of chemical materials such as chemical dyes are making local traditional handicraft fall into decline. Many tourists are becoming



indifferent with local crafts while others try to look for old ones remained.

In this situation, a movement like OVOP and endogenous development should be adopted to innovate and promote traditional handicrafts and further to craft tourism promotion in Sapa. In the first stage, the local communities should be trained and supported to recognize the values of traditional handicraft and take pride of them. It will not easy to apply in all communities in Sapa initially due to the characteristics of demography such as the diversity of ethnics that lead to the differences in language, cultural and moreover is low intellectual level. A model of craft village should be promoted and the craftsmen are encouraged to create products by using traditional techniques, materials and tools. These products will not only be sold to tourists in Sapa but also to be sold in big cities and tourism centers in Vietnam as well as exported overseas. Hence, local communities and craftsmen need to be provided information about market, demand so that they can develop new designs and diversify their products. Actually, these supports were initiated from 1997 when Craft Link, a NPO in Hanoi, worked with craftsmen in Sapa, mostly marginalized and disadvantaged, to improve their production, train them with business skills such as book-keeping and marketing, and help them sell products at a wider market. Craft Link worked with four different groups in Sapa, using locally produced materials (including hemp cloth and embroidery pieces), and selling their products at their shops in Hanoi, Sapa and through the exporting networks. What makes the work of Craft Link different from the work of other Vietnamese businesses in town is it provides new designs which helps to increase the product sale. It also provides the producer groups with opportunities to meet and work directly with buyers and exporters in Hanoi by inviting them to participate in its annual handicraft bazaars.

The support of Craft Link to local communities in Sapa is considerable but the local communities were depended on what Craft Link provided them and difficult start business by themselves and the fact that without the outside supports, the local craftsmen could not continue their businesses. Some craftsmen have become the employees of Vietnamese (Kinh ethnic) wholesalers while others make and sell their own products on streets. Therefore, the lesson of human resource development from OVOP movement is useful for traditional handicrafts and craft tourism promotion in Sapa. Social issues such as illiteracy should be solved completely so that they can

approach information sources, access to a more regular and wider market and moreover they can decide what they should do by themselves because tourists always desire to buy real traditional products by natural materials and buy directly from local craftsmen and most of them accept a higher price for the indigenous products.

In addition, one more experience for promoting traditional handicraft and craft tourism development in Sapa is training leaders for local communities. This is one of the ultimate goals of the OVOP movement and the movement might not succeed without regional leaders. The leaders should be local people or craftsmen who have a higher intellectual level than others and well understanding of local resources and potentials so that they can become both the guides and model for others. The feature of craft tourism in Sapa shows that although there are plenty of indigenous traditional handicraft products but a large volume (estimated for 80%) sold to tourists is brocade and batik textile products, and therefore almost craft producers are women. Ethnic minority women engaged in tourism industry by the development of craft tourism and thus far their participations have become an indispensable factor in Sapa tourism. Hence, the innovation and reservation of traditional handicraft and the development of craft tourism considerably depend on ethnic minority women.

For the innovation of traditional handicrafts, leaders and model are the two core factors. The leaders could be community leaders or professional leaders of traditional handicrafts and the development model should be promoted in scale of cooperative groups. In Sapa, a large number of handicraft products sold to visitors are produced by Hmong and Dao ethnic who are living nearest to Sapa compared with other ethnic groups and almost of their craft products are “Crafts for Daily Use” or “Folk Crafts”, and therefore they are reflecting the traditional cultures and lifestyles of local communities but these products might not become craft tourism products if not being improved. In Vietnam and also in other countries, craft producers divide their traditional handicrafts into three market segments: ① Fine art craft markets; ② Ornamental Craft markets, and ③ Craft for daily use markets. In the discovering stage of tourism in Sapa, most of tourists, especially foreign backpackers bought these daily-used crafts when they visited families of local ethnic minority groups for the stranges and indigenous characteristics of those traditional craft products. However, when craft

tourism is promoted and the purpose of traditional handicrafts production is mainly for selling to visitors, these craft products require a higher value, not only daily-used value but should include ornamental and art values. In other words, the craft tourism products are in the middle of folk and art crafts because tourists are interested in buying local craft products for multi-purposes such as souvenir, daily use and decoration. For this reason, in line with encouraging local craftsmen to produce high quality products by using traditional techniques and materials, the creation of new designs and models for both foreign and domestic tourists and markets. In the total of 305,000 visitors to Sapa in 2007, foreign visitors accounted for around 30% (*see table 7*), with 99,000 people including repeaters. The local communities and craftsmen have good chances to sell their products to visitors (onsite export) and export overseas through direct links with foreign merchants.

In the process of traditional handicrafts innovation above, all three principles of OVOP and endogenous development factors can be seen clearly:

- *The principle of Local yet Global*: Local craftsmen should produce higher quality products for both daily use and ornamental purposes, for both exporting onsite and exporting overseas. Visitors will not buy local craft products for only purpose of daily use.
- *Principle of Self-reliance and Creativity*: Before tourism, traditional handicrafts of ethnic minority groups were produced for daily-used purpose so that much emphasized on conveniences of use and less in terms of art and designs. Craft tourism requires local craftsmen to use their creativities to heighten the products quality and to diversify designs to meet the demands of visitors. However, most of the crafts producers in Sapa who have inherited traditional skill fail, because they have no challenge and lack of creativity, to adopt new and innovative ideas, especially in case of almost craft producers are low educated women in Sapa. It is difficult to apply new methodologies and approaches to improve their current production without outside supports.
- *Principle of Human Resource development*: Launching a human resource development program is a key issue for the innovation of traditional handicrafts and craft tourism in Sapa, and to solve the limitations in the second principle above. Specifically it focuses of training of high skilled specialists as follows:

- Craftsperson
- Designers
- Craft development coordinators (CDC)

The cooperation of these specialists will bring the revitalization for local traditional handicrafts. In many industrialized countries like Japan, craftsperson, designers and CDC work closely to meet the dynamic market needs. The supports from administrative agencies also a key factor for this development issue.

#### *5.2.2.3 Model of craft tourism villages*

Sapa has potentials to develop craft tourism villages. Many ethnic minority villages surrounding Sapa town which have their own traditional culture and handicrafts with endowed natural amenities might become craft tourism villages. For instance, Cat Cat village of H'Mong ethnic minority which is 3km far from Sapa town center is among the villages that can be chosen to develop craft tourism village model. Supported by NGOs such as SNV (Netherlands Development Organization) and IUCN (International Union for Conservation of Nature), some community-based tourism projects have been developed so far to encourage the participation of local community in rural tourism development and Cat Cat village has been planned as a tourism village. The infrastructure in the village has been upgraded and villagers have been more actively involved in tourism activities such as working as local tourist guides, selling their small handicraft souvenirs to tourists. They are trained how to communicate with tourists and preserve their traditional living environment. However, the main income of the village is from admission fee. Tourists have to pay 15,000 VND per person (0.75 USD) for their entrance and this amount of income is managed by local tourism authority to reinvest in villages. The living standard of the villagers has been heightened but social problems such as child-labor abuse are still remained.

The interest of tourists in local handicrafts and in visiting ethnic villages is a determinant factor for developing craft tourism villages. The survey results showed that a large number of tourists are strongly interested in visiting ethnic villages and buy craft products for gifts and souvenirs. More than 50% of respondents agrees and strongly agreed with the subjunctive comments except comments on possibility of home stay in ethnic families and indigenous characteristics of craft products in Sapa. Their general feedback is that home stay services have not been facilitated in ethnic villages and many

craft products are not indigenous.

A craft tourism village is different from others depending on its own characteristics about traditional handicrafts and tourism resources. However, there are some general facilities in craft tourism villages proposed by tourism researchers. According to Naoto Suzuki (2005), in order to appealing tourists, the craft villages will mainly include the following facilities:

- Tourist facilities in villages should include entrance gate, events venue, direct sale venue of crafts and indigenous products, market place, permanent exhibition areas, etc.
- Production demonstration and training facilities such as work studios for craft improvement and design.
- Administration center and exhibition facilities for preservation and improvement of traditional art and craft skills.

The above facilities recommended by Naoto Suzuki (2005) are necessary for promoting a craft tourism village but not enough. Tourists, especially long-stay need more tourism services and facilities such as local restaurants, home stay facilities, tourism information center, parking areas, public toilets etc.

After referring the previous researches on craft tourism and actual tourism situations in Sapa, the study recommends basic facilities and services for a craft tourism village as figure bellows:



*Figure 26: Model of craft tourism village with basic facilities and services*

Almost all ethnic villages which are promoting as tourism attractions in Sapa are lack of these basic services and facilities. There have no public toilets in all villages around Sapa town and tourists have to prepare foods and waters before their departure. Travel agencies in Sapa and lowland cities are promoting tours to these ethnic villages as trekking tours or sightseeing tours and tourists actually have little time to interact with local communities or visit their homes. The purpose of this model of craft tourism village is to promote tours that tourists can stay longer or home stay in the village, learn or experience of making a craft products, listen stories about the history of village, go sightseeing, enjoy local foods in local restaurants or host families, refresh their health by traditional medical herbs bath and the most importance is that tourists can interact and exchange with local residents about their interests and hobbies, spend their satisfactory lifetime in the village. The villagers also earn both tangible and intangible benefits from tourists such as economical revenues and knowledge. There are some sources of economical revenue from the development of craft tourism village model as follows:

- Revenue from admission fees
- Revenue from food and beverage
- Revenue from selling craft products
- Revenue from lodging and home stay service
- Revenue from other tourism services (transportation within village, local tourist guides...)

Intangible revenues come from the interactions between local residents and tourists. They may learn from tourists and amenity migrants for experiences of tourism management, marketing information for their craft products etc. and moreover, through interaction with tourists, local residents can also satisfy their spiritual life by themselves.

The role of local communities in promotion craft tourism village is important for they are both the hosts and tourism service providers. Hence, in order to set up a movement or to promote a project of craft tourism villages, how to mobilize and encourage the participation of local communities is among the most important issues of the project.

#### *5.2.2.4 Craft Tourism and Amenity Migration Perspectives*

The role of craft tourism in local community development has been defined in previous parts and researches. In the case of Sapa, ethnic minority groups and their amenity attributes of culture and traditional handicraft are among the most crucial factors for tourism development. The question is that whether tourists go to Sapa in case Sapa does not have these amenity attributes and craft tourism. Everyone can answer this question easily that tourists still go Sapa hill station because of natural amenities. However, without traditional handicrafts and other cultural amenities of ethnic minority groups, Sapa cannot compete with other hill stations in the North such as Bavi, Tamdao. These hill stations are close to Hanoi. For example, the distance from Hanoi to Tamdao is around 80km while to Sapa is 360km, but the number of tourists to Tamdao hill station, is much less than to Sapa, with around 109,000 people in 2007 (while number of tourists to Sapa is around 305,000 in 2007, *see table 7*). Therefore, the biggest difference between Sapa and other hill stations is that tourists come to Sapa for not only relaxing, health recovering and enjoying natural amenities but also for its cultural amenities, traditional handicrafts and seeking new lifestyles. For amenity migrants, cultural amenity attributes are becoming more important for almost of them do not want to spend a city lifestyle when they decide to migrate to Sapa.

The perspective of amenity migration to Sapa can be seen from the characteristics of craft tourism village development in combination with plenty of natural amenities. The difference between craft tourism and other mass tourism activities like sightseeing, entertaining is that it is not a *going and seeing* type of tourism but also *touching, feeling, experiencing and self satisfying* and moreover is changing the sense of values of life. If mass tourism was characterized by *fast or speed tourism* activities, craft tourism is considered as a type of *slow tourism* and represents for a new tourism trend of lifestyle and amenity migration. The field survey of this study has realized that except a small number of affluent tourists relax and enjoy climate amenity in luxury hotel and resorts in Sapa town center, most of spend their time for visiting ethnic villages, looking for favorite craft products and local foods. The development of craft tourism and model of craft tourism villages will bring some perspectives for amenity migration in Sapa as follows:

*The increase of long-stay tourists and home stay visitors to craft tourism village:* The market of long-stay tourists can be seen in both domestic and international perspectives. According to the survey, 98.9% of tourists to Sapa are living in urban regions and the number of repeaters was up to 64.7% of total arrivals. The number of tourists who have stayed in Sapa more than 1 week was 36.8%. Especially, 9.1% of tourists have stayed in Sapa for more than one month and 2% lived for more than 1 year (figure 13). The increase of repeater number and total time of staying reflect the trend of long-stay tourism to high amenity regions, not only in developed countries but also on global scale. In a developing country like Vietnam, the urbanization and industrialization process have brought negative impacts, such as air pollution and lack of living spaces, to quality of life of urban inhabitants and pushed them into a stressful and high-speed lifestyle. As an indispensable result, the demand for a slow lifestyle and slow tourism with long-stay trips has been increasing. This also explains why the rate of repeaters to Sapa was rather high and will continuously increase in future. A simple calculation shows that if 64.7% of the total 206,000 arrivals to Sapa in 2007 were repeaters, the number of repeater were 133,282 people and round 18,746 people have stayed in Sapa for more than one month (9.1%) and around 4,120 people have stayed for more than one year (2%). According to above analysis, the hypothesis data of perspective of amenity migration to Sapa is manifested in following table:



**Table 23: *Perspective of domestic amenity migration to Sapa***

<b>Contents</b>	<b>Number of people</b>
+ Total of domestic tourists	206,000
+ Repeaters	133,282
+ Stayed in Sapa for more than one month	18,746
+ Stayed in Sapa for more than one year	4,120
+ Permanent stay	300

This data shows that amenity migration is now in an initial stage in Vietnam and mostly manifested in the trend of long-stay tourism. The number of permanent stay is still small and accounted only for 0.145% of the total arrivals. However, this number is focused to increase in near future due to the improvement of infrastructure and economical conditions. Internationally, the aging population in developed countries opens a good chance for developing countries to appeal long-stay tourists and international retirement migration. The initiative success of some countries in Southeast Asia such as Thailand, Malaysia, Philippine etc in promoting these types of tourism and migration is a good example for Vietnam and Sapa. Some promising markets are France and Japan. The images of Vietnam and hill stations are rather popular with French. In 2009, according to VNAT, there were 174.525 French tourists to Vietnam and almost French tourists paid for a trip to Sapa when they come to Hanoi. For Japanese tourists, this is one of the biggest tourist markets of Vietnam, just after China, with around 400,000 arrivals per year. However, the consuming ability of Japanese tourists is much higher than Chinese, and what attracting Japanese tourists to Sapa are French styles and colorful ethnic minority groups and their traditional handicrafts. With 6 million aging people among 17 million Japanese travelling abroad every year, Japanese international retirement migration is becoming a potential market for Sapa and Vietnam in general.

The development of tourism village and craft tourism villages around Sapa town would increase attraction of this hill station. The model of a French-style hill station surrounded by beautiful and indigenous craft tourism villages is the unique characteristic of Sapa and would not be found in other hill stations in Vietnam. Home stay services and other lodging facilities should be developed for both home stay and long-stay tourists. At present, except one household in Taphin village of Dao ethnic providing home stay services with 6 beds and price of about 2 US dollars per night, tourists cannot find these services in other ethnic villages. Most of them visit ethnic

villages by trekking tours in one day or a half of day time and come back to stay in a hotel in Sapa town. Most of tourists interviewed in Sapa have responded that they want to home stay in ethnic families but also afraid of present conditions and hygienic habits of the local people.

*Increase of second home tourists and permanent amenity migrants:* There are some factors that influence the increasing demand of second home tourism, as described previously, are climate conditions, price, social stability, local culture and lifestyles etc. Among these factors, climate conditions and social stability were highly evaluated by survey respondents. Climate conditions were the first reason for the establishment of Sapa hill station in French colonial time and continue being the most important amenity to appeal long-stay and second home tourists, while the friendliness is one of characteristics of local ethnic minority residents. Especially, according to the survey result, 50% of respondents agreed and strongly agreed that thanks to climate conditions and natural amenities, Sapa is an ideal place for building second home or vacation houses. Disagreed side was only 13.2%. This result reflects high demand for building second home in rich natural amenities places like Sapa. The necessity now is how to promote local cultures and lifestyles of local communities to appeal second home tourists. The model of tourism villages or craft tourism villages might be a good way for this promotion. Tourists would have some options of experiencing their second home tourism such as buy or build their own second home in or near villages, rent a bungalow or other lodging facilities in the villages and home stay. In the first option, although the need for amenity migration in Vietnam is increasing in recent years but number of people who can afford of building or purchasing second home is small. The survey result showed that only 6.6% of respondents have annual average income of more than 200 million VND (more than 10,000 USD) which enable them to possess and maintain a second home in a hill station like Sapa. However, tourists who have annual income less than 200 million VND can rent bungalows or home stay in villager families in period of time they migrate to Sapa. Especially, renting a full equipped bungalows or second home is suitable for international migrant for land possession is still not permitted to foreigners in Vietnam. For permanent amenity migrants, craft tourism villages and areas surrounding Sapa town can offer suitable places for their settlements for low property price and near distance from tourism center. They can both enjoy

natural amenities and involve in tourism by setting up their small and medium tourism business or participating in community tourism activities. They might be considered as lifestyle entrepreneurs like the case of Ms. Do Thi Thu Ha, director of Sapa Essentials and Mr. Nguyen Van Minh, owner of craft shop as previously described. The number of this type of entrepreneurs is still small in Sapa but predicted to increase in near future. Perspective for amenity migration to Sapa is clear with the emphasis on life satisfaction of both amenity migrants and local community. After reviewing previous researches on life satisfaction, the study summaries the factors for life satisfaction in the figure below:



*Figure 27: Factors for life satisfaction*

Life satisfaction is the combination of many factors such as health, income, social security, cultural interaction etc. The reason for amenity migration is for local amenities but what amenity migrants are looking for is life satisfaction. Similar to amenity migrants, the primarily participation of local communities in tourism might be just for economic purposes but their final purpose is also for life satisfaction with preservation of cultural and natural environment. In Sapa, the factors for life satisfaction are abundant and the current issue is how to plan for proper development.

### **5.3 IMPLICATIONS FOR PLANNING AMENITY MIGRATION IN THE ASPECT OF PUBLIC ADMINISTRATION**

Public administration or the intervention of government is an indispensable factor in all development processes, especially in regional and local community development.

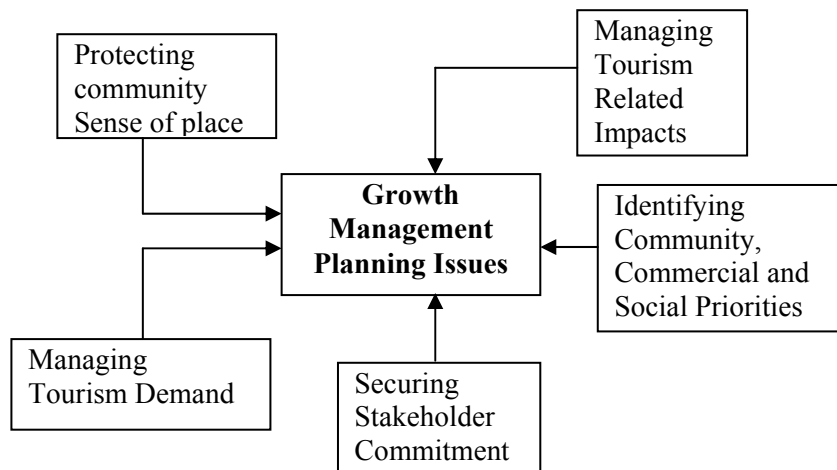
Similar to other economic sectors or development factors, tourism and amenity migration may create negative impacts to local community. In case of Sapa hill station, the role of government in promoting amenity migration is reviewed in some major following contents:

- Building a proper tourism development plan.
- Regional branding for amenity migration
- Developing tourism facilities and infrastructures.
- Human resource development.

### **5.3.1 Building a Proper Tourism Development Plan:**

As defined in previous parts, amenity migration is seen as a new tourism trend and therefore, a proper tourism development plan is the first condition for amenity migration promotion. A tourism development plan for Sapa was formulated early but contained improper and unsustainable factors. In 1995, Vietnam government launched the national strategy of tourism development in the period of time from 1995 to 2010 and Sapa was planned as one of the seventeen theme tourism destinations of the whole country. In 2001, Vietnamese government amended the National Strategy of Tourism Development and Sapa was planned to develop a tourism city like other lowland or beachfront tourism cities. According to national strategy, although local government has carried out tourism development plans for Sapa but the objectives of these tourism development plans mainly emphasized on economic development by some quantitative growths such as broadening the size of Sapa town, increasing number of arrivals and tourism facilities, increasing social income from tourism. In addition, the implementation of tourism development objectives should be harmonized with other economic development plan. The plan for construction of seventeen hydraulic plants in Sapa in recent years is threatening to damage the wildness, natural environment landscapes of Sapa, which are considered as tourism resources, especially waterfalls and streams in Sapa.

The core contents for a proper tourism development plan in a mountainous resort community like Sapa emphasis on growth management strategies. In tourism literatures, Gill & Williams (1994) provided a useful framework for understanding the various factors that must be taken into account when implementing growth management strategies in mountain communities.



*Figure 28: Considerations for Mountain Resort Community Growth Management Strategies. (Source: Reproduced from A. Gill & P. Williams (1994, 219) Managing growth in mountain tourism communities. Tourism Management, 15(3), 212 -220.)*

This model may also be used in regional initiatives. Gill & Williams (1994) identified the need to consider not only the community in question, but also the natural, cultural and scenic resources in the surrounding region. They noted down-valley effects of resort tourism in less well regulated jurisdictions. The importance of including higher levels of government was affirmed; otherwise problems related to growth would simply compound. In a plan for regional tourism development and amenity migration like in Sapa, the growth management issues should be firstly released and solved at level of central authority and specific guidance should be provided to local community. The stability and consistence of national tourism plan and strategy are necessary for building a proper regional development plan. According to the model of growth management proposed by Gill & Williams and real conditions of Sapa, a proper plan for tourism development and amenity migration should contain following considerations:

- The utility of all endogenous factors in development plan.
- The encouragement of participation of local community.
- The preservation and promotion of both natural and cultural amenities for appealing tourists and amenity migrants.
- Ensuring the contribution of tourism and amenity migration to local community.
- Developing sustainable and community based tourism, promoting deep interactions between tourists and local inhabitants, not just go and sightseeing trips.

In addition, the development plan should also aim at solving social issues and negative impacts from tourism, ensure the balance between quantitative and qualitative development.

### **5.3. 2 Regional Branding for Amenity Migration**

Regional branding is increasingly important in assisting regions to marketing their products, capture value added and build supply chains to access international markets. In the era of globalization, regional branding is considered as marketing method to promote the image of region to other regions or even to the world. This is becoming more significant for tourism and amenity migration. In regional tourism branding, a region should be seen as a specific commercial product and it also need a brand to appeal tourists to the region, encourage them to spend longer there and to visit all year round. However, the brand is not just about tourism, it is also about attracting inward investment and attracting and retaining a high quality workforce, to encourage people to see the region as a good place to live or to do business. In summary, regional branding should create regional identities which the local residents can take proud of it, make it different to other regions and easily recognized by outsiders.

In the case of Sapa, the image of Sapa hill station has been becoming famous since its establishment in colonial times. However, the fame of Sapa is limited in the sphere of Sapa town where is characterized with French architecture style and features of a western mountainous resort. The surrounding regions where is the inhabitations of many ethnic minority groups are still new places to many amenity migrants. Hence, the next stage of planning and promoting local amenities, craft tourism as well as craft tourism villages is branding and marketing for the destinations. In branding and marketing process, the following questions should be answered.

- *Who is the target market?* - According to the results of the survey, the total of repeaters (or intermittent migrants) to Sapa accounted for 64.7% of respondents. This means that Sapa is an attractive destination for amenity migrants like analyzed previously. Regarding the age of tourists, the largest number belongs to the age of 30s with 45.2% and next is the age of 20s with 44%. In addition, regarding to careers, most of respondents are businessmen (or doing their own business) with 40.7% and public servants with 30.5%. The results reflect the feature of demography and labor forces in Vietnam in general. From these

analyses, the target market for amenity migration to Sapa is mainly group of businessmen in the age of 30s and some in the age of 40s, although at present, most of them are intermittent migrants. However, in next ten or twenty years, they might become second home owners or even permanent amenity migrants. At present, the market for long-stay and health tourists are large thank to climate amenities and local herbal medicines. A part from domestic market, as analyzed previously, international retirement migrants from western countries also might be the target markets of amenity migration to Sapa if it is planned and encouraged by the government. Therefore, marketing activities should be targeted in these markets.

- *What is unique about Sapa?* The unique of Sapa is seen in both natural and cultural amenities. The climate of Sapa is not much different from other hill stations in Vietnam but the landscapes are unique and created by the diversification of topography and farming methods of local communities. In term of cultural amenities, there is no place in Vietnam where inhabitation of many ethnic minority groups like in Sapa.
- *What makes it special for visitors?* The unique of Sapa also makes it special for visitors and amenity migrants. Sapa can provide visitors various types of tourism such as health tourism, eco-tourism, green tourism, cultural tourism, adventure tourism etc for visitors and an ideal inhabitation environment for amenity migrants. Beside natural and cultural amenities, agricultural products such as salmons, temperate vegetables, plums, peaches, roses and orchid flowers also play an indispensable in branding Sapa.

In summary, there are many factors that make Sapa unique and special for visitors and amenity migrants. These factors should be recognized and developed properly. In branding Sapa as a destination for amenity migration, the promotion of indigenous industries, which might include traditional handicrafts and other indigenous products, is necessary, especially for the development of craft tourism village model. Additionally, developing a network of craft tourism villages might contribute to the branding of Sapa and its vicinities. Some places around Sapa town which are chosen for amenity migration planning and craft tourism villages should be joined in the network. The cooperation between local communities and travel agencies or NPOs is also necessary

for regional marketing and branding. In this process, the local government plays a central role and has a major impact.

### **5.3.3 Infrastructures and Tourism Facilities Development.**

Infrastructure such as roads, information system etc is the foundation of all economical development, especially in case of tourism and amenity migration. Just after discovering Sapa in the beginning of twenty century, French colonists have built a perfect transport system to Sapa, including both roads and railways, what are still utilized until now. However, the number of tourists to Sapa at present has increased hundreds of times compared with what in the colonial time so that the infrastructure systems have become overloaded and could not meet the demand of both economic and tourism development. With the distance of 360 km, tourists have to spend 9-10 hours for traveling from Hanoi to Sapa both by road and railway and the most chosen route is to the night train to Laocai city and continued by bus for around 20km to Sapa town. Tourism Department of Laocai province has estimated that the number of tourists to Sapa will increase two times if the total time for transportation from Hanoi to Sapa is reduced a half. Result from the survey also shows that only 15.1% of the respondents agreed and strongly agreed that transportation from big cities to Sapa is convenient. The Vietnamese government is planning to build highway and upgrade the current railway to Laocai but it will need 5 to 10 years to finish this plan.

While the discussion above relates to the national plan of infrastructure development, the local governments also need to have a detail plan for developing both social and technical infrastructures in Sapa town and its vicinities. For instance, roads and electricity system in Sapa town has been well invested but roads that connects Sapa and ethnic tribe villages are still in bad conditions. Some places even cannot access national electricity system. Other activities of local governments involve in solving social issues in Sapa such as child labor abuse in tourism, rate of illiteracy among ethnic minority people and social security. These issues if not be solved, the attraction and amenity of Sapa will be reduced. Tourists, especially long-stay tourists and amenity migrants only come if the destinations are safe. This is true for both domestic and international tourists. The survey conducted by Tourist Authority of Thailand recently on reason why Japanese retirees come to Thailand for long-stay tourism showed that 40% of the respondents come for safety and social security. Sapa is evaluated as a safe destination



by almost respondents but this issue should be more and more secured by local public authorities with the increasing number of tourists.

The next issues that need the intervention of public administration agencies are relating to tourism facilities development and preparation for growth of second homes. Sapa is still lack of tourism facilities and tourism services received negative evaluation from tourists. The role of local public administration agencies is how to plan and control the development of tourism facilities such as hotels, restaurants, shops etc in order to meet the increasing demand of tourists while preserve the original form of a French-style hill station in the central town of Sapa. In the vicinities of Sapa town, the government and local authorities are responsible for providing adequate levels of services and infrastructures. When second-home tourism becomes a dominant sector at the destination, there are special needs and services that must be provided by the planning and governmental services. For example, the process of urbanization, generally depending on local government, requires planning and the provision of land and infrastructure. Lands and spaces for second home should be planned according to the general tourism development plan of Sapa and plan for tourism and craft tourism villages. Places for second home, if not included in tourism villages, should not be so separated from local community to ensure the usual interaction between them and amenity migrants. The reason is that the demand of amenity migrants like second home owner or renters is not limited in enjoying natural amenities in Sapa but they also have demand to interact with local residents and enjoy cultural amenities. Some researchers like Moss (2003) worried that the growth of second home tourism and amenity migrants will make property values, cost and wastes increase and as a result local inhabitants will be driven out of their usual living places. Hence, local government needs to invest in developing infrastructure in Sapa vicinities to reduce land price inflation in Sapa center and appealing amenity migrants to these places.

#### **5.3.4 Human resource development.**

Human resource is considered as a crucial and endogenous factor in regional development. In OVOP movement, human resource development is one of the three core principles. The characteristics of local communities in Sapa and vicinities, such as ethnic minority groups, low level of education, diversity in cultures and languages, are making human resource development become more necessary. Human resource

development projects should be set up by both local governments and NPOs. For local residents who have never been involved in tourism activities, they need to be guided to involve in community tourism development activities. The emphasis should be placed in communication skill and awareness of the role of tourism in improving their living standards. For instance, they should be trained how to contact and communicate with visitors or how to interact with amenity migrants when they come to live in or near villages. In other words, local residents will play roles as hosts, guides and service providers etc. In Sapa, one of the difficulties for local residents to interact with visitors is the difference in languages. Many ethnic minority residents cannot speak Vietnamese fluently. Some community tourism projects, which were supported by local government and international NPOs such as SNV, have aimed at training foreign language for local community but the area of the projects was mainly in the center of Sapa town and some tourism attractions nearby. Another content of human resource development is to train local residents how to discover local amenities and tourism potential and how to make these potentials become tourism products. And the last but not least is training leaders for local communities. The role of leaders in regional development has been emphasized in various endogenous development researches. The results of some community tourism projects thus far in Sapa also showed that without community leaders, local residents will not know how to continue their involvement in tourism and will return to their previous works that may be forestry or agricultural works.

## **5.4 CONCLUSION**

### **5.4.1 Summary of the Research**

The purpose of this study was to contribute the knowledge about amenity migration and regional development theory, especially the emphasis was placed on the role of amenity migration, which considered as an exogenous factor, and its combination with OVOP movement, a typical movement of endogenous development in Japan, in developing mountain communities. While in previous researches, exogenous and endogenous development theories were usually studied separately, in this study, these two development theories were combined and their interrelationship in regional development was illustrated in the case study of Sapa hill station and its environs in the north of Vietnam. Sapa hill station is a famous mountainous tourism destination in Vietnam but its development has resulted in unsustainable factors and amenity migration

is hoped to bring a new perspective for local community development. Amenity migration reviewed in this study pertained to tourism and was seen as a new tourism trend. Findings of the study are detailed as follows:

*Findings in literature reviews:* *Firstly*, the studies revealed that the phenomenon of amenity migration mainly originated from the change of types and purposes of tourism. For instance, the change from fast tourism to slow tourism or mass tourism to alternative tourism and the change from discovering and sightseeing purpose to enjoying amenity and experiencing new lifestyles. Additionally, the phenomenon of amenity migration is the expression of a process of changing life values of human, in which people are seeking for a new quality of life and lifestyles. One of the lifestyle that amenity migrants are seeking for is LOHAS. Therefore, amenity migration has been not only a phenomenon within a country but become international and not only occurring in well-developed countries in North America or Europe but also occurring in developing countries. *Secondly*, although amenity migrants were seen as contributing in various ways to their chosen communities, much of the literature from diverse sources tend to emphasize the negative consequences relating to their short or long-stay in these locales. The literature on planning for amenity migration was also limited. *Thirdly*, in order to eliminate the negative consequences of amenity migration to local communities, the study reviewed the theory of endogenous development through the case of OVOP movement in Japan and found out that there is an interrelationship between amenity migration and OVOP. While endogenous factors and OVOP principles can be promoted for creating local amenities and tourism services, amenity migration also supports OVOP by consuming local products, providing capitals, marketing information and techniques etc. The fact of implementation of OVOP showed that this movement won't success if the local communities are lack of capitals and market information. *Finally*, through literature reviews, the study found out that although amenity migration and OVOP represent for two different development theories but their final purpose is to bring life satisfaction to both local residents and amenity migrants. Therefore, in the approach of the study, the purpose of regional development is not limited in economic effects but life satisfaction.

***Findings in the case study of Sapa hill station in Vietnam:*** The case study of Sapa hill station in Vietnam showed that although amenity migration has not become a social phenomenon like in developed countries but this phenomenon had occurred in colonial time when French bureaucrats and affluent Vietnamese built their villas and second homes in Sapa and brought their families there to aestivate during summer months. At present, this phenomenon has been reemerging with the increasing number of intermittent visitors, bungalows renters and second home owners. The results from the questionnaire survey also showed that Sapa hill station and its vicinities have abundance of natural amenities and the attraction of indigenous cultural values of ethnic minority groups but the unbalanced development between central area (Sapa town) and its vicinities is causing many social problems such as child labor abusing or traditional handicraft identity loss. All most of benefits from tourism and amenity migration are going into metropolitan tourism companies and foreign tourism investors in Sapa. Additionally, local government in Sapa is lack of an effective tool to control and ensure a sustainable development like a detailed plan or strategy for tourism and amenity migration. The implications and suggestions of the study were given with the emphasis on measures to develop craft tourism as local cultural amenity and model of craft tourism villages to appeal amenity migrants. The major challenge for endogenous development in Sapa is how to mobilize the participation of local communities in development process for their ethnic diversity, difference in languages and low level of education. In OVOP movement, the principle of *Human Resource Development* is the third principle, however, this should be considered as the first principle in the case of Sapa. The study is hoped to provide local administrators, tourism planners, policy makers and regional developers with helpful information about amenity migration, which is rarely researched before in Vietnam, so that they can develop a new approach in their regional planning and management.

#### **5.4.2 Lessons from the case of Sapa hill station**

The purpose of the study was to consider the lessons learned from Sapa hill station experience and the implications for planning profession. From the perspective of the study, the following lessons were identified:

- Firstly, although the concept of amenity migration is becoming increasingly known, but was not evident in local community or in the planning policies and practices of Sapa hill station and its vicinities. Planners would be in a much stronger position to plan more effectively to manage growth and to monitor the change related to amenity migration if the concept was prominent in their conceptualization of issues.

- Secondly, OVOP movement has been adopted in many countries but mainly for product manufacture. In this study, the principles of OVOP movement and endogenous factors were utilized for local amenity and tourism service creation. Therefore, they should be applied flexibly depending on specific situations and conditions of each region or local community. Additionally, the creation of local amenity is a long-time process and the results are evaluated by the increasing number of amenity migrants.

- Thirdly, the lesson about the importance of human resource development in regional revitalization. Human resource is considered as the core factor in endogenous development and especially in the case of Sapa. Low education level, diversity in ethnics and languages are also making difficulties for both local public administrators and communities in Sapa to adopt or implement a new development plan or policies.

#### **5.4.3 Limitations of the Study**

Every research has its own limitations. Some recognized limitations of this study were carried out:

Firstly, in literature review, the number of researches on amenity migration in developing countries is small and researcher had to mainly use previous researches in developed countries for literature review. In Vietnam and especially in the case of Sapa, there was almost no previous research about this field and the number of amenity migrants to Sapa, therefore, has not been statisticed enough. Some references from other developing countries in Southeast Asia such as Malaysia or Thailand were also limited in international amenity migration.

Secondly, although the questionnaire was highly structured, time for surveying was limited in one month and the survey was conducted through internet. Hence, there might have biasness in data because most internet users in Vietnam in the point of time of surveying are young. For example, some data relating ages or income of the respondents may be inaccurate and bias in the ideas of young people.

Finally, more time for field researches to OVOP model in Japan might have

enhanced theoretical insights. However, due to financial and time constraints, only field researches to Yufuin were conducted.

#### **5.4.4 Directions for Future Research**

The direction for future research is also from the limit of the study. This study mainly emphasized on the role of amenity migration to regional development while negative impacts were not deeply studied. In planning for community development in Sapa, negative impacts of amenity migration should be further studied. Additionally, apart from the case of Sapa hill station, the development of other comparative case studies might yield useful information on the effectiveness of various planning strategies and practices related to dealing with amenity migration.

Another direction of research is the relationship between amenity migrants and local communities. How the relation between host and guest in previous tourism researches will be solved in amenity migration when amenity migrants are playing roles of both hosts and guests.

Finally, there might be continuing research of how various levels of government might be involved in dealing with aspects of amenity migration such as planning and policies for appealing international retirement migration.

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## APPENDIX A

### Questionnaire Survey on Amenity Migration in Sapa

#### 1. Vietnamese version:

#### BẢNG ĐIỀU TRA Ý KIẾN KHÁCH DU LỊCH VỀ ĐỘ HẤP DẪN VÀ TIỆN NGHI SỐNG CỦA KHU DU LỊCH SAPA

Kính chào anh/chị. Trong khuôn khổ đề tài nghiên cứu về du lịch và sự di trú hướng đến sự tiện nghi và phong cách sống mới (tourism and amenity migration), chúng tôi đã chọn Sapa làm địa điểm khảo sát và dự kiến mời khoảng 500 người cùng với anh/chị là khách du lịch đã từng đi du lịch Sapa trả lời bảng hỏi. Thời gian trả lời mất khoảng 10 phút. Rất mong nhận được sự hợp tác, giúp đỡ của anh/chị. Mọi thông tin và câu hỏi liên quan đến Bảng Điều tra này xin anh/chị vui lòng liên lạc với anh Vũ Nam, chuyên viên Vụ Thị trường – Tổng cục Du lịch Việt Nam, số 80 – Phố Quán Sứ - Hoàn Kiếm, Hà Nội. Điện thoại: 04-3-9426033, tại Nhật Bản số +81-903986-2108. Email: [vunamvnat@vietnamtourism.gov.vn](mailto:vunamvnat@vietnamtourism.gov.vn)

#### I. Các câu hỏi đánh giá mức độ tiện nghi và hấp dẫn của môi trường và thiên nhiên ở Sapa (Ý kiến đánh giá được xếp theo mức độ tăng dần từ 1Rất không đồng ý đến 5Rất đồng ý)

- Sapa là một trong những khu du lịch núi hấp dẫn nhất Việt Nam  
1 2 3 4 5
- Sapa có rất nhiều cảnh thiên nhiên đẹp và hiện tượng thiên nhiên kỳ thú  
1 2 3 4 5
- Khí hậu ở Sapa rất dễ chịu và trong lành  
1 2 3 4 5
- Khí hậu ở Sapa thích hợp cho du lịch tất cả các mùa trong năm  
1 2 3 4 5
- Môi trường tự nhiên ở Sapa rất trong sạch  
1 2 3 4 5
- Sapa có nhiều loại rau quả tươi và sạch  
1 2 3 4 5
- Ở Sapa có hệ sinh thái tự nhiên đa dạng và độc đáo  
1 2 3 4 5
- Có nhiều điểm du lịch hấp dẫn ở Sapa  
1 2 3 4 5
- Sapa là nơi lý tưởng cho việc nghỉ dưỡng, thư giãn và giải trí  
1 2 3 4 5
- Sapa có môi trường sống lý tưởng cho người cao tuổi, người đã về hưu.  
1 2 3 4 5
- Sapa là nơi lý tưởng để xây hoặc thuê nhà nghỉ cuối tuần.  
1 2 3 4 5

#### II. Các câu hỏi đánh giá tính hấp dẫn về văn hóa, xã hội ở Sapa

(Ý kiến đánh giá được xếp theo mức độ tăng dần từ 1Rất không đồng ý đến 5Rất đồng ý)

- Di sản văn hóa và tập quán truyền thống của người dân bản địa rất phong phú và đa dạng  
1 2 3 4 5
- Phong cách sống và sinh hoạt của người dân bản địa rất hấp dẫn khách du lịch  
1 2 3 4 5

3. Các món ăn địa phương ở Sapa rất ngon và độc đáo  
1   2   3   4   5
4. Người dân bản địa rất hòa đồng và thân thiện  
1   2   3   4   5
5. Du khách luôn cảm thấy an toàn khi đi du lịch ở Sapa  
1   2   3   4   5
6. Không có nhiều tệ nạn xã hội ở Sapa  
1   2   3   4   5
7. Kiến trúc ở khu du lịch Sapa rất độc đáo  
1   2   3   4   5
8. Kiến trúc Pháp là điểm đặc trưng hấp dẫn của thị trấn du lịch Sapa  
1   2   3   4   5
9. Du khách có cảm giác như đang du lịch ở một điểm du lịch của Châu Âu khi đến Sapa  
1   2   3   4   5
10. Sapa là nơi kết hợp của nhiều loại hình du lịch như văn hóa, sinh thái, mạo hiểm...  
1   2   3   4   5

### III. Các câu hỏi đánh giá tiện nghi về dịch vụ xã hội và du lịch ở Sapa

(Ý kiến đánh giá được xếp theo mức độ tăng dần từ 1 *Rất không đồng ý* đến 5 *Rất đồng ý*)

11. Các dịch vụ du lịch ở Sapa rất hoàn hảo  
1   2   3   4   5
12. Sapa đã có đầy đủ cơ sở vật chất (hệ thống nhà hàng, khách sạn etc) để đón tiếp khách du lịch  
1   2   3   4   5
13. Sapa là nơi lý tưởng cho việc mua sắm  
1   2   3   4   5
14. Có nhiều cơ hội kinh doanh du lịch ở Sapa  
1   2   3   4   5
15. Cơ sở hạ tầng ở Sapa rất tốt  
1   2   3   4   5
16. Giao thông từ các thành phố lớn đến Sapa rất thuận tiện  
1   2   3   4   5
17. Dịch vụ tắm thuốc ở Sapa đang rất hấp dẫn khách du lịch  
1   2   3   4   5
18. Các dịch vụ xã hội (y tế, giáo dục) ở Sapa rất tốt  
1   2   3   4   5
19. Chính quyền địa phương đã rất quan tâm đến quy hoạch và phát triển du lịch  
1   2   3   4   5
20. Giá cả dịch vụ du lịch và sinh hoạt ở Sapa rất rẻ  
1   2   3   4   5
21. Phần lớn khách du lịch đều mong muốn quay trở lại sau khi đã đi du lịch Sapa  
1   2   3   4   5
22. Sự phát triển của du lịch đang tạo ra một sự dịch chuyển về dân số đến những khu vực có cảnh quan đẹp, khí hậu dễ chịu và phong cách sống mới lạ như ở Sapa  
1   2   3   4   5

### IV. Các câu hỏi ý kiến về du lịch làng nghề

1. Bản, làng của người dân tộc thiểu số là những điểm du lịch hấp dẫn du khách nhất  
1   2   3   4   5
2. Sản phẩm thủ công mỹ nghệ rất đa dạng và hấp dẫn khách du lịch  
1   2   3   4   5
3. Thủ công mỹ nghệ là một trong những yếu tố tạo nên bản sắc riêng của khu du lịch Sapa  
1   2   3   4   5

4. Khách du lịch rất muốn có một tour du lịch làng nghề ở Sapa  
1    2    3    4    5
5. Khách du lịch rất thích mua sản phẩm thủ công mỹ nghệ trực tiếp từ người dân bản địa.  
1    2    3    4    5
6. Hầu hết du khách muốn được tự mình làm thử các sản phẩm thủ công mỹ nghệ  
1    2    3    4    5
7. Hầu hết khách du lịch muốn được homestay ở nhà người dân địa phương  
1    2    3    4    5
8. Đồ lưu niệm của Sapa hầu hết là các sản phẩm thủ công mỹ nghệ truyền thống địa phương  
1    2    3    4    5
9. Hầu hết khách du lịch mua sản phẩm thủ công mỹ nghệ làm đồ lưu niệm.  
1    2    3    4    5
10. Việc mua sắm các sản phẩm thủ công mỹ nghệ được coi như một thú vui không thể thiếu của khách du lịch  
1    2    3    4    5
11. Phong cách sống và văn hóa truyền thống của người dân địa phương được phản ánh thông qua việc sản xuất và sử dụng các sản phẩm thủ công.  
1    2    3    4    5
12. Sapa có tiềm năng lớn về du lịch làng nghề nhưng chưa được đầu tư phát triển đúng mức  
1    2    3    4    5
13. Hoạt động du lịch làng nghề ở Sapa chưa được quản lý tốt  
1    2    3    4    5
14. Người dân địa phương đang bắt đầu được hưởng lợi từ hoạt động du lịch làng nghề  
1    2    3    4    5
15. Các sản phẩm thủ công mỹ nghệ truyền thống của Sapa có thể mang xuất khẩu ra nước ngoài qua hoạt động du lịch  
1    2    3    4    5
16. Hoạt động du lịch đang góp phần bảo tồn và phát triển nghề thủ công truyền thống ở Sapa  
1    2    3    4    5
17. Sản phẩm thủ công mỹ nghệ nào của Sapa hấp dẫn khách du lịch nhất?  
 Các sản phẩm dệt và thổ cẩm (mũ, áo, khăn, các miếng vải thêu trang trí)  
 Đồ chạm bạc và các đồ trang sức khác (vòng, nhẫn, dây chuyền)  
 Các loại nhạc cụ truyền thống  
 Đồ mây tre đan  
 Các sản phẩm khác gỗ  
 Các công cụ sản xuất  
 Khác:.....(đề nghị ghi rõ tên sản phẩm)
- V. Các câu hỏi ý kiến về lợi ích và chính sách phát triển du lịch**  
*(Đề nghị anh/chị chọn một trong số các ý kiến đã được liệt kê. Câu 7, nếu có thể đề nghị anh/chị cho biết ý kiến cụ thể).*
1. Ngành du lịch có đóng góp cho kinh tế địa phương của Sapa không?  
 Đóng góp rất lớn  
 Có đóng góp nhưng không đáng kể  
 Không có đóng góp gì  
 Du lịch đang làm cho kinh tế địa phương đi xuống
2. Với hiện trạng du lịch Sapa hiện nay, ai là người đang được hưởng lợi nhiều nhất từ hoạt động du lịch?  
 Các công ty du lịch, lữ hành và khách sạn lớn.  
 Các cơ sở kinh doanh của người Kinh đến Sapa kinh doanh  
 Cộng đồng địa phương và người dân tộc thiểu số  
 Chính quyền địa phương

3. Hoạt động du lịch ảnh hưởng thế nào đến sự phát triển của văn hóa và sản phẩm thủ công truyền thống của địa phương?
  - Góp phần bảo vệ, giữ gìn và phát triển nếu được quản lý tốt
  - Không có tác động gì
  - Tác động tiêu cực
4. Về định hướng phát triển du lịch Sapa trong tương lai, theo anh/chị, phát triển loại hình du lịch nào là phù hợp nhất với Sapa?
  - Xây dựng Sapa thành khu nghỉ dưỡng hiện đại với nhiều loại hình dịch vụ cao cấp
  - Phát triển các loại hình du lịch bền vững, hướng đến cộng đồng địa phương (du lịch văn hóa, làng nghề, du lịch sinh thái...)
  - Phát triển mô hình làng du lịch trên cơ sở khai thác tài nguyên du lịch của mỗi làng (thủ công mỹ nghệ, tắm thuốc...) kết hợp với dịch vụ home stay
5. Anh/chị có từng nghe hoặc nghiên cứu về phong trào Mỗi Làng Một Sản Phẩm (One Village – One Product) ở Nhật Bản
  - Có
  - Không
6. Theo anh/chị, liệu có thể áp dụng vào việc phát triển mỗi làng một sản phẩm du lịch ở Sapa (tắm thuốc, làng nghề, home stay...)
  - Có
  - Không
7. Anh chị có ý kiến đóng góp cụ thể của anh chị về việc quy hoạch quản lý phát triển du lịch ở Sapa

**VI. Thông tin cá nhân** (Do chúng tôi không hỏi tên cụ thể của anh/chị và mọi thông tin anh/chị cung cấp được phân tích dưới dạng tổng hợp chung nên mọi thông tin liên quan đến anh/chị sẽ hoàn toàn được giữ kín).

1. Giới tính:
  - Nam
  - Nữ
2. Dân tộc
3. Độ tuổi?
  - Dưới 20
  - Từ 20 – 29
  - Từ 30 – 39
  - Từ 40 – 49
  - Từ 50 tuổi trở lên
4. Nghề nghiệp ?
  - Học sinh, sinh viên
  - Công chức nhà nước
  - Kinh doanh
  - Kỹ sư
  - Giáo viên
  - Nội trợ
  - Nghỉ hưu
  - Khác.....
5. Nơi sống
  - Thành thị
  - Nông thôn (miền núi, hải đảo)
6. Thu nhập trung bình/năm



- Dưới 20 triệu đồng
  - Từ 20 triệu đồng đến dưới 50 triệu đồng
  - Từ 50 triệu đồng đến dưới 100 triệu đồng
  - Từ 100 triệu đồng đến 200 triệu đồng
  - Trên 200 triệu đồng
7. Số lần đã đi Sapa?
- 1 lần
  - 2 lần
  - 3 lần
  - Trên 3 lần
8. Anh/chị tìm hiểu thông tin về du lịch Sapa qua:
- Các phương tiện truyền thông (sách, báo, đài, tivi)
  - Internet
  - Bạn bè, người thân giới thiệu
  - Khác (đề nghị ghi cụ thể)
- .....
9. Mục đích đi du lịch Sapa ?
- Nghỉ ngơi, thư giãn, giải trí, giảm stress
  - Tìm hiểu về các di sản văn hóa và đồ thủ công mỹ nghệ truyền thống của địa phương
  - Tìm đến một môi trường và phong cách sống khác với thành phố
  - Mua sắm
  - Thưởng thức các món ăn đặc sản của địa phương
  - Thích du lịch mạo hiểm
  - Bao gồm tất cả các mục đích nêu trên
10. Ấn tượng chung về Sapa?
- Rất thích
  - Thích
  - Bình thường
  - Không có gì ấn tượng
11. Tổng số thời gian đã từng lưu trú ở Sapa
- Dưới 1 tuần
  - Từ 1 tuần đến dưới 1 tháng
  - Từ 1 tháng đến dưới 6 tháng
  - Từ 6 tháng đến dưới 1 năm
  - Từ 1 năm trở lên

Xin chân thành cảm ơn anh/chị đã hợp tác, giúp đỡ./.

## 2. *English version:*

### QUESTIONNAIRE SURVEY ON TOURISM ATTRACTION AND AMENITIES OF SAPA TOURISM DESTINATION

This survey is a part of the research on tourism and amenity migration. We have chosen Sapa, a mountainous tourism destination in the Northern part of Vietnam as a case study and plan to invite 300 people who have been visited to Sapa to answer this questionnaire. Time for answering the questionnaire is about 10 minutes and we highly appreciate your kind cooperation. For more detailed information about this survey, please contact Mr. Vu Nam, specialist of Department of Tourism Marketing, Vietnam National Administration of Tourism, Ministry of Culture, Sport and Tourism. Address: 80 Quan Su Ha Noi Vietnam. Email: [vunamvnat@vietnamtourism.gov.vn](mailto:vunamvnat@vietnamtourism.gov.vn). Tel in Japan: +81-903-986-2108

**I. Question on environment and natural amenities of Sapa**

(Your evaluation ranked from 1 *Strongly disagree* to 5 *Strongly Agree*)

1. Sapa is one of the most attractive mountain tourism destination in Vietnam  
1    2    3    4    5
2. Sapa has much of natural amazing phenomenon and beauty landscapes  
1    2    3    4    5
3. Climate in Sapa is pure and comfortable  
1    2    3    4    5
4. Climate in Sapa is suitable for tourism around the year  
1    2    3    4    5
5. Natural environment in Sapa is clean  
1    2    3    4    5
6. Sapa is famous for fresh and clean fruits and vegetables  
1    2    3    4    5
7. Sapa has an unique and diversification of wildlife and flora  
1    2    3    4    5
8. There are many tourism attraction in Sapa  
1    2    3    4    5
9. Sapa is an ideal place for relaxing, health recovering and entertaining.  
1    2    3    4    5
10. Sapa has an ideal living environment for retirees and old people  
1    2    3    4    5
11. Sapa is an ideal place for building second home or vacation house  
1    2    3    4    5

**II. Questions on social and cultural amenities of Sapa**

(Your evaluation ranked from 1 *Strongly disagree* to 5 *Strongly Agree*)

- 1- Traditional cultural heritages of ethnic people is diversified and attractive  
1    2    3    4    5
- 2- Lifestyles and customs of local community are attractive to visitors  
1    2    3    4    5
- 3- Sapa's traditional cuisines are delicious and unique  
1    2    3    4    5
- 4- Local peoples are friendly and helpful  
1    2    3    4    5
- 5- Visitors feel safety in Sapa  
1    2    3    4    5
- 6- There almost have no social evils in Sapa  
1    2    3    4    5
- 7- Architecture in Sapa is very unique  
1    2    3    4    5
- 8- French architecture is an unique feature of Sapa town  
1    2    3    4    5
- 9- Sapa's atmosphere is like in European mountain resort  
1    2    3    4    5
- 10- There are many tourism types in Sapa such as cultural tourism, ecotourism etc  
1    2    3    4    5

**III. Question on tourism and social services in Sapa**

(Your evaluation ranked from 1 *Strongly disagree* to 5 *Strongly Agree*)

1. Tourism services are perfect in Sapa  
1    2    3    4    5

2. Sapa has good facilities (hotels, restaurants etc) for receiving tourists.  
1    2    3    4    5
3. Sapa is a good place for shopping  
1    2    3    4    5
4. There are much of tourism business chances in Sapa  
1    2    3    4    5
5. Infrastructure in Sapa is good  
1    2    3    4    5
6. Transportation from big cities to Sapa is convenient  
1    2    3    4    5
7. Herbal bath in Sapa is attracting visitors  
1    2    3    4    5
8. Social public services (health care, education etc) in Sapa is very good  
1    2    3    4    5
9. Local governments always pay attentions to tourism development and planning.  
1    2    3    4    5
10. Prices are cheap in Sapa  
1    2    3    4    5
11. Almost all visitors intend to come back to Sapa  
1    2    3    4    5
12. The development of Tourism is creating an amenity migration to beautiful landscapes, cool climate and new lifestyle places like Sapa  
1    2    3    4    5

#### IV. Questions on craft tourism

(Your evaluation is ranked increasingly from 1 *Strongly disagree* to 5 *Strongly agree*.)

1. The villages of ethnic minority groups are among the most attractive tourism destinations in Sapa.  
1    2    3    4    5
2. Traditional handicraft products are very diverse and attractive to visitors.  
1    2    3    4    5
3. Traditional handicraft product is one the factors those creating unique characteristics of Sapa tourism.  
1    2    3    4    5
4. Visitors usually desire a craft tour in Sapa.  
1    2    3    4    5
5. Visitors like to buy handicraft products directly from local people.  
1    2    3    4    5
6. Many visitors want to experience how to make a handicraft product.  
1    2    3    4    5
7. Many visitors desire to home stay in local people's houses.  
1    2    3    4    5
8. Souvenirs in Sapa are mainly local craft products.  
1    2    3    4    5
9. Almost visitor buy local traditional handicraft as souvenirs.  
1    2    3    4    5
10. Buying gifts and traditional handicraft products is seen as a hobby of almost all visitors.  
1    2    3    4    5
11. Lifestyle and traditional culture of local people are reflected through production and using of traditional handicrafts.  
1    2    3    4    5
12. Sapa has much potentials of craft tourism but has not been invested properly.

- 1    2    3    4    5
13. Craft tourism activities in Sapa are still not well managed.  
1    2    3    4    5
14. Local communities are initiatively getting benefits from craft tourism development.  
1    2    3    4    5
15. Traditional handicraft of Sapa can be exported oversea through tourism  
1    2    3    4    5
16. Tourism is contributing to preservation and development of traditional handicraft in Sapa.  
1    2    3    4    5
17. Which handicraft products among listed below is attracting tourists most?  
 Traditional textile products and embroidery cloths (caps, clothes, handkerchief...)  
 Silver carving and other accessories (ring, chain...)  
 Traditional music instruments  
 Rattan and bamboo goods  
 Other wood products  
 Production tools  
 Others:.....(Please detail name of products)

**V. Questions involved in tourism policies**

*(Please choose one of suggested answers below. In question 7, please give your opinion in detail).*

1. Do you think tourism have contribution to local economy?  
 Have great contribution  
 Have contribution but not much  
 Have no contribution  
 Only have negative impact to local economy
2. With the current situation of Sapa tourism, who are earning most benefit from tourism?  
 Travel agents and hoteliers.  
 Kinh people who are doing business in Sapa  
 Local community and ethnic minority peoples
3. Tourism impact to culture and traditional handicrafts development and preservation in Sapa?  
 Contribute to preservation and promotion if well managed  
 No impact  
 Negative impact
4. For the orientation of tourism development in Sapa in future, in your opinion, which type of tourism development is most suitable with Sapa?  
 Building Sapa as a modern tourism city with many casinos, big hotels and entertainment centers.  
 Developing sustainable and communities based tourism (cultural and ecotourism, craft tourism...)  
 Developing tourism village model based on the real tourism resources of each village and combining with home stay services.
5. Have you ever heard about One Village One Product movement in Japan  
 Yes  
 No
6. In your opinion, If OVOP movement can be applied in developing one village one tourism product in Sapa (herb bath, craft villages, home stay...)  
 Yes  
 No
7. Your detail comments or ideas for tourism planning or management in Sapa  
.....

## VI. Question for personal information

1. Sex:
  - Male
  - Female
2. People:
  - Kinh
  - Ethnic minority groups
3. Age:
  - Under 20
  - From 20 – 29
  - From 30 – 39
  - From 40 – 50
  - Over 50
4. Career:
  - Student
  - Public servant
  - Businessman
  - Engineer
  - Teacher
  - House wife
  - Retiree
  - Other.....
5. Living place:
  - City
  - Rural areas (including mountainous and island areas)
6. Average income per year:
  - Under 20 millions VND
  - From 20 million to under 50 million VND
  - From 50 million to under 100 million VND
  - From 100 million to 200 million VND
  - Upper 200 million VND
7. Number of times in Sapa
  - 1 time
  - 2 times
  - 3 times
  - Over 3 times
8. Where do you get information about Sapa
  - Through mass media
  - Through Internet
  - Through Friends and relatives
9. Purpose of traveling to Sapa
  - Relax, entertainment, reduce stress
  - Learn about local traditional cultural heritages and handicraft.
  - Look for a difference environment and lifestyle which are not seen in big cities.
  - Shopping
  - Enjoy local foods and cuisines
  - Adventure tourism
  - Including all above purposes
10. Your general image about Sapa

- Very good
- Good
- Fair
- Poor

11. Total time stayed in Sapa

- Under 1 week
- From 1 week to under 1 month
- From 1 month to under 6 months
- From 6 months to 1 year
- Over 1 year

Thank you very much./.

## **APPENDIX B**

### **THAILAND HOME STAY CERTIFICATION STANDARDS FOR COMMUNITY PROJECTS AND SERVICE PROVIDERS**

*To qualify for certification, home stay projects and participating service providers are required to meet the following specifications.*

#### **ACCOMMODATION**

- There are sufficient numbers of suitable accommodation with a safe and sturdy structure within the community.
- Living areas are well-ventilated and is free of damp and musty odor.
- Sufficient natural light enters the room.
- The roof is well-insulated and waterproof.
- Standard beds, reflecting the norm for the community, clean mattresses and bed linen are provided.
- There is access to clean bathroom and toilet facilities.
- The bed linen is changed following the departure of each guest and a clean set of bed linen is provided to the next guest.
- Service providers employ traditional methods for the control of mosquitoes.

#### **FOOD AND NUTRITION**

- Food is well prepared. Utensils are clean and hygienic.
- The kitchen is clean and odor-free.
- Clean drinking water is provided.
- The community is served by a local restaurant.

#### **SAFETY**

- There are guards on duty to ensure safety and security.
- There is communications equipment available to alert authorities of any impending danger, or if a tourist is sick or injured.
- There is quick and convenient access to First aid supplies.
- The home stay project and/or service provider(s) advise tourists to keep their personal assets safe and remind them to take along with them any medications they may need.
- Locks in the home are regularly maintained.

#### **MANAGEMENT**

- The service is managed by a group of villagers in the form of an association or a cooperative.
- There is a committee in charge of project management.

- The management committee sets guidelines for tourists to ensure they do not violate community customs, traditions and beliefs.
- There is a reservations system and registration system to keep track of tourist information.
- Service fees and other charges are clearly specified.
- Management provides full details of tourism activities offered to tourists.
- Residents within the community do not solely rely on the home stay services for their primary source of income. The home stay service is a supplementary occupation.
- There is a local guide capable of communicating with tourists.

#### **TOURISM ACTIVITIES**

- Tourism activities are offered.
- There are opportunities for visitors or guests to practice local arts and handicrafts.
- The welcoming ceremony that is staged reflects local cultural traditions.
- There are entertainment options.
- There are environmentally friendly tourism activities.
- There are activities through which tourists and the hosts can learn from each other such as activities that impart knowledge to visitors and guests about the way the hosts make a living, the history of community, folk beliefs and tales.

#### **ENVIRONMENT**

- The home stay project features at least one natural tourist attraction.
- The home stay project promotes the protection and conservation of tourism attractions as well as the natural ambience and environment of the community.
- Home stay accommodation is located within a reasonable distance of a hospital, post office or bank.
- The home stay community still retains its original characteristics and local culture and traditions are still well-preserved.

#### **ADDED VALUE**

- There is a souvenir shop in the community.
- Products made by the villagers using local materials are available for sale.
- Residents of the community promote awareness of the local culture through the home stay service.
- The home stay service provides an opportunity for local people to develop commendable service skills.

#### **MARKETING**

- Home stay managers produce and publish a handbook or pamphlet.
- Public relations activities are undertaken.
- The home stay service is listed in the Ministry of Tourism and Sports' Home Stay Tourism Guidebook.

In assessing the standards of Thai home stay services, the mathematical average, or a percentage of the score in points for each category, is used. Scores are awarded on a scale of one to five, with five being the highest score.

To qualify for certification, the home stay project or home stay service provider(s) must achieve an average score of at least 3.50 across all eight categories, or a minimum required score of 70 per cent.

The evaluation of Thai home stay services is based on principles, methodology and guidelines in accordance with the Thai Home Stay Certification Standards B.E. 2548 (2005) issued by the Office of Tourism Development.

Thai home stay products and services that meet the Thai Home Stay certification standards are presented with a certificate and a certification seal. Home stay services are re-evaluated every two years. If the score is lower than what is required, the certification will be revoked and the Thai Home Stay certification seal and letter of certification must be returned to the Office of Tourism Development.

Thai Home Stay Certification Standards

Announced on 24 January 2005

Source: Government Gazette, Page 37, Volume 122, Special Response 26 D, 23 March 2005