

**SUSTAINABLE MANAGEMENT OF COMMUNITY-BASED
TOURISM IN THAILAND**

Nopparat Satarat

**A Dissertation Submitted in Partial
Fulfillment of the Requirements for the Degree of
Doctor of Philosophy (Development Administration)
School of Public Administration
National Institute of Development Administration
2010**

**SUSTAINABLE MANAGEMENT OF COMMUNITY-BASED
TOURISM IN THAILAND**

Nopparat Satarat

School of Public Administration

Assistant Professor. *Pairote P. Nararakul* Major Advisor
(Pairote Pathranarakul, Ph.D.)

The Examining Committee Approved This Dissertation Submitted in
Partial Fulfillment of the Requirement for the Degree of Doctor of Philosophy
(Development Administration).

Assistant Professor. *N. T. Phongkhiao* Committee Chairperson
(Noppawan Tanakanjana Phongkhiao, Ph.D.)

Professor. *Pichit Pit* Committee
(Pichit Pitaktheponsombat, Ph.D.)

Assistant Professor. *Pairote P. Nararakul* Committee
(Pairote Pathranarakul, Ph.D.)

Associate Professor. *Tippawan L.* Dean
(Tippawan Lorsuwannarat, Ph.D.)

February 2010

ABSTRACT

Title of Dissertation	Sustainable Management of Community-Based Tourism in Thailand
Author	Ms. Nopparat Satarat
Degree	Doctor of Philosophy (Development Administration)
Year	2010

Tourism industry in Thailand generates the country's second largest source of revenue, which has generated significant revenue and income circulating throughout the nation. Rapid increasing rate of tourists has created negative impact on socio-economic and environmental conditions, particularly natural exploitation, unequal income distribution and waste management problem. Thus, the need to develop tourism in a sustainable manner has also become a primary concern.

In Thailand, the Tourism Authority of Thailand (TAT) then shifted its policy towards more sustainable tourism development, focusing on conservation and benefits to local communities. The overall goal of ecotourism development in Thailand is to develop a sustainable industry, to maintain a healthy natural and social environment, and to foster self-reliance in local communities. However, there are many studies indicating that where ecotourism is not sufficiently community-focused has created negative impact on the environment, and indigenous communities have not received sufficient benefits. Thus, the concept of community-based tourism was initiated. The idea behind the community-based approach is to create potential for empowering the community, enhancing their involvement in decision making, and making sure that the will and incentive to participate come from the community itself.

The key findings from the 4 case studies reveal that community-based tourism in Thailand generally emerged from both inside and outside factors, including economic difficulties, environmental degradation as well as government policy. The success of community-based tourism depends on various issues, such as the abundance of tourism resources, level of community participation, strong leadership, the strength of community organization, fair benefit distribution, effective natural resource management and sufficient outside support.

The result of this study also highlighted that community-based tourism, which has been perceived as a sustainable tourism, would create both advantages and disadvantages to local people in various aspects, including economic, environmental, social and cultural impacts. Therefore, principles of sufficient economy philosophy and Buddhist economics were introduced to integrate with the concept of community-based tourism as a guiding principle for all people to acquire real happiness.

ACKNOWLEDGEMENTS

I owe my gratitude to so many people who supported me in the producing of this dissertation which has been the most significant academic challenge I have ever had to face. Firstly, I would like to thank Dr. Pairote Pathranarakul for his continued guidance, patience and support throughout this research. His wisdom, knowledge and commitment to the highest standards inspired and motivated me. I also would like to thank Dr. Noppawan Thanakajana and Dr. Pichit Pitakthepsombat for their valuable advices and insightful feedback which had really helped to improve my work.

This study cannot be finished without the field research, which is the most critical part of this dissertation. Impressive moments of my dissertation journey have been shared with many local people. I would like to thank all community members, especially Bang Roh on Koh Yao Noi, Khun Prommin Puangmala in Ban Mae Kampong and Kamnun Surin Ninlert in Bang Chao Cha. I thank you all for sharing your fascinating stories and wisdom. I also wish to thank my three wonderful research assistants, Oat, Tom and Oil, for their tireless effort in helping me in the field. I also thank my colleagues in the Ph.D. program for their friendship and sincere support.

Finally, and most importantly, I have to express my deepest gratitude to my husband, Dullapah Jaroenjitt, for encouraging me to undertake this study, particularly his fullest love and support. None of this would have been possible without my parents, Preecha and Emiko Satarat, thank you for your endless and unconditional love and support for your naughty daughter. I love you.

Nopparat Satarat

February 2010

TABLE OF CONTENTS

	Page
ABSTRACT	iii
ACKNOWLEDGEMENTS	v
TABLE OF CONTENTS	vi
LIST OF TABLES	ix
LIST OF FIGURES	xi
CHAPTER 1 INTRODUCTION	1
1.1 Statement and Significance of the Problem	1
1.2 Objectives of the Study	5
1.3 Research Questions	6
1.4 Scope of the Study	6
1.5 Limitations of the Study	7
1.6 Benefits of the Study	7
CHAPTER 2 REVIEW OF LITERATURES	8
2.1 Background of Community-Based Tourism	8
2.2 Definition of Community-Based Tourism	10
2.3 Benefits of Community-Based Tourism	11
2.4 CBT in International Contexts	13
2.5 CBT in Thailand	16
2.6 Related Theories	22
2.7 Conceptual Framework for Analysis	27
CHAPTER 3 RESEARCH METHODOLOGY	28
3.1 Research Design	28
3.2 Methodology for Case Studies	30
3.3 Methodology for Survey	36

CHAPTER 4 DESCRIPTIONS OF FOUR CASE STUDIES	41
4.1 Ban Mae Kampong, Chiang Mai Province	41
4.2 Ban Khok Kong, Kalasin Province	55
4.3 Bang Chao Cha, Angthong Province	66
4.4 Koh Yao Noi, Phang Nga Province	82
CHAPTER 5 FINDINGS OF QUALITATIVE APPROACH	102
5.1 Emergence of Community-Based Tourism	102
5.2 Factors Affecting the Sustainable Management of Community-Based Tourism Management	117
5.3 Impacts of Community-Based Tourism	234
CHAPTER 6 FINDINGS OF QUANTITATIVE APPROACH	277
6.1 General Information of Respondents	277
6.2 Community-Based Tourism in the Community	282
6.3 Perspectives on Success Factors of CBT	284
6.4 Community Participation	286
6.5 Tourism Resources	290
6.6 Community Leaders	291
6.7 Community Organization	294
6.8 Outside Support	296
6.9 Learning Process of Tourism Activities	297
6.10 Impacts of Community-Based Tourism in Local Communities	300
CHAPTER 7 EMERGING ISSUES AND RECOMMENDATIONS	306
7.1 CBT Practices in Thailand	306
7.2 Adverse Impacts of CBT	308
7.3 Integrated Sufficient Economy Philosophy and Buddhist Economics in Community-Based Tourism	312
7.4 Recommendations	318
BIBLIOGRAPHY	320

APPENDICES	344
Appendix A The Royal Thai Gazette Home Stay Standard in Thailand	345
Appendix B Reliability of Questionnaire	353
Appendix C Questionnaire	361
BIOGRAPHY	376

LIST OF TABLES

Table	Page
2.1 Positive and Negative Impacts of Tourism	9
2.2 Benefits of Community-Based Tourism	12
2.3 Home Stay Standard in Thailand	17
3.1 Descriptions of Four Selected Case Studies	32
4.1 Populations of Ban Khok Kong by Age in 2008	60
4.2 Populations of Bang Chao Cha by Age in 2008	74
4.3 Populations and Households in Bang Chao Cha Community By Village	75
4.4 Populations and Households in Koh Yao Noi by Village in 2008	91
4.5 Average Annual Income of Koh Yao Noi Villages in 2008	93
5.1 Rates of Tourism Activities in Ban Mae Kampong	201
5.2 Rates of Tourism Activities in Ban Khok Kong	204
5.3 Rates of Tourism Activities in Bang Chao Cha	206
5.4 Rates of Tourism Activities on Koh Yao Noi	211
5.5 Codes of Conduct in Four Case Studies	216
6.1 Response Rate of Mailed Questionnaires	286
6.2 General Characteristics of Respondents	289
6.3 Community-Based Tourism in the Community	293
6.4 Perceived CBT Success Factor × Respondents	295
6.5 Level of Community Participation in Community-Based Tourism	297
6.6 Tourism Resources	300
6.7 Community Leaders	303
6.8 Community Organization	306
6.9 Outside Support	309

6.10 Learning Process of Tourism Activities	311
6.11 Economic Impacts of Community-Based Tourism	313
6.12 Environmental Impacts of Community-Based Tourism	315
6.13 Social Impacts of Community-Based Tourism	316
6.14 Cultural Impacts of Community-Based Tourism	317

LIST OF FIGURES

Figure	Page
1.1 Number of Tourist in Thailand from 1999-2007	1
2.1 Conceptual Framework for Analysis	26
3.1 Research Process of the Study	30
3.2 Locations of Selected Communities	34
3.3 Population of the Study	37
4.1 Map of Chiang Mai	44
4.2 Map of Ban Mae Kampong Ecotourism Village, Chiang Mai Province	45
4.3 Ban Mae Kampong Administration	46
4.4 Map of Kalasin Province	58
4.5 Map of Ban Khok Kong Phu Thai Cultural Village, Kalasin Province	59
4.6 Ban Khok Kong Administration	61
4.7 Map of Angthong Province	70
4.8 Map of Bang Chao Cha OTOP Tourism Village, Angthong Province	71
4.9 Community Unification in Bang Chao Cha	81
4.10 Map of Koh Yao Noi in Phang Nga Province	88
4.11 Map of Koh Yao Noi	89
5.1 The Emergence of CBT in Ban Mae Kampong	110
5.2 The Emergence of CBT in Ban Khok Kong	113
5.3 Emergence of CBT in Bang Chao Cha	117
5.4 Emergence of CBT on Koh Yao Noi	121
5.5 Locations of Home Stays in Ban Mae Kampong	126
5.6 Administrative Committee in Ban Mae Kampong	193
5.7 Administrative Committee in Ban Khok Kong	196

5.8	Administrative Committee in Bang Chao Cha	198
5.9	Administrative Committee on Koh Yao Noi	200
5.10	Distribution of Tourism Revenues in Ban Mae Kampong	203
5.11	Distribution of Tourism Revenues in Ban Khok Kong	205
5.12	Distribution of Tourism Revenues in Bang Chao Cha	209
5.13	Distribution of Tourism Revenues on Koh Yao Noi	213
7.1	Emerging Impacts of Community-Based Tourism	324
7.2	Proposed CBT Model for Thai Local Communities	327

CHAPTER 1

INTRODUCTION

1.1 Statement and Significance of the Problem

Ever since the sector was stimulated as part of the Fourth National Economic and Social Development Plan (1977–1981) to boost the country’s economic development (Eurblarp Sriphnomya, 2002: 236), the tourism industry in Thailand has shown continuous and very fast growth. Tourism generates the country’s second largest source of revenue, which has generated and circulated significant revenue and income throughout the nation. International tourists visiting Thailand doubled from 7.76 million in 1998 to 14.46 million in 2007, with 83.23 million domestic trips in the same year, (Tourism Authority of Thailand, 2008b) as presented in Figure 1.1.

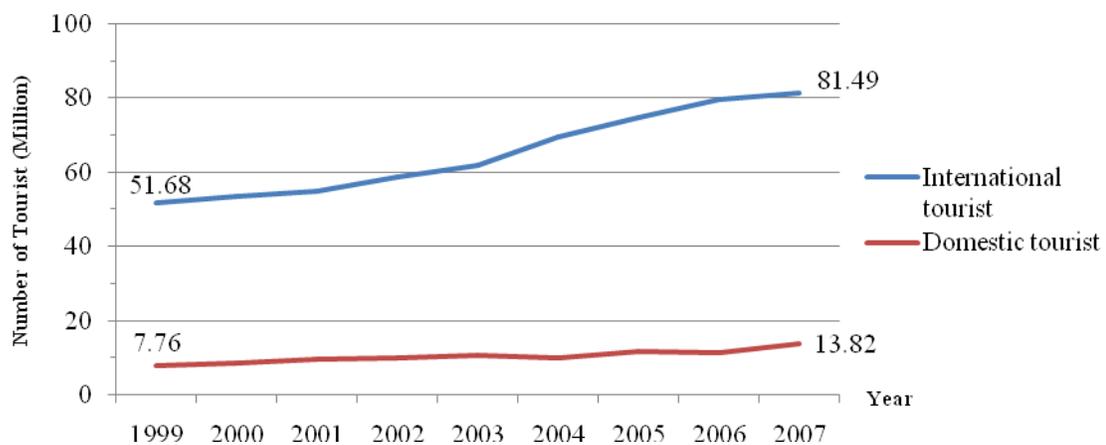


Figure 1.1 Number of Tourists in Thailand from 1999 – 2007

Source: TAT, 2008.

The rapidly increasing rate of tourists has created negative impacts on socio-economic and environmental conditions, such as natural exploitation, unequal income distribution, waste management problems, accelerated changes in the culture and traditions of local indigenous communities as well as drug and prostitution problems (Mingson Kaosa-ard, 2006: 12). Many international organizations are aware of these adverse effects of mass tourism and have tried to encourage a new kind of tourism pattern more in harmony with nature. Therefore, the concept of “sustainable tourism” as a global strategy for supporting the principle of “sustainable development” was declared at the World Summit at Rio De Janeiro in 1992. Sustainable tourism covers every element of tourism; in other words, it is recognized that all tourism should be sustainable tourism (Dowling, 1995: 88). Thus, many forms of alternative tourism, such as ecotourism, agrotourism, pro-poor tourism and indigenous tourism, were introduced in order to cope with the social and environmental impacts of conventional tourism. As the tourism industry is becoming increasingly important to communities around the world, the need to develop tourism in a sustainable manner has also become a primary concern (Richards and Hall, 2003: vii). In response, the TAT shifted its policy towards more sustainable tourism development, focusing on conservation and the benefits to local communities. As a result, the National Ecotourism Policy was declared in 1998, and the National Ecotourism Action Plan 2002 - 2006 was introduced in 2001. The ecotourism potential of Thailand is high due to the country’s abundant natural resources and unique cultural resources. The overall goal of ecotourism development in Thailand is to develop a sustainable industry, to maintain a healthy natural and social environment, and to foster self-reliance in local communities (Eurblarp Sripnomya, 2000: 238). The policy provides an underlying concept of ecotourism in the Thai context and guidelines for action for various organizations and individuals involved in ecotourism activities. Stakeholders involved in ecotourism range from government agencies to NGOs, private sectors and local people.

Due to the adverse effects of mass tourism, ecotourism has gained greater popularity over many decades and has, in general, been recommended as a key sustainable development solution for achieving conservation and alleviating poverty. Theoretically, if ecotourism is implemented properly, then everybody wins: the

environment, local communities, tourists, and economy (Friefenberg, 1998). Unfortunately, ecotourism has faced similar criticisms to mass tourism concerning its massive expansion. Ecotourism brings more tourists and more hotels and facilities, and brings more tourists again, which creates adverse effects on nature. This is much like a vicious circle – the higher the volume of tourists, the greater the potential for negative impacts (Ashton, 1993 quoted in Kersten, 1997). Furthermore, most of the ecotourism activities emerging in local communities were initiated and implemented by outsiders, especially private tour operators. Some of them have not committed themselves to the underlying principles of ecotourism; therefore, this has created negative impacts on local villagers and nature, just as conventional tourism did.

There are many important obstacles in the way of the Thai government achieving effective ecotourism within the country. The low standard of ecotourism services is one such major problem (Eurlarp Sriphomya, 2002: 237). Ecotourism operators have not reached the required standards of ecotourism, so instructions as to how to carry out appropriate ecotourism and support from the relevant agencies are necessary. Drukier (2001) found that most of the ecotourism operators in Chiang Mai do not commit to the underlying principles of ecotourism. Many of them do not even know exactly what ecotourism means. They operate under the ecotourism banner, but do not behave as such. Weaknesses have been found not only as concerns the private sector, but also the public. The TAT has promoted ecotourism to conserve the nature and provide benefits to local villagers, but takes no responsibility for ecotourism since it offers no special licenses or advice for tour operators and travelers (Drukier, 2001).

Moreover, there have been many reported incidents where ecotourism, when not sufficiently community-focused, has created negative impacts on the environment, and indigenous communities have not received sufficient benefits (WWF International, 2001: 3). Tourism in rural communities mainly depends upon private tour operators, who bring outside tourists into local villages. When local people are involved in tourism, it is as cheap labor or as part of the tourist attraction, mostly in the form of cultural ‘shows’ or displays (Epler Wood, 2002: 44). Particularly, hill tribe people are usually seen as tourism objects that tourists come to see and take pictures with. Such incidents have

emerged because local people have not been involved in or participate in any tourism activities happening in their own communities.

As a result, one response to the rising criticism of ecotourism is the concept of “community-based ecotourism (CBET),” which originated with Woodley in 1983. Tourism managed by the community is called “community-based tourism” (CBT). If that CBT is managed by applying ecotourism concepts then it is called “community-based ecotourism” (CBET). Ecotourism is a form of sustainable tourism and it is community-based because local communities maintain full or major control over the management of tourism. CBET implies that a community is taking care of its natural resources in order to gain income through operating a tourism enterprise and using that income to better the lives of its members (Sproule, 1998: 244-245). So, CBET can be a way of ensuring local livelihoods and the sustainable use of natural resources (Drum et al, 2004).

In reality, many communities have access to natural resources that can be used to attract ecotourism. They also have a wealth of cultural resources. Thus, each local community can have a variety of resources that local people can utilize for tourism activities. As a result, this study focuses on all kinds of tourism in communities that have been managed by their local people. So, the term “CBT” will be used in this study.

CBT refers to a form of tourism where the local community has substantial control over, and involvement in, its development and management, and a major proportion of the benefits remain within the community (WWF International, 2001: 2). Community-based tourism development is seen as one form of sustainable utilization with the potential to bring economic, as well as social, benefits to local communities (Ashley and Garland, 1994: ii). Thus, it is receiving increased attention from a variety of sectors, including the government and NGOs who have long been working with communities on wildlife and natural resource management.

The idea behind the community-based approach is to create the potential for empowering the community, enhancing their involvement in decision-making, and making sure that the will and incentive to participate come from the community itself. Thus, the level of community participation in its activities, ranging from planning, decision-making and evaluation and control, is one of the major concerns for CBT. The

empowerment of local communities in controlling their resources and tourism activities will help them to develop their knowledge and management skills to cope with this new community business (Anucha Leksakundilok, 2004a: 35). Therefore, government and Thai society as a whole should accept the right of local people to participate in the planning, decision-making and managing of natural resources. However, the participation of local people is not easy due to the fact that tourism heavily relies on the market and resources. For example, national parks are mostly under government control and tourists are mostly recommended by tour operators. Cooperation with government and private agencies is therefore necessary for improving management skills, marketing capability and networking and other support on CBT development (REST and Buchan, 2002 quoted in Anucha Leksakundilok, 2004a: 35).

Successful international experiences of CBT provide valuable blueprints and knowledge, but cannot be adapted easily and completely within the Thai context since different communities are surrounded by different contexts and environments, which in turn bring different outcomes of CBT. Typically, CBT in international contexts has been used as an effective tool for poverty alleviation by using tourism as a source of additional income for local people. On the other hand, it may be a different story in Thailand. Communities may not expect economic benefits from tourism, but they prefer to use CBT to expand and preserve their cultural heritage. Thus, this study attempts to identify benefits that local people can receive from implementing CBT. Since all kinds of tourism should be sustainable, the central issue of this study is how CBT in Thailand can become sustainable. The results will help policy makers develop strategies suited for the situations and problems in local villages. Then, determinants contributing to the sustainable management of CBT will be sought after.

1.2 Objectives of the Study

The objectives of this study are as follows:

1. To study the management of CBT in local communities towards the goals of sustainable tourism,

2. To study the factors affecting the sustainable management of CBT in Thailand,
3. To identify the environmental, economic, and social benefits that local communities receive from implementing CBT, and
4. To propose the CBT model for the Thai context.

1.3 Research Questions

There are four major research questions of this study as follows:

1. How has community-based tourism emerged in Thai local communities? Why have local people adopted this type of tourism in their communities?
2. What are factors contributing to the sustainable management of CBT in Thai local communities?
3. What are the positive and negative impacts of tourism on local people?
4. What is a possible CBT model suited for the Thai context?

1.4 Scope of the Study

The study aims to study the phenomena of CBT practices in Thailand. Presently, there are a total of 299 communities managing tourism by themselves nationwide: 143 communities in the north, 48 communities in the central region, 29 communities in the northeast, and 79 communities in the south. Twenty-five of them are classified as having a high level of CBT readiness. Due to time and resource constraints, in addition to the complexity of each community, the case study approach is useful to acquire a good understanding of CBT practices. Therefore, all of the 299 communities cannot be analyzed. Rather, only four communities in each region that have a high level of CBT readiness were purposively selected as case studies as follows:

1. Ban Mae Kam Pong, Chiang Mai province (North)
2. Ban Khok Kong, Kalasin province (Northeast)
3. Bang Chao Cha, Ang Thong province (Central and East)

4. Koh Yao Noi, Phang Nga province (South)

Then, in the second phase, the questionnaires were distributed to the rest of the communities. The results of which are supplementary with those of the qualitative ones in the first phase.

1.5 Limitations of the Study

As time constraint was the major obstacle, interviews, mostly of short durations of two to three hours for each respondent, were conducted in the four selected communities. The researcher visited the four communities once or twice with a short stay for each visit. Therefore, the results of this study may contain less concrete and continuing data than those of other researchers who could live with the local people for longer periods.

Additionally, since the case studies were conducted in communities categorized as having high level of CBT readiness, the results may or may not be generalized to those with moderate and low level of CBT readiness. To avoid such limitations, the results derived from case studies were supported by quantitative data. Hence, as the quantitative method is used as supplementary information in explaining the case study approach, the correlations among the related factors were not identified.

1.6 Benefits of the Study

This study will provide information about the implementation of CBT in Thailand's rural communities. The results of this study hopefully contribute to sustainable development theory and sustainable tourism theory in particular. Also, this study is useful for tourism policy makers to improve the direction and application of tourism at the community level.

CHAPTER 2

REVIEW OF RELATED LITERATURES

2.1 Background of Community-Based Tourism

Many studies have demonstrated tourism development to have created tremendous impacts on the economic system, such as employment creation and greater income for local people. In some areas, tourism has helped attract investment funds and other economic activities. On the other hand, tourism has also created negative impacts, including pollution and community conflict. Previous studies have also demonstrated possible positive and negative impacts stemming from tourism development as presented in Table 2.1.

Due to the adverse impacts of mass tourism, sustainable tourism was declared as a global strategy at the World Summit at Rio De Janeiro in 1992. Since then ecotourism has gained popularity as a key sustainable development solution for achieving conservation and the alleviation of poverty. Nonetheless, ecotourism has faced similar criticisms as mass tourism for its massive expansion, in addition to a lack of community focus. Consequently, CBT has emerged, ensuring greater local benefits and sustainable use of natural resources.

Table 2.1 Positive and Negative Impacts of Tourism

Economic Impacts		Physical and Environmental Impacts		Socio-Cultural Impacts		Political Impacts	
Positive	Negative	Positive	Negative	Positive	Negative	Positive	Negative
Increasing income	Resistance of community toward tourism	Enhancing natural resource awareness	Pollution Destroying local natural resources and landscape	Shared common experience	Creating negative behaviors	Developing profile	Risk of failure
Creating jobs	Loss of uniqueness	Maintaining, improving, revitalizing and preserving local environment	Land depression	Strengthening traditions	Manipulating community	Establishing international prestige	False dispersal of funds
Changing economic structure	Damage of image	Developing transportation and communication system	Damaging cultural heritage	Enhancing social pride	Changing social structure	Enhancing social support	No responsibility for control
Increasing tax income	Opportunity costs		Discomfort caused by noise	Enhancing social contribution	Changing lifestyles and local values	Developing management skills	Legalization of ideologies
Production stimulus	Part-time, seasonal or small-scale employment areas		Traffic jam	Revitalizing local culture, traditions and products	Losing comfort		
Better foreign surplus	Costs and services and conflicts of interests in the community			Creating unity	Spreading new cultural ideas		
Presentation of tourism region	Labor quality unsuitable for production system			Enhancing better understanding between tourists and local people	Devaluing local culture		
Increasing number of tourists				Providing innovation and creativity opportunities	Commercializing local culture		
Increased length of stay					Crime		
					Emigration		

Source: Gannon, 1994: 53; Boonlert Jittangwattana, 2005: 157-160.

2.2 Definition of Community-Based Tourism

As the term ‘community-based’ recognizes the importance of social dimension, CBT refers to a form of tourism in which the local community has substantial control over, and is involved in, its development and management, and a major proportion of the benefits remain within the community (WWF International, 2001: 2). CBT refers to tourism that takes environmental, social and cultural sustainability into account. It is managed and owned by the community, for the community, with the purpose of enabling visitors to increase their awareness and learn about the community and local ways of life (REST, 2003: 14). This means that tourism activities are developed and operated, for the most part, by local community members, and certainly with their consent and support. It utilizes a wide range of resources that local people are able to manage and particularly involves respect for local culture, heritage, and traditions (Anucha Leksakundilok, 2004a: 163).

CBT is closely linked to ecotourism, but it offers a more concrete concept by stating the type and degree of participation and involvement for local people, and the associated costs (Halstead, 2003: 7). So, CBT is more people-centered, community-orientated, and resources-based than ecotourism (Armstrong et al, 2005 quoted in Morris, 2008: 48). The idea behind the community-based approach is to create potential for empowering the community, enhancing their involvement in decision making, and making sure that the will and incentive to participate come from the community itself (Armstrong et al, 2003: 2). Local people must be able to control and manage productive resources in the interests of their own families and the community. Therefore, it is also important that a reasonable proportion of tourism revenues are enjoyed by the community in one way or another.

Basically, according to the Mountain Institute (2000: 4-5), any development of CBT must follow the following assumptions: (1) CBT must contribute to increasing and/or improving conservation of natural and/or cultural resources; (2) CBT must contribute to local economic development through increasing tourism revenues and other benefits to community participants, and ideally to an increasing number of participants;

(3) CBT must have a level of participation, ideally progressing toward self-mobilization, but not always necessary; and (4) CBT has to provide a socially and environmentally responsible product to the visitors. In short, it is important to note that the objectives of CBT are not always focused on natural conservation and economic prosperity. Cultural preservation, community empowerment, poverty alleviation, and income generation are also significant goals.

2.3 Benefits of Community-Based Tourism

It has long been established that conventional mass tourism has created negative impacts on natural resources and local communities, with local people rarely being the beneficiaries of such tourism, if at all. Thus, CBT is an alternative form of tourism, which is not simply a tourism business that tries to maximize profits for investors. Instead, it focuses on the impacts of tourism on the community and environment. When applied properly, CBT can not only help local villagers control the impacts of tourism, but also generate additional incomes and diversify the local economy (Tuffin, 2005: 178).

There are also many environmental benefits from CBT, such as creating awareness and developing management skills, encouraging environmental planning and managing environmental problems. In some cases, the government allows local people and tourists to be the 'eyes and ears' for environmental protection (Anucha Leksakundilok, 2004a: 34).

Preserving local culture is also another benefit of CBT. If communities know the value of their traditions and culture, then wisdom and local knowledge can be transferred from generation to generation. In addition, cooperation with government and private agencies, close contact with tourists and improving quality of life are also social benefits from CBT. The social cohesion, harmony and cooperation that CBT enables can enhance individual self-reliance, pride and hope for the future as well (Ross and Wall, 1999 quoted in Kontogeorgopoulos, 2005: 5). Furthermore, with the money gained from CBT, the health and education of local people can also be improved, which can go further to alleviate poverty, decrease population growth and solve land distribution problems

(Murdoch, 1980 quoted in Lash, 1998: 6). Various benefits of CBT are presented in Table 2.2.

Table 2.2 Benefits of CBT

Development Area	Potential Development Benefits
Economic	Generates sustainable and independent source of funds for community development Creates employment in tourism Increases household income
Social	Raises quality of life Promotes community pride Promotes gender and age equality Builds capacity for community management organizations
Cultural	Encourages respect for different cultures Fosters cultural exchange Embeds development in local culture
Environmental	Promotes environmental responsibility Raises awareness of the need for conservation for tourists and villagers Promotes management of waste disposal
Educational	Promotes the acquisition of new job skills Creates new professions in the village Encourages use of new knowledge in the village Cross-fertilization of ideas with other cultures – promotes mutual respect Fosters and promotes respect for local knowledge and skills
Political	Enables participation of local people Increases the power of community Ensures rights in natural resource management in community
Health	Promotes good hygiene Increases in and diversification of food production for tourists improves nutritional status

Source: REST, 2003: 22; Tuffin, 2005: 182.

In addition, CBT has the potential to decentralize the tourism industry by transferring decision-making to the community level, which leads to the empowerment of local communities and the development of local institutions, thereby providing a sense of ownership, strengthening community identity and sense of pride

2.4 CBT in International Contexts

CBT projects are developed in a number of ways. Different structure, goals, and contexts in each community represent different environments, growth patterns, cultural values, and stages of CBT development. The variety of cultures and environments worldwide ensure that the implementation and outcomes of CBT will be different, just as communities are different (Hatton, 1999: 3).

2.4.1 Ban Nalan, Lao PDR

Ban Nalan is located in Luang Namtha province in the Lao PDR. It is a village hosting tourists overnight as part of the Nam Ha national protected area, which is also a UNESCO ecotourism project (Tuffin, 2005: 183). CBT in the Lao PDR has emphasized the principle of Public-Private Partnership (PPP), which focuses on the partnerships with private tour operators to improve the benefits and impacts of tourism to local communities (Tuffin, 2005: 177). This kind of CBT practice stems from the fact that rural villagers and the tourism industry depend on each other. While private tour operators bring tourists to local villagers, they depend on the villagers to provide indigenous culture, which the tourists are willing to pay for. At the same time, the villagers are dependent on tour operators to provide training, guidance and marketing, and bring tourists to them. The villagers generally receive economic benefit from lodging, cooking, selling food and handicrafts, and acting as tour guides for tourists. Even though the income generated from tourism does not amount to that much, the villagers in Ban Nalan decided to use this fund as the basis for small loans to promote and develop handicrafts or to support other communal activities.

In order to ensure local benefits, the Provincial Tourism Department oversees the operation of CBT in the community and signs the contracts with tour operators to agree to use trained local guides and accommodation. Such agreements serve as vital legal mechanisms for supporting sustainable tourism development in Luang Namtha (Rosenblomm, 2009: 16). Consequently, this CBT project won a United Nations Development Award for alleviating poverty.

2.4.2 Olango Island, the Philippines

Olango Island has plenty of coral reefs, seagrass beds, and mangroves, and is in part a national wildlife sanctuary. Local people mainly depend on fishing for their living. However, due to overfishing and dynamite fishing, the fish yield has been decreasing and coral reefs are in poor condition. Therefore, the government, in partnership with the United States Agency for International Development (USAID), has introduced a Coastal Resource Management Project (CRMP) with tourism as one of its activities (White, Ross and Flores, 2000: 16). This project comprised various activities that has engaged local residents, government agencies as well as other stakeholders in implementation.

The Olango Island Wildlife Sanctuary receives visitors through the Department of Environment and Natural Resources and through a locally organized community-based ecotourism group called the Olango Birds and Seascape Tour. Most of the people in the community involved in tourism activities have no previous experience in the tourism industry. But because of their active participation, CBT has become an effective tool for supplementing their incomes from fishing and conserving nature at the same time (White and Rosales, 2003: 248). Local guides have been trained to be educators, entertainers, advocates of environmental values and social ethics (English, 2002 quoted in Armstrong et al, 2003: 13-14). To avoid any negative impacts on the environment, the local villagers help monitor all of the tourism activities and normally guide the tourists on appropriate behavior in the natural areas and communities they visit. The Olango experience demonstrates the sense of empowerment and sense of pride in achievement that can be gained by a community through CBT (Armstrong et al, 2003: 16).

2.4.3 Matsigenka, Peru

CBT in Matsigenka demonstrates an exceptional case of strong leadership. Living in Manu National Park in Peru, local people have been prohibited from engaging in any commercial activities concerning resources from the forest, meaning that their incomes have been very limited. Consequently, the Matsigenka leaders decided to participate in tourism activities because they wanted to improve their quality of life. So, in 1995, these leaders wrote letters to the Ministry of Agriculture and to the President of Peru asking for the approval of the Matsigenka lodge project, which was expected to improve their living conditions. After approval of the project, a number of community leaders have emerged through the processes of establishing and developing CBT.

Outside support has also been essential for successful CBT in Matsigenka. The community received strong support from the government, Instituto Nacional de Recursos Naturales (INRENA), together with the international agency GTZ which provided funding to help build the ecotourism lodge and train community members to manage the lodge (Herrera, 2006: 14; Seixas and Berkes, 2010: 194-195). When working with the outsiders, the local people were able to exchange and expand their knowledge, thereby enhancing their capacity. After funding came to an end the lodge was managed primarily by local people. In addition to the aforementioned groups, NGOs and researchers also played important parts in this success story.

Business alliances with private tour operators is also crucial for the lodge to be a profitable business (Herrera, 2006: 20). Tour operators have committed themselves to bringing tourists to the lodge on a regular basis with the community offering them special discounts on rental fees in exchange. In sum, CBT in Matsigenka is a case that truly has its origins at the grassroots level and one which has developed with a strong sense of autonomy (Herrera, 2006: 10).

2.5 CBT in Thailand

Previously, tourism in Thai rural villages came only in the form of providing food and accommodation for trekkers as part of home stay service. Since ecotourism was first

promoted at the Earth Summit at Rio de Janeiro in 1992, many countries have used this new kind of tourism as an instrument to raise income, conserve natural resources and preserve indigenous culture, in response to the adverse impacts of mass tourism.

Likewise, CBT in Thailand was also heavily promoted by the TAT's Amazing Thailand Campaign during 1998-1999. Its objective was to preserve tourism areas to attract quality tourists to visit the country and to stay longer (Khanal and Babar, 2007: 5). The National Ecotourism Policy was then declared in 1998, followed by the National Ecotourism Action Plan 2002-2006 in 2001. This policy provided an underlying concept of ecotourism in the Thai context and guidelines for action for various organizations and individuals involved in ecotourism activities.

Unfortunately, even though there were expectations that CBT would be an alternative tool for community development, as recommended by various international organizations, in Thailand, it has suffered from four major problems, namely low income generation, uneven income distribution, seasonal fluctuations in tourism-derived income and the ignorance of the failures of CBT (Komsan Suriya, 2008b: 3-5). CBT takes time to deliver benefits to villagers. Furthermore, past experiences demonstrate that most local people receive very few benefits from tourism activities managed by outsiders. They have been involved in tourism only in selling a small quantity of low cost handicrafts and services; whereas, most of the profits went to the middlemen, especially the outside private tour operators. The income generated from tourism is also subject to seasonal fluctuations. During high season, villagers may abandon their lands to participate in tourism. Lastly, the ignorance of the failure of CBT has also been dangerous for communities that have adopted CBT without any concern and preparation.

2.5.1 Home Stay

Home stay is a significant part of CBT, allowing for visitors who prefer to live with the local family in their homes to learn about the community and local ways of life and also raising awareness of natural and diverse cultures from the host family. Therefore, home stay is not just a matter of accommodation and food but also a valuable exchange and sharing experience contributing to mutual respect.

Thailand has emerged as one of the most popular destinations for home stay tourism due to the beauty of its natural environment as well as its affordability and hospitality as a destination. The government perceives home stay as a means of helping rural communities become self-sufficient. The “Long Stay, Home Stay” project, jointly carried out by the MOTS and Ministry of Interior, was launched in December 2005 in response to demand from tourists and especially encouraging visitors to prolong their stay in Thailand. Currently, approximately 400 home stays are now operating nationwide, some of which are certified by the OTD in 2007. Of this total, 30 are considered as being well established and popular. The majority of home stay visitors are domestic travelers, with most being students, teachers and local administration officials. The OTD has set up specific qualifications for Thai home stay standards. To qualify for certification, home stay projects and participating service providers have to meet the following specifications, consisting of 10 categories as presented in Table 2.3.

Table 2.3 Home Stay Standards in Thailand

Category	Indicator	Measurement Factor
1. Accommodation	1.1 Well proportioned accommodation	There are a sufficient number of suitable accommodations with safe and sturdy structures. Well-proportioned rooms are provided.
	1.2 Cleanliness	Standard beds, clean mattresses and bed linen are available. Bed linens are regularly changed following the departure of each guest, and a clean set of bed linen is provided to the next guest. Gazebo and traditional methods for the control of mosquitoes and insects are provided. Clothes lines or wardrobe are available. Bedding set is standardized, reflecting the norm in the community.
	1.3 Toilet and restroom	Toilet and restroom must be safe. Bolt is in good condition. Toilet and restroom are well-ventilated. The roof is well-insulated and waterproof.

Table 2.3 (Continued)

Category	Indicator	Measurement Factor
		Water bowl for bathing is available. Clean water is provided. Litter bin is provided. Clothes line is in the restroom.
	1.4 Living area	Living areas are well-ventilated and good for relaxing. Living area is regularly cleaned, decorated with trees and flowers
2. Food & Nutrition	2.1 Ingredients	Food is well prepared in appropriate proportions. Cooking process must be hygienic. Local ingredients are used.
	2.2 Drinking water	Clean drinking bottle with lid is provided. Purified clean drinking water
	2.3 Utensils	Utensils are clean. Utensils must be hygienic without odor.
	2.4 Kitchen	Kitchen may or may not be in the house, but must be clean. Clean containers are provided. Waste management is hygienic.
3. Safety	3.1 First Aid	Home stay providers are trained for providing first aid in cases of guests being injured or any accidents. Ready-to-use first aid supplies are available. Home stay providers should know the necessary health information of each guest.
	3.2 Security	Home stay providers have to inform the village headman when welcoming guests. There is a safety & security system for life and properties in the community. Communications equipment available to alert authorities of any impending danger, or if a tourist is sick or injured
4. Hospitality	4.1 Welcome & reception	Introducing guests to all family members Inviting guests to participate in many activities, such as cooking and dining
	4.2 Exchange knowledge & learning	There are activities through which tourists and the hosts can learn from each other, i.e. activities imparting knowledge to

Table 2.3 (Continued)

Category	Indicator	Measurement Factor
		visitors and guests about the way the hosts make a living, the history of community, folk beliefs and tales.
5. Tourism program	5.1 Tourism programs	Tourism programs are initiated by local people for equal profit distribution. Tourism programs are easy to understand. Tourism programs are compatible with local ways of life.
	5.2 Tourism activities	Variety of tourism activities are available for guests to choose from.
	5.3 Local guides	Local guides and home stay providers are able to communicate with guests about the overall community, natural resources, cultures and traditions and local beliefs.
6. Natural resources	6.1 Natural attractions	Variety of natural attractions and activities are available for guests.
	6.2 Natural conservation	Rules and regulations for natural conservation, such as carrying capacity and illegal poaching protection, are applied. Various activities for natural conservation and preservation of tourist attractions are promoted.
	6.3 Natural protection plan	Rules and regulations for environmental protection are implemented.
7. Culture	7.1 Cultural preservation	Examples of local architecture in the community still exist. Compilation of local knowledge is available for guests to study.
	7.2 Local way of living	Indigenous knowledge, local culture and traditions are well preserved. The community still retains its original characteristics. Local way of life is well preserved, without any adaptations to satisfy tourist needs.
8. Supplementary income & community business	8.1 Tourism as a supplementary income	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.
	8.2 Local souvenirs	Souvenirs are made from local materials.

Table 2.3 (Continued)

Category	Indicator	Measurement Factor
9. Home stay management	9.1 Group unification	The service is managed by a group of villagers in the form of an association or a cooperative, focusing on local participation.
	9.2 Home stay committee	Committees come from election. All committees have appropriate and sufficient knowledge of home stay management and their own responsibilities
	9.3 Rules & regulations	Rules and regulations, terms in position and operation are clearly stated. A proportion of tourism profits is distributed to the community. Various principles and guidelines must be clarified, such as home stay provider, carrying capacity, rotation system and pricing.
	9.4 Reservation, registration & deposit	Advance booking is required. Guidelines for guests must be clarified to ensure that they do not violate community customs, traditions and beliefs. There is a reservations system and registration system to keep track of tourist information. Advance deposit is required. Guidelines for guests must be clarified to ensure that they do not violate community customs, traditions and beliefs. There is a reservations system and registration system to keep track of tourist information. Advance deposit is required. Tourist statistics must be recorded.
	9.5 Fees	Fees and other charges must be clearly specified and updated regularly for publicizing.
10. Public relations	10.1 Brochures & pamphlets	Brochures & pamphlets must contain necessary information, such as tourist destinations and tourism activities.
	10.2 Marketing plan	Goals and action plans for marketing and public relation activities are clearly set.

Source: OTD, 2009.

In assessing the standards of Thai home stay services, the mathematical average, or a percentage of the score in points for each category, is utilized as presented in Appendix A. Scores are awarded on a scale of one to five, with five being the highest score. The home stay project or home stay service providers must achieve an average score of at least 3.50 across all eight categories, or a minimum required score of 70 percent to qualify for certification. Every project that passes the minimum requirements is given a certificate and a certification seal. The OTD re-evaluates home stay service every two years. If the score is lower than what is required, the certification is revoked and the Thai Home Stay certification seal and letter of certification must be returned to the Office.

2.5.2 Level of CBT Readiness

Presently, there are a total of 299 communities managing CBT in their communities: 143 communities in the north, 48 communities in the central, 29 communities in the northeast, and 79 communities in the south. These communities vary in many aspects, such as management capacity and the number of visitors. According to the OTD (2008), the readiness level as concerns CBT management in Thailand can be categorized into the following three groups.

2.6.2.1 Level 1 High level of readiness

A community with a high level of CBT readiness is one with its own committees established especially for the management of CBT, with tourists visiting the community regularly and tourism activities being held that encourage the learning process between local community and tourists. These communities possess high potential to provide appropriate services for tourists any time they visit. Twenty-four communities nationwide have been included in this category.

2.6.2.2 Level 2 Medium level of readiness

A community with a medium level of CBT readiness is one with its own committees or groups of people established especially for CBT management, with tourists occasionally visiting the community. However, these communities do not have enough potential to provide services for tourists at any given time. Tourists who desire to

visit communities have to make a reservation in advance in order for the communities to make preparations. Presently, 107 communities have been categorized in this group: 43 in the north, 26 in the central and east, 12 in the northeast and 26 in the south.

2.6.2.3 Level 3 Low level of readiness

A community with a low level of CBT readiness is one with tourism attractions and the desire to develop CBT in their communities, but which still does not have an appropriate means of management, such as a lack of people participation and ineffective management skills. Presently, 107 communities have been categorized in this group: 93 in the north, 18 in the central and east, 8 in the northeast and 42 in the south.

2.6 Related Theories

2.6.1 Community Development

Community development uses a bottom-up rather than top-down approach, which recognizes that, to solve problems in a community, local input is likely to promote sound outcomes (France, 1999: 10). Thus, the community development approach is usually employed to improve outcomes, employment opportunities and quality of life in localities in response to the failure of markets and national government policies to provide what is required, particularly in underdeveloped areas (OECD, 1999: 20). It focuses on the active involvement of people in the issues which affect their lives, and encourages participation, empowerment, self-help and the sharing of skills, knowledge and experience (Jones, 1995: 9). In its more institutional sense, community development may be viewed as a means of mobilizing communities to join state or institutional initiatives that are aimed at alleviating poverty, solving social problems, strengthening families, fostering democracy and achieving modernization and socio-economic development (Campfens, 1997: 25).

The community development concept is closely linked to social capital and community capacity. Social capital is often viewed as a component of social cohesion (Robinson, 1997: 35). Putnam (1993: 1) defines social capital as a feature of social organization, such as networks, norms and trust, which facilitate coordination and cooperation for mutual benefit. After studying 80 government-funded community-based

initiatives, an Australian action research project concluded that many community-based initiatives are examples of social capital at work (Smith and Herbert, 1997 quoted in France, 1999: 11). Furthermore, community development builds the capacity of communities to contribute to their own social and economic development by creating locally based opportunities for positive participation, employment, economic and social development (France, 1999: 12). The Aspen Institute defines community capacity as the combined influence of a community's commitment, resources and skills that can be deployed on community strengths and address community problems and opportunities (Aspen Institute, 1996: 1). Thus, the three critical components of community capacity are commitment, resources and skills.

Community-based development can lead to sustainable development as it originates from the local to the regional level. CBT is based on the premise that each community offers unique attractions, whether it be the people, the heritage, special events or natural resources (Alarilla, 2000 quoted in Fernandes et al, 2003: 2). This kind of tourism seeks to preserve the cultural and natural heritage of a community, while presenting special features of their heritage for the enjoyment of visitors. Tourists learn local cultures by participating in cultural activities while, at the same time, promoting economically profitable and environmentally sustainable activities that generate modern employment opportunities. Therefore, the major beneficiaries of tourist destinations should not be the tourists or the developers, but the members of the community. For instance, it does not make any sense for a community to run a resort or other tourist attraction if the employees do not come from the community itself.

This local development approach is useful particularly in disadvantaged communities where the traditional approach of nationally designed programs appears to be ineffective (France, 1999: 12). This stems from the fact that local people can add value to employment and economic development and social policies through an awareness of local needs and opportunities and an ability to generate commitment.

2.6.2 Participation Theory

One of the most popular typologies of participation is that developed by Arnstein.

Arnstein (1965: 216-217) defines participation as the means by which citizens can induce significant social reform which enables them to share the benefits of an affluent society. She devised an eight-rung ladder comprising the following steps: manipulation, therapy, informing, consultation, placation, partnership, delegated power, and citizen control. The first two rungs are identified as 'non-participation.' Levels three to five are described as 'degree of tokenism', in which consultation is the most essential factor to contribute to legitimate participation. The last three rungs of the ladders are 'levels of citizen power', in which the degree of decision-making influence is increased.

In addition to the publication of the Brundtland Report, Agenda 21 emphasizes a community-oriented approach to development, which requires the full participation of people as partners in the development process. CBT has emerged as a solution to the negative effects of mass tourism. According to Backman et al (2001: 455), the participation of stakeholders in the tourism management planning process is critical to its success. Participation refers to the opportunity for stakeholders to take part in the process of ecotourism development at the planning stage, during implementation and evaluation and in the distribution of benefits. Participation from all related stakeholders should begin from the start by involving people in the decision-making processes and in implementing programs. They should share in the benefits of development programs and be involved in efforts to evaluate the programs (Paul, 1987 quoted in Backman et al, 2001: 457).

There are many potential benefits if the community living in a tourist destination is involved in tourism planning. According to McIntyre (1993 quoted in Farsari and Prastacos, 2001: 118-119), community involvement in tourism can reinforce positive impacts while alleviating negative ones. Likewise, Drake (1991 quoted in Fennell, 1999: 217) views local participation as the ability of local communities to influence the outcome of tourism development projects that have impact on them. Community participation in tourism planning can also create increased knowledge, insights and capabilities among the different stakeholders with the potential of the sharing of ideas among them resulting in a richer understanding of issues and possibly more innovative policies and practices (Roberts and Bradley, 1991 quoted in Bramwell and Sharman, 1997: 27). Also, political legitimacy will be enhanced if this involvement means that

community members have greater influence in decision-making that directly affects their lives (Benveniste, 1989 quoted in Bramwell and Sharman, 1997: 26).

While community participation in tourism planning can provide several advantages, it also leads to some difficulties. Milne (2000: 4) argues that disadvantages can also arise from community participation, including delays in project start-up, staff increases, pressure to raise the level or range of services as well as community frustration, suspicion and opposition. Moreover, there are inequalities in the power of different stakeholders in the community and also in the power of local communities within the wider society (Bramwell and Sharman, 1997: 27). However, problems can be minimized by strengthening community organization, the inclusion of community representatives in all levels of CBT, and the involvement of stakeholders in the monitoring and evaluation of CBT.

Level of participation is another important issue. Komsan Suriya (2010: 40) studied the level of community participation in Ban Mae Kampong in Chiang Mai province, and found that only households participating intensely in tourism can raise their total income. Also, such increasing income is enough to help them get out of poverty. The extent of community participation in tourism is likely to depend on its perceived costs and benefits; therefore, in the early stages of the development of CBT, a positive attitude toward tourism is likely to increase community participation (Key and Pilai, 2006: 9). As a consequence, gaining effective input from the community right at the start is a great challenge for many community leaders.

2.6.3 Leadership Theory

Carroll (1992: 13-20) summarizes that successful leaders or leadership teams must be innovators, communicators, learners, bridge-builders, and systems thinkers. Firstly, leaders must be innovative because innovation is often a function of experienced and imaginative leadership in dealing with uncertainty and taking risks and also in engaging in long-term planning and in considering the possibility of failure at least as a learning experience. Secondly, leaders must be able to communicate effectively to stakeholders. Furthermore, leaders have to revisit original goals and strategies to provide

new visions and to shift organizational goals due to changing circumstances. This requires adaptive skills that enable leaders to recognize and respond to changing contexts over time. So, the leader as learner is another critical characteristic. In reality, leaders encounter a variety of stakeholders with different interests and resources that are significant to the success of the initiative. So, they must have the ability to bridge across these various stakeholder constituencies, which requires conflict management and negotiation skills. Lastly, systems thinking is another key component of successful leaders. The focus is not only on individual problems, but on creating a holistic and systematic vision.

For CBT to become sustainable, the participation of all relevant stakeholders as well as strong leadership is essential. Often, the development or initiation of CBT stems from the leadership of one or a small group of people. Any development initiative including CBT has to be supported by people who possess the appropriate skills in managing financial and human resources (France, 1999: 34). Thus, community leadership is vital to successful community development and, in particular, it is an essential component in tourism development (Aref and Redzuan, 2008: 173).

2.7 Conceptual Framework for Analysis

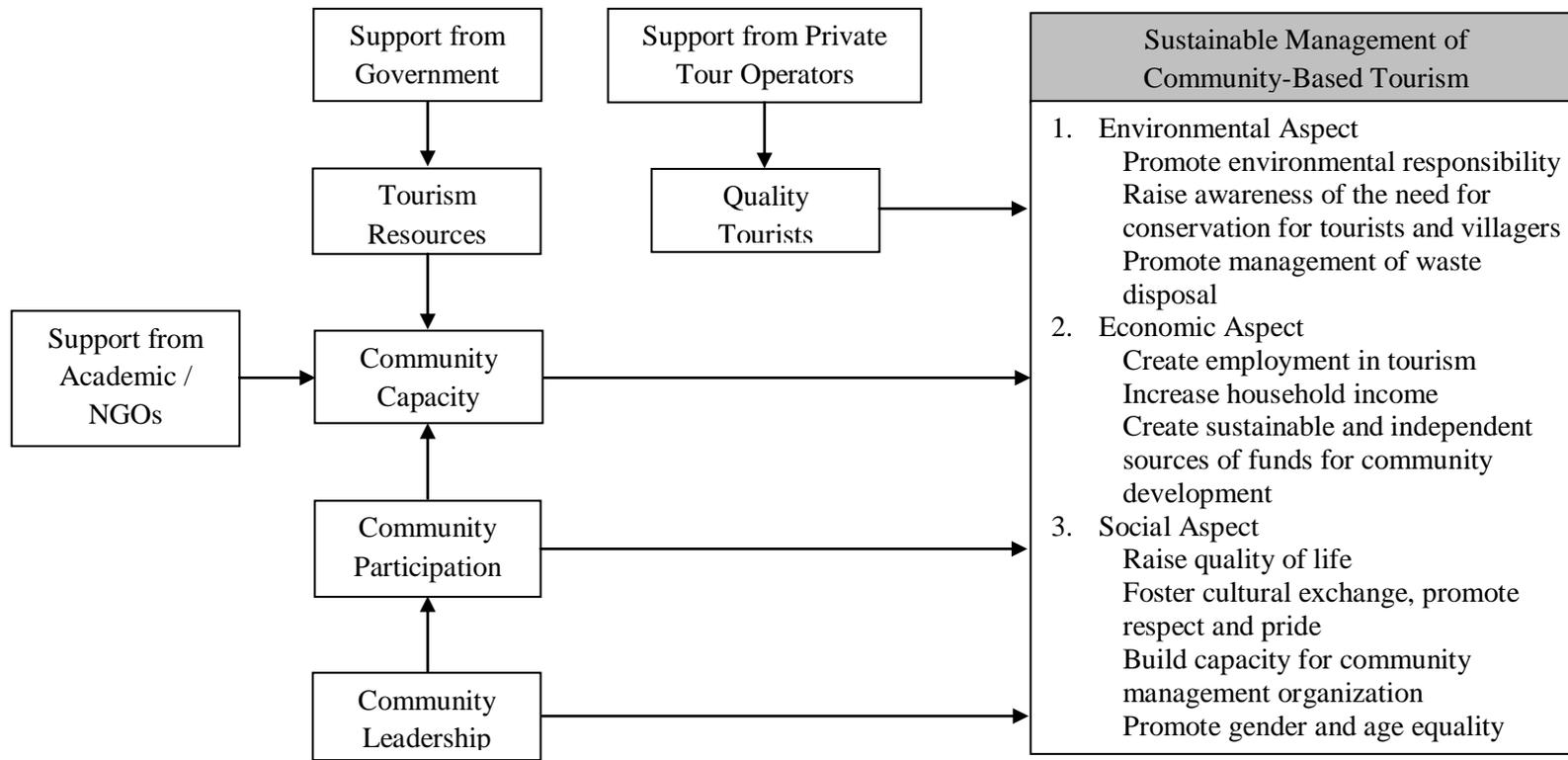


Figure 2.1 Conceptual Framework for Analysis

CHAPTER 3

RESEARCH METHODOLOGY

In this chapter, all the stages of the research methodology, including the research design, unit of analysis and data collection, are described. A survey of both the success factors of CBT as perceived by the respondents and the impacts of CBT in Thai local communities was employed to support the qualitative findings from in-depth interviews, observation and document analysis.

3.1 Research Design

3.1.1 Unit of Analysis

Since the objective of this research is to study the various aspects and other factors common among community organizations responsible for managing and operating CBT at the community level, the unit of analysis is, therefore, CBT communities.

3.1.2 Qualitative and Quantitative Approaches

This study utilizes both quantitative and qualitative methods. Walle (1997: 528) explained that as tourism is becoming a multidisciplinary field, the tourism researcher should explore the variety of tools and techniques available to them because all methods of social science are tradeoffs allowing one option by abandoning other alternatives. Consequently, the use of both quantitative and qualitative research methods is appropriate for this tourism study. Some of the tourism impacts can be researched and documented in quantitative terms, while other aspects, such as changes in cultures and feelings of villagers, can only be understood by an awareness of local experiences (Simpson, 1993

quoted in Walle, 1997: 534). The application of the survey method to all communities that have operated CBT nationwide provides a broader picture with more general perspectives and impacts of CBT.

3.1.3 Research Process

The research process of this study was divided into two phases of research methodology: qualitative and quantitative methods. As mentioned above, Walle (1997: 528) advocated a variety of tools and techniques to deal with the multidisciplinary nature of the tourism field. Consequently, the use of both quantitative and qualitative research methods in tourism is appropriate for this tourism study.

This study began with a review of literature and related documents, which provided the necessary background to the case studies. During the first phase, the qualitative approach, including in-depth interviews with key informants and observation, was employed. Qualitative methods have become increasingly appropriate to researchers of tourism as they begin to explore personal feelings, perception and attitudes, particularly of host communities and the impact of tourism on them (Walle, 1997: 534). The researcher employed the case study approach to study CBT management in the Thai context. The case study method is useful for investigating a contemporary phenomenon within its real-life context, which allows for the analysis of a variety of evidence, such as documents, interviews, and participant observation (Yin, 1989 quoted in Herrera, 2006: 5). During the second phase, the survey method was employed to supplement the findings of the qualitative approach. Questionnaires were distributed to all 299 communities engaging in CBT in Thailand. The research process of this study is presented in Figure 3.1.

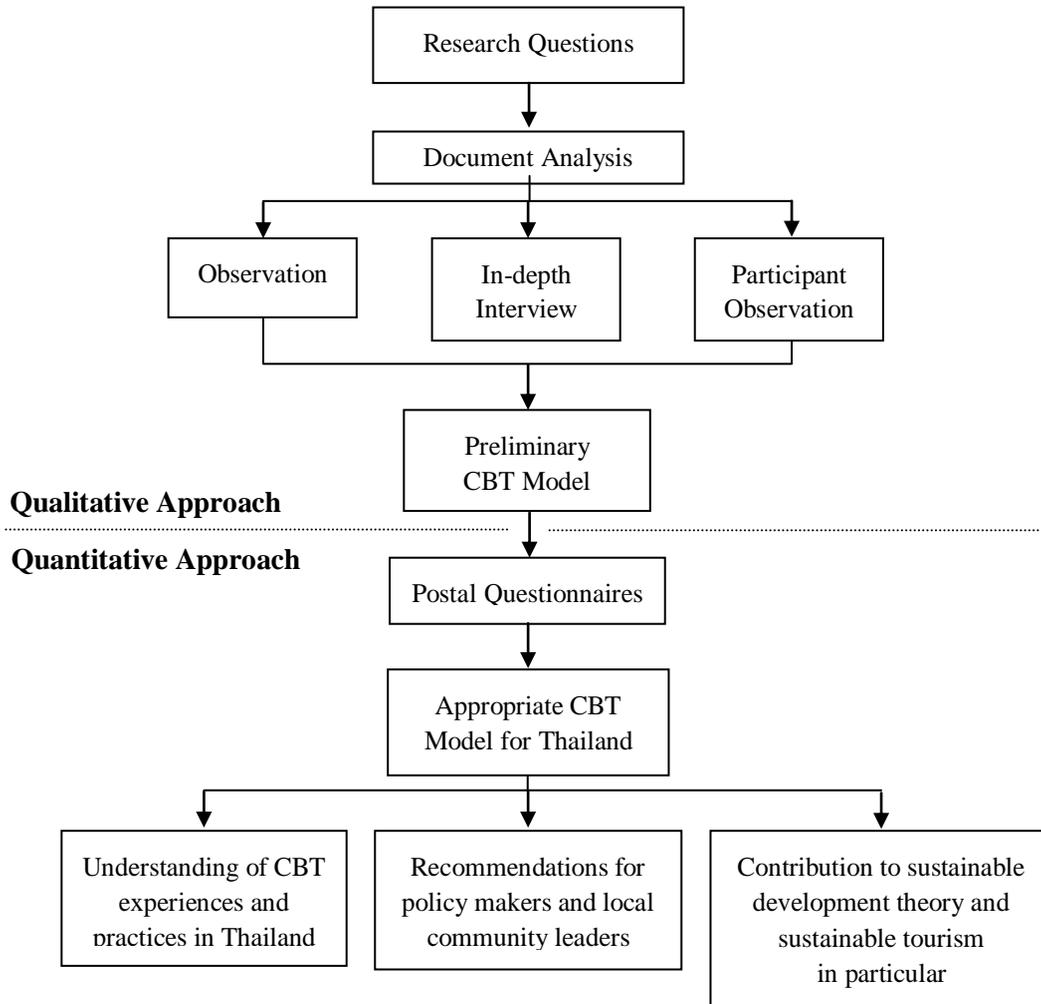


Figure 3.1 Research Process of the Study

3.2 Methodology for Case Studies

3.2.1 Selecting Case Studies

Case studies are appropriate when there is a unique or interesting story to be told (Neale, Thapa and Boyce, 2006: 4). Since this study attempted to study the management of CBT in Thailand to find an appropriate CBT model for Thailand, four outstanding local communities have been purposively selected as case studies. The criteria for selection of the cases were as follows:

3.2.1.1 One case in one region

This study focuses on studying CBT management in Thailand. So, the researcher purposively selected four cases from the four regions of Thailand. This selection could help provide a clearer picture of CBT in the country as a whole, giving a clearer indication of any similarities or differences.

3.2.1.2 High level of CBT readiness

The selected communities were expected to have experience in CBT practices and have been assessed as having a high level of CBT readiness. That is to say, these communities have their own committees established especially for CBT management, they have tourists regularly visiting, and initiate tourism activities that encourage the learning process between the local community and tourists, as well as the high potential to provide the appropriate services for tourists any time they visit. Also, the selected communities were expected to have high levels of people participation, community capacity for CBT operation, environmental concerns and networking.

3.2.1.3 Awards

To ensure that the communities in question had effective CBT management, communities which had received awards from certified institutions, such as the Thailand Tourism Awards from the OTD and the TAT, were selected. According to the MOTS, the Thailand Tourism Awards for the Most Outstanding Community-Based Tourism have been designed and established to promote the conservation of the country's precious natural and cultural resources and support sustainable tourism development along with the quality development of the Thai tourism industry. In 2007, a total of 183 entries were received, and a total of 62 communities nationwide were selected as winners. These are communities with considerable potential to offer outstanding CBT experiences presenting natural beauty, local culture, traditions and ways of life. Evaluations for the Thailand Tourism Award are based on site inspections and observations, one-on-one interviews with judges and, in some cases, the conduct of focus groups. The selected communities for this study are appropriate as case studies since the awards were judged according to the following criteria:

1) The community embraces the principles of a sufficiency economy as advocated by His Majesty the King. The concept is the guiding principle adopted by community leaders and members of the community in the administration and management of the community. It is also reflected in the local way of life.

2) Tourism potential, readiness and carrying capacity: The community is easily accessible and has adequate basic infrastructure to support the needs and expectations of quality visitors. Also, the community is able to support sustainable community tourism development in a balanced way.

3) The community offers a diverse range of tourism-related activities to promote meaningful exchange between guests and members of the host community.

4) The community has effective management and administration of its tourism assets, including natural and cultural resources.

3.2.1.4 Home Stay Standard Certification

Since the numbers of tourists who prefer to stay with local people have been increasing, the selected communities were expected to possess the Home Stay Standard Certificate issued by the OTD.

In addition, the choice of cases was also made in consultation with tourism experts, including academics, government officials and NGOs.

From all of the above criteria, four communities have been selected as case studies: (1) Ban Mae Kampong in Chiang Mai, (2) Ban Khok Kong in Kalasin, (3) Bang Chao Cha Home Stay in Anghong, and (4) Koh Yao Noi Community Eco-Tourism Club in Phangnga. Descriptions of each community is presented in Table 3.1 and its location is displayed in Figure 3.2.

Table 3.1 Descriptions of Four Selected Case Studies

Region	Community	Level of CBT Readiness	Award	Home Stay Certification
North	Ban Mae Kampong, Chiang Mai	High	Thailand Tourism Awards for the Most Outstanding CBT in 2007	2004 2007 2009

Table 3.1 (Continued)

Region	Community	Level of CBT Readiness	Award	Home Stay Certification
Northeast	Ban Khok Kong, Kalasin	High	Thailand Tourism Awards for the Most Outstanding CBT in 2007	2008
Central	Bang Chao Cha, Anghong	High	Thailand Tourism Awards for the Most Outstanding CBT in 2007	2004 2006 2008
South	Koh Yao Noi, Phang Nga	High	Winner of the Tourism Industry Contest in the category of Tourism Promotion and Development (The National Kinnaree Thailand Tourism Award) in 2001 and 2003 World Legacy Award for the Destination Stewardship from National Geographic Traveler Magazine, USA in 2002 Winner of the Tourism Industry Contest in the category of Tourism Promotion and Development (The National Kinnaree Thailand Tourism Award) in 2003 Thailand Tourism Awards for the Most Outstanding CBT in 2007 Best Host Community Award in 2007	2005 2007 2009



Figure 3.2 Locations of Selected Communities

3.2.2 Data Collection

To gather the data from the case studies, the researcher tried to reach an understanding of what actually occurred in the rural communities by employing the following variety of techniques of qualitative approach:

3.2.2.1 Direct Observation

Direct observation of people and how they behave in situations of interest is a commonly used method of collecting information (Smith and Albaum, 2005: 115). To record observations and informal discussions, a recorder was used. For ethical reasons, the researcher informed the informants before recording.

3.2.2.2 Participant observation

Participant observation helped the researcher learn the perspectives of the populations by experiencing the participants' lives in their own environment as well as their day-to-day experiences (Denzin, 2009: 185). Therefore, it is very useful for gaining an understanding of the physical, social, cultural and economic contexts in which participants live, the relationships among people, contexts, ideas, norms and events, and people's behaviors and activities (Mack, Woodsong, MacQueen, Guest and Namey, 2005: 13-14).

3.2.2.3 In-depth interview

The in-depth interview is an effective qualitative method for getting people to talk about their personal feelings, opinions and experiences (Mack et al, 2005: 30). The primary advantage of the in-depth interview is that it provides much more detailed information than other data collection methods, such as the survey, as well as providing a more relaxed atmosphere to collect information (Boyce and Neale, 2006: 3). The researcher explained the purpose of the interview to key informants before conducting face-to-face interviews and informed the informants that the conversation would be recorded. In this study, interviews were mostly conducted at either the informant's house or their workplace, depending on their preference.

3.2.3 Data Analysis

The triangulation technique was employed in this study as it limits personal and methodological biases and enhances a study's trustworthiness (Decrop, 2004: 162). Triangulation is commonly used in tourism research (Aref, Redzuan and Gill, 2009: 132). Different data collection methods were used, including in-depth interview, participant observation, observation and document analysis.

3.3 Methodology for Survey

Despite their richness and in-depth findings, case studies have generally been criticized for their generalizations as it is difficult to generalize from one case to another (Neale, Thapa and Boyce, 2006: 4). Thus, a survey was utilized to overcome this limitation.

3.3.1 Data Collection

3.3.1.1 Population

Two hundred and ninety nine questionnaires were distributed to all communities operating and managing CBT nationwide. Regionally, there are 143 communities in the north, 29 in the northeast, 48 in the central and 79 in the south as presented in Figure 3.3.

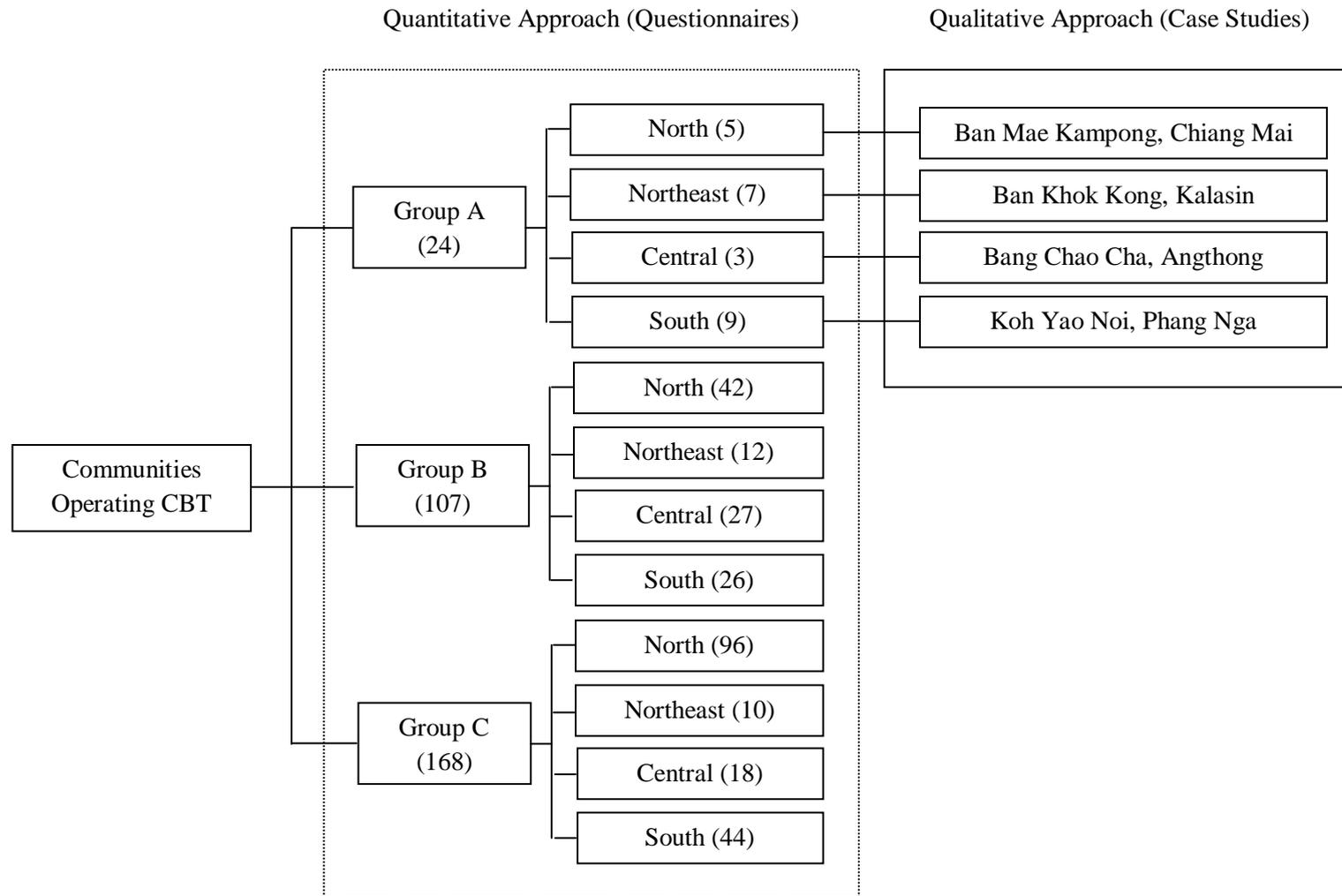


Figure 3.3 Populations of the Study

3.3.1.2 Questionnaire

When in-depth interviews are conducted, generalizations about the results usually cannot be made because small samples are chosen and random sampling methods are not used (Boyce and Neale, 2006: 4). Thus, a survey was used in this study to provide supplementary information. The survey was conducted during 1 October to 30 November 2009. Data in the quantitative part was gathered from either community leaders or tourism committees, who were chosen as the sample population for this study because they could represent 'the voice of the people of concern' (Eng and Parker, 1994: 207). These people are able to speak for the community as they have special knowledge of the community because of their roles in the community. The questionnaires were sent by mail, with a cover letter to introduce the researcher, the survey as well as the instructions for answering the questionnaire. The respondents were provided with a stamped addressed envelope for the return of the completed questionnaire.

The questionnaire was structured around the Likert scale, while nominal measurement was also used for some factors. The Likert scale is the most commonly used because it is easy for the researcher to construct as well as for respondents to understand. According to Smith (1995: 67-75), the Likert scale is one of the five most frequently used techniques in tourism research. Maddox (1985 quoted in Aref, 2009: 132) also recommended the use of a Likert scale in tourism research due to its high validity. Likewise, Moser and Kalton (1974) also indicated that Likert scales are not only fairly reliable, but also relatively simple to construct and are perhaps the most frequently used scale in tourism research as well (1974 quoted in Smith, 1995: 73). Therefore, the scale of 1-4, from strong disagreement to strong agreement, was used to measure various factors. Furthermore, there were several items asking the respondents the extent to which they agree with the statement or not. The analytical software SPSS (Statistical Package for Social Science) was then used for obtaining descriptive statistics, mostly in percentage form. The questionnaire consists of the following 11 sections:

1) Section I General characteristics of respondents

The first section of the questionnaire asked the respondents about their general information, such as gender, age, education attainment, occupation, social status and their involvement in CBT. A total of ten questions are in this section.

2) Section II Community-based tourism in the community

This section contains six questions about CBT in the community, including the initiation and duration of CBT, number of home stays and carrying capacity.

3) Section III Perspectives on success factors of CBT

The respondents were requested to indicate what they perceived as the success factors of CBT.

4) Section IV Community participation

This section consists of 13 questions which asked the respondents about their perceptions regarding participation in decision-making, participation in implementation, participation in benefits and participation in evaluation on a 4-point Likert scale, ranging from strongly disagree, disagree, agree to strongly agree.

5) Section V Tourism resources

This section consists of 10 questions about tourism resources, tourism activities and tourism resource management in their community.

6) Section VI Community Leaders

This section consists of 10 questions which asked the respondents about their opinions on community leaders on a 4-point Likert scale, ranging from strongly disagree, disagree, agree to strongly agree.

7) Section VII Community organization

This section consists of 12 questions which asked the respondents about their opinions on community organization on a 4-point Likert scale, ranging from strongly disagree, disagree, agree to strongly agree.

8) Section VIII CBT management

This section consists of eight questions which asked the respondents about their opinion on the management of CBT on 4-point Likert scale, ranging from strongly disagree, disagree, agree to strongly agree.

9) Section IX Learning process of tourism activities

This section consists of six questions which asked the respondents about their opinion on learning process of tourism activities on 4-point Likert scale, ranging from strongly disagree, disagree, agree to strongly agree.

10) Section X Outside support

The respondents were requested to indicate and identify outside support from various organizations towards CBT.

11) Section XI Impacts of CBT

The respondents were asked about the impacts of CBT in their community, including the economic, social, environmental and cultural impacts.

3.3.2 Validity and Reliability

The questionnaire was validated by tourism experts for its content validity. Also, the instrument was pre-tested prior to the actual data collection to examine the appropriateness and reliability of the instrument. The pre-test was conducted within thirty chosen communities. To ensure the reliability of the instrument, Cronbach's alpha was used to analyze the data. This provides a measure of consistency among the items (Smith, 1995: 72). The questionnaire achieved a coefficient of 0.89 as presented in Appendix C. As Nunnally (1978 quoted in Smith, 1995: 72) suggests that any questionnaire with a 0.80 Alpha value or higher has acceptable internal consistency, the questionnaire was considered reliable and practical for use in this study.

CHAPTER 4

DESCRIPTIONS OF FOUR CASE STUDIES OF COMMUNITY-BASED TOURISM

This chapter provides the details of the four cases of community-based tourism in various aspects, such as community history, physical condition, socio-economic characteristics, group formation as well as tourism resources in the community. The four selected cases are: Ban Mae Kampong in Chiang Mai province, Ban Khok Kong in Kalasin province, Bang Chao Cha in Angthong province and Koh Yao Noi in Phang Nga province. Analysis of the findings and interpretation will be presented in the following chapter.

4.1 Ban Mae Kampong, Chiang Mai Province

4.1.1 Community Profile

4.1.1.1 General Information

1) Location

Located in Moo 3, Huay Kaew sub-district, Mae On district of Chiang Mai province, Ban Mae Kampong is approximately 18 kilometers from Mae On sub-district office and 50 kilometers northeast of Chiang Mai city. Covering a total area of 6.22 square kilometers or 3,887.50 rai, the village is made up of 2,523.82 rai of agricultural area, 930.38 rai of forest area and 433.30 rai of residential area. The neighboring areas are as follows:

North: Ban Mae Lai in Moo 2, Huay Kaew sub-district

South: Ban Mae Ruam in Moo 1, North On sub-district

East: Muang Pan district of Lampang province

West: Ban Tan Thong in Moo 8, Huay Kaew sub-district

Ban Mae Kampong can be visited all year round; however, there is no public transportation to the village. Travelers can get to Ban Mae Kampong by car from the city of Chiang Mai province. Alternatively, taxis can be caught from the city at an approximate cost of 500 baht. Most visitors traveling to Ban Mae Kampong usually come in their own private vehicles via any of the following three routes:

(1) Route from the city of Chiang Mai - San Kam Paeng district - Mae Kampong covering a total distance of 50 kilometers

(2) Route from the city of Chiang Mai - Doi Saket district - Mae Kampong covering a total distance of 51 kilometers

(3) Route from King Amphoe Mae On - San Kam Paeng Hot Springs - Mae Kampong covering a total distance of 18 kilometers

2) Topography

Topographically, Ban Mae Kampong is classified as hilly terrain at an elevation of 550-1,700 meters above sea level. A large portion of the village's land is at the bottom with some land on the hills. Seventy percent of the forest lands of Ban Mae Kampong are still fertile, while some degraded forest land has since been reforested with pine trees. Since the forest in this area is a mixed deciduous forest, the leaf-shedding periods of the various tree species are different, resulting in a forest that is lush and green all year round.

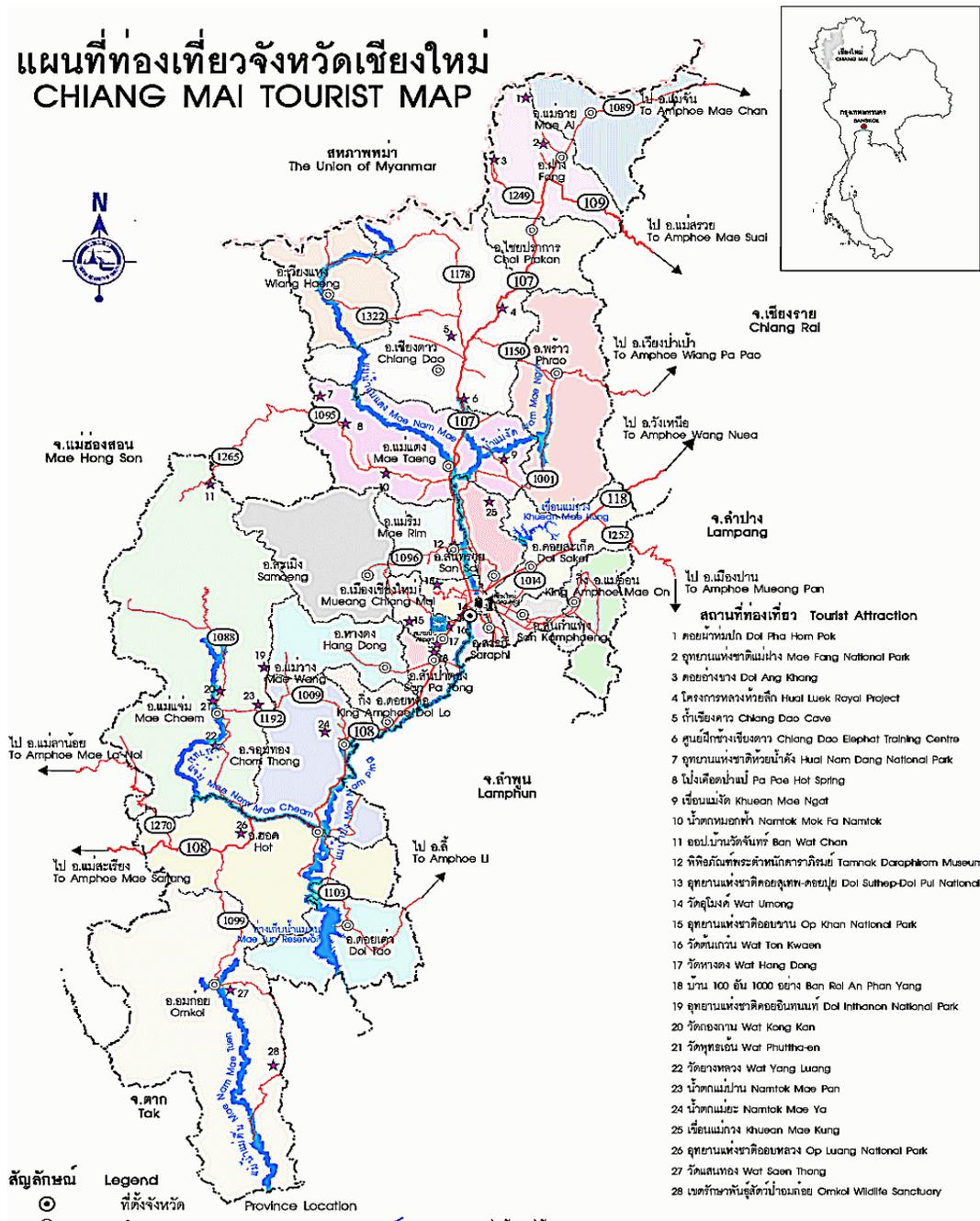
The forest here is the habitat of diverse species of flora and fauna. One distinctive species found in Ban Mae Kampong is *Kaempferia rotunda* of terrestrial orchid which possesses distinctive feature and beauty unlike other kinds of orchid. Presently, the community derives supplemental income from the cultivation of this orchid species in response to increasing market demand. Propagation of this particular type of orchid has been promoted in the village, which is a supplemental source of income. In addition to the existing wild medicinal plants in the forest, the community set aside 200 rai of forestland as a community herb garden also with many species of medicinal value. The Forest is also home to the mountain goat, wild boar, civet, barking deer, bamboo rat, badger, squirrel, pangolin, bear and wild rooster.

3) Climate

As there is a river running through Ban Mae Kampong from north to south, the climate is rather cool all year round, and is quite cold during winter. With its very fresh air, the ecosystem of this area is still fertile and is an ideal environment for trekking. Ban Mae Kampong is under the influence of the northeastern and southwestern monsoons. Summer lasts from February to May, with a high temperature of 40 degrees Celsius. Rainy season usually occurs from May to October, with an average annual precipitation of 1,260.9 mm. The temperature can drop to as low as 5.5 degrees Celsius in winter. Occasionally, the temperature has dropped below 1 degree Celsius at Doi Mon Lan. Thus, the tourists prefer trekking to Doi Mon Lan before sunrise in order to experience the sea of fog as well as Thai sakura, or Inthanin Bok flower as it is known in Thai, blossom in both pink and white.

Furthermore, as it is located above the sea level, all kinds of cool season plants and flowers can be cultivated in Ban Mae Kampong, especially *Miang*, coffee and various kinds of orchid. The villagers usually grow beautiful flowers, such as thorn apple along the road, mainly for decoration. In addition, the villagers cultivate a local white and purple variety of *Spathoglottis Pubescens* Lindl. for sale at around 100-200 baht per plant. However, it is forbidden to take the Kampong flower, a local reddish yellow flower, out from the village.

แผนที่ท่องเที่ยวจังหวัดเชียงใหม่ CHIANG MAI TOURIST MAP



4) Population

As of 2008, the village contained a total population of 321 villagers, consisting of 170 males and 151 females (Department of Agricultural Extension, 2009). This population comprised 192 households in total.

5) Administration

Ban Mae Kampong is the third village of seven villages in Huay Kaew sub-district in Mae On district of Chiang Mai province. Administratively, the village is further divided into six village clusters or Pok, and each Pok has its own leader for the purpose of convenient management, as shown in Figure 4.2

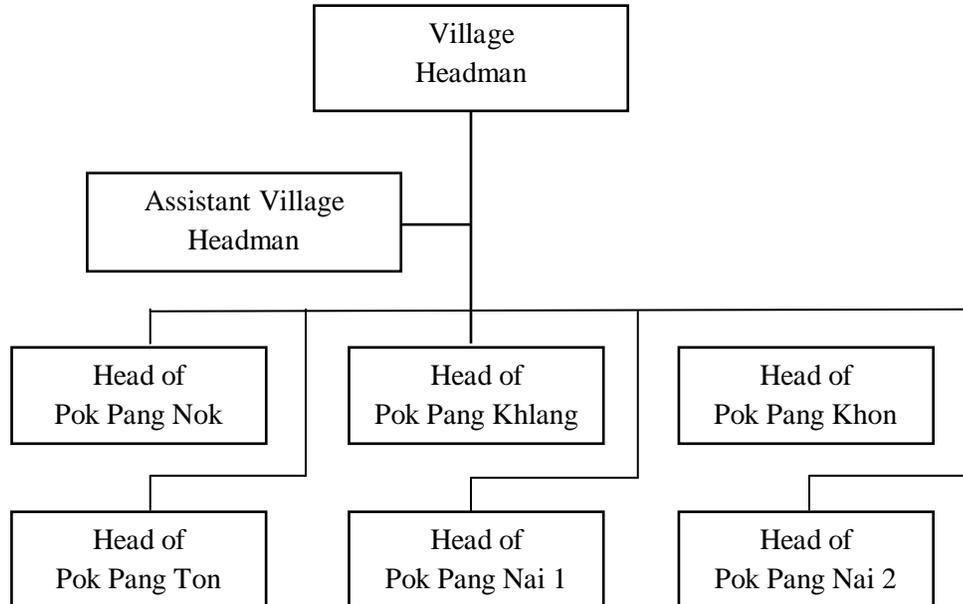


Figure 4.2 Ban Mae Kampong Administration

4.1.1.2 Historical Background

Miang, whose name comes from the northern dialect, is a savory snack made of fermented tea leaves and cheroots, which aids the digestion of food and is chewed after meals. Miang, which has a sour, astringent taste, was traditionally used by the northern people to welcome guests into their home. In Thailand, the Miang plant only grows in mountainous areas and a few local villages have begun to cultivate it in order to

meet the demand for its leaves and cheroots in Chiang Mai. Among these few villages is Mae Kampong.

Indeed, Ban Mae Kampong is said to have its origins in one trip to the forest made by Paw Uey, which is a term for old man in the northern dialect. Maa Kingkaew, a resident of Ban Dok Daeng who had been searching for suitable land for cultivating Miang around 200 years ago. At the present site of Ban Mae Kampong, he found that the ecosystem and biodiversity of the forests in the area were still intact, with fresh air and plenty of water resources. Clearing the forest land for cultivating the Miang plant, he decided to settle there and was soon followed by about 20 households of relatives and friends who also recognized the area's potential. More came due to the scarcity of cultivable land in their own villages of origin. Further migration came later with the Khamu hill ethnic group also migrating to the area as wage laborers in the Miang orchards, with the group becoming assimilated into northern Thai culture. After reaching a certain population, village was officially established in 1914. The village's name is derived from the site's geographical characteristic of having several streams passing through the village. In the Northern Thai language, the stream or river is called "Nam Mae." and the native flower locally named "Dok Kampong" grows along those streams. Thus, Mae Kampong is a combination of both.

In 1976, the government was fighting communist insurgency in the provinces and Ban Mae Kampong was identified as a pink area. A large number of university students from Chiang Mai University and other educational institutes in the northern region had escaped the local authorities into camps in the forest. One was established in the Ban Mae Kampong area, which saw occasional fighting between the students and the local authorities. As a result, normal life for Ban Mae Kampong villagers was greatly disrupted. During 1979, some of the villagers even joined the communist forces, while the student group hiding in the community area lived harmoniously with the villagers. It took over ten years for the political disturbances to subside. Even now, some of the students who once hid in the community still visit Ban Mae Kampong from time to time to meet their old acquaintances.

4.1.1.3 Economic Conditions

In 2008, the average annual income of a Ban Mae Kampong villager was 53,636.96 baht, according to the Community Development Department (CDD), (2009). Their major source of income stems from agriculture, especially tea farming (the Miang leaf as mentioned above). There are only two households in the village that are not growing tea, but they still work as tea traders.

1) Miang Cultivation

Ban Mae Kampong is a fermented tea producing community. About 97 percent of the villagers are currently engaged in fermented tea production. Therefore, Miang is the major source of income for every household in Ban Mae Kampong. In the fermented tea production cycle, the tea leaves can be harvested four times a year. However, in recent years, the villagers have turned to growing coffee by planting it in the forest tea garden. This crop diversification occurred in response to the decline of fermented tea production and to gain additional income. Knowledge in the production of Miang leaf or fermented tea leaf from cultivation to harvest and processing is part of the local wisdom of the Ban Mae Kampong community that has accumulated and passed down many generations.

Although there are Miang leaves available all year round, the villagers know very well when the right time to harvest the leaves is. The quality of the Miang leaf depends on its harvest time. If the harvest is from April to early June, the Miang leaf product is classified as Miang Ton Pee or Miang Hua Pee, which literally means Miang leaf harvested in the beginning of the year. The leaves harvested during this period are rather small and hard, of a dark green color and with more sour and acidulous taste than those harvested at other times of the year due to the lower rainfall. If the harvest is during June to early August, the leaves are bigger and the color lighter. This product is called Miang Klang Pee, which literally means Miang leaf harvested in the middle of the year. The Miang leaf harvested during August to October is called Miang Choi. Since it is near the end of the rainy season, the leaf sizes of Miang Klang Pee and Miang Choi are almost the same; however, Miang Choi is considered to have the most delicious flavor of any other type of Miang leaf. It is a good quality product and its market demand is high. The final type is Miang Meuy, harvested from November to

January. Since this harvest time is in winter, the leaf is quite small with a yellowish green color. In harvesting the leaves, the villagers pick only half of the leaf, and leave the other half intact with the plant to keep it alive. In the past, the Miang leaf was picked up by hand; however, the villagers have since developed a tool called a Plog which consists of a razor blade welded on a ring and is worn on an appropriate finger for cutting the leaves. This tool has made harvesting much easier and quicker than in the past.

After the harvests, the villagers are free from late January to March and use this period to prepare different the tools and materials needed for the next harvest. Some of these tools include Tok Mud, a narrow thin strip of bamboo for tying Miang leaves picked from the field, and Tok Kam Miang or Tok Hud, a wider strip of bamboo for tying the leaves for the fermentation process or for sale. Apart from making bamboo strips, the villagers also produce bamboo basketry of different types of bucket. They usually produce the bamboo mesh buckets called Thaw and Tang buckets with the latter being sturdier and better able to retain the freshness of the Miang leaves longer than the former as the mesh is closely spaced. The fermentation of the leaves is carried out by neatly placing bunches of leaves inside in a container called Thu Miang, which is then closed tightly allowing for no air. The fermentation process takes approximately three to four months, until the Miang leaves are ready for sale. An appropriate length of the fermentation period is important. If it is too short, the flavor of the product becomes acidulous, which is called Miang Fadd. If the length is long, the flavor becomes sour, which is called Miang Som. The longer the fermentation, the higher sale price the villagers get. Normally, the villagers don't carry out the fermentation process themselves as the volume of Miang leaf harvested each day is not large enough. Instead, they steam the leaves that are tied in small bunches and sell them to the village agent. The fermentation step is the job of another villager group.

Until recently, the major occupation of the villagers was still picking and gathering Miang leaves. However, today chewing Miang has lost much of its popularity, thus forcing the people of Mae Kampong to find alternative sources of income. One result has been a dramatic increase in the number of younger people in the village starting to travel and work in the lowland areas, especially in the city of Chiang Mai. Another was that other villagers turned to growing coffee plants within their forest-

tea gardens, thus crop diversification has occurred in response to the decline in demand for Miang leaves.

2) Arabica Coffee

Because of the decline in demand for fermented tea, recently over half of the villagers have become involved in Arabica coffee, supported by the Royal Development Project. The villagers control all the processes of coffee production from growing, roasting, and packaging to distributing their products to Chiang Mai and other cities under the name of Arabica Mae Kampong Group. Prommin Puangmala, the former village headman and community leader, presented the coffee bean from the village to the OTOP selection process. Then Arabica from Ban Mae Kampong has been categorized as a two-star OTOP product, which has enhanced the sales volume considerably.

3) Handicrafts

In their free time, the villagers produce various kinds of handicrafts, such as basketry, hats and rice containers. Blacksmithery and knife forging are also skills they use to make popular products. In addition, bamboo furniture is becoming increasingly popular among tourists, which has the potential to generate additional income to the villagers.

4) Herbal Products

Another popular type of product from Ban Mae Kampong village is herbal products, especially tea pillows. Mae Kampong Temple has set up a local wisdom preservation group called Huay Kaew Herbal Group of Khanta Prueksa Branch. This group has become widely known as Ban Mae Kampong is a major source of herbal plants in Mae On district and has many herbal specialists living in the village. Besides producing herbal products, Mae Kampong Herbal Group also offers many activities to tourists, including herbal steaming and herbal and alternative medicine training. Mae Kampong Temple is also a center for passing on the local wisdom related to herbal plants to many students and other interested people, as a Herbal Camp is organized every year.

4.1.1.4 Social Conditions

Similar to other rural communities in Thailand, Ban Mae Kampong's way of life is simple. Many households use the same family names. The local villagers are kind and generous, helping and caring for one another. They are also friendly and pay

their respects to the elderly. Ban Mae Kampong villagers are descended from the northern Thai Lanna people, so their lifestyles are typical of the region.

1) Accommodation

The houses in Ban Mae Kampong are mostly made of wood and situated on the hillside along both sides of the village's main street. These houses are built next to each other without any fences or boundaries. Each house has bedrooms, a living room, kitchen, and restrooms, either inside or outside the house.

2) Food and Drink

Local food is served to visitors. Since the villagers of Ban Mae Kampong are all Lanna people, Lanna or northern Thai cuisine are generally provided to the guests, such as Ong chili sauce, Noom chili sauce, Hang Le soup, Hoh soup, Khae soup and local sausages called Sai Ua. Apart from that, there are many other local recipes with local vegetables as their ingredients. Some of the most common vegetables are Miang leaf, the young shoots of chayote gourd as well as the chayote gourd itself. Spicy Miang leaf salad, steamed egg wrapped in banana leaf, and stir-fried young shoots of chayote gourd are normally served.

3) Language

All of the Ban Mae Kampong villagers are Lanna people or northern Thai. They speak the northern dialect and still dress in traditional northern clothing with their own traditional customs, although some of them do now wear modern clothing.

4) Religion and Beliefs

The religion among the Ban Mae Kampong villagers is Buddhism. Therefore, the local culture and traditions are the same as those of Buddhists in general. There is only one temple in the community, named Wat Mae Kampong, or Wat Khanta Prueksa.

4.1.1.5 Infrastructures

1) Electricity

In the past, Ban Mae Kampong villagers had no electricity. In 1983, His Majesty the King visited the village and suggested it could produce its own hydroelectricity from the local streams and waterfalls. The lush forest, including a well

preserved watershed, has guaranteed an abundance of streams and so the villagers followed His Majesty's advice.

In 1986, the community established the Mae Kampong Electricity Cooperative Royal Initiated Project, supported by the Department of Energy Development and Promotion of Ministry of Science, Technology and Environment. The village began this project in 1983, with an initial investment of only 26,500 baht approximately per household in the first stage and 20,000 baht per household in the second stage in 1988. The government contributed 32,000 baht to the installation of electricity lines for each household. Initially, the cooperative generated electricity to the members residing in Moo 2 and Moo 3 of Huay Kaew sub-district, which operated by collecting electricity fees from these households.

In the year 2001, the Provincial Electricity Authority (PEA) expanded its service to the cooperative's operation areas. The community then successfully connected its micro-hydropower electricity to the grid of PEA in 2003, and was ready to sell its surplus energy to the utility. Thus, the villagers have utilized electricity both from their hydropower generator and PEA with some excess power. The cooperative began selling the excess power to the PEA in 2007. The sale of electricity can generate revenue to the village of approximately 60,000 baht a month or over 600,000 annually, according to the Department of Alternative Energy Development and Efficiency (DEDE). However, Ban Mae Kampong has run a campaign for greater economical use of electricity, aiming to reduce the electrical usage from PEA due to its higher fees. The cost of electricity generated from the village's hydropower is much lower than the PEA rate, and so the villagers can save more money.

2) Water Supply

Ban Mae Kampong villagers use mountain water as supplied and operated by the community. Each household pays 60 baht per month for water usage. Due to the abundant forest and Mae Kampong Waterfall as a major water source, water supply is sufficient all year round and the community has never faced the problem of drought even in the high season of tourism.

3) Road

There is only one main road in Ban Mae Kampong, which is two kilometers long and 350 centimeters wide. Around 80 percent of the road surface is concrete, while the rest is non-asphalt, and can be traveled all year round. Other roads in the south of the village connected to Lampang Province are non-asphalt, loam and pebble depending on the geological characteristics of the areas.

4) Hospital

There is one clinic and one health station located in Ban Mae Kampong. However, the former village headman and community leader named Prommin Puangmala had been trained as the Village Health Volunteer (VHV) from the Ministry of Public Health to provide healthcare and other basic advice for local people. He received the award for the best VHV of Chiang Mai Province, Regional and North of Thailand in 2000, with his prominent work for the restroom construction campaign in every household in Ban Mae Kampong. There are also an additional two public restrooms located in Mae Kampong Waterfall and another 12 garbage incinerators around the community. These reflect the recognition of the health and sanitation of the villagers. However, the waste problem is inevitable as the number of tourists has been increasing. The community, therefore, has helped produce homemade litter bins and put them in both residential and tourism areas.

5) School

There is an elementary school in Ban Mae Kampong, namely Ban Mae Kampong School, with six teachers and approximately 60 students.

6) Temple

Wat Khantha Phruksa is the only temple in Ban Mae Kampong community, which is also used as the village center. The temple, in the unique style of Northern Thai architecture, was built to serve as the village spiritual center in around 1953. The ordination hall was built in the middle of the water to serve as a marking stone as is the norm in central Thai culture. Buddhist monks from the lowland villages were invited to reside in this temple and, at present, approximately 95% of the Ban Mae Kampong villagers are Buddhists.

4.1.1.6 Groups and Community Unification

The various occupation groups that exist in Ban Mae Kampong are as follows:

1) Mae Kampong Electricity Cooperative Royal Initiated Project Ltd.

This community micro hydro-electricity cooperative, founded on April 1, 1986, has been registered as a service cooperative with its main objectives to provide electricity as well as low interest rate occupation loans to cooperative members residing in Ban Mae Kampong and other communities nearby when needed. Its initial budget was sourced from funds from stocks owned by members of the cooperative. This electricity cooperative is managed and organized by four-year term committees. After finishing their terms, half of those on the committees are requested to draw lots to leave. Elections are then held to vote for replacements. Another significant condition of the cooperative is that the chairman cannot be re-elected for more than two consecutive terms. Presently, members of the cooperatives are villagers from both Ban Mae Kampong and nearby communities, including Ban Mae Lai, Ban Pok and Ban Than Thong. The overall operation of the cooperative activities can generate approximately 100,000 baht of income annually, mainly from selling electricity to members and interests from loans and bank deposits.

2) Housewife Group

This group was established on February 5, 1982, with its major aim to help stay-at-home women and mothers supplement their household incomes with various income-generation projects, such as producing dried banana and crispy deep-fried potato. The CDD also provided them training on the operation and management of community organization and managing committees from elections. Group members also can take out a loan at an annual interest rate of 1%.

3) Community Savings Group for Production

With the support from the CDD, this group was founded on June 18, 1997 with its major aim to inculcate the good habit of saving among villagers as well as to provide capital for members who need it. Group members can take out a loan at an annual interest rate of 1%. The group is managed by board of committees, whose source of funding comes from each member through their savings.

4) Herbal Medicine Group

The herbal medicine group was established on June 20, 1998 with its major objectives to disseminate local healing wisdom to help take care of any health problems, as well as to preserve local herbal knowledge. This group is operated by a board of committee. Many activities have been organized to provide knowledge of traditional herbal healing to interested persons.

5) Traditional Music Group

Usually, Ban Mae Kampong villagers play their traditional music instruments and perform folk dancing for their own pleasure on various occasions. The village headman set up a traditional music group, consisting of ten male musicians. The formation of the group enabled the community to request government support, such as budgets from the Cooperative Promotion Department, which were then used for organizing Thai traditional music training from local music educators in Chiang Mai. Moreover, the village musicians can also supplement their incomes by performing such traditional folk music to visitors.

6) Traditional Thai Folk Dance Group

Using the village's OTOP funding, a traditional Thai dance instructor from outside was initially hired to teach youths in Ban Mae Kampong to perform folk dancing to tourists. Presently, Ban Mae Kampong has ten female dancers. Also, traditional dancing costumes were sponsored by Mai, the Thai wife of a foreigner called John who built his resort in the area of Pok Pang Korn.

7) Local Guide Group

Since the villagers have agreed to open their community as a tourism village, they have set up a tourism committee and other relevant groups including a local guide group. Local guides are responsible for assisting tourists with trekking and providing knowledge, such as the history of the community, culture, natural management, plants and wild animals. Any visitor group taking natural trails in Ban Mae Kampong needs to have a local guide with them. As a result, villagers can earn money from being local guides. All of the Ban Mae Kampong local guides are male and have already attended the village guide training sessions organized by the Chiang Mai Sub-district Administrative Organization (SAO) and the TAT Northern Office, Region I.

8) Traditional Thai Massage Group

Ban Mae Kampong also provides an experienced traditional Thai massage service, as inherited from the ancient generations, with heated herbal compresses to soothe dull aches and pains to tourists. Presently, there are a total of 16 members, including 15 females and a male. These members are well-trained Thai masseurs, who have passed the skill tests and received the Certificate issued by the Department of Skill Development.

9) Bamboo Weaving Group

With their traditional skills, many villagers produce various items made from bamboo and rattan, such as baskets and mats, and sell these products to tourists to supplement their income. The products are not only beautiful but also functional and there are many kinds of basket available to tourists for different purposes; such as, baskets for storing rice, serving sticky rice, carrying things, and storing textiles.

10) Blacksmith Group

Since many of the male villagers in Ban Mae Kampong are skilled in blacksmithing, they have been seeking to supplement their income through the sale of skilled products, including knives, sickles and agricultural tools. All these items are hand-made locally.

11) Elderly Group

The elderly group was established in 1993 with the aim to pay respects and gratitude to the older people in the village.

12) Village Health Volunteer Group

According to the support from the Ministry of Public Health, Ban Mae Kampong's health volunteer group has operated since 1993. Presently, there is one Public Community Health Center in the village, together with a village drug fund available for community members.

4.2 Ban Khok Kong, Kalasin Province

4.2.1 Community Profile

4.2.1.1 General Information

Figure 4.3 Map of Kalasin Province.**Source:** TAT, 2009.

2) Topography

The geographical conditions in Kalasin province are highly favorable for agriculture. Most of the area is covered by hilly landscape and, Ban Khok Kong's topography is mostly highlands and foothills, surrounded on three sides by mixed forest areas. Its hilly topography is abundant with a variety of species, such as jungle fowls, hares, squirrels, tree shrews and wild boars.

3) Climate

As Ban Khok Kong lies near a small stream, its weather and temperature are pleasant all year round. Summer lasts from February to May, with a high temperature of 40 degrees Celsius. Rainy season usually occurs from May to October, with an average annual precipitation of 1,260.9 mm. The temperature can drop to 5.5 degrees Celsius in winter.

4) Population

Ban Khok Kong is located in the Kuchinarai district of Kalasin province. Administratively, the district is subdivided into 12 sub-districts, which are further subdivided into 142 villages. There are two municipalities, namely Bua Khao and Kud Wa, and 12 TAOs. As of 2008, Ban Khok Kong is a village of 170 households with a total population of 454 residents, 231 males and 223 females. In terms of age, those from 26 - 49 form the largest group.

Table 4.1 Population of Ban Khok Kong by Age in 2008

Age (Year)	Total	Male	Female
Less than 1	2	2	-
1 - 2	7	5	2
3 - 5	12	4	8
6 - 11	25	14	11
12 - 14	23	10	13
15 - 17	23	13	10

Age (Year)	Total	Male	Female
18 - 25	61	37	24
26 - 49	182	87	95
50 - 60	55	27	28
More than 60	64	32	32
Total	454	231	223

Source: CDD, 2009.

5) Administration

Ban Khok Kong is administered by a village headman governing nine Khum or clusters of villages. The village headman, elected by the villagers, generally serves as the middleman between the villagers and the district administration. The headman's other duties include attending meetings at the district administration, keeping village records, arbitrating minor civil disputes and serving as a village peace officer. Generally, the headman serves five years or longer and receives a monthly stipend. Each Khum has its own head as a leader, enabling the more convenient management of the village. Leaders of each Khum also serve on the village committee.

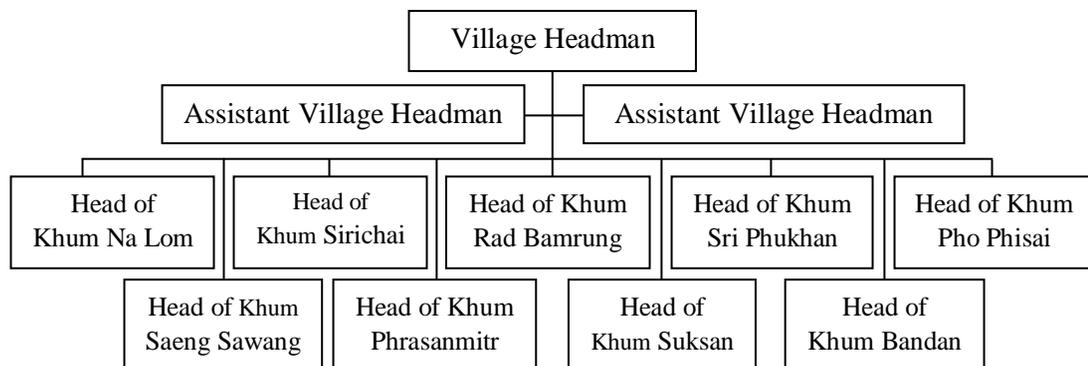


Figure 4.4 Ban Khok Kong Administration

4.2.1.2 Historical Background

1) Phu Thai Ethnic Group

The Phu Thai are one of the eight ethnic groups which migrated from Southern China downwards through Lao PDR and Vietnam to cross the Mekong River and settle in the Northeast part of Thailand. The Phu Thai are distributed among these three countries. In Lao PDR, they are heavily concentrated in the bottom half of Khammouan province. Others live further south into Savannakhet, Saravan and Champasak provinces, while small Phu Thai communities are also found in Oudomxay and Luang Prabang in the north. The Phu Thai people in Thailand can be found mainly in the areas around Khamcha-i, Nakhon Phanom, Ubon Ratchathani, Kalasin and Sakhon Nakhon. In Kalasin province, they live in several districts, preferring to live near mountains or highlands, as they rely on natural resources for their daily consumption. They pick up fruits, edible leaves, and roots like bamboo shoots and ants' eggs to make their food, while also making use of everlasting materials from bamboo trees. They also make a variety of tools and handicrafts; such as, rice containers, baskets, pails and other items. The Phu Thai people have their own distinctive culture and beliefs and prefer to use their native knowledge to take care of their health than western medicine.

2) Ban Khok Kong

Ban Khok Kong was established in 1889 when 19 members from two families from Ban Kham Hey, or Ban Non Nakham, located in the Nongsung sub-district, Khamcha-i district of Mukdahan province, migrated to set up a settlement to the east of Ban Khok Kong, formerly Ban Thung Bak Thao, led by a man called Uppachai. Two years later, ten Kula tribe people moved in and married with the villagers. However, with them they brought opium and robbed the people in the village. After the Kula were eventually subdued by officials, the villagers moved back to their original site of Thung Bak Thao and Ban Kham Hey was finally left abandoned.

Later, in 1956, the Ban Kham Hey villagers who had lived in Thung Bak Thao joined together to rebuild the new village once again in the northern

precinct of Phraya Soonthorn. For travel expenses, they all contributed one baht each. The new village was officially named Ban Khok Kong, with Chao Chin as the village chief who led the village for two more years before being murdered by a group of gangsters, and so replaced by a man called Kinnari. Two years after that, some villagers became mysteriously sick and passed away, so the villagers moved further up north to the opposite side of the field where they live to this day.

Administratively, in 1934, the villagers of three villages, namely Ban Khok Kong, Ban Huay Daeng and Ban Khum Khee Yang, confronted some difficulties in reaching and communicating with government authorities due to its distant location. Therefore, Ban Khok Kong was separated from the Mukdahan district of Nakhon Phanom at that time to be administered by the Jum Jung sub-district, Kuchinarai sub-district of Maha Sarakham. Later on, Ban Khok Kong was administered by Kalasin province in 1939 (TAT, 2001: 82).

4.2.1.3 Economic Conditions

Kalasin is an agricultural province producing sticky rice and other cash crops, such as manioc and sugar cane. The families are generally poor in this rural area, as their average annual income is 37,468.06 baht per person. So the villagers then produce silk and basketry for additional income. The major occupations of the Ban Khok Kong villagers are as follows:

1) Paddy Rice Farming

Rice farming is the primary occupation of Ban Khok Kong's villagers. Every household works as farmers in the paddy fields, with each villager in general possessing six to ten rai. The total agricultural area in Ban Khok Kong is approximately 1,000 rai spread around the foothills. Farming at the hilltops, as was normal for the villagers in the past, is currently prohibited and so the paddy fields are the only usable areas for the villagers to make a living. However, these areas can be used for growing rice only in rainy season while in dry season they are left abandoned due to drought. Otherwise, the villagers dig pools in the paddy fields for collecting rainwater, which are then used for harvesting and fishing. In addition to the difficulties of drought, the villagers still face the problem of soil depletion, resulting from the utilization of chemical fertilizers.

2) Livestock and Vegetable

Ban Khok Kong villagers also farm other plantations, especially various kinds of vegetable and livestock breeding, but this is done only on a small scale and is mainly for household consumption.

3) Weaving and Handicrafts

In addition to rice farming, the villagers also gain additional income from selling local cloth that they weave and handicrafts to visitors, as well as household utilization employing techniques inherited from their ancestors. Using the primary materials of bamboo, rattan and dye, such goods are normally produced after the rice farming season each year and include sticky rice containers, creels, bushel baskets, trays, steaming baskets, sieves and also designed handbags. In general, each villager earns a monthly income of between 500 and 2,400 baht, depending on the quantity of products and the labor used (Siriporn Bunyaganchana, 1999: Abstract). Besides rice farming, weaving handicrafts is another significant source of supplementary income for Ban Khok Kong villagers.

4.2.1.4 Social Conditions

Similar to other rural communities in Thailand, Ban Khok Kong is a fairly simple community. The villagers mostly have close relations and strongly respect their elders, as well as their own spiritual relatives while also maintaining good relationships among their other living relatives. The Phu Thai people value polite manner, work hard in earning their living, and greatly enjoy music and dancing. The female elders are generally good at cloth weaving, while the male elders are good at making bamboo basketry. The Phu Thai maintain a strong belief in their traditional culture, including communication, language, clothing, music, clothes making and wooden handicrafts, and particularly their compassionate and friendly natures accompanied by their cheerful smiles.

1) Accommodation

The Phu Thai people in Ban Khok Kong live in houses of five typical styles, namely Thai-style double houses, adjacent houses without inside walls, ordinary adjacent houses with fireplaces, ordinary adjacent houses without fireplaces and

temporary houses. The characteristics of the houses can indicate the social and economic status of the owners (Ratanaporn Pusdu, 1992; abstract).

2) Food and Drink

Most Phu Thai food come from natural resources, such as that gathered from forests, hills, fields and water sources. The quantities depend on the season. In the rainy season, a large quantity of food can usually be found, such as various kinds of vegetables, mushrooms, and bamboo sprouts. If an excess of food is gathered, it is preserved for later consumption in other seasons. In dry season, people face a scarcity of food; therefore, they may gain food from other sources, including animal meat, dried food and fruits. In terms of cooking, fermented fish and chilies are used as the main ingredients for all kinds of salty food. The Phu Thai people seldom prepare dessert for consumption except on special occasions and festivals.

Au, a fermented unpolished glutinous rice wine, is an important drink in Ban Khok Kong and plays a role in many of their customs. For example, in the ritual of offering food to Phi Ta Hack, the guardian spirit of the rice paddy, Au is regarded as an important component. In the ritual of Yao, the treatment of the sick by singing and asking for help from spirits, Au is believed to channel communication between human beings and spirits. In the wedding ceremony, the drink symbolizes the friendship of the people living in the same community.

3) Clothing

The identity of the Phu Thai individual is often signified by their clothing, which varies in terms of age and occasion. Villagers of all ages, regardless of sex, have accepted western styles of clothing, except older women who still wear traditional costumes. Such outfits comprise a black long-sleeved blouse with silver metal buttons all along the cut front part, and a black or dark cotton or silk skirt, with a red robe around a shoulder and the chest. The traditional dress of the women in northeastern Thailand is a tube skirt called Pha Sin and those of Phu Thai women are quite typical due to their ethnic origins. These are made in silk with dark purple or brown ground colors with yellow, red and green designs. A cotton or silk hem piece is added to the Pha Sin, which is woven with alternating weft colors of red, yellow and white in a compound weave. A striped waistband which is often red with supplementary weft or Khid designs

similar to those seen on their shoulder cloths is added. A Phu Thai woman also wears silver ornaments or beads, depending on her status.

In addition, the Phu Thai of Kalasin province weave a silk called Phrae Wa. Worn over the left shoulder, Phrae Wa silk combines three different techniques to create a sophisticated pattern with geometric motifs. High quality Phrae Wa silk features a different motif in each section. Silk woven in the community usually comprises the colors of orange, black and white against a red ground. At present, women also sometimes put them on as head covers in the wedding or other ceremonies.

Furthermore, men wear a black long-sleeved shirt with buttons all along the cut front part, and black narrowed trousers. The men in northeastern Thailand tend to dress in standard textile forms similar throughout the region. For Phu Thai men, in everyday life, plain indigo short-sleeved shirts called Suea Mo Hom and trousers made with a low seat and a large waist have become the traditional working man's outfit for all occasions, worn with Pha Khao Ma, a black and white or red and white checkered cloth, as a belt sash. Furthermore, shoulder cloths are traditional in all parts of the northeast as well as in Kalasin. In the past, men would wear Pha Hom Lai Khid as in the women's style, particularly for dancing, either as a shoulder or head cloth. This traditional clothing is worn for special occasions. However, to preserve their traditional culture, the villagers have agreed to wear their costumes on Fridays and when visitors stay in the village.

4) Language

Phu Thai is the language of the Phu Thai people. However, in Ban Khok Kong they normally speak northeastern Thai. Despite its rich heritage in Thailand, the Phu Thai dialect is increasingly becoming integrated into the mainstream northeastern language. However, to preserve their traditional culture, the villagers are encouraged to speak their original dialect which has only a few vocabularies, and tonal and pronunciation differences. They are especially encouraged to speak the dialect when visitors stay in the community.

5) Religion and Beliefs

Originally, the Phu Thai did not have any religion as such, but believed in and respected ghosts instead. It is deeply believed that all illnesses and diseases are derived from ghosts and nature. However, an ancestral spirit, known as Phi

Chao Pu, is believed to protect them and make their lives happier. The same spirit is thought to be capable of causing the rain to fall in the appropriate seasons for harvesting agriculture. Based on their beliefs, any person who doesn't pay respect to Chao Pu will fall sick or die in punishment, and so the power of Chao Pu is feared with none of the Phu Thai daring to show disrespect to the spirit.

6) Traditional Performance

The traditional Phu Thai dance in Ban Khok Kong is called Fon Phu Thai, which is still as graceful as it was in the old days. The dance is usually performed in important ceremonies, including the welcoming of visitors. Besides the beauty of the dance movements and music, the purpose and occasion also express the interesting way of life of the Phu Thai people. Fon Phu Thai takes on the role of promoting the reputation of the village, whilst following the tradition of Hit Sipsong Khong Sipsi like other local Isan people, the Phu Thai add some details from their own traditions in the activities.

4.2.1.5 Infrastructures

1) Electricity

Every household in Ban Khok Kong has had electricity since 1996.

2) Water Supply

There is no tap water in Ban Khok Kong. The villagers have to depend solely on rainwater for both harvesting and utilization. The rainwater is collected and stores for human from rooftops using jars and pots. Each household normally has one big jar for drinking water and two wooden artesian wells, and connect the drainpipe to their house with the electrical water pump. The villagers then boil the rainwater before drinking. The villagers also use rainwater for rice harvesting as well. Water from the mountain running through the canals to the paddy fields is another source of water. Some villagers connect the drainpipe directly to their fields. However, water supply is sufficient only for harvesting just once a year in rainy season. Drought usually occurs in dry season.

3) Hospital

There is no clinic or health station located in the village. However, there are many village health volunteers providing healthcare and other basic advice for

local people. In severe cases of illness, patients are taken to Kuchinarai Crown Prince Hospital in Kuchinarai district, approximately 15 kilometers from the village.

4) School

There is an elementary school in Ban Khok Kong, namely Ban Khok Kong School, which was established in 1942.

5) Temple

Most of the Ban Khok Kong villagers are now Buddhists, in addition to their animistic traditions and belief in spirits. Wat Si Phu Khan is the only temple in the village, and there is only one monk staying in the temple.

4.2.1.6 Groups and Community Unification

As Ban Khok Kong is a small village, there are only two groups of community unification as follows:

1) The Cooperatives of Housewife Mud Mee Weaving Group

The group was established in 1998 by Kraisri Nongsoon as the chairman and the group now has 31 members. The major activity of the cooperative is cloth weaving which is managed in the cooperative form with the aim of generating income for housewives. The group is operated by committee members who have been elected and assigned to sell the products made by all the members. The members produce Thai silk woven cloth and sell them to tourists as well as both within and outside the community. Their products are generally designed according to market trends, such as the dyed cotton tablecloths, tailored clothing and handbags. Once the products have been sold, the capital expenditures are deducted from revenues and the profits are then distributed to all members. Obviously, the more their products sell, the greater the profits they receive. Therefore, the members try to produce only the best quality products and that are of the market demand.

2) Traditional Thai Massage Group

The group was established in 1999, and the group currently consists of 60 masseurs as members providing traditional Thai massage services to tourists who want their muscles soothed or just to relax. Such service has become very

popular among tourists as many of them come to use this service during their overnight stay or even after a day tour in the village.

4.3 Bang Chao Cha, Ang Thong Province

4.3.1 Community Profile

Bang Chao Cha villagers have inherited skilled craftsmanship from their ancestors transforming the raw materials of bamboo and rattan into woven items, such as baskets, bags, hats and containers. The villagers have retained the art of traditional basketry, not only making old patterns but also creating more modern designs as well. Various shapes and sizes of bamboo baskets are made and can be used in a multitude of ways. The wickerwork from Bang Chao Cha is well-known for its extraordinary fineness and beauty, besides being produced to meet market demand. Nowadays, the village is also recognized as a good example of career development.

4.3.1.1 General Information

1) Location

Bang Chao Cha, also the name of the sub-district, is located in the north of Pho Thong district in Ang Thong province, approximately five kilometers from Pho Thong administrative office and approximately 122 kilometers from Bangkok. Covering a total area of 9.14 square kilometers or 5,351 rai, Bang Chao Cha consists of 4,375 rai of agricultural area and 976 rai of residential area. The neighboring areas are as follows:

North: Ongkharak sub-district

South: Ang Kaeo sub-district

East: Bang Ra Kham and Inta Pramool sub-districts

West: Khok Phutsa sub-district



Figure 4.5 Map of Angthong Province.

Source: Wikipedia, 2009; TAT, 2009.

Bang Chao Cha comprises eight villages along the right or west side of the Noi River, a small river branching off the Chao Phraya in Chai Nat province. The villages in Bang Chao Cha are as follows:

- Moo 1 – Ban Huai Ling Tok
- Moo 2 – Ban Huai Ling Tok
- Moo 3 – Ban Pho Rad
- Moo 4 – Ban Pho Rad
- Moo 5 – Ban Sang
- Moo 6 – Ban Sang
- Moo 7 – Ban Sam Ruan
- Moo 8 – Ban Yang Thong

In this study, the research focused only on Moo 8, Ban Yang Thong, where the administrative center for the tourism activities of all eight villages is located, at the “Bang Chao Cha Community Tourism Center”. Furthermore, many important places in Bang Chao Cha; such as, the Bang Chao Cha Basketwork Museum, Wickerwork Shop, as well as the Sub-district Administration Office, are also located in Ban Yang Thong. Thus, the direction sign displaying the name “Bang Chao Cha Wickerwork Village” is at the entrance of Moo 8, Bang Yang Thong. The village chief of Moo 8, Surin Ninlert, is also in the position of the Chief of Bang Chao Cha Sub-district Office. As Moo 8 is regarded as the center of community business management in Bang Chao Cha, the villagers usually call their village Bang Chao Cha, instead of Ban Yang Thong.

Nowadays, when Bang Chao Cha is mentioned, it means Moo 8. Tourists will normally come to Moo 8 first because the outsiders know us as the wickerwork and basketry village. At present, the village is the center of Bang Chao Cha’s wicker wares, a place where visitors can buy our famous handicrafts. They are also able to contact and make a reservation for our home stay services here (Surin Ninlert, 2008).

Bang Chao Cha, located at Moo 8, Ban Yang Thong, can be accessed by Ang Thong-Pho Thong Road, about nine kilometers to the Yangmani Irrigation Canal, then turn right and go along the canal for five kilometers, and turn right into Wat Yang Thong Road. Bang Chao Cha Wickerwork Village, where people produce wickerwork from bamboo, is at the back of the temple.

Travelers can go to Bang Chao Cha via the following routes:

(1) By car

Route 1: Take the Phahonyothin Highway, Highway No. 32 from Bangkok and turn onto the Asian Highway, passing Bang Pa-in district, Bang Pahan district in Ayutthaya province, until you reach Ang Thong province. The total distance is approximately 105 kilometers.

Route 2: Take the new road and cross Somdet Phra Pinklao Bridge until reaching Talingchan. Then turn onto Highway No. 340, passing through Nonthaburi, Pathum Thani, Ayutthaya and Suphan Buri provinces, until reaching Ang Thong province. The total distance is approximately 150 kilometers.

Route 3: Take the Bangkok - Pathum Thani Highway, passing through Pak Kret district. Then take Highway No.3111, passing through Bang Sai district, Sena district and Ayutthaya province. Then take Highway No. 3263 and continue to Highway No. 309, entering Pa Mok district until reaching Ang Thong province. The total distance is approximately 140 kilometers.

(2) By bus

Bus transportation services are available at two main stations in Bangkok, namely the bus terminal on Khamphaeng Petch II Road and the Southern Bus Terminal. Both air-conditioned and non air-conditioned buses are available.

(3) By boat

Traveling by boat is quite popular in riverside towns and cities among tourists. River excursions are operated by local tour operators. Boats are also available for rent at major piers.

2) Topography

Ang Thong is a low river flat, crossed by the Chao Phraya and the Noi River. It, therefore, has neither mountains nor forests, but consists of mostly agricultural land. Those two rivers together with the many canals provide enough water for rice farming. Topographically, almost all of the area is low plain with the two important rivers crossing the province. The name Ang Thong, meaning gold basin, is assumed to have come from the basin-like geography of the area, and the golden color of the rice grown in the region.

3) Climate

The climate in Ang Thong is hot and humid as it is under the influence of the northeastern and southwestern monsoons. The average lowest temperature is 24.8 degrees Celsius and the average high temperature is 31 degrees Celsius. The highest average rainfall is 1,493.4 millimeters, and the lowest 426.7 millimeters.

4) Population

As of 2008, the village contained a total population of 573 villagers, which were 185 males and 388 females, as presented in Table 4.2 (CDD, 2009). This population comprised 165 households in total. A breakdown of the villagers by age reveals those aged from 26 to 49 to be the largest group in Bang Chao Cha.

Table 4.2 Population of Bang Chao Cha by Age in 2008

Age (Year)	Total	Male	Female
Less than 1	-	-	-
1 - 2	14	4	10
3 - 5	21	12	9
6 - 11	55	26	29
12 - 14	16	10	6
15 - 17	20	8	12
18 - 25	48	24	24
26 - 49	213	74	139
50 - 60	75	15	60
More than 60	111	12	99
Total	573	185	388

Source: CDD, 2009.

5) Administration

Administratively, Bang Chao Cha comprises eight villages. The populations of each village in 2008 are presented in Table 4.3.

Table 4.3 Population and Households in Bang Chao Cha Community by Village in 2008

Moo	Village Name	Number of	Population
------------	---------------------	------------------	-------------------

		Households	Male	Female	Total
1	Ban Huai Ling Tok	162	124	289	413
2	Ban Huai Ling Tok	64	157	152	309
3	Ban Pho Rad	91	183	200	383

Table 4.3 Population and Households in Bang Chao Cha Community by Village in 2008

Moo	Village Name	Number of Households	Population		
			Male	Female	Total
4	Ban Pho Rad	107	263	212	475
5	Ban Sang	81	163	191	354
6	Ban Sang	84	164	172	336
7	Ban Sam Reun	90	203	224	427
8	Ban Yang Thong	142	279	351	630
	Total	839	1,643	1,853	3,496

Source: CDD, 2009.

4.3.1.2 Historical Background

Ang Thong, originally known as Mueang Wiset Chai Chan, is located on the banks of the Noi River and the low-lying land of the Chao Phraya. It served as an essential frontier outpost for the kingdom of Ayutthaya when fighting with the Burmese. However, water shortages during the dry season later forced the people to resettle on the bank of the more abundant Chao Phraya River during the reign of King Naresuan the Great.

There are two different tales often told by locals when talking about the history of Bang Chao Cha. The first revolves around the area's brave fighting and past glory as well as the ancient community founded in the Ayutthaya era around 230 years ago. This story as recounted to visitors tells of the Bang Chao Cha sub-district having been established by Bang Chao Cha's warriors in Wiset Chai Chan City, now Ang Thong province. Wiset Chai Chan was such an important frontier in Ayutthaya due to its low

plain and many rivers, with Noi River serving as a natural obstacle against advancing troops. Without any forests or mountains, an invading army could be seen and dealt with long before reaching Ayutthaya. Indeed, the Burmese army used this route as a passage to fight against Ayutthaya City. At that time, the leader Cha gathered villagers to resist the incoming Burmese invasion at Bang Rachan Camp. Unfortunately, in 1766, the camp was eventually overrun despite fighting to the very end, five months after the first act of resistance. Cha and the surviving villagers escaped and hid in the rubber forest and started to build homes there. At first there were only three houses on the west of the Noi River which is thought to be the origin of the village's name Ban Sam Ruean, meaning 'three-house village'.

In fact, Ban Sam Ruean covers the areas of four villages, namely Moo 5, Moo 6, Moo 7 and Moo 8. Later, the reorganization of local administration divided these four villages and renamed them: Moo 5 – Ban Sang, Moo 6 – Ban Sang, Moo 7 – Ban Sam Ruean (its original name), and Moo 8 – Ban Yang Thong. When the local administration was administered by sub-district, Huai Ling Tok and Pho Rad villages were then included. Therefore, Moo 1 and Moo 2 were named Huai Ling Tok, while Moo 3 and Moo 4 were named Ban Pho Rad. These eight villages are located in Bang Chao Cha District, named after the village's founder, Cha. As a result, Bang Chao Cha, a wickerwork village, generally refers to Moo 7 and Moo 8. This is how the Bang Chao Cha villagers always recount the history of their community to visitors.

The second tale relates to the history of Bang Chao Cha's wickerwork. Bang Chao Cha villagers have inherited skilled craftsmanship from their ancestors, transforming the raw materials of bamboo and rattan into woven items; such as, baskets, bags, hats, and containers. As the villagers are mostly engaged in crafting wicker wares, they also tell the story of how their village relates to basketry to tourists. Originally, in their spare time, free from rice farming, the Bang Chao Cha villagers would make the wickerwork and basketry for household use. They went on to sell their products to nearby villagers and set up a small shop at Wat Chaiyo, a well-known temple in the district, every Buddhist holy day. The villagers had to wake up at 2 o'clock in the morning and started selling their products at the temple around 5 o'clock. Once the woven products from Bang Chao Cha had become more popular and well-known, middlemen started to

get involved. They would come to the temple to buy the wickerwork from the villagers at wholesale prices set in their own interests without considering the villagers' satisfactions. Such unfair trade continued for years, until around 1972-1973 when most people changed from using wickerwork utensils to the plastic versions made in Japan. This forced the middlemen to lower the prices even more. Finally, the Bang Chao Cha villagers could no longer tolerate the situation and all agreed to stop selling their products at Wat Chaiyo, changing to the community's temple, Wat Yang Thong, instead. After several Buddhist holy days had passed, these middlemen came to the village and asked for their wicker products. That was the first time Bang Chao Cha villagers learned how to negotiate and set the prices on their own. This later version of the story, therefore, demonstrates Bang Chao Cha's way of life and how it relates closely to their wickerwork and basketry products.

4.3.1.3 Economic Conditions

In 2008, the average annual income of Bang Chao Cha villagers was 55,899.60 baht per person, (CDD, 2009), which is quite high compared with its neighbors. Ban Haui Link Tok villagers in Moo 1 had the highest average annual income of 70,741.50 baht; whereas, Ban Pho Rad villagers in Moo 4 and Ban Sang in Moo 5 received 46,892 and 40,468 baht respectively (CDD, 2009). The major occupations of Bang Chao Cha villagers are as follows:

1) Wickerwork

Due to the constraints of agricultural production, wickerwork production has become the principal occupation of Ang Thong residents, particularly those who reside in Moo 8, Ban Yang Thong. Almost every household on both sides of the Chao Phraya River in the district is engaged in crafting wicker wares and other types of woven wares. The wickerwork from this village is well known for its extraordinary fineness and beauty as well as meeting the demands of the market. Bang Chao Cha villagers do not just stick to the old typical design, but make their products more fashionable too.

2) Agriculture

With the fertile river basin of the area, Ang Thong province has plentiful supplies of fish and rice. The extensive agricultural irrigation system in the

province has also made it very suitable for the agricultural production of many crops, especially rice. Included in the provincial seal of Ang Thong is rice in a bowl of water symbolizing the fertility of the province as one of the major producers of rice.

However, the province's general landscape is one of lowlands, making it rather rigid in agriculture (NESDB, 1994: 1-4). That is, when rain comes and floods the land, it leaves little choice in terms of the crops to be grown in such an environment. Moreover, market conditions make agricultural cultivation during the summer less diversified. Also, its physical constraints make it difficult in general to fully utilize the land resources due to the high cost of land fill. Farmers have been suffering from price instabilities. As a result, agricultural production, especially rice which has long been the principal crop of Ang Thong province, has become less popular, and the locals have subsequently changed to other types of work.

3) Others

Most of the villagers residing in Moo 1 are working as government officials and employees. Most of the Moo 2 villagers are general employees, whereas villagers in Moo 3 are mostly employed in the industrial sector. Similarly, people living in Moo 4, Moo 5, and Moo 6 also mostly work as general employees.

4.3.1.4 Social Conditions

Established more than 100 years ago, Bang Chao Cha has the strong solid foundations of its own traditional and local culture. Similar to other rural villagers in Thailand, Bang Chao Ca has organized the agricultural production system, strongly upholding its customs and traditions. Temples have acted as the center of the community. The village's local wisdom in basketry and wickerwork are its most valuable cultural legacy. Its agricultural production has also focused on self-reliance.

In addition, Bang Chao Cha villagers live in extended kin networks like other Thai rural communities. The villagers prefer to marry those in the same or nearby villages and, as a consequence, the beliefs, customs and culture in the villages are quite similar. However, there are some distinctions in their occupations as well as the location of their houses, depending on the geography of the areas. For example, in Moo 1 and Moo 2, which are located close to the Pho Thong district office and Pho Thong Market, the villagers prefer constructing their houses along the road in a modern style much like

urban houses. Some of them work as government officials since many public agencies are located near the district office, while others are merchants and employees working in Pho Thong Market. Generally, the people are hard-working and patient and they live a simple and peaceful life devoted to Buddhism.

Since Bang Chao Cha has been evolving into a modern society brought about by economic change, the villagers have taken their local wisdom in wickerwork and applied it to the community's business. This development has minimized the past important role of the temple. The traditional ways of the agricultural community have decreased and been replaced by the modern wicker community, which has built on the cultural capital of their own ancestors.

As concerns accommodation, Bang Chao Cha villagers usually prefer building their houses along the banks of the Noi River. Most houses have been built in a combination of local Thai and modern styles, with a high floor level and high gabled roof as well as concrete floor. The villagers and their relatives usually live close to each other in the same areas. Also, they usually grow trees and vegetables as natural fences, which is normal for typical Thai houses in rural areas. On the other hand, some modern houses built with brick and concrete still have floor space under the house, which is typically used for producing handicrafts, as well as a common sitting area. Each household usually has its paddy fields located in another area and these are normally large fields resulted from changing neglected and unoccupied lands into paddy fields.

4.3.1.5 Infrastructures

1) Basic Infrastructures

Historically, the Noi River used to be the major transportation route among Bang Chao Cha villagers. However, once the asphalt road, namely Pho Thong - Tha Chang, was constructed in 1987, passing through all eight villages in Bang Chao Cha district, it then became the main transportation route and was later developed to be a concrete road in 1992. Therefore, the Noi River has since become a river for cruise tourism, one of the major attractions in the village. As there are numerous rivers and canals running through the province; such as, the Chao Phraya River, Noi River and Bang Kaeo Canal, there is plenty of water for agriculture.

As Bang Chao Cha district is located not very far from downtown Ang Thong, its characteristics have been further defined as the integration between urban and rural communities. The community possesses several essential facilities due to the main road connecting all the villages. Electricity, water supply, telephone, many groceries, and other kinds of facilities are available in Bang Chao Cha. Furthermore, there are bus services and some transportation services within the province and others connecting Ang Thong with other provinces.

2) Hospital

There is no hospital in Bang Chao Cha and only one Bang Chao Cha health center is available for the villagers. However, they can go to Pho Thong Hospital in Pho Thong district, which has 60 beds available for patients.

3) Schools

There are three elementary schools in Bang Chao Cha, namely Wat Pho Rad School in Moo 3, Wat Ban Sang School in Moo 6, and Wat Yang Thong School in Moo 8.

4) Temples

There are three temples in Bang Chao Cha community – Wat Pho Rad in Moo 3, Wat Ban Sang in Moo 6, and Wat Yang Thong in Moo 8.

4.3.1.6 Groups and Community Unification

According to the community's master plan, community unification in Bang Chao Cha has been extended to 16 groups – 10 groups in the production section and six in the service section. The production section includes the basketry group and its network, processed food and agricultural products group, community store group, community wicker products shop, brick block group, seven savings groups for production, eight village funds, rural tourism industry group, agro-tourism group, and fruit orchard group. The service section includes the community kitchen group, E-taen or farm truck service group, voluntary local guide group, homestay group, traditional Thai massage group and, community radio group. These 16 groups have been established to stimulate and promote the community's major source of occupations, which is the basketry and wickerwork production. All of them are significant components in

promoting and marketing the community's basketry. Such expansion of activity and groups helps distribute profits to the villagers.

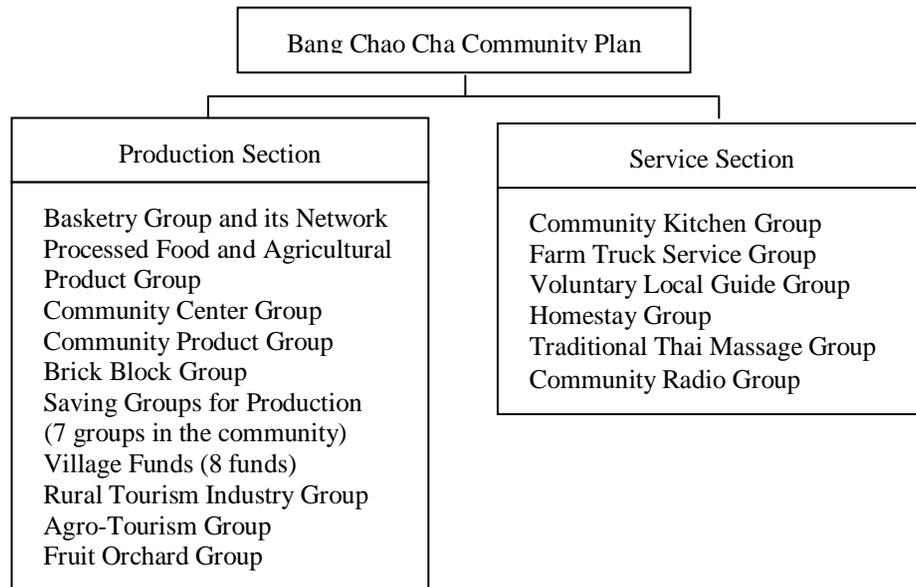


Figure 4.6 Community Unification in Bang Chao Cha

Seven of these groups are related to tourism, details of which are as follows:

1) Basketry Group

Bamboo has always played a central role in Thai life. Its strength, flexibility and durability make it useful for a wide range of handicrafts. Bamboo weaving is an inherited craft used in every household in Bang Chao Cha to make baskets, screens, handbags, hats, trays, and other decorative items. Initially, the villagers had produced and sold their wicker works independently. Even when the community products gained greater popularity outside of the village, a unified basketry group had never been established until 1973, when the first group of wicker producers was founded by the abbot of Wat Yang Thong at that time, namely Phra Khru Siripattanakhun. Instead of

selling the products to the middlemen, he recommended the villagers assemble a group in order to gather their basketry products together to be sold in Bangkok. The villagers initially understood group unification to just mean merely pooling their products together for sale. This misunderstanding caused the members to become disunited and some members preferred the option of selling their products to the middlemen due to better revenues. In 1985, the group finally disbanded.

Once Surin Ninlert had been elected as chief of Moo 8 in 1994, he started raising funds from the outside to help the poor villagers buy the raw materials for producing basketry and wicker works, as well as constructing the village's community product store. After obtaining support from outside organizations; such as, SIF, CDD and the Department of Industrial Promotion, Surin began reformed the wickerwork group in 1998. Additional groups have also been established in the community as a consequence of the increasing outside support. Nowadays, Bang Chao Cha has become one of the most popular tourist destinations in Ang Thong province, as well as the 16 groups in eight villages and Bang Chao Cha Community Center located in Moo 8, Ban Yang Thong. The community has been focusing on producing handbags for both local sale and export.

One of the leading basketry groups in the village is the Women's Cooperative Group Bang Chao Cha headed by Renu Thong-ngam. This group is active in the production of all styles of handmade bags, including the tiny Phi Khun pattern, wickerwork totes with Lai Song handles and small traditional Thai-style bags. Their designs are imaginative and the level of craftsmanship meets international standards. All of their products have been categorized as five-star OTOP products, and they are among the well-known Thai handicrafts now being marketed worldwide, with orders coming from Asia and Europe. When Renu initially began been producing the handbags, in addition to the basketry, some villagers were not interested in at all because they believed that they would not sell. However, in 1998, the villagers came to recognize that her handbags could generate a lot of profit. At this point, Surin Ninlert, the chief of the sub-district, gathered ten villagers as group members to learn and study how to produce the handbags from Renu as she has possessed very high skill and talent in handicraft making. Up to 2000, the group's members significantly increased and most villagers were able to produce the similar handbag models with the same high quality, consistent with market

demand. Some Japanese tourists ordered 3,000 handbags from the villagers and this marked the beginning of the systematic management of wickerwork in Bang Chao Cha.

As the village headman of Moo 8 and the chief of the sub-district, Surin categorized the basketry group in the village into five groups to boost the convenient and structured management. Also, the villagers and Renu used to involve in a dispute over profit sharing, and some villagers subsequently withdrew their membership from Renu's group and started their own. However, their skills in handicrafts at that time were not standardized, so Surin appointed the heads of each group to be directly responsible for the product quality assurance and distribution. Furthermore, he assigned these five groups to become members of the Bang Chao Cha Community Center, excluding Renu's group. Possessing very high skill in handicraft producing, her wicker group did survive and sold directly to customers because her products are all of premium quality or Grade A under the "Renu" brand lining the inside of the handbags. The bags of the other villagers were categorized as Grade B or C products under the brand of "Bang Chao Cha Basketry." The purpose of Surin was to equally distribute work and income among the villagers and the Bang Chao Cha Community Store was established to help sell the products of Grade B or C quality.

Normally, each basketry group comprises 25-30 members. The villagers of Moo 7 and Moo 8 with major careers in basketry generally work in a hierarchical structure by distributing their work among their relatives and specifying the due dates for delivering the finished products to the head of each group on a timely basis. These basketry groups are generally categorized by geography and on a kin basis. The head of each group is elected by the committees of the Bang Chao Cha Community Center. These elected headmen then recruit the members themselves, usually from their relatives or neighbors. Each group, therefore, has members with various handicraft skill levels from Grades A, B and C. If the members return their finished products to the head, he must initially inspect the quality and pay them in cash. After that, the head sees the fabric lining and handles the assembling of the products, and then places them on the shelves of the Bang Chao Cha Community Basketry Store. The construction of this shop was financially supported by the Japan Bank for International Cooperation (JBIC) who provided 70% of the costs with the rest coming from the Thai Ministry of Industry.

Of the total sales, 10% is deducted from the Bang Chao Cha Community Center for various community development projects.

In conclusion, the basketry products of Bang Chao Cha do not follow only the typical patterns of the past. Design and artistry have developed, and the villagers know how to meet the demands of today's market and produce goods especially for export. The large range of shapes and patterns of the handbags tend to be based on natural forms; such as, a pumpkin-shaped and bullet wood flower patterns, and come in many sizes for different purposes of use. Some weavers use a smoking technique that makes their products more durable and also gives them an attractive sheen. The wickerwork and basketry products of Bang Chao Cha are, therefore, well known for their fine quality and aesthetic appeal.

2) Home Stay Group

The Bang Chao Cha community has established home stay services for tourists who are both interested in the handicrafts and want to stay overnight in the village to learn the local ways of life. Presently, there are in total seven home stays with different styles available for the visitors. All of them have been qualified and given the Home Stay Certification Standard from OTD since the year 2004. Details of the home stays will be presented in the following chapter.

3) Agro-tourism Group

One of the most popular activities in Bang Chao Cha is agro-tourism. Travelling along the Noi River, tourists are able to learn the local ways of life and taste various fruits. Famous orchards include those of the marian plum, mango and, especially the most famous santol orchards. Sanit Kaeowan, a local, once won the first prize in the provincial santol orchard competition. The agro-tourism group has Boonchuai Somboon, a retired and wealthy teacher usually offering loans to the villagers, as the head. Nowadays, The Bang Chao Cha orchard group offers the "All You Can Eat Fruit Buffet @ 30 baht" as decided at a Bang Chao Cha Community Board Meeting. This campaign allows the visitors to taste all kinds of fruits provided in the orchard at the net price of only 30 baht. It has since become one of the most famous activities among Thai travelers.

4) Community Kitchen Group

The Community Kitchen Group has only five individuals as members. However, this group has changed its head four times as their food has not been tasty enough for visitors as well as some financial problems. Initially, when Bang Chao Cha was firstly opened as a tourism village, Surin and his wife were responsible for food preparation. After that, they recruited the villagers to prepare food for the tourists. However, they received complaints about the bad taste of the food and in 2004 the Community Center conducted a meeting to solve this problem. The resolution was to replace all sets of the group, and the committee assigned an individual called Mongkol to be the head as he still is today.

The visitors are generally served with the local food of central Thailand, such as chili paste, sour soup and spicy mixed vegetable soup. If there the customer has no food preference, general Thai food is provided. For income, each cook generally receives approximately 100-200 baht per day, depending on the cost of each dish chosen. The group has set different prices for both main dishes and desserts.

5) Orchard Group

The Bang Chao Cha Orchard Group was established to allow the villagers who have their own orchards to participate in tourism activities in the community. The “All You Can Eat @ 30 baht” campaign has been introduced with visitors taken on a local orchard tour to taste all kinds of fruit at the net price of 30 baht per person. Visitors can choose and taste the various tropical fresh fruit, especially the santols, mangos, and some marian plums, as well as from the grape orchards in Moo 4. These activities have been promoted and supported by the Office of Provincial Agriculture. According to the management of the orchard group, no systematic management exists as the fruit normally come out on a seasonal basis. The visitors are taken to taste seasonal fruits upon coming to the village.

6) E-taen or Farm Truck Group

The e-taen group was established by Surin Ninlert, who had the vision of adapting these local motorized trucks neglected in the paddy field to become vehicles taking the tourists around the village. This also has become an additional source of income for the local people. The villagers who possessed small trucks and who wished to participate in tourism activities formed as a group with Chalao Charoengsilp, the

village headman of Moo 7, as their leader. However, the individual who operates the e-taen tour is Chatr Phohiran, who owns one e-taen and is a tour driver. At present, the e-taen group consists of five members. Each e-taen can serve up to 10-20 passengers per ride. If there are many visitors at one given time, other members will bring their trucks as well. In terms of the revenue generated, a driver usually receives 200 baht per trip.

7) Voluntary Local Guide Group

The voluntary local guide group was established to be responsible for taking the visitors around the community. The group leader is Sanit Kaeowan, a retired teacher who loves to spend his time helping the community. The local guide leads visitors to various community attractions on an e-taen. In Bang Chao Cha, there are only two major local guides, namely Sanit Kaeowan and Boonchuai Somboon, both of whom are retired teachers. If these two persons are not available, there are still another two villagers who can replace them. However, the job of local guide in Bang Chao Cha is voluntary as the members do not receive any compensation for their performance as do other group members.

4.4 Koh Yao Noi, Phang Nga Province

4.4.1 Community Profile

4.4.1.1 General Information

1) Location

Koh Yao Noi, located in the Koh Yao district of Phang Nga province, is in the middle of Phang Nga Bay, covering the coastline of Phuket, Krabi and Phang Nga provinces. This island is in the Andaman Sea, on the west coast of Thailand and south of Phang Nga Bay, about 43 kilometers south of the mainland of Phang Nga province. The island of Koh Yao Noi, one of the largest islands in an archipelago of 44 islands, sits at a latitude of 8 degrees north. Covering a total area of 46.4 square kilometers, or 87,816.25 rai, the island consists of 13,550 rai of national

reserve forest, 1,300 rai of mangrove forest, and 13,323 rai of agricultural and residential areas. The neighboring areas are:

North: Phang Nga Bay and the coastal sea of Krabi

South: Koh Yao Yai Island and the Andaman Sea

East: The sea of Krabi

West: The sea of Phuket

Travelers can go to Koh Yao Noi from Phuket, Krabi and Phang Nga provinces. Visitors normally take a taxi from the Phuket International Airport to Bang Rong Pier, taking around 20 minutes. The boat trip from the pier to the island takes approximately 60 minutes. Ferry services from three provinces are available with the fare ranging from 150 to 200 baht.

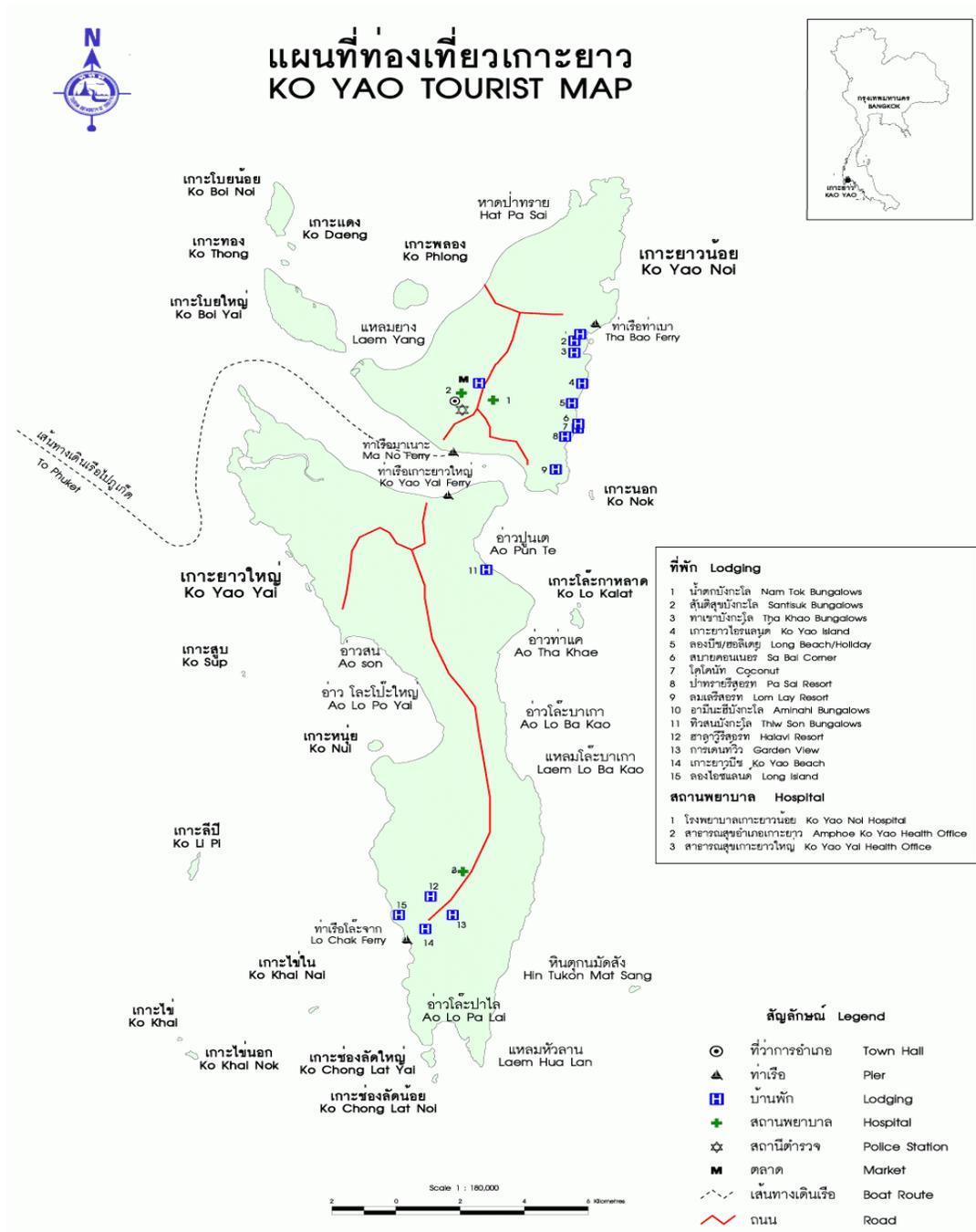


Figure 4.7 Map of Koh Yao in Phang Nga Province.

Source: TAT, 2009.

2) Topography

Most of the Koh Yao Noi area is covered by tropical evergreen forest in the north with coastal valley plains. The northern coast consists of mangrove forest, sea grass as well as various small islets including Koh Roy and Koh Lao Batang. The west side of the island is where most local people live and utilize the normal conditions here for agricultural purposes, such as coconut, rubber tree, palm, parkia and cashew nut plantations. The western coast also contains mangrove forest, sea grass and shallow water reefs with muddy water. The east side of the island is also plain and characterized by beautiful beaches, shallow water reefs and clear water that attracts many tourists. The southern coast is characterized by mangrove forest, sea grass and the shoreline connected to Koh Yao Yai.

Due to Koh Yao Noi's location in Phang Nga Bay, the coastal area of the island is suitable for fishing with its sea, mangrove forests and islands in three provinces with abundant natural resources. The Phang Nga Bay contains plenty of aquatic animals especially in the estuary since the wind carries aquatic animals and the resource richness of the sea into the gulf. The island is home to more than 250 species of mammals and 900 species of birds. The archipelago in the bay has 44 islands and became famous after being featured in the James Bond movie "*The Man with the Golden Gun*." The surrounding sea with the coral reefs is also known as one of the finest diving spots in the world.

3) Climate

As it is located in the sea, Koh Yao Noi has a tropical South Sea climate where temperatures normally range between 22-33 degrees Celsius all year round. The rainy season usually occurs from May to July, and September to October. This gives the island a refreshing breeze during these months, but travelling by sea becomes difficult. The most pleasant weather is between November and March.

4) Population

As of 2008, Koh Yao Noi has seven villages with a total population of 4,765 villagers, which were 2,430 males and 2,326 females (CDD, 2009). This population comprises of 1,698 households in total.

Table 4.4 Population and Households in Koh Yao Noi by Village in 2008

Moo	Village Name	Number of Households	Population				Total
			Male	%	Female	%	
1	Ban Ta Kai	487	502	49.90	504	50.09	1,006
2	Ban Yai	173	248	50.72	241	49.28	489
3	Ban Nam Juad	214	406	53.63	351	46.37	757
4	Ban Tah Khao	150	245	50.62	239	49.38	484
5	Ban Rim Talay	364	478	52.93	425	47.07	903
6	Ban Laem Yang	211	369	49.73	373	50.27	742
7	Ban An Pao	99	182	48.53	193	51.47	375
	Total	1,698	2,430	51.09	2,326	48.91	4,756

Source: DOAE, 2009.

4.4.1.2 Historical Background

There is no clear evidence about the origins of the history of the settlement of the Koh Yao Noi villagers. Legend has it that they came from Muslim communities situated on the coastal areas in Amphoe Mueang, Trang province, Satoon province and other cities situated on the west side of the Andaman Sea. Fearing the impacts of the wars between Siam and Burma, in 1785, during the reign of King Rama I, they started to move along the coastline until they reached Koh Yao Noi and Koh Yao Yai and decided to take refuge there due to the abundance of natural resources. They began to settle and farm there, possibly becoming the first generation of Koh Yao villagers. The name of the island Koh Yao, meaning “long island” in Thai, could be attributed to the geography and topography of both Koh Yao Noi, which literally means “little long island”, and Koh Yao Yai, which literally means “big long island”.

On the other hand, the villagers’ tale is quite different from that outlined above. They believe that once there were two Muslim families who escaped from Trang Province after being forced to pay taxes, as the Islamic code states that all land belongs to

god and everyone alive has the right to live on it. Thus, these two families moved out and chose Koh Yao Noi as their new home. One family with a son lived on the west side of the island, while the other with a girl lived on the east and, indeed, it was these two that later fell in love with their parents agreeing upon a marriage settlement in accordance with Islamic culture. Therefore, local people believe that all of Koh Yao Noi residents are all related in ancestry.

Koh Yao Noi and Koh Yao Yai are a pair of large islands in the middle of Phang Nga Bay, equidistant to both Phuket and Krabi. According to local legend, the strait between the two islands was created when a very angry Naga (Sea Dragon) crashed through on its way to Krabi to see its fiancé getting married to someone else. Judging by their accent, it is possible that the ancestors of people in Koh Yao Noi moved from Trang province whereas the people in Koh Yao Yai came from Satoon province. The original family names of those migrating from Trang province include Roengsamut, Sisamut, Klasamut, Nilasamut and Romin. In the beginning, these people earned their living as small fishers and exchanged their produce for other necessary items, including salt, sugar, needles, threads and medicines, with other communities in the western part where the land is more suitable for farming, including rice farming and there are fruit orchards such as those with coconuts, parkia and cashew nuts. They later began trading with nearby communities, such as Koh Yao Yai and Koh Panyi, and also the mainland until the monetary system and commercial trading were in place.

4.4.1.3 Economic Conditions

In the past, the villagers of Koh Yao Noi earned their living by fishing and farming, and selling those commodities to nearby communities. Since natural resources have been decreasing, some became laborers on the mainland. According to the CDD (2009), the average annual income of Koh Yao Noi community members in all seven villages were between 27,000 and 74,000 baht per person. Ban An Pao villagers had the highest revenue, while those of Ban Nam Jued had the lowest, as presented in Table 4.5.

Table 4.5 Average Annual Income of Koh Yao Noi by Village in 2008

Moo	Village Name	Average Income/Person/Year (baht)
1	Ban Ta Kai	41,009.90
2	Ban Yai	44,435.29
3	Ban Nam Jued	27,228.97
4	Ban Tah Khao	48,580.77
5	Ban Rim Talay	38,844.53
6	Ban Laem Yang	47,738.68
7	Ban An Pao	74,840.43

Source: CDD, 2009.

The major occupations of Koh Yao Noi villagers are as follows:

1) Shrimp gill net and crab gill net fishery

Shrimp gill net and crab gill net fishery are the two most important occupations for Koh Yao Noi villagers. Based on traditional knowledge, shrimp gill nets are made to be driven by waves toward the shrimps. This kind of shrimp gill net is therefore usually placed during strong streams from the 5th to 11th date of both the waxing moon and new moon, a period called “Big Water.” Shrimps caught during those times include banana shrimp, Indian white shrimp, and black tiger shrimp. The shrimp gill nets generate the majority of the income for the local fishers. As for the crab gill nets, these are used once a day and do not have to rely on the streams.

2) Fish and lobster breeding

Small fish caught by small-eyed nets are then bred in cages to be sold. Lobster makes good profits for the local fishers. After being raised for over a year, the seven-colored lobster can be sold at 1,500 baht per kilogram while the muddy lobster is 1,000 baht.

3) Rubber Plantation

Rubber trees have been planted for generations and it has become

one of the major sources of income for people in Koh Yao Noi. After 5-7 years, the productivity from a plantation is about 8-12 rubber sheets per day. On average, in one year, rubber cutting can be done for three months. The rubber trees have to be cut down after 15-20 years and the new plantation starts again. The wood can be sold for approximately 20,000-30,000 baht per rai. Its branches can also be sold for making firewood which generates additional income for villagers.

4) Paddy Rice Farming

In around 1957, villagers started to use buffaloes to plough the land, with the plowing machine being introduced in 1987. The rice grown in Koh Yao Noi is mainly for consumption with very few families having more than enough for sale. The paddy field is solely dependent on rain; thus, a request for more canals for irrigation system has been made due to the lack of seasonal rain or late coming of rainfall.

5) Vegetable and Fruit Orchards

Koh Yao Noi villagers also farm other plantations including parkia, mango, cashew nut, coconut, rambutan, and mangosteen, but only on a small scale and mainly for household consumption.

4.4.1.4 Social Conditions

Since most of the villagers share the same ancestors, the people in Koh Yao Noi are all relatives. In the past, they preferred to marry people within the village or nearby villages. Therefore, a classic relative-like culture or social relationship network still remains in the carrying out of many activities; such as, aow rang or help through labour in building houses, harvesting rice and making fish gill nets together. Besides their strict Muslim culture, this community characteristic has made it a strong community that prevents and helps solve any serious disagreements that may occur among the villagers.

There are two major influences on the ways of life in Koh Yao Noi:

1) Islamic Culture

Largely unaffected by the booming development in nearby Phuket, Koh Yao Noi still retains its traditional Islamic culture. The great majority of villagers are Muslims (98.1%), while the rest are Buddhists. Similar to other Muslims strictly following their religious code, the parents carry on the teachings of the religious beliefs and behavioral principles of a good Muslim to their children. These Islamic principles are

taught in a religious school called Ponoh, especially during long holidays. The only one Ponoh school in Koh Yao Noi, namely Ponoh Santisuk, is located at Moo 1, Ban Ta Kai. Moreover, the six other mosques in the village are also important places for learning Islamic principles and engaging in other religious activities.

During the month of Ramadan, Muslim villagers refrain from eating, drinking and smoking from sunrise until sunset. Properly observing the fast is supposed to induce a comfortable feeling of peace and calm. It also allows Muslims to practice self-discipline, self-control, sacrifice and sympathy for those who are less fortunate while also intending to make them more generous and charitable. Villagers will fast and offer more prayer than usual during this time. Importantly, most of the Muslim villagers want to participate in the holiest of pilgrimages to Mecca in Saudi Arabia at least once in their life.

2) Local Fishers' Lifestyle

Like others of their kind, local fishers in Koh Yao Noi understand and know their way around nature without mapping, GPS or other modern technologies. They all know the positions suitable for fishing, the depth of the sea and the formation of the coral reefs, as has been passed on from generation to generation. The male villagers also usually meet at the coffeehouse, especially in the morning before fishing, traveling or working, to discuss any important events affecting the country or that may involve or affect their living. One could say that, besides the mosque, the coffeehouse is another place for villagers to meet and strengthen their relationships on this island.

4.4.1.5 Infrastructures

1) Electricity

Before 18 January 2002, the villagers of Koh Yao Noi used electricity generated by diesel power generator. Power was originally available from 10:00 a.m. to 6:00 p.m. on weekdays, but the period was then extended from 12:00 a.m. - 6:00 a.m. on both weekdays and weekends, as well as public holidays. In 2002, the whole village started to have electricity all day and night due to the extension of the transmission line from Ao Po Bay in Phuket to Ao Pai Bay on Koh Yao Yai. The reason the villagers need electricity 24 hours a day is that, besides the convenience for local

people, it also serves the needs of small and medium industries, IT, bank and increasing investment including the establishment of an ice factory, shops, and internet access.

2) Water Supply

In the past, only the villagers living in the municipality were able to use tap water. Villagers in other areas had to contribute money to build the artesian wells in their village, and connect the drainpipe to their house. Some wealthier people chose to build their own artesian wells until tap water was extended to every single household on the island in 2002. Koh Yao Noi now has a good supply of fresh water all year round.

3) Hospital

There is one government hospital named Koh Yao Chaipat Hospital, which was officially opened by HRH Princess Maha Chakri Sirindhorn. This hospital, originally named Koh Yao Hospital, was originally a small and shabby facility with only 10 beds to serve patients. In 2007, HRH Princess Maha Chakri Sirindhorn contributed 63.6 million baht from the Chaipattana Foundation for the improvement of the building and an additional 5.46 million baht for necessary equipment in 2007. The old hospital was then transformed into the community's standardized hospital with 30 beds to serve 12,000 people in Koh Yao.

4) Schools

There are five schools in Koh Yao Noi, namely Koh Yao Wittaya School and Koh Yao School in Moo 6, Ban Rim Talay School in Moo 5, Ban Nam Jued School in Moo 3 and Ban Tha Khao School in Moo 4.

5) Mosques

There are seven mosques in Koh Yao Noi – two in Ban Yai, two in Ban Laem Yang and one each in Ban Tha Khao and Ban Rim Talay. Local villagers get together for the prayer session every Friday. There are also village prayer houses or surau where they can attend daily prayer sessions. In addition to local mosques, there is one Ponoh located in Ban Ta Khai.

4.4.1.6 Groups and Community Unification

1) Koh Yao Noi Ecotourism Club

To preserve the natural resources sustainably, the villagers of Koh Yao Noi formed Koh Yao Noi Ecotourism Club, with its objectives to raise awareness about natural resource conservation, to encourage local participation in tourism management, to provide more jobs and income opportunities for local people, and to support proper sanitation, waste management and safety in tourism. In conjunction with homestay, the club offers many activities to protect natural resources, as well as to fit the local way of life. Additional details about the club will be presented in the following chapter.

2) Koh Yao Noi Small Fishers Group

Since 1979, competition for natural resources in Phang Nga Bay has intensified, creating a crisis in the community. In 1994, the natural supplies of fish greatly declined due to destructive fishing practices, especially trawling. As a result, the villagers got together to find a solution, and then set up the Koh Yao Noi Small Fishers Group to provide surveillance and monitoring, working in collaboration with government officials to arrest trawlers. This action inevitably brought them into conflict with rich individuals who owned the illegal fishing businesses. The group carries out various important activities as follows:

(1) Coastal resources restoration and protection, including mangrove forests, sea grass, breeding grounds for aquatic animals, by using signs to declare conservation zones, undertaking reforestation in mangrove forests and releasing baby fish;

(2) Monitoring and carrying out surveillance to prevent coastal resources from destruction by using the group's patrol boat;

(3) Setting up a savings group and network for the development of Koh Yao Noi;

(4) Setting up a crab bank to buy back crab eggs to keep in cages until all of them are fully released;

(5) Establishing the community forest zone; and

(6) Managing the 50,000 baht Tsunami Fund

3) Savings Groups

(1) Savings group in Ban Ta Kai

Established in August 2002, the savings group is run among relatives who want to save money with others as members. Its objectives are to enable members to save, be truthful to themselves and to help address the suffering of one another. Presently, this group has 78 members from 28 households.

(2) Savings group in Ban Tha Khao

Established in February 1991, this savings group aims to encourage saving and solve the problem through non-institutional loans.

(3) Savings group in Ban Nam Jued

Established in January 1997, the savings group's objectives include encouraging villagers to save and being truthful to each other. There are currently more than 400 members with five existing funds.

(4) Savings group in Ban Laem Sai - Pasai

Similar to other savings groups, its objectives are to encourage saving and help each other as well as promote self-reliance.

4) Housewife Groups

(1) Housewife group in Ban Tha Khao

The housewife group aims to generate income for unemployed housewives, to make use of spare time and to educate members. Activities include batik making, selling food and souvenirs, dessert making and also tourism activities.

(2) Housewife group in Ban Nam Jued

This group was established to generate additional income for local housewives by producing preserved fish and selling them to other communities and provinces. Presently, there are 25 members in this group and the members receive profits on a monthly basis.

(3) Housewife group in Ban Rim Talay

Preserved salty Pla Siat fish is a very popular product of Koh Yao Noi. In the past, local housewives made and sold it separately, and the demand has been increasing. Thus, local housewives established the group to distribute their products to more accessible outlet stores. There are currently 15 members and the profits are given out on a monthly basis.

(4) Housewife group in Koh Yao Noi Municipality

The group was founded in 2003 to generate income for housewives. Activities include batik making, fish scale flowers, and cloth flowers.

5) Fishing Gear Group

Since 1994, the Provincial Fishery Authority has provided support to the fishing gear group which is comprised of villagers in Koh Yao Noi, especially Ban Tha Khao and Ban Tha Ruea in Tambon Prunai. This support was given for the purchase of fishing gear such as shrimp gill nets, fish gill nets and squid traps. The fund was initially set up with a committee and 20 members. This fishing gear group was established to help local fishers cope with investment problems, to avoid getting loans from outside lenders, and also to set up a revolving fund for borrowing money for the purchase of fishing gear.

6) Riyadul Mookimin Social Support and Welfare Group

After the tsunami destruction and its massive impact on the environment and way of life, the villagers started this group to help each other in January 1, 2005. Its objectives include assisting local people, supporting scholarships for youths and funds for the poor, promoting religion, culture and morality in the community, promoting, protecting and conserving the environment, as well as supporting study trips and exchanges with other groups. There are currently 46 members.

4.4.2 The Evolution of Koh Yao Noi Community

4.4.2.1 From Local Small to Modern Fishers

In the past, the local fishers used unsophisticated devices for fishing and catching other aquatic animals. It had often been said that they relied on their brains and feelings rather than any devices used in fishing. Skilled local fishers possess the indigenous knowledge and the technical know-how in fishing as well as the understanding of nature. Some devices have been modified, including the fishing rod. They bend many sizes of wire into hooks, shape and sharpen them with a file, while the actual fishing rods are made of bamboo. They also use the fibers of Sorn Narai tree bark to make the fishing nets since it is very durable natural material. Before being knitted, the fibers are dipped into raw white eggs and baked in order to make the nets more durable

and longer lasting. Lastly, these nets are rubberized to make the fish feel disoriented to avoid the nets being destroyed.

The demand for aquatic animals has been rising due to the increasing population in Koh Yao Noi. Abundant natural resources have attracted outside people to migrate to the island. Moreover, the island's own population growth cannot be controlled since birth control is prohibited for Muslims. As a result, the villagers have tried to increase a quantity of those animals by using new technologies and convenient communication systems. In 1957, the motorboat became popular due to its convenience for fishing, transportation, communication and trading. However, it was still perceived and considered a high investment appliance for local fishers, especially the costs of fuel and engines. However, over time motorboats are increasingly commonplace.

4.4.2.2 Tragedy in Phang Nga Bay

In addition to the motorboat, the villagers have replaced their traditional equipment and devices with newly developed technologies in order to increase volume, bringing them additional money. Fiber fish nets were replaced by nylon ones, while the readymade long-line fishing hooks are used instead of wire fishing hooks. Squid lights are now used to catch squid more easily.

The imbalance of demand and supply on natural resources worsened when the government at the time focused only on economic growth and announced "The First National Economy Plan (1961-1966)" as a framework for developing the country. Fishery products were marked as major goods mainly for export. Many capitalists began to employ trawling to increase volume. Not only were tons of fish and aquatic animals all caught at once, but also coral reefs and the fish gill nets of local villagers were destroyed by such highly destructive devices. Natural resources decreased considerably, so the trawlers began to illegally enter the 3,000 meters radius zone from the coast, territory reserved for local fishers. More aquatic animals, even the young were caught, coral reefs and seaweeds were destroyed and local equipment was demolished.

Tragically, these small local fishers resorted to using poisons and dynamite for fishing. Use of such destructive methods spread and created greater devastation to the natural resources. Even worse, some local fishers resigned themselves to working in the trawling business by becoming laborers. At the same time, there was

extreme competition among the buyers of fishery products. The dealers used all kinds of techniques to persuade the villagers to sell products to them; such as, giving loans to buy new boats, engines or equipment. However, all of their products had to be sold to these dealers only or the debts were deducted by fixed installments. This was how the local fishers became stuck in their vicious cycles of debt. Some of them cut trees from the mangrove forests and other coastal forests to obtain charcoal for sale. The end result was that the natural resources in Phang Nga Bay and along the coastal lines of Koh Yao Noi became completely devastated and suffered great deterioration at the hands of both insiders and outsiders.

4.4.2.3 New Lessons, New Battles

Finally, the fishers only could not make enough money to live on, so the villagers in Koh Yao Noi grew additional industrial crops, such as rice, palm trees and cashew nuts. However, the economy has still not improved.

When the natural resources were still abundant, they could even choose the exact types of aquatic animals they wanted. If any unwanted ones got caught, they would throw them back into the sea. During the crisis, if they threw them back, they would starve to death (Samroeng Rakkhet, 2008).

While Koh Yao Noi was facing this crisis, news came of a newly formed group in the Laemsak community in Krabi province formed to safeguard the preservation and development of coastline natural resources. Therefore, five local fishers of Koh Yao Noi – including Chamnan Rakkhet, Samroeng Rakkhet, Pin Reungkit and Weerachai Chammina – were sent as community representatives to study the success lessons from the group in order to bring back the knowledge gained to develop their own community.

With the information and knowledge learned from the example of the Laemsak community, these five fishers and other villagers tried to find some solutions to the natural resource crisis they were facing. So, the Koh Yao Noi Small Fishers Group was established in 1984 to fight against illegal fishing. According to Samroeng Rakkhet, the group has three major goals: first, to revive, restore and preserve the natural resources in Phang Nga Bay to become sustainable; second, to build a strong economy in Koh Yao

Noi; and third, to preserve the traditional ways of life of Koh Yao Noi. The group members realized that the major cause of the crisis stemmed from the immense destruction of the local natural resources. Therefore, the villagers recognized the need to change their lifestyle after realizing the value and importance of the natural environment. The group started with their own families first, then spread to include other relatives and other families in the villages. The group coordinated with local village leaders, facilitated community meetings, educated the villagers about the importance of protecting coastal resources for their livelihoods and also invited other village leaders to protest against illegal fishing.

The Small Fishers Group also worked with seven villages in Koh Yao Noi as well as other local fishers in Koh Yao Yai, Krabi, Phang Nga and Phuket provinces. Subsequently, these three provinces established the Andaman Network, a forum in which community members share their problems and which acts as a communication channel with the Thai government. However, change has not been that easy and the group has faced difficulties in preserving the nature from both within and outside the village, such as follows:

- 1) Conflicts among the local fishers over using different kinds of fishery devices

After the rapid deterioration of natural resources and the serious decline in the populations of aquatic animals, some local villagers turned to using the highly destructive trawling nets. Thus, the villagers were divided into two groups: those using trawl boats and those emphasizing the preservation and restoration of the natural resources and protesting against all kinds of illegal and destructive devices. The conflicts that ensued among these two groups in the village carried on down to the younger generations, with children of different groups not even talking and playing with each other. Such conflicts were, therefore, quite severe and had a serious impact on the relationships among the people of Koh Yao Noi. Finally, Imam Harone Changlek, an Imam highly respected by all villagers, acted as a mediator and negotiated with those two groups. He pointed out the necessity for cooperation in solving the crisis for the sake of their descendants and for everyone in the community.

2) Conflicts between the community and government officials

The local villagers perceived the government officials working in Koh Yao Noi as being any one of three kinds of people: (1) newly assigned officials who could not choose their post anywhere else, but had to work in the island according to their orders from superiors. They were waiting for the chance to be transferred to somewhere else which they considered better; (2) officials who were almost retired or had just a few years left. These officials usually requested transfers to their hometowns or other close by places before retirement; and (3) officials who were being punished, especially police officers. These officials always adhered to the status and class system, which created more distance between the officials and the locals. Only a few officials could really work, cooperate and collaborate very well with the local people. Furthermore, the officials perceived that since the locals had received support from the TVS, they had become stubborn and obstinate, always trying to solve problems through violence and making demands for help from outside organizations instead of trying to help themselves first.

In addition, the implementation of some policies created further conflict between the local fishers and the officials. For example, the increasing of fishery and aquatic production by bringing in new technologies had accelerated the rapid destruction of natural resources. Moreover, the policy of rights and authority in natural resource management never allowed for any genuine rights for local fishers since they had never received any sufficient feedback or response from the government in their efforts to protect the environment. Imam Harone Changlek, one of the group leaders, told of his experience of the government officials, that though the government had once invited them to provide some information and to join the Drafting of Fishery Policy Meeting, they only ever sat and listened as the officials already had a policy written and just wanted the papers to be signed as acknowledgement. Since then, they decided to never travel across the sea to sign any acknowledgement of any official paper again. This was also to prevent others from falsely claiming that they had joined in and agreed to any policy drafting activities. Consequently, the overall image of the government officials in working with the local people seems to be that of a lack of efficiency.

3) Conflicts between the local fishers and outside capitalists

The local fishers strongly believed that outside capitalists have had very close connections with the government officials by sharing the benefits from their trawling businesses. The trawl boats illegally entering the 3,000-meter radius area from the shoreline in the Phang Nga Bay were never arrested, even in those areas preserved as fishing zones for local fishers only. Samroeng Rakkhet, one of the group's leaders, said that the group had once arrested and confiscated a trawl boat owned by the capitalists together with their equipment, and then handed them over to the police. However, the very next day, the boat with all of its equipment was released and returned to the owner without any punishment or fine at all. The local fishers then protested and requested an explanation surrounding the events. Nevertheless, the administrative authority finally came to give explanation later.

The conflicts between the small local fishers and the outside capitalists, the owners of the trawl boats, worsened and grew more violent, and, finally, resulted in desperate gunfights in the middle of the Andaman sea.

In the year 1997, the group leaders went off to sea for patrol and found a trawling boat coming into the territory. We fired into the air in order for the trawler to get back to the open sea but they did not, and the crew fired back at us. We could not escape even if we tried, so we had to fight back. Luckily, the boat raised its anchor and nobody got hurt (Dusit Buttree, 2008).

Tragically, two men were killed trying to stop the trawlers. Local fishers from Koh Yao Noi and other communities who were facing a similar tragic series of events joined together to hold a protest at the City Halls of Phang Nga and Krabi provinces. Though some directions and measures were issued, they were ineffective and did not directly solve the problems related to the points. The local fishers, therefore, requested the government and related authorities to strictly enforce the law and allow them to participate in problem solving. Despite their actions and solidarity, one of the major obstacles they faced was that being located over 1,000 kilometers from Bangkok,

their struggles remained largely unknown and their voices not heard by other people in the country.

4.4.2.4 Negotiation is Better

The Koh Yao Noi villagers admitted to using violent methods in handling and solving the problems. Samreong and Samran Rakkhet, two brothers from Koh Yao Noi, said that the villagers wanted the Koh Yao Noi District Council to get rid of all destructive fishing devices and to keep them away from the island in order to preserve the coastline natural resources. At first, the small local fishers' violent methods were quite scattered and uncoordinated with no aim, no budget for their operations and no support until the Responsible Ecological Social Tours (REST) came in and helped them to shape up the formats and strategies for non-violent action. Realizing that such violent methods aggravated the situation, they then changed their strategy to one of directly engaging with the trawling side for meetings and talks regarding the intentions of their group in trying to protect, preserve and restore the natural resources. This new strategy achieved more success than the previous use of violence.

Therefore, to build common understanding about the principles of the group, they approached other groups through their network of relatives and through religious leaders; such as, Imams, who are respected by all Muslims. They brought the groups together to discuss the problems and conflicts between the groups began to gradually decrease. Once this trawling stopped, in the next five to six months, the villagers managed to pay back their debts and the sea has since become abundant again. As a result, 80 trawl boats in the villages disappeared, except for some of the large business fishing boats from the Phuket and Krabi provinces that come into the territory once in a while.

We can say that we had to achieve our success through lives and blood in the fights before we achieved our goals in protecting the natural resources for our future generations. One of us died in a gunfight, shot by illegal weapons fired from one of the trawl boats (Samroeng Rakkhet, 2008).

The Phang Nga Traditional Fisher Folk Club was later established and became the seventh provincial member of the Southern Federation. Public forums were further organized to solve any conflicts among fishing groups.

CHAPTER 5

FINDINGS OF QUALITATIVE APPROACH

5.1 Emergence of Community-Based Tourism

Four local communities were purposively selected, namely Ban Mae Kampong in Mae On district, Chiang Mai province; Ban Khok Kong in Kuchinarai district, Kalasin province; Bang Chao Cha in Pho Thong district, Angthong province; and Koh Yao Noi in Koh Yao district, Phang Nga province. These four communities are among those considered to have best practices in terms of CBT development. For example, they were expected to have high experiences in CBT practices and express high levels of CBT readiness. The degrees of people participation and capacity for CBT operation were also expected to be high as well. Furthermore, they all have received many awards from certified institutions, including the Homestay Standard Certificate from the OTD. Details of the selection process are presented in Chapter 3. The emergences of CBT in the four case studies are presented as follows:

5.1.1 Ban Mae Kampong Ecotourism Village

CBT in Ban Mae Kampong was developed from three major factors as follows:

5.1.1.1 Economic Factor

CBT in Ban Mae Kampong was, in fact, developed in response to the decline in demand for fermented tea production and as an alternative source of income for local villagers. Ban Mae Kampong is a fermented tea producing community. Approximately 97 per cent of the villagers are currently engaged in fermented tea production, locally called “Miang” in Thai. Therefore, Miang is the major source of income for almost every household in Ban Mae Kampong. There are only two

households in the village that are not growing tea, but they still work as tea traders. Miang leaf, or fermented tea leaf, is a snack which local people chew after dinner or if they feel tired. Knowledge in the production of Miang leaf from cultivation to harvesting and processing is part of the local wisdom of the Ban Mae Kampong community that has been accumulated and passed on down many generations.

However, in recent years, chewing Miang has gradually lost its popularity, resulting from a dramatic increase in the number of youths in the village who started to travel and work in the lowland areas, especially in the city of Chiang Mai. Due to the decrease in Miang consumption and the increase in expenditures, the villagers have been facing debt and poverty. Thus, the former village headman, Prommin Puangmala, recognized that it is necessary to generate new jobs and additional income sources for the villagers in order to prevent them from illegal forest encroachment.

5.1.1.2 Natural Resource and Environmental Factor

The problem of negative impacts stem from mass tourism is another significant factor for establishing CBT in Ban Mae Kampong, in addition to the economic factor.

Ban Mae Kampong is a small village located in the mountains at 1,300 meters above sea level, which are covered by dense evergreen forest with indigenous tree species. As there is a river running through the village, the climate is rather cool all year round. There are also various natural tourist attractions in Ban Mae Kampong, especially Mae Kampong Waterfall and Doi Mon Lan. Furthermore, the village is situated approximately 50 kilometers from Chiang Mai City, which is only about an hour's drive. The village is also not far from other tourist attractions, such as Muang On Cave, Sam Kam Phaeng Hot Springs and Bor Sang, a village well known for its handmade umbrellas. These natural attractions and the convenient accessibility have attracted a number of visitors to Ban Mae Kampong. Moreover, the villagers have also well preserved their unique northern Lanna traditions as well as local ways of life.

With its abundant natural and cultural resources, Ban Mae Kampong has attracted a great number of tourists. The local government decided to develop the community to become another popular tourist destination of the province in line with the

government's policy. As a result, the number of tourists visiting Ban Mae Kampong increased tremendously with no rules or regulations in place, or any tourism planning. Consequently, the villagers suffered from the negative impacts of tourism, such as the depletion of natural resources in addition to the problems of waste disposal and the theft and subsequent smuggling of an endemic species of orchid as well as wildlife encroachment.

5.1.1.3 Socio-Cultural Factor

There has been an increasing amount of both Thai and foreign tourists visiting the village to see the nature and to relax. In addition to the mentioned economic deficiency and natural resources degradation, the influx of tourists has created negative cultural impacts as well, especially through inappropriate aspects of foreign cultures. Therefore, it was necessary for Ban Mae Kampong to find a way to manage the tourism in a more proper and systematic manner to protect its own traditional culture.

In response to the problems arising from the three mentioned factors, Prommin has been trying to find solutions by studying theories and seeking advice from various resource persons until eventually acquiring an idea of sustainable community-based tourism. He then realized that CBT was the best solution for Ban Mae Kampong; not only to manage tourism activities in a proper and systematic manner in order to protect and preserve its natural resources, but also to serve as another source of income for the villagers. While being a village headman, Prommin attended various training programs and study tours on ecotourism supported by the government sectors and the TAT. He then had discussions with the community leaders about his idea to initiate tourism in the village. After organizing various meetings with all of the Ban Mae Kampong villagers, they all finally agreed to develop tourism in the community in 1999. Then, he further discussed his idea with other village committees and community leaders. Once an agreement had been reached among the small group of leaders, various village forums were organized to discuss and agree upon CBT with the participation of all community members.

With assistance from external organizations, including government agencies, private sectors and NGOs, ecotourism was first implemented for trial in Ban

Mae Kampong in April 1999 with only five homestays at first. The formal opening of CBT was held on December 10, 2000, and it was incorporated into the government One Tambon One Product (OTOP) Program. The OTOP funding and advertising helped facilitate the development of community ecotourism activities in Ban Mae Kampong. Training programs, such as the management of tourism activities, community readiness, human resource development, natural resources management and profit management, have been organized in the village. Furthermore, the Thailand Research Fund (TRF) sponsored a research program to identify an appropriate model for CBT in Ban Mae Kampong, which was carried out by the village tourism committees led by Prommin. It helped familiarise the villagers with the concept of CBT, uncover the tourism potential of the community and set up its own management. The emergence of CBT in Ban Mae Kampong is presented in Figure 5.1.

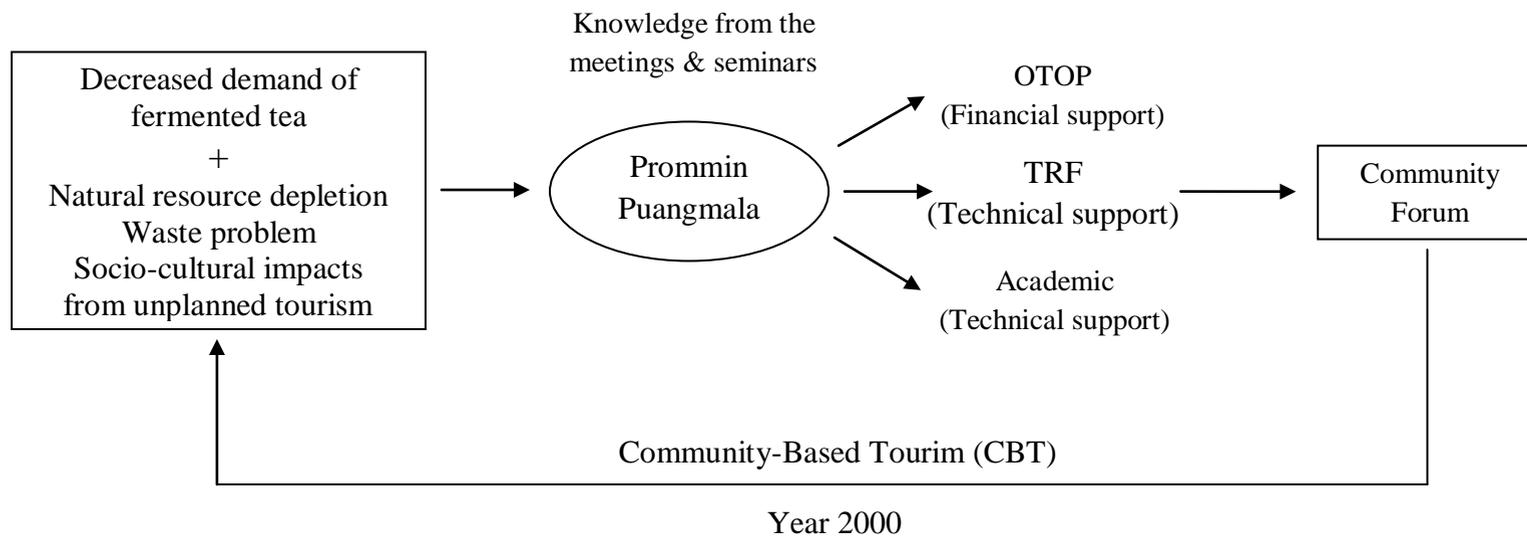


Figure 5.1 The Emergence of CBT in Ban Mae Kampong

5.1.2 Ban Khok Kong Phu Thai Cultural Village

Government Policy

The emergence of CBT in Ban Khok Kong derived from government policy, not from internal factors as in Ban Mae Kampong. Tourism in many Thai local communities has been developed not by the initiation of its villagers, but by government officials implementing national or provincial tourism policy.

In the past, the major responsibilities of the TAT were international marketing and promoting new tourism sites. To boost the country's economy, various campaigns were initiated to increase the numbers and expenditures of tourists; for example, the "Visit Thailand Year" was launched in 1987. Following the severe economic crisis, Thailand through the TAT initiated the "Amazing Thailand" to help boost the economy. The "Be My Guest" campaign was carried out during 2002-2003 to increase awareness among international visitors of Thailand and promote the country as a value-added destination. The "Seven Amazing Wonders" of Thailand was launched in 2007 to help attain a target of 14.8 million international arrivals in 2007 and 15.7 million in 2008. In July 2008, the TAT launched "Wonderful Thailand 2008" targeting quality Chinese visitors and solving the problem of "zero-dollar tours." Then, the "12 Months, 7 Stars and 9 Suns" campaign was announced in June 2009 to encourage the Thai people themselves to visit travel destinations throughout Thailand. The latest campaign, "Come to Thailand, Let's Take a Break" was launched in 2009 with the aim of attracting more tourists from South Korea and other Asian countries.

CBT in Ban Khok Kong was also influenced and initiated by the government tourism policy. Ban Khok Kong is located in Kud Wa sub-district, Kuchinarai district, Kalasin province. It is a small village situated on the hillside of Phuphan Mountain and inhabited by a large number of the Phu Thai ethnic group. In actual fact, tourism in Ban Khok Kong started more than 20 years ago. The local Tat Sung or Khok Kong waterfall festival has been held annually since 1983 and as a result, the waterfall has become a popular tourist attraction in the village.

Later on, due to the economic crisis, tourism was promoted as a priority on the national agenda and so in 1997, the "Amazing Thailand" campaign was launched by the

TAT to run through 1998-1999. This campaign used Thai culture as the vehicle to attract 16 million tourists and 580 billion baht to the country over the following two years to help get the economy out of the crisis (Inchukul and Svasdivat, 1997 quoted in Hall and Page, 2000: 133). At that time, the governor of Kalasin province established the “Provincial Tourism Development Committee” to survey potential areas which could become new tourist destinations, according to its provincial slogan, “City of Fa Daet Song Yang, Pong Lang Music, Phu Thai Ethnic Culture, Famous Phrae Wa Silk, High Phu Phan Mountain, Wide Lam Pao River, and Dinosaur Fossils.” As regards the aspect of Phu Thai culture, the Provincial Tourism Committee surveyed all the Phu Thai villages in all the districts in order to select one to act as a pilot cultural village. At first, Ban Khok Kong, Ban Wang Mon and Ban Huay Muang were preliminarily selected. After due consideration, the committees all agreed on Ban Khok Kong being promoted as the Phu Thai Cultural Village due to its abundant cultural and natural resources. Ban Khok Kong villagers have well preserved their traditional Phu Thai ways of life, culture and festivals. Additionally, the village also has a very suitable geographical location and attractive features; such as, Tad Yao Waterfall and its beautiful scenic surroundings. Besides, the adequate infrastructures in the village also facilitated tourism activities. Consequently, Ban Khok Kong was promoted and has been open as a Phu Thai Khok Kong Cultural Village since 1998. The emergence of CBT in Ban Khok Kong is presented in Figure 5.2.

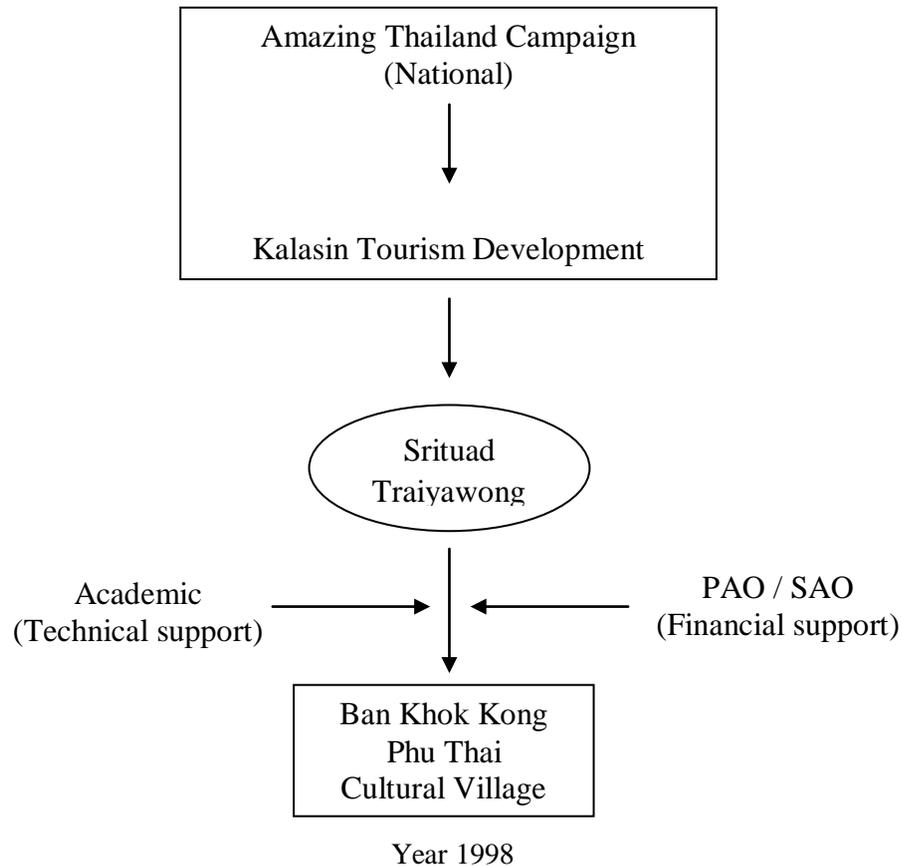


Figure 5.2 The Emergence of CBT in Ban Khok Kong

5.1.3 Bang Chao Cha OTOP Tourism Village

Tourism in Bang Chao Cha was developed from both internal and external factors as follows:

5.1.3.1 Economic Factor

Bang Chao Cha is the name of the sub-district in Pho Thong district, Angthong province which consists of eight villages spread along the west side of the Noi River. In this study, the focus was only on Mu 8, or Ban Yang Thong, where the Bang Chao Cha Community Center is located. Wickerwork from Bang Chao Cha is well-known for its extraordinary fineness and beauty. The Bang Chao Cha villagers inherited from their ancestors their craftsmanship in making use of bamboo and rattan as raw materials and transforming them to woven items; such as, baskets, bags, hats, and containers.

One of the leading basketry groups in the village is the Women's Cooperative Group Bang Chao Cha headed by Renu Thong-ngam. Their designs are imaginative and the level of craftsmanship meets international standards. All of their products have been categorized as 5-star OTOP products, and they are among the most well-known Thai handicrafts now being marketed worldwide, with orders coming from Asia and Europe.

Even the wickerwork and basketry products of Bang Chao Cha are well known for their fine quality and beauty, but only those of the Women's Cooperative Group headed by Renu have been categorized as 5-star OTOP products. However, there are also another five basketry groups in the community. Possessing very high skill in handicraft producing, Renu's products are all of premium quality, or Grade A; whereas, those of the other five groups in the community have been categorized as Grade B or C. The village headman, Surin Ninlert, therefore assigned these five groups to become members of the Bang Chao Cha Community Center, and then put their products up for sale at the Bang Chao Cha Community Basketry Store. Surin, as the village chief, wanted to promote the basketry products of Bang Chao Cha as a whole in order to equally distribute the incomes and help sell those products that are not of premium grade.

5.1.3.2 Government Policy

The idea of homestay in Bang Chao Cha was initially originated by Pornpen Supornphong, the daughter of Sanom Supornphong, the owner of the first homestay in Bang Chao Cha. Pornpen once stayed in Perth of Australia for three months in 2001 and was impressed with the very natural homestay there. When she came back to Thailand, she had a chance to visit the elephant camp in the Ma Rim district of Chiang Mai province. She found that the country-style homestays there were very attractive, especially for the foreign tourists. Pornpen then realized that Bang Chao Cha also has beautiful scenery and interesting local ways of life; therefore, it had the potential to offer homestay services to visitors who came to the community to buy the wicker products. Consequently, she raised her idea with Surin, and he too was also interested in establishing the homestay in the community due to the increasing numbers of tourists.

Meanwhile, as OTOP has been successful in focusing attention on traditional local products, the MOTS extended the success of OTOP by launching “OTOP Tourism Village” in each region of Thailand. In addition to their 5-star OTOP products recognized by both domestic and international visitors, the selected villages must also have additional criteria. They must have easy access to popular tourist destinations as well as an attractive environment, residential friendliness and interesting history.

Having heard of such new government projects, Surin then applied and requested financial support from the MOTS. Finally, in January 2004, Bang Chao Cha was announced as one of the first eight OTOP Tourism Villages, including Ban Thawai in Chiang Mai, Doi Mae Salong in Chiang Rai, Ban Dan Kwian in Nakhon Ratchasima, Ban Ko Kret in Nonthaburi, Ban Khiriwong in Nakhon Si Thammarat, Ban Don Kaidee in Samut Sakhon and Ban Aranyik in Ayutthaya.

We were thinking about the way we could stimulate and improve the market scale of our basketry and wickerwork products. So when visitors came to our community to buy our basketry, we thought we should take them around our villages, such as traveling to the orchards and floating down the Noi River. Many tourists are interested in learning basketry producing. So, instead of welcoming them to our houses for free, we agreed that we should establish the homestay in Bang Chao Cha. Local villagers, therefore, could earn extra income from this activity. Also, the e-taen, which was not used during the dry season, could be used as a vehicle to take our guests to visit the orchards. This is another source of income for the villagers as well (Surin Ninlert, 2008).

Consequently, visitors coming to Bang Chao Cha could not only buy some beautiful baskets, but also see how these products have been produced, try to produce their own basket, experience local ways of life, taste local foods, attend local festivals, visit historic temples and monuments and explore natural attractions. The emergence of CBT in Bang Chao Cha is presented in Figure 5.3.

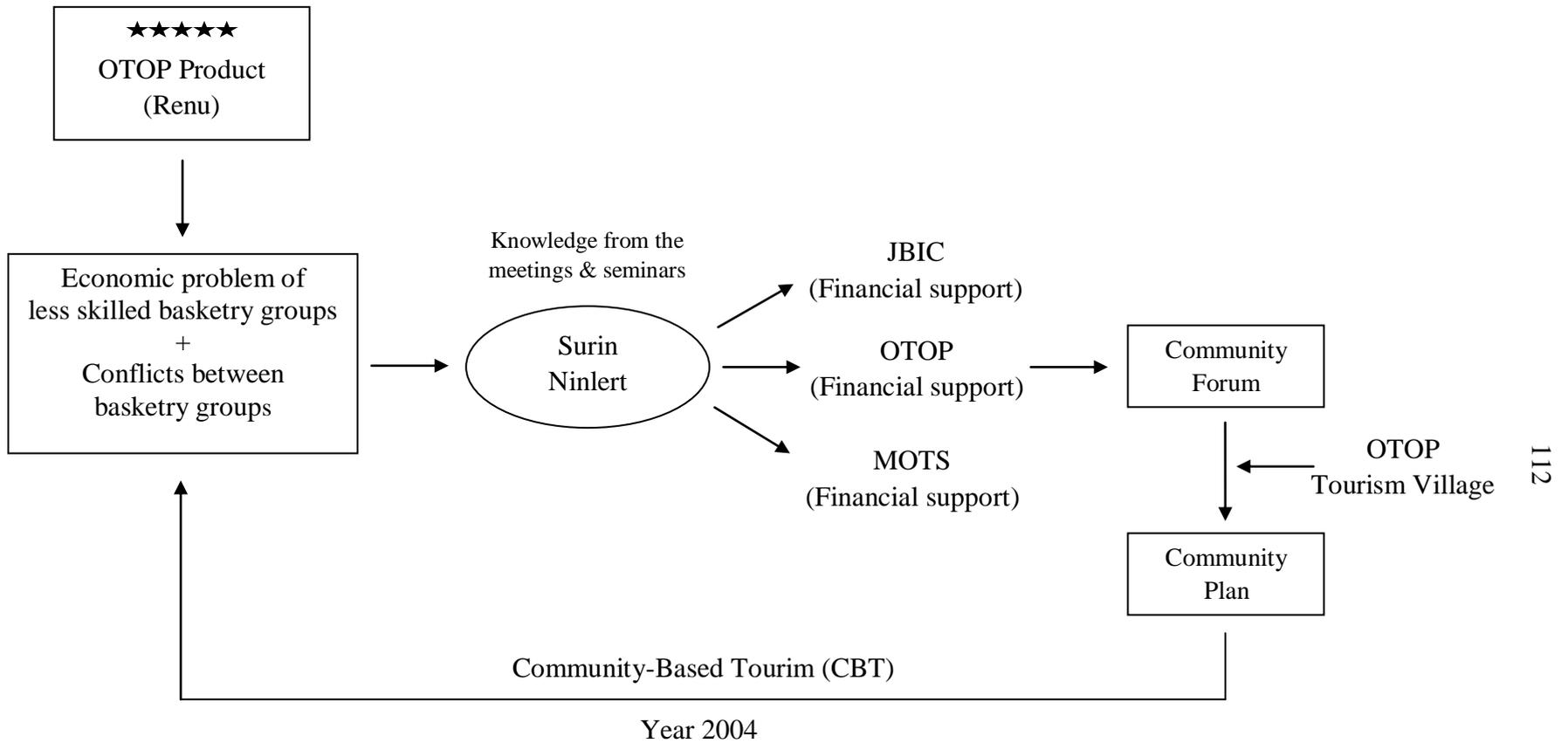


Figure 5.3 The Emergence of CBT in Bang Chao Cha

5.1.4 Koh Yao Noi Ecotourism Club

CBT in Koh Yao Noi was established from two major internal factors as follows:

5.1.4.1 Natural Resource and Environmental Factor

Koh Yao Noi is a sub-district of Koh Yao district in Phang Nga province. Koh Yao Noi and Koh Yao Yai are a pair of islands located in the middle of Phang Nga Bay. Before 1986, marine resources, particularly shrimp, crab and fish, were abundant. However, illegal trawling businesses later caused massive depletion of these and other natural resources.

Local villagers formed the Club in 1994 because we had a crisis. Most of the villagers are fishermen. At that time, the ministerial regulations prohibited fishing by trawlers within 3,000 meters. But some trawling businesses broke the law and went fishing near the islands, which was reserved only for local fishermen. They dragged away our nets and used electronic fishing instruments and dynamite to catch fish. So, the number of fish and other marine life decreased tremendously, and many coral reefs, marine plants and young marine life were destroyed (Samroeng Rakkhet, 2008).

Koh Yao Noi villagers and other nearby community members in Krabi, Phang Nga and Phuket provinces subsequently joined together and created a local fisher network named “Andaman Network,” with the major objective to get rid of the illegal trawlers in Phang Nga Bay. However, despite their actions and solidarity, they faced various problems both from within and outside the community. One villager (2008) told the researcher that, “The government never helped us with these problems. Some of them are the owners of rafting businesses. They helped us by letting us use their nets and then charging us only a small fee when we made a profit.”

Then, in the early 1990s, the TVS and REST suggested the local people to develop CBT as a strategy and channel to communicate and publicize to the outside world the problems of natural resources destruction, ineffective law enforcement as well as their intentions and their struggles. As a result, many students, journalists, academics

and tourists visited Koh Yao Noi, met the fishers, learned about their struggle and spread the news. By 2001, the local struggle together with using CBT as a channel to communicate with the outside world had proven successful. Local actions were focused, the law was better enforced and illegal fishing diminished. Also, the Koh Yao Noi Small Fisher Folk Group takes an active role in preserving the natural resources and environment. Samroeng Rakkhet (2008) said that, “Our duty is to assist government officers by investigating, patrolling and observing suspicious activities, so that they can then arrest people who break the law.”

Once the problems of natural resource destruction had gradually been solved and decreased to a certain amount, together with increasing numbers of tourists, the villagers agreed to continue utilizing CBT as a tool for educating visitors about coastal resource management and raising natural resource and environment conservation awareness and consciousness among both tourists and local people. Furthermore, it could act as another source of income for the local people as well.

Koh Yao Noi’s success story of conserving natural resources has made this small island become a popular site for those interested in community development and natural resource protection. The increasing number of tourists in turn brought with it the idea of providing accommodation and other activities related to natural conservation to visitors, giving them the chance to stay close to the locals and to participate in local activities, including growing rice, catching fish and making batik cloth.

Homestay in Koh Yao Noi was actually officially established in 2002 after the amount of tourists coming to our village increased a lot to learn about our past experiences. Many people were interested in coming here, including students. Many students from both Thai and international universities came here to talk with us and to collect data for their theses. But these students had to stay overnight at the resorts. So we thought that, instead of staying at the resorts, it would be better for them to know better who we really are and how we live if they came to stay with us in our houses. That was when homestay started. In the entire southern region,

Koh Yao Noi was the first community to start providing this kind of service (Samroeng Rakkhet, 2008).

Consequently, the “Koh Yao Noi Eco-Tourism Club” was officially established in 2002 with its goal to implement the CBT concept as a tool for encouraging community involvement in the protection and preservation of the natural resources and environment, to provide additional sources of income for participating villagers as well as to educate the visitors about the life of small scale fishers. The emergence of CBT in Koh Yao Noi is presented in Figure 5.4.

5.1.4.2 Socio-Cultural Factor

In addition to economic and environmental concerns, the CBT Club of Koh Yao Noi also places great emphasis on the preservation and promotion of local lifestyles in terms of both small-scale fishers and Muslim practices. As a Muslim community, Koh Yao Noi has various strict codes of social conduct and traditional prohibitions. Even though the community has not been largely affected by mass tourism like the nearby Phuket province, the CBT Club has created rules and regulations for tourists in order that tourism does not impact the lifestyle and culture of the local Muslim fishers to an unacceptable level. For example, proper and modest dress is required when staying in the community. Alcohol and drugs are not allowed. “There are no nightclubs, beer bars or other forms of entertainment. These things tourists can find anywhere else,” according to Samroeng Rakkhet (2008). The villagers have managed to retain their traditional Muslim cultures, which has almost remained unchanged for generations.

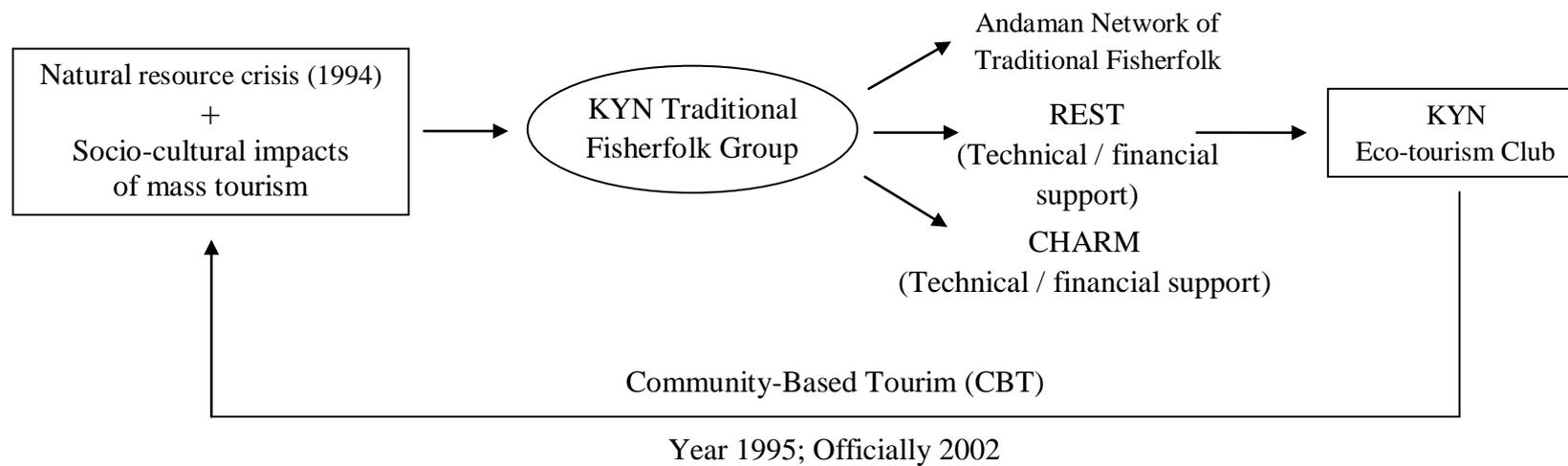


Figure 5.4 The Emergence of CBT in Koh Yao Noi

5.2 Factors Affecting the Sustainable Community-Based Tourism Management

5.2.1 Tourism Products

The analysis of the tourism products in this study was based on Dickman's five basic components, namely attractions, accessibility, accommodation, amenities and activities (Dickman, 1999: 118).

5.2.1.1 Ban Mae Kampong Ecotourism Village in Chiang Mai Province

1) Attractions

Ban Mae Kampong has various kinds of tourist attractions, including abundant natural resources, unique northern Lanna traditions as well as agricultural and local ways of living.

(1) Natural Attractions

Due to its hilly geography, Ban Mae Kampong is surrounded by evergreen forest. Thus, the area has a high diversity of plant species as well as wild animals. The well-known plant species here is the terrestrial wild orchid, which has been domesticated for sale to tourists. In addition, in Ban Mae Kampong the community forest has been established since 1993, covering an area of one square kilometer. This community forest serves as a source of non-timber forest products and campsite for ecotourism. Covering the total area of 3,500 rai, a part of the Mae On - Mae Lai watershed conservation forest, various natural attractions can be found as follows:

- Mae Kampong Waterfall is a small waterfall originating from the natural stream in the village. It comprises seven tiers and reaches a height of 100 meters. On the top of the waterfall, the scenery of the mountain range can be viewed. The access trail has been developed to reach all levels of the waterfall. Rest rooms, a small pavilion and signposts are also present or available.

- Rocking Stone or Hin Yok Hin Khlon, located in Ban Than Thong, is a large round stone. Its unique feature is that it rocks easily when someone pushes it no matter how slightly. However, it will not even move no matter how hard of the pushing. It is one of the popular tourist destinations among tourists.

- Stone Cliff or Nam Lord Cliff is the limestone cliff with the unique feature of water from the stream running under it and disappearing before

coming out again on the opposite side of the stone cliff. This site is of astonishing natural beauty.

- Stone Garden is a beautiful and naturally occurring garden, located one kilometer from the stone cliff. The scattering of stones mingled with wild orchids give it the appearance of looking like a garden of stone.

- Doi Mon Lan is the highest point of Ban Mae Kampong, located next to Jae Son district of Lampang province. It can be reached by a moderate trek of three to five hours. With its beautiful view of the village, Doi Mon Lan is a popular place for visitors and particularly camping.

(2) Cultural Attractions

- Baisi Su Khwan holds a restoration ritual usually performed after a person has convalesced from serious illness. It is also usually performed as a welcoming ritual for tourists as well. Incidentally, this tradition has also been practiced by the local people of the northeastern region.

- Traditional northern Thai dance and music are performed during dinner, mostly by the village youth, including the Sao Mai Dance, or drawing silk thread dance, the Fon Lep Dance, or fingernail dance, the Sword Dance, the Umbrella Dance and Thep Ban Thoeng or the Joy of Diva Dance. These young villagers can receive additional income from performing folk dance and music to the guests.

- Khanthan Phreuksa Temple is the only one temple in the Ban Mae Kampong community which also serves as the village center. The temple was built to serve as the village spiritual center in around 1953, in the unique wooden style of Northern Thai architecture. The church was built in the middle of water to serve as a marking stone as is the tradition in central Thai culture. In the early morning, the visitors can make merit by offering food and flowers to the monks at this local temple with their host family. They can also learn about herbal plants as well as experience basic meditation.

2) Accessibility

(1) By Car

From Bangkok, drive on Highway No. 1 Phaholyothin to Highway No. 32 passing the provinces of Phra Nakhok Si Ayutthaya, Angthong and Nakhon

Sawan. Then, take Highway No. 117 to Phitsanulok and drive on to Highway No 11 to Lampang, Lamphun and Chiang Mai. The distance totals 695 kilometers. Alternatively, from Bangkok drive to Nakhon Sawan and then take Highway No. 1 passing Kamphaeng Phet, Tak, Lampang and Chiang Mai. This route totals 696 kilometers overall.

(2) By Bus

Buses to Chiang Mai depart regularly from Kamphaeng Phet 2 at Northern Bus Station and take about 10 hours from Bangkok. Both air-conditioned and non-air conditioned coaches are available.

(3) By Train

Air-conditioned trains to Chiang Mai are available, taking about 750 kilometers from Bangkok. The State Railways of Thailand operates daily services from Bangkok's Hualumphong Railway Station.

(4) By Air

Various airlines, including Thai Airways, Bangkok Airways and Phuket Air, operate daily flights from Bangkok, taking about 50 minutes to Chiang Mai. Low Cost Airlines, such as Nok Air and Orient Thai, also operate daily flights to Chiang Mai.

From the city of Chiang Mai, travelers can go to Ban Mae Kampong by car from the city of Chiang Mai Province. The visitors can visit Ban Mae Kampong all year round; however, there is no public transportation to the village. They can take taxi from the city which normally costs 500 baht. Most visitors traveling to Ban Mae Kampong usually come in their own personal vehicles. The following three routes can be taken to the village:

- Route from the city of Chiang Mai - San Kam Paeng District - Mae Kampong with a total distance of 50 kilometers
- Route from the city of Chiang Mai - Doi Saket District - Mae Kampong with a total distance of 51 kilometers
- Route from King Amphoe Mae On - San Kam Paeng Hot Spring - Mae Kampong with a total distance of 18 kilometers

3) Accommodation

Homestay is an alternative form of family furnished accommodation generally located in a house, providing guests the opportunities to experience community lifestyles as well as tourist attractions (MOTS, 2008: 5). Currently, there are 19 households actively involved in the homestay service. These houses have been certified as meeting homestay service standards from the OTD, which are monitored on a regular basis. Normally, one house accommodates approximately five tourists with some being able to provide services for up to 15 tourists.

What qualifies as a homestays for accommodating tourists depends on its area and the potentiality of the house owner. The house must have at least two bedrooms – one for the owner and the other for tourists. The bathroom and kitchen have to be kept clean and hygienic at all times. The living room must also have enough space for other activities. Furthermore, it is important that the home owner is polite, friendly and service minded, and must not someone who drinks any alcoholic beverage or uses any drug. Kannikar Thidan (2008), a tourist from Doi Saked, expressed her own feelings about a homestay in Ban Mae Kampong that, “I am impressed by a beautiful wooden house located next to the waterfall. My host family took very good care of me and my family. All expenditures were worthwhile compared to the experiences I received from Mae Kampong.

These homestays are mainly located in only two village clusters, in Pok Pang Nai 1 and Pok Pang Nai 2. Due to their locations nearby tourist attractions and the activity field in Mae Kampong Temple, these two village clusters are suitable for setting up homestays. Additional homestays are also available in Pok Pang Klang and Pok Pang Khon in cases of large groups of tourists. The locations of homestays in Ban Mae Kampong are shown in Figure 5.5. A rotation system is applied for the arrangement of homestays, circulating from the first house to the last house and then starting over again. If the owner of a homestay is not ready for servicing tourists, the next host family in the queue will provide accommodation instead. However, if the tourists prefer living separately from the villagers, private rooms are also available at 600 baht per night.

4) Amenities

There are two sources of electricity in Ban Mae Kampong, that from local micro hydropower electricity and that from the PEA. Due to the abundant forest and

Mae Kampong Waterfall as a major water source, water supply is sufficient all year round. The main road in the village is always in good condition. A clinic and a health station are also available. Mobile signals are somewhat strong in certain areas in the village.

5) Activities

(1) Tour Programs

There are three different tour programs available for the tourists: one-day trips, study trips and homestays. The time duration of each program is different and can be arranged to meet travelers' needs.

- Program 1: One-Day Trip

The major target groups of this program are both domestic and foreign tourists who visit the village without prior notice and do not wish to stay overnight. On a one-day trip, the visitors can observe the village, visit the waterfalls, go for short treks in the forest and participate in group occupational activities, such as working in Miang tree orchards. They can take the community product tour and go shopping before leaving the village.

- Program 2: Study Trip

This program is created especially for students, private and government agencies as well as other villagers who want to learn about the CBT management in Ban Mae Kampong. It is also suitable for those who want to participate in activities, such as tea growing and traditional herbal medicines. If the guests want to explore the villagers' rural life more deeply, the homestay program is also available. Since the visitors spend a night or more under the same roof as the villagers, they are able to participate in almost all the activities as a member of their family, doing such things as cooking, eating local food, offering necessities to monks in the morning, merit-making, Miang planting and more. In addition, at night, cultural shows are also provided upon request by local performers.

- Program 3: Homestay

This program targets tourists who want to stay overnight and make their reservations in advance. There are two major packages available to the tourists: one-night and two-night accommodation packages. These packages include

various activities, such as the community livelihood tour, a nature tour through a short forest trekking trail, a trip to magnificent scenic points on Doi Mon Lan, visits to Miang and coffee cultivation areas, the Mae Kampong Waterfall tour, visits to the coffee processing house, to the tea-leaf herbal pillow production house, to the Miang processing group, local food cooking with the host family and merit making by offering food to the monks before leaving the village.

(2) Trekking Routes

There are four different study tour routes that the visitors can choose from. The first route takes approximately two hours. Tourists can study various kinds of forest plants, such as Eaglewood, wild orchid, the Kampong Flower and a variety of herbal plants. Miang and Arabica coffee orchards are also visited. The second and third routes are quite similar, but take a whole day to study the nature. Tourists are guided to right up to the top of Doi Mon Lan, at a height of 1,700 meters above sea level.

(3) Other Activities

In addition to outdoor activities, visitors can also enjoy a variety of activities and treatments. Traditional Thai and foot massage is one of the most popular among them. This service is excellent for those who have spent the day climbing the hills and visiting the waterfall and are in need of some healing relief upon their return. Sauna facilities are also available as well as the chance to sample the local Arabica coffee, tea and healthy herbal juices.

5.2.1.2 Ban Khok Kong Phu Thai Cultural Village

1) Attractions

As Ban Khok Kong has been promoted as the Phu Thai cultural village, tourism activities are, therefore, mainly related to Phu Thai culture and traditions, but some natural activities are also available.

(1) Cultural Resources

These activities include a warm welcome by the Phu Thai people, the Bai Sri Su Kwan traditional welcoming ceremony and blessing ritual (rice offering to the spirits in a propitiatory ceremony), experiencing Pa Lang local cuisine consisting of Oom Wai curry, Mok Hed, young bamboo shoot soup, large red ants' eggs ,

Pak Wan curry and seasonal edible insects. Tourists can experience the local music performance and seasonal folk music played on the Phu-Thai flute, bamboo stringed instruments, the lute, the khan (a mouth organ from northeastern Thailand), the tum drum as well as local classical dance and cultural performances with enchanting and exotic melodies and voice. Visitors can also learn the method of weaving baskets and making other craft items. Other Phu Thai ways of life are also available for tourists to experience, including rice farming, catching fish using traditional tools, foraging for the red ant's eggs, catching edible insects, frogs and toads for food. Interesting traditional ceremonies are as follows:

- Baisi Su Khwan is a ceremony held to celebrate on special occasions, whether a marriage, homecoming, welcoming, birth, and a long trip or one of the annual festivals. The Baisi ceremony can take place any day of the week and all year long, preferably before noon or before sunset. The term Su Khwan means calling of the soul. It is an ancient belief in Thailand that the human being is a union of 32 organs with Khwan watching over and protecting each one of them. It involves a shaman tying loops of sacred thread, known as Sai Sin, around a person's wrists during a complicated ceremony involving the offering of blessed water or Nam Mon, fruit, flowers, local whisky and various items.

- Yao is one of the most important traditions of Phu Thai villagers in Ban Khok Kong. The Phu Thai people have a strong belief in the power of black magic. The villagers believe that some symptoms like feelings of being haunted or mental illnesses are caused by natural spirits, ghosts, or supernatural powers. They consult the witch doctor to cure some ailments. The aim of the Yao ceremony is to plead with the ghosts or spirits to leave the patient be and ask the ghosts to bless the patient before leaving. Khan, a local reed instrument like a mouth organ made from two long rows of bamboo pipes strung together, is played by the witch doctor during ceremony.

- Phu Thai folk dance and music is performed barefoot by the women wearing dark blue robes and blouses with red sleeve cuffs, while the men dress in dark blue suits. The most important factor when performing dance is that the men must take care to avoid any body contact with the women. The dance movements themselves are imitations of various birds, accompanied by the sound of local music

instruments. In addition, the khan, pong lang and pin are also played. The pong lang is like a xylophone made of short wooden logs, and the pin is a type of small three-stringed lute played with a large plectrum.

- The Phu Thai Nong Hang Handicraft Center is located in Ban Nong Hang in Nong Hang sub-district, approximately 18 kilometers from Ban Khok Kong. Ban Nong Hang villagers have formed a network to weave cotton, silk as well as bamboo woven in the textile Khid pattern. Various beautiful basketry products are also available, such as vegetable containers, sticky rice containers and handbags.

(2) Natural Resources

In addition to the unique Phu Thai culture, there are also many beautiful natural scenic areas in Ban Khok Kong Village, especially Phu Pha Wua Forest Park. The park, located in the village, is situated within Dong Dan Yae National Reserved Forest covering an area of 4,000 rai. The RFD declared this area a forest park on 20 February 1996.

- Phu Pha Wua Forest Park is a mountain range, approximately 200-300 meters above sea level. The mountains of note include Tham Men Mountain and Ma Toom Mountain which are watershed areas of the Tad Yao and Tat Sung waterfalls. The area nearby the waterfall comprises emerging rocks and stone ground. According to the Department of National Park, Wildlife and Plant Conservation (2009), the forest type around Tat Sung Waterfall and Ched Sii Waterfall is that of mixed deciduous forest. Mostly, the wildlife found here are small animals, such as pal civets, hares, snakes and various bird species. The major natural attractions are as follows. Located in Huay Daeng stream, Tad Yao Waterfall is a one-storey waterfall along the stream with smooth stone ground. The water flows along in a slide-like manner attracting many tourists to play. Tad Soong Waterfall is also located in Huay Daeng stream and has only a one-storey waterfall with various sizes of stone laid along the stream. The waterfall is surrounded by various species of flora. Water flows almost continuously throughout the year and flows heaviest during the rainy season. Surrounded by mixed deciduous forest, Chet Si Waterfall is located in Lam Huay Chang in Khum Khi Yang Village. Along the banks of the stream lay small and large emerged rocks. The stream flows continuously almost throughout the

year. Moreover, situated on Phu Pha Wua mountain ridge, the edge of the earth is approximately 300 meters in height. Both the eastern and southern sides of this area are high cliff, on top of which the magnificent panoramic scenery can be viewed.

- Twelve kilometers north from Ban Khok Kong, Phu Pha Phueng Forest Park has groups of large stones and high cliffs as well as various caves. On top of Phu Pha Phueng Mountain, a stucco Buddha image in a gesture of practicing meditation is situated and it is highly respected by the local people. Various nature trails are also accessible.

- Approximately 40 kilometers from Ban Khok Kong and located in Na Koo district, the Dinosaur Footprints in Phu Faek Forest Park Phu Faek Forest Park has 16 discovered dinosaur footprints with at least four of them clearly visible.

- Sirindhorn Museum and the Phu Khum Khao Dinosaur Excavation Site, an archaeological museum, is situated in the foothills of Phu Khum Khao Mountain in Sahatsakhan district, approximately 95 kilometers from Ban Khok Kong. It has the largest collection of dinosaur fossils in Thailand, with over 800 fossilised skeleton parts of at least seven dinosaurs.

2) Accessibility

(1) By Car

From Bangkok, drive on Highway No. 2 Phahonyothin passing Saraburi and Nakhon Ratchasima. When arriving in Ban Phai district in Khon Kaen, take Highway No. 23 and 213 to Maha Sarakham. Then, take Highway No. 209 to Kalasin. This distance is 519 kilometers in total.

(2) By Bus

Buses to Kalasin depart regularly from Kamphaeng Phet 2 at the Northeastern Bus Terminal. However, as Ban Khok Kong borders Mukdahan, taking a bus to Mukdahan is easier for tourists who can then tell the driver to stop at Ban Bua Khao. Both air-conditioned and non-air conditioned coaches are available. Then, take a local pick-up or motorbike taxi to the village.

(3) By Train

There is no direct train from Bangkok to Kalasin. Visitors

have to take a train to Khon Kaen and then a bus to Kalasin. The distance from Khon Kaen to Kalasin is approximately 78 kilometers. The State Railway of Thailand has rapid train, express train and air-conditioned sprinter train services.

(4) By Air

There is no airport in Kalasin. Tourists can fly from Bangkok to Khon Kaen and then take a bus to Kalasin. Visitors can fly to Khon Kaen by various flights offered by airlines such as Thai Airways and PB Air. Low cost airlines are also available, including Nok Air and Air Asia.

From the city of Kalasin, travelers can go to Ban Khok Kong by taking a bus that goes to Mukdahan and then telling the driver to stop at Ban Na Krai at Kuchinarai district. Ban Khok Kong is approximately 15 kilometers east of Kuchinarai district. The village can be reached by both a local motorbike taxi and a local pick-up or, in Thai, a “Song Thaeo”, or, alternatively, by contacting the village to pick you up.

3) Accommodation

Currently, there are 50 houses participating in providing homestay service for the tourists. Those houses have already been evaluated and given the Homestay Standard Certificate from OTD. Each homestay can serve two to eight guests, depending on the capacity of the house. Spread around the village, each homestay may vary in appearance depending on the economic conditions of the family. Most are one-or- two-storey structures with space under the house. Each house generally consists of two or three rooms, according to the numbers of family members; however, some have only one room available. Additional homestays are also available in cases of large groups of tourists. The maximum number of tourists the village is able to serve is up to 200 people.

Even though the style of homestays may vary, the guestrooms must be of the same standard. For the preparedness and readiness of the facilities in the house in terms of toilet, bathroom and food, each member must comply with the rules and regulations set by the village tourism committee. Any members who want to make available their houses for homestay have to register their willingness to be a host family with the village tourism committee. However, in selecting the houses to be homestays, the committee members may also consider other houses where the owners are ready and the house is

appropriately equipped, but still not registered as of yet. The purpose of this process is to provide equal opportunities to all villagers, and to increase the numbers of homestays to as many as possible. The committee members' aim is for every household in Ban Khok Kong to be ready for providing accommodation for tourists; in other words, their desire is to develop Ban Khok Kong as a Phu Thai Cultural Village as a whole.

A rotation system is applied for the arrangement of homestay and this circulates from the first house to the last house, and then starting all over again. If the owner of the homestay is not yet ready for servicing tourists, the next host family in the queue will provide accommodation instead. The tourists must stay only in the houses that are fixed in such a rotation system and they cannot choose based on their own convenience or preference.

4) Amenities

Electricity has been available in Ban Khok Kong since 1996. However, there is no tap water in the community, and only rainwater is available. Although there is no clinic or health station located in the village, there are many village health volunteers providing healthcare and other basic advice for the local community. The road in the village is in very good condition. Normally, the villagers communicate by mobile phone.

5) Activities

(1) Tour Programs

There are three tour programs available for tourists: the one-day tour and the two-day/one-night tour. Details of each program are presented in the Appendix. With guidance from the TAT, those tour programs have been generated from the participation of community members to fit the readiness and potential of the village.

On the tourists' arrival date, most of the Ban Khok Kong villagers will dress up in traditional Phu Thai clothing. Once the tour party arrives, the village headman makes the announcement through the loud speakers and the villagers will then stand in line to welcome the tourists and place the garlands around the guests' necks. After that, the village headman requests the house owners to take the guests to their houses. Once the welcoming ceremony has ended, the villagers get on with their daily routine work. During the period of the tourists' visit, they are also requested by the village tourism

committee to continue wearing Phu Thai clothing and to communicate in the Phu Thai language. In the evening, the host family brings their guests to the Sri Phu Khan temple to see the souvenir shops, watch and join the welcoming activities and cultural performances as well as participate in the traditional dinner party or “Palaeng.” Upon the departure of the tourists, the villagers come together to bid farewell to them as they board their buses, which marks the end of the welcoming activities.

(2) Trekking Routes

In addition to those tour programs, there are two different study tour routes that the visitors can choose from. The first route is approximately 1.5 kilometers, starting from Phu Pha Wua and then passing by Tat Yao Waterfall, Krong Nok Ta and ending with Tao Hang. Another route takes two kilometers from Phu Pha Wua, on to the Tat Sung Waterfall, a viewpoint, Pha Nang Ann, Pha Nang Khoi and finally reaching Dan Long. After the trekking, lunch is served at the waterfall. Moreover, tourists can also learn how to weave the baskets and make their own craft items before buying local souvenirs, such as Phrae Wa cloth, Khid cotton cloth, natural dyed cotton cloth as well as Phu Thai dresses.

5.2.1.3 Bang Chao Cha OTOP Tourism Village

1) Attractions

There are many interesting places to visit in Angthong province, but at Bang Chao Cha, the major attraction is the local lifestyle and participation in the many homestay activities organized by the community. These include experiencing the bamboo weaving and basket making. The high quality of the OTOP products made in Bang Chao Cha is the first step of attracting the visitors, who then come to see how the product is made and to make purchases. However, Bang Chao Cha has much more than that to offer in terms of tourism resources and services.

(1) Cultural Resources

Traveling by boat is one of the most popular activities in Bang Chao Cha. Visitors are taken by boat along the Noi River to see the villagers’ way of life and learn how to weave traditional handicrafts.

- Bang Chao Cha Basketry Museum was established in 1999 with the objectives of collecting bamboo works related to local culture and livelihood and to conserve traditional wisdom as well as transfer the knowledge of bamboo wicker to young generations.

- Wat Pho Thong is a temple located in Kham Yat sub-district opposite the entrance to Bang Chao Cha Village, approximately nine kilometers from the Mueang District Office. In the Royal Chronicles, Wat Pho Thong was the place where Krommakhun Phonphinit, also known as King Uthumphon or Khunluang Hawat, entered the monkhood. King Rama VI also spent his summer vacation at this temple during a boat trip along the Noi River in 1916.

- Phratamnak Kham Yat, the royal residence, is situated at Kham Yat sub-district, approximately two kilometers west of Wat Pho Thong. Phratamnak Kham Yat is made of brick and cement, measuring ten meters in width and 20 meters in length. At present, only four walls of the royal residence remain displaying their aesthetic beauty. When King Rama V travelled along the Makhamthao River in 1908, he also visited this residence. Currently, Phratamnak Kham Yat is restored and registered as an archeological site by the Fine Arts Department.

- Wat Chantharam is an old temple in Ban Chang in Khok Phutsa sub-district, approximately four kilometers to the west of Pho Thong district office. What make this temple stand out most are the dense trees on the grounds which have become the habitats for a large number of bats. Though looking for food at night, during the day they can be seen from a distance hanging upside down and darkening the branches of the trees.

- Wat Khoi is a temple located at Pho Rangnok sub-district, approximately five kilometers from Pho Thong District Office. The fish in front of this temple have been there for almost 50 years since Phrakhru Sukitwichan, also known as Luang Pho Khem, was an abbot. Later in 1985, he improved the place and declared it a fish sanctuary. With the coordination of the Thong Fishery Office and Pho Thong Police Department, the fish here are now kept under protection. Visitors can enjoy feeding them.

(2) Natural Resources

- Two rubber trees are over 200 years old, which are the oldest in Angthong, and the fourth highest rubber trees in Thailand. The trees stand in Yang Thong Temple, within walking distance from the Community Center.

- Several fruit orchards offer fresh fruit buffet with the “All You Can Eat and Pick” deal at 30 baht per person. A bicycle trek to experience the local lifestyle and visit the fruit orchards is also available with a bicycle available for rent at 20 baht per day.

2) Accessibility

(1) By car

Route 1: Take the Phahonyothin Highway, Highway No. 32 from Bangkok and turn onto the Asian Highway, passing Bang Pa-in district and Bang Pahan district in Ayutthaya province, and then reaching Angthong province. The total distance is approximately 105 kilometers.

Route 2: Take the new road and cross Somdet Phra Pinklao Bridge until reaching Talingchan. Then turn onto Highway No. 340, passing Nonthaburi, Pathum Thani, Ayutthaya and Suphan Buri provinces, until reaching Ang Thong province. The total distance is approximately 150 kilometers.

Route 3: Take the Bangkok-Pathum Thani Highway, passing Pak Kret district. Then take Highway No. 3111, passing Bang Sai district, Sena district and Ayutthaya province. Take Highway No.3263, followed by Highway No. 309, entering Pa Mok district until reaching Ang Thong province. The total distance is approximately 140 kilometers.

(2) By bus

Bus transportation services are available at two main stations in Bangkok, which are the bus terminal on Khamphaeng Phet 2 Road and the Southern Bus Terminal. There are both air-conditioned and non air-conditioned buses available.

(3) By boat

Traveling by boat is quite popular in the riverside cities

among tourists. River excursions are operated by local tour operators. Boats are also available for rent at major piers.

3) Accommodation

The homestay group has Boonchuay Somboon as the head and the treasurer of the group, together with Pornchai Boonruen as the group's secretary. Initially, the committees of the Community Center made an announcement to the villagers for those interested in being host families to come forward. Then, they considered each applicant in terms of their readiness and the appropriateness of the houses as well as family members. If any applicant had any circumstances that might be obstacles to welcoming the tourists, such as having elderly or disabled family members or babies, they did not qualify as hosts. At the beginning, the owners of ten houses applied for the homestay group, but only seven of them qualified.

Presently, there are eleven homestays available for tourists. They have been given the Homestay Certification from OTD. This certification guarantees the quality of the homestay for two years, after which OTD's officers are responsible for inspecting and approving the certification under the OTD's criteria. These eleven homestays possess different features – some are entirely made of cement and others from both cement and wood. The researcher found that the homestay owners are of rather good economic status, compared to others not engaged in the homestay service.

According to the expenditure related to the homestay, the owners are responsible for all expenses resulting from preparing their houses to serve the tourists; such as, building new ceilings or repainting. However, the Bang Chao Cha Community Center also contributed 5,000 baht to each owner to adjust and improve their original lavatory to be one with a septic tank like a modern flush toilet. This idea originated with the headman Surin. The budget for the homestay maintenance is also compensated according to the condition of each house. The older it is the more funding the owner will receive.

According to Pornchai Boonruen, the secretary of the homestay group, there are three ways to arrange the accommodation for tourists. Firstly, similar to most CBT communities, a rotation system is applied for the arrangement of homestay. This arrangement rotates from the first house to the last house, and then starts all over again. If

the owner of the homestay is not ready for servicing the tourists, the next host family in the queue provides accommodation instead. Secondly, the tourists are taken to see all the homestays in the village, meet the host families and can choose any house that they prefer. Lastly, in the case of large groups of tourists, the accommodation is equally arranged among all homestays in the community, especially in the high season.

4) Amenities

The Pho Thong-Tha Chang road was constructed in 1987, passing through all eight villages in the Bang Chao Cha district. As Bang Chao Cha district is located not very far from downtown Angthong, it displays characteristics from the integration between urban and rural communities. The community possesses several essential facilities due to the main road connecting all villages. Electricity, water supply, telephone, many groceries and other kinds of facilities are available in Bang Chao Cha. Furthermore, there are bus services within the province and also connecting Angthong with other provinces. There is no hospital in Bang Chao Cha, and there is only one Bang Chao Cha health center available for the villagers. However, there is Pho Thong Hospital in nearby Pho Thong district, which has 60 beds available for patients.

5) Activities

There are three different tour programs available for visitors, namely the one-day village tour, the one-day tour outside the village, and homestay.

(1) Program 1: One Day Tour in the Village

On a one-day village tour, the visitors can observe Ban Yang Thong and agro-tourism attractions. The visitors stop at the Bamboo Museum that exhibits various collections of tools and native equipment made of bamboo. Also, they travel around the village by e-taen, a motorized local farm truck, and learn the local ways of life. Local villagers also demonstrate the weaving process, with the visitors being able to try making the basketry products themselves. Then, the tourists can taste various seasonal fruit; such as, the marian plum during February to March and santol during May to July. Pad Thai, the famous Thai noodle dish, is usually served for lunch.

(2) Program 2: One Day Tour Surrounding the Village

This program provides visitors a tour of various temples. They visit Wat Chaiyo Worawihan, situated on the west bank of the Chao Phraya River, to pay respect to Somdet Phra Phutthachan Toh Phromrangsi. Then, the visitors visit Wat Pho Thong or Wat Chulamanee to see the ancient pagodas. In Wat Khoi, there is a local museum where various boats and ancient tools are on display. Before leaving the village, the visitors have the chance to buy high quality wicker products at the bamboo basketry community shop, including locally processed and preserved food and OTOP products from other communities.

(3) Program 3: Homestay

Thai local dishes are served for dinner, accompanied by a cultural and local music performance from local elders and youths. An ancient Thai boxing show is also available upon request.

5.2.1.4 Ko Yao Noi Ecotourism Club

1) Attractions

(1) Natural Attractions

- Ko Yao Yai is the largest island on Ko Yao district, and is home to many tourist attractions; such as, Ao Thi Kud, Ao Khlong Son, Ao Sai, La Pa Raed Beach, Ao Lan, Ao Hin Kong and Laem Nok. Lo Jaak pier is an important pier from Ko Yao to Phuket. The water here is clear with many fish swimming near the bridge at the pier. Visitors can see the production of dried anchovies (Pla Ching Chang) here. There are inexpensive bungalows on the island with local homestays, belonging to those who make a living by fishing or agriculture, where visitors can learn their lifestyle.

- Ko Kai Nok and Ko Kai Nai have spectacular rocks and beautiful beaches with clear water. Tourists can also dive around the island to see the coral and various types of fish.

- Ko Rang Nok is one of the many islands where swallows make their nests. Swallows nests from Ko Yao are considered to be of the highest quality. Normally, visitors are only allowed to see the island from the boat, as going on the island would disturb the swallows.

- Ko Phi or Lao Hantu has the skeletons of sea gypsies, who normally pass by this island, in a cave. Visitors can go diving around the island, which is also another site for swallow nests.

(2) Cultural Attractions

The tourists can learn about the local Muslim culture and fisher's lifestyle. One major purpose of the tourist activities is for tourists to learn as much as possible about the local ways of life of people in Ko Yao Noi. Therefore, activities are organized for visitors to stay with the villagers, to eat together, to do activities together, such as cooking and cutting rubber trees and harvesting rice. As well as actually getting into the sea with them in order to learn how to use shrimp gill nets, crab gill nets and fish cage culture.

2) Accessibility

Travelers can get to Ko Yao Noi from Phuket, Krabi and Phang Nga provinces. Visitors usually take a taxi ride from Phuket International Airport to Bang Rong Pier, taking around 20 minutes. The boat trip from Bang Rong Pier to the island takes approximately 60 minutes.

3) Accommodation

Currently, there are 30 houses participating in providing the homestay service for tourists. Those houses have already been evaluated and given the Homestay Standard Certificate from OTD. Each homestay serves up to a maximum of four guests, so that the host family can thoroughly take care of the guests. Homestays are spread around the island, except in Ban Ta Khao, since the Club's members all agreed that the area is not appropriate due to its surrounding dense forest, high mountains, steep canyons and weak mobile signals.

Each homestay may vary in appearance depending on the economic conditions of the family and the natural conditions of the area. For example, the homestays in the municipality area are quite modern like other houses in town. Mostly, the homestays are one storey with double carved roof-tiles and brick walls. Each house generally consists of two or three rooms, according to the number of the family members; however, there is another room reserved for the visitors. Occasionally, when there are no tourists, this room

may be used by other family members, and if a reservation is made, they move to another room. However, for the most part, the villagers keep a room reserved only for the visitors as it is easier to clean up and decorate. The guestroom itself is very simple but clean, consisting of a sleeping mat, blankets, pillows, a mosquito net, small shelves for belongings and a clothesline. On the other hand, the homestays in the coastline forest areas that are close to the sea are more outstanding, fully reflecting the characteristics of the fisher folks' way of life. As the houses are close to the sea, the ground floor must be raised three to four meters. Floors and walls are made of materials easily found in the village, such as timber wooden boards, lathes and split bamboo. Three of the 30 homestays face the sea. Furthermore, the houses situated further from the municipality area, like Ban Nam Jued and Ban An Pao, are perfectly examples of the local villagers' way of life. They built their houses with wooden columns, high raised basements and the five to seven lean on wooden stairs. The construction of the houses, especially the walls and floors are entirely made of local materials; such as, coconut wood, bamboo, and elephant grass.

Even though the homestays are of different styles, the guestrooms must have the same standards. As regards the preparedness of the house, each member must comply with the rules and regulations as set forth by the Club, including the cleanliness of the areas both inside and outside, bedrooms, bathrooms, living room, and kitchen, as well as clean and hygienic food preparation. Hospitality to the tourists and the ability to provide correct data and information about the community are also requirements. The host family must also be ready and eager to learn from the outsiders as well, so as to encourage a learning process between the villagers and the guests.

One of the most important points is that the host family must not do anything just to please or to impress tourists by displaying a different aspect of their lifestyle from that of their daily lives. Instead, they should allow them to study the traditional way of life and exchange experiences and knowledge with them.

In the case of the arrangement of homestay, the rotation system is applied. Tourists are circulated from the first house to the last one, and then start all over again. However, in the case of a large group or a tour group, it is arranged so that the tourists stay close together in a particular area or a village in order for the tour leaders or guides to

take care of their clients thoroughly and conveniently. This may break the normal regulations of the rotation system, but it is also a part of the fundamental agreement of the members.

4) Amenities

In 2002, the whole village started to have electricity all day and night due to the extension of the transmission line from Ao Po Bay in Phuket to Ao Pai Bay on Ko Yao Yai. As well as making it more convenient for locals, the needs of small and medium industries, IT, bank and increasing investment including the establishment of an ice factory, shops and internet access were all much better served. In the same year, tap water was also extended to every single household on the island. There is one governmental hospital named Ko Yao Chaipat Hospital with 30 beds to serve the 12,000 people in Koh Yao.

The Tourist Information Center was established by the CBT Club, to provide general information about the community as well as rules and regulations. There is also Ko Yao district's Tourist Information Service located in Koh Yao Wittaya School. Much information is available, including service facilities, ways of life, culture, customs, occupations and religion.

5) Activities

The CBT Club includes conservation as one of the activities in the CBT program, such as organizing mangrove planting and fishing with the fishers, in order for the guests to understand local lifestyle, perceive the challenges of fishing as well as create natural resources and environmental protection and build conservation consciousness.

(1) Tour Programs

The CBT Club offers many different kinds of tour programs that the visitors can choose from. These programs have been established by the members of the Club with advice from REST to make additional earnings for those villagers who participate in those tour programs. The time duration of each program is different and can be arranged to meet the travelers' needs. Basically, there are five tour programs with different preferences as follows:

- Program 1: Traditional Lifestyle and Sightseeing (3 days, 2 nights) costs 2,000 baht per person, including accommodation, food, transportation, activity fees and donation for environmental fund. This price is for groups of more than four guests.

- Program 2: Traditional Lifestyle & Mini Island Adventure (3 days, 2 nights) costs 2,500 baht per person, including accommodation, food, transportation, activity fees and donation for environmental fund. This price is for groups of more than four guests.

- Program 3: Traditional Lifestyle & Island Adventure (3 days, 2 nights) costs 3,500 baht per person, including accommodation, food, transportation, activity fees and donation for environmental fund. This price is for groups of more than four guests.

- Program 4: Phang Nga Bay, Mangrove and Traditional Ko Yao Noi (3 days, 2 nights) costs 3,000 baht per person, including accommodation, food, transportation, activity fees and donation for environmental fund. This price is for groups of more than four guests.

(2) Special Program

Generally, tourists take the 3 days, 2 nights program. For anyone who does not have much time, the 2 days, 1 night program is also available. This program costs 2,000 baht per person, including accommodation, food, transportation, activity fees and donation for environmental fund. This price is for two guests. Details of each program appear in the Appendix.

(3) Massage

In addition to the mentioned outdoor activities, visitors can also enjoy traditional Thai massage. This service is excellent for those who have spent their day swimming and snorkeling and are in need of some healing relief at the end of the day. Various massages are available at various prices ranging from 300-400 baht/hour. In addition to Thai massage, aromatic massage, sports massage, facial massage and body scrub are also available.

(4) Transportation Services

If the tourists want to travel to any place other than the stated programs or want to create their own programs, transportation service is also provided. For instance, the village tour is priced at 800 baht for 7 guests. Fishing at night is priced at 3,000 baht for 6 guests. A boat from Ko Yao Noi to Tha Lan in Krabi province costs 3,000 baht for 5 guests. A boat from Ko Yao Noi to Ko Phi Phi is priced at 8,000 baht for up to 5 guests.

(5) Other Activities

In order to promote local arts and culture, the program also includes attending a traditional Thai boxing show, Rong Ngeng dance and a traditional wedding ceremony of Ko Yao Noi community, that is if it actually happens, and a religious ceremony at the mosque.

5.2.2 Community Participation

All four case studies stressed the importance of participation among community members before the development of CBT. According to CBT-N (2009), active participation in tourism planning and management means that local people feel a sense of ownership and responsibility for CBT. This sense of ownership also motivates CBT members to make special efforts to control any negative impacts of tourism, and to ensure that CBT gives real support on community and environment. In Thailand, it is true that village leaders are key to the initial success of CBT, but its sustainability depends on the level of community participation (Mingsarn Kaosa-ard, 2006: 16). Uphoff (1997) emphasizes that who participates is as important to consider as whether there is participation, and what kind of participation. Knowing who participated, why they participated and how they participated is crucial (1997 quoted in Mathbor, 2008: 12).

In order to analyze community participation, the researcher applied the classification of participation from Cohen and Uphoff (1980: 219-222). They divided participation into the following four types: participation in decision-making, participation in implementation, participation in benefits and participation in evaluation. Details of community participation in each stage in the four cases are as follows:

5.2.2.1 Participation in Decision-Making

1) Ban Mae Kampong

Ban Mae Kampong villagers mostly participated in the decision on whether to develop their village as an eco-tourism village. The idea of tourism was actually initiated by the former village headman Prommin Puangmala. He realized that there was a need to generate another source of income for the villagers because the villagers were suffering from the decline in demand for fermented tea, the major source of their income. Furthermore, the villagers also suffered from the negative impacts of unplanned tourism. Prommin then had the idea to use CBT as a source of income and an instrument with which to prevent these adverse impacts of mass tourism as well as to prevent the villagers from illegal forest encroachment.

Prommin got this idea from his own various experiences. At the time being a village headman, he attended various training programs and study tours on ecotourism. He also tried to seek advice from various resource persons until eventually acquiring the general ideas of sustainable tourism. Due to the village's abundant natural and cultural resources, he came to the realization that CBT was the best solution for Ban Mae Kampong, not only in the management of tourism activities in a proper and systematic manner in order to protect and preserve its natural resources, but also to serve as an additional source of income for the villagers.

As Ban Mae Kampong has plenty of natural and cultural resources as well as a unique lifestyle, the number of tourists coming to the community has been increasing. But such unplanned tourism brought with it many negative impacts, such as waste and garbage disposal, forest and stream destruction and changes in local culture. So, I realized that it is necessary to solve those problems. I then consulted with various resource persons related to tourism and finally found that sustainable tourism was the best solution (Prommin Puangmala, 2008).

After discussing his idea with other village committees and community leaders, an agreement was reached and a village forum organized to discuss

CBT with all community members. In total, seven formal meetings had been organized to consider whether the community should be developed as a tourist destination.

I proposed this idea and consulted many times with the village committees, and then we conducted the meetings with all villagers to see what they think. Initially, the villagers did not understand what we were trying to do. I just wanted them to decide their own life and future, but I did not know how I could find the budget. Then, I heard that the TRF gives funds to conduct community research. So I presented the village's proposal to TRF, and finally received the fund. I did the research project with them actually because I looked for the budget for organizing training for the villagers to have better understanding of ecotourism (Prommin Puangmala, 2008).

Finally, the villagers agreed unanimously to develop Ban Mae Kampong as an ecotourism village, but that all the arrangements must be in accordance with special requirements and regulations set by the community.

The former village headman, Prommin, and other village leaders came to us to present the idea and details about eco-tourism. They explained its concept, formats and the impacts that tourism may create, and then asked for our opinions and vote for consensus (Darin Thammawong, 2008).

In the case of tourism activities, Ban Mae Kampong villagers helped think about which activities should be provided to the tourists without creating any negative impacts on either the natural resources or their own unique culture. Consequently, various local unique activities; such as, Baisi Su Khwan, forest trekking, local music and Lanna dance, were available for the tourists with the consensus of the community members as well. Such a finding is consistent with the study conducted by Korawan Sangkakorn in 2006, who found that most people in Ban Mae Kampong participated in the meetings and were consulted in order to plan and set up guidelines to develop tourist activities (Korawan Sangkakorn, 2006: 5-6).

2) Ban Khok Kong

Like Ban Mae Kampong, Ban Khok Kong villagers also participated in deciding on whether to develop tourism in the village. However, tourism in Ban Khok Kong was actually initiated by outsiders, having emerged from the “Amazing Thailand” Campaign. Ban Khok Kong was selected by the Kalasin Provincial Tourism Development Committee to be promoted as the “Phu Thai Cultural Village” due to its abundant cultural resources. However, prior to that, the committees visited Ban Khok Kong to consult with the villagers and provide information related to CBT and homestay. The village headman at that time, Sriterd Triyawong, arranged a meeting for consultation with Ban Khok Kong villagers and they all agreed to open Ban Khok Kong up as a Phu Thai cultural village.

In Ban Khok Kong, any decisions related to tourism also resulted from the resolutions and consensus of village members. After discussing all issues related to the management and operation of tourism in the community, voting was then held, and a majority vote would pass a resolution on each operation. For example, the community members helped together decide the most appropriate tour programs and what they considered the most reasonable costs, with advice and guidance from the TAT Prices of local handicrafts were also set by the villagers.

3) Bang Chao Cha

In the case of Bang Chao Cha, the idea of homestay originated with Pornpen Supornphong, the daughter of Sanom Supornphong, the owner of the first homestay in Bang Chao Cha. Pornpen was impressed with the very natural homestay she had encountered in Australia and Chiang Mai province. Realizing that Bang Chao Cha too had beautiful scenery and interesting local ways of life, she recognized the potential of offering homestay services to the visitors who come to the community to buy the local basketry products. She subsequently raised her idea to the village headman Surin Ninlert, who was also interested in establishing a homestay in the community due to the increasing numbers of tourists.

Due to the success of OTOP in focusing attention on traditional local products, the MOTS built on it by launching “OTOP Tourism Village” in each region of Thailand. Surin then organized meetings to inform the community members that, due to

economic factors, they should initiate any other new kinds of business in order to supplement income for villagers, in addition to basketry. He also announced the village's participation in the "OTOP Tourism Village" project and encouraged the locals to think and brainstorm in order to find some solutions to their economic problems. With the community's magnificent riverview and orchards, the villagers were unanimous in agreement that agro-tourism was the most appropriate activity.

We brainstormed many ideas on how we could increase the sales volume of our basketry and weaving products. So, we agreed that if the tourists come to Bang Chao Cha to buy our products, we should show them various attractions in our village, such as visits to fruit orchards and rowing along the Noi River. As many tourists are interested in learning basket weaving, we should provide them our accommodation instead of letting them stay with us for free of charge in the past. These practices can create additional sources of revenues for the community members. Similarly, our e-taen motorized trucks, which are not used in the paddy field, can generate income by taking the tourists on the village tour (Surin Ninlert, 2008).

In Bang Chao Cha, after deciding to operate agro-tourism, the community members agreed that various occupational groups related to tourism should be established, such as homestay, local guide, orchard and e-taen groups.

We helped decide on the rules and regulations of both the homestay owners and the tourists. For example, the visitors are not allowed to gamble. The homestay owners have to be friendly and encourage the guests to exchange knowledge and participate in local activities with them. Frankly speaking, I was initially afraid of this, especially in the case of foreign tourists. But now, I feel a lot more comfortable to have guests in my house and I am happy to serve them (Prai Narkyanyong, 2008).

4) Koh Yao Noi

For Koh Yao Noi villagers, they had a long tradition of staying in touch, talking and discussing with each other, long time before tourism took off in the community. To cope with the natural resources destruction and with consultation from the TVS and REST, Koh Yao Noi villagers used tourism as a strategy and channel through which to communicate and publicize to the outside world the situation concerning natural resources destruction, ineffective law enforcement as well as their intentions and their struggles. Eventually, the natural depletion was gradually decreased to a certain point and with the highlighting of their plight, the number of tourists increased. It was then that the villagers discussed the implementation of CBT. Dusit Buttrees (2008) said that, “Before starting tourism, we organized many discussions and meetings to ask our members to think about what we really need from tourism and what our major objectives regarding tourism are.” Finally, local fishers agreed to use CBT as a tool for educating visitors about coastal resource management and raising natural awareness and consciousness among both tourists and the locals, while also serving as another source of income for the local villagers. At the same time, Koh Yao Noi community members wanted to use tourism activities as instruments through which to educate the tourists about local ways of life as much as possible. So, villagers tried to integrate tourism activities with natural preservation activities, which were also decided upon by the members of CBT. Participation is one of the most major concerns of the Club, as committee member Sompong Nunuan (2008) said, “We have to listen to other people’s opinions before making any decisions on both big and small issues.”

5.2.2.2 Participation in Implementation

1) Ban Mae Kampong

After the decision to develop the village as a tourist destination, the tourism committee was then set up. CBT in Ban Mae Kampong is operated and managed as a part of the community Hydro Electricity Cooperative with every household in the village a member. Despite the presence of the tourism committee, tourism in Ban Mae Kampong is also administered by three groups of committees: the tourism committee, the village committee and the Mae Kampong Hydro Electricity Cooperative committee. The tourism

committee comprises eight members: one chairman, one secretary and another six committee members. The committee is responsible for implementing the rules and regulations for natural and cultural conservation as well as distributing tourism benefits among participating villagers.

Furthermore, Prommin also introduced the benefits of occupational group establishment, such as strengthening the bargaining power of the villagers as well as increasing financial assistance from outside agencies and providing additional revenue to the community members. Thus, various groups related to tourism activities were established; such as, homestay, local guide, herbal group, housewives group, and the local music group. The villagers can freely choose any activity according to their preference.

Tourism creates various occupational groups in Ban Mae Kampong. Housewife groups, the elderly and even the youth get extra income from tourism. Everyone participates in tourism activities, and the benefits they get depend on what groups they belong to. They normally decide on their own what they want to do. But if they cannot do anything, I will help them; for example, by recommending them to plant organic vegetables or feed chicken and fish or breed pigs in the hole (Prommin Puangmala, 2008).

The chairman and other positions of each occupational group are selected by its own members with the management and operation also being designed by the members, with the assistance from the village headman, the abbot and teachers. Such practices aim at encouraging human resource development and creating community consciousness among the villagers. In addition, Ban Mae Kampong villagers have also helped develop the village to welcome tourists, such as making the village's sign and keeping tourist attractions clean such as the waterfall and Doi Mon Lan.

2) Ban Khok Kong

In addition to the Advisory Board of Committee and the Village Committee, CBT in Ban Khok Kong is administered directly by the Village Tourism Committees, which are divided into four divisions with a further 12 sub-groups. These groups are the homestay group, the elderly group, the local music group, the traditional

performance group, the ancient traditional boxing group, the food preparation group, the beverage group, the site decoration group, the local weaving group, the local souvenirs group, the traditional Thai massage group and the local guide group. Each community member is expected to participate in at least one of these tourism activities, depending on their preferences and abilities. So, the village committees are responsible for selecting the members to participate in various activities as relates to both the willingness and the readiness of the villagers.

Once the tourists have made a reservation and the schedule and the programs have been set, the tourism committee announces such schedule to the villagers. The village headman, Kwanchai Pattathoom, plays an important role in publicizing all tourism programs and other related activities to the villagers to be well prepared for welcoming the tourists according to the schedule. Generally, Kwanchai together with the other committees organizes a meeting to summarize the arrangements and preparation of the tourism activities to the villagers at the preaching hall. For example, all equipment for rituals and ceremonies must be prepared, such as the Ma Beng bowl, boiled eggs and ceremonial threads. Food must be well prepared, such as sticky ice, rice, local food as well as “Au.” Musicians and local dancers must be ready to perform Phu Thai shows. Those villagers concerned must prepare their weaving handicrafts for sale to tourists. The homestays, the preaching hall and the temple court must also be arranged.

After announcing the details and schedule of the tour group, the village headman will not take care of everything. Everyone has their own duties and responsibilities. We help each other to get things done. For instance, the food team must prepare enough of all the related ingredients for serving all tourists. The welcoming team has to prepare fresh flowers and garlands for the tourists (Kwanchai Pattathoom, 2008).

Most villagers, from children to older people, have engaged in tourism activities. Visitors can enjoy the traditional monkey dance performed by the local children to Phu Thai music and even the women dance. These villagers are responsible for

their own duties, while the village headman and other committees facilitate and give needed advice to the various tourism groups.

As the village headman, I have encouraged the community members at all ages, from the children, youth and elderly, to participate in any activity that they want to. That is why we have included women in the village tourism committees (Kwanchai Pattathoom, 2008).

There are some villagers who do not participate in any kind of tourism activity; however, this is not to say they oppose tourism in the community. “Some villagers are not ready to participate in tourism possibly because they do not have the time or have many things to do. Even they do not engage or get benefit from tourism, but they don’t oppose it,” according to Kwanchai Pattathoom (2008).

Anyone who participates in tourism activities will be given equal remuneration. Even though they receive little remuneration for their services, the villagers are still willing to cooperate. There is no formal list of participants, just informal observing. If there are no household members engaged in tourism activities, then that household will not receive any remuneration.

In reality, the researcher found that, in spite of the division of work, the village headman still has the major role in managing and coordinating tourism activities with the outsiders, including government officials, tour operators and tourists. Also, the committees of each division do not limit their roles to only their position. They always work and help other committees in other divisions. Therefore, the organizational structure of Ban Khok Kong does not in reality reflect or present the management of CBT.

3) Bang Chao Cha

As the community business groups have been established since 1998, with the assistance from the government to develop the community as a new tourist attraction in Anghong Province, the village headman and the chief of sub-district, Surin Ninlert, then encouraged those groups to establish the community network in order to expand and connect their businesses with tourism activities. At the same time, the Bang Chao Cha Community Center was established with its committees from all eight villages. Its

major objective is to encourage members of each group to participate, brainstorm, coordinate, implement and manage all issues related to the community by themselves, particularly equitable and transparent profit distribution matters. Meanwhile, Surin and other villagers act as administrative committee members.

Furthermore, other groups and tourism activities have been established only to strengthen and support the basketry production, such as the homestay group, the orchard group, the e-taen group and the local guide group. The heads of each group can manage their own group in their own style, while Surin acts as an advisor. Similar to other communities, the villagers are free to participate in any tourism activities as is their preference. Surin also asked for cooperation from the villagers. For example, he asked Sanit Keawwaan and Boonchuay Somboon, two retired teachers, to be in the committees and act as voluntary local guides for the tourists.

I initially assigned jobs and responsibilities to the villagers who are willing to work for the community. For instance, the teacher Sanit has been assigned to be a local guide. When the tourists come, he is responsible for introducing and describing Bang Chao Cha in many respects while taking them on the village tour. Pornchai will take care of coordinating the tourists and the villagers. Actually, everybody helps each other (Surin Ninlert, 2008).

In addition to the willingness of the villagers, Surin also knew how to put the right man in the right job. Being a native villager of Ban Yang Thong, Surin knows his community and the villagers very well.

4) Koh Yao Noi

Tourism in Koh Yao Noi is administered by two groups of committees, which are the Advisory Board of Committee and the Koh Yao Noi Ecotourism Club. The advisory board consists of various external organizations, with its major responsibility to giving advice, facilitate, and monitor and evaluate tourism operations in the community. Committee members of the CBT Club have been elected and assigned different duties. There is no fixed term for CBT committees, as it depends on the consensus in the

meeting on selection committees. As community participation is the most central issue of the Club, all villagers have been encouraged to participate in tourism activities.

In Koh Yao Noi, the CBT Club has set up seven divisions directly responsible for tourism in the community: coordination, transportation, accommodation, finance, accounting, evaluation and welcome and reception divisions. Each committee member is elected by majority vote as well as in accordance to their intentions and preferences. “We are like brothers and sisters here. We just do what we have to do, and we divide the work among us. Who wants to do good things, just do it,” according to Kesinee Srisamut (quoted in CHARM, 2005: 48-49). Concerning the division of jobs, Samroeng Rakkhet told the researcher that,

After we agreed to establish the CBT Club, we then divided the jobs, set duties, responsibilities and job descriptions as well as qualification for each position. Then we asked our members to nominate persons that they thought appropriate and best qualified for each position. Lastly, the members voted for each candidate (Samroeng Rakkhet, 2008).

Interestingly, there is no chairperson or chief committee member in the Club as everyone has equal voice and power. Being the former Chairman of the CBT Club, Samroeng revealed that he is now satisfied with acting as the coordinator, without having the Chairman title in front of his name.

We do not have a chairman or a head of each group. We divide our jobs into different divisions, such as coordination, homestay, accounting and finance. Each division has several assistants. If we cannot reach any agreement, we will use a voting system and make a decision by majority vote. Everything must be decided and solved in the meeting with no arguments outside the Club. If someone does, they will be given a warning by other members, and they cannot get angry at this. That is our rule. (Wanna Roengsamuth, 2008).

Every member has equal voice and they always help each other to get the jobs done, so that there is no need to have the Chairman. Also, everyone is welcomed to

become a member of the Club as long as they are able to follow its rules and regulations. “We are all like brothers and sisters working together. We also understand each other, and we work 100% from our heart. If it wasn’t 100%, we couldn’t work together,” Sompong Nunuan (2008) said.

5.2.2.3 Participation in Benefits

1) Ban Mae Kampong

Local people who receive direct benefits of tourism are the homestay owners and local guides. Currently, there are 19 households actively involved in the homestay service. Those houses have been certified for meeting the homestay service standards of the OTD, which are monitored on a regular basis. These homestays are mainly located in only two village clusters, namely Pok Pang Nai 1 and Pok Pang Nai 2, because of their locations nearby tourist attractions. The homestay owners earn incomes from providing accommodation of 100 baht per night per guest, 50 baht for food per meal per guest and the home owner service charge at 100 baht per guest. It seems that the homestay owner gets the major benefit, but they also incur some costs in providing these services, such as laundry and food. They revealed that the main reason they provide accommodation to the tourists is that they want to learn and exchange knowledge, traditions and cultures with people who live in different places and have different ways of life, both domestic and international tourists. Besides, they can also earn some extra money to supplement their major revenue from agriculture. They earn several thousand baht per year from the homestay, particularly in the winter season during November to January of each year. Additional homestays are also available in Pok Pang Klang and Pok Pang Khon in case of large groups of tourists. These groups are also the direct recipients.

Local guides also receive direct benefits from tourism. They are all well-trained in providing services to the tourists. They are able to give the necessary information about Ban Mae Kampong, such as the community history, local lifestyles, forest, plants and herbs, the hydro-electricity, culture and customs. Local guides earn 200 baht per day for serving up to four tourists.

In addition, other villagers receive indirect benefits including the members of the local performance group, the massage group and the housewife group. The

tourists pay 1,000 baht per group for cultural performance, and this amount is divided equally among the performers. The Head of Baisi Su Khwan receives 100-200 baht for organizing this ceremony. Members of the massage group earn 100-120 baht per hour. Those of the housewife group can sell various local products and other processed food, such as tea pillows for 100 baht, arabica coffee for 50 baht and potato chips for 30 baht. Bamboo furniture is priced at 2,000 baht per set.

Furthermore, tourism can provide economic benefits not only to the homestay owners, local guides and other occupational groups, but also other villagers. Before the establishment of CBT, the local wild orchids were not well-known by outsiders as they are locally grown. Since then, those wild orchids have been introduced to tourists as the symbol of Ban Mae Kampong. Due to its unique features, the tourists who are interested in buying these wild orchids have been increasing, and so the species have been domesticated for sale to visitors, which has now become an important source of income for local people.

However, 5% is deducted from the income generated from tourism to the community. This amount is then divided into four parts: 30% is allocated for the Hydro Electricity Cooperative Fund, 20% for the village fund, 15% for community welfare and the rest – 35% – goes to the tourism committee. Consequently, Ban Mae Kampong villagers receive the benefits from tourism as they are the members of the Cooperative. The majority of the tourism contribution is used for paying the annual dividend for the shareholders and for revolving funds. The community can make use of these tourism benefits to support various community development projects, such as community welfare, environmental conservation, reforestation and forest buffer lines.

2) Ban Khok Kong

After the departure of each tour group, the village headman organizes a meeting mainly to distribute the benefits to all participating members. The head of each tourism group provides the total expenditures in detail. After all the expenditures are deducted, the village headman then distributes the profits to the participating members.

The homestay owner is given 100 baht per guest per night, which is approximately 40% of the total profit. Another 30% of the net profit is given to the villagers

engaging in food preparation, which is normally around 20-50 baht. The rest of the net profit is then equally distributed to all participating villagers. Another 15% of the total profit is given to the performers. Generally, each performer receives approximately 20-40 baht each. Another 5% of the total income is kept for the village fund for the arrangement of future activities, and the rest – 10% of the total profit – is distributed to all participating villagers from each household, which is approximately 10-20 baht per person. Any household that does not have anyone participating in any activity does not receive any of the benefits. Besides, the villagers can also earn extra income from selling their handicrafts and other souvenirs.

The amount of tourism benefit varies depending on the number of tourists and the net profit after all costs have been deducted. In the case of little profit, there may not be enough money to contribute to the village fund, and all other participants may receive 10-20 baht. At this point, the researcher can conclude that, in Ban Khok Kong, the village fund is considered less significant than equal profit distribution to all villagers.

Later on, tourism in Ban Khok Kong was administered under the village cooperative system in 2008. The interested villagers become shareholders by investing 100 baht per share. Each person can possess up to five shares. Part of the tourism profits is contributed to the village fund, which is then divided into three parts: that for the community development programs, that for the annual dividend of shareholders and the rest for tourism committees.

3) Bang Chao Cha

In Bang Chao Cha, tourists coming to the village mostly expect to buy local handicrafts. Thus, the major source of revenue for Bang Chao Cha villagers is basketry products. Major CBT recipients also include the owners of e-taen motorized trucks and the community kitchen group, in addition to the homestay owners. The homestay owners receive 100 baht per guest per night. Revenue from food provision varies from 50-120 baht per guest per meal depending on the food the tourists select. On the other hand, the local guides in Bang Chao Cha are voluntary; they do not receive any monetary benefits from tourism. The owners of e-taen motorized trucks receive 200 baht for serving up to 15 guests for the village tour, while the members of the community kitchen group normally get 100-

200 baht for cooking food for a large group of tourists. Other minor recipients are the owners of fruit orchards, who normally receive 30 baht per guest for the fruit buffet. Local villagers who demonstrate the weaving process receive 100 baht per spot.

Furthermore, the tourists have to make their payments direct to the Community Center. The homestay owners are not allowed to collect any payment but are given their money after a 10% deduction to the Center and 5% to the homestay group. However, in case of a couple or a small group of tourists, Pornchai Boonruen, a secretary of the homestay group, allows the homestay owners to collect the payments directly from the guests as he claims that it is just a small amount of money. In this case, the home owners also receive additional income from food provision as well.

4) Koh Yao Noi

Similar to the other mentioned communities, the homestay owners in Koh Yao Noi receive the major proportion of benefits from tourism. They earn income not only from providing accommodation and food, but also from being a local guide taking guests to various tourist attractions by their own boats. Therefore, the total amount of tourism revenue for the homestay owner is somewhat larger than those of the other three communities. The rest of the benefits are distributed to other related divisions, such as transportation and welcoming divisions.

Although the rotation system is perceived as a good and fair instrument, the question of the unequal distribution of tourists still exists as the number of tourists cannot be predicted. Some houses may be lucky to serve more tourists than others, which can generate larger amounts of benefits. The Koh Yao Noi CBT Club, therefore, sets the minimum revenues that each homestay receives every time they provide services to the tourists. If the total benefit is below the minimum rate, then they will also serve the tourists for the next turn. Among the four case studies, this practice is applied only in Koh Yao Noi.

Moreover, some members are not satisfied with some rules. For example, the rotation system is not applied in cases of a large group or a tour group. The tourists arrange to stay close together in a particular area or a village in order for the tour leaders or guides to thoroughly and conveniently take care of them. Such practice makes the

homestay owner who is next in turn lose the benefit that they are supposed to receive. This may break the normal regulations of the rotation system, but it is also one of the rules that was most agreed upon by the members.

Additionally, there are three different payment methods. The tourists can pay directly to the homestay owner, the Tourist Information Center or one of the committees, without any receipt.

5.2.2.4 Participation in Evaluation

1) Ban Mae Kampong

The processes of CBT evaluation in Ban Mae Kampong have been conducted by the villagers, the tourism committee and the tour agencies. The villagers make comments, consult and discuss during the implementation, and may even make corrections right on the spot. At present, the tourism committees have requested visitors to write down their feelings in the guestbook at the homestay before departure. Also, meetings are held approximately once or twice a month for overall evaluation and are conducted in an informal manner without any written report among the tourism committees and related villagers. Then, the community leaders and the tourism committees take the outputs from these informal methods of evaluation into consideration to make any improvements in order to further develop CBT.

We do not have a specific evaluation division, but we always inspect the homestay. Local guides generally know the problems. When we have some problems related to tourism, we ask the villagers in question, let them explain and then have a discussion together. Also, the tourists write down their feelings in the guestbook (Prommin Puangmala, 2008).

2) Ban Khok Kong

In the case of Ban Khok Kong, in addition to distributing profits to villagers, Kwanchai Pattathoom also discusses some problems that may occur during the tourists' visit in order to report on the operations and correct some problems and identify areas for further development. However, the purpose of the meeting is mainly to distribute the profits to the villagers rather than to evaluate the tourism operation. Furthermore, the

village meeting is organized at least once a month. All issues related to the village, including tourism, are discussed and communicated to the community members.

3) Bang Chao Cha

Bang Chao Cha villagers are quite familiar with attending meetings, both formal and informal. Regardless of whether tourists are staying at the time, the informal meeting is generally organized weekly. Any matters relating to the Bang Chao Cha Community Center and any emerging issues, including tourism matters, are discussed. Any interested villagers can attend this informal meeting, which is not only limited to the committees of the Center. In addition, the community's formal meeting is also conducted on a monthly basis. Any significant issues relating to the community, such as the village fund and the community plan, are discussed. Invitation letters are also distributed. However, there is no meeting held specifically for evaluating tourism matters.

4) Koh Yao Noi

The CBT Club has an evaluation division directly responsible for evaluating the operations and management of the Club. Group discussion is organized with the committees, community leaders and the homestay owners. The committees and community leaders also talk to the guests to get feedback and evaluate their actual experiences in Koh Yao Noi. If there is a problem related to the homestay, the owner has to improve their performance in order to comply with the rules and regulations of the Club. In the case of an operational problem, this is then be discussed in a formal meeting and the members help find the most appropriate solution. The formal meeting is organized twice a month on the ninth waning and waxing moon days.

Both the ninth waning and waxing moon days are in the so-called period of calm water, which is inappropriate for fishing due to lower marine resources. Their revenues from fishing on these days cannot cover their expenses, so they are better off staying home. These dates are like holidays for local fishermen, so the community meetings are organized on these two days every month, from 8 to 10 pm. Any issues about the CBT Club, including the activities, difficulties and also external phenomenon that may affect the community, are discussed. According to Wanna Roengsamuth,

We have the meeting at the ninth day of the lunar calendar. We discuss how to welcome our guests, what kinds of services we should provide. We look at the host families and see whether they should be improved (Wanna Roengsamuth, 2008).

After evaluation, adjustments or adaptation may be needed on a consensus basis (Dusit Buttree, 2008). In the case of a large group of tourists, the formal CBT evaluation is organized on the last night of their stay. Those villagers engaging in the tourism activities, including the committee members, community leaders, host families and tourists join one another at the octagon pavilion in Ban Rim Talay to have dinner together at around 6 pm. After dinner, any tourism-related issues are discussed. Everybody can freely exchange their ideas, opinions and comments on the working processes of the Club. Other interested persons as well as the youths, elderly and children are also welcomed in this evaluation session. They can not only just observe such discussions, but also have conversations with tourists, exchange ideas and ask questions freely. Such an evaluation process involving and welcoming everyone in the community is consistent with the principle of CBT, which is “CBT gives the opportunity for all community members to be part of the tourism, recognizing everybody’s value even when they are not active players in delivering tourism services” (Carbone and Wilson, 2006: 1). It is also a great opportunity to raise the conservation awareness of the local youths who will be the next generation to carry on the missions of the Club and be responsible for preserving the natural resources in the future.

On the last night of their stay, we arrange the groups meeting at the house where the tourists are staying. But if there are many tourists, we will arrange it at the octagon pavilion. With many tourists joining the meeting, there is even more enjoyable. We can get to know each other and, besides that, they also become friends. The host families prepare the food for them while the other members of the Club who are free from their work can also join the dinner and discussion. For the kids coming with their parents to the meeting, we want them to experience and absorb our duties and

responsibilities towards natural resources preservation (Pairat Phoomkratin, 2008).

Furthermore, informal meetings are also organized at headman Samroeng's house in the morning or after coming back from the sea. After finishing their duties at home, community leaders generally gather at Samroeng's house to discuss any issues of significance or interest, not just limited to tourism, but also political events, social problems and economic crises as well. Generally, the meeting starts at 8pm. and goes on until midnight or until there is nothing left to discuss.

Critical Findings

1. Community leaders still have power.

It seems that community members in all four case studies participated in CBT management and operation from the start. However, most final decisions have been made by the village headman and other community leaders. Such an incidence of power disparity is generally common in all Thai local communities.

The researcher found that even though community members participated in the beginning stages of CBT, the final decision was still made by the village headman and other community leaders, such as Prommin of Ban Mae Kampong, Kwanchai of Ban Khok Kong, Surin of Bang Chao Cha and a group of Ko Yao Noi community leaders. These community leaders initially brought the idea of CBT into their community, except for Ban Khok Kong, where CBT emerged when Srituad Triyawong was the village headman, and Kwanchai the assistant village headman at the time.

However, community members have been satisfied with the decisions made by these leaders as they have the fully respect of the villagers. Typically, local people lack the knowledge, skills and understanding of tourism management and they believe that the village leaders themselves are the ones who know about tourism since the establishment of CBT in the communities stemmed from their ideas. For example, many decisions regarding the management and operation of CBT have been made by Prommin and other village leaders. Prommin not only tried to acquire the knowledge by himself, but also sought advice from outside resource persons and institutions. So, the villagers believed that Prommin had

valuable knowledge about tourism having brought the idea initially to the community. Not only was the tourism initiative initiated or encouraged by Prommin, but also many other community development projects, such as those concerning hydro-electricity, various occupational groups and agro-forestry. Due to his dedication to public work, Prommin received the Best Public Health Volunteer Award of the Northern Region in 2001. He is well-known as an outstanding community leader, and is greatly respected from both people inside and outside Ban Mae Kampong. Consequently, the community members mostly believe in his ideas. Any decision related to tourism is therefore decided by Prommin. Even though he is not the village headman, he still acts as the chairman of the tourism committee and not Somsak Puangruenkaew, the current village headman. This finding is consistent with the study done by Korawan Sangkakorn in 2006. She also found that decisions about CBT were made by the village headman and other community leaders even though these decisions were shaped and influenced by the feedback and ideas from the local community (Korawan Sangkakorn, 2006: 5-6).

Similarly, it seems that all of the Ban Khok Kong villagers have participated in various tourism activities. However, the researcher noticed that the village headman named Kwanchai Pattathoom is the only one major actor who actually coordinates with both tourists outside the community and villagers inside the community. "The village headman has major roles in all tourism activities. He must coordinate the related people both within and outside the community. Sometimes, he asks assistant village headmen and other committee members to help him if he cannot do it alone," Pranee Prince (2008) said.

Even though there is a list of contact persons for making a reservation, such as the TAT office, the Kuchinarai District Office, Kalasin Provincial Public Relations Office and even a permanent foreign resident in Ban Khok Kong who is able to speak four languages, these people still have to contact Kwanchai for a final decision as to whether the village can accept tourists.

The tourists generally make a reservation by contacting me. If they do not know my mobile number, they can call Kud Wa SAO and they will call me. If the tourists contact any government official in Kuchinarai district, those officers will then give them my number or Porn Attanark's number. The

tourists can also call Sombat Somsuay, who is the SAO representative and he is also in the tourism committee (Kwanchai Pattathoom, 2008).

Furthermore, job assignments are also decided by Kwanchai before even asking the willingness of community members. After the tourists have already made a reservation and the schedule and the programs have been set, Kwanchai calls for the meeting with the committee members and the villagers at the preaching hall to summarize the arrangement and the preparation of the activities, such as the homestay, cultural performance and food preparation. All of these practices are mainly arranged by Kwanchai himself. At this point, the researcher is optimistically implying that Kwanchai may know his community members very well and has done for a long time, so he knows who is the best suited to each job. This kind of management is, somehow, consistent with the management concept of “Put the right man to the right job.” Also, when requesting the willingness of the villagers, no one has ever refused the village headman’s decision about their job assignment. Quite probably, the Phu Thai people, by their very nature, always obey and pay respect to their leaders. Similar to the northeastern Thai people, the Phu Thai villagers in Ban Khok Kong have a strong commitment to a particular mode of life, to a traditional set of village-based social relations and customs and to particular localities (Kirsch, 1966: 370). Consequently, Ban Khok Kong villagers have all participated in the tourism activities in the community, at least in the form of the acknowledgement and acceptance of their leader’s ideas and decisions.

Additionally, community leaders not only have power on decision-making, they also receive a major amount of tourism benefits. Even though most of the four case studies operated a rotation system for tourism activities, guides and homestay accommodation to ensure equal opportunities to participate in CBT and to spread tourism benefits fairly, the problem of income disparity still exists.

Power disparities can occur even within small communities, and internal power hierarchies still exist, usually based on gender, class or economic standing (Stevens, 2004: 452-453). For example, people from wealthy households are more likely than people from poorer households to become homestay operators because there must be expenditures spent on renovating their houses to welcome the tourists. Consequently, the richer are more likely to benefit economically from tourism than the poorer. Such an incident as this happened in

Ban Mae Kampong. There were some villagers complaining about such unfair profit distribution. Prommin was aware of this problem and therefore, decided to operate CBT under the management of the Village Mini Hydro Electricity Cooperative. Otherwise, the benefits from tourism would fall only to certain groups of villagers. This operation can release some tensions from the uneven distributions of CBT benefits. Such a practice as initiated by Prommin is consistent with the possible recommendations from Hatton (1999), namely that “it is important that a reasonable share of the revenues should be enjoyed by the community in one way or another, including revenue streams in co-ops, joint ventures, community associations and businesses that widely employ local people.” The REST (2003: 19) also suggests that part of the profits should be contributed to community projects. However, some villagers still want the tourism committee to rearrange the profit distribution structure.

2. Benefits related to tourism imply the level of participation.

According to the findings of this study, the researcher found that local villagers who are major recipients of tourism benefits are more willing to participate in tourism activities than those who are minor recipients that receive fewer benefits. This means that, for instance, the homestay owners participate to a greater degree in decision-making, implementation and evaluation than the members of the local dance group, those of the massage group or the housewife group who produce local souvenirs. Community leaders also implied such a situation to be true. Sophee Bumrungrsilp (2009), assistant village headman of Ban Yang Thong in the Bang Chao Cha community, revealed that local villagers hesitated to become involved in any tourism activities because they were afraid that they would not receive any benefit from their participation.

This finding is consistent with Uphoff’s study. Uphoff (1997) indicates that even if participation is divided into the four kinds, there are usually connections and feedback among them (quoted in Mathbor, 2008: 12). For example, participation in decision making is likely to contribute to participation in benefits. The more there is any one kind, the more participation there is in total. Therefore, community participation should come simultaneously with community benefits in order to be considered successful (Brown, 1998 quoted in Pimrawee Rocharungsat, 2008: 66). Also, to encourage local people to participate

more in the CBT process, there should be a fair and equitable distribution of benefits, as well as redistribution of goods and services (Zachariah and Sooryamoorthy, 1994 quoted in Mathbor, 2008: 15-16).

3. Kinship is an important factor in the level of participation

In Thailand, kinship is like the glue that holds people together. Normally, local people are bonded by kinship. The researcher found that the villagers who are more willing to participate in CBT are mainly relatives or people in close relationship to the village headman, the village committees, community leaders and SAO representatives. "I operate the homestay because my husband is a SAO representative," Duenram Nongya (2008).

In the case of Ban Khok Kong, even though Kwanchai revealed that he wants all households to become homestay owners, the homestay providers in the initial stage of CBT are still all relatives of the community leaders. Similarly, local people who participate in tourism from the beginning are mostly relatives or friends of the community leaders directly involved in tourism.

4. Past collaboration is important.

Another circumstance that makes CBT in Ban Mae Kampong successful is the past experience in working together as a member of the village electricity cooperative. The villagers have worked cooperatively since 1986, which provided them with valuable experiences and challenges in the management and operation of the community organization. So with their many years of experience working cooperatively, the community members are quite familiar with various management perspectives of community organization, which can partly be used for the management of CBT as well (Yaowapa Wongsawat and Chuangchote Bhuntuvech, 2009: 7). Similarly, the members of the Koh Yao Noi CBT Club are also members of the Koh Yao Noi Small Fishers Group, who, as local fishers, had been fighting against illegal fishing businesses. Bang Chao Cha villagers are also quite familiar in working together as a group. Before doing tourism, these villagers participated in developing the community plan.

5. Participation may lead to conflict.

Most of the scholars agree that participation is a good thing. According to Thomas (1992 quoted in Richards, 2003: 149), unless people are involved in the process of planning,

organizing, implementing and evaluation the various programs, no program can become fully successful. However, full community participation has both advantages and disadvantages. Drake (1991) emphasizes that the appropriate level and method of local participation should be determined early in a project because ‘involvement’ possibly means ‘control’ (Mowforth and Munt, 1998 quoted in Stevens, 2004: 454-455). Therefore, participation may even lead to some tensions at various occasions (Mayoux, 1995 quoted in Richards, 2003: 150). Furthermore, it may be problematic to define various needs as different participants may also have different priorities, which may make consensus impossible.

Such incidents have happened in Koh Yao Noi regarding CBT management issues, particularly profit distribution. Currently, there are three groups operating CBT in Koh Yao Noi, namely Koh Yao Noi Ecotourism Club, Koh Yao Homestay Group and Koh Yao Ruamjai Ban Laem Sai Homestay Group. Originally, there were just the two former groups. The last group was established as it had different ideas about the profit distribution from the second group. In the past, there had been some conflicts among members of the CBT Club. Due to political reasons, members who were also representatives of SAO then organized their own ecotourism group under the name of “Koh Yao Homestay.” This group has a different style of tourism management. For example, the rotation system was terminated due to the tourists’ complaints over the homestay. Currently, the tourists can make a reservation and select the homestay from the website, according to Paradorn Buthrakorn, coordinator of Koh Yao Homestay. Paradorn cited having different ecotourism groups in the community is being beneficial in terms of tourism development.

I used to attend a meeting at the Ministry, and someone asked me why there are two groups in Ko Yao. I asked them back why does there have to be just one group, then? Under the rule of business, having more than one group is better. With one group, there is going to be monopoly and both the quality and quantity of services will be monopolized by just one single group. With more than one group, if one group has some sales promotion, the other group has to follow (Paradorn Buthrakorn, 2005 quoted in CHARM, 2005: 47-48).

Furthermore, Wiwa Uppama, member of the public relations division of Koh Yao Homestay Group, told the researcher that the tourists pay only for their chosen and participated services. Any service or activity that the tourists do not participate in will not be charged. For instance, if the tourists cannot snorkel due to the weather, they will not pay for such service even if they had already chosen it.

Koh Yao Noi has three different tourism groups arising from different opinions about the distribution of revenue. In Koh Yao Homestay Group, our standpoint is that when we sell our package – for example, the 3 days, 2 nights package to the tourists with specified activities – if we cannot take them out to sea and they cannot go due to severe weather, my group will exclude the expenditure of this service. It is not that the tourists cannot go snorkeling but we sell them at the full price. Or, for instance, if you stay in my homestay but you prefer having dinner at the restaurant, I will charge you only the accommodation fee and the food price will be excluded. This is the policy of the Koh Yao Homestay Group (Wiwa Uppama, 2008).

On the other hand, they cannot do this in the CBT Club as the Club includes all fees in its all-inclusive package. As the researcher visited Koh Yao Noi twice for data collection, the researcher had to pay for other activities, such as snorkeling and tapping rubber trees, even without participating. Therefore, in the researcher's personal opinion, the tourism management of the Koh Yao Homestay is rather more beneficial to the tourists than that of the CBT Club.

Although these three tourism groups have different styles of management, they are similar in many perspectives: they organize tourism activities based on natural conservation and cultural preservation, they emphasize the importance of community participation in CBT management, and they also use the homestay as the selling point. However, their management and operation methods are different. For example, regarding the Koh Yao Homestay Group, the tourists are allowed to choose any homestay as is their preference. A rotation system was applied in the past, but was then terminated due to the tourists' complaints over the homestay. Currently, the tourists can make a reservation and select the

homestay from the website, according to Paradorn Buthrakorn, a coordinator of Koh Yao Homestay. This group thinks that tourists should be free to choose any house they prefer. Even those tourism groups in Koh Yao Noi have different views in some cases – their CBT operation and management aims to minimize negative impacts from tourism and to create environmental consciousness among both local people and tourists. Another problem is that as Koh Yao Noi has three different groups operating the homestay, this makes the tourists confused when making a reservation.

6. Past experience in natural resources depletion is related to participation.

Any kind of community-based management is recommended and more likely to succeed only when resources are being depleted (Ruangrai Tokrisna, Pongpat Boonchuwong and Penporn Janekarnkij, 1997: 32). The closer to the critical level, the more likely that the community will effectively share information and cooperate in resource management. Koh Yao Noi represents a more exact picture. As most of the community members depend on marine resources, once those resources had been overexploited, all of them suffered. Consequently, local fishers in Koh Yao Noi are more likely to cooperate and participate in community-based fishery management. Collaboration among fishermen has led to an agreement on sharing resources and thus optimum exploitation of these resources (Ruangrai Tokrisna et al, 1997: 33). In the instance of the Ban Mae Kampong villagers, their way of life mainly depends on abundant forest resources as their major source of income, Miang cultivation, is in the forest. When tourism started to happen in the community without proper management and planning, the natural resources in the community forest were depleted, which directly affected the local people. Similar to Koh Yao Noi, Ban Mae Kampong villagers were willing to engage in forest protection and conservation due to their past experiences in natural resources depletion and overexploitation.

On the other hand, local people in both Ban Khok Kong and Bang Chao Cha have never suffered from major critical incidents like these mentioned cases. The community-based schemes in these two communities were initiated by government agencies, who are outsiders. Therefore, the levels of community participation in Ban Khok Kong and Bang Chao Cha are likely weaker than those in Ban Mae Kampong and Koh Yao Noi. In Bang

Chao Cha, the situation was worse than Ban Khok Kong as local people had conflicts regarding profit distribution and were less likely to cooperate among the different groups.

5.2.3 Leadership

Community leadership is important for collaboration in CBT development, and community leaders are especially important in building community capacity for tourism development (Fariborz and Ma'rof, 2008 quoted in Aref and Redzuan, 2008: 172-173). Community leadership is identified as a key factor in developing tourism in local communities (Moscardo, 2008: xii). A community without leadership may not be able to mobilize resources and influence local members to engage in tourism. In order to analyze the community leaders in each case study, the researcher categorized the leaders into two groups: formal and informal.

5.2.3.1 Ban Mae Kampong

1) Informal leaders

(1) Prommin Puangmala

The outstanding community leader related to tourism in Ban Mae Kampong is the former village headman named Prommin Puangmala. He is the chairman of the village tourism committee. When talking about tourism in Ban Mae Kampong, everyone instantly calls to mind Prommin. The researcher found that the community participation in public works resulted from this former village headman. Prommin is highly respected by both local villagers and other people from outside.

When Prommin was the village headman, he was always trying to develop Ban Mae Kampong in many respects, including basic infrastructure and natural resource conservation. He told the researcher about his vision while he was the village headman: "My vision was that 'water must be running, electricity must be lit up, roads must be in a good condition, everyone must have job and, finally, Ban Mae Kampong must be well-known,'" Prommin (2008) said.

Tourism did improve Ban Mae Kampong. But before developing Ban Mae Kampong to become an eco-tourism village, I think the community, first of all, needs to be developed and improved, including basic infrastructure and

the villagers. Roads must be in good condition and electricity, water supply and sanitation must be available. When I was the village headman in 1996, Ban Mae Kampong had been facing a water crisis since 1994. The stream could produce electricity for the villagers less than 12 hours a day, only from 6 p.m. to early morning, because there was just not enough water to generate electricity. At that time, the villagers did not increase their usage from the forest. But the forest fires were the most serious problem, and they occurred every year and plenty of dust from burnt leaves blew into our houses. Ban Mae Kampong is located between two sides of mountain. One side is close to Mae Lai with Miang orchards up there. Next to the orchards is where the forest fires generally come from. On the other side, from Ban Than Thong to the view point, is where many people do illegal wildlife hunting by setting fires to chase animals. If the smoke reached the mountain ridge, it would then go down to the village. So, I asked for the cooperation from the villagers in constructing the forest fire line. It was very effective in protecting forest fire even in the first year. The Ban Mae Kampong villagers, therefore, have helped build the forest fire line since 1997 until now. Such practice finally improves the biodiversity in the forest, increases populations of wildlife animals and, most outstanding of all, increases the water volume. Many people asked me how I knew that the water crisis was over. So, I answered them, “We have electricity all day long, all year long. This is the best indicator of water quantity.” When the water was improved, then the weather and the environment would be improved and the forest was fertile. So when I look back ten years ago and then think of the situation today, Ban Mae Kampong is a lot improved (Prommin Puangmala, 2008).

In addition to basic infrastructures, Prommin was also concerned about the villagers' health as there is no hospital in Ban Mae Kampong. There is only one clinic and one health station in the village. However, he was trained as a Village Health Volunteer (VHV) from the Ministry of Public Health to provide healthcare and other basic advice for local people.

At that time, I realized that the villagers were struggling somewhat from taking care of their health. Then I asked the district public health officer to come to Ban Mae Kampong to provide the health check-ups for the villagers once a month. If he did not have enough budget for transportation, I would offer him a ride to the village. Fortunately, the government initiated the “Mobile Clinic” project, which helped provide for the public health officers to come for a health check once a month, and later on once every two months and three months until the villagers were in better health. But this project was later terminated. We have to go to the health station now to check for diabetes or hypertension (Prommin Puangmala, 2008).

Finally, Prommin was awarded the best VHV of Chiang Mai Province, Regional and North of Thailand in 2000, for his prominent work in the restroom construction campaign in every household in Ban Mae Kampong. There are also an additional two public restrooms located in Mae Kampong Waterfall and another 12 garbage incinerators around the community.

When I initially established the homestay, I started without any toilets. Can you believe it? In the past, Ban Mae Kampong and Ban Tharn Thong were in Moo 3, there were 180 households but only 10 had a toilet. The villagers did everything in the stream. Such practices created another kind of pollution. When I told the villagers about possible transmitted diseases that could affect their health, they did not believe me. I had to gradually explain the impacts and persuade them to use a toilet. Within two years, every household in Ban Mae Kampong had a toilet. I accepted that the success was partly from the budget. Persuasion technique was also important. I had to create better understanding among the villagers. This is one of the major roles of a leader (Prommin Puangmala, 2008).

This reflects the ability of Prommin in influencing Ban Mae Kampong villagers, as asserted by Katz and Kahu (1978), leadership is the activity of

influencing people to strive willingly for group objectives (Katz and Kahu, 1978 quoted in Mehrotra, 2005: 5). Moreover, Prommin has always acted as a mediator and compromiser in the village even when he was not in the position of Ban Mae Kampong village headman.

Around four or five days ago, an outsider, who is a son-in-law of one of the Ban Mae Kampong families, wanted to be a leader and was trying to instigate conflict among the villagers. He can cooperate with other community leaders if he really wants to work for the village, but not by creating conflict. For example, in case of the Flight of Gibbon, he asked the villagers that the company earns lot of profit from operating the business in our village, but what do the villagers get from this company. So I had to explain and answer the questions in the village meeting, and the villagers now understand everything. I always talk to the community members and explain almost everything since I was the village headman in 1997 until I later resigned. But I still have to take care of those issues because the current village headman is not interested in tourism (Prommin Puangmala, 2008).

Furthermore, being a well-known village headman, Prommin has a tendency to collaborate effectively with outside organizations in many ways, such as requesting financial support from various government sectors and training from NGOs and academics.

Within the community, everyone always coordinates with each other because we live as relatives. But in the case of coordinating with the outsiders, the leader plays an important role. For me, the leader must be good in three aspects: good with people, good at work and good at coordination. The leader must be good at coordination both within and outside the community, such as with various government sectors. Good with people means the ability to gather people together to create unity. Good at work means the ability to work in essence and set the short-term and long-term goals for any development project (Prommin Puangmala, 2008).

Having been appointed in various positions in the community, Prommin has always been accepted by the villagers even though he is no longer the village headman. This implies that the villagers are willing to collaborate with him for the further development of Ban Mae Kampong, particularly in the tourism issue due to his knowledge and past experiences. Akom Samana (2008), President of Huaikaew SAO, spoke the following about Prommin: “The former village headman has more potential in tourism as he started tourism in Ban Mae Kampong from the very beginning. He usually has been invited as a guest speaker at many events.” Due to his dedication for more than a decade, Ban Mae Kampong villagers greatly respect Prommin and believe that whatever he does is for the definite good for them and the community.

Ban Mae Kampong villagers mostly believe in their leader. The major reason is that I could prove that everything I was trying to do or persuade them to do while I was the village headman was mainly for the benefits of the overall community and not for my personal benefit. In the past, we had water, but no tap water as we do at present. We used to use kerosene lanterns, but now we can produce electricity from our stream. All of these infrastructures were developed when I was the village headman (Prommin Puangmala, 2008).

According to his vision, Prommin told the researcher that he had set two kinds of goals – short-term and long-term. As for his short-term goals, Prommin expects to develop the learning process and knowledge management for Ban Mae Kampong villagers about CBT as well as the appropriate ways to welcome and take care of the tourists as a good host. For a long-term plan, Prommin wants Ban Mae Kampong to become a self-sufficient community. “I know that this is very big target and hard to achieve, but it is our goal. We are trying to survive without any dependence on the outside. We think that we will do it by following the philosophy of the sufficient economy, by focusing on being a healthy village,” Prommin Puangmala (2008) said.

In recognition of his hard work and dedication to public works, Prommin has received many social development awards, such as the best VHV of

Chiang Mai Province, Regional and the North of Thailand in 2000, the Golden Emblem for the Best Village Headman in 2001 and the Best Public Health Volunteer Award for the Northern Region in 2001.

(2) Surapon Kingkaew

Suraphon Kingkaew, or Thaworn, is one of the significant local leaders who has played an important role in developing tourism in Ban Mae Kampong. He used to be an illegal wildlife poacher before become a local guide. He has plenty of knowledge about plants, forest, wildlife, as well as community history.

Actually, I did not like doing anything about the community in the past. At that time, I never knew what development was meant to be. I was never interested in what kinds of development that my village really needed. In the past, I just wanted to be an ordinary villager. Once Khun Prommin asked me to get involved, I decided to try and see what I'd get from involving myself in community matters. Then I realized that working for the community is such a difficult job. And, the hardest task is changing people's opinion to think the same way as you do. Luckily, I have pretty good persuasion skills, but I also received a variety of knowledge from attending many training programs and I would disseminate such knowledge to community members, to create understanding and unity. Until now, my efforts have been quite effective. As an ordinary Thai person, I just want to do something for my country. If I were a government official, it might be easier to do that. But I am just a little local villager, so what I can do as a member of the tourism committee is try to develop my community and protect our natural resources as best as I can (Surapon Kingkaew, 2008).

2) Formal Leaders

(1) Suthep Kittikhun

In addition, other community leaders also have important both formal and informal roles in tourism development in Ban Mae Kampong. Suthep Kittikhun was elected as the SAO representative of Moo 3 Ban Mae Kampong. He is a committee member of the Tourism Committee, the Hydro Electricity Cooperative Committee, the

Village Fund Committee and the Savings Group for Production Committee. Suthep is generally responsible for coordinating with outside agencies. “As concerns tourism, I have contacted and coordinated with park officials in natural resource conservation, such as the construction of the forest fire buffer line, forest conservation and an environmental awareness campaign,” Suthep Kittikhun (2008) said. Other leaders of note include the administrative chairman of the SAO, Pratheep Nongya, who also acts as a committee member of the tourism committee and the village committee. Chamras Thaisamuth was also elected Deputy Chief Executive of the SAO while also acting as a member of the Hydro Electricity Cooperative Committee and the tourism committee as well as treasurer of the village fund.

(2) Akom Samana

Although not directly involving and supporting tourism in Ban Mae Kampong, the Huaykaew SAO, does normally provide the budget for basic infrastructure and the overall development of the community. Akom Samana, President of Huaykaew SAO, outlined the role of SAO in tourism development as follows,

We always support ecotourism in Ban Mae Kampong in many aspects. This year we are implementing many development projects related to Ban Mae Kampong. For instance, in terms of the natural resource and environmental development, we have developed many tourist attractions. We also have campaigns about waste management, planting flowers along the main road of Ban Mae Kampong as well as establishing the environmental protection volunteer project. As for infrastructure, we are always developing the road to the village, maintaining it in a good condition to facilitate the travel of the tourists. We also provide processed food from the Miang training program for the occupational group to create added value to their products (Akom Samana, 2008).

As Ban Mae Kampong is well-known for being one of the more effective and successful CBT communities, SAO has not provided any marketing support as the community has received various assistance projects from many agencies.

Many organizations provide many supports to Ban Mae Kampong because it is a fairly famous local community in Chiang Mai. So, SAO has not helped in tourism marketing and promotion because the community can live and stand on its own. But, rather, we provide them with budget for developing infrastructure and training (Akom Samana, 2008).

3) Religious Leader

Phra Ong-Ard Panyatharoh

As approximately 95% of the Ban Mae Kampong villagers are Buddhists, Buddhist monks play an important role in various community development projects, including tourism development, in addition to formal and informal leaders. Phra Ong-Ard Panyatharoh has played an important role in encouraging the villagers to participate in community development programs. “In the past, Ban Mae Kampong was neither as beautiful or clean as you see today. The road was very arid and barren. Everyone helped in the development, kept their houses clean and planted beautiful flowers and plants along the road,” asserted Phra Ong-Ard Panyatharoh (2008).

With respect to tourism, the Buddhist monk participated with the community leaders, the villagers and private tour operators in making decisions on the establishment of ecotourism in the village. According to Prommin Puangmala (2008), tourism in Ban Mae Kampong could not have been established successfully if all the related stakeholders had not participated. In his words, “Everyone must participate. The villagers could not do it alone. Tour operators as well as the temple and the school are also important so as to acquire many ideas and more knowledge. The rules and regulations were also decided in part by Phra Ong-ard Panyatharoh, “For the tourists, Attama wants them, especially women, to have modest dress and participate in local activities. For the villagers, Attama wants them to preserve their local way of life and conserve their natural and cultural resources,” Phra Ong-Ard Panyatharoh said (2008).

5.2.3.2 Ban Khok Kong

1) Formal Leaders

Kwanchai Pattathoom

Kwanchai Pattathoom is the village headman of Ban Khok Kong. CBT in Ban Khok Kong was developed by the government officials, which is to say, outsiders. It was created because of the government's "Amazing Thailand" campaign, when Sriterd Traiyawong was the village headman and Kwanchai was the assistant village headman. One of the major roles of the village headman as relates to tourism is encouraging the community members to preserve the Phu Thai culture and customs by participating in various local activities. "We have our traditions and ceremonies almost every month and we encourage the villagers at all ages, from the children, youth and elderly, to participate," said Kwanchai Pattathoom (2008).

Furthermore, the village headman also acts as the advisor for all villagers. For example, if anyone faces any difficulties, they can consult with Kwanchai, and he will try to solve these problems. In cases of conflict management, Kwanchai normally acts as a mediator to solve conflicts among the villagers. "Normally, we do not have any conflict. If so, I will try to compromise. The problem will be solved and settled in the village using our customs, and not by enforcing the law," said Kwanchai Pattathoom (2008).

Similar to other village headmen, Kwanchai always attends the formal meeting with other village headmen and the chief of Kud Wah sub-district every month. These community leaders generally discuss any emerging problems in each village and help solve these problems. The chief of the sub-district also communicates to the community any related rules and official orders that may affect them. However, unlike the other three case studies, Ban Khok Kong does not have a community plan. "We do not have any plan, either short-term or long-term. We just act according to our common practices in the community," Kwanchai Pattathoom said (2008).

2) Informal Leaders

Local Teachers

Ban Khok Kong School has also provided junior local guide training so that the students can gain knowledge about Phu Thai culture and customs, local wisdom and natural attractions in the community in order to enhance their abilities as local guides. "Our school has our annual action plan that is also consistent with the community. For instance, the junior local guide project has been implemented annually, which directly

involves cultural tourism in Ban Khok Kong,” according to Ornwipa Manokhan (2008), a teacher at Ban Khok Kong School. Furthermore, when the tourists come to the community, the tourism committee usually requests the school students to perform Phu Thai dance and music. In addition to encouraging community pride and preserving Phu Thai culture, those students can also earn additional income from participating in tourism activities. “Our students from kindergarten to Grade 6 normally perform Phu Thai dance when the tourists come to our community. They are then given money. Even though it’s just a little amount, these students are very proud of what they did,” said Phoompat (2008), Director of Ban Khok Kong School.

5.2.3.3 Bang Chao Cha

1) Formal Leaders

Surin Ninlert

Similar to Prommin Puangmala of Ban Mae Kampong, Surin Ninlert is highly respected by the villagers, because of his dedication and efforts. Bang Chao Cha has developed in many respects since 1994 when Surin became the village headman of Moo 8 and the chief of sub-district. Since the major source of income of Bang Chao Cha villagers is basketry and not from agriculture like other Thai local communities, the revenue depends on the sales volume. Therefore, the well-being of the local villagers depends on the outside markets. It is vital that the community leaders have the appropriate knowledge about economics, capitalism, financial management and community business. As the budget is vital for operating community business in Bang Chao Cha, Surin has continuously tried to find ways of acquiring financial assistance from various agencies. “Khamnan Surin is a very smart leader. He requested a big amount of money from JBIC for the construction of the Bamboo Museum and the Community Center, and he finally got it,” said Pornchai Boonruen (2008).

I learned how to write a grant proposal from attending a training program when I was a village defence volunteer. I learned by assuming that if we faced some difficulties and we needed some budget to cope with it, we had better explain our situation and potential, and tell them what we needed exactly. (Surin Ninlert, 2008).

As Bang Chao Cha has adopted a market economy focusing on production for sale and export, conflicts of interest and the problems of profit distribution are inevitable, especially in the weaving groups. Bang Chao Cha has five different weaving groups with each group having approximately 25-30 members. There are many problems in the weaving groups. For example, the members of one group sold their products to other weaving groups. A lack of transparent financial accounting is also another problem. Therefore, when conflicts occur, Surin normally acts as a mediator and compromiser. However, in cases of minor conflict among group members, Surin does not get involved, normally letting the group leader deal with it. Surin only gets involved when the conflicts concern the community as a whole.

Conflicts occur in every community. Bang Chao Cha also has conflicts among the villagers. If they are dissatisfied and have a minor conflict, I will let them talk to each other and resolve it on their own. But in case of conflicts on more public issues, including tourism, I'll hold a meeting or have a discussion, in which we try to find the best solution together (Surin Ninlert, 2008).

As the chief of the sub-district, Surin Ninlert has attended various meetings about community development with many government sectors in accordance with the National Economic and Social Development Plan which focuses on the philosophy of the sufficient economy and public participation. Also, every time the community developers come to the community, small discussion and focus group are organized to help analyze any issues through brainstorming. Surin also used such strategies in the village by conducting meetings to generate ideas through mind mapping about the establishment of occupational groups, with the support from the Social Investment Fund (SIF).

I initially learned about “mind mapping” when I attended the establishment of community fund training. I found that the focus group discussion provides a good opportunity for the villagers to exchange their ideas and share

knowledge. So I decided to use this strategy in the village and it worked very well. It increased people's participation (Surin Ninlert, 2008).

Surin has emphasized the importance of community participation, and he always encourages the villagers to engage in any activities and to exchange ideas with each other. He realized that directive community leaders in the past are not effective for community development.

The chiefs of the sub-district in the past focused on their legitimate power and were always directive in their approach. The villagers rarely participated in decision-making. Mostly, the meetings were conducted to inform the villagers that they had to do this and that. Consequently, many development projects were not successful and were finally terminated. As the villagers did not participate, they did not feel that those projects belonged to them and so such management practice was not effective. Actually, both villagers and community leaders have to cooperate and help make decisions together. This practice creates a sense of belonging, which eventually creates sustainability (Surin Ninlert, 2008).

With the use of mind mapping, Bang Chao Cha villagers have gradually increased their participation. "In the past, the village headmen or past chiefs of sub-district rarely organized formal meetings. The villagers rarely exchanged their ideas with the leaders. At present, the interrelationship among the villagers is much better," said Charoon Kongkaroon (2008).

Even though Bang Chao Cha villagers have formed their own groups and increased their participation in operation and management, Surin still encourages the use of the above practices. "Khamnan Surin is not only a smart leader, but he is also a very good and generous person. He always initiates projects that are good for local villagers, and encourages them to participate in decision-making as well," Sophee Bumrunsilp (2009), assistant village headman, 2009. Boonchuay Somboon (2009), head of the homestay group, also asserted that Surin possesses the vision that good leaders are supposed to have and

always disseminates his knowledge well to community members. Consequently, Surin is highly respected by the villagers, due to his dedication toward community development. Even before being elected village headman, Surin worked on various community development projects. Having been the village headman for only one year, Surin was then elected as the sub-district chief. Being placed in such positions of authority reflects the fact that Surin is placed in high esteem and trust by the community members.

Khamnan Surin is a very good person. He is very kind and smart. He has dedicated his life to the Bang Chao Cha community. That is why the villagers always trust him. He has never tried to manage things using his legitimate authority. Instead, he uses sincerity and honesty. We see him working so hard for us, so we should help him and cooperate with him (Pornchai Boonruen, 2008).

Furthermore, being a native villager of Ban Yang Thong, Surin knows his community and his villagers very well and is able to communicate effectively with them. For instance, in the case of the group formation, Surin realized that the villagers needed to be united as a group in order to increase their negotiation power. Different weaving groups should not compete with each other, but, instead, they should help each other. At the beginning, the villagers did not believe that his idea could work because, in general, Bang Chao Cha villagers are quite independent and rarely cooperate.

I found that in the past we faced the problem of middlemen always buying our products at very cheap prices. So I thought instead of bringing our products to the outside markets, why didn't we bring those outsiders to our community so we could set our own prices? The villagers trusted me indeed. I told them that the group formation was beneficial to our community as a whole (Surin Ninlert, 2008).

Most villagers believed that the group formation would never have been successful without Surin. In the words of Prai Narkyanyong, a homestay owner,

Khamnan persuaded the villagers to get together as a group, and gave us recommendations about how to increase our income. In the past, we just weaved only baskets and other household containers separately and independently. Since Renu started to weave her baskets in many styles, which generated very good revenue, the Khamnan then recommended us to form a group and asked Renu to teach us how to weave baskets (Prai Narkyanyong, 2008).

Sophee Bumrungsilp, assistant village headman, also concurred that Surin is a good leader of the community, “At the beginning of the group formation, local people were rarely interested in or participated in any meeting or discussion. We had to ask them to attend the meetings. But now, everyone wants to get involved because we have such a good leader like Khamnan Surin (Sophee Bumrungsilp, 2009).

In terms of tourism, the researcher noticed that Surin always uses and transforms local resources in producing value-added tourism products:

Tourism emerged from the creation of added value from both the good things that we have and the difficulties that we face. CBT is an important instrument for developing our community and our people, and it is also used for solving the problem of marketing our basketry products. Tourism brings the tourists to the community, and most of them buy our products (Surin Ninlert, 2008).

2) Informal Leaders

(1) Pornchai Boonruen

In addition to formal leaders, informal leaders also play important roles in the tourism development in Bang Chao Cha. Having grown up in a government officials' family, Pornchai is young, energetic and very good at coordination. He has obtained a bachelor's degree and so he possesses very good written and communication skills. In addition to his major occupation of basketry, Pornchai works with Surin in community development. He takes on many roles and positions, including secretary of the homestay group, secretary of the agro-tourism group and head of the weaving group.

Surin always trusts him to take care of tourism operations and management, and he believes that Pornchai will certainly be the best community leader in the future.

Pornchai is a very smart young guy with good skills and knowledge. When I first started to let him manage tourism matters in the community, he did a very good job. And he always gets everything done effectively. I think he can do what I do. I am quite confident that he can be one of the best community leaders and be my representative in the future (Surin Ninlert, 2008).

(2) Local Teachers

Teachers are also involved in tourism development in Bang Chao Cha. Wat Yang Thong School has developed and implemented local weaving curriculum in order to establish the skill in bamboo handicrafts for students in Grades 2 to 6 and preserve the local wisdom of Bang Chao Cha. The students get the knowledge and develop their weaving skills, which can then help increase their household revenue. This curriculum also instills a positive attitude toward local wisdom and culture among the younger generation. According to Malai Phosri, School Director of Wat Yang Thong School,

Our curriculum has included weaving classes for students in Grades 2 to 6 to learn and preserve our local wisdom. Students can earn extra money from selling their basketry products, which can increase their household income. These children feel proud of themselves, that they can help their parents. Moreover, those children can also help their parents by performing local dance and music. The school also has a saving program which aims at encouraging saving habits among children with the money they get from tourism revenues (Malai Phosri, 2009).

Wat Yang Thong School also provides junior local guide training for the students to learn about the community history, local wisdom and tourist attractions in the community in order to enhance their abilities as local guides. When the tourists come to the community, the tourism committee usually requests the school to put on

a local performance and music by the students. “Our students are very good at local bamboo dancing. They also play music and sing a song about the history of Bang Chao Cha villagers and our local weaving wisdom,” said Pairat Srimek (2009), teacher at Wat Yang Thong School.

5.2.3.4 Koh Yao Noi

After talking with various community members, the researcher heard the same thing. The collaboration of community members and community leaders is perceived by the villagers themselves as the most important success factor behind Koh Yao Noi’s story.

1) Informal leaders

Tourism on Koh Yao Noi is most influenced by a group of community leaders and not individual ones like in the other cases. Koh Yao Noi has many outstanding informal leaders.

(1) Samroeng Rakkhet

The younger brother of Chamnan Rakkhet, Samroeng Rakkhet, or Bang Mee, is the former president of the CBT Club and the former president of the Federation of Southern Fisherfolk of Thailand, with whom he now acts in an advisory role. Samroeng was one of the founding members of the Koh Yao Noi Small Fishers Group and is one of the village heroes in the struggle against illegal fishing. Samroeng acts as a coordinator and liaison officer of the Club and is very much regarded as a focal point, cooperating with local people and outside public and private agencies. He normally spends his daily life working in the academic field both within and outside the community. Having been involved in academia and attended various meetings and seminars, both domestic and international, for more than a decade Samroeng’s knowledge and experiences have been strengthened and advanced and put to good use in developing his community. Consequently, Samroeng has been accepted as one of the most important resource persons of Koh Yao Noi. His dedication and devotion to the community’s public works for many years has taken considerable time and effort, resulting in a personal loss in income from fishing. Thus, Samroeng decided to sell his boats and other fishing equipment, to start a small grocery shop

and small restaurant within the area of his house. The CBT Club members support him by purchasing his goods and often gather at his house to eat at the restaurant to help compensate for his loss of fishing income.

Working as a coordinator of the CBT Club is as important as earning a family's living. If the Club is able to help raise incomes, Bangmee's wife and his children can live in comfort. That enables Bangmee to work in the Club without worrying about his family (Dusit Buttrees, 2008).

(2) Dusit Buttrees

Dusit Buttrees, or Bang Bao, is also the coordinator of the CBT Club. Like Samroeng, Dusit is one of the founding members of the Koh Yao Noi Small Fishers Group and is also one of the village heroes in the struggle against illegal fishing. "I was one of the founders of CBT on Koh Yao Noi as I started to figure out how to use natural resources in a sustainable manner in order to preserve them for our younger generations through community participation," said Dusit Buttrees (2008).

For over 15 years, Bang Bao has been responsible for assisting marketing and coordination with tourists. He is regularly requested as a resource person during various study tours for government officials, community members and students who visit Koh Yao Noi to study coastal resource management and CBT. As one of the outstanding community leaders, Dusit expressed the role of being a local leader as:

Community leaders must behave as role models to other villagers. For example, before telling others to do something, leaders have to show them first. They have to dispose of waste properly, show villagers how to conserve natural resources and how to take care of tourists (Dusit Buttrees, 2008).

However, trying to change one's opinion or behavior is not an easy task as Dusit Buttrees knows full well:

One of the most difficult tasks of community leaders is changing people's way of thinking. It is a very hard and very stressful job. We all have high expectations about our group's performance. We do everything we can, and we just do the right things. But some people only focus on making profit. So, we have to "lose" and "sacrifice." I did lose my friends and my time. Perhaps, Bang Mee and I receive nothing whereas others receive at least one thousand baht. But we think that we gain experience, make more friends and transfer knowledge to others. If my wife did not understand what I am doing, my family would have a problem (Dusit Buttrees, 2008).

(3) Imam

Typically, Muslim communities have strong religious beliefs. Toh Imam or spiritual leaders are highly respected by local villagers and have various significant roles both in religious and community issues. For instance, Imam Harone Changlek was one of the community leaders to campaign for the trawling business ban. He acted as a mediator between the two groups of villagers and their different opinions about fishing methods. Currently, in his sermons on Fridays, he normally talks about community development issues, such as the environment, social well-being, and family responsibility.

2) Formal leaders

Some members of the Koh Yao Noi CBT Club are also SAO representatives.

(1) Kraiwut Rawangcha

Kraiwut Rawangcha, or Bang Roh, and his family played host to the researcher while visiting the community. At that time, he was still an ordinary member of the community. However, Kraiwut told the researcher that his parents and relatives are mostly in politics in some capacity, and so he decided to apply as a candidate in the election of SAO representatives. In addition, informal and formal leaders who are Koh Yao Noi SAO representatives and also members of the Club can work in tourism and other issues usually very well, although other SAO representatives who are members of other tourism groups may have different points of view from those in the Club.

Critical Findings

1. The originator of CBT is influential.

When talking about tourism in Ban Mae Kampong, most people think of Prommin Puangmala. Similarly, Surin Ninlert is always the first individual who comes to mind when talking about tourism and even other development issues in Bang Chao Cha. The development of CBT can emerge from the leadership of only one person and a small group of people. One of the most successful and famous CBT groups is the Koh Yao Noi Ecotourism Club, which consists of several community leaders. In contrast, when the researcher asked or talked about tourism in Ban Khok Kong, all the villagers gave the name Governor Prasith Panpisuth as the outsider who initiated the idea of Phu Thai cultural tourism in the village. None of the community members was stated as having been a significant leader playing an important role in establishing tourism, not even the current village headman, Kwanchai Pattathoom.

This indicates that the originator of CBT still has power and is influential in tourism matters in the community. Even though Prommin is not the village headman of Ban Mae Kampong, he still plays a significant role in tourism. The current village headman Somsak Puangruenkaew normally does not get involved in CBT. The villagers also believe in Prommin's potential due to his past dedication and efforts.

2. Formal status is important.

Community leaders in Ban Mae Kampong, Ban Khok Kong and Bang Chao Cha are all formal leaders, while those in Ko Yao Noi are mainly informal or natural leaders. Tourism activities in Ban Khok Kong are mostly organized and managed by the village headman Kwanchai Pattathoom, as is the case with Surin Ninlert of Bang Chao Cha, elected village headman of Ban Yang Thong for various terms and also a chief of the sub-district. Even though Prommin Puangmala of Ban Mae Kampong is now just an ordinary member of the local community, CBT was initiated when he was village headman. It can be stated that Prommin, Surin and Kwanchai are good and capable leaders, but their leadership has also been strengthened by their formal and official positions. They possess, or have possessed, both government official status and membership in their community. Therefore, their relationships with the villagers are close and they have gained full confidence and respect,

leading to the full cooperation and participation of the communities in CBT in the beginning stages.

In contrast, the group of community leaders of Ko Yao Noi includes all villagers who do not have any authority or official status as such. So, when conflicts arose in the past, other villagers who disagreed did not follow or believe in any of the leaders' ideas like in other groups. Therefore, the formation of another tourism group arose. Additionally, as none of them is a formal leader, it was somewhat difficult to receive government support. While fighting against the illegal trawling business, these leaders did not receive any government assistance. As a consequence, they have a less positive attitude towards government officials than those in the other communities.

5.2.4 Community Organization

Successful community-based management relies on various factors, and strong local organization is but one of the criteria for success (Ruangrai Tokrisna et al, 1997: 1). The successful development of community-based management needs, or at least, strong community organization capable of cooperation on management, recognition of the sustainability of available resources, compliance and effective enforcement, is the first step in initiating tourism in rural communities, and also the most difficult institutional arrangement (Yaman and Mohd, 2004 : 586). It involves establishing a management committee run by community members, with the major aim of managing the relationships among residents, resources and visitors. Furthermore, it must also facilitate group processes to build the cooperation, skills, knowledge and commitment among community members so that they can manage tourism in a sustainable manner (Richards, 2006 quoted in ECOCLUB, 2006: 3). Therefore, it is necessary to analyze the tourism administration in each case study.

5.2.4.1 Ban Mae Kampong

Ban Mae Kampong has five groups of committees: the Village Committee, the Mae Kampong Hydro Electricity Cooperative Committee, the Village Tourism Committee, the Savings Group for Production Committee and the village fund committee. Despite the central tourism committee, tourism in Ban Mae Kampong is administered by three groups of committees: the Tourism Committee, the Village Committee and the Mae Kampong Hydro Electricity Cooperative Committee. CBT is operated and managed as a part of the community Hydro Electricity Cooperative in order to distribute tourism benefits as widely as possible since every household is a member of the Cooperative, and the dividend will be given annually.

I am the chairman of the tourism committee and others are members of committees taking care of the operation and management. The cooperative is responsible for financial issues, while myself and others are mainly responsible for the public relations and marketing (Prommin Puangmala, 2008).

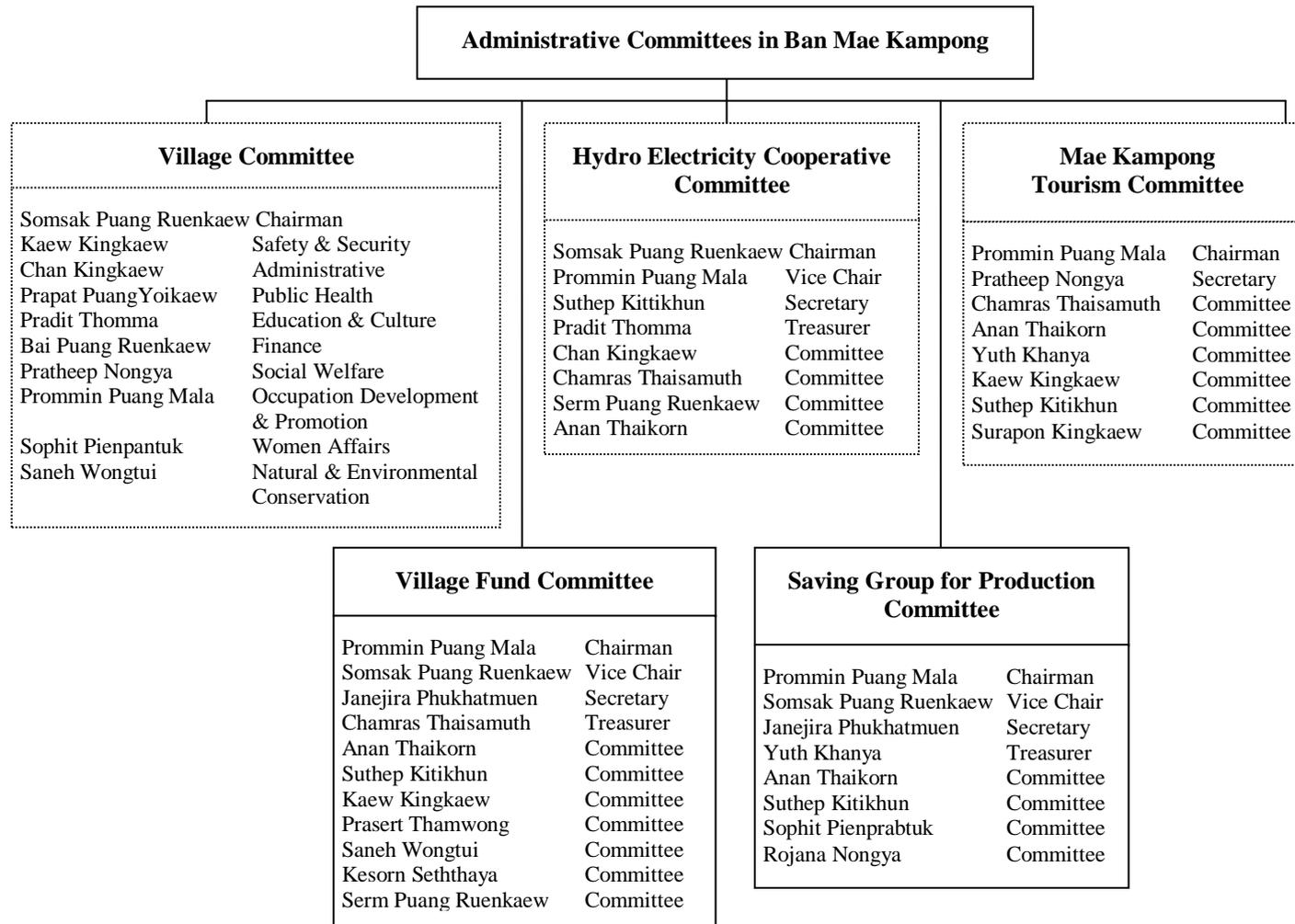


Figure 5.5 Administrative Committees in Ban Mae Kampong

5.2.4.2 Ban Khok Kong

Ban Khok Kong is administered in the same way as other villages in Thailand. The village headman, elected by the villagers, is the leader making any appointments for the village committees. Ban Khok Kong's Committees related to tourism have been categorized into three groups as follows:

1) Advisory Committee

The members of the advisory committee are people from both the related public and private sectors, consisting of the TAT, Governor of Kalasin Province, the House of Representatives Zone 6, Kuchinarai District Officer, Kuchinarai Education Officer, Kuchinarai Public Health Officer, Head of Forest Preservation Office from Khok Kong-Huay Dan, Head of Phu Pha Wua Forest Park, Chief of Kud Wa sub-district, Kud Wa Agricultural Officer, Head of Na Krai Health Center, Headmaster of Ban Khok Kong School, Headmaster of Ban Na Krai School and the Abbot of Ban Khok Kong Temple.

2) Village Committee

The members of Ban Khok Kong's village committee are the village headman, the assistant village headman, the treasurer and the leaders of nine Khum, namely Khum Rat Bamrung, Khum Sri Phu Kan, Khum Prasan Mitr, Khum Suk San, Khum Ban Dan, Khum Saeng Sawang, Khum Pho Sai, Khum Sirichai and Khum Na Lom.

3) Village Tourism Committee

In addition, the Village Committee also set up the Village Tourism Committee to be directly responsible for tourism in the village since tourism in Ban Khok Kong has been managed by the local people. As a result, the Village Tourism Committee consists of four major divisions as follows:

(1) The Public Relations Division is responsible for publicizing and disseminating tourism activities to the villagers, tourists and other interested agencies. The committee members of this division are Porn Attanak, Chula Sributta, Supoj Sarlphin and Pattavee Srikamphon

(2) The Food and Reception Division is responsible for planning and preparing the reception for visitors. Pin Pattamut, Krau Konsue and Sa-on Chaiyarit are committee members of this division.

(3) The Finance and Accounting Division is responsible for managing the revenues and expenditures arising from tourism activities as well as distributing the profits to the villagers. The committee members include Vithee Khonharn, Peuy Attanak, Nurak Khonharn and Butree Saengkhotr.

(4) The Weaving Group Division is responsible for coordinating with the villagers to bring for sale their handicrafts products as souvenirs and also coordinate with other weaving groups in the nearby villages to display their products for sale to tourists. The committee members of this division include Kraisri Nongsoong, Bunthom Sributta and Song Triyawong.

In addition to the four divisions in the village tourism committee, Ban Khok Kong has also divided the tourism groups into 12 groups according to their tourism activities. Each villager can choose any group they want to participate in from at least one of the following tourism activities: homestay group, elderly group, local music group, performance group, ancient Thai boxing group, food preparation group, beverage group, site decoration group, weaving group, souvenirs group, Thai massage group and/or local guide group.

Even though the Ban Khok Kong Village Committee had already set up the division of work, the problem of tourism management, particularly in coordination with outsiders, such as tour operators and TAT officers still persisted. As a result, the village headman, Kwanchai, has to facilitate and coordinate with others. This shows that the villagers themselves lack the skills necessary for tourism management. However, other committee members have given support and assistance, in addition to their own responsibilities, reflecting the fact that the villagers always help each other, but under the supervision of the village headman.

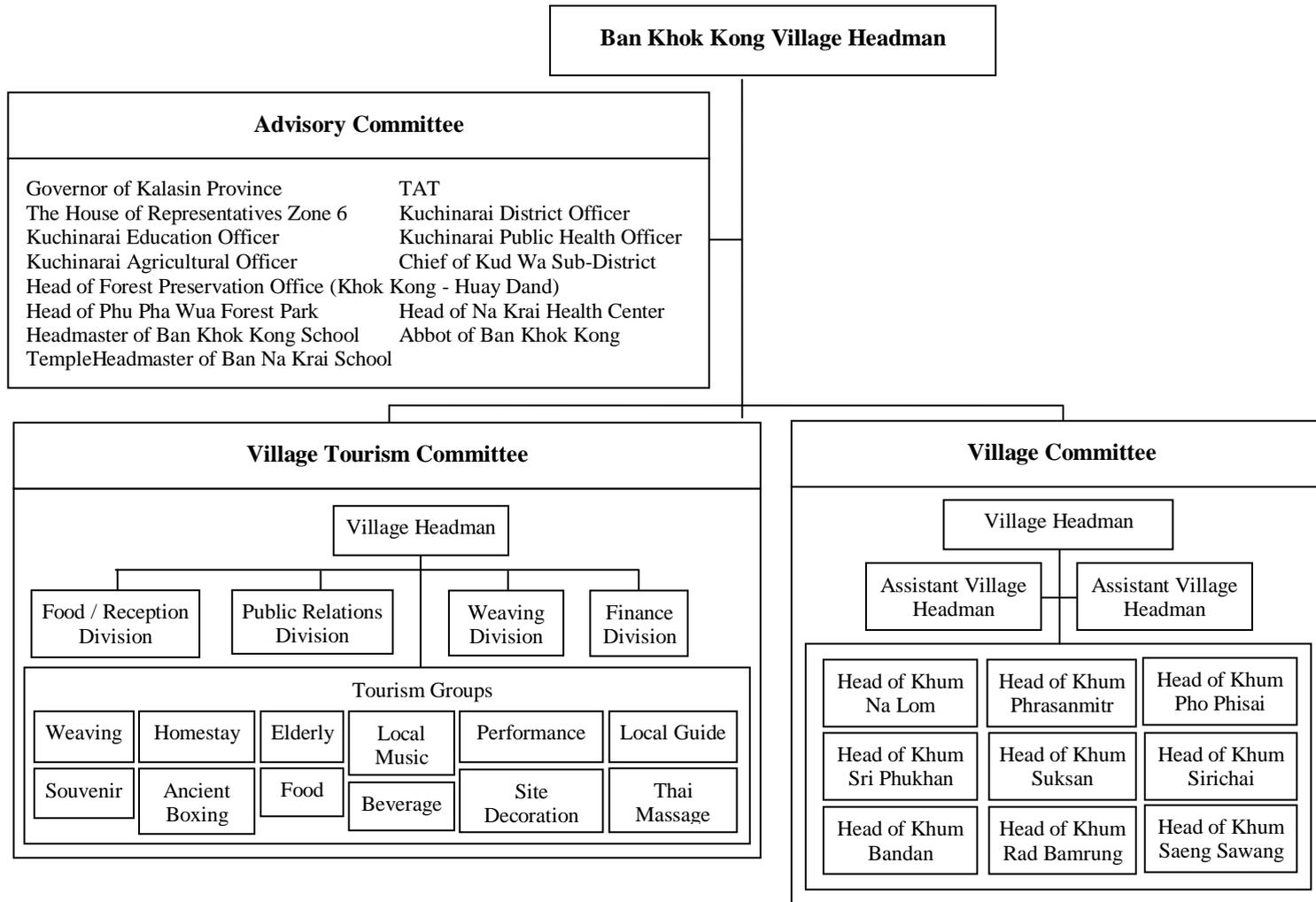


Figure 5.6 Administrative Committees in Ban Khok Kong

5.2.4.3 Bang Chao Cha

Bang Chao Cha community is managed by the committees under the Bang Chao Cha Community Center. The members of the community's board have been generally involved in basketry and wickerwork, as basketry production is the community's major business. Other groups and tourism activities have been established only to strengthen and support the basketry production. The villagers have come together to approach the tourism business under the supervision of the community center.

The operation of the Center was financially supported by the Social Development Department and Department of Industrial Promotion, together with fund raising from the villagers. Therefore, the operational budget of the Center is derived from three major sources: the member's shares, the contributions from the public and private sectors and various sources of community funding. As regards the contribution from the public sector, the head of the sub-district, as a government official and the team leader, is responsible for the operation, management and distribution of these funds, which have used for the construction of the Bamboo Museum, the Basketry Center and toilets for visitors. On the other hand, the funds derived from the villagers are used according to the resolution and consensus of the meeting between the group leaders and committee members. All expenses related to this fund are recorded and then reported to the village members and other contributors as well. Therefore, if any member of the Bang Chao Cha Community Center is asked about the expenditures, all of them will give the same answers. Such practice, therefore, reflects the systematic, transparent and accountable management of the Center.

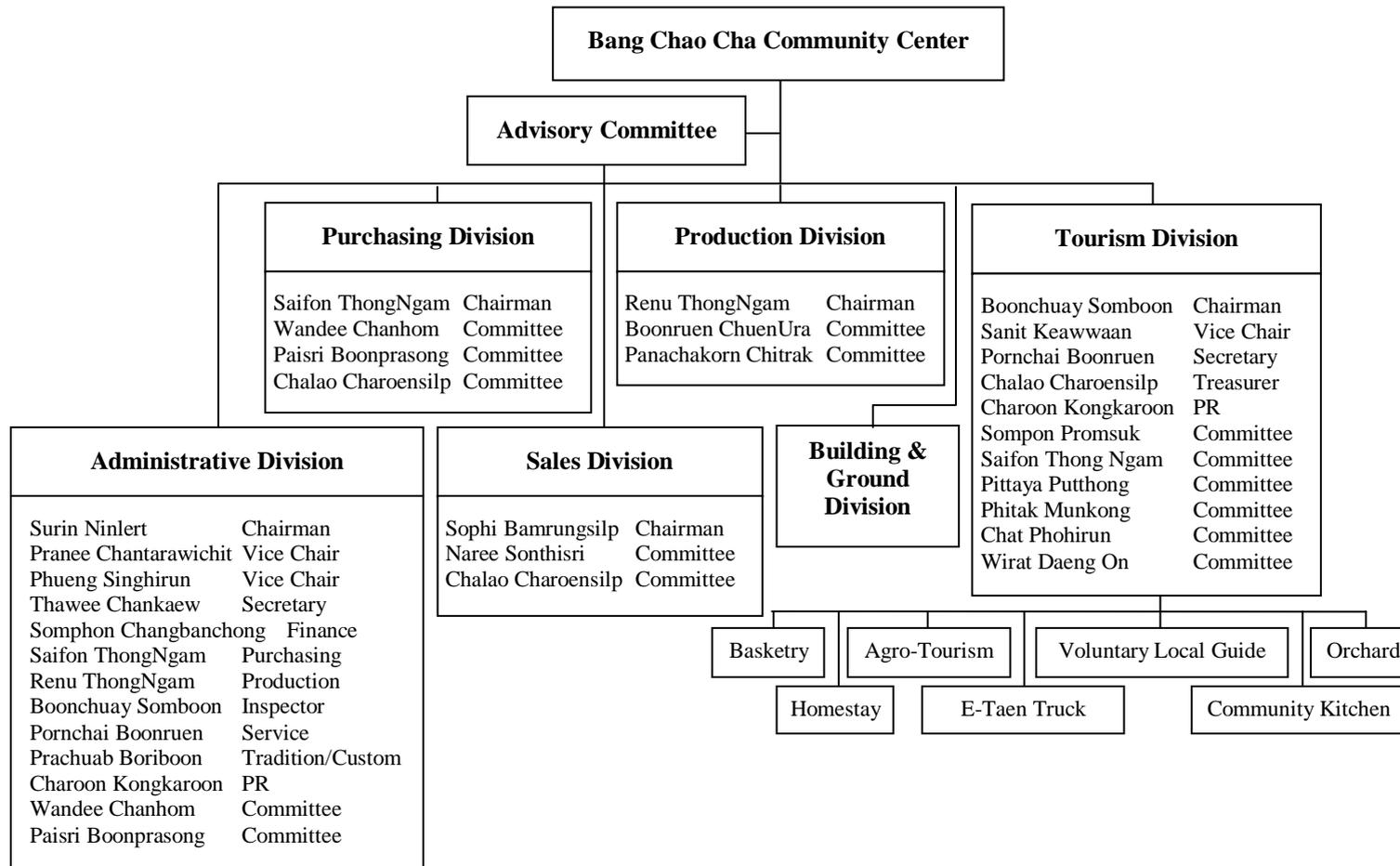


Figure 5.7 Administrative Committees in Bang Chao Cha

5.2.4.4 Koh Yao Noi

Administratively, CBT in Koh Yao Noi is managed by two sets of committees: the CBT Club and the advisory committee. The latter provides advice and recommendations in the development of CBT to the former while also facilitating formal and informal coordination with local organizations. The members of the advisory committee are drawn from the government sector, academic institutions as well as NGOs. Being administered by two committees indicates the transparency of CBT management. The term of the CBT committee is not fixed, depending on the consensus of the members. As participation is the most important concern of the Club, all members are encouraged to be involved in the decision making, implementation, benefit sharing and evaluation. This encourages collaboration, relationship and unity among the members. There are several rules and regulations that all members have to follow, one of which is attendance of the Club's meetings.

It is not that anyone can be a member. They must abide by our rules. For example, they must be able to attend the meetings because we need everyone to know and participate in every aspect of tourism management. We want to know what they think and how they feel (Wanna Roengsamuth, 2008).

Furthermore, members of the CBT Club must be able to explain the history of Koh Yao Noi, natural resource management and conservation as well as tourist attractions because they are also local guides for their guests, according to Dusit Buttrees, 2008.

The Koh Yao Noi Eco-Tourism Club is divided into seven divisions, namely the coordination, transportation, accommodation, finance, account, evaluation and welcome and reception divisions.

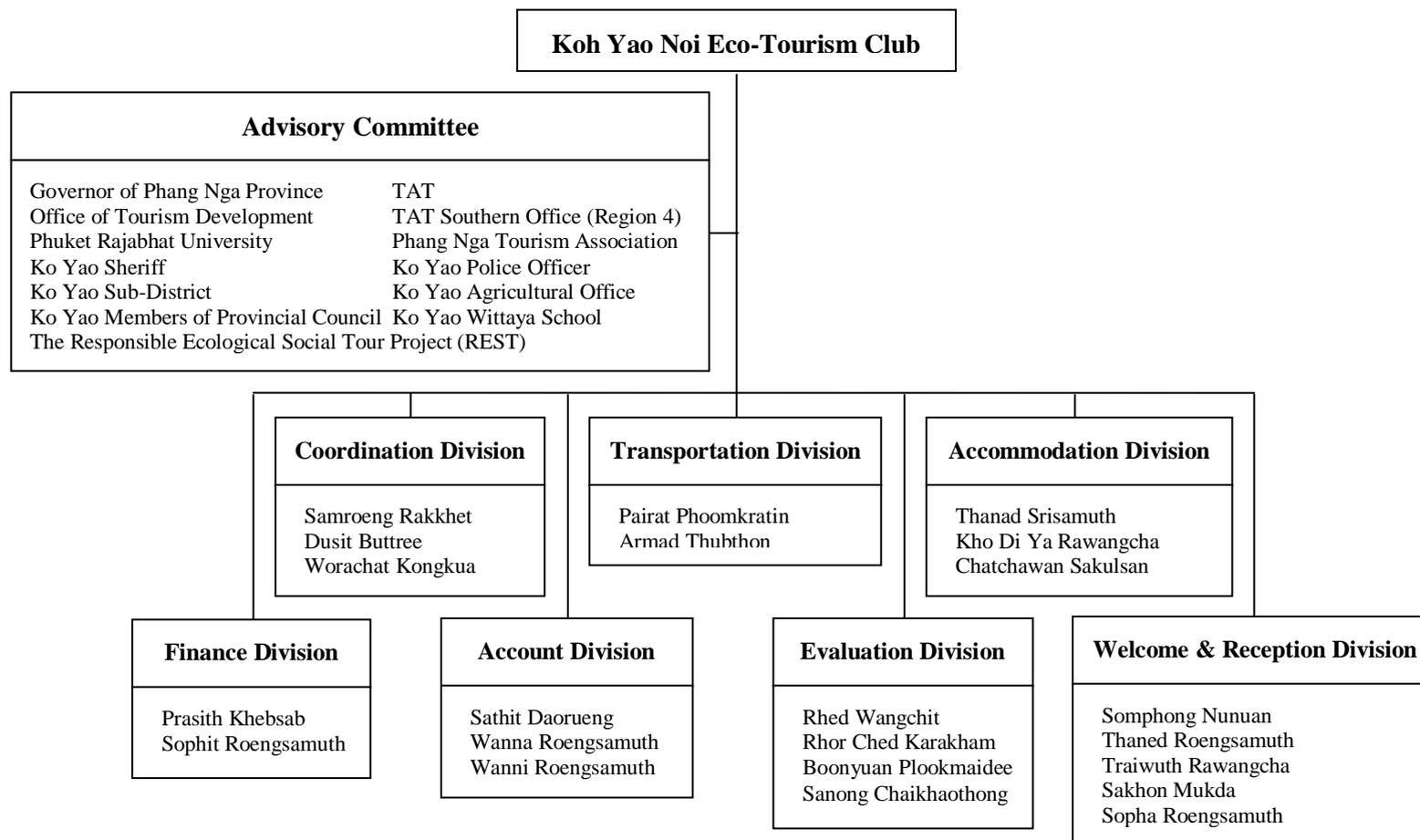


Figure 5.8 Administrative Committees on Koh Yao Noi

5.2.4 Financial Management

One of the CBT success factors is fair benefit sharing. Transparency at all stages of CBT, not only in financial and profit distribution, is an integral part of successful CBT management (Halstead, 2003: 12-13). To be effective and sustainable, CBT must not only be managed by local people, but its benefits must also be shared both in and outside the CBT group. The indirect beneficiaries of CBT should be the wider community as recipients of community development projects funded by the tourism revenues (Yaman and Mohd, 2004: 586). All case studies contribute part of the tourism benefits to the village fund or the environmental fund for the overall development of the community.

5.2.4.1 Ban Mae Kampong

1) Booking and Reservation

Making a reservation at Ban Mae Kampong must be made in advance with the village tourism committees and must be confirmed before arrival. Generally, the reservation is made through Prommin Puangmala as he is a village tourism coordinator. Tourists have to fill in the reservation form, and the expenses must be paid before staying in the village. Tourists pay only the actual services used. Fees of each tourism service are shown in Table 5.1.

Table 5.1 Rates of Tourism Activities in Ban Mae Kampong

Activity	Fee
Accommodation	100 baht/person/night
Food	50 baht/person/meal
Home Owner Service Charge	100 baht/person/night
Visitation Charge	100 baht/person/day
Local Guide (daytime)	200 baht/group (four persons in each group)
Local Guide (nighttime)	100 baht/group (four persons in each group)
Baisi Su Khwan	600-1,500 baht/time
Traditional Culture Performance	1,000 baht/group/time

Table 5.1 (Continued)

Activity	Fee
Folk Music Performance	1,000 baht/group/time
Transportation	100-1,000 baht
Thai Massage	100-120 baht/hour

2) Profit Distribution

The income generated from tourism activities is partly deducted and goes to the village cooperative, of which all Ban Mae Kampong villagers are members holding almost equal shares and receiving dividends annually. More specifically, ten percent of all tourism revenues are allocated to various village development programs, ranging from infrastructure to forest conservation, as follows: 30% allocated to Ban Mae Kampong Mini-Hydro Cooperative, 20 % allocated to the village development fund, 35% allocated to the tourism committees and the rest, 15%, is used for the community's welfare.

Therefore, tourism generates income for all community members. Furthermore, with part of the total amount being used for funding a wide range of social and environmental activities in the village, including forest planning, building a buffer line to deter forest fires and assisting surveillance to prevent illegal logging and the smuggling of local plant species from the forest. The distribution of tourism profits in Ban Mae Kampong is presented in Figure 5.10.

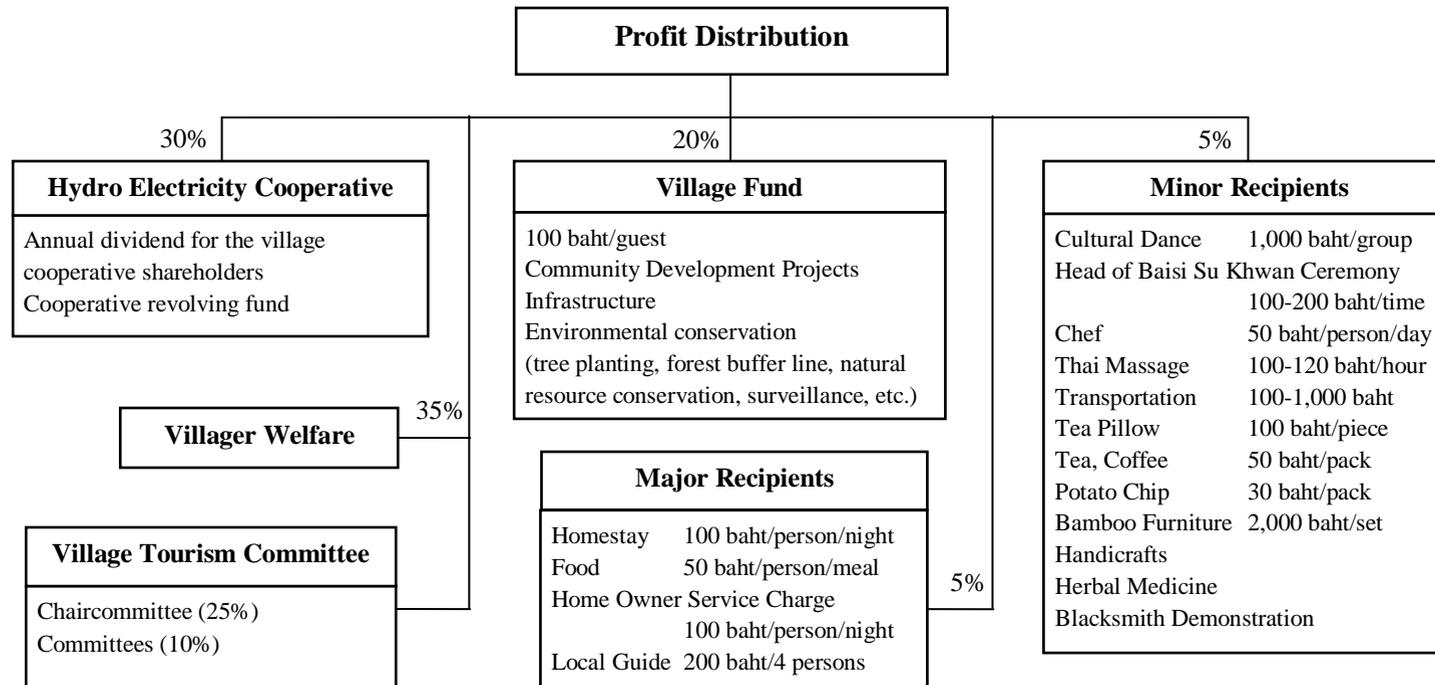


Figure 5.9 Distribution of Tourism Revenues in Ban Mae Kampong

5.2.4.2 Ban Khok Kong

1) Booking and Reservation

In addition to the village headman and community members, the tourists can book their reservations through various organizations. They should make a reservation in advance directly with the village headman Kwanchai Pattathoom. Otherwise, the visitors can book by contacting other public agencies, including Kuchinarai District Office, TAT in Kalasin province, Kalasin Community Development Office, Kalasin Provincial Public Relations Office and other community members. A list of contact persons and their phone numbers are provided in the website. Also, any interested foreign tourists can contact Kees Prins, who can speak Dutch, English, German and French. He married a Ban Khok Kong woman and is now living in the community. Ban Khok Kong has set the expenditures for the tour program as presented in Table 5.2 which cover accommodation, food, all related ceremonies, cultural performances and nature activities.

Table 5.2 Rates of Tourism Activities in Ban Khok Kong

Number of Tourists	Price
1 - 10 persons	10,000 baht/group
11 - 24 persons	13,000 baht/group
25 - 50 persons	600 baht/person
51 persons or more	550 baht/person

2) Profit Distribution

In Ban Khok Kong, after the departure of the tourists, the village headman holds a meeting with all the village members participating in tourism activities to summarize the results of the operation and to distribute the profits to every one of them. The leaders of each group present the details of their overall expenses to be deducted from the total revenue. A proportion of these revenues are also deducted for the

overall development of the village. Such amounts are not fixed, but depend on the profits made. After that, the committees distribute the profits as presented in Figure 5.11.

(1) Homestay service

Each homestay owner receives 40% of the total revenue, which is normally about 100-200 baht per guest. This amount also includes electricity and tap water expenses of which each house owner must be held responsible for.

(2) Food preparation service

30% of the total income is deducted for the preparation of food for the tourists, which includes the main dishes, desserts and beverages.

(3) Welcoming, cultural shows and ceremonies

15% of the total revenues are deducted and distributed to the performers. Generally, a performer receives approximately 20-40 baht each.

(4) Village fund

5% of the total income is kept for the village fund for the arrangement of future activities.

(10) 10% of the total income is distributed to all other representatives from each household participating in tourism activities, which amounts to approximately 10-20 baht per person. Any household that does not have anyone participating in any activity doesn't receive any benefits.

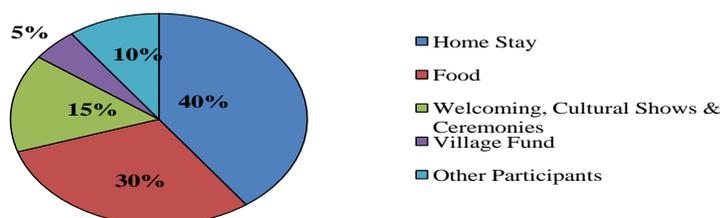


Figure 5.10 Distribution of Tourism Revenues in Ban Khok Kong

In addition, the villagers can also earn extra income from selling their handicrafts and other souvenirs, which is separated from the incomes generated from tourism activities. The housewife group is responsible for contributing a part of their income to the village fund after the departure of tourists. However, the amount of the revenues and profits vary, depending on the numbers of tourists. The more tourists come, the more income the villagers gains. On the other hand, when there is little profit, Ban Khok Kong chooses to distribute money to all participating villagers through the village fund. The community prefers to give a little money, approximately 10-20 baht, to the villagers than use this amount for community development projects and activities. In 2008, tourism in Ban Khok Kong became administered under the village cooperative system. Those interested villagers became shareholders by investing 100 baht per share with each person being able to possess up to five shares. Part of the tourism profits are contributed to the village fund, which is divided into three parts: for community development programs, for the annual dividend for shareholders and the rest for tourism committees.

5.2.4.3 Bang Chao Cha

1) Booking and Reservation

Pornchai Boonruen is the contact person in Bang Chao Cha, as he is the secretary of the homestay group. Tourists are requested to make a reservation more than five days in advance with any changes or cancellations being made at least three days in advance as well. Once the visitors reach the Bang Chao Cha Community Center, they have to fill in the registration form. The expenditures of tourism services are presented in Table 5.3.

Table 5.3 Rates of Tourism Activities in Bang Chao Cha

Activity	Fee
Accommodation	100 baht/person/night
Food Breakfast	50 baht/person/meal

Table 5.3 (Continued)

Activity	Fee
Lunch	60/80/100 baht/person/meal
Dinner	60/80/100/120 baht/person/meal
E-taen Motorized Truck	200 baht/15 guests
Fruit buffet	30 baht/guest
Local performance	
Elderly	100 baht/performer (approx. 2-5 performers)
Youth	500 baht/group
Weaving demonstration	100 baht/spot
Ancient Thai boxing show	1,000 baht
Rental bike	20 baht

2) Profit Distribution

In the case of Bang Chao Cha, the host family is generally not allowed to collect any payment from the visitors. The visitors make payments only directly to the community center. The Center then distributes the profits to the homestay owner after certain proportions have already been deducted. The host family receives income after the deduction of 15% to the community center and 5% to the homestay management fund. The homestay fund is then deposited by the head of the homestay group, Boonchuay Somboon, into a Krung Thai Bank account established especially for the management of the homestay group, even though it is under his name. This practice reflects the 'trust' among the members. However, when only a couple of visitors is involved, Pornchai Boonruen, secretary of the homestay group, will allow the host family to collect the payment due to it being a relatively small amount of money.

In addition, there are various activities available for the visitors to choose from, such as the fruit buffet, the village tour, the ancient Thai boxing show, cultural performances and weaving demonstrations. Generally, the tourists pay the fees for their selected activities at the Bang Chao Cha Community Center, and then the money is distributed to the villagers as this is the most convenient method.

Profit distribution in Bang Chao Cha is different from CBT in the

Ban Mae Kampong and Koh Yao Noi communities in one major aspect. Normally, anyone participating in tourism activities has to contribute some portion of their income to the community fund or the environmental fund. But, in the case of Bang Chao Cha, only the homestay owners have to contribute 5% of their revenues to the homestay group fund, in addition to a 10% contribution to the community center fund. Meanwhile, minor recipients, such as the orchard owners, e-taen owners and other performers, do not have to contribute anything, even to the community fund. However, as the major objective of the tourists is mainly to buy the village's famous handicrafts, 10% from all items displayed and sold in the Community Center goes to the community fund before the revenues are distributed to the head of the basketry group.

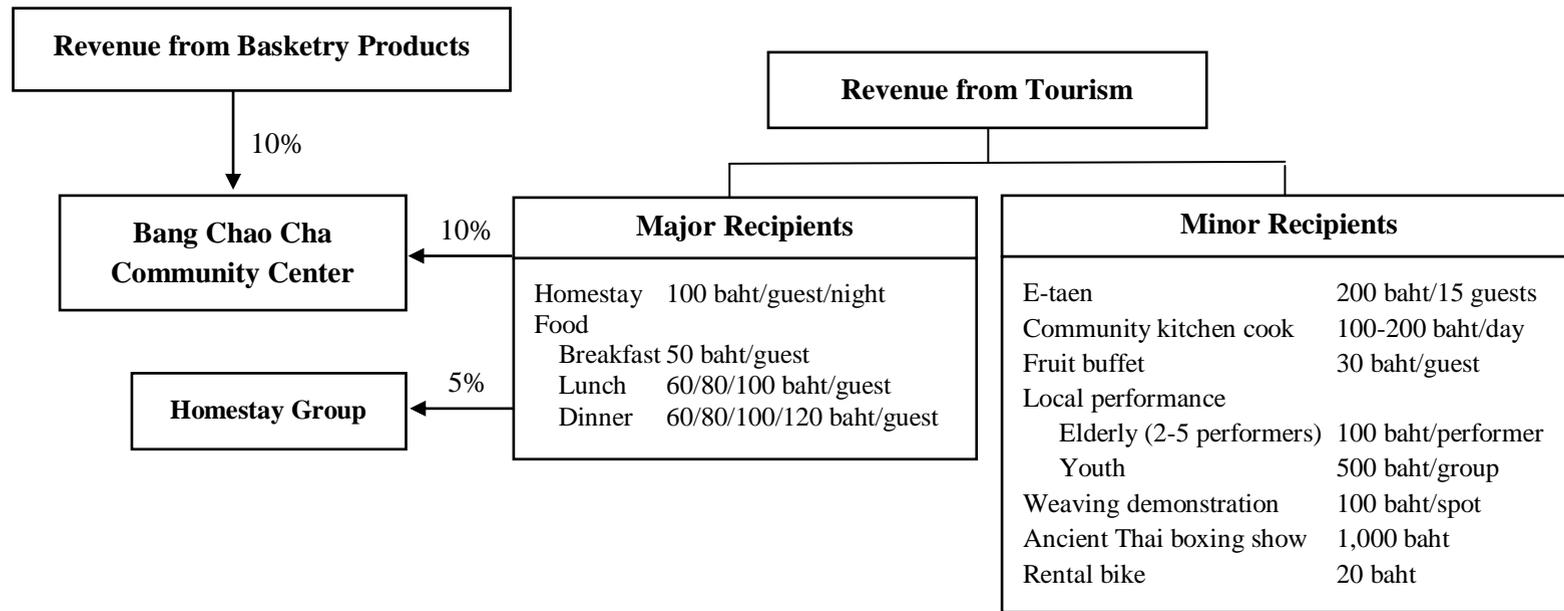


Figure 5.11 Distribution of Tourism Revenues in Bang Chao Cha

5.2.4.4 Koh Yao Noi

1) Booking and Reservation

Similar to the previously mentioned communities, the tourists are requested to book their reservation in advance. If the tourists have contacted and given the dates of their itineraries to the CBT Club in advance of their arrival, the Club's representatives will pick them up at the arrival pier. From there, they are taken to the Tourist Information Center for orientation and an introduction to Koh Yao Noi before the rules and regulations as well as code of conduct are outlined to them. Next, their host family is introduced to the tourists and they are taken on the village tour. If the persons responsible for welcoming the tourists are engaged in other duties, busy or absent, anyone in the Club can replace one another in performing this welcoming and service duty. "If I have time, I will be there to greet them upon their arrival. But if not, I and the other leaders will definitely go to their homestays to visit them," said Dusit Buttree (2008).

For those other tourists who do not inform the Club in advance, they can take the minibus or motorcycle from the piers to the Tourist Information Center. However, they may have to wait a long time for accommodation to be confirmed if at all available. The homestays may be fully reserved or the villagers may not ready to offer the service. Pairat Poomkrathin, a member of the transportation service who picked up the researcher at Manoh Pier, told the researcher that if the tourists arrive during the living-sea periods and have not booked in advance, they are not usually given a welcoming as the fishers need to earn a substantial part of their income from fishing during such periods.

We require the tourists to inform us in advance of their itineraries because we have to arrange the accommodation and inform the owners of the homestay. During the living-sea periods, the host family may not be ready to welcome the tourists as most of them have to go out to sea (Samroeng Rakkhet, 2008).

The Koh Yao Noi CBT Club initially set the expenditures for each service provided as follows:

Accommodation 100 baht/person/night

Food 70 baht/person/meal

Activity Fee 200 baht/person

Coordination and local expertise fees 500 baht

Environmental fund 100 baht/person

However, in practice, these fees were not inapplicable since the expenditures for services have been increasing. Therefore, the Club set a new rate for all inclusive services as presented in Table 5.4.

Table 5.4 Rates of Tourism Activities in Koh Yao Noi

Program	2 Days1 Night		3 Days 2 Nights	
	1-2 guest(s)	> 3 guests	1-2 guest(s)	> 3 guests
Program 1: Traditional lifestyle & sightseeing	2,500 baht/person	2,000 baht/person	3,000 baht/person	2,500 baht/person
Program 2: Traditional lifestyle & mini island adventure	2,500 baht/group	2,000 baht/group	3,000 baht/group	2,500 baht/group
Program 3: Traditional lifestyle & island adventure	3,500 baht/person	3,000 baht/person	4,500 baht/person	3,500 baht/person
Program 4: Phang Nga Bay, mangrove & traditional Koh Yao Noi	2,500 baht/person	2,000 baht/person	3,000 baht/person	2,500 baht/person
Special Program: Koh Yao Noi	2,500 baht/person	2,000 baht/person	N/A	N/A
Massage	300-400 baht/hour			
Transportation Services:				
Village tour	800 baht (7 persons)			
Fishing at night	3,000 baht (6 persons)			

2) Profit Distribution

Moneys received from tourism are distributed to all persons engaged in tourism activities. The host families receive the major portion of the total amount since they are responsible for providing accommodation and food. In addition, they have to be local guides, taking guests to tourist attractions by their own

boats. According to Dusit Buttrees, 2008, about 80% of tourist's money goes directly to the host family, which can really make a lot of difference over a year. The rest is distributed to other divisions, such as transportation and welcoming. Also, 100 baht per tourist is contributed to the community's environmental fund.

Ten percent of the total income from CBT goes to the Koh Yao Noi CBT Group Fund. This fund is used for the day-to-day administration of the CBT group, and also the sponsoring of its members to participate in various activities, such as attending activities at the local and national levels and attending and being speakers at various events. If there is an opportunity to join any meeting or seminar outside the community, the group uses a rotation system so that all members have an equal opportunity to be a representative of the group. They will then have a chance to discuss and share their opinions with the public.

Furthermore, the CBT Club also collects 100 baht per guest per visit for the Community Environment Fund. This fund is used to sponsor activities in the community, such as funding youth environment camps at Koh Yao Noi Wittaya School, funding refreshments for students in mangrove forest plantations and sponsoring waste collection in the community. "We perceive profits received from tourism as our extra benefits. Our major goal is not maximizing profits from tourism, but maximizing the abundance of natural resources," Samreong Rakkhet (2008) said.

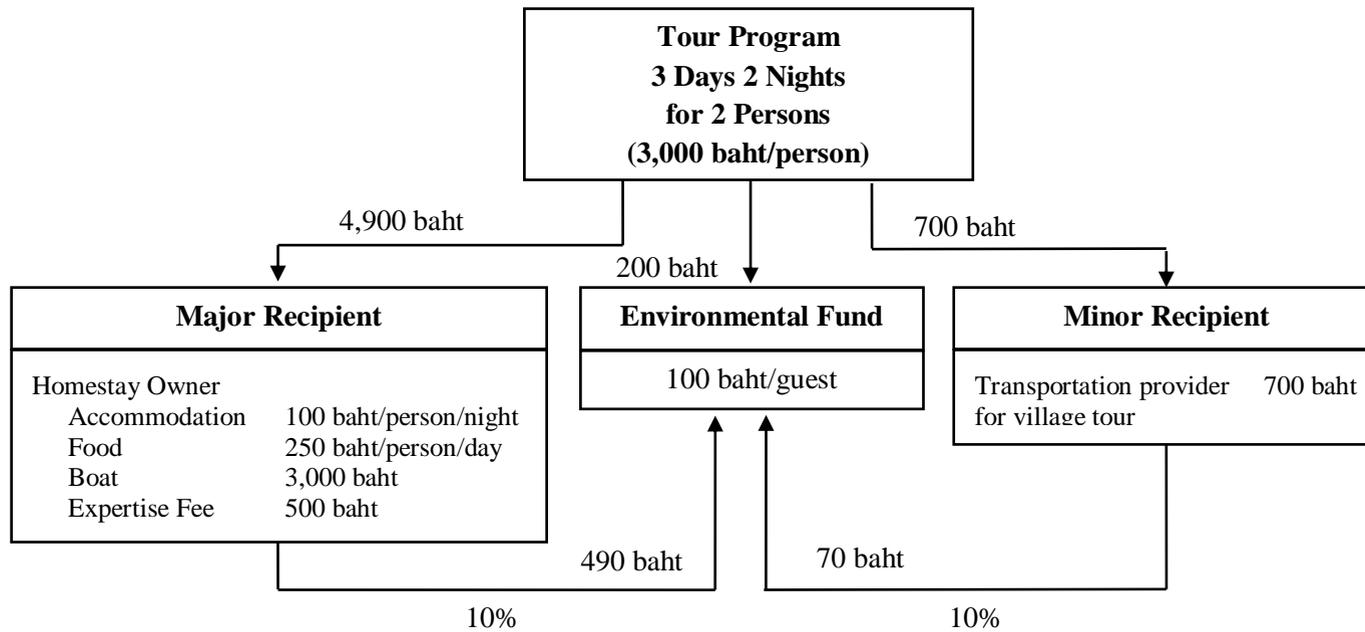


Figure 5.12 Distribution of Tourism Revenues on Koh Yao Noi

Critical Findings

Lack of systematic financial accounting

The researcher found that none of the four case studies kept formal and systematic financial records or bookkeeping of CBT. The tourists are not given a receipt after making their payments though some communities, such as Ban Khok Kong and Ko Yao Noi, do have a specific finance and account division directly responsible for this matter. For example, until now, Ban Khok Kong still keeps no formal financial records. Rough details of revenue and the expenditure of each tourism activity is written down in a small notebook belonging to the village headman. This is the practice of Kwanchai, who records everything in his small notebook which has not been used for the purpose of tourism accounting. "Tourism information; such as, tourist statistics, schedules, reservations, and field visits, is recorded in my book," said Kwanchai Pattathoom (2008). Thus, it is difficult to follow up, inspect and audit, which may lead to conflict among the villagers in the future. Similarly, in Ko Yao Noi, the tourists can make a payment to the homestay owners, at the tourist information center or through one of the tourism committee members, without any receipt. Also, the tourists can pay homestay owners or local guides directly, again, without any receipt. In Bang Chao Cha, the homestay members contribute 10% of their revenues to the Community Fund and another 5% to the homestay group fund. Boonchuay Somboon, the head of the homestay group, then collect this 5% contribution from the members, and deposits into his own account. This kind of financial practice in the case studies represents a high degree of trust among community members.

5.2.5 Natural Resource Management

According to the case studies, various efforts have been made to minimize the negative impacts of tourism as well as to maximize local benefits, including establishing a code of conduct for tourists and villagers, implementing a variety of conservation activities, setting up the appropriate carrying capacity and supporting the environmental fund or village fund. Details of each instrument in each case study are as follows:

5.2.4.1 Code of Conduct

The code of conduct or ethics is one of the most important instruments used to minimize tourism impacts. Many categories of codes of conduct have been used as tools of sustainability in tourism, such as those for tourists, code for the industry and for host communities. A code can include guidelines for conservation, safety concerns, accommodation regulations, registration information and practices for benefiting local communities (Mountain Institute, 1998: 42-43). Codes of conduct have also been established in those communities to influence the behaviors of the related stakeholders as presented in Table 5.5.

Table 5.5 Codes of Conduct in Four Communities

Community	Code of Conduct for Tourists	Code of Conduct for Villagers
Ban Mae Kampong, Chiang Mai Province	<p>Forest Trekking Rules For forest trekking, only the village local guide is allowed to lead up to five tourists. Guests must hike only on trails in order to prevent them from getting lost and minimizing damage to natural resources and environment. Throw all garbage, litter and other foreign substances in garbage containers provided along the trails. Keep noise at a reasonable level. Please be considerate of fellow visitors and wild animals. Fires must be permitted before building. Be sure the fire is completely extinguished before leaving. Do not leave cigarettes butts in the forest. Crush out your smoke completely in dust bins or garbage cans along the trails. Do not carve, chop, cut, damage, sign or write on any live trees and stones. You must not bring any kind of natural resource out of the forests. Before departure, tourists must report to the national park officials at the checkpoint in front of the village to declare their possessions in order to prevent any smuggling of natural resources.</p> <p>Wildlife Conservation Rules Hunting, catching or killing any wildlife is prohibited. Ban Mae Kampong Village is an animal sanctuary, with no hunting, beating and killing of animals.</p>	<p>General Rules Communal voluntary or cooperative labor for the village's public work is a traditional practice of Ban Mae Kampong villagers. Anyone not doing so will be fined or any assistance will be terminated. All members of the Ban Mae Kampong Hydro Electricity must also be those of the Village Cooperative as well. Regular maintenance of which is the duty of every member. Any use or collecting of forest logs for building a personal house must be permitted only by the village committees. Home construction for sale is strictly prohibited. It is the duty and responsibility of all Buddhists to preserve and protect Buddhism.</p> <p>Forest Conservation Rules Any activity on other lands, not their own legal land used for agriculture, is considered as encroachment, which is prohibited. Cutting any tree outside their own legal land is prohibited. Also, cutting any tree on their own land must be approved by the village committees. Severing, removing, damaging and destroying any plants is prohibited, except fast-growing species, such as bamboo, banana and rattan, for handicraft production. Such activity must not cause any impact on the environment and natural resources, and must</p>

Table 5.5 (Continued)

Community	Code of Conduct for Tourists	Code of Conduct for Villagers
Ban Khok Kong, Kalasin Province	<p>General Rules Respect the culture and customs of Ban Mae Kampong Maximum speed limit in the village is 35 km./hour due to the narrow winding road and steep slope Before leaving the village, tourists must inform their host family and be ready for inspection if requested to prevent wildlife and wild plant smuggling.</p>	<p>be under the supervision of the village committees.</p> <p>Wildlife Conservation Rules Hunting, catching or killing any wildlife is prohibited. Ban Mae Kampong Village is an animal sanctuary, with no hunting, beating and killing of animals.</p> <p>River and Stream Conservation Rules Any private constructions must be built more than two meters from the stream and river. Disposal of garbage, litter and other foreign substances in the village stream is prohibited, and will be subject to fine. Wastewater must be treated before disposal into the stream. Any attempt to change the natural stream for private benefit is prohibited. Host family must facilitate the guests. First Aid kits must be provided. Host family should encourage guests to participate in activities.</p>
	<p>Tourists who are not registered with the committee are not allowed to stay in the village. Alcoholic beverages, narcotics and gambling are prohibited. Tourists should inform the host family in case of coming back late. Any valuable belongings should not be left in the homestay. All kinds of gambling are prohibited. Obscenity is not allowed. Visitors should participate in activities with their host.</p>	

Table 5.5 (Continued)

Community	Code of Conduct for Tourists	Code of Conduct for Villagers
Koh Yao Noi, Phang Nga Province	<p>Tourists must provide their itineraries one week in advance, and contact the CBT Club directly.</p> <p>The CBT Club has a right to either accept or reject any itinerary, depending on the type and intention of tourists. Only quality tourists whose characteristics and intentions are compatible with the community's principles are welcomed.</p> <p>Tourists must wear appropriate dress. For example, they should not wear short pants that are shorter than knee-length, and should not wear any shirts or t-shirts that show their shoulders.</p> <p>either any alcoholic beverage and liquor or any food containing pork meat into the community.</p> <p>Tourists must not collect any seashells or colored stones from the beaches to keep as their own private property, for the purpose of environmental consciousness.</p>	<p>Rules for Homestay Providers</p> <p>Homestay providers must be members of The Ko Yao Noi Traditional Fisher Folk Club and their main career is that of fishing.</p> <p>Homestay providers must be able to explain everything about Ko Yao Noi to the visitors, such as the history of the community, the preservation and the restoration activities of the natural resources as well as other tourist attractions in Phang Nga Bay.</p> <p>Homestay providers must not do anything just to please or to impress the tourists, which is different from what they regularly do in their daily lives.</p> <p>The house must be safe and contain all the necessary facilities for tourists.</p>

5.2.4.2 Zoning System

Zoning is essential for protecting fragile environments and maintaining the quality of the tourist experience (Mountain Institute, 1998: 37). According to the National Parks Division (1987 quoted in Yongyut Trisurat, Apisit Eiumnoh, Webster and Daugherty, 1990), there are five zones in Thailand as follows: (1) Intensive use zones are areas that provide centralized visitor and staff services as well as park administration, (2) Outdoor recreation zones are areas that provide outdoor opportunities and facilities including nature study, (3) Primitive zones are areas that represent natural environments and serve as water recharge area, (4) Strict nature zones are areas that consist of special and rare biological sites and also preserved as watershed and (5) Recovery zones are areas that have been degraded or destroyed by ecological recovery and where it is now necessary to protect the remaining intact areas. However, Apirom Phromjanya et al (2000 quoted in Prakobsiri Pakdeepinit, 2007: 24) recommended that zone should restrict tourism activities, which could be divided into a service zone, a quasi-natural tourism development zone, a natural tourism zone, a community and agricultural zone and a conservation zone.

In the communities in this study, zoning systems are only employed in Ban Mae Kampong and Koh Yao Noi.

The Ban Mae Kampong community has categorized the forest areas into three groups: residential zone, agricultural zone and conservation zone.

1) Residential zone

According to the former village headman, Phrommin, Ban Mae Kampong villagers are the indigenous people in the area and separated their families by building other houses next to or near their relatives. Thus, most people in the same village cluster are all related. However, the villagers will not expand their residential areas into a conservation zone although Prommin Puangmala added that he has been trying very hard to convince the villagers not to sell their land to the outsiders.

2) Agricultural zone

These areas have been used for agricultural purposes, mainly for cultivating Miang, or any other activity related to agriculture and tourism. Every

household shares the right to making use of these lands. Prommin indicated that the community forest area used for agriculture is approximately 75% of the total forest areas in Ban Mae Kampong. Villagers can enter such areas to find some forest products for household consumption and firewood collection. Agroforestry has been implemented for a while in these areas. Many tree crops in the buffer zone agroforestry provide various products for local use as well as additional sources of income for local people. Therefore, agroforestry has become regarded as a magic formula for successful forest management and conservation (FAO, 2003).

3) Conservation zone

The conservation zone refers to national reserved forests excluded from utilization to conserve the environments, soil, water, fauna and flora and to avert any potential natural catastrophes; such as, flash floods and landslide (Suwit Ongsomwang, 2002: 8). Such areas are located further away from the community forest areas. Most of them are in the southern and northern parts of the village.

Meanwhile, according to the CHARM-REST (2005), Koh Yao Noi has divided the use of land into seven categories as follows: (1) the pink zone refers to the residential area; (2) the violet zone refers to the industrial area; (3) the green zone refers to the rural and agricultural area; (4) the framed green zone refers to the rural and agricultural area for conservation; (5) the framed green zone with diagonal lines refers to the conservation and tourism area; (6) the blue zone refers to open space for environmental and fishing quality protection area; and (7) the light green zone with white diagonal lines refers to reserved forest. This preservation zone means that any development and activities are not allowed in the mangrove forest areas, except for the preservation of the ecosystem, biodiversity and the environment (Sonjai Havanond, 1997: 99-100). Generally, these areas are preserved for nursery food supply and shelter for juvenile fish as well as for windbreak and tidal protection of the coastline. Additionally, the community also demarcated a five rai area at Ban Tha Khao as a coral conservation zone, and made it a coral study area (CHARM-REST, 2005: 10).

On the other hand, the zoning system has not extensively been used in the Ban Khok Kong and Bang Chao Cha communities. Ban Khok Kong is located near

Phu Pha Wua Forest Park; therefore, zoning is utilized only in the boundaries of the park. Since there is no protected area in Pho Thong District, none of the natural resource conservation tools have been used in Bang Chao Cha.

5.2.4.3 Tourism Carrying Capacity

According to the UNWTO (1997), tourism carrying capacity refers to the maximum number of people that may visit a tourist destination at the same time, without causing destruction of the physical, economic, socio-cultural environment and an unacceptable decrease in the quality of visitors' satisfaction. As such, carrying capacity is generally viewed as a means to an end (Wager, 1961 quoted in Murphy, 1985: 65). Greater numbers of visitors make it more likely that habitats will be at risk and that the wilderness and cultural heritage could be ruined (UN, 2001: 5). For tourists themselves, large groups can sometimes decrease the enjoyment of scenic beauty and decrease the overall tour quality. Carrying capacity is, therefore, also used to facilitate tourist satisfaction by examining the visitor's needs and activity patterns (Murphy, 1985: 66). As many tourist destinations are located in the national parks or other kinds of protected area, carrying capacity is typically used to guide the zoning system, not to limit visitors, but to redistribute them in space and time (Budowski, 1977 quoted in Murphy, 1985: 66).

When the number of tourists tends to increase drastically, the community must ensure that carrying capacity is not exceeded. However, according to the Mountain Institute (1998: 39), even the concept of carrying capacity is important and it is difficult to define since the direct correlations between visitor numbers and environmental or cultural impacts are difficult to establish. Despite such an argument, the limiting of tourist numbers is still a useful CBT management instrument.

Typically, there are four types of carrying capacity: physical, ecological, economic and social carrying capacities. Physical carrying capacity normally refers to the number of units that an area can physically accommodate. Ecological carrying capacity is a measure of tourists that an ecosystem can sustain (MacLeod and Cooper, 2005: 226). O'Reilly (1986) describes economic carrying capacity as the destination's ability to absorb tourist activities without destroying local activities, while social carrying capacity is the level of tolerance of the host population for the presence and behavior of tourists

(O'Reilly, 1986 quoted in Hathaichanok Phonwiset et al, 2008: 11-12). The REST believes that tour numbers must be limited so that community members can maintain the core activities of their way of life, remaining socially, culturally and financially independent from tourism.

All of the four communities have set their own tourism carrying capacities as follows.

Currently, Ban Mae Kampong has 19 homestays available for tourists. Normally, one house accommodates approximately five tourists while one can provide services for up to 15 tourists. Overnight visitors are limited up to 100 people per night, while the maximum number of daily visitors is 200. "The tourists generally come every month, at least 100 people per month, sometimes we serve 200-300 visitors for daily visits, but those numbers exclude the customers of the Flight of Gibbon," said Prommin Puangmala (2008).

According to Ban Khok Kong, there are 50 houses offering homestay services spread around the village. Additional homestays are also available in the cases of large groups of tourist. The village is able to serve up to 200 people per night.

We prefer serving approximately 100-150 tourists. We once served a very large group of 300 visitors, and we could not take care all of them. We are afraid that they will not be satisfied as we cannot take care of all of them. That is why we do not want too many tourists at once. However, all villagers are involved in the tourism in Ban Khok Kong, not just a group of people like in other communities. So if there are very few tourists, the villagers will not get enough revenues (Kwanchai Pattathoom, 2008).

Presently, there are eleven homestays available for tourists in Bang Chao Cha. Most of them are fairly large beautiful houses, which can serve up to 15 tourists. Thus, the maximum number of overnight visitors is 140 people per night. However, the community prefers to cater for approximately 40-50 tourists per night, according to Surin Ninlert, 2008. On the other hand, most of the tourists come to the village for daily visit. The community can serve up to 500 tourists per day.

Koh Yao Noi has 30 homestays available for tourists. Each homestay serves up to four guests, for the convenience of the host family, so that they can take thorough care of guests. Thus, the maximum number of overnight visitors is 120 people per night. With almost 5,000 villagers from slightly higher than 1,000 households in Koh Yao Noi, a total of 30 members of the Club engaging in homestay services is such a tiny number. “This cannot work on a big scale. If too many tourists come, then we will lose control and it will create natural resource and social problems,” Samroeng Rakkhet (2008) commented. Homestays are spread around the island except for Ban Ta Khao which the Club’s members all agreed was an area not appropriate for tourists to stay due to its location among dense forest, high mountains, steep canyons and weak mobile signal.

All of those carrying capacities have been set by community members with external assistance and advice, which the researcher considers sound and reasonable CBT management practice. However, Chilman, Titre, Vogel and Brown (2000: 12) argue that tourism carrying capacity should be viewed as an interrelated decision with not just one decision coming from the community side. Recreational capacity decisions are decisions about people’s access to opportunities and the quality of their experiences there. Therefore, they need to be developed with visitors’ participation and communicated to the people involved. Various studies also indicate that visitor perception can help improve the direct management of tourist destinations (García-Herrera, n.d.: 32-33).

5.2.4.4 Conservation Programs and Activities

Environmental conservation is another significant success factor of CBT (Pimrawee Rocharungsat, 2008: 66). In addition to the mentioned codes of conduct, various activities in the selected four communities have also been designed to involve natural resources conservation and protection in order to develop environmental awareness among both community members and tourists, particularly in Ban Mae Kampong and Koh Yao Noi.

Ban Mae Kampong and Koh Yao Noi are similar in many aspects. Both communities are situated near protected areas or national parks and both of their local lifestyles depend on natural resources. Also, both communities suffered from natural resource depletion in the past. Therefore, the conservation and protection of natural

resources has become one of the top priority concerns in these two communities. Natural resource conservation programs and activities in Ban Mae Kampong are mostly related to its community members; whereas, those in Ko Yao Noi mainly involve visitors.

1) Ban Mae Kampong

All of the Ban Mae Kampong villagers realize that natural resources in the village are valuable and must be protected and preserved. At the same time, they also recognize that tourism can create both positive and negative impacts on their community. Thus, the village and the tourism committees have set several rules and regulations for specific conservation and protection measures as well as various conservation activities as follows:

(1) Rules and regulations for the community forest

Rules and regulations on the community forest have been set up and acknowledged by the members of the community. These rules are consistent with the official rules in order to be effectively enforced. It is prohibited to cut certain species. Whether building a new house for the poor or a new household, or repairing and renovating a house, the village headman or the village committee must be informed and grant their approval. All tourism activities are forbidden from taking place in remote and sensitive areas of the forest to avoid disturbing the wildlife, particularly during the breeding season. Also, forest trekking must be undertaken by local guides because they know almost every detail of the forest. Some of them used to be wildlife hunters, such as Surapon Kingkaew.

You can probably notice that our forest trekking trails do not have any signage. Some people recommended us to build a variety of signs to facilitate the tourists. But this is not our rule. The tourists have to be guided through the forest by our local guides only. They cannot trek on their own. Local guides have two major responsibilities, which are guiding the tourists through the jungle and taking care of their safety as well as preserving the natural resources along the trails. If the tourists want to enjoy forest trekking, they have to strictly follow our rules (Prommin Puangmala, 2008).

(2) Forest fire prevention

Ban Mae Kampong villagers have recognized the importance of forest and natural resources. They have also been aware of the problems and damage caused by uncontrolled forest fires as well. While collecting tea in the forest, local villagers also patrol the areas to prevent such fires, especially during the dry season. The implementation of agroforestry in Ban Mae Kampong has encouraged the villagers to establish firebreaks and fire lines as well as regularly remove leaf litter. Every year, before the start of the dry season, four meter-wide fire lines are constructed around the conserved forest and the villagers' agricultural areas to prevent fires from outside spreading into the community forest. This has reduced the number of forest fires as a result.

(3) Wildlife conservation

Though Ban Mae Kampong villagers have organized various campaigns and projects on wildlife conservation, the numbers of wildlife have still not increased extensively. Some of the Ban Mae Kampong and nearby villagers still catch and consume the wildlife; therefore, the village headman and the village tourism committee have initiated a plan to raise awareness among community members together with government assistance through wildlife conservation campaigns as well as increase the forest patrols.

(4) Reforestation

Approximately 800 perennial crops have been planted annually within the conserved forest by local villagers, teachers and students. These crops are mainly local plants, such as Himalayan Cherry or Nang Phaya Sua Khrong or Thai sakura and Eagle Wood. This project indicates the villagers' concern about forest conservation and revitalization. Increasing numbers of plants have been growing gradually each year, and this has eventually resulted in increasing the stream water level.

Furthermore, the village has also worked with both the public and private sectors in many natural resource conservation projects. In 2008, the community together with the Royal Forest Department, the Treetop Asia Co., Ltd. who operates the Flight of Gibbon in the village and the Forest Restoration Research Unit of the Biology Department at Chiang Mai University (FORRU) planted 500 trees in a deforested

and overused area in the community. Some bamboo was removed and nine different species from both saplings and mature trees were planted. Various natural resource conservation activities, such as tree planting and building forest fire buffer lines, are also available for interested tourists.

(5) Forest ordination or “Buad Paa”

In the forest ordination ritual, trees are blessed and wrapped in saffron-colored monks’ robes to signify their sacred status. This means that these trees are protected from logging and also symbolically remind people that nature should be treated as equal with humans (Darlington, 1998 quoted in Isager and Ivarsson, 2002: 395-396). This spectacular ritual is a part of the efforts to raise awareness about natural resources conservation. According to Prommin, this method is very effective in preserving the forest. All of those ordained trees still exist and no one dare to cut them down as they are afraid of the sin and its consequences (Prommin Puangmala, 2008).

(6) Solid waste separation campaign

Ban Mae Kampong villagers generally dispose of their household garbage by burning. They have been encouraged to separate solid waste in their households before placing it into any of the pollution-free incinerators placed in 12 different spots throughout the village. However, Prommin admitted that this campaign has not still yet been proven successful.

(7) Firewood collection

Only local native trees can be cut for firewood in the household, such as wild lychee and taro trees and the villagers cut only the branches from these large-scale trees. In the case of smaller trees and shrubs, a 50-centimeter stub is left for further growth. They are reminded to keep enough distance between the cut trees as well as use firewood economically, efficiently and wisely. Furthermore, Ban Mae Kampong villagers have received useful advice from the RFD and the DNP in various aspects of forest rehabilitation and conservation, such as reforestation, forest fire prevention and the clearing of firebreaks.

2) Koh Yao Noi

The CBT Club realizes the importance of the environmental conservation of Koh Yao Noi and other tourist attractions for the sake of sustainable tourism (CHARM, 2005: 32). Tourism activities on Koh Yao Noi have long been integrated with the preservation activities of the natural resources and the environment by local people. Such integration allows outsiders to learn the importance of the preservation of the natural resources which is central to the way of life of the community through tourism activities. Thus, various instruments and conservation activities are provided as follows:

(1) Rules and regulations

At present, the community of Koh Yao Noi still wants to keep their original identity since they do not want it to be destroyed by mass tourism, as has happened in other communities, such as Koh Samui, Koh Tao, Koh Chang and Koh Panyee, where the government has promoted these places as final tourist destinations. Therefore, the Club has set rules and regulations for the tourists to prevent some undesirable impacts. In terms of natural resources conservation, tourists must not collect any seashells or colored stones from the beaches to take into their own possession, for the purpose of environmental consciousness. Such rules demonstrate the intention of the villagers to choose a specific type of tourist – only quality tourists who are friendly to the environment are welcomed. The villagers realize that if they allow too many undesirable tourists to come in, the community will get into trouble. Natural resources would diminish, additional waste would become a problem and their local ways of life would change.

(2) Crab bank

The Club has established the Crab Bank Project to commemorate His Majesty the King's Prestige in 1995. Every year, ten million horse crabs are released. Furthermore, all the fisher folks use nets with a width of 3 inches or more. The funds for breeding these crabs come from the visitors, with the Club deducting 100 baht from each guest for environmental preservation purposes. Therefore, all travelers visiting Ko Yao Noi help conserve the nature.

(3) The Restoring and Reviving Sea Grass Project

The Club has set particular territories for restoring and reviving sea grass, as they are the feeding grounds and hiding places for the young crabs and other young aquatic sealife. Presently, nine out of the twelve sea grass species found in Thailand can be found on this island.

(4) Forest Plantation Project

The Club, with cooperation from Koh Yao Wittaya School, has arranged a forest plantation project along the coastline to commemorate His Majesty the King's Prestige over an area of 50 rai. Currently more than 50,000 trees have been grown.

(5) Mangrove Reforestation Programs

According to the Koh Yao Noi Master Plan (2006-2008), the community has managed and reforested at least 800 rai of both healthy and degraded mangrove forest in recognition of Their Majesties the King and Queen (CHARM-REST, 2005: 10). Many public and private organizations have engaged in the mangrove reforestation in Koh Yao Noi. In 2003, 80 participants from the World's Boy Scout Conference from Korea grew trees in 10 rai in the mangrove forest in order to understand the coastal ecosystem. In 2004, 10 students from Japan took part in the reforestation of the mangrove forest along with local students and teachers from Ban Nam Juad School. Furthermore, with the US\$1,000 fund contributed from Chiba to Koh Yao Wittaya School, many students and teachers from many schools, including government officials and representatives of the contributor, participated in the mangrove reforestation program in honor of His Majesty the King's 80th Birthday. The students have also been assigned to nurse these planted seedlings until they become strong. The latest mangrove deforestation program covered the period from 27 February to 3 March 2009 under Chiba Environmental Council (CEC) and Network of Aquaculture Centres in Asia-Pacific (NACA).

(6) Solid Waste Management

In the past, each family took care of its own garbage disposal, and most of their waste comprised natural and easily digestible materials. However, today's garbage increasingly consists of plastic and glass. General households normally burn their waste, while some bury or just leave the waste on the ground and in

the mangrove forest, resulting in environmental and health problems. Therefore, there are various campaigns and programs to increase awareness among community members as follows:

(7) Cleaning Campaign

Organized by the Local Education Office, the 'Big Cleaning Day' Campaign is conducted on every 15th of the month. Its major objectives are to create awareness among children as well as local villagers, and to eliminate solid wastes from external sources. Approximately 900 students and villagers have participated with financial support from the Marine Resource Conservation Center, CBT Club and other tourism businesses in the community. The CBT Club has sponsored this waste collection campaign every month through its Community Fund.

(8) Garbage Bank

The garbage bank was established to handle the recycling of solid wastes by utilizing the school mechanism in garbage collection through community participation. This activity encourages a learning process as well as income generation for children. Not only do the children need to be educated regarding waste handling, but also the adults and elderly. "A waste bank is a simple and effective way to reduce trash. The key to successful implementation in our village is to make sure that the elderly people understand and we persuade them to separate waste for a better environment," said Vipada Padungchart (2008 quoted in Andaman Discoveries, 2008).

(9) Garbage Camping

The total of 150 children from five schools attended the garbage camping activity. This camp has the major aim of educating children and youth in garbage management, garbage generation in school, garbage reduction, garbage sorting and garbage recycling.

(10) Study Tour

The study tour was organized especially for community leaders, who have the potential in future garbage management, to learn and observe successful operations of garbage management. These leaders also learned about proper waste management, such as garbage reduction, garbage generation and garbage sorting.

According to Ban Khok Kong and Bang Chao Cha, the number of natural conservation projects and activities are significantly less than those in Ban Mae Kampong and Koh Yao Noi.

3) Ban Khok Kong

In terms of solid waste management, there is no public service for garbage collection by the local administration in Ban Khok Kong. The villagers, therefore, manage household waste on their own, mostly by burning and burying it in their backyard. Such inappropriate methods have resulted in air pollution from outdoor garbage burning, which has created smoke and air pollution that adversely affects their health.

There is no garbage collection truck in Ban Khok Kong. The villagers normally burn their garbage themselves or bring their garbage to the dump site. The village will burn it if there is too much garbage. But we still do not have appropriate methods for waste management (Kwanchai Pattathoom, 2008).

However, Ban Khok Kong villagers always keep their houses and surrounding areas clean as well as other public places, such as temple and the village's main road. Cleaning public areas has been done on a voluntary basis, without a formal and appropriate management system. Furthermore, some community members have stated that garbage in the village has mainly been generated by thoughtless visitors, who have disposed garbage directly into the waterfall and stream as well as in the surrounding nature. However, the researcher found that many villagers are not aware of the need for sorting and recycling garbage. So, it is necessary to provide education to households and create their awareness of the benefits and importance of sorting garbage. In addition, the campaign should target housewives first, and then youth in the school.

4) Bang Chao Cha

As Bang Chao Cha is not located in or nearby any protected area, there is no natural resource conservation project in the village. Bamboo has been widespread in Thailand and it is generally used for house construction, ladders, fences, containers, furniture, local house walls as well as wickerwork. Although bamboo is

plentiful nationwide, many areas have suffered from problems of shortage and overexploitation, including Bang Chao Cha. Unlike bamboo, rattan grows naturally in forest areas where the climate is both hot and heavy in rainfall and is mostly found in the south in Thailand, in areas such as Surat Thani, Songkhla, Ranong, Krabi and Pattani Provinces.

As handicrafts are the major source of income, raw materials are in high demand, particularly Pai Sisuk, Pai Sang Nuan and rattan. As basket weaving and other related products from Bang Chao Cha have become well-known, raw materials have gradually decreased. In the past, due to the shortages of such raw materials, especially bamboo and rattan, the community had to import as much as 3.2 million baht of the materials from other communities and countries. The effect was severe with the community's exports, falling from 23.5 million baht in value in 1987 to just 1.5 million baht in 1991 (NESDB, 1994: 34-35). Surprisingly, at the same time the import values of bamboo and rattan nationally had been rising substantially. Consequently, community members of Bang Chao Cha recognized the importance of planting bamboo to supply their basketry business with sufficient raw materials and to reduce the risks from future shortages. Furthermore, in the past, Her Royal Princess Maha Chakri Sirindhorn visited Bang Chao Cha village and recommended people to grow Sisuk bamboo for raw materials and for the conservation of their unique handicraft culture as well.

5.2.4.5 Environmental Fund

Mingsarn Kaosa-ard (2006: 20) suggests that in order to sustain tourism income, related stakeholders should heighten their interests in the conservation of natural resources, and income from tourism should also be used to finance protection and conservation. The community must realize that the benefits that they receive are derived from natural resources, and so these resources should be managed sustainably (Yaman and Modh, 2004: 583-584). In addition to contributing to natural resource conservation, CBT projects should contribute to other community projects for the development of the community, such as schools, clinics or grinding mills (Goodwin and Santilli, 2009: 12).

In Ban Mae Kampong, 100 baht of the total expenditures from each guest is allocated to the village development and community welfare programs, ranging from

infrastructure to forest conservation, including forest planning, building a buffer line to deter forest fires and assisting surveillance to prevent illegal logging and the smuggling of local wild orchids from the forest.

In Ban Khok Kong, 5% of the total CBT income is contributed to the village fund for the arrangement of future activities. According to Kwanchai Pattathoom (2008), tourism benefits are partly contributed to the village fund, which is then used for natural resource conservation and cultural preservation as well as other community welfare programs. However, this is not set as a fixed flat rate. Tourism revenue varies depending on the number of tourists and the net profits after all costs deducted. When there is little net profit, there may not be enough money to contribute to the village fund.

In Bang Chao Cha, 10% of the total of both basketry and tourism activity is contributed to the village fund for various community development projects.

As regards Koh Yao Noi, part of the income generated from each tourist is also contributed to the community environmental fund, which is used for a plant nursery and conservation education for children and youth on Koh Yao Noi. The Koh Yao Noi CBT Club has collected 100 baht per guest per visit for the Community Environment Fund. This fund is used to sponsor various activities in the community, such as funding youth environment camps at Koh Yao Noi Wittaya School, funding refreshments for students in mangrove forest plantation, sponsoring waste collection in the community and sponsoring sports activities in cooperation with the local administration.

Critical Findings

Dependence on Natural Resources

According to the findings of this study, community members are more likely to preserve the nature and possess greater natural resources and environmental consciousness if their major occupation depends on those resources, thus realizing the benefits of preserving natural resources.

Koh Yao Noi is a prime example. As most of the community members depend on marine resources, once these resources had been overexploited, all of them suffered. Consequently, local fishers in Koh Yao Noi are more likely to cooperate and participate in community-based fishery management. Collaboration among fishermen has led to an

agreement on sharing resources, and thus optimum exploitation of those resources (Ruangrai Tokrisna et al, 1997: 33). For the villagers in Ban Mae Kampong, they also depend on the fertility of the forest resources, especially in growing Miang within the community forest. They have realized that if the forest disappears, so their major occupation will too.

Koh Yao Noi community members have the same feeling of protecting marine resources as their major source of income. Similarly, Ban Mae Kampong villagers share the feeling of protecting the forest and protecting their Miang, their major source of revenue. Furthermore, the members of both communities have both had previous bad experiences centred around the overexploitation of resources. They know that if tourism is operated in the community without proper management and planning, natural resources will be depleted, which will directly affect their local ways of life. So, Ban Mae Kampong and Koh Yao Noi villagers are willing to engage in forest protection and conservation. The closer to the critical level the community comes, the more likely that the community will effectively share the information and cooperate in resource management. Therefore, any kind of community-based management is recommended and more likely to succeed only when resources are being depleted (Ruangrai Tokrisna et al, 1997: 32).

Unlike the other two communities, villagers in both Ban Khok Kong and Bang Chao Cha never suffered from any major critical incidents. The community-based scheme in these two communities had been initiated by government agencies, that is, outsiders. Therefore, the levels of community participation in Ban Khok Kong and Bang Chao Cha are likely to be weaker than those in Ban Mae Kampong and Koh Yao Noi. In Bang Chao Cha, the situation among locals has been worse than Ban Khok Kong due to conflicts on profit distribution, resulting in less cooperation among different groups.

5.2.6 Outside Support

CBT development can only be achieved when the community realizes its own potential as a community, fully appreciates its natural and cultural resources, and is empowered to be responsible for keeping its own economic wheel spinning in a sustainable manner. However, the supports from the government and NGOs are still important, but more in the role of facilitator and mentor, so the community can derive the best fit CBT for

their own unique community (Pradech Phayakvichien, 2008: 1-2). All the case studies have received outside assistance from various agencies as follows:

5.2.6.1 The Public Sector

Pradech Phayakvichien (2008: 12-13) argues that direct support from the government, in a top-down manner, is not the key success factor of CBT, even though this is already being done. The reason is that the government cannot either help local communities for an unlimited period of time or help in every matter that needs to be addressed. Phayakvichien's suggestion is that the government sector should act as a facilitator in the forming of an alliance partnership in the community.

1) Ban Mae Kampong

Tourism in Ban Mae Kampong was supported by many public agencies. CBT in Ban Mae Kampong was incorporated into the government's OTOP program, which helped facilitate further development of tourism in the community. The budgets for the OTOP were provided by the Cooperative Promotion Department, Ministry of Agricultural and Cooperatives.

Various training programs were organized to strengthen the operation and management of CBT. The Department of Skill Development, Ministry of Labor and Social Welfare also organized the accommodation and food training for local villagers. "Every homestay provider undertook a training program at the Skill Development Department. We learnt how to make a bed, how to prepare food for international tourists and how to clean our house, so we are able to offer standardized services to the tourists and make a good impression on them," Sukanya Puangmala (2008), homestay provider, said. Meanwhile, the Department of Agricultural Extension also provides a free booth to the community to promote local products in both the agricultural fair and the winter fair every year. Development officials from the CDD organized various training programs and encouraged group formation in the community, such as the occupational groups, the housewife group and the savings group. Furthermore, the village massage center was established by the Department of Labor. The Royal Project Development Center Teen Tok also gave knowledge and advice to community members regarding the cultivation of arabica coffee and the maintenance of the products. The Royal

Project Center provided the young coffee plants to the villagers at the beginning of the project, and has been continuously purchasing the coffee products from the villagers.

As concerns technical support, the TRF sponsored a research program by working with local villagers in identifying an appropriate model for ecotourism in Ban Mae Kampong. The nine community members, most of whom are on the village committees, involved in this research project were Prommin Puangmala, Thanad Khamkorn, Chamras Thaisamuth, Yuth Khanya, Suthep Kittikhun, Kaew Kingkaew, Anan Thaikorn, Suraphon Kingkaew and Pratheep Nongya. This endeavour helped familiarize the locals with CBT management. Following the research, the villagers realized where their potential lied, as well as the problems they faced and how to help find solutions for their community. “The research helped the villagers increase their systematic thinking and working in process, which eventually led to community development,” said Prommin Puangmala (2008).

As regards natural resource conservation, various sections from the DNP and the RFD, Ministry of Natural Resources and Environment have provided much advice and recommendations about forest protection, such as the Forest Protection Unit and Mae Lai - Mae On Watershed Management and Conservation Unit. According to Chaowalit Klinprachoom, 2008, Chief of the latter, the unit is responsible for revitalizing the forest and natural streams, developing biodiversity as well as increasing awareness among local people of forest conservation. Thus, forest buffer line training is organized every year to provide knowledge about forest fire protection to villagers. They also provide many training programs about natural resource conservation as well as financial assistance for organizing community development projects in the community.

As for basic infrastructure development, SAO provides such support in Ban Mae Kampong indirectly, normally in terms of developing basic infrastructure, tourist destinations and the overall development of the community. According to Akom Samana (2008), President of Huaykeaw SAO, his organization implemented many development projects related to Ban Mae Kampong in 2008, such as the development of the tourist attractions project, the waste management campaign, the environmental

protection volunteer project and the processed food from Miang training program for the occupational group to create added value to their products.

Meanwhile, development of the tourism sector has been developed through the OTD support of Ban Mae Kampong in raising the homestay standard, facilities and safety for the tourists, while the TAT has helped Ban Mae Kampong in various public relations as well as improving information services for tourists. The community has also produced brochures, both in Thai and English, which are then distributed to the TAT Regional Office and other tourist destinations. Additional support is also provided by the CDD to Ban Mae Kampong.

2) Ban Khok Kong

As CBT in Ban Khok Kong was derived from government policy, the community therefore has received many forms of support from various government sectors from the very beginning of their local tourism. For instance, Kuchinarai district has organized the Tat Sung Waterfall Festival annually since 1983. Ban Khok Kong community leaders and the villagers have received forest fire buffer line building training every year from the Phu Pha Wua Forest Park and Phu Si Tan Wildlife Sanctuary from the DNP. Moreover, officials have also developed nature interpretation in Phu Pha Wua Forest Park, including the signposting and the tagging of scientific and common names of trees as well as facilitating forest trekking and providing recommendations for tourists.

As a cultural village, the Office of the National Culture Commission together with the Kalasin Provincial Culture Office organized the cultural preservation training for community leaders in Ban Khok Kong in 1999. This program aimed at getting local leaders to disseminate local traditions and customs as well as to encourage their villagers to preserve Phu Thai culture, particularly the younger generations. The Culture Office also implemented the tourism service development project from October to December 2007 in order to develop the service provision method among the community members as well as increase the standard of tourism management.

Ban Khok Kong received Traditional Thai massage training from the Department of Thai Traditional and Alternative Medicine, which developed both the skills and knowledge of Thai massage to those interested community members. As Thai

massage has gained greater popularity among both Thai and international tourists, the traditional massage group was established in Ban Khok Kong with approximately 60 members. Furthermore, the Department of Cooperative Promotion provided various training programs to develop the quality of local products, such as processed agricultural food training for the women's cooperative group.

CBT in Ban Khok Kong has mainly been promoted by government agencies, particularly the TAT. The TAT Northeastern Office Zone 3, located in Khon Kaen province, has given supported through publishing brochures about Ban Khok Kong and tourist attractions, producing a CD about Phu Thai culture, customs, traditions and music and publicizing Ban Khok Kong and other tourism communities through various tourism magazines and websites. The community is also provided a free booth to promote its tourism at various public fairs and exhibitions.

At the provincial level, the former Kalasin Governor organized local weaving training for the community members of the cooperative group and the housewife group. The Kalasin Provincial Office also has various overall community development projects, such as developing basic infrastructure and encouraging natural resource and environmental awareness as well as cultural preservation among local villagers.

3) Bang Chao Cha

Similar to Ban Mae Kampong, the Cooperative Promotion Department, Ministry of Agricultural and Cooperatives provided the OTOP budget as local basketry products were categorized as 5-star OTOP products. Various training programs have been organized to strengthen the operation and management of CBT. Also, when Bang Chao Cha was selected as an OTOP Tourism Village, additional financial assistance was also provided by the MOTS. The community has, as a result, received much marketing support from these agencies.

4) Koh Yao Noi

Initially, none of the government sectors supported tourism in Koh Yao Noi. However, once the community built a reputation for its effective management of natural resources and tourism, various forms of assistance increased from government. Dusit Buttrees said the following about government support:

None of the government sectors supported us at the beginning because they thought that we could not do it. We just did it our own way, and we proved we could do it, and do it very well. As we received many awards and word about us spread, those government sectors gave some support. The District Agriculture Office was the first public sector to help us (Dusit Buttsee, 2008).

As the OTD's major responsibilities are developing tourism products and services, building, developing and rehabilitating tourism attractions and improving accessibility, safety and basic infrastructure, Koh Yao Noi received financial support and also help with the development process and networking with other CBT communities in different parts of Thailand. This also ensures the maintenance of homestay standards. As the TAT's major responsibility is promoting tourism marketing, it helps with marketing promotion, road shows, free booths at various travel marts as well as English training and education exchange.

However, the people from Koh Yao Noi revealed that they have rarely received any support from the government sector. "The government has never used tourism as an instrument to reduce poverty. What they do is just evaluate our homestays," Wanna Roengsamuth (2008) said.

At the local level, Koh Yao Noi SAO has also supported CBT in the community and conducted various natural conservation projects. "We coordinate with the village headmen and we have an annual event for students to replant mangrove forests. We also teach them how to preserve their natural environment and how to be good local tour guides," said Wiwa Uppama (2008), member of the Koh Yao Homestay Group and the former member of SAO. Furthermore, according to Pornthep Youngrod, Chief of Koh Yao District Agricultural Extension Office, the office has provided financial support to various community enterprise groups, such as the local truck service, car rental service, housewife groups and batik group, as well as providing many kinds of plants and flowers to decorate the homestays.

We provide some budget and other appliances and equipment for community enterprise groups up to as much as 10,000 baht a year. We also provided 50,000 baht for constructing a small house for the shrimp paste enterprise group in Moo 3 Ban Na Juad. Even though it is currently not in good condition we are trying to develop it gradually. Furthermore, we gave 20,000 baht to the Babin community enterprise group for buying appliances and instruments for making this local dessert. Koh Yao Noi has in total 27 community enterprise groups, and we try to provide financial assistance to all of them, possibly at the rate of three groups annually (Pornthep Youngrod, 2008).

5.2.6.2 The Private Sector

The major role of a private tour operator is to provide information to tourists about tourist attractions, accommodation and transportation and to offer tour packages to popular destinations. Travel agencies normally cooperate with local people as they possess good knowledge about the local ways of life and tourist attractions in their community.

In Ban Mae Kampong, the Erawan P.U.C. Tours & Trek Co., Ltd. has arranged various tour programs based on customer preferences, such as ecotourism and nature interpretation, nature photography, environmental camp and other seminars and field visits. The company plays an important role in offering quality tourists to the community. The Business and Professional Women's Association of Chiang Mai also organized a training course for a group of local women in various communities, including Ban Mae Kampong. The traditional Thai massage training program was conducted to interested community members from May to June 2003 in order to develop their skills. Local women can, therefore, earn additional income from providing this service to tourists as Thai massage is very popular among them. The project of planting winter flowers along the main road was also organized by the association in order to make the village more attractive and impress tourists.

The Six Senses Hideaway Yao Noi, a world-class luxurious resort under the ownership of the Evason Group, funded a waste management project in 2007. "Koh Yao

Noi has a waste problem, especially that of bottles. Evason has offered to take care of it,” stated Wanna Roengsamuth (2008). This project’s objectives are to improve the island’s waste management system and introduce proper waste handling. The project has also arranged collections points for recycling waste at local schools, which has encouraged villagers to separate and recycle their household waste. Camping in the five schools is organized to educate local children about the importance of proper waste handling, separation and recycling. Training of the village headmen has also been conducted for them to implement these practices in their own villages.

5.2.6.3 Academic Institutions

Academic institutions mostly provide technical support and knowledge to local communities. The Office of Non-Formal Education in Mae On Office organized the bamboo furniture production training for Ban Mae Kampong villagers, which has helped enable community members earn extra income from selling furniture at the price of 2,000 baht per set. Training in blacksmithery, knifemaking and the making of other bamboo utensils has also been provided. Furthermore, experts from the University of Chiang Mai have also offered recommendations on producing furniture in various styles to meet the demands of the market.

In addition, the Rajamangala University of Technology Isan Kalasin Campus organized Basic English and local guide training programs for Ban Khok Kong villagers, according to Aranya Kotarapat (2008), a homestay provider. Furthermore, Ban Khok Kong School also holds the junior local guide training project annually in order to preserve Phu Thai culture and customs and provide knowledge about natural attractions in the community, according to Director Phoompat (2008) of Ban Khok Kong School and Teacher Ornwipa Manokhan (2008).

Wat Yang Thong School in Bang Chao Cha has developed and incorporated local weaving into the curriculum in order to establish skills in bamboo handicrafts for students in Grades 2 to 6 and to preserve the local wisdom of Bang Chao Cha. The students have gained knowledge and developed their weaving skills, which has helped increase their household revenue. Wat Yang Thong School has also provided junior local guide training to educate students about community history, local wisdom and tourist

attraction in the community in order to enhance their abilities as local guides. When the tourists come to the community, the tourism committee usually requests the school let the students provide the local performance and music.

As for Koh Yao Noi, the two major institutions that provide various training programs and act in advisory roles are Prince of Songkla University, Phuket Campus and Phuket Rajabhat University. These two institutions generally organize training programs for community members, such as English for tourism and the concepts surrounding natural resource and environmental conservation. Many skill development courses have also been provided for the housewife group, such as how to process seafood and create batik. Furthermore, the King Mongkut's Institute of Technology Ladkrabang together with Mahidol University helped construct the tourism pavilion and other facilities, including public restrooms and prayer rooms. The Koh Yao Wittaya School also organized young leadership training for local students. A junior guide course is also available. According to Samroeng Rakkhet (2008), what Koh Yao Noi really needs for more effective CBT is better language training to improve communication with the tourists to help them better understand the local activities, culture, lifestyle and history.

5.2.6.4 NGOs

Among the four case studies, the role of NGOs is clearly seen in Koh Yao Noi as the CBT Club was set up with support from REST. The REST is a Thai NGO established in 1994 by the Thai Volunteer Service (TVS) in response to the negative impacts of mass tourism on Thai culture, society and the environment (Jaranya Daengnoi and Richards, 2006: 9). REST was the first NGO to begin developing CBT in Koh Yao Noi by assisting the community in the planning and managing of CBT activities through various suggestions and training programs, such as forming committees, distributing income through community funds and developing environmentally friendly products. Monitoring and evaluation of CBT activities as well as marketing training have also been provided. According to REST (2003), one of the most important aspects of CBT is that communities choose how they wish to present themselves to the world. So, REST supports Koh Yao Noi villagers in developing their own tourism activities based on the special

aspects of their culture, lifestyle and natural environment that they feel particularly proud of.

In 2006, REST and TRF Regional Office CBT Team combined to form CBT-I. Its major objective is to provide support and facilitate cooperation among stakeholders from grassroots to international levels, in order to strengthen the capacity of Thai communities to manage tourism sustainably. It also helps the community promote their tourism to the right targets by attending various tourism fairs, developing its website and attending conferences and awards.

In addition, CHARM organized the reef monitoring workshop in the community in June 2005. After the workshop, the villagers from Moo 4 formed a Coral Reef Conservation Club. Then, CHARM donated funds to REST and developed a CHARM-REST initiative using CBT as a tool for capacity building and education in the community. The green product training was conducted in 2005 for the community leaders to increase their knowledge and understanding in competitive production situations and market needs, as well as to form at least one conservation-oriented occupational group in the community. In response to what was learnt, a spa oil made from coconut produced by the housewife group was placed on the market.

5.3 Impacts of Community-Based Tourism

There is much evidence suggesting that both positive and negative effects arise as a consequence of tourism. As adverse impacts have occurred in a variety of areas, many theorists and academicians have conducted research into various impacts of tourism as well as developed scales to measure those impacts. Thus, in this study, the economic, environmental, social and cultural impacts, both positive and negative, were investigated. The crucial findings indicate that any kind of tourism inevitably creates negative impacts. Even though CBT has been perceived as the most appropriate instrument to reducing the

undesirable impacts of mass tourism, adverse impacts on local communities have still been evident. The details of each impact are given below:

5.3.1 Economic Impacts

5.3.1.1 Positive Economic Impacts

Tourism is typically regarded as an effective tool for boosting economic growth, particularly in developing countries. CBT has been perceived as an effective instrument for poverty alleviation and reduction by many development organizations. They believe that tourism has significant potential to reduce poverty because it is a labor intensive sector and uses the natural and cultural assets owned by the poor (Rieder and Jacquemin, 2008: 2). CBT has the capacity to create income and opportunities for rural Thai people. The most outstanding and direct economic benefits of CBT are the creation of jobs and the opportunities for local people to gain additional income.

1) Additional Sources of Household Income

While mass tourism rarely benefits the community, CBT provides many gains to local people. Community development through CBT provides economic benefits that are distributed widely and equitably, while remaining in the hands of locals rather than outsiders (Wallace & Pierce, 1996 quoted in Kontogeorgopoulos, 2005: 5). Crucial mechanisms, including rotation and queue systems as well as community or village funds, have been applied in all four communities in the study, and are necessary for the distribution of the benefits of tourism.

Due to the decrease in Miang consumption and the increase in expenditures, Ban Mae Kampong villagers faced debt and poverty. In order to also prevent illegal forest encroachment by locals, the former village headman, Prommin Puangmala recognized the need to generate new jobs and additional sources of income for the villagers. Eventually, CBT became a major potential source of revenue for Ban Mae Kampong villagers.

For the economic aspect, tourism has created various occupational groups in Ban Mae Kampong. The villagers have earned additional revenues from tourism, both in terms of the individual and the group. The overall

economic condition of individual villager and occupational groups has better improved. Because of tourism, not only does an individual villager receive extra money, the groups as well as the community also get benefits. Housewife groups, the elderly including the youth get extra income from tourism. Everyone participates in tourism activities, and the benefits they get depend on what groups they belong to. They normally decide on their own what they want to do. But if they cannot do anything, I will help them, for example, by recommending them to plant organic vegetable or feed chickens and fish or breeding pigs in the hole. So, we do not have an unemployment problem. Initially, we did not perceive tourism as an instrument for poverty reduction. But once we did it, we realized that it creates various jobs, the village becomes improved, the villagers earn additional income and we have a better quality of life. Even though we are not rich, we can say that we are not poor. This practice is consistent with the philosophy of the Sufficient Economy of His Majesty the King (Prommin Puangmala, 2008).

The study conducted by Wisarn Pupphavesa, Jirawat Panpiemras and Chaiyasit Anuchitworawong (2007: 154) shows that CBT in Ban Mae Kampong can, to some extent, improve the economic well-being of the villagers because some have better employment opportunities and also earn additional income from engaging in tourism activities. Therefore, tourism is likely to positively affect the earning level. Many homestay owners revealed that they could earn several thousand baht each year solely from tourism, and this is especially true during winter from November to January when more tourists visit the village to enjoy the cool weather and the beautiful and natural scenery.

Economic benefits from tourism stem not only from homestay, local guide or other occupational groups, but also from local wild orchids. Before the establishment of CBT, local plant orchids were not known by outsiders as they were locally grown. Then, these wild orchids were introduced to tourists as the symbol of Ban Mae Kampong. Currently, these wild orchids were domesticated for sale for visitors and have become an important source of local income.

The villagers can also gain income from selling various local products to tourists, such as wild orchids and even honey. In the past, the price of honey was very cheap due to the middlemen. For example, a bottle of wild honey was less than 100 baht while a bottle of beekeeping honey was approximately 40-50 baht. But now, the former can be sold at less than 200 baht while the latter is priced 150 baht per bottle. We do not have to depend on the middlemen because the customers, i.e. the tourists, are coming to our houses (Prommin Puangmala, 2008).

Similarly, Bang Chao Cha villagers who do not participate in tourism activities can also earn extra income from selling their basketry to the tourists as well as selling their organic vegetables and fruits to the community kitchen. “Local villagers have better well-being and economic status. From being pretty poor in the past, now everyone can support their children to study at the high school and university levels,” Boonchuay Somboon (2009) said.

CBT also creates opportunities, especially for women, to participate in economic activities, such as accommodation, souvenir selling, food provision and cultural performance. Such opportunities offer a higher proportion of tourism benefits to go to women as compared to other modern sectors (Ashley et al, 2001 quoted in Yaman and Mohd, 2004: 585). Women in the selected case studies have participated in tourism activities, including providing food, producing souvenirs, performing local dance and providing a Thai massage service. Not only women, but also the elderly, are encouraged to participate in tourism. Boonma Thongsoi, a 74-year-old homestay owner in Bang Chao Cha, stated that she always attends the meetings and participates in decision-making. “There is no sex or age discrimination in Bang Chao Cha. Even though I am an old woman, I can earn income from producing baskets and providing accommodation to the tourists,” said Boonma (2009).

There is much evidence of positive economic changes as a result of CBT operations in Koh Yao Noi as it has clearly generated additional income to community members. In 2004, the CBT Club earned over 900,000 baht from tourism

(Pradech Phayakvichien, 2008: 5), representing an average 10% or more increase in the annual income of participating families (Dusit Buttrees, 2009: 2). However, economic benefits are not major concerns for the villagers because their major sources of income are fishing and rubber tree tapping.

2) Employment Opportunities

CBT has provided a variety of tourism-related jobs for the villagers to earn extra income in addition to their main sources. Scheyvens (2000 quoted in Kontogeorgopoulos, 2005: 10-13) indicates that the key potential of CBT is the creation of relatively well-paid employment. Compared with other industries, tourism requires employees with relatively low levels of specialization, at least in the initial stage (Yaman and Mohd, 2004: 585). For example, in high and peak seasons, most local farmers act as local guides and cooks, providing additional income for their household.

CBT has a positive economic impact through the development of various occupation groups in local communities. In Ban Mae Kampong, based on local people's interests, engaging in various occupational groups has strengthened and developed their skills, such as the traditional Thai massage group, the herbal group, the local guide group, the bamboo weaving group as well as selling their own processed food.

In terms of job creation, tourism creates various occupational groups in Ban Mae Kampong. When the village has been well-improved and developed, many investment projects from outsiders emerged. This enabled the villagers to earn income from these development projects. They do not have to find jobs outside their village. (Prommin Puangmala, 2008).

In the past, my major income came from the Miang orchard only. But currently, people have decreased their consumption of this fermented tea, so that my revenue was not enough for my family. The villagers did nothing when finishing the cultivation season. When Ban Mae Kampong was developed as a tourism village, the villagers then had additional jobs. I love providing services and have enough knowledge about the community, so I

applied for work as a local guide, which has increased the well-being of my family (Anan Thaikorn, 2008).

Apart from the major source of revenue coming from agricultural activities, Ban Khok Kong villagers have additional income from CBT. They get extra money from providing homestay and food, selling local souvenirs and processed food, being local guides and providing massage services.

CBT also provides opportunities for women to get involved in tourism activities, enabling them to earn additional revenue for their families. Kesinee Srisamuth from Koh Yao Noi stated that her family can earn additional income not only from providing homestay accommodation and food and being a local guide, but also by providing massages for visitors.

I do not have a high education, but I am good at massage and that brings additional income for a woman like me. If the visitors stay with me, after I show them their bedroom and after eating, I massage them. But it depends if they like it or not. The income is good (Kesinee Srisamuth, quoted in CHARM, 2005: 48-49).

5.3.1.2 Negative Economic Impacts

1) Unequal Income Distribution

Though CBT has been perceived as an effective instrument for poverty reduction, Mingson Kaosa-ard (2006: 14) argues that, in Thailand, even though tourism income is significant for those participate in tourism activities, the scale of benefits depends on the strength of demand and access to tourism resources. Even though various crucial mechanisms, including rotation and queue systems and the community or village funds, have been utilized to ensure equal opportunities to those participating in tourism and to spread economic benefits fairly, some problems still remain regarding profit distribution. Wunder (2000 quoted in Kiss, 2004: 234) asserts that the level and distribution of economic benefits depends on many factors including the attractiveness of tourism assets, the type of tourism operation, the nature and degree of community

involvement and whether earnings become private income or are channeled into community projects.

In the case of Ban Mae Kampong, some villagers, such as Withoon Jino, 2008 cited the most serious problem of community tourism as being the distribution of income. Only those villagers living in or nearby tourism attraction zones – only two village clusters out of six – can participate in tourism activities, particularly homestay services. A rearrangement of profit distribution management has been requested. Even the homestay providers, such as Puth Saipon, 2008 mentioned the problem of income distribution not being spread fairly enough.

However, Prommin responded that every community member receives benefits from tourism in many aspects. Benefits from tourism should not be perceived as only cash in hand. Various development projects in the village as well as the annual dividend of the Cooperative are also benefits derived from tourism. Maximizing economic benefits is not the major objective of CBT. Ashley (2000: 26-27) indicates that simply developing as many tourism options as possible, or seeking to maximize local cash earnings, is not the way to maximize livelihood impact for local residents.

There are still some villagers that do not understand or misunderstand what we are doing. Despite the training programs organized four or five times a year, these people still do not understand. Mostly they do not directly engage in tourism. Every single villager of Ban Mae Kampong receives benefits from tourism in terms of the annual dividend from the village cooperative because everyone is a shareholder of the cooperative. Some do not understand such benefits even though they get it every year. Some have jobs but do not realise their jobs are related to tourism. We have very convenient roads because of tourism and these people still do not realize that. The village has the total capital of four to five million baht – where does this big amount of money come from? Absolutely, it is from tourism. For instance, we received financial assistance from the OTOP project for two consecutive years to the tune of two million baht. If any occupational group wants to borrow, they

will not be charged any additional interest, but they have to pay back within three years. For example, if they borrow 30,000 baht, they can pay back 10,000 baht for three years without interest. But if an individual village wants to borrow for personal purposes, he will be charged only 2% interest per year. This is only the fund from the OTOP related to tourism. There are also the village funds and the saving funds from which the villagers can borrow. Therefore, everyone gets the benefits but they can not perceive it. They always think that tourism will benefit only the homestay owners and local guides. They think they do nothing related to tourism, so they do not get any benefits. In fact, they do receive tourism benefits, but indirectly, not directly like the homestays or guides. So I always say that anyone who does anything will always get something (Prommin Puangmala, 2008).

As for the homestay service, the Ban Mae Kampong Tourism Committee is always opens and gives everyone a chance to renovate their house as a homestay. The only one concern is that the homestay must be in accordance with the committee's requirements. However, to qualify as a host family, the villagers have to invest some money for renovating the houses as well as buying additional items, such as beds and blankets. Therefore, it is impossible for poorer villagers to do such things. Similarly, Akarapong Untong, Sasipen Phuangsaichai, Natthida Taweelertkunthon and Jakkree Tejawaree (2006: 72-73) indicate that one reason for the unequal distribution of tourism income in Ban Mae Kampong is that many villagers lack the funds and skills to run tourism-related businesses.

More specifically, revenues from tourism are mostly in the hands of community leaders (Mingsarn Kaosa-ard, 2006: 79). Generally, community leaders initiated CBT in the village, promoted it and are involved in its management and operation. Inevitably, they have received the major amount of tourism benefits even if they have been trying to distribute these benefits in many ways.

2) Conflicts of Interests

Conflicts may occur because of different management styles and interests (Anucha Leksakundilok, 2004b: 34). Currently, there are three groups operating CBT in Koh Yao Noi: the CBT Club, the Koh Yao Homestay Group operated by SAO members and the Bungalow group. Initially, the Bungalow group operated ecotourism in Koh Yao Noi. Then, the CBT Club became the second group organizing CBT in the community, which was operated through the local community members for the community. Conflicts arose between the CBT Club and SAO members. Due to political reasons, SAO then organized their new eco-tourism group under the name of “Koh Yao Homestay.”

However, these CBT groups are similar in many respects. They have organized tourism activities based on natural conservation and cultural preservation. They have emphasized the importance of community participation in CBT management. However, their management and operation methods are different. For example, according to Koh Yao Homestay Group, tourists are allowed to choose any homestay based on their own preference unlike the CBT Club with its rotation system. Even though tourism groups in Koh Yao Noi have different views regarding some aspects, their CBT operation and management aims to minimize the negative impacts from tourism and to create environmental consciousness among both locals and tourists.

3) Private Businesses from Outside

Since CBT in Ban Mae Kampong has been successful in attracting more tourists, outsiders have started their own resort businesses to compete with the community's homestays. One particular instance occurred when a westerner and his Thai wife built a resort named “John's House” in the village. The number of tourists staying in local homestays decreased as a result of this resort. Actually, according to the initial agreement made between the owner of the resort and the community, a fixed proportion of profit had to be given to the Ban Mae Kampong village. But later on, the owner refused to do so, arguing that the resort also supported local villagers by employing them as gardeners, cleaners and local dance performers. Moreover, the owner started to advertise his resort through his own website, rather than solely through the village's advertising outlets. This resulted in an increasing number of guests. The owner claimed that he should

only pay the village for the tourists who made reservations through the community, not including those directly contacting the resort. Somsak Puangruenkaew, the village headman, and Prommin Puangmala argued that the resort has to follow the village's rules and regulations. A contribution of 100 baht per guest must be paid to the community as with the locals. The conflict eventually ended when the Abbot of the community temple was asked to intervene and help create a compromise. Finally, the resort owner agreed to pay a part of the profits he received from each single tourist. However, he then tried to sell his resort and planned to move out from Ban Mae Kampong. When both occasions the researcher went to Ban Mae Kampong, John's House was still open for business.

In addition to the mentioned private resorts, a new adventure tour "The Flight of the Gibbon" operated by Treetop Adventure Co., Ltd. has emerged in Ban Mae Kampong. This experience entails the tourist being secured by a body harness and traveling along the treetop canopy in the forest. It costs 2,300 Baht per person for a one-day excursion, including two hours in the canopy, one hour trekking near Mae Kampong Waterfall, one hour for lunch and a village visit. This company has been using various advertising and many popular TV shows, from both inside and outside the country, which have visited this tour site. This new business is considered a new threat to the Ban Mae Kampong community for many reasons (Yaowapa Wongsawat and Chuangchote Bhuntuvech, 2009: 7). The company mainly uses their western tour guides. Also, only a handful of local villagers benefit from this business – just five landowners who rent their land to the company, and those employed by the company and one local restaurant owned by the former village headman, Prommin Puangmala. On the other hand, the company stated that the company always supports the community and is ready to abide by the community's rules. According to Nantirat Thammiyapon, Manager of Flight of the Gibbon, the Treetop Adventure Co., Ltd.:

We are doing our business in Ban Mae Kampong, so we always respect the community. The company supports the community by hiring local villagers as permanent officers and bringing in more tourists. The company also always listens to the community's advice, such as the problem of parking in the past. However, misunderstanding between the company and local

people occasionally occurs. Thus, community leaders are important persons to create better understanding between the company and villagers. In addition, we try to conserve the forest as best as we can. Even though our business operates in the jungle, we have never used engines or oil, the only engine that we are using is a car (Nantirat Thammiyapon, 2008).

4) Property Development Projects

Being well-known to the outside world and having received many outstanding rewards, particularly for its astounding natural beauty and natural resource management, Koh Yao Noi is, as a result, more vulnerable. Property developers from the outside have purchased land for investment to make profits from this small and peaceful community. The increase in luxurious villas and resorts has been considerable in recent years. For example, Jumeirah, a real estate development firm from the UAE, will build a residential resort and a private marina on Koh Raet. A six-star resort on Koh Maphrao is being constructed by a UK developer. Generally, such private resorts and villas restrict the local fishermen's access to the beaches by putting up fences. Such practice directly affects their revenue from fishing. "Actually, we can go fishing anywhere within 3,000 meters from the beach legally. But the private resorts do not allow us to enter even though it is a public area. They are afraid that we will disturb their guests," Wanna Roengsamuth (2008) said. Hame TinKoyao explained his concerns to Bangkok Post that,

We usually have conflicts with trawling boats that use destructive gear to catch considerable amounts of fish and destroy the sea grass and coral reefs. But I'll tell you this...dealing with those big fishing boats is a lot easier than dealing with property developers because you can chase them out of the three-kilometer fishing zone reserved only for local fishermen. But we don't know how to talk and deal with these rich developers (Hame TinKoyao, 2008 quoted in Anchalee Kongrut, 2008)

In addition, a ferry project has been proposed. Local villagers oppose this development idea because the number of pickup trucks on Koh Yao Noi is

already enough to meet their transportation needs. Bringing in more vehicles will cause problems due to the narrow roads. Samroeng Rakkhet expressed his feelings about the ferry project:

We support the new ferry service, which stops at both Koh Yao Yai and Koh Yao Noi, because it will make travel here more comfortable and safer for tourists and residents, so that it will benefit the local economy. However, we disagree with plans to introduce a car ferry, which would open up the islands to numbers of truck and other vehicles. We have sufficient transport which is another source of tourism-related income for local villagers (Samroeng Rakkhet, 2006 quoted in Sangkhae Leelanaporn, 2006: 27).

Not only are the economic impacts concerning Koh Yao Noi community members, but also the environmental problems arising from tourism. “Our current infrastructure is inadequate for large-scale tourism. In addition to a very limited road network, we have no garbage collection or dump site, no town planning rules and limited supply of fresh water,” said Samroeng Rakkhet (2006 quoted in Sangkhae Leelanaporn, 2006: 27). Dusit Buttrees (2008), also opposed this project, “We do not need that big ferry because people from Phuket will take day trips by driving to Koh Yao Noi. This kind of tourists brings many problems, especially waste.” “What local people need is not civilization or modernity, but they just need better well-being and good sanitation to impress the visitors and to improve their health,” said Kraisri Boonsen (2008), a local on Koh Yao Noi. One tourist traveling to Ban Mae Kampong expressed concern that various development projects in the small local community may create negative impacts on the local culture. “I do not want development projects to be established in Mae Kampong. I do not want this small beautiful village to become modern because everything will change. Unique culture and customs and a simple way of life are the major reasons why I chose to travel here,” Tassanee (2008), a tourist from Bangkok, said.

5) Land Sale

According to Pradech Phayakvichien (2008: 1), it is not easy to manage the development of sustainable tourism in rural Thai communities. Problems can occur when wealthy investors take advantage of the communities' resources and prosperity. This can lead to land value speculations, which force out the local people and disrupt the community.

As Koh Yao Noi has become a famous tourist destination, various property development projects, particularly private luxurious villas and resorts, have been increasing. Since 2006, the island has experienced a significant increase of investors buying leasehold land to build dream island homes, which serve as vacation homes for the wealthy from Asia, the US and Europe (Hall, 2008). This has eventually resulted in the rising value of land on Koh Yao Noi. Brett Moffitt, Managing Director of Phuket Real Estate, who has been dealing with land on Koh Yao Noi for over ten years, said to Phuket Post that property prices of Koh Yao Noi have increased over 500 per cent from the past (Hall, 2008).

As a result, many villagers will sell their land to investors until there is no more land to be sold from local people. "I think it's already reached the highest ceiling on land sale. Local people have no more land to sell. All of the beach front lands are occupied. Normally, outside investors purchased land from local villagers, and sold it on to gain some profits," Samroeng Rakhiet (2008) said. Such land sale then creates problems to local people as they are not allowed to enter the private beaches. In the words of Bang Mod:

Because of tourism expansion, local villagers' public beaches have become businesses' private beaches and we cannot even enter to catch fish. For example, on Koh Samui, as most of the land belongs to private businesses, many tourism-related businesses and activities are then managed and operated by these outsiders. So, the local people have nothing to do and have no income (Bang Mod, 2008).

However, some of Koh Yao Noi villagers have realized the problem of land acquisition by the outsiders. "You see, there are no local people living on Koh Phi

Phi. People there are totally from the outside, they buy land and set up tourism businesses. Some places on Phuket do not even allow Muslims to pray. They argue that our praying will disturb their guests,” Dusit Buttrees (2008) added. Thus, community leaders have tried to encourage local people to keep their land for their children, not sell it to outsiders. Kesinee Srisamuth gave the following opinion about land sale on Koh Yao Noi:

I personally don't want to sell my land. We can do business here, we can do tourism and that will last for our children. But if we sell it, we have no land on which to live. But our business can last for our children. The rich who come here do not sincerely love our island. If we sell the land, the money will be gone soon. I do not really like lots of development. We do business just like we are brothers and sisters. Like when my kid is ill, people at the hospital will give way. They will stand back and let me go first. But the outsiders who come and buy the land here will not do this. So we want to keep our generosity and treat our guests in the same way. After all, money cannot buy everything (Kesinee Srisamuth, 2005 quoted in CHARM, 2005: 48-49).

In this regard, the Phang Nga Provincial CBT Advisory Board suggested that a policy on community land use planning must be implemented and made clear (CHARM-REST, 2006: 9). Similarly, Ban Mae Kampong also faces the problem of land sale to outsiders. According to a local teacher:

Most villagers are the elderly. They generally sell their land in order to support their children to study in the city. They also sell some parts of their land to business because their children are not involved in any agricultural activity and when the parents get older, they'll have to do it alone. Thus, the number of outsiders living in Ban Mae Kampong is increasing. They are not local people, so they do not love our community. Most of them expect to seek economic benefits from our village (Anchaleekorn Puangruenkaew, 2008).

5.3.2 Environmental Impacts

5.3.2.1 Positive Environmental Impacts

Community development through CBT encourages conservation, environmental education and the sustainable use of natural resources (de Haas, 2002 quoted in Kontogeorgopoulos, 2005: 5). Many CBT communities have demonstrated success in motivating local people to reduce their exploitation of wild plants and animals, to help control poaching by outsiders and to help control forest fires. Mangrove and highland forest areas have been increasing.

1) Enhancement of Natural Resources and Environmental Awareness

Raising awareness of all stakeholders involved in CBT is essential for promoting an understanding of the beneficial link between conservation and community development (Mountain Institute, 1998: 56). CBT encourages such awareness. Various environmental benefits stem from CBT include creating awareness among both locals and tourists, managing environmental problems and encouraging environmental planning. In some communities, the government allows the local community and tourists to be the 'eyes and ears' of environmental protection (Anucha Leksakundilok, 2004a: 34). In the case of Koh Yao Noi, Wanna Roengsamuth revealed the changes in his own practices:

I admit that we used to destroy mangrove forest. But now we realize its importance, so we have established the mangrove reforestation program with the tourists. Our children also help conserve our forest as well as marine resources. We all help in the surveillance guarding against any illegal action, not only in our group but among all community members (Wanna Roengsamuth, 2008).

Forest encroachment is still a critical problem in local communities. It is fairly clear that the deterioration of the forests, including the mangrove forest, has mostly resulted from human beings. Therefore, to solve this problem, the key is in addressing human behavior. According to P.A. Payutto (1999: 78-79), there are three

stages to solve environmental problems – at the behavior, mind and insight levels. It is well acknowledged that one consistent method for forest conservation is to build consciousness about conservation among people so as to make them participate in forest protection and preservation. P.A. Payutto (1994: 22-23) used very simple words to encourage local villagers to conserve the forest:

A person who sits or sleeps in the shade of a tree should not cut off a tree branch. One who causes such injury to a friend is evil...The shade of a tree we enjoy is enjoyed by others as well. A tree is like a friend that we have no reason to injure. To injure a tree is like hurting a friend. Such an attitude toward nature will prevent us from destructive behaviors, on the one hand, and will prompt helpful action, on the other.

Sopon Thangphet (2006: 23) indicated that the development of CBT plays an important role in raising the awareness of local villagers in protecting their community resources. Additional revenues generated from tourism have reduced the pressure local people put on forest resources. In addition, these revenues have also funded various community development activities including the conservation and protection of natural resources. When community members perceive that tourists come to visit their community as a result of the beautiful and abundant natural resources, they are more likely to preserve them as increasing visitors lead to increasing revenues for them. Not only can the homestay providers benefit from those tourists but also others such as local restaurants and souvenir shops. Mostly, local communities offer various natural attractions to tourists and CBT activities are mainly related to these natural resources. Thus, this acts as motivation to the community members to be more responsible and caring towards their resources (Yaman and Mohd, 2004: 586).

Various tourism activities in the selected four communities have been designed to involve natural resources conservation and protection in order to develop environmental awareness among both community members and tourists, particularly in the cases of Ban Mae Kampong and Koh Yao Noi. Both communities are situated near protected areas or national parks and their local lifestyles depend on natural resources.

Similarly, these communities had suffered from natural resource depletion in the past. Therefore, the conservation and protection of natural resources have become of the highest priority and concern in these two communities.

In the case of Ban Mae Kampong, tourism activities have increased the villagers' consciousness in preserving the natural resources and environment. Tourism activities, which were created based on natural resources, enhance local villagers' knowledge and the necessity to conserve these resources. Local villagers have also recognized the importance of the forest and the danger of forest fires. So, they help forest officials patrol the areas, particularly during the dry season. The implementation of agroforestry in Ban Mae Kampong has encouraged the villagers to establish firebreaks and fire lines as well as regularly remove leaf litter. This has reduced the number of forest fires as a result. Furthermore, the forest ordination is still organized in the community and is one of the most effective methods to preserve the forest. The villagers have also received useful advice from the RFD and the DNP in various aspects of forest rehabilitation and conservation, such as reforestation, forest fire prevention and clearing of firebreaks. Also, the local school has also encouraged natural resource awareness among students by organizing a fieldtrip that takes students into the forest and provides knowledge about forest protection and natural conservation (Kallaya, 2008).

At the same time, the CBT Club includes conservation as a tourism activity itself. For instance, the community has organized mangrove planting or fishing with the local fishers in order for guests to understand the local lifestyle, as well as understand the challenges of fishing, and to create understanding and environmental protection consciousness. Tourists can learn and appreciate the local knowledge of tidal and marine ecosystems, environmental conservation efforts, local culture and traditional livelihood activities through tourism activities.

Tourism activities include both on the sea and inland. Rubber tree tapping is a popular activity among tourists. We show them how to tap and how rubber is produced. Visitors are also invited to try tapping. If in season, they can watch and try growing rice. Mangrove planting is another interesting activity. Tourists can learn about the mangrove

ecosystem along the nature trail. Therefore, not only do we conserve the marine system, but agriculture and mangrove are also protected. These conservation activities that we practice can create revenue for community members (Pairat Phoomkratin, 2008).

Positive environmental benefits of CBT in Koh Yao Noi can also clearly be seen. CBT has created and increased conservation consciousness among different community groups. On the 15th of every month, all community members, including local leaders, those from private resorts, students, teachers and even tourists, help clean Koh Yao Noi in order to promote and encourage awareness among local villagers and tourists. Thaweep Yangtalae stated the importance of natural resource conservation:

I ask you why tourists want to come here. For the beach? Many places also have beaches. Some even have more beautiful beaches and easier travel and transportation, and tourists don't have to go very far like traveling to here. The answer is that tourists actually come here to see how we live, to see how we do local fishing. If there were not enough shrimp, shells, crabs and fish, we could not survive and nobody would want to come here. Therefore, the most important point is that local villagers have to conserve nature, so that visitors want to see our fertile and abundant natural resources. They are also interested in the ways of how we can manage our coastal resources (Thaweep Yangtalae, 2003 quoted in Wichuta Haicharoen, 2003: 154).

To preserve the forest, Ban Khok Kong community leaders and the villagers build forest fire buffer lines annually since the rangers of the Phu Pha Wua Forest Park provides such training to the community once a year. Also, the villagers help assist surveillance in preventing forest encroachment as well as smuggling of wild products from the forest. Furthermore, the villagers have stopped hunting wildlife animals and collecting local vegetation, such as bamboo shoots and mushrooms, for sale, like they did in the past, but now they only do so for their own household consumption,.

Consequently, raising awareness about forest, natural resources and environmental conservation among local people is necessary. CBT can create various environmental benefits, including the encouragement of awareness. Many communities offer a variety of natural activities mostly in protected areas. As a rule, they have tended to increase consciousness in preserving natural resources as they have realized the importance of forest on the community's well-being.

Furthermore, local communities organizing CBT have also set the community's rules and regulations for both villagers and tourists in order to minimize tourism impacts on natural resources and local culture. Details of such rules of Ban Mae Kampong, Ban Khok Kong, Bang Chao Cha and Koh Yao Noi are presented in Table 5.5. As concerns waste management, Ban Mae Kampong villagers generally dispose of their household garbage by burning. Now, they have been encouraged to separate solid waste in their households before putting it into one of the twelve pollution-free incinerators throughout the village. Furthermore, local villagers have also helped produce wastebasket bins made from natural raw materials, and placed them in various tourism areas, such as along trekking trails, the village's main street, the temple and the Mae Kampong Waterfall area. In addition, a variety of beautiful flowers and trees have been planted along the main road. Local villagers also keep tourist attractions clean and well maintained.

Koh Yao Noi villagers have realized that if they want to operate CBT effectively, tourists do not want to see rubbish in the community, in the sea or on the beaches. Thus, the Big Cleaning Day Campaign has been organized on the 15th of every month to reduce solid waste in the community and increase awareness among local people. Consequently, people throw less garbage on the ground as well as in the river and sea. Natural resource camping was also arranged to educate children about coastal resource management. The CBT Club has also set some guidelines for the host families about cooking and doing any activities in the sea or tourist attractions. For example, food must be served in biodegradable utensils, such as banana leaves or reusable containers.

2) Natural Resources Rehabilitation and Increase in Biodiversity

A reforestation project is organized annually in the conserved forest by local villagers. An increasing number of plants has been growing gradually each year,

and this has eventually resulted in increasing the stream water level. Ban Mae Kampong villagers have also collaborated with many organizations, both public and private, such as the RFD, the Treetop Asia Co., Ltd and Chiang Mai University, in many natural resource conservation projects. As for wildlife, some villagers and those in nearby communities still catch and consume wildlife animals while the problem of wildlife smuggling still continues to exist. So, the wildlife populations have still not increased extensively though various campaigns on wildlife conservation have been organized.

In the Ban Khok Kong community, local leaders and villagers attend forest fire prevention and management training from the RFD once a year. They have helped the park officials construct fire lines, especially during dry season. As already stated, the villagers also help assist in guarding against forest encroachment as well as the smuggling of wild products from the forest. Furthermore, the villagers have stopped hunting wildlife animals and collecting naturally grown vegetables and the like for sale. Such practices have been only for private consumption. The net result is that the number of forests and wildlife species has increased.

According to Bang Chao Cha OTOP Village, as there is no forest or any natural resources in Angthong Province, there are no specific natural resource rules and regulations in Bang Chao Cha either. However, the demand for Bang Chao Cha's well-known basket weaving products has been increasing dramatically since 1993; the result being a shortage of raw materials, especially Si Suk bamboo, Sang Nuan bamboo and rattan. The amount of bamboo in Bang Chao Cha has decreased drastically. The community has to import Si Suk bamboo from Angthong and nearby provinces, such as Singburi and Kanchanaburi while Sang Nuan bamboo has to be imported from Chonburi. Rattan has to be imported from southern provinces as it cannot be grown in the central region. These kinds of bamboo are generally used for producing handicrafts due to their durable and thick trunk. Also, with these specific types of bamboo the strips can be cut to have large or small widths as well as be shaven very thinly. The community has had to import as much as 3.2 million baht of these raw materials from other countries. The region's exports have also been affected in the past, for example, export value fell from 23.5 million baht in 1987 to 1.5 million baht in 1991 (NESDB, 1994: 4-5).

During that time, HRH Princess Maha Chakri Sirindhorn visited Bang Chao Cha village and advised the people to grow Si Suk bamboo themselves as well as conserve this type of handicraft. Then, Angthong provincial forest officers and Pho Thong district forest officers, together with SAO started to cultivate Si Suk and Sang Nuan bamboos in public areas in 2001 to decrease the volume of bamboo imports and to ensure a supply of raw materials. Such conservation consciousness and efforts have also implemented within the weaving groups and expanded to the community. The conservation of bamboo, therefore, has helped preserve the local traditional bamboo handicrafts for future generations.

Coming from their past and tragic experiences, Koh Yao Noi villagers have tried to do the best they can to revive, restore, conserve and preserve natural and marine resources. Various conservation campaigns and programs have been organized, particularly reforestation.

According to the Office of Natural and Environment Policy and Planning (2005: 81-83), mangrove forests provide substantial benefits both to nature and humankind. The forests are important habitats, nursery and breeding areas and nesting sites for many marine species, especially in their juvenile stage. They also hold soil and sand mass which prevents them from being washed away from the shore and banks. In addition, mangrove forests provide oxygen and serve as barriers to break waves and monsoons. As Thai rural communities largely depend on natural resources, mangrove forests provide resources for use as household wares, food and other items to sustain an environmentally sound lifestyle. In Koh Yao Noi, many organizations, both inside and outside the community, participate in the reforestation project. At least 800 rai of mangrove forest and degraded forest has been managed and reforested in recognition of Their Majesties the King and Queen. Sea grass areas have also been revived and restored.

Additionally, the Crab Bank was established, and ten million horse crabs have been released every year since 1995. Furthermore, CBT has decreased the number of local fishers who use trawling fishing boats, resulting in an increasing number of marine species. Some of them have quitted trawling altogether and gone into tourism-related businesses, such as processed seafood and souvenirs.

Eventually, the natural resources have been restored as a result of the community's efforts and strength. Marine species have increased, mangrove forests have been recovered and sea grass have rehabilitated. An increase in biodiversity is noticeable in Koh Yao Noi. Even though such marine resources are still not as abundant and fertile as they used to be, they are sufficient enough for Koh Yao Noi villagers to return to their traditional fishing practices once again. A few fishermen stated that they had started catching species of fish they had not seen for several years, as well as spotting sea turtles, dolphins, and dugongs (CHARM, 2005: 49-50).

3) Development of Appropriate Technology and Green Products

Various practices in the selected case studies reflect the implementation of "appropriate technology." According to Schumacher (1973), appropriate technology refers to user-friendly and ecologically suitable technology applicable to the scale of the community. In his words, "Man is small, and, therefore, small is beautiful." Schumacher believes that production from local resources for local needs is the most rational way of economic life. So, appropriate technology is based on the environmental, ethical, cultural, social and economical aspects of the community.

The development of hydro-electricity in Ban Mae Kampong provides a very clear example of appropriate technology and usage. According to its abundant natural resources, Ban Mae Kampong was able to produce its own micro hydro-electric system. In fact, this use of clean energy was initiated by His Majesty the King, suggesting the villagers produce their own electricity from the local stream and waterfall. Eventually, the community could produce enough hydro-electricity for their villagers and, from 1997, could also earn extra revenue from selling the excess power to other villages and the PEA. The money is allocated for the energy management fund and the rest is also utilized for other development projects in the community. Furthermore, the cost of its hydro-power is much lower than the PEA rate, which enables local villagers to save more money. The Housewife Group has talked about the village's energy supply with great pride and good cheer:

We have our own electricity to use, it is hydro-power produced from Huay Mae Kampong in our own village. We have used it for 30 years

since EGAT could not as yet reach the village. Now the power from the Regional Electricity Authority is already available. We still use our village power because it is cheaper. At night, almost every house watches TV, so we have to switch to use governmental power in order to prevent voltage drop (quoted in PTT, 2009: 6).

In addition, to facilitating the visitors and encouraging energy savings, Ban Mae Kampong can provide tourists with warm water through the use of solar power. “We try to use renewable sources of energy and reduce our reliance on hydro-electricity, in line with government policy,” Prommin said to the Bangkok Post (2008 quoted in Karnjana Karnjanatawe, 2008). The solar power was developed by Chiang Mai University with funding from the National Science and Technology Development Agency. The village has the capacity to store 150 liters of water that can be heated to 40-50 degrees Celsius. The villagers have also extended the use of solar power to dry coffee beans and tea leave. Unfortunately, this clean energy is a lot more expensive than using a water heater and so is somewhat not applicable.

The Koh Yao Noi CBT Club members have also developed and made use of appropriate technology for the community. Various methods have been created and utilized to fit the community’s needs and at the same time conserve nature. Samroeng Rakheth stated that the community has been trying to promote various methods to preserve marine species.

The Club organized various meetings with our members to discuss about the appropriate ways to preserve natural resources. We have organized many campaigns against the use of fishing gear that is harmful to small and juvenile marine species. Appropriate fishing methods have also promoted, such as the use of nets with mesh size larger than three inches on the crab trap, no dragging on the sea grass bed and catching fish only of an appropriate size. Those conservation methods are also related to tourism activities. If there are less and less marine resources, we have nothing to show the tourists (Samroeng Rakheth, 2008).

Furthermore, although there are a number of occupational groups in the local community, their products are still not unique. According to Pathinya Yindee (2008), Koh Yao District Chief Officer, “Natural resources in and around Koh Yao Noi are beautiful and abundant. But our local products are still not unique and do not have enough distinctive characteristics that can clearly represent the community.” Furthermore, local products and packaging still need additional improvement. So, the concept of the “Green Product” has been introduced to many communities including Koh Yao Noi. According to CHARM-REST (2005: 1), the green product initiative aims to harmonize natural resource conservation efforts with CBT and income generation activities. From its local raw materials, such as coconut shells, coconut leaf midrib, fish scales, rubber leaves and banana trunks, various green products have been produced, including accessories and furniture, basketry, artificial flowers as well as bags and purses. Coconut oil spa is one of the most popular green products produced by the Housewife Group of Ban Laem Sai. Due to the high capital cost for fishing, local fishermen have faced the problem of getting an income that is insufficient to cover all expenses. Therefore, these green products can help generate additional revenue for Koh Yao Noi villagers.

5.3.2.2 Negative Environmental Impacts

In addition to the positive environmental impacts of CBT, many theorists also mention negative impacts, including waste, natural resources deterioration, overcrowding, traffic congestion and water pollution. Impacts of tourism on the physical environment are mainly due to infrastructure development. Construction of hotels and resorts cause erosion, landslides, sedimentation and deteriorated water quality. Other ecological impacts also include loss of habitat, such as coral reefs and mangroves, loss of the environmental functions of these habitats, such as flood control and reductions in water quality. Coral reefs serve as habitats, shelters, feeding areas and breeding sites for many marine species (ONEP, 2005: 75-76).

1) Waste

The increasing quantity of waste stems from the increasing number of tourists. Though the rules and regulations have been set to minimize environmental impacts, Ban Mae Kampong still faces a waste problem. Even though many garbage bins

are available throughout the village, garbage is still dropped, especially at tourist sites by thoughtless visitors. Most of them come for daily visits just for fun or to relax and do not intend to study the nature or local culture. However, the number of garbage bins is not sufficient enough to serve the increasing number of tourists. "Sometimes it is quite hard to find an empty garbage bin especially when there are many tourists in the waterfall. So, there should be more bins to avoid inappropriate waste disposal," Kannikar (2008), a tourist from Doi Saked, recommended.

Similarly, due to the increasing number of tourists, a waste problem is inevitable in Ban Khok Kong, which, again, is mostly generated by thoughtless tourists, mostly teenagers from nearby villagers. They usually bring food and beverages to Tat Sung and Tad Yao Waterfall, but leave or even throw litter into the stream. "The quantity of waste has been increasing, especially during the rainy season because the tourists usually come to the village during that time. We also have village volunteers take care of this issue," said Porn Attanak (2008), the chairman of Ban Khok Kong Tourism Committee. However, waste is also generated by the villagers. "Some villagers are reluctant to be responsible in their own duties and do not have any discipline. Some of them even throw their garbage on the road or dump it on unoccupied land," Kwanchai Pattathoom (2008) asserted.

As there is no SAO garbage truck coming to the village to collect waste, the villagers have to burn and bury their household waste, generally in insanitary and unhygienic ways that directly affect their health. However, the village headman still perceives the waste problem as not being serious or critical.

In Koh Yao Noi, even though the municipality trucks collect garbage once a day, the quantity of garbage in the community is too large for its capacity. Furthermore, Koh Yao Noi also lacks an appropriate waste management system. Collected waste is disposed of in the 20x50-meter dumping ground behind the district office. This dump is located in mangrove forest, and so this has resulted in the leak of sewage into the mangrove forest and into the sea. Furthermore, some villagers also dispose of their household garbage in the mangrove forest, while most villagers prefer to burn the garbage.

However, in 2008, HRH Princess Maha Chakri Sirindhorn visited Koh Yao Noi and spoke on the issue of the seawater quality:

...Chaipattana Foundation had tested the seawater quality that was taken nearby the Koh Yao Noi SAO and found coastal waters to be contaminated from pollution generated by waste dumped into the sea. This has resulted in waste water and Cholera in the seawater...

Therefore, HRH recommended that the villagers help take care of the natural resources and environment. Projects promoting environmental awareness among the children should be organized using the surrounding nature as the source of the learning process as well as teaching them how to analyze the coastal water quality. In accordance with HRH's remarks, many organizations have implemented various projects to rehabilitate the natural resources and solve the waste problem.

According to the study of CHARM-REST (2005: 1), waste management requires the efforts and collaboration of all concerned parties in the community, including the municipality, SAO, schools, conservation groups, private businesses and tourism groups, to solve the waste problem and to co-manage waste disposal activities effectively.

2) Wildlife Disruption

Uncontrolled tourism activities can also cause severe disruption to wildlife habitats and place pressure on endangered species. For instance, tourist vehicles in the national parks often approach wild cats and thus distract them from hunting and breeding. Also, in the Andaman Sea, tour boat operators always feed the reef fish in certain tourist spots to ensure that they remain there.

Due to its natural beauty, Koh Yao Noi has attracted many investors, with the result being the various development projects operated by property developers from the outside. These investors have to comply with the following community rules:

They have to follow our rules and regulations. For example, the construction of any resort must not affect the natural resources and environment. It must not negatively affect the coral reefs and sea grass. Any

building taller than the height of a coconut tree cannot be constructed (Samroeng Rakhet, 2008).

Environmental problems are also created by the increasing numbers of tourists as well as outsiders doing business. It cannot be denied that the increasing number of development projects has definitely created negative environmental impacts. As Koh Yao Noi has become ever more famous, many development projects have emerged, resulting in more outside workers coming in to carry out the work. Most of them are illegal immigrants from neighboring countries as well as those from the northeastern part of Thailand. These people have different ways of life. Amazingly, even their eating habits still create some environmental impacts. According to one villager:

Those workers from the outside always trap tiny crabs on the beach and eat them. Now we see fewer and fewer crabs along the beach. They also trap and eat frogs from the rice fields. We prefer having those frogs in the paddy fields because they can reduce the amount of pesticide. Also, the workers collect shells and coral from the shore to take back as souvenirs for their families (Sompong Nunuan, 2008).

2) Pollution

As Ban Mae Kampong is just an hour's drive from the city of Chiang Mai, the number of tourists has been increasing, particularly during winter. Most of them drive their own vehicles, while some come on tour buses. These vehicles create noise pollution from their engines as well as disturbing the villagers' houses that are mostly located along the main road. In addition, the vehicle emissions have also increased in this small village, proving detrimental to the health of the local people.

5.3.3 Social Impacts

5.3.3.1 Positive Social Impacts

In addition to the economic benefits through the increasing income of individuals and through community funding, the social benefits gained from CBT include working together, cooperation with government and the private sector, close contact with

tourists, and improving quality of life and infrastructure (Anucha Leksakundilok, 2004b: 34).

1) Human Resource Development

For any development project to become successful, one of the most crucial resources is that of human resource. The CBT process has facilitated the development of diverse new skills and self-confidence among community members. Due to its nature, CBT brings the customers to the product itself, providing considerable opportunities for contacts and linkages (Yaman and Mohd, 2004: 585). Being host families and local guides, local villagers have developed and improved their communication skills by describing their ways of life and giving other indigenous knowledge to tourists. Through contact with tourists, community members are able learn new knowledge and experiences, which would be fairly impossible without tourism activities. Local people admitted that participation in CBT activities help them build their self-confidence, especially because of their improved skills in public speaking. According to Surapon Kingkaew, a local guide from Ban Mae Kampong:

Before I was involved in CBT, I was low on self-confidence. Now I can do anything and go anywhere outside the community alone by myself. In the past, I never thought that I would be able to be a representative of the community and speak about CBT to other local people from other communities (Surapon Kingkaew, 2008).

P.A. Payutto (2009) indicated that human beings can be, and need to be, trained through education. Such potential for development is the real gift of being human. Training, seminars and study tours can strengthen the communities' efficiency in planning and organization, management and administration.

According to the Koh Yao Noi CBT Club, the CBT Group Fund is used for the day-to-day administration of the Club as well as for sponsoring human resource development activities for the members at both the local and national levels, to attend meetings and seminars and to participate as speakers at various events.

Bang Mee and Bang Bao are responsible for coordinating with outside agencies. We also have a rotation system on attending meetings and

seminars outside the community. Every homestay provider must participate in outside meetings in order to improve their skills and knowledge. In any outside meeting, three members attend, two of whom are new participants. Bang Mee is not the only one to attend, others also have chance to be the Club's representatives as well (Wanna Roengsamuth, 2008).

Local villagers stated that their organization skills have improved through participating in CBT activities. When those members have the chance to discuss and share their opinions with the public, they become more confident. As Dusit Buttrees (2008) stated, "It makes people open up more, not only to strangers, but also to neighbors and other people in the village. They are more educated now. This has changed my view of many things, knowing much more about about things around me." There has been an ongoing exchange of ideas, indicating that local people are not confined to their own ideas. This circumstance has improved relationships with neighbors as well.

The CBT Group Fund is also used to sponsor its members to attend tourism-related training programs organized by outside agencies.

Various training programs have been conducted. I just attended local guide training at Kiriwong, increasing my ability to communicate with tourists. In the case of field visits, other people normally come to Koh Yao Noi to learn about how we manage natural resources. Jah Kay just came back from Amphawa to learn how they manage tourism. It is totally different from us because we do tourism with our villagers, while they do it through business (Wanna Roengsamuth, 2008).

P.A. Payutto indicated human development as being based on the development of knowledge (2002: 3). According to the case studies, most of the Ban Khok Kong community members are eager to learn and improve themselves. They have learned both Thai and English in order to be able to communicate with tourists, as many students from various institutions have taught them. Furthermore, the division of work in various tourism activities has encouraged community members to develop their skills by attending

a variety of training programs. Contact with many people from many places has brought new knowledge and experience to the villagers and has widened their visions.

In the Bang Chao Cha community, each weaver possesses different skills and capabilities. Ones with higher and finer skills are able to sell their products at higher prices. On the other hand, others of a lower skill generally sell their products at lower prices. Therefore, local villagers have to produce handicrafts to meet the customers' needs and requirements. In addition to their own efforts, external assistance from government sectors is also important to improve and develop the handicraft skills of local people. Those community members have adapted the knowledge from training programs to develop their own skills in order to become highly skilled weavers. Consequently, they can increase their household earnings.

As a result, tourism can generate social benefits and enhance the capacities of local people, such as management skills, institutional strength and the capacity to interact with others (Ashley, 1995: 8). These improved skills have enabled local people to negotiate and represent themselves more effectively with other outside groups, including public officials, private tour agencies and other powerful people who have influence on their daily lives.

Developing, managing and operating CBT helps locals to develop new skills and knowledge which can assist them in communicating and advocating effectively in support of their traditional cultures and ways of life (Richards, 2009a: 12). For example, in the Ban Huay Hee CBT Network in Mae Hong Son Province, the community members use CBT as a strategy to invite government officials to their communities in order to show them traditional ways of managing forest resources, and to confirm their right to continue living and doing agriculture inside the National Park areas. This finally resulted in reducing the conflicts between park officials and local people. This can in turn reduce the social status gap by increasing the negotiation power of the community, whether it is between the community and the government, or the community and the private sector (Pradech Phayakvichien, 2008: 3).

Therefore, these new skills help local villagers adapt in a rapidly changing world. That is to say, human development leads to the greater awareness of the

world as a whole and a complete understanding of the interdependence of all things – be it our lives, society or physical environment (P.A. Payutto, 2009).

2) Community Strength and Unity

Community development through CBT enables social cohesion, harmony and cooperation (Ross & Wallace, 1999 quoted in Kontogeorgopoulos, 2005: 5). As CBT is a participatory process, this means that everyone has a chance to work together and share their skills and opinions. By assisting each other to plan and manage CBT, community members become closer, have stronger relationships and strengthen the foundations of community trust and unity.

The positive social benefits of CBT can be clearly observed in the selected case studies. Local villagers in those four communities have increasingly worked as a group. Various occupational groups have been established according to the development of CBT: four saving groups, five housewife groups, and other three groups in Koh Yao Noi; 12 groups in Ban Mae Kampong; seven groups in Bang Chao Cha and two groups in Ban Khok Kong. Thus, CBT fosters collaboration and teamwork among the newer generations (CHARM-REST, 2006: 8-9).

In addition to monetary benefits, Ban Mae Kampong villagers revealed that CBT has created various benefits for them. The survey conducted by TDRI in 2005 indicates that all of the villagers agree that they have a chance to know and interrelate with other people, not only those in the community but also visitors coming to the village (Wisarn Pupphavesa et al, 2007: 154). About 85% of Ban Mae Kampong villagers think that CBT is likely to develop not only community cohesiveness but also family cohesiveness. This happens because CBT aims at creating community participation, so all villagers, both participating and non-participating, are more open to express and share their ideas with others, leading to better understanding. Findings from the study also show similar results. Surapon Kingkaew expressed the development of tourism in his village as being one in which locals actively got involved and cooperated with each other, eventually uniting community members.

Before Khun Prommin became the village headman, local villagers were living as relatives like other Thai rural people. But there were less activities

that got people together, and they may have had different ways of thinking. When Khun Prommin became the village headman, he conducted various training programs to provide knowledge and create similar ideas, or if there were differences in opinions, they would agree on the same objectives. When people have similar ideas, any development becomes easier. Currently, Ban Mae Kampong villagers are pretty much similar in their ways of thinking (Surapon Kingkaew, 2008).

Similarly, unity among Ban Khok Kong community members has also been encouraged, resulting in an increasing willingness to participate in the community's public works. Village members tend to be concerned about community interests rather than self-interested. Tourism has encouraged Bang Chao Cha villagers to increasingly coordinate and cooperate with each other. In the past, the community members had been living independently, even competing with each other, due to the capitalist nature of the system.

3) Community Empowerment

Community development through CBT encourages autonomy, sovereignty, decision-making power, local participation and community control over the initiation and direction of development projects (Timothy, 1999 quoted in Kontogeorgopoulos, 2005: 5). The ability to describe the community's way of life and communicate with tourists does not only assist local people to interact with outsiders. These skills have also empowered them to negotiate and represent themselves more effectively with other groups, both in the public and private sectors as well as other powerful actors who have immense influence on their daily lives.

In addition, CBT is also perceived as an effective instrument to increase the active role of women, who play major parts in CBT. They share responsibilities for developing, organizing and participating in various CBT activities. Local women are usually the hosts of homestays and experts in local cuisine, arts and crafts. For instance, in Leeled community in Suratthani province, women are more actively involved in decision-making in their community, have taken on new leadership roles and have increased their self-esteem and status in the community (Dunn, 2007: 64).

4) Networking

CBT serves as a vehicle to make more friends and learn new things, which results in the creation of a network of various groups (CHARM-REST, 2006: 8-9). CBT is a means for local communities to develop networks and connections with the outside world (Mingsarn Kaosa-ard, 2006: 9). In case of Koh Yao Noi, when community members were asked in both formal interviews and informal conversations during the fieldwork regarding the benefits they were receiving from CBT, they said that money is their secondary incentive. They emphasized that the intangible benefits resulting from CBT, including promoting natural and cultural awareness, exchanging knowledge with visitors and having new friends were more valuable than money.

We have various networks with many provinces, such as Krabi, Trang and Ranong, and we always help each other. For instance, we can offer suggestions about how we coped with illegal trawling and conserved natural resources to our networks. People from Trang also visited Koh Yao Noi to see how we manage the waste problem. So, networking encourages us to exchange our ideas and opinions with other people (Wanna Roengsamuth, 2008).

In terms of CBT, those tourism networks in many provinces mostly visited Koh Yao Noi to study the community's tourism and natural resource management, according to Kraiwut Rawangcha (2008), SAO representative and host family. Kesinee Srisamuth expressed that, even though her family does not operate a homestay, they still earn enough income from fishing, so money is not their major concern.

I decided to join the tourism group to generate additional income apart from fishing, and I persuaded my neighbors to also do so. Sometimes, I cried when we had to say goodbye to the tourists. People in Koh Yao Noi have a very simple life, and when they stay with us even for just a couple days, we do not want them to leave. We do this not just because of short-term income, but something in the long-term too, especially

friendship. It does not matter if the income is not that much, we will keep doing this (Kesinee Srisamuth, 2005 quoted in CHARM, 2005: 48-49).

Aree Pohka (2008), gave similar comments, “I feel happy and glad to welcome many people to stay in my house. I feel like my relatives are coming to visit me, and I never feel that they are visitors or strangers, but rather friends and relatives.” Also, Sompong Nunuan (2008), expressed similar sentiments: “I have many friends nationwide because of operating a homestay. In spite of the many tourists on Koh Yao Noi in the past, I rarely talked to them. I learnt how to communicate with other people from CBT.”

Ban Mae Kampong also has a tourism network with the Northern Thailand Community-Based Tourism Network (CBT-N), which consists of 37 local communities in seven provinces in the northern region. The community also worked with Ban Mae Lai and Ban Per in developing trekking trails together, according to Suthep Kittikhun (2008).

Similarly to Koh Yao Noi, Ban Mae Kampong villagers and tourists have become friends. One tourist from Bangkok, Tassanee (2008), expressed her feelings: “I am very happy every time I visit Mae Kampong. I also have new local friends. Whenever I come here, I still meet them doing the same thing at the same place as many years ago. They are very generous, that is why I want to come back here whenever possible.” At the same time, members of host families like Puth Saipon feel the same way: “I am glad that tourists trust me and stay with me. They are like relatives even though sometimes we cannot communicate, we understand each other. And we are both happy. So, tourists mostly want to come back again,” Puth Saipon (2008) said. Ban Khok Kong and Bang Chao Cha also have tourism networks with other villages in nearby sub-districts and other districts.

5) Better Social Well-Being

Local villagers have a better quality of life after engaging in CBT. In the case of Ban Mae Kampong, the standard of living was rather poor. It was somewhat difficult to request financial budgets from government sectors. But when the community

became more famous as an eco-tourism destination, many projects and other support from various agencies increased, resulting in the progressive development of the basic infrastructure in this small village. Tourist attractions have improved facilities and amenities. Local roads have been developed. In addition, improved hygiene and sanitation are also visible in the local communities.

Similarly, it was often expressed in other case studies that the overall well-being of local villagers has improved after operating tourism in the community. Furthermore, CBT can also encourage local people, especially teenagers and young generations, to stay and work in the community as it has created various jobs for local people. If they can earn enough revenue for their families, it is simply not necessary for them to find jobs outside the village. Income from CBT, therefore, gives local community members new opportunities to remain in their villages and to maintain their living cultures, according to Richards (2009: 12-14).

5.3.3.2 Negative Social Impacts

1) Changes in Social Lifestyle and Values

Despite the enormously positive benefits, CBT also has its negative side. According to Rungrote Tangsurakit (2009: 27-28), CBT can introduce business ideas into local communities where everything is commoditized or given monetary value. It is argued that hospitality and generosity will disappear and that conflict may be further generated when community members compete for tourists to stay at their homes or buy their products.

Wisarn Pupphavesa et al (2007: 154) found that CBT has made local people in Ban Mae Kampong become more materialistic and more selfish. The findings of this study are also similar to Wisarn et al. Some villagers have told of negative social impacts from tourism. Even though CBT aims at preserving natural and cultural resources, the villagers, actually, have to adapt their ways of living. Houses have been renovated and developed to attract tourists, which has destroyed some local uniqueness of the community. Furthermore, the relationships among community members have been changed. Villagers helping one another out, as was normal in the past, has decreased. For example, sharing some household items has been more difficult as those items are reserved

for tourists. So, currently, homestay providers cannot even lend or share their household utilities or food with others as used to be the case.

It can be said that money is a major cause of change in the relationships among local people. The influence of capitalism is clearly seen in Bang Chao Cha. Community members had competed with each other in pursuing economic benefits. However, such conflict did not stem from CBT.

Even though just a 7-Eleven convenience store was opened in Koh Yao Noi in 2004, it can still create some impact, not only on youth but also on older people. "Some elderly now think that it is cool to drive five kilometers to buy a five baht packet of instant noodles from the 7-Eleven, even though they can walk to the grocery store to get the same thing for the same price. This is a waste of gasoline," Samroeng Rakkhet (2008) stated. This convenience store also created some changes to Samroeng's family. When his son was crying, Samroeng always told him that the ghost would come and get him in order to stop him crying. But this cannot work anymore. He now can only stop his son from crying by telling him that, "If you don't stop crying, I am not going to take you to 7-Eleven." However, some villagers do prefer buying stuff at local stores rather than 7-Eleven in order to redistribute profit to their neighbors as Dusit Buttrees said, "I have never been against 7-Eleven. I have just never entered or bought anything from there. I prefer buying from the little local stores in my neighborhood to distribute income more widely (Dusit Buttrees, 2008).

2) Immigration

Famous tourist attractions generally bring an increasing number of development projects in these areas. Such development projects create both environmental and social impacts. For example, as Koh Yao Noi has become famous, many development projects have emerged, which has resulted in increasing numbers of outsiders as workers for these projects. These people come from different backgrounds of life, while the local people are mostly Muslim. Most of them are illegal immigrants from our neighboring countries as well as people from the northeastern part of Thailand. According to Pongthep Youngrod, Chief of Koh Yao District Agricultural Extension Office,

The social problem mostly comes from outsiders who are living here. They are workers at private resorts, generally from the northeast region. This group does not create much of a problem, but most of the problems come from the illegal immigrants from Myanmar (Pongthep Youngrod, 2008).

Pathinya Yindee (2008), Koh Yao District Chief Officer, also added that the drug problem is also increasing due to outsiders. However, such problem is still not considered severe: “the drug problem has increased a little bit because the outsiders bring drugs into the community.” Meanwhile, Ban Mae Kampong also reported a slight increase in crime and drug problems due to the increasing number of tourists, but these problems can be managed and controlled, according to Police Senior Sergeant Major Somphet Charoensri from Mae-On Police Station, 2008. The findings from the quantitative results in Chapter 6 also indicated that about 13% of the overall communities showed an increase in drug problems resulting from tourism.

5.3.4 Cultural Impacts

5.3.4.1 Positive Cultural Impacts

The most significant benefits of tourism on local culture are those that protect, preserve and enhance it. Other potential benefits include developing village identity, creating and enhancing community pride and building or re-building cultural amenities within a village or region. For example, the Thai Song Dam of the Lao Song Culture Center was established in Khao Yoi district, Phetchaburi province, home to the Thai Song Dam ethnic group. This cultural center exhibits the unique culture of Lao Song through utensils, model houses and traditional characteristics. As these people are famous for their skills in weaving and basketry, there are also weaving demonstrations and souvenirs for sale. The major positive cultural benefits of tourism are as follows:

1) Community Pride

The cultural value of community development through CBT stems from the emphasis on local traditions and values. One of the most important aspects of CBT is that communities choose how they wish to present themselves to the world (REST, 2003). Positive feedback from visitors, including foreign tourists, government officials,

Thai and international students and academics, have strengthened community pride and fostered a greater sense of shared cultural identity. Thus, CBT is an effective instrument in generating pride of local culture as it enables local Thai people to present and to share their culture with the world outside their village (Richards, 2009: 12).

I want the tourists who have never spent a night at a homestay to try and stay with us. Even though we do not have air-conditioning or other facilities like a five-star resort, what we have is sincerity and generosity. We want them to see how we live our simple lives as local fishers, to learn how we fish (Wanna Roengsamuth, 2008).

Interviewing Ban Mae Kampong villagers who are homestay providers, the researcher found that the main reason for being a host family is that they want to meet people from outside their community. Generally, those villagers rarely go anywhere far from the community. They want to exchange their knowledge, traditions and cultures with both Thai and foreign guests.

Tourism activities related to local culture can also help strengthen pride in traditions (Ashley, 2000: 21-22). Promoted as the Phu Thai Cultural Village, Ban Khok Kong mainly offers cultural-related activities, including Baisi Su Kwan, Yao and Phu Thai dance. Local villagers revealed that they are proud of Phu Thai cultures and customs. They always feel happy when tourists express their interest in Phu Thai culture. Consequently, tourism is an important mechanism for publicizing local culture and traditions to the outside world, and interactions with tourists have contributed to a sense of identity (Dorji, 2001: 91).

Rural people in Thailand, especially hill tribe communities, are often looked down and regarded as underdeveloped. Experiencing the daily life of rural people has increased understanding and respect towards these villagers. CBT activities have been established based on the local lifestyles, culture and nature that community members feel proud of and choose to present and share with outsiders. Visitors have the opportunity to learn and experience local people, their lives and cultures. They do traditional fishing, natural dying and cook local food. If communities take pride in and know the value of their

traditions and culture, then wisdom and local knowledge can be passed on from generation to generation (Anucha Leksakundilok, 2004b: 34).

2) Traditional Knowledge and Cultural Preservation

According to Richards (2009: 12-14), cross-cultural learning and respect is one of the major goals of CBT. CBT enables tourists to experience and learn about local culture, local people and their environment through real life activities. Visitors can cast fishing nets with southern Thai fishers, do natural dyeing, local arts and music, or help their host families collect vegetables from their organic orchard and cook local food with them. These activities have encouraged local people to be proud in who they really are, eventually encouraging cultural preservation.

Normally, most traditional and indigenous knowledge of the forest, medicinal plants, local fishing, local handicrafts, weaving techniques, local food and ceremonies mainly belong to the older people. Local children and teenagers have often ignored such knowledge. CBT activities are mainly related to the traditional aspects of local life, which has in turn provided the opportunity and incentive for younger generations to become interest and further appreciate their own rich culture (CBT-N, 2009).

CBT is the most effective tool for cultural preservation, according to Prommin of Ban Mae Kampong. The purposes of visitors coming to Ban Mae Kampong is to study local knowledge and to feel at one with nature, the environment, the local villagers' way of life (Prommin Puangmala, 2008). Initially, local villagers were curious as to why these outsiders wanted to see and learn about their life, which they thought is comparatively very simple and ordinary. After talking and exchanging ideas with the tourists, community members have realized that these guests have totally different lifestyles, different cultures and even different cuisines. They want to escape from their busy working schedule to go to more peaceful and natural places. Consequently, local people have become proud of their culture and unique lifestyle. Tassanee, a tourist from Bangkok, visiting Ban Mae Kampong with her family gave the following reason for deciding to travel to this community:

I take my kids to Ban Mae Kampong because I just want them to change their way of life for a while from going to the shopping mall in Bangkok to learning about a local lifestyle and staying with local people. I decided to come to Mae Kampong as it operates eco-tourism and has activities that are safe and provide knowledge to my kids. I do not want to go to Pai because many things have changed. There are many resorts operated by outside businesses including new roads and a new airport in Pai, thus the local way of life has changed. But Ban Mae Kampong has still preserved its local life and culture, and most people are local villagers and not outsiders. So I really like this place (Tassanee, 2008).

Tourism in the village has enabled Ban Khok Kong villagers to feel proud of their Phu Thai culture as many tourists are interested in their customs and traditions. Therefore, their children and younger generations are likely to preserve Phu Thai culture. Many Khok Kong teenagers have participated in Phu Thai dance and music, while those in Ban Mae Kampong have also become interested in performing Lanna dance.

Since Ban Khok Kong was developed as the Phu Thai cultural village, the community members have expressed their cultural potential in more various ways than ever before. In the past, we just performed and celebrated our Phu Thai traditions and customs only on exact dates and events. But since becoming a cultural village, we have had to perform a variety of traditions to welcome the tourists. So, our children and younger generations have seen and perceived our customs more frequently, which has enabled them to preserve our Phu Thai culture for the generation after them (Kwanchai Pattathoom, 2008).

In Bang Chao Cha, Surin Ninlert, the village headman, established a project called “Local Wisdom for Tourism” especially designed for children in Grades 4-6 to participate in junior local guide training. English training for CBT was also provided.

These students are mainly involved in handicraft groups. They also receive conversation practice and have become accustomed to foreign visitors.

Most of the current weavers are adults and the elderly, while youths and children have not participated in learning handicrafts from their parents. Therefore, local schools have included this aspect of the community's local wisdom and knowledge in the curriculum in order for the younger generations to learn and appreciate their local culture. Otherwise, the indigenous knowledge in weaving bamboo may disappear. Malai Phosri, Director of Wat Yang Thong School, stated the importance of the local wisdom class:

We have been trying to preserve our local wisdom through educational curriculum. Local skillful basket weavers have been hired to teach the students in Grades 5-6 every Wednesday from 1 to 3 o'clock in the afternoon. I hope this curriculum encourages our children to inherit our local wisdom of handicraft weaving. Also, they can help their parents generate additional income (Malai Phosri, 2009).

The Bang Chao Cha Basketwork Museum was established to preserve the traditional craftsmanship of the community. Various types and patterns of local products have been displayed. The tools and equipment used are on display as well as the process documented and displayed for future generations.

Koh Yao Noi is great proof that a fishing village can still flourish without mass market tourism.. "If tourists see how we live, they will respect our culture and way of life," said Pairat Phumkratin (2008), a member of CBT Club. This positive cultural impact of CBT in Koh Yao Noi has proven invaluable. Samroeng Rakkhet said that, in recent years, the visitors have left Koh Yao Noi with a better understanding of Muslims and Islam.

Before they visited Koh Yao Noi, they had a different attitude. But once they came here and learned that in Koh Yao Noi, 98 percent of the people are Muslim and the rest are Buddhists, and saw us all living together

peacefully, then they changed their views. We have no problems here. We all help each other, share in our ceremonies, joys and sorrows. That is the way of our life (Samroeng Rakkhet, 2008).

CBT also provides a source of funds for supporting cultural activities. The Koh Yao Noi CBT Club has created rules and regulations for tourists in order to prevent any tourism impacts on the lifestyle and culture of local Muslim fishers. The Club has also given financial support to two local mosques for six consecutive years, totaling 36,000 baht (Dusit Buttree, 2009: 3).

5.3.4.2 Negative Cultural Impacts

Loss of Identity

While tourism brings people of different cultures together, it also provides an opportunity to gain better knowledge and understanding between those people. However, tourism can also result in the deterioration of local culture (Chupinit Kesmanee and Kulawadee Charoensri, 1995: abstract).

There is some concern that tourism development may lead to a loss of local cultural identity through the provision of all tourists' requests, particularly from international guests. In Ban Mae Kampong, additional private accommodation is available for tourists who need privacy and do not want to stay under the same roof as locals. Actually, the major objective of CBT is to study and learn the local culture and ways of life. Tourists are expected to stay with local villagers, to eat with them as well as work and travel with them. Meanwhile, Kraiwut Rawangcha and Wanna Roengsamuth, respectively, from Koh Yao Noi gave the following views on the tourism impact on local culture:

An increasing number of tourists, especially foreign tourists, has somewhat changed our local culture and customs on Koh Yao Noi. For instance, as Koh Yao Noi is a Muslim community that prohibits alcohol and women dressing inappropriately, but this is often seen due to increasing tourists (Kraiwut Rawangcha, 2008).

In the past, Koh Yao Noi women never dressed in shorts, but now many teenagers wear them. So I think tourism has partly destroyed our traditional Muslim culture. Children and younger generations prefer not to wear head scarfs. Students generally went to local schools, but now they prefer studying in Phuket. So, they are more likely to be easily exposed to modern culture (Wanna Roengsamuth, 2008).

Fortunately, the number of inconsiderate tourists is not that much; therefore, it is quite easy to control undesired cultural impacts. Most tourists traveling to Koh Yao Noi are eco-tourists who love nature, as Dusit Buttrees, member of coordination division of the CBT Club revealed:

Our visitors mostly have green hearts and love traveling to natural areas and realize the importance of natural conservation. So, this kind of tourist does not create any problems to our community. On the other hand, there are backpackers and walk-in guests who generally do not make a reservation in advance. Before accepting any reservation, we have to explain our rules and ask them whether they can follow our rules. If so, we are happy to welcome them. If not, they still have the other choice of staying at a private resort. Therefore, those walk-in tourists normally do not know our rules and regulations, and this sometimes create problems. So, we rarely accept these people (Dusit Buttrees, 2008).

CHAPTER 6

FINDINGS OF QUANTITATIVE APPROACH

Qualitative findings of the four case studies in chapters 4 and 5 provide in-depth understanding about the tourism-related aspects of those communities. However, those four cases have been categorized in Group A, according to the OTD (2008). As the qualitative approach has generally been criticized for its generalizations, the quantitative method is thus used to supplement information from qualitative findings. As communities operating CBT in Thailand have been categorized into three groups (Group A, Group B and Group C, according to the OTD (2008), the quantitative findings from communities in all three groups can provide a broader picture of community-based tourism management in Thailand, in addition to the richness of the information of the case studies categorized in Group A.

According to the quantitative method, questionnaires were distributed to all 299 communities operating CBT nationwide, that is 24 communities in Group A, 107 in Group B and 168 in Group C. As presented in Table 6.1, 241 or 80.6% of all questionnaires were returned. The response rate of Group C was the highest at 83.9% or 141 returned questionnaires. Those of Group B and Group A were 77.6% or 83 and 70.8% or 17, respectively. All of the returned questionnaires were usable.

Table 6.1 Response Rate of Mailed Questionnaires

Group	Returned Questionnaires	Usable Questionnaires	Unusable Questionnaires
Group A (n = 24)	70.8 (17)	100.0 (17)	0.0 (0)
Group B (n = 107)	77.6 (83)	100.0 (83)	0.0 (0)
Group C (n = 168)	83.9 (141)	100.0 (141)	0.0 (0)
Total (n = 299)	80.6 (241)	100.0 (241)	0.0 (0.0)

6.1 General Information of Respondents

The data in the quantitative part was gathered from either community leaders or tourism committees, who were chosen as the populations for this study as they represent the voice of the people concerned (Eng and Parker, 1994 quoted in Aref and Gill, 2009: 132-133). These people are able to speak for the community as they have detailed and special knowledge because of their roles related to tourism in their community. The general backgrounds of the respondents as relate to demographic and socio-economic characteristics are presented in Table 6.2.

6.1.1 Gender

Approximately, 67% of the overall respondents are male. Specifically, most of the respondents in Group A, 94% or 16 are male, while around 72% of the respondents in Group C are also male. The numbers of male and female respondents in Group B are 53% and 47%, respectively.

6.1.2 Age

Almost half (46%) of the overall respondents are over 50 years old. Around 82% of the respondents in Group A are between 41-50 years old, while 65% of those in Group B and 40% of those in Group C are over 50.

6.1.3 Education Attainment

Thirty-two percent of the overall respondents have education at the secondary level, while around 31% have received a bachelor's degree or over. Regarding the respondents in Group A, about 65% have been educated to the secondary level, and around 12% of them have received a bachelor's degree or over. Approximately 34% of the respondents in Group B have attained secondary education, while 30% of them have attained a college degree. Around 43% of the respondents in Group C have gained a bachelor's degree or over, 28% and 11% of them have received secondary education and reached college level, consecutively.

6.1.4 Major Occupation

Around 41% of the overall respondents are involved in agricultural sector, while 17% and 11% of them are employed in the business and fishery sectors, respectively. As concerns the respondents in Group A, around half (52.9%) of them are in the agricultural sector, whereas only 6% of them are in the business sector. Almost half (49.4%) of the respondents in Group B are involved in the agricultural sector and around 33% of them are in business. Around 42% of the respondents in Group C do other jobs and around 34% and 9% of them are in the agricultural and business sectors, respectively.

6.1.5 Income from Major Occupation

Approximately 32% of the overall respondents had a lower income than 5,000 baht, while around 25% of them receive income over 15,000 baht per month. Around 65% of the respondents in Group A earn a monthly income of less than 5,000 baht, while 30% of those in Group B and 28% of those in Group C earn a similar amount. Around 35% of the respondents in Group C receive over 15,000 baht in monthly income, whereas about 12% of those in both Groups A and B earn such an amount.

6.1.6 Second Occupation

Around 38% of the overall respondents have tourism as their second occupation. Regarding the respondents in Group A, only around 6% of them have a tourism-related job as their second job. On the other hand, almost 70% of the respondents in Group B and 23% of those in Group C have tourism as another source of their revenue. About 18% of the respondents in Group A, 8% of those in Group B and 26% of those in Group C have agriculture as their second job.

6.1.7 Social Status

Generally, many respondents have more than one social status in their community. For instance, some of them are both village headman and tourism committee members. Around 39% of the overall respondents are tourism committee members, 20% of them are on the village committee and about 20% and 12% of them are SAO representatives and village headmen, respectively. Considering the respondents in

Group A, almost 65% of them are village headmen and around 59% of them are village committee members, tourism committee members and also members of a tourism group in their community. Almost 67% of the respondents in Group B are tourism committee members, while around 20% of those in Group C are also tourism committee members. None of the respondents in Group A are SAO representative, whereas around 27% of those in Group B and 19% of those in Group C are in that position.

6.1.8 Involvement of Community-Based Tourism

The respondents are involved in many aspects of CBT. For instance, many respondents provide accommodation, boat and other tourism-related services to the tourists. Around 53% of the respondents in Group A, 57% of those in Group B and 37% of those in Group C are home stay providers. Around 24% of those in Group A, 8% of those in Group B and 17% of those in Group C are local guides.

6.1.9 Duration of Involvement in Community-Based Tourism

Around 42% of the overall respondents have been involved in CBT for over five years. More specifically, 94% of the respondents in Group A, 39% of those in Group B and 38% of those in Group C have participated in CBT for over five years. Around half (51%) of those in Group C and 36% of those in Group B have engaged in tourism for three years or less. Only around 6% of the respondents in Group A and 4% of those in Group C have been involved in CBT for less than a year.

Table 6.2 General Characteristics of Respondents

Characteristics	Total (n = 241)	Group A (n = 17)	Group B (n = 83)	Group C (n = 141)
Gender				
Male	67.2 (162)	94.1 (16)	53.0 (44)	72.3 (102)
Female	32.8 (79)	5.9 (1)	47.0 (39)	27.7 (39)
Age				
31 – 40 years	18.7 (45)	11.8 (2)	8.4 (7)	25.5 (36)
40 – 50 years	34.8 (84)	82.3 (14)	26.5 (22)	34.0 (48)
Over 50 years	46.5 (112)	5.9 (1)	65.1 (54)	40.5 (57)

Table 6.2 (Continued)

Characteristics	Total (n = 241)	Group A (n = 17)	Group B (n = 83)	Group C (n = 141)
Highest education attainment				
Primary School	20.3 (49)	23.5 (4)	21.7 (18)	19.1 (27)
Secondary School	32.4 (78)	64.7 (11)	33.7 (28)	27.7 (39)
College	16.6 (40)	0.0 (0)	30.1 (25)	10.6 (15)
Bachelor's Degree or Higher	30.7 (74)	11.8 (2)	14.5 (12)	42.6 (60)
Major occupation				
Agricultural Sector	40.7 (98)	52.9 (9)	49.4 (41)	34.0 (48)
Fishery Sector	11.2 (27)	17.6 (3)	3.6 (3)	14.9 (21)
Commercial Sector	17.0 (41)	6.0 (1)	32.5 (27)	9.2 (13)
Others	31.1 (75)	23.5 (4)	14.5 (12)	41.9 (59)
Monthly income from major occupation				
Below 5,000 baht	31.5 (76)	64.7 (11)	30.1 (25)	28.4 (40)
5,000 – 9,999 baht	26.2 (63)	17.7 (3)	26.5 (22)	27.0 (38)
10,000 – 14,999 baht	17.0 (41)	5.8 (1)	31.3 (26)	9.9 (14)
Over 15,000 baht	25.3 (61)	11.8 (2)	12.1 (10)	34.7 (49)
Second occupation				
Agricultural Sector	19.1 (46)	17.6 (3)	8.4 (7)	25.5 (36)
Tourism	38.2 (92)	5.9 (1)	69.9 (58)	23.5 (33)
Commercial Sector	7.9 (19)	17.6 (3)	3.6 (3)	9.2 (13)
None	14.5 (35)	11.8 (2)	0.0 (0)	23.4 (33)
Others (i.e. retired official)	20.3 (49)	47.1 (8)	18.1 (15)	18.4 (26)
Social position				
Village Headman	12.5 (30)	64.7 (11)	4.8 (4)	10.6 (15)
Assistant Village Headman	3.2 (8)	17.6 (3)	0.0 (0)	3.5 (5)
SAO Representative	20.3 (49)	0.0 (0)	26.5 (22)	19.1 (27)
Chair of the Village Committee	13.7 (33)	11.8 (2)	15.7 (13)	12.8 (18)
Vice-Chair of the Village Committee	6.6 (16)	0.0 (0)	0.0 (0)	11.3 (16)
Village Committee	20.3 (49)	58.9 (10)	15.7 (13)	18.4 (26)
Chair of the Tourism Committee	15.8 (38)	6.0 (1)	10.8 (9)	19.9 (28)
Vice-Chair of the Tourism Committee	0.4 (1)	0.0 (0)	0.0 (0)	0.7 (1)
Tourism Committee	39.0 (94)	59.0 (10)	67.5 (56)	19.9 (28)
Head of Tourism Group	0.4 (1)	0.0 (0)	0.0 (0)	0.7 (1)
Member of Tourism Group	27.0 (30)	59.0 (10)	20.5 (17)	25.5 (36)
Others	12.5 (30)	0.0 (0)	16.9 (14)	11.3 (16)
None	3.3 (8)	0.0 (0)	0.0 (0)	5.7 (8)
CBT involvement				
Home stay provider	44.8 (108)	52.9 (9)	56.6 (47)	36.9 (52)
Transportation provider	15.8 (38)	5.9 (1)	19.3 (16)	14.9 (21)
Local guide	14.5 (35)	23.5 (4)	8.4 (7)	17.0 (24)
Other (i.e. fruit orchard, rubber tree garden, fish farming)	10.0 (24)	0.0 (0)	0.0 (0)	17.0 (24)

Table 6.2 (Continued)

Characteristics	Total (n = 241)	Group A (n = 17)	Group B (n = 83)	Group C (n = 141)
Duration of CBT involvement				
Less than 1 year	9.1 (22)	5.9 (1)	18.1 (15)	4.2 (6)
1 – 3 years	33.6 (81)	0.0 (0)	18.1 (15)	46.8 (66)
3 – 5 years	15.4 (37)	0.0 (0)	25.3 (21)	11.4 (16)
Over 5 years	41.9 (101)	94.1 (16)	38.5 (32)	37.6 (53)
Annual income from CBT				
Less than 1,000 Baht	20.3 (49)	17.7 (3)	12.1 (10)	25.5 (36)
1,000 – 1,999 Baht	12.5 (30)	29.4 (5)	6.0 (5)	14.2 (20)
2,000 – 2,999 Baht	11.2 (27)	0.0 (0)	13.3 (11)	11.4 (16)
Over 3,000 Baht	56.0 (135)	52.9 (9)	68.7 (57)	48.9 (69)

6.2 Community-based tourism in the community

6.2.1 Initiator of CBT

Apparently, around 89% of the overall respondents state that CBT in their community originated with the community members. Almost all respondents (98%) in Group B indicated that CBT was initiated by their villagers. Meanwhile, about 12% of those in Group A and 16% of those in Group C indicated that tourism in their community was firstly initiated by outsiders.

6.2.2 Duration of CBT operation

About 75% of the overall respondents indicated that their community has operated CBT for less than five years. Around 18% of the respondents in Group A, 30% of those in Group B and only 4% of those in Group C have operated CBT in their community for eight to ten years.

6.2.3 Number of home stays in the community

The number of home stays varies among CBT communities. About 42% of the overall respondents stated that there are less than ten home stays available in their community, while around 12% of them indicated that their community has over 30 home

stays to serve tourists. All respondents in Group A stated that their community has more than 20 home stays, and around 76% of them have over 30 home stays in their village. On the other hand, none of the respondents in Group C indicated that their community has more than 20 home stays, and 57% of them have less than ten home stays in their village. About 48% of the respondents in Group B stated that their community has between 11 to 20 home stays available for tourists.

6.2.4 Average length of overnight stay

Approximately 32% of the overall respondents stated that the most frequent length for overnight stay for tourists is one night and 25% of them stay for more than three nights. Around 58% of the respondents in Group B indicated that the tourists mostly stay in their community for two or three nights.

6.2.5 Carrying capacity of daily visit tourists

About 59% of the overall respondents answered that their community can provide service for 51-100 tourists daily while 32% of them indicated that they can serve more than 100 tourists. Considering the respondents in Group A, about 94% of them stated that up to 100 visitors can be served daily. Only 6% of the respondents in Group B and 13% of those in Group C indicated that their village can serve up to 50 tourists daily.

6.2.6 Carrying capacity of overnight stay tourists

All communities are able to serve more than 20 tourists per night with around 64% of the overall respondents stating that their community can serve over 50 tourists per night with . More specifically, around 77% of the respondents in Group A, 58% of those in Group B and 66% of those in Group C stated that more than 50 visitors per night can be served.

6.2.7 Most frequent reservation method

As regards making reservations, about 91% of the overall respondents stated that the tourists mostly make reservations directly with the CBT group. Similarly, around 82% of the respondents in Group A, 83% of those in Group B and 96% of those in

Group C indicated that the tourists mostly contact the tourism organization directly. Thirteen percent of the respondents in Group B stated that the tourists make reservations through private tour operators. Around 18% of the respondents in Group A and only 4% of those in Groups B and C indicated that the tourists contacted the TAT.

Table 6.3 Community-based tourism in the community

Characteristics	Total (n = 241)	Group A (n = 17)	Group B (n = 83)	Group C (n = 141)
Initiator of CBT				
Community members	88.8 (214)	88.2 (15)	97.6 (81)	83.7 (118)
Outside people	11.2 (27)	11.7 (2)	2.4 (2)	16.3 (23)
Duration of CBT operation				
Less than 5 years	75.1 (181)	76.5 (13)	83.9 (53)	81.6 (115)
5 – 7 years	11.2 (27)	5.9 (1)	6.0 (5)	14.9 (21)
8 – 10 years	13.7 (33)	17.6 (3)	30.1 (25)	3.5 (5)
Over 10 years	0.0 (0)	0.0 (0)	0.0 (0)	0.0 (0)
Total home stays				
Less than 10 home stays	42.3 (102)	0.0 (0)	26.5 (22)	56.7 (80)
11 – 20 home stays	41.9 (101)	0.0 (0)	48.2 (40)	43.3 (61)
21 – 30 home stays	3.3 (8)	23.5 (4)	4.8 (4)	0.0 (0)
Over 30 home stays	12.5 (30)	76.5 (13)	20.5 (17)	0.0 (0)
Average length of overnight stay				
1 night	31.5 (76)	47.1 (8)	26.5 (22)	32.6 (46)
2 – 3 nights	43.2 (104)	35.3 (6)	57.8 (48)	35.5 (50)
Over 3 nights	25.3 (61)	17.6 (3)	15.7 (13)	31.9 (45)
Carrying capacity of daily visit tourists				
Less than 30 tourists	0.0 (0)	0.0 (0)	0.0 (0)	0.0 (0)
31 – 50 tourists	9.6 (23)	0.0 (0)	6.0 (5)	12.8 (18)
51 – 100 tourists	58.9 (142)	94.1 (16)	57.8 (48)	55.3 (78)
Over 100 tourists	31.5 (76)	5.9 (1)	36.2 (30)	31.9 (45)
Carrying capacity of overnight stay tourists				
Less than 20 tourists	0.0 (0)	0.0 (0)	0.0 (0)	0.0 (0)
21 – 30 tourists	2.9 (7)	0.0 (0)	2.4 (2)	3.5 (5)
31 – 50 tourists	33.2 (80)	23.5 (4)	39.7 (33)	30.5 (43)
Over 50 tourists	63.9 (154)	76.5 (13)	57.9 (48)	66.0 (93)
Most frequent reservation method				
Tourism committee	90.8 (219)	82.4 (14)	83.1 (69)	96.4 (136)
Tour operator	4.6 (11)	0.0 (0)	13.3 (11)	0.0 (0)
TAT	4.6 (11)	17.6 (3)	3.6 (3)	3.6 (5)

6.3 Perspectives on the Success Factors of CBT

CBT cannot be operated effectively as the result of only one single factor. Thus, multiple factors that the respondents perceive as significant in the successful management of CBT in their community are possible. According to the overall response, community participation, tourism resources and natural resource awareness are perceived as the top three success factors of CBT (95%, 88% and 87%, respectively) with strong community leaders and effective community organization as the fourth (79.7%) and the fifth (75.1%).

Community participation is perceived by all (100%) of the respondents in both Group A and Group C as being one of the CBT success factors. Meanwhile, natural resource awareness among local people is also perceived by all (100%) of those in Group A and Group B as a success factor.

As concerns the specific response of those in Group A, outside support was ranked the second (94.1%) most important factor of successful CBT, while the fourth and the fifth – the fertility of tourism resources and interesting tourism activities – were equal in their perceived importance (both 88.2%).

Regarding the respondents in Group B, all (100.0%) of them perceive that awareness of natural conservation is one of the most important CBT success factors. Outside support and the distribution of tourism profits are also perceived, at 95.2% and 94.0%, as significant factors of successful CBT.

All (100%) of the respondents in Group C perceived community participation as one of the most significant success factors of CBT. The fertility of tourism resources, strong community leadership and natural resource conservation awareness are perceived as important success factors in that order (87%, 79% and 77.3%, respectively).

As concerns tourism profit distribution, this is perceived by 94% of the respondents in Group B as another significant CBT success factor, compared to 82% of those in Group A and 56% of those in Group C who perceive it as important. Additionally, tourism activities in facilitating learning, is perceived as important by 88% of the respondents in Group A, 58% of those in Group B and 51% of those in Group C.

Meanwhile, quality tourist is perceived by around 82%, 64% and 48% of those in Groups A, B and C, respectively, as a significant CBT success factor.

Table 6.4 Perceived CBT Success Factors of Respondents

Items	Total (n = 241)	Group A (n = 17)	Group B (n = 83)	Group C (n = 141)
Community participation	95.4 (230)	100.0 (17)	86.7 (72)	100.0 (141)
Effective community organization	75.1 (181)	64.7 (11)	77.1 (64)	75.2 (106)
Strong community leaders	79.7 (192)	82.3 (14)	80.7 (67)	78.7 (111)
Fertile tourism resources	87.5 (211)	88.2 (15)	89.2 (74)	86.5 (122)
Effective management	73.0 (176)	82.3 (14)	80.7 (67)	67.4 (95)
Equal and wide profit distribution	70.9 (171)	82.3 (14)	94.0 (78)	56.0 (79)
Awareness of natural resource conservation among community members	86.7 (209)	100.0 (17)	100.0 (83)	77.3 (109)
Outside support	82.2 (198)	94.1 (16)	95.2 (79)	73.0 (103)
Quality tourists	56.0 (135)	82.3 (14)	63.8 (53)	48.2 (68)
Tourism activities in facilitating learning	56.0 (135)	88.2 (15)	57.8 (48)	51.1 (72)

6.4 Community Participation

The analysis of community participation in this study is based on Cohen and Uphoff's four stages of participation, namely participation in decision-making, participation in implementation, participation in benefits and participation in evaluation (Cohen & Uphoff, 1980: 213-235). Details of each are presented in Table 6.5.

Regarding participation in decision-making, almost half (48.5%) of the overall respondents agree that all their villagers participate in decisions related to tourism in the community. Most (88.2%) of the overall respondents in Group A strongly agree that local people participate in making tourism decisions. Meanwhile, around half of the overall respondents in both Groups B and C agree that this kind of participation occurs (49.7% and 52.7%, respectively). More specifically, all (100%) of the respondents in Group A strongly agree that the villagers are able to make decisions independently as well as have the opportunity to attend meetings with government officials. Furthermore,

82.1% of the respondents in Group B agree that local people help decide on the tourism activities for the tourists. Also, 66% of those in Group C agree that their group decision is based on consensus.

Moreover, 54.8% of the overall respondents strongly agree that their members participate in tourism implementation. About 76.5% of the respondents in Group A and 64.7% of those in Group B strongly agree that such kind of participation occurs, while almost half (48.7%) of those in Group C agree with this issue. All (100.0%) of the respondents in Group A strongly agree that their members are willing to participate in assigned tourism activities, compared to 80.7% of those in Group B and 60.3% of those in Group C. Moreover, 64.7% of the respondents in Group A and around half (53.2%) of those in Group C believe that the local people are able to provide accurate information to tourists.

In terms of participation in benefits, 59.3% of the overall respondents strongly agree that their members participate in tourism benefits. A breakdown by group reveals that, 64.7% of the respondents in Group A and 66.3% of those in Group B strongly agree, compared to around half (54.6%) of those in Group C. About 82.3% of the respondents in Group A strongly agree that the tourism profits are distributed transparently in their community. Meanwhile, almost half of those in Groups B and C agree that their members are satisfied with the tourism benefits that they receive, 49.4% and 45.4%, respectively.

Lastly, almost half (47.3%) of the overall respondents agree that their villagers participate in tourism evaluation, specifically, less than half of all Groups A, B and C agree at 47.1%, 44.6% and 48.9%, respectively. More than half of the respondents in Group B (56.6%) and Group C (61.7%) agree that there exists an evaluation division directly responsible for CBT evaluation, whereas less than half (47.1%) of those in Group A agree. Moreover, 64.7% of the respondents in Group A agree that their members help monitor tourism activities, as do 60.2% of those in Group B and 65.2% in Group C. However, 61.7% of the respondents in Group C do not think that their members are involved in the tourism evaluation process, similar to 41.2% of those in Group A and 54.2% in Group B.

Table 6.5 Level of Community Participation in Community-Based Tourism

Items	Total (n = 241)				Group A (n = 17)				Group B (n = 83)				Group C (n = 141)			
	SD	D	A	SA	SD	D	A	SA	SD	D	A	SA	SD	D	A	SA
Participation in decision-making																
Community members help in deciding tourism activities for the tourists	8.3 (20)	15.8 (38)	70.1 (169)	5.8 (14)	0.0 (0)	0.0 (0)	52.9 (9)	47.1 (8)	9.6 (8)	4.8 (4)	82.1 (69)	2.4 (2)	8.5 (12)	24.1 (34)	64.5 (91)	2.8 (4)
Group decision is based on members' consensus	5.0 (12)	31.5 (76)	56.4 (136)	7.1 (17)	0.0 (0)	0.0 (0)	47.1 (8)	52.9 (9)	4.8 (4)	48.2 (40)	42.2 (35)	4.8 (4)	5.7 (8)	25.5 (36)	66.0 (93)	2.8 (4)
Each member is free to make their decision independently	1.2 (3)	32.8 (79)	55.6 (134)	10.4 (25)	0.0 (0)	0.0 (0)	0.0 (0)	100.0 (17)	3.6 (3)	32.5 (27)	59.0 (49)	4.8 (4)	0.0 (0)	36.9 (52)	60.3 (85)	2.8 (4)
Government officials attend meetings with local people	5.0 (12)	11.6 (28)	16.6 (40)	66.8 (161)	0.0 (0)	0.0 (0)	0.0 (0)	100.0 (17)	4.8 (4)	4.8 (4)	14.5 (12)	76.0 (63)	5.7 (8)	17.0 (24)	19.9 (28)	57.5 (81)
Total	5.8 (14)	23.2 (56)	48.5 (117)	22.4 (54)	0.0 (0)	0.0 (0)	11.7 (2)	88.2 (15)	5.7 (5)	22.6 (19)	49.7 (41)	22.0 (18)	6.6 (9)	25.9 (37)	52.7 (74)	14.9 (21)
Participation in implementation																
Members are willing to participate in assigned tourism activities and responsibilities	0.0 (0)	5.0 (12)	24.9 (60)	70.1 (169)	0.0 (0)	0.0 (0)	0.0 (0)	100.0 (17)	0.0 (0)	4.8 (4)	14.5 (12)	80.7 (67)	0.0 (0)	5.7 (8)	34.0 (48)	60.3 (85)
Members disseminate information about natural resource conservation in the community to their relatives, friends and neighbors	1.7 (4)	1.7 (4)	52.3 (126)	44.4 (107)	0.0 (0)	0.0 (0)	47.1 (8)	52.9 (9)	4.8 (4)	0.0 (0)	42.2 (35)	53.0 (44)	0.0 (0)	2.8 (4)	58.9 (83)	38.3 (54)
Members can give accurate information about tourist attractions to tourists	0.0 (0)	1.7 (4)	49.4 (119)	49.0 (118)	0.0 (0)	0.0 (0)	64.7 (11)	35.3 (6)	0.0 (0)	0.0 (0)	39.8 (33)	60.2 (50)	0.0 (0)	2.8 (4)	53.2 (75)	44.0 (62)
Total	0.41 (1)	2.5 (6)	42.3 (102)	54.8 (132)	0.0 (0)	0.0 (0)	29.4 (6)	76.5 (11)	1.6 (1)	1.6 (1)	32.1 (27)	64.7 (54)	0.0 (0)	3.8 (5)	48.7 (69)	47.5 (67)

Table 6.5 (Continued)

Items	Total (n = 241)				Group A (n = 17)				Group B (n = 83)				Group C (n = 141)			
	SD	D	A	SA	SD	D	A	SA	SD	D	A	SA	SD	D	A	SA
Participation in benefits																
Tourism benefits are fairly distributed	10.0 (24)	0.0 (0)	31.1 (75)	58.9 (142)	0.0 (0)	0.0 (0)	35.3 (6)	64.7 (11)	4.8 (4)	0.0 (0)	31.3 (26)	63.9 (53)	14.2 (20)	0.0 (0)	30.5 (43)	55.3 (78)
The distribution of profits from tourism is transparent and accountable	0.0 (0)	0.0 (0)	31.5 (76)	68.5 (165)	0.0 (0)	0.0 (0)	17.7 (3)	82.3 (14)	0.0 (0)	0.0 (0)	20.5 (17)	79.5 (66)	0.0 (0)	0.0 (0)	39.7 (56)	60.3 (85)
Members are satisfied with the benefits from tourism that they receive	1.7 (4)	0.0 (0)	47.3 (114)	51.0 (123)	0.0 (0)	0.0 (0)	52.9 (9)	47.1 (8)	0.0 (0)	0.0 (0)	49.4 (41)	50.6 (42)	2.8 (4)	0.0 (0)	45.4 (64)	51.8 (73)
Total	4.6 (11)	0.0 (0)	36.1 (87)	59.3 (143)	0.0 (0)	0.0 (0)	35.3 (6)	64.7 (11)	1.2 (1)	0.0 (0)	32.5 (27)	66.3 (55)	7.1 (10)	0.0 (0)	38.3 (54)	54.6 (77)
Participation in evaluation																
There is an evaluation division and committees directly responsible for CBT evaluation	7.9 (19)	13.3 (32)	58.9 (142)	19.9 (48)	11.8 (2)	23.5 (4)	47.1 (8)	17.6 (3)	9.6 (8)	10.8 (9)	56.6 (47)	23.0 (19)	6.4 (9)	13.5 (19)	61.7 (87)	18.4 (26)
Members help monitor tourism activities	0.0 (0)	7.9 (19)	63.5 (153)	28.6 (69)	0.0 (0)	0.0 (0)	64.7 (11)	35.3 (6)	0.0 (0)	14.5 (12)	60.2 (50)	25.3 (21)	0.0 (0)	5.0 (7)	65.2 (92)	29.8 (42)
Members are involved in the tourism evaluation process	18.3 (44)	57.7 (139)	19.9 (48)	4.1 (10)	11.8 (2)	41.2 (7)	29.4 (5)	17.6 (3)	20.5 (17)	54.2 (45)	16.9 (14)	8.4 (7)	17.7 (25)	61.7 (87)	20.6 (29)	0.0 (0)
Total	8.3 (20)	26.6 (64)	47.3 (114)	17.8 (43)	5.9 (1)	23.5 (4)	47.1 (8)	23.5 (4)	9.6 (8)	26.5 (22)	44.6 (37)	19.3 (16)	7.8 (11)	27.0 (38)	48.9 (69)	16.3 (23)

Note: SD = Strongly Disagree; D = Disagree; A = Agree; SA = Strongly Agree

6.5 Tourism Resources

In the case of tourism resources, there are three aspects: tourism resources, tourism activities and tourism resource management. The descriptive results of which are presented in Table 6.6. As concerns tourism resources, most (96.7%) of the overall respondents stated that their community has natural resources attractions and ways of life as in the past. More specifically, all (100.0%) of the respondents in both Groups A and B believed this to be the case, compared to most (94%) of those in Group C. In the case of cultural resources, all (100.0%) of the respondents in Group C have unique cultural attractions and ways of life, as do those in Group A.

Regarding the tourism activities of the overall respondents, about 82.2% of them offer natural resources attractions, such as trekking, waterfalls, beaches and caves. Also, 75.1% of them provide cultural attractions and unique ways of life to the tourists. Most of the respondents in Groups A and B, 94% and 95%, respectively, provide natural activities, while 73% of those in Group C also offer similar programs.

As for the tourism resource management of the overall respondents, about 95.4% of them have formed a set of committees responsible for surveillance, monitoring and evaluating tourism activities, while 84.6% of them have rules and regulations on natural resource conservation, which can be strictly implemented. Moreover, more than a half of them have implemented tourism zoning systems and a tourism carrying capacity for preventing any negative impacts of tourism on resources, at 59.3% and 57.3%, respectively. A breakdown of each Group reveals that in both Groups A and C all (100.0%) a set of committees have been formed to carry out surveillance, monitor and evaluate tourism activities that may affect natural resources. Furthermore, more than half (55%) of the respondents in both Groups B and C and 82.4% of those in Group A have set a tourism carrying capacity to prevent any possible negative impacts of tourism on natural resources. In terms of tourism zoning system, about 70.6% of the respondents in Group A and 56.6% of those in Group B have implemented one, whereas 96.4% of those in Group C hasn't.

Table 6.6 Tourism Resources

Items	Total (n = 241)	Group A (n = 17)	Group B (n = 83)	Group C (n = 141)
Tourism Resources				
The community has natural resources attractions and ways of life as in the past	96.7 (233)	100.0 (17)	100.0(83)	94.3 (133)
The community has abundant natural resources that can attract tourists (e.g. waterfalls, beaches, mountains and caves)	73.0 (176)	94.12 (16)	67.5 (56)	73.8 (104)
The community has unique cultural attractions and ways of life that can attract tourists (e.g. traditions, customs and rituals)	95.4 (230)	100.0 (17)	86.7 (72)	100.0(141)
The community has historical, religious and archeological attractions that can attract tourists (e.g. historical sites, historical parks, museums)	51.4 (124)	23.5 (4)	51.8 (43)	54.6 (77)
The community has sports and entertainment sites (e.g. water sports, amusement park)	34.0 (82)	64.7 (11)	34.9 (29)	29.8 (42)
Tourism Activities				
The community offers natural tourism activities (e.g. trekking, bird watching, kayaking, waterfalls, snorkeling, climbing)	82.2 (198)	94.1 (16)	95.2 (79)	73.0 (103)
The community has cultural activities (e.g. local dance, learning local souvenir producing)	75.1 (181)	88.2 (15)	60.2 (50)	82.3 (116)
Tourism Resource Management				
The community has effective waste management	78.4 (189)	82.3 (14)	68.7 (57)	83.7 (118)
The community has rules and regulations on natural resource conservation, which can be strictly implemented	84.6 (204)	100.0 (17)	74.7 (62)	88.6 (125)
The community sets its tourism carrying capacity for preventing any negative impacts of tourism on resources	57.3 (138)	82.3 (14)	55.4 (46)	55.3 (78)
A set of committees have been formed to carry out surveillance, monitor and evaluate tourism activities that may affect natural resources	95.4 (230)	100.0 (17)	86.7 (72)	100.0(141)
A tourism zoning system is implemented	59.3 (143)	70.6 (12)	56.6 (47)	3.5 (5)

6.6 Community Leaders

Table 6.7 presents the overall perceptions of the respondents towards community leaders regarding CBT, including those in each group. Approximately 63.9% of the

overall respondents strongly agree that the community leaders in their community are able to disseminate the knowledge about CBT development to local villagers. Furthermore, more than a half of the overall respondents (61.9%) strongly agree that their leaders are able to inspire tourism members and other villagers to participate in tourism development, in addition to having the ability to be accepted by locals and effectively manage CBT (58.9% and 50.6%, respectively). On the other hand, only 11.6% of the respondents overall disagree that their leaders are able to coordinate well with outside agencies about tourism development in the community, including the ability to resolve conflicts over tourism peacefully and the ability to distribute benefits from tourism widely and evenly (9.9% and 6.6%, respectively).

Many respondents in Group A strongly agree that the leaders are able to disseminate tourism information to community members (70.6%). Furthermore, most (94%) of them believe in their leaders' abilities to coordinate well with outside agencies. Also, their ability to distribute tourism benefits widely and to listen to their villagers' opinions as well as be generous, devoted and honest all stand at 76.5%. However, 11.7% of them do not think that their leaders are good at disseminating CBT knowledge to local villagers.

As for the respondents in Group B, about 70% of them strongly agree that their leaders are capable of inspiring local people to participate in tourism development as well as disseminate CBT knowledge to villagers. Moreover, 65.1% and 61.4% agree that the leaders have the ability to persuade others to be responsible for their tourism responsibilities and to listen to others' opinions, respectively. However, 14.5% of the respondents in Group B disagree that their leaders are capable of coordinating well with other organizations regarding tourism development.

In addition, the respondents in Group C strongly agree that their leaders disseminate tourism knowledge to local villagers well and that they can inspire others to participate in tourism development (59.6% and 57.5%, respectively). Meanwhile, 61% of them equally agree that their leaders are able to coordinate with and listen to others. On the other hand, 11.3% of the respondents in Group C do not think that their leaders can solve tourism conflicts peacefully.

Table 6.7 Community Leaders

Items	Total (n = 241)				Group A (n = 17)				Group B (n = 83)				Group C (n = 141)			
	SD	D	A	SA	SD	D	A	SA	SD	D	A	SA	SD	D	A	SA
Community leaders are capable of operating and managing CBT effectively	0.0 (0)	3.3 (8)	46.1 (111)	50.6 (122)	0.0 (0)	0.0 (0)	52.9 (9)	47.1 (8)	0.0 (0)	4.8 (4)	42.2 (35)	53.0 (44)	0.0 (0)	2.8 (4)	47.5 (67)	49.6 (70)
Community leaders coordinate well with outside agencies about tourism development in the community	1.7 (4)	11.6 (28)	59.3 (143)	27.4 (66)	0.0 (0)	0.0 (0)	94.1 (16)	5.9 (1)	0.0 (0)	14.5 (12)	49.4 (41)	36.1 (30)	2.8 (4)	11.3 (16)	61.0 (86)	24.8 (35)
Community leaders are generous, sincere, honest and highly devoted to the community	0.0 (0)	0.0 (0)	55.6 (134)	44.4 (107)	0.0 (0)	0.0 (0)	76.5 (13)	23.5 (4)	0.0 (0)	0.0 (0)	55.4 (46)	44.6 (37)	0.0 (0)	0.0 (0)	53.2 (75)	46.8 (66)
Community leaders always listen to opinions and ideas from members and locals	2.9 (7)	0.0 (0)	62.2 (150)	34.8 (84)	0.0 (0)	0.0 (0)	76.5 (13)	23.5 (4)	3.6 (3)	0.0 (0)	61.4 (51)	34.9 (29)	2.8 (4)	0.0 (0)	61.0 (86)	35.2 (51)
Community leaders are capable of persuading members and local people to be responsible for their duties related to tourism	0.0 (0)	5.0 (12)	62.7 (151)	32.4 (78)	0.0 (0)	0.0 (0)	82.3 (14)	17.6 (3)	0.0 (0)	4.8 (4)	65.1 (54)	30.1 (25)	0.0 (0)	5.7 (8)	58.9 (83)	35.5 (50)
Community leaders are capable of inspiring members and local people to participate in tourism development	0.0 (0)	6.6 (16)	31.5 (76)	61.8 (149)	0.0 (0)	0.0 (0)	41.2 (7)	58.8 (10)	0.0 (0)	9.6 (8)	20.5 (17)	69.9 (58)	0.0 (0)	5.7 (8)	36.9 (52)	57.5 (81)
Community leaders are able to widely and fairly distribute tourism benefits to members and the overall community	2.9 (7)	6.6 (16)	60.6 (146)	29.9 (72)	0.0 (0)	0.0 (0)	76.5 (13)	23.5 (4)	3.6 (3)	9.6 (8)	62.6 (52)	24.1 (20)	2.8 (4)	5.7 (8)	57.4 (81)	34.0 (48)
In cases of conflicts over tourism issues, community leaders are able to solve such conflicts peacefully	1.7 (4)	10.0 (24)	42.3 (102)	46.1 (111)	0.0 (0)	0.0 (0)	47.1 (8)	52.9 (9)	4.8 (4)	9.6 (8)	32.5 (27)	53.0 (44)	0.0 (0)	11.3 (16)	47.5 (67)	41.1 (58)
Community leaders are able to disseminate knowledge about CBT development well to local villagers	0.0 (0)	9.5 (23)	26.6 (64)	63.9 (154)	0.0 (0)	11.8 (2)	17.7 (3)	70.6 (12)	0.0 (0)	10.8 (9)	19.3 (16)	69.9 (58)	0.0 (0)	8.5 (12)	31.9 (45)	59.6 (84)
Members and local people all highly accept their leaders	1.7 (4)	6.6 (16)	32.8 (79)	58.9 (142)	0.0 (0)	0.0 (0)	35.3 (6)	64.7 (11)	0.0 (0)	9.6 (8)	21.7 (18)	68.7 (57)	2.8 (4)	5.7 (8)	39.0 (55)	52.5 (74)
Total	1.3 (3)	5.4 (13)	48.1 (116)	45.2 (109)	0.0 (0)	0.0 (0)	58.8 (10)	41.2 (7)	1.2 (1)	7.2 (6)	43.4 (36)	48.2 (40)	1.4 (2)	5.0 (7)	49.6 (70)	44.0 (62)

Note: SD = Strongly Disagree; D = Disagree; A = Agree; SA = Strongly Agree

6.7 Community Organization

Table 6.8 presents the perspective of the respondents towards community organization related to CBT in their community. Overall, respondents strongly agree that tourism jobs for each member are clearly divided and that the numbers of committees are enough for operating CBT, at 60.6% and 52.7%, respectively. Furthermore, they also agree that tourism committees, tourism members and other villagers are well coordinated and tourism duties are assigned based on members' capabilities (72.6% and 67.2%, respectively). However, about 18.3% of them disagree that fundraising is well organized for more effective tourism management.

According to the respondents in Group A, about 70.6% of them strongly agree that community organization related to CBT is operated effectively and the number of advisory committees from the outside is enough for tourism management. Moreover, 94.1% of them agree that all tourism committees and members have a sense of community belonging. Also, about 76.5% of them equally agree that their duties are assigned based on their capabilities as well as committees and members being highly responsible for their own duties.

In terms of the number of advisory committees from outside agencies, about 74.7% of the respondents in Group B strongly agree that those advisory committees are enough for CBT management, while less than half (45.4%) of the respondents in Group C strongly agree. Meanwhile, about half of the respondents in these two groups strongly agree that the community organization in their community can manage CBT effectively, at 53.0% and 53.2%, respectively. Similarly, the respondents in Groups B and C also agree that tourism committees, tourism members and other local villagers coordinate and cooperate well in tourism matters (74.7% and 72.3%, respectively). However, the sense of community belonging among tourism committees and members stated by the respondents in Group C is higher than those in Group B, at 58.2% and 50.2%, respectively, while those in Group A is the highest at 94.1%.

Table 6.8 Community Organization

Items	Total (n = 241)				Group A (n = 17)				Group B (n = 83)				Group C (n = 141)			
	SD	D	A	SA	SD	D	A	SA	SD	D	A	SA	SD	D	A	SA
Community organization is capable of effectively operating and managing tourism	1.7 (4)	8.3 (20)	35.7 (86)	54.4 (131)	0.0 (0)	0.0 (0)	29.4 (5)	70.6 (12)	4.8 (4)	9.6 (8)	32.5 (27)	53.0 (44)	0.0 (0)	8.5 (12)	38.3 (54)	53.2 (75)
Number of advisory committees from outside agencies are enough for CBT management	6.6 (16)	8.3 (20)	27.8 (67)	57.3 (138)	0.0 (0)	0.0 (0)	29.4 (5)	70.6 (12)	0.0 (0)	4.8 (4)	20.5 (4)	74.7 (62)	11.3 (16)	11.3 (16)	31.9 (45)	45.4 (64)
Jobs are clearly divided and the tourism roles of each position clarified	1.7 (4)	6.6 (16)	31.1 (75)	60.6 (146)	0.0 (0)	0.0 (0)	35.3 (6)	64.7 (11)	0.0 (0)	4.8 (4)	26.5 (22)	68.7 (57)	2.8 (4)	8.5 (12)	33.3 (47)	55.3 (78)
Rules and regulations are clearly set, which are used as the baseline operation of CBT	0.0 (0)	3.3 (8)	49.4 (119)	47.3 (114)	0.0 (0)	0.0 (0)	52.9 (9)	47.1 (8)	0.0 (0)	4.8 (4)	41.0 (34)	54.2 (45)	0.0 (0)	2.8 (4)	53.9 (76)	43.3 (61)
Number of committees are enough for managing and operating CBT	3.3 (8)	3.3 (8)	40.7 (98)	52.7 (127)	0.0 (0)	0.0 (0)	52.9 (9)	47.1 (8)	4.8 (4)	4.8 (4)	34.9 (29)	55.4 (46)	2.8 (4)	2.8 (4)	42.5 (60)	51.8 (73)
All committees and members share the same ideology, objectives and awareness	0.0 (0)	6.6 (16)	49.4 (119)	44.0 (106)	0.0 (0)	0.0 (0)	52.9 (9)	47.1 (8)	0.0 (0)	4.8 (4)	41.0 (34)	54.2 (45)	0.0 (0)	8.5 (12)	53.9 (76)	37.6 (53)
All committees and members have a sense of community belonging	0.0 (0)	1.7 (4)	58.1 (140)	40.2 (97)	0.0 (0)	0.0 (0)	94.1 (16)	5.9 (1)	0.0 (0)	0.0 (0)	50.6 (42)	49.4 (41)	0.0 (0)	2.8 (4)	58.2 (82)	39.0 (55)
Committees and members' duties and responsibilities are assigned based upon their capabilities	0.0 (0)	0.0 (0)	67.2 (162)	32.8 (79)	0.0 (0)	0.0 (0)	76.5 (13)	23.5 (4)	0.0 (0)	0.0 (0)	65.1 (54)	34.9 (29)	0.0 (0)	0.0 (0)	67.4 (95)	32.6 (46)
Committees and members are highly responsible for their own duties	2.9 (7)	6.6 (16)	63.9 (154)	26.6 (64)	0.0 (0)	0.0 (0)	76.5 (13)	23.5 (4)	3.6 (3)	9.6 (8)	56.6 (47)	30.1 (25)	2.8 (4)	5.7 (8)	66.7 (94)	24.8 (35)
Committees, members and other local villagers coordinate and cooperate well in tourism matters	0.0 (0)	0.0 (0)	72.6 (175)	27.4 (66)	0.0 (0)	0.0 (0)	64.7 (11)	35.3 (6)	0.0 (0)	0.0 (0)	74.7 (62)	25.3 (21)	0.0 (0)	0.0 (0)	72.3 (102)	27.7 (39)
There are places and equipment available for conducting meetings	6.6 (16)	14.9 (36)	28.2 (68)	50.2 (121)	0.0 (0)	0.0 (0)	41.2 (7)	58.8 (10)	0.0 (0)	14.5 (12)	25.3 (21)	60.2 (50)	11.3 (16)	17.0 (24)	28.4 (40)	43.3 (61)
Fund raising, both within and outside the community, is organized for more effective tourism management	7.9 (19)	18.3 (44)	53.9 (130)	19.9 (48)	0.0 (0)	0.0 (0)	58.8 (10)	41.2 (7)	3.6 (3)	19.3 (16)	62.6 (52)	14.5 (12)	11.3 (16)	19.9 (28)	48.2 (68)	20.6 (29)
Total	2.6 (6)	6.5 (16)	48.2 (116)	42.8 (103)	0.0 (0)	0.0 (0)	55.4 (9)	44.6 (8)	20.1 (17)	25.6 (21)	41.6 (34)	12.7 (11)	7.1 (10)	9.2 (13)	44.7 (63)	39.0 (55)

Note: SD = Strongly Disagree; D = Disagree; A = Agree; SA = Strongly Agree

6.8 Outside Support

Generally, local communities receive many kinds of assistance, including financial, technical and marketing assistance, from various agencies, such as public sectors, private agencies, NGOs and academic institutions as presented in Table 6.9. Approximately 70.6% of the respondents in Group A and 62.4% of those in Group C receive outside assistance, while less than half (48.2%) of those in Group B acquire support from the outside. According to the respondents overall, the marketing and technical assistance received from government sectors are the highest (44%), while the financial assistance provided by both the public and private sectors are also the highest, at almost equal to 22%.

According to the respondents in all three groups, marketing assistance from government sectors is the highest, at 41.2%, 43.4% and 44.7%, respectively. Additionally, the respondents in Group B indicated that CBT in their community is financially supported by the private sector, academic institutions and NGOs (28.9%, 15.7% and 27.7%, respectively). Furthermore, technical support from the first two agencies is almost equal (20.5% and 21.7% respectively), whereas such assistance from NGOs is the lowest (13.2%).

According to the respondents in Group C, in addition to the highest (44.7%) marketing assistance coming from government sectors, the financial and technical support from public sectors is equal (22%). Moreover, they also receive financial assistance from the private sector, academic institutions and NGOs at 28.9%, 15.7% and 17.7%, respectively. According to the respondents in Group A, 35.3% of them receive technical support from the government.

In addition, only in Group A did more than half of the respondents state that tourism in their community cannot be successful without forms of various outside support. On the other hand, the respondents in Group B and C indicated that CBT in their community can succeed even without any assistance from the outside, (56.6% and 53.2%, respectively).

Table 6.9 Outside Support

Items	Total (n = 241)	Group A (n = 17)	Group B (n = 83)	Group C (n = 141)
The community receives assistance from outside agencies for the operation of CBT				
Yes	58.1 (140)	70.6 (12)	48.2 (40)	62.4 (88)
No	41.9 (101)	29.4 (5)	51.8 (43)	37.6 (53)
Government Sectors				
Financial assistance	21.6 (52)	5.9 (1)	24.1 (20)	22.0 (31)
Technical assistance	24.9 (60)	35.3 (6)	27.7 (23)	22.0 (31)
Marketing assistance	44.0 (106)	41.2 (7)	43.4 (36)	44.7 (63)
Others	5.0 (12)	0.0 (0)	9.6 (8)	2.8 (4)
Private Sectors				
Financial assistance	22.0 (53)	5.9 (1)	28.9 (24)	19.9 (28)
Technical assistance	12.5 (30)	5.9 (1)	20.5 (17)	8.5 (12)
Marketing assistance	7.9 (19)	0.0 (0)	13.2 (11)	5.7 (8)
Others	0.0 (0)	0.0 (0)	0.0 (0)	0.0 (0)
Academic Institutions				
Financial assistance	12.4 (30)	5.9 (1)	15.7 (13)	11.3 (16)
Technical assistance	17.0 (41)	0.0 (0)	21.7 (18)	16.3 (23)
Marketing assistance	26.6 (64)	5.9 (1)	32.5 (27)	25.5 (36)
Others	9.5 (23)	5.9 (1)	12.0 (10)	8.5 (12)
NGOs				
Financial assistance	17.4 (42)	0.0 (0)	27.7 (23)	13.5 (19)
Technical assistance	7.9 (19)	0.0 (0)	13.2 (11)	5.7 (8)
Marketing assistance	12.4 (30)	0.0 (0)	16.9 (14)	11.3 (16)
Others	5.0 (12)	0.0 (0)	9.6 (8)	2.8 (4)
CBT in the community cannot be successful without assistance from the outside				
Yes	53.5 (129)	41.2 (7)	56.6 (47)	53.2 (75)
No	46.4 (112)	58.8 (10)	43.4 (36)	46.8 (66)

6.9 Learning process of tourism activities

As presented in Table 6.10, about half (50.2%) of the overall respondents strongly agree that local product lessons are available to the tourists and about half (52.7%) of

them agree that the tourists have opportunities to learn about local wisdom. Furthermore, almost half of them strongly agree that local guides are capable and available and that there is the opportunity to exchange knowledge between guests and hosts (47.7% and 46.9%, respectively). On the other hand, about 29.9% of the overall respondents disagree that there is a village tour in their community.

According to the respondents in Group A, 70.6% of them state that the tourists have opportunities to learn about local wisdom and traditional knowledge from locals. Moreover, they strongly agree that their community offers local lessons to tourists and also agree that the tourists have the opportunities to exchange knowledge with local people, which are both equal to 64.7% of the respondents in this group. Also, 47.1% of them agree that there is a provision of tourism activities encouraging the learning process, local guides and the village tour.

According to the respondents in Group B, more than half of them strongly agree that their community provides tourism activities that support the learning process between the guests and the villagers as well as local product lessons and a village tour (54.2%, 65.1% and 59.0%, respectively). Furthermore, more than half of them agree that the tourists have opportunities to learn about traditional knowledge and to exchange knowledge with local people, at 56.6% and 54.2%, respectively.

According to the respondents in Group C, 57.4% of them agree that tourism activities in their community encourage the learning process, while 26.9% of them disagree. About half (51.8%) of them agree that the village tour is available for the tourists to learn local ways of life. However, less than half of them agree on the availability of local guides and the provision of local lessons, at 42.6% and 43.3%, respectively.

Table 6.10 Learning process of tourism activities

Items	Total (n = 241)				Group A (n = 17)				Group B (n = 83)				Group C (n = 141)			
	SD	D	A	SA	SD	D	A	SA	SD	D	A	SA	SD	D	A	SA
The community offers tourism activities that encourage the learning process between the tourists and local villagers	7.5 (18)	21.2 (51)	47.7 (115)	23.6 (57)	0.0 (0)	5.9 (1)	47.1 (8)	47.1 (8)	0.0 (0)	14.5 (12)	31.3 (26)	54.2 (45)	12.8 (18)	26.9 (38)	57.4 (81)	2.8 (4)
The community provides local guides that are able to explain and provide details of both natural and cultural attractions to tourists	3.7 (9)	10.4 (25)	38.2 (92)	47.7 (115)	5.9 (1)	29.4 (5)	47.1 (8)	17.6 (3)	4.8 (4)	15.7 (13)	28.9 (24)	50.6 (42)	2.8 (4)	5.0 (7)	42.6 (60)	49.6 (70)
The village tour is available for tourists to learn the local ways of living	0.0 (0)	29.9 (72)	46.5 (112)	23.6 (57)	0.0 (0)	35.3 (6)	47.1 (8)	17.6 (3)	0.0 (0)	3.6 (3)	37.3 (31)	59.0 (49)	0.0 (0)	44.7 (63)	51.8 (73)	3.6 (5)
The community offers local product lessons to tourists (e.g. batik, basket weaving, local food)	10.0 (24)	5.0 (12)	34.8 (84)	50.2 (121)	0.0 (0)	0.0 (0)	35.3 (6)	64.7 (11)	9.6 (8)	4.8 (4)	20.5 (17)	65.1 (54)	11.3 (16)	5.7 (8)	43.3 (61)	39.7 (56)
The tourists have opportunities to talk, discuss and exchange ideas and knowledge with community members	0.0 (0)	1.7 (4)	50.2 (121)	48.1 (116)	0.0 (0)	0.0 (0)	64.7 (11)	35.3 (6)	0.0 (0)	0.0 (0)	54.2 (45)	45.8 (38)	0.0 (0)	2.8 (4)	46.1 (65)	51.1 (72)
The tourists have opportunities to learn about local wisdom and traditional knowledge from local people	3.3 (8)	5.0 (12)	52.7 (127)	39.0 (94)	0.0 (0)	0.0 (0)	70.6 (12)	29.4 (5)	4.8 (4)	4.8 (4)	56.6 (47)	33.7 (28)	2.8 (4)	5.7 (8)	48.2 (68)	43.3 (61)
Total	4.6 (11)	12.7 (31)	44.1 (106)	38.5 (93)	0.0 (0)	17.6 (3)	47.1 (8)	35.3 (6)	2.5 (2)	6.2 (5)	38.4 (31)	52.9 (43)	5.7 (8)	15.1 (21)	47.6 (67)	31.6 (45)

Note: SD = Strongly Disagree; D = Disagree; A = Agree; SA = Strongly Agree

6.10 Impacts of Community-Based Tourism in Local Communities

The findings of this study are divided into four categories of impacts of CBT, which are economic, environmental, social and cultural impacts. Both the positive and negative impacts of each are also presented as follows:

6.10.1 Economic Impacts

Table 6.11 presents the findings of both the positive and negative economic impacts of CBT as indicated by the respondents. In terms of the positive economic benefits of CBT, the overall respondents state that tourism increases their household revenue and creates many new jobs (79.2% and 66.8%, respectively). Because of CBT, about half (51.0%) of them indicate that local people have greater well-being and that younger people can also earn additional income from tourism.

More specifically, an increase in household income resulting from tourism is most (82.3%) stated by the respondents in Group C, while 70.6% of those in Group A and 75.9% of those in Group B also indicate such a result. Furthermore, 77.1% of the respondents in Group C and 64.5% of those in Group B indicate that many new jobs are related to tourism, whereas only 35.3% of those in Group A indicate such an increase. Additionally, most (82.3%) of the respondents in Group A state that tourism encourages wide profit distribution in their community, whereas such tourism profit distribution indicated by those in Group C is less and those in Group B is the least, at 74.5% and 65.1%, respectively.

In terms of the negative economic impacts of CBT, conflicts between local villagers and outsiders who run tourism-related businesses in the community is considered the worst (40.2%) by the respondents overall, while 31.9% of them cite disorganization in their community as resulting from too many tourism-related shops. Furthermore, an increase in businesses operated by outsiders and the problem of cheating are also negative impacts of tourism, at 17.4% and 17.0%, respectively. A breakdown of each group reveals that the conflicts between the villagers and outsiders is most indicated by the respondents in both Group B (56.6%) and Group C (32.6%), whereas the problem

of disorganization in the community is most indicated by those in Group A (41.2%). The higher cost of living resulting from tourism is most cited by the respondents in Group B (14.5%), while such an impact as cited by those in Groups A and C is nearly equal, at 11.8% and 12.1%, respectively. Moreover, 20.5% of the respondents in Group B and 17.0% of those in Group C indicate problems of cheating and fraud in their community, whereas only 5.9% of those in Group A cite such problems.

Table 6.11 Economic Impacts of Community-Based Tourism

Items	Total (n = 241)	Group A (n = 17)	Group B (n = 83)	Group C (n = 141)
Positive Economic Impacts				
Household income has increased because of tourism	79.2 (191)	70.6(12)	75.9 (63)	82.3 (116)
Younger generations are able to earn additional income from doing tourism-related jobs	51.0 (123)	52.9 (9)	50.6 (42)	51.1 (72)
Tourism creates many new jobs in the community	66.8 (161)	35.3 (6)	77.1 (64)	64.5 (91)
Community members have better well-being because of tourism	51.0(123)	52.9 (9)	47.0 (39)	53.2 (75)
Tourism encourages wide profit distribution in the community	71.8 (173)	82.3 (14)	65.1 (54)	74.5 (105)
There are additional commercial opportunities and services related to tourism available for local people	45.2 (109)	52.9 (9)	42.2 (35)	46.1 (65)
Local products can be sold at higher prices	63.5 (153)	64.7 (11)	68.8 (57)	60.3 (85)
Negative Economic Impacts				
The overall cost of living is higher because of tourism in the community	12.9 (31)	11.8 (2)	14.5 (12)	12.1 (17)
Prices of food are higher	7.9 (19)	0.0 (0)	13.2 (11)	5.7 (8)
Tourism-related businesses and services are mostly operated by outsiders	17.0(41)	11.8 (2)	28.9 (24)	10.6 (15)
The operation of tourism businesses by outsiders creates conflicts with community members	40.2 (97)	23.5 (4)	56.6 (47)	32.6 (46)
Too many tourism-related shops and sellers create disorder and disorganization in the community	31.9 (77)	41.2 (7)	37.3 (31)	27.7 (39)
Tourists face the problems of cheating and fraud	17.4 (42)	5.9 (1)	20.5 (17)	17.0 (24)

6.10.2 Environmental Impacts

Table 6.12 presents the findings of both the positive and negative environmental impacts of CBT cited by the respondents. Regarding the positive benefits of CBT, most

of the overall respondents (83.8%) indicate a sense of love and care for natural resources and equally an increase in natural resource awareness resulting from CBT. About half (51%) of them cited the systematic wastewater management in the community as being more developed because of CBT, while 17% of them mentioned the improvement of systematic waste management in their community.

Regarding the respondents of Group A, most (70.6%) of them indicate a sense of love and care for natural resources as well as natural resource awareness among local people at an equal rate. Similarly, most of the respondents in both Groups B and C also cite the creation of a sense of love and care for nature as well as an increase in natural resource awareness (Group B at 80.7% and 85.5% and Group C at 87.2% and 84.4%, respectively). Furthermore, about 55.3% of the respondents in Group C mention systematic wastewater management resulting from CBT, while less than half of those in Groups A and B indicate such a development in wastewater management, at 47.1% and 44.6%, respectively.

On the other hand, almost half (46.9%) of the overall respondents mentioned the problems of waste and community expansion at an equal rate. Similarly, these two problems are also mentioned by all groups as the top two significant negative impacts of CBT. These two problems are equally (58.8%) indicated by the respondents in Group A, whereas about half of the respondents in Group B mentioned the problem of community expansion and waste (54.2% and 50.1%, respectively). Meanwhile, 43.3% of those in Group C also indicate a waste problem and 41.1% the expansion of their community into natural attractions.

Table 6.12 Environmental Impacts of Community-Based Tourism

Items	Total (n = 241)	Group A (n = 17)	Group B (n = 83)	Group C (n = 141)
Positive Environmental Impacts				
CBT creates a sense of love and care for natural resource and environment among community members	83.8 (202)	70.6 (12)	80.7 (67)	87.2 (123)
CBT increases an awareness of natural resources among community members	83.8 (202)	70.6 (12)	85.5 (71)	84.4 (119)
Systematic waste management has been developed because of CBT	17.0 (41)	0.0 (0)	21.7 (18)	16.3 (23)

Items	Total (n = 241)	Group A (n = 17)	Group B (n = 83)	Group C (n = 141)
Systematic wastewater management has been developed because of CBT	51.0 (123)	47.1 (8)	44.6 (37)	55.3 (78)
Negative Environmental Impacts				
CBT creates a waste problem	46.9 (113)	58.8 (10)	50.1 (42)	43.3 (61)
CBT creates a water shortage	9.5 (23)	0.0 (0)	14.5 (12)	7.8 (11)
CBT creates a wastewater problem	12.4 (30)	0.0 (0)	18.1 (15)	10.6 (15)
Deforestation is increasing because of CBT	4.5 (11)	0.0 (0)	4.8 (4)	5.0 (7)
Noise and air pollution have arisen because of CBT	29.9 (72)	17.6 (3)	37.3 (31)	26.9 (38)
Community expansion to natural tourist attractions is another problem arising from CBT	46.9 (113)	58.8 (10)	54.2 (45)	41.1 (58)
Natural scenery is damaged by many constructions related to CBT	31.1 (75)	17.6 (3)	41.0 (34)	26.9 (38)

6.10.3 Social Impacts

Table 6.13 presents the findings of both the positive and negative social impacts of CBT as indicated by the respondents. In terms of the positive benefits of CBT, the improvement of roads in local communities is most (57.3%) mentioned by the overall respondents, while the development of a water supply system is less cited and that of electricity is the least, at 42.3% and 29.5%, respectively. Similarly, the development of local roads is most mentioned by the respondents in both Groups B and C (60.2% and 58.8%, respectively). Meanwhile, the improvement of electricity is most cited by the respondents in Group A (35.3%).

In terms of the negative social impacts of CBT, the problem of traffic accidents is most indicated by the overall respondents (24.1%), followed by an increase in immigrants and the problem of land sale (21.6% and 20.3%, respectively). Considering the negative effects in each group, the problem of land sale is most (41.2%) cited by the respondents in Group A, while an increase in immigrants in the community is most indicated by those in both Groups B and C, at 31.3% and 16.3%, respectively. Moreover, conflicts between tourists and local people is indicated by both respondents in Group B and in Group C, at 13.2% and 5.7%, respectively. But none of the respondents in Group A cite such a problem in their community.

Table 6.13 Social Impacts of Community-Based Tourism

Items	Total (n = 241)	Group A (n = 17)	Group B (n = 83)	Group C (n = 141)
Positive Social Impacts				
CBT improved the electricity in the community	29.5 (71)	35.3 (6)	22.9 (19)	32.6 (46)
Local roads have been developed to a good condition to facilitate CBT	57.3 (138)	29.4 (5)	60.2 (50)	58.8 (83)
The water supply system has been improved to facilitate CBT, which also can reduce the problem of drought in dry season	42.3 (102)	29.4 (5)	43.4 (36)	43.3 (61)
Negative Social Impacts				
CBT creates the problem of land sale	20.3 (49)	41.2 (7)	25.3 (21)	14.9 (21)
The number of traffic accidents increases because of CBT	24.1 (58)	29.4 (5)	27.7 (23)	21.2 (30)
The number of immigrants in the community has increased because of CBT	21.6(52)	17.6 (3)	31.3 (26)	16.3(23)
The number of emigrants has increased because of CBT	7.9 (19)	0.0 (0)	13.2 (11)	5.7 (8)
The crime rate has increased because of CBT	12.9 (31)	0.0 (0)	22.9 (19)	8.5 (12)
Prostitution has increased because of CBT	7.9 (19)	0.0 (0)	13.2 (11)	5.7 (8)
Infectious diseases have increased because of CBT	15.8 (38)	11.8 (2)	22.9 (19)	12.1 (17)
Drug problems have increased because of CBT	12.9 (31)	11.8 (2)	14.5 (12)	12.1 (17)
Conflicts between tourists and community members have increased	7.9 (19)	0.0 (0)	13.2 (11)	5.7 (8)

6.10.4 Cultural Impacts

Table 6.14 presents the results of both the positive and negative cultural impacts of CBT as indicated by the respondents. In terms of the positive cultural impacts of CBT, most (90.8%) of the overall respondents indicate that local people are proud of their culture. Meanwhile, the preservation of local culture and the acquisition of experience as well as of new knowledge are almost equally cited by the overall respondents (85.9%, 85.5% and 85.1%, respectively). A breakdown of the respondents in each group shows that the feeling of being proud of local culture is most cited by those in Group B and

those in Group C, at 89.2% and 91.5%, respectively. Such an impact and the acquisition of valuable experience is equally the most (94.1%) indicated by the respondents in Group A. Meanwhile, the improvement of language skills is the least mentioned positive impact of CBT by the respondents in all groups.

In terms of the negative cultural impacts of CBT, the changing in the local way of life is most (38.2%) indicated by the overall respondents. Similarly, this problem is also cited most by the respondents in Groups B and C (45.8% and 34.7%, respectively). While in Group A, the exposure to modern fashion among teenagers is most (41.2%) indicated.

Table 6.14 Cultural Impacts of Community-Based Tourism

Items	Total (n = 241)	Group A (n = 17)	Group B (n = 83)	Group C (n = 141)
Positive Cultural Impacts				
Community members have improved their language skills from communicating with foreign tourists	21.6 (52)	5.9 (1)	22.9 (19)	22.7 (32)
Community members acquire new knowledge from communicating and discussing with tourists	82.6 (199)	64.7 (11)	80.7 (67)	85.8 (121)
Meeting outsiders provides valuable experience for local people as they can learn about different cultures and knowledge from tourists	85.5 (206)	94.1 (16)	85.5 (71)	84.4 (119)
CBT helps preserve local culture, traditions, customs and wisdom	85.9 (207)	88.2 (15)	79.5 (66)	89.4 (126)
Because of CBT, local people of all ages are proud of their unique culture	90.8 (219)	94.1 (16)	89.2 (74)	91.5 (129)
Negative Cultural Impacts				
Local people change their way of life due to CBT	38.2 (92)	29.4 (5)	45.8 (38)	34.7 (49)
Teenagers are exposed to modern fashion (e.g. short pants, spaghetti straps, strapless) because of the increasing number of tourists	27.0 (65)	41.2 (7)	32.5 (27)	22.0 (31)

CHAPTER 7

CONCLUSIONS AND RECOMMENDATIONS

In this final chapter, the conclusions regarding community-based tourism management in Thailand will be presented by answering the research questions of this study about the emergence of CBT in Thai local communities, perceived CBT success factors as well as the positive and negative impacts of CBT and a possible CBT model suited to the Thai context.

7.1 CBT Practices in Thailand

7.1.2 Emergence of CBT

The emergence of CBT in local Thai communities generally stems from internal factors, including the decline of income sources, the deterioration of natural resources as well as the need to cope with cultural impacts from the influx of tourists. According to the case studies, tourism in Ban Mae Kampong, Ban Khok Kong and Koh Yao Noi was established by insiders – around 89% of the overall respondents reported that CBT in their community originated with the community members. On the other hand, tourism in many Thai local communities has also been developed not on the initiation of its villagers, but by government officials wishing to implement the national or provincial tourism policy, such as in Bang Chao Cha in Angthong province as initiated by the government's OTOP policy.

7.1.2 Perceived Success Factors of CBT

According to the case studies and the survey in this study, various factors were perceived as necessary for the successful management of CBT. Abundant tourism

resources, including natural attractions, cultural performances, festivals, historic sites, and other man-made resources, in local communities are vital to provide tourism activities for visitors. A variety of tourism programs at reasonable prices should be available for tourists to choose from.

Active community participation is one of the major factors leading to the success of CBT. Participation in tourism planning and management means that local people feel a sense of ownership and responsibility for CBT. This sense of ownership also motivates local people to make special efforts to control any negative impacts of tourism, and to ensure that CBT gives real support on community and environment. According to the case studies, even though community members participated right from the beginning stages of CBT, the final decision was still made by the village headman and other community leaders. However, local people were satisfied with the decisions made by their leaders as they are fully respected by the villagers. Furthermore, the researcher also found that local villagers who are the major recipients of tourism benefits are more willing to participate in tourism activities than those who are minor recipients that receive fewer benefits.

Community leadership is also important for collaborative CBT development. A community without leadership may not be able to mobilize resources and influence local members to engage in tourism. The results of this study indicate that the originator of CBT still has power and is influential in tourism matters in the community. Strong community organization is another vital component of successful CBT. It involves establishing a management committee run by community members and facilitating group processes to build the cooperation and commitment of members.

One of the CBT success factors is fair benefit sharing. Transparency at all stages of CBT, not only in financial and profit distribution, is an integral part of successful CBT management. However, the lack of systematic financial records is a major problem of CBT management in Thai communities. None of the four case studies has formal and systematic financial records or bookkeeping for CBT. All case studies contribute part of the tourism benefits to the village fund or the environmental fund for the overall development of the community. In terms of natural resource management, various efforts

have been made to minimize the negative impacts of tourism as well as to maximize local benefits, including establishing a code of conduct for tourists and villagers, implementing a variety of conservation activities, setting up the appropriate carrying capacity and supporting the environmental fund or village fund.

In addition, CBT development can only be achieved when the community realizes its own potential as a community, fully appreciates its natural and cultural resources, and is empowered to be responsible for driving its own economic wheel in a sustainable manner. However, support from government and NGOs is still important. Mostly, local communities receive assistance from public agencies, private sectors, NGOs and academic institutions in terms of financial and technical supports. Half of the respondents from the survey indicated that CBT in their community cannot be successful without assistance from the outside.

7.2 Adverse Impacts of CBT

Regarding its emergence in case studies, CBT was largely established to solve problems in the community. In Ban Mae Kampong, Prommin Puangmala expected to implement eco-tourism as an instrument to cope with the economic problems resulting from the decrease in fermented tea consumption and the depletion of natural resources natural depletion from unplanned tourism. Surin Ninlert has used agro-tourism as a means to encourage tourists to visit Bang Chao Cha in order to increase the sales volume of local weaving products. Meanwhile, a group of local people on Koh Yao Noi has tried to increase natural resource awareness among tourists and community members by using eco-tourism as well. However, those communities could only partly solve their problems.

In terms of the economic aspect, they may achieve their expectations, for example, in raising their household revenue or having additional jobs related to tourism. Ban Mae Kampong villagers have become local guides and gained additional income to supplement the reduction in sales of Miang. Similarly, local fishers on Koh Yao Noi can also earn money even when they do not go fishing, while basket weavers in Bang Chao Cha have increased income from selling their products to tourists. The majority of

community members of these villages have added value to their local products, such examples including processed fruit, processed seafood and bamboo furniture, which have further enabled them to sell their products to tourists at higher prices.

However, there are two sides to everything and CBT is no exception. Khanal and Babar (2007: 7-8) assert that CBT offers both opportunities and threats to communities. If the management and capacity building of local communities are not done in parallel, opportunities will be lost and damage will be caused. As the overall well-being has improved and tourist attractions have gained popularity, the number of tourists has also been increasing. There have been gradual changes from a community with ordinary simple local villagers considered generous, supportive, willing to make sacrifices to others and reliant on nature, to a community that is self-monitored, exposed to modern lifestyle and which tried to increase their income for better economic well-being. Another new emerging problem resulting from the influx of tourists in local communities is the operation of tourism-related businesses by outsiders, which has often created conflicts with local villagers. In such cases, the benefits are in the hands of a small group, and undesirable effects can include environmental damage, sex tourism and local villagers becoming vulnerable. Additional negative social impacts include child beggars, the incompatibility of local and foreign customs – such as female tourists dress inappropriately – as well as a growth of hostility towards tourists (Long, 1990 quoted in Lash, 1998: 5).

According to the case studies, natural resource depletion, waste and socio-cultural problems still exist in Ban Mae Kampong. While the marine resource crisis was solved on Koh Yao Noi, the community still faces the socio-cultural impacts of tourism. Even worse, there are new emerging problems as a result of CBT. Ban Mae Kampong is suffering from the problem of land sale, unequal distribution of income and pollution. Koh Yao Noi faces the problem of emigration, changing social lifestyle and values, an influx of property development projects in addition to a waste problem. Conflict of interest still exists in Bang Chao Cha as the community depends on a capitalist economic system, further aggravated by meeting the demands of tourists. In spite of the rules and regulations on natural resource management, all case studies still suffer from an

increasing waste problem. Although various means are employed, including the zoning system, carry capacity and code of conduct, in all cases, negative environmental impacts still exist. Ban Khok Kong, in which the cultural tourism emerged from the government policy, also faces a waste problem and changes in local lifestyle.

Such incidents occur because of the increasing number of tourists in the community. All of the case studies are categorized as outstanding CBT communities. They have been the recipients of many awards from various institutions, and have become well-known for their effective tourism management in addition to their abundant tourism attractions and resources. Many agencies, including public, private tour operators and academic institutions, have also helped promote and market tourism in the local communities. Therefore, the number of visitors has inevitably increased, which, in turn, creates a waste problem, for instance. Those emerging impacts are shown in Figure 7.1.

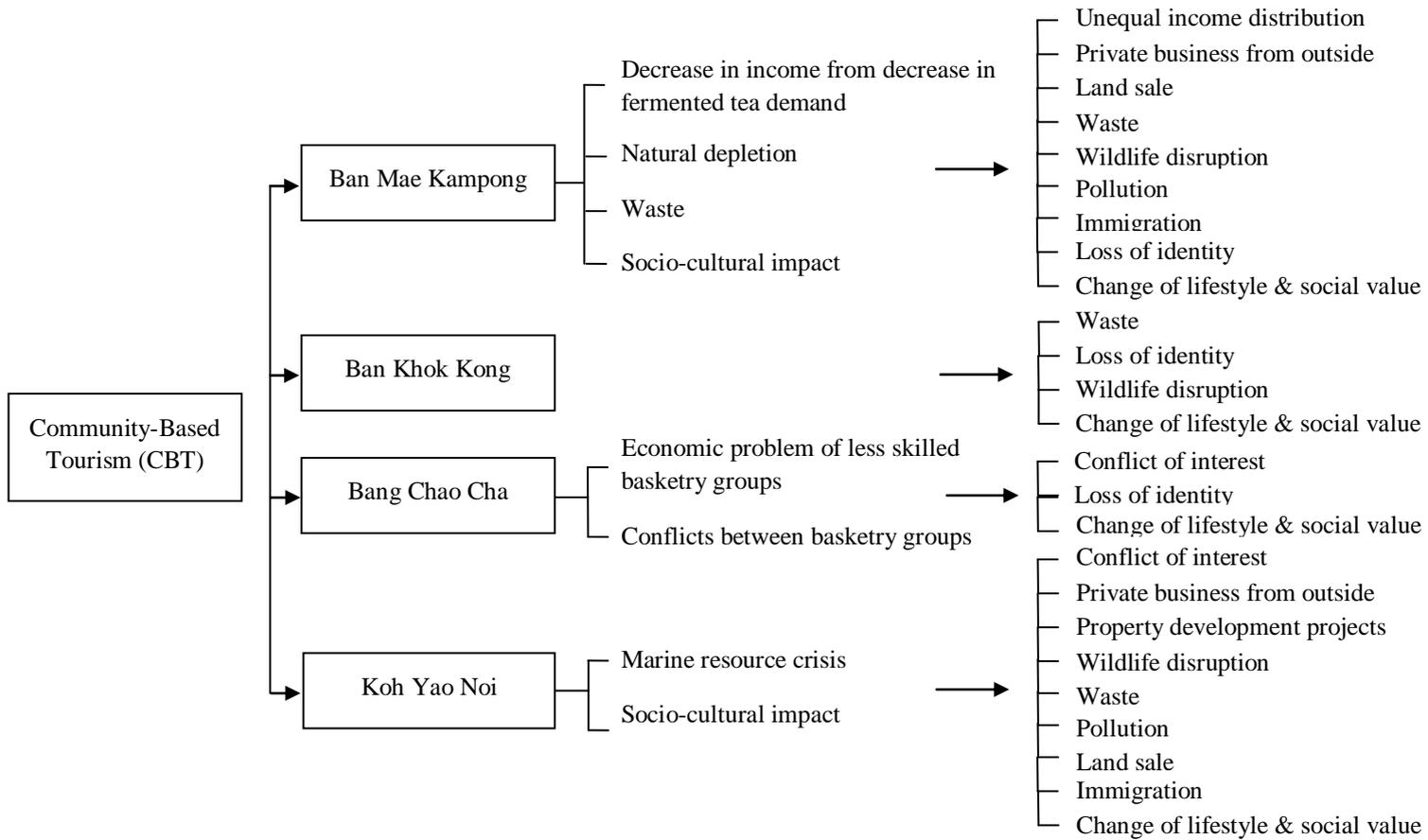


Figure 7.1 Emerging Impacts of CBT

7.3 Integrated Sufficiency Economy Philosophy and Buddhist Economics in Community-Based Tourism

As already stated, there are two sides to everything. The results of the quantitative findings of this study have shown a little or moderate level of those adverse impacts, which can be prevented. The most reported problems from CBT include conflicts among local people and outside tourism-related businesses operating in the vicinity of the community, waste problems, community expansion to tourist attractions and changes in local living. Less than 50% of the CBT communities surveyed reported these problems. Therefore, it can be concluded that CBT is still the best instrument for operating tourism in local communities as its positive impacts on the economic, environmental, social and cultural aspects of local communities are far greater than its negative impacts, according to the findings of both the qualitative and quantitative methods of this study.

However, such emerging adverse impacts of CBT must be prevented. Currently, there the negative impacts are only to a slight degree, but they could increase in the future. Most communities are aware of the concept and basic principles of CBT, but the reality is that they place great emphasis on the economic benefits of tourism and cannot resist the capitalist system. As Hurni and Kohler (1998 quoted in the Mountain Institute, 1998: 13) expressed,

Experiences have repeatedly shown that local communities tend to emphasize the economic dimension of tourism. When it comes to balancing, they often overlook environmental concerns...surrender their cultural heritage in exchange for what they consider to be a better, modern lifestyle.

Therefore, the balance of economic, environmental, social and cultural benefits is necessary. It appears that CBT does contain appropriate components and principles, but what is needed more, particularly in local Thai communities, is the implementation of the sufficiency economy and Buddhist economics.

7.3.1 Basic Principles of the Sufficiency Economy Philosophy and Buddhist Economics

Compared with the potential benefits of the sustainable management of CBT, the principle of the sufficiency economy and Buddhist economics provide even greater advantages for local people, that is to say, well-being and peace. Sufficiency economy aims to achieve the major goals of harmony or balanced living, security, sustainability and resilience, all of which are basic elements of happiness (Kaemthong Indaratna, 2007: 5). These two concepts are interrelated. The sufficiency economy focuses on moderation, which is also related to Buddhist thought, as a guiding principle for all people to acquire happiness. The other two main components of the sufficiency economy are reasonableness and self immunity. These three elements require knowledge and virtues or morality as fundamental components. Without knowledge, things may not be done in the right way. Virtues refer to virtue awareness, honesty, perseverance, endeavor and wisdom (NESDB, 2005: 7).

Additionally, Schumacher proposed the idea of “enoughness” by focusing on meeting human needs with no more consumption than necessary. According to Schumacher (1999 quoted in Woo, 2009: 12), the ownership and consumption of goods is a means to an end, and Buddhist economics is a systematic study of how to attain the given ends with the minimum means.

7.3.2 Proposed CBT Model

The fundamentals of sufficiency economy, Buddhist economics and CBT are similar in many aspects; therefore, they can be integrated in order to improve the management of CBT to become more sustainable and appropriate in the Thai context as presented in Figure 7.2.

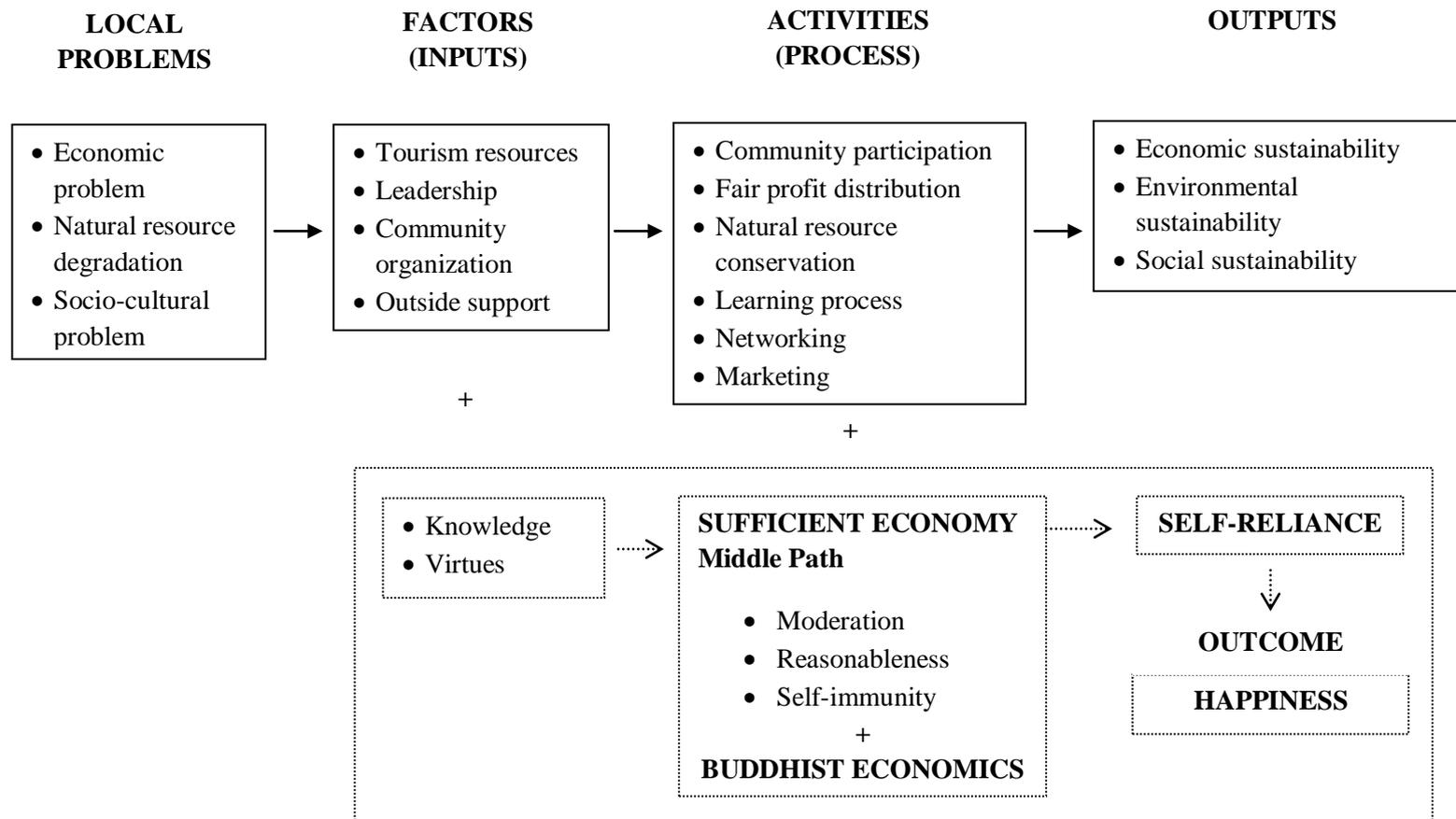


Figure 7.2 Proposed CBT Model for Thai Local Communities

7.3.2.1 CBT in harmony with natural and cultural resources

Buddhism is a religion with deep environmental consciousness (Ven. Bhiksuni Chuehmen, 2009: 228). The Buddha encouraged respecting, nurturing and preserving the natural environment. To destroy a tree that has contributed much to the cleansing of the air and providing shade for a traveler suffering the heat is considered a betrayal of a friend (Kalupahana, 2009: 5).

Ban Mae Kampong is a good example. In the local forest ordination ritual, trees are blessed and wrapped in saffron-colored monks' robes to signify their sacred status. This means that these trees are protected from logging and to symbolically remind people that nature should be treated equal to human beings (Darlington, 1998 quoted in Isager and Ivarsson, 2002: 395-396). According to Prommin Puangmala (2008), this method is very effective in preserving the forest. All of these ordained trees still exist as no one dares to cut them down due to a fear of sin and its consequences. Tourists are always invited to join in this local ritual to learn more about local traditions and ways of life.

Since natural resources are so limited, Buddhist economics emphasizes that such resources should be utilized wisely and carefully (Ven. Naimbala Dhammadassi, 2009: 172-173). In the case of using natural resources for tourism, negative impacts have to be minimized so as to assure sustainable use (UN, 2001: 7). Therefore, CBT should be planned and managed in a way that creates the minimum in adverse impacts on natural and cultural resources. According to the case studies, codes of conduct for tourists and local villagers have been applied to minimize tourism impacts. Moreover, various projects related to natural resource management were implemented to recover and revitalize affected resources in local communities, such as reforestation, waste bank and garbage camping.

7.3.2.2 CBT not for greed or luxury

Buddhism does not deny economic prosperity (Soontaraporn Techapolokul, 2009: 185). Instead, Buddhism balances both the materialistic life and the spiritual life. So, Buddhist economics is also commonly referred to as middle way economics. To paraphrase Gandhi, the earth provides enough for human needs, not for

human greed (Mahatma Ghandi quoted in Sippanondha Ketudat, 1990: 10). On the contrary, humans act mostly to satisfy their present wants, instead of their present and future needs and the needs of future generations and of other lives on earth (Prawiroatmodja, 2009: 272). According to the Buddhist point of view, most serious problems worldwide stem from human greed, anger and delusion (Ven. Xianda, 2009: 184). Therefore, to cope with these problems, humans have to solve their internal problems of greed, selfishness, self-centeredness and irresponsibility (Ven. Xianda, 2009: 184). So it follows that each community must assess and understand its own needs in order to find its potential to produce according to the identified needs (NRCT, 2003: 36-37).

Buddhism can contribute to CBT through moderate production and consumption. Human beings should work hard and use their skills and enthusiasm to produce wealth (De Silva, 2009: 20). In principle, CBT is perceived as a tool for local people as a source of supplementary income, in addition to agriculture. Providing accommodation for tourists, being a local guide and selling souvenirs are tourism activities that can generate some profits to villagers. For instance, in their ordinary way of life, people in Ban Mae Kampong cultivate tea for producing Miang and those in Ban Khok Kong farm rice, while villagers on Koh Yao Noi fish. These people use their indigenous knowledge and skills to carry out small-scale agriculture for their living. During off season, they do tourism related activities as additional revenue. However, tourism is not expected to replace their major source of income. Tourists are welcomed to participate in their agricultural activities to learn the local way of life.

Making profit is not prohibited, according to Buddhism, but it must be done in a rational way (Shengkai, 2009: 219). For instance, it must be harmless to personal life and the social life of all beings. Also, profits should bring happiness to the individual and society as well as promoting unity and good relationships among people. In the case of CBT, even though profit from tourism is vital as part of their living expenses, local people do not want tourism to disrupt their way of life. They want tourists to come to their communities, but follow their rules and respect their traditions and beliefs. Thus, villagers do not always satisfy all tourist needs.

Consequently, CBT practices are consistent with the moderation principle of sufficiency economy as well as the middle path approach in terms of satisfying enough but minimizing greed.

7.3.2.3 CBT contributing to society

The potential of CBT in generating revenues is important, but the distribution of such benefits to a wider group in society is also equally significant. CBT is expected to benefit a community as a whole. Buddhism advises not only to find happiness by seeking wealth, but also to share it with others (Ven. Naimbala Dhammadassi, 2009: 173). Buddha suggested making good use of income by distributing it to different groups of people within society (Shakya, 2009: 137). People should share wealth with family, relatives, friends, society and even for religious purposes. It means that the reason for people to work is not only for the self, but also for society as a whole (Shengkai, 2009: 217). A lack of the proper utilization of the generated income would make the earnings valueless. Thus, income should be used for helping other people and society. Similarly, the sufficiency economy aims at harmony and chooses ways that are advantageous to the majority. Local villagers in all case studies have contributed their incomes from tourism to their village in terms of funding village activities, such as tree planting, building a buffer line to deter forest fires and initiating various environmental campaigns for children.

7.3.2.4 CBT by capable and ethical people

A group of community leaders is essential in any community development including CBT. As the two most significant conditions that make the philosophy of sufficiency economy effective are knowledge and virtue, CBT has to be managed by both capable and ethical local people. Local leaders must have not only accurate knowledge about their communities and the management of CBT, but also awareness, honesty, perseverance, endeavor and wisdom. Knowledge can be easily given to people by facilitating capacity building training programs and organizing workshops and seminars in order to provide opportunities for local people to increase their knowledge. On the other hand, virtue takes time, patience and effort to be created in human beings.

According to the monk Phra Subin Panīto, Dhamma must be used to lead any management and to prevent the greed and selfishness of human beings (Ven. Piphitsutatorn Sirindharo, 2009: 64). Therefore, when working as a group, all members have to be honest to both themselves and the others in front and behind their back. Leaders must sacrifice and teach members to have sympathy toward others. Furthermore, community participation must be used to replace individualism in order to motivate community members to cooperate rather than compete (Ven. Piphitsutatorn Sirindharo, 2009: 70). Thus, all members should be encouraged to participate in CBT management, in selecting committees, in decision-making, in regulation setting, in implementation, in monitoring and evaluation and in sharing CBT benefits. Finally, community members will understand each other, develop love and kindness to others as well as become more disciplined and honest as CBT management is based on the honesty of all members in attaining the common good of the community.

7.4 Recommendations

7.4.1 Community Level

CBT can be a double-edged sword. It provides many pros and cons, depending on the implementation, management and mindset of the people involved. Working with local villagers to achieve their support and cooperation has long been emphasized by various practitioners. The importance of community participation is undeniable. Thai government has various projects related to the implementation of sufficiency economy for all types of people and organizations. The philosophy has been publicized through many organizations in rural and urban areas. Training programs about the underlying concepts of the philosophy have continually organized for all walks of life, including community leaders. Therefore, it is essential for local leaders to disseminate the understanding of sufficiency economy to community members as misunderstanding about the concept still exists.

7.4.2 National Level

The concept of “sufficiency economy tourism” was announced by the TAT in Thailand’s five-year tourism marketing and promotion plans (2007-2011) to adjust many of the tourism policies and marketing strategies in line with the sufficiency economy principles of His Majesty the King to create a better balance between development and marketing (TAT, 2008a). It focuses on both sustainability and grassroots benefits from tourism. It has placed equal importance on the significant contribution that tourism makes to the national economy as well as the vital role it plays in promoting the cultural, social and economic development of rural communities. Such an initiative is a good start. However, virtue, one of the underlying conditions of sufficiency economy, cannot be overlooked. As everything depends on everything else, the government’s policy and plan should be based on wisdom and the principle of the interconnectedness of all things (Vanel, 2009: 286). Dhamma can be integrated into any kind of science and action, including CBT; therefore, it can lead to bettering people’s new attitudes towards others, nature and other living beings (Prawiroatmodjo, 2009: 281). Such caring for all elements of nature, even the non-living and other living beings, will improve the quality of life for all and eventually reach the goal of happiness.

7.5 Recommendations for Further Studies

This study focuses on the implementation of CBT particularly in communities with a high level of CBT readiness. Since local communities engaging in CBT are categorized into three groups, the comparison of these different groups from different regions should be done to provide the overall picture of CBT in the Thai context. In addition, the integration of sufficiency economy and Buddhist economics into CBT management should be determined in detail in order to discover practical guidelines for local communities to become self resilient.

BIBLIOGRAPHY

- บุญเลิศ จิตตั้งวัฒนา. 2542. การพัฒนาการท่องเที่ยวอย่างยั่งยืน. เชียงใหม่: คณะมนุษยศาสตร์ มหาวิทยาลัยเชียงใหม่.
- Abdunorma, Sama-alee. 2007. **Roles of Religious Teachers Islamic Private School in Community Development in Southern Border Provinces of Thailand.** Master's thesis, Thaksin University. (In Thai).
- Act on Thai Home Stay Certification Standards B.E. 2548. **Royal Thai Government Gazette.** 122, 26D (24 January 2005): 37.
- Akarapong Untong, Sasipen Phuangsaichai, Natthida Taweelertkunthon and Jakkree Tejawaree. 2006. Income Distribution and Community-Based Tourism: Three Case Studies in Thailand. **Journal of GMS Development Studies.** 3 (July): 69-81.
- Akom Samana. Chief Executive of Huaykaew SAO. 2008 (8 December). Personal Communication.
- Anan Thaikorn. Tourism Committee. 2008 (8 December). Personal Communication.
- Anchalee Kongrut. 2008 (November 20). The High Cost of Island Resorts. **Bangkok Post.** Retrieved November 25, 2009 from http://www.bangkokpost.com/201108Outlook/20Nov2008_out40.php
- Anchaleekorn Puangruenkaew. Social Development Officer. 2008 (8 December). Personal Communication.
- Andaman Discoveries. 2008. **Community Development Completed Projects.** Retrieved February 22, 2009 from <http://www.andamandiscoveries.com/community-development-completed-projects.php>
- Anucha Leksakundilok. 2004a. **Community Participation in Ecotourism Development in Thailand.** Doctoral Thesis, University of Sydney.

- Anucha Leksakundilok. 2004b. **Ecotourism and Community-Based Ecotourism in the Mekong Region**. Sydney: Australian Mekong Resource Centre.
- Apichai Puntasen. 2009. The World's Crises and the Response to the Crises by Buddhist Economics. In **Buddhist Approach to Economic Crisis**. Phra Dharmakosajarn et al, eds. Bangkok: United Nations. Pp. 1-27.
- Aranya Kohtarapat. Home stay provider. 2008 (31 July). Personal Communication.
- Aref, Fariborz. 2009. Community Perceptions toward Economic and Environmental Impacts of Tourism on Local Communities. **Journal of Asian Social Science**. 5 (July): 130-137.
- Aref, Fariborz and Redzuan, Ma'rof. 2008. Barriers to Community Leadership Toward Tourism Development in Shiraz, Iran. **European Journal of Social Science**. 7 (2): 172-178. Retrieved May 5, 2008 from [http:// www.eurojournals.com/ejss_7_2_14.pdf](http://www.eurojournals.com/ejss_7_2_14.pdf)
- Aref, Fariborz, Redzuan, Ma'rof and Gill, Sarjit S. 2009. Community Perceptions toward Economic and Environmental Impacts of Tourism on Local Communities. **Asian Social Science**. 5 (July): 130-137.
- Armstrong, Avery Denise; Hou Janet Ying; Malvar, Alicia S.; Mclean, Taylor Marie and Pestiaux, Julien. 2003. **Community-Based Ecotourism**. Retrieved December 18, 2008 from <http://www2.dnr.cornell.edu/saw44/NTRES431/Products/Fall%202003/Module1/CBEessay.pdf>
- Arnstein, Sherry R. 1969. A Ladder of Citizen Participation. **Journal of the American Institute of Planners**. 35 (4): 216-224.
- Ashley, Caroline. 1995. Tourism, Communities and the Potential Impacts on Local Incomes and Conservation. **DEA Research Discussion Paper**. 10 (November): 1-49. Retrieved April 25, 2007 from http://www.met.gov.na/pub_all.htm#Research.
- Ashley, Caroline. 2000. The Impacts of Tourism on Rural Livelihoods: Namibia's Experience. **ODI Working Paper**. 128 (February): 1-31. Retrieved April 25, 2007 from <http://www.odi.org.uk/resources/download/2035.pdf>.

- Ashley, Caroline and Garland, Elizabeth. 1994. Promoting CBT Development: Why, What, and How? **DEA Research Discussion Paper**. 4 (October): 1-62. Retrieved April 25, 2007 from [http://www.met.gov.na/pub_all.htm# Research](http://www.met.gov.na/pub_all.htm#Research).
- Ashley, Caroline, Roe, Dilys and Goodwin, Harold. 2001. Pro-Poor Tourism Strategies: Making Tourism Work for the Poor. **ODI Pro-Poor Tourism Report**. 1 (April): 1-54. Retrieved April 25, 2008 from http://www.poortourism.org.uk/ppt_report.pdf.
- Asia-Pacific Environmental Innovation Strategy Project, Research on Innovative and Strategic Policy Options (APEIS RISPO). 2006. **Facilitating Protected Area Management Using Community-Based Tourism**. Retrieved May 5, 2008 from APEIS RISPO Strategic Policy Options Database.
- Backman, Sheila, Petrick, James and Wright, Brett. 2001. Management Tools and Techniques: An Integrated Approach to Planning. In **The Encyclopedia of Ecotourism**. David B. Weaver, eds. Wallingford: CABI Publishing. Pp. 455-457.
- Bang Mod. Villager. 2008 (15 September). Personal Communication.
- Bhatnagar, Bhuvan and Williams, Aubrey C., eds. 1992. **Participatory Development and the World Bank: Potential Directions for Change**. Washington, D.C.: The World Bank.
- Boonchuay Somboon. Head of the home stay group. 2009 (2 February). Personal Communication.
- Boonma Thongsoi. Home stay provider. 2009 (2 February). Personal Communication.
- Boonpeng Ardwichai. Home stay provider. 2008 (1 August). Personal Communication.
- Boonyan Plookmaidee. Monitoring & evaluation division. 2008 (16 September). Personal Communication.
- Boyce, Carolyn and Neale, Palena. 2006. **Conducting In-Depth Interviews: A Guide for Designing and Conducting In-Depth Interviews for Evaluation Input**. Massachusetts: Pathfinder International.
- Bramwell, Bill and Sharman, Angela. 2003. Approaches to Sustainable Tourism Planning and Community Participation: The Case of the Hope Valley. In **Tourism and**

- Sustainable Community Development.** Derek Hall and Greg Richards, eds. Cornwall: TJ International.
- Bresler, Nerine C. 2008. **The Experience of Tourists on Privately Owned Game Lodges and Reserves in Mpumalanga and the Northern Province.** Doctoral dissertation, University of Johannesburg. Retrieved November 16, 2009 from <http://hdl.handle/10210/269>.
- Buhalis, Dimitrios. 2000. Marketing the Competitive Destination of the Future. **Tourism Management.** 21 (1): 97-116. Retrieved November 17, 2009 from <http://epubs.surrey.ac.uk/tourism/14>.
- Burger, Veit. 1978. **The Economic Impact of Tourism in Nepal: An Input Output Analysis.** Doctoral Dissertation, Cornell University.
- Bussaba Sittikarn. 2007. Public Participation: Is It a Means of Achieving Sustainable Tourism? **MFL Journal.** 5: 1-7.
- Butler, Colin David. 2009. The Global Environmental Crisis and Sustainability of Civilization: Time for Buddhist World to Awaken. In **Buddhist Approach to Environmental Crisis.** Phra Dharmakosajarn et al, eds. Bangkok: United Nations. Pp. 216-225.
- Campbell, Jock and Salagrama, Venkatesh. 2000. **New Approaches to Participation in Fisheries Research.** Rome: FAO and SIFAR.
- Campfens, Hubert., eds. 1997. **Community Development around the World: Practice, Theory, Research, Training.** Toronto: University of Toronto Press.
- Carbone, Giulia and Wilson, Rich. 2006. **Enhancing the Success of Community Based Tourism Initiatives.** Retrieved June 30, 2008 from <http://www.itmems.org/itmems3/home3.html>.
- Caribbean Natural Resources Institute (CANARI). 1999. **Community-Based Tourism in the Caribbean.** Retrieved June 30, 2008 from <http://www.canari.org/docs/tourism.pdf>.
- Carroll, Thomas F. 1992. **Intermediary NGOs: The Supporting Link in Grassroots Development.** Bloomfield: Kumarian Press.

- CEEweb. 2005. Principles of Sustainable Tourism. In **CEEweb Academy's Training on Tourism**. Retrieved June 30, 2008 from http://www.ceeweb.org/members/capacity/academy_II_ST/index.htm.
- Chaowalit Klinprachoom. Tourism Committee. 2008 (28 July). Personal Communication.
- Charoon Kongkaroon. Home stay provider. 2009 (11 August). Personal Communication.
- Chatchawan Sakunsan. Deputy Chief Executive of Koh Yao Noi SAO. 2008 (16 September). Personal Communication.
- Chilman, Kenneth, Titre, John, Vogel, James and Brown, Greg. 2000. **Evolving Concepts of Recreational Carrying Capacity Management**. Retrieved June 30, 2008 from <http://www.prr.msu.edu/trends2000/pdf/chilmanCC.pdf>.
- Chinorat Laenamsakun. Social Development Officer. 2008 (29 July). Personal Communication.
- Chupinit Kesmanee and Kulawadee Charoensri. 1995. **Case Study on the Effects of Tourism on Culture and the Environment**. Bangkok: UNESCO.
- Clarke, Jackie. 2005. Effective Marketing for Rural Tourism. In **Aspects of Tourism: Rural Tourism and Sustainable Business**. Derek R. Hall, Irene Kirkpatrick and Morag Mitchell, eds. Clevedon: Cromwell Press. Pp. 87-102.
- Clayton, Andrew, Oakley, Peter and Pratt Brian. 1998. **Empowering People: A Guide to Participation**. New York: UNDP.
- Coastal Habitats and Resources Management Project (CHARM). 2005. **Koh Yao Noi Rural System Appraisal**. Retrieved February 3, 2008 from <http://www.charmproject.org/cms/CHARM%20Archive/Documents/REST%202005%20Rural%20System%20Appraisal%20Koh%20Yao%20Noi.pdf>.
- Coastal Habitats and Resources Management Project (CHARM). 2007a. **Guidebook for Conflict Resolution in Thai Coastal Fisheries**. Retrieved February 3, 2008 from <http://www.charmproject.org/cms/CHARM%20Archive/Documents/Proteus%202007%20Policy%20Brief.pdf>.

- Coastal Habitats and Resources Management Project (CHARM). 2007b. **Final Report: Project Impact Assessment**. Retrieved February 3, 2008 from <http://www.charmproject.org/cms/dmdocuments/Final%20report%20CHARM%20project%20impact%20assessment.pdf>.
- Cohen, John M. and Uphoff, Norman Thomas. 1980. Participation's Place in Rural Development: Seeking Clarity through Specificity. **World Development**. 8 (Fall): 213-235.
- Community Development Department (CDD). 2009. **Populations Database**. Retrieved July 31, 2009 from <http://cddweb.cdd.go.th>
- Creswell, John W. 2003. **Research Design: Qualitative, Quantitative, and Mixed Method Approaches**. California: Sage Publications.
- Darin Thammawong. Home stay provider. 2008 (28 July). Personal Communication.
- De Silva, Padmasiri. 2009. Buddhism, Environment and the Human Future. In **Buddhist Approach to Environmental Crisis**. Phra Dharmakosajarn et al, eds. Bangkok: United Nations. Pp. 11-38.
- De Villiers, Dawid J. 1999. Beyond Attractive Destinations. **Our Planet**. 10.1 (February). Retrieved April 30, 2008 from <http://www.ourplanet.com/imgversn/101/villiers.html>.
- Decrop, Alain. 2004. Trustworthiness in Qualitative Tourism Research. In **Qualitative Research in Tourism: Ontologies, Epistemologies and Methodologies**. Jenny Phillimore and Lisa Goodson, eds. London: TJ International. Pp. 156-169.
- Denzin, Norman K. 2009. **The Research Act: A Theoretical Introduction to Sociological Methods**. New Jersey: Transaction Publishers, Rutgers.
- Department for International Development (DFID). 1995. **Guidance Note on Indicators for Measuring and Assessing Primary Stakeholders Participation**. London: DFID.
- Department of Agricultural Extension (DOAE). 2009. **Agricultural Information**. Retrieved August 10, 2009 from AITDatabase.

- Dickman, Sharron. 1999. **Tourism and Hospitality Marketing**. Melbourne: Oxford University Press.
- Dorji, Tandi. 2001. Sustainability of Tourism in Bhutan. **Journal of Bhutan Studies**. 3 (1): 84-104. Retrieved April 29, 2008 from http://www.e-bhutan.net.bt/ndlb/typescripts/97/JBS_03_01_03.pdf
- Dowling, Ross K. 1995. Ecotourism Development: Regional Planning and Strategies. In **International Conference Eco-tourism: Concept, Design and Strategy**. Pp. 84-114.
- Drukier, Cindy. 2001 (January 14). Hollow Eco. **Bangkok Post**. Retrieved August 19, 2008 from http://bangkokpost.co.th/bkkpost/2001/jan2001/bp20010114/140101_perspective07.html
- Drumm, Andy. 1998. New Approaches to Community-Based Ecotourism Management. In **Ecotourism: A Guide for Planners and Managers**. Kreg Lindberg, Megan Wood and David Engeldrum., eds. North Burlington: Ecotourism Society. Pp. 197-213.
- Duenram Nongya. Home stay provider. 2008 (28 July). Personal Communication.
- Dunn, Susan. 2007. **Toward Empowerment: Women and Community-Based Tourism in Thailand**. Master's Thesis, University of Oregon.
- Dusit Buttree. Coordinator. 2008 (14 September). Personal Communication.
- Dusit Buttree. 2009. **Case Study: Community-Based Tourism on Koh Yao Noi Island, Phang Nga Bay, Southern Thailand, as a Tool for Sustainable Coastal Resource Management and Cultural Empowerment**. Retrieved December 21, 2009 from <http://aprec2009.org/download/Koh%20Yao%20Noi%20Thailand%20Case%20Study%20APREC%202009.pdf>.
- ECOCLUB. 2006 (6 January). The ECOCLUB Interview. **EcoClub**. Retrieved June 25, 2009 from <http://www.ecoclub.com/news/077/interview.html>
- Eng, E. and Parker, E. 1994. Measuring Community Competence in the Mississippi Delta: The Interface between Program Evaluation and Empowerment. **Health Education Quarterly**. 22 (2): 199-220.

- Epler Wood, Megan. 2002. **Ecotourism: Principles, Practices and Policies for Sustainability**. Paris: UN Publications.
- Eurblarp Sriphnomya. 2002. Ecotourism Policy in Thailand. In **Linking Green Productivity to Ecotourism: Experiences in the Asia-Pacific Region**. Brisbane: University of Queensland Printery. Pp. 236-241.
- Farsari, Yianna and Prastacos, Poulicos. 2001. Sustainable tourism indicators for Mediterranean established destinations. **Tourism Today**. 1 (1): 103-121.
- Fennell, David A. 1999. **Ecotourism: An Introduction**. London: Routledge.
- Food and Agriculture Organization of the United Nations (FAO). 2003. **Socio-Economic Issues: Status of Knowledge and Experience**. Retrieved June 30, 2008 from <http://www.fao.org/Docrep/006/J0628e/J0628E00.htm#TopOfPage>.
- Forstner, Kathrin. 2004. Community Ventures and Access to Markets: The Role of Intermediaries in Marketing Rural Tourism Products. **Development Policy Review**. 22 (September): 497-514. Retrieved June 28, 2008 from <http://ssrn.com/abstract=584044>.
- France, Marie. 1999. **What is Community Development?** New Zealand: Department of Labour.
- Freidus, Natasha. 2001. **Changes in the Valley: The Role of the Individual in Community Development**. Master's Thesis, Massachusetts Institute of Technology.
- Friefenberg, Robert. 1998. Operating a Successful Ecotourism Enterprise: The Case of Siam Safari in Phuket, Thailand. In **Ecotourism for Forest Conservation and Community Development**. Jeffrey Bornerneier, Michael Victor and Patrick B. Durst., eds. 1998. Bangkok: RECOFTC.
- Gannon, Agnes. 1994. Rural Tourism as a Factor in Rural Community Economic Development for Economies in Transition. **Journal of Sustainable Tourism**. 2 (1): 51-60.
- García-Herrera, José Jiménez. n.d. **Handbook of Ecotourism in Protected Areas of Vietnam**. Retrieved July 4, 2008 from <http://www.mekongtourism.org/>

site/uploads/media/Handbook_of_ecotourism_in_Protected_Areas_in_Vietnam.pdf.

- Goodwin, Harold and Santilli, Rosa. 2009. **Community-Based Tourism: A Success?** Retrieved March 31, 2008 from <http://www.haroldgoodwin.info/uploads/CBTaSuccessPubpdf.pdf>.
- Gopalakrishna D., Ven. Buddha Prakash and Venkataswamy M. 2009. A New Model of Buddhist Economics for Peace and Prosperity: Conceptual Framework. In **Buddhist Approach to Economic Crisis**. Phra Dharmakosajarn et al, eds. Bangkok: United Nations. Pp. 188-196.
- George, Babu P., Nedelea, Alexandru and Antony, Mercy. 2007. The Business of Community-Based Tourism: A Multi-Stakeholder Approach. **Tourism Issues**. 3 (October): 15-36.
- Graburn, Nelson H. and Jafari, Jafar. 1991. Introduction. **Annals of Tourism Research**. 18 (1): 1-25.
- Godde, Pamela. 1998. **Community-Based Mountain Tourism: Practices for Linking Conservation with Enterprise**. Retrieved April 30, 2008 from http://alc.mtnforum.org/rs/ol/counter_docdown.cfm?fID=308.pdf.
- Govender-Van Wyk, S. 2006. **Community-Based Sustainable Tourism on Commonages: An Alternative to Traditional Land Reform in Namaqualand, Northern Cape Province**. Doctoral Dissertation, University of Pretoria. Retrieved July 4, 2008 from UPeTD.
- Guntoro, Budi. 2005. **Participation of Local Community in Sustainable Tourism Development in Ban Ruammit, Chiang Rai Province, Thailand**. Doctoral Dissertation. Kasetsart University.
- Hall, Kerrie. 2008 (29 October). Developing Islands: Property Developers Look Across Phang Nga Bay for New Project Opportunities. **Phuket Post**. Retrieved November 15, 2009 from <http://www.phuket-post.com/article/phuket-property/developing-islands>.
- Hall, Colin Michael and Page, Stephen. 2000. **Tourism in South and Southeast Asia: Issues and Cases**. UK: Butterworth-Heinemann.

- Halstead, Lynn. 2003. Making Community-Based Tourism Work: An Assessment of Factors Contributing to Successful Community-Owned Tourism Development in Caprivi, Namibia. **DEA Research Discussion Paper**. Tamsin Savage., eds. 60 (July): 1-35. Windhoek: Ministry of Environment and Tourism, Namibia.
- Hassan, Salah S. 2000. Determinants of Market Competitiveness in an Environmentally Sustainable Tourism. **Journal of Travel Research**. 37 (3): 239-245.
- Hathaichanok Phonwiset, Prasan Yomsatharn and Wisitsiri Chusakul. 2008. **Tourist Satisfaction with Homestay Tourism: Baan Pang Dang, Chiang Mai Province**. Independent Study, Naresuan University.
- Hatton, Michael J. 1999. **Community-Based Tourism in the Asia-Pacific**. Retrieved March 1, 2008 from <http://cullin.org/cbt/index.cfm>.
- Herrera, Jessica. 2006. **Lessons from the Equator Initiative: The Casa Matsigenka Community-Based Ecotourism Lodge Enterprise in Manu National Park, Peru**. Retrieved November 25, 2008 from http://www.umanitoba.ca/institutes/natural_resources/pdf/Jessica_paper_edited_March_2006.pdf.
- Hoof, Anouk van. 2006. **Analysis of the Critical Success Factors of Community Based Tourism: A Tourism and Conservation Project in the Central Danube Floodplains**. Master's Thesis, the Netherlands Institute of Tourism and Transport Studies University. Retrieved September 4, 2008 from <http://www.tui.nl/binaries/tuinl/duurzaam-toerisme/tui-award-2006-anouk.pdf>.
- Inskip, Edward. 1991. **Tourism Planning: An Integrated Sustainable Development Approach**. New York: Van Nostrand Reinhold.
- Isager, Lotte and Ivarsson, Søren. 2002. Contesting Landscapes in Thailand: Tree Ordination as Counter-Territorialization. **Critical Asian Studies**. 34 (3): 395-417.
- Jain, Nandita and Ronnakorn Triraganon. 2003. **Community-Based Tourism for Conservation and Development: A Training Manual**. Bangkok: RECOFTC.

- Jaranya Daengnoi and Richards, Peter. 2006. **Community Based Tourism and the Responsible Ecological Social Tour Project (REST), Thailand: An Introduction.** Retrieve January 7, 2010 from <http://www.tourisme-solidaire.org/projet/pdf/C5ThailandeREST.pdf>.
- Jakariya, M. 2000. **The Use of Alternative Safe Water Options to Mitigate the Arsenic Problem in Bangladesh: A Community Perspective.** Master's Thesis, University of Cambridge.
- Jom Jaikong. Home stay provider. 2008 (1 August). Personal Communication.
- Jones, K. 1995. **People and Participation in Rural Areas.** Wellington: Winston Churchill.
- Joppe, Marion. 1996. Sustainable Community Tourism Development Revisited. **Tourism Management.** 17 (November): 475-479.
- Kaemthong Indaratna. 2007. **Sufficiency Economy: A Happiness Development Approach.** Retrieved November 17, 2009 from <http://www.gnh-movement.org/papers/indrata.pdf>.
- Kallaya. Mae Kampong School Teacher. 2008 (8 December). Personal Communication.
- Kalupahana, David J. 2009. Buddhism Approach to the Environmental Problem. In **Buddhist Approach to Environmental Crisis.** Phra Dharmakosajarn et al, eds. Bangkok: United Nations. Pp. 1-10.
- Kanchana Thipchan. Home stay provider. 2008 (29 July). Personal Communication.
- Kannikar Thidan. Tourist. 2008 (7 December). Personal Communication.
- Karl, Marilee. 2000. **Monitoring and Evaluating Stakeholder Participation in Agriculture and Rural Development Projects.** Retrieved February 13, 2008 from <http://www.fao.org/sd/PPdirect/PPre0074.htm>.
- Karnjana Kanjanatawe. 2008 (20 March). Solar Power for Model Homestay Village. **Bangkok Post.** Retrieved September 30, 2009 from <http://www.aseanenergy.info/News/34001475.htm>.
- Kersten, Axel. 1997. **Community Based Ecotourism and Community Building: The Case of the Lacandones (Chiapas).** Retrieved June 30, 2008 from <http://www.planeta.com/planeta/97/0597lacandon.html>

- Key, Carol and Pilai, Vijayan K. 2003. Community Participation and Tourism Attitudes in Belize. **Interamerican Journal of Environment and Tourism**. 2 (October): 8-15.
- Khanal, Bhoj and Babar, Jan Tahir. 2007. Community Based Ecotourism for Sustainable Tourism Development in the Mekong Region. **Policy Brief**. 1: 1-8.
- Kirsch, Thomas A. 1966. Development and Mobility among the Phu Thai of Northeast Thailand. **Asian Survey**. 6 (July): 370-378.
- Komsan Suriya. 2008a. **Managerial Economics for Tourism Management**. Retrieved October 16, 2009 from www.tourismlogistics.com.
- Komsan Suriya. 2008b. **An Economic Analysis of Community-Based Tourism in Thailand Using Village Computable General Equilibrium Model**. Bonn: Center for Development Research (ZEF).
- Komsan Suriya. 2009. **An Economic Analysis of Community-Based Tourism in Thailand: A Case Study of Mae Kam Pong Village**. Bonn: Center for Development Research (ZEF).
- Komsan Suriya. 2010. **Impact of Community-Based Tourism on Household Income, Poverty Reduction and Income Distribution at the Village Level in Thailand**. Bonn: Center for Development Research (ZEF).
- Kontogeorgopoulos, Nick. 2005. Community-Based Ecotourism in Phuket and Ao Phangnga, Thailand: Partial Victories and Bittersweet Remedies. **Journal of Sustainable Tourism**. 13 (1): 4-23.
- Korawan Sangkakorn. 2006. **People's Participation in Community-Based Tourism: Northern Thailand Case Studies**. The 12th Asia Pacific Tourism Association and the 4th Asia Pacific CHRIE Joint Conference: Hospitality & Tourism Education: Trends & Strategies.
- Kraisri Boonsen. Villager. 2008 (15 September). Personal Communication.
- Kraiwut Rawangcha. Welcome & reception division. 2008 (8 August). Personal Communication.

- Kularb Supornpong. Assistant sub-district headman. 2009 (2 February). Personal Communication.
- Kwanchai Pattathoom. Village headman. 2008 (31 July). Personal Communication.
- Lash, Gail. 1998. What is Community-Based Ecotourism. In **Ecotourism for Forest Conservation and Community Development**. Jeffrey Bornemeier, Michael Victor & Patrick B. Durst., eds. Bangkok: RECOFTC. Pp. 1-12.
- Mack, Natasha; Woodsong, Cynthia; MacQueen, Kathleen M.; Guest, Greg and Namey, Emily. 2005. **Qualitative Research Methods: A Data Collector's Field Guide**. North Carolina: Family Health International Publications.
- MacLeod, Michael and Cooper, Andrew. 2005. Carrying Capacity of Coastal Areas. In **Encyclopedia of Coastal Systems**. M. Schwartz., ed. Kluwer: Environmental Sciences Research Institute.
- Malai Phosri. Director of Wat Yang Thong School. 2009 (2 February). Personal Communication.
- Mason, Peter. 2008. **Tourism Impacts, Planning and Management**. 2nd ed. Burlington: Butterworth-Heinemann Publications.
- Mathbor, Golam M. 2008. **Effective Community Participation in Coastal Development**. Chicago: Lyceum Books.
- McKercher, Bob. 2003. **Sustainable Tourism Development - Guiding Principles for Planning and Management**. Retrieved February 13, 2008 from http://www.tanzaniagateway.org/docs/Sustainable_tourism_development_%20principles_for_planning_management.pdf.
- McIntyre, George., Hetherington, Arlene, and Inskip, Edward. 1993. **Sustainable Tourism Development: Guide for Local Planners**. Madrid: World Tourism Organization.
- Mehrotra, Anju. 2005. **Leadership Styles of Principals**. Mittal Publication: India.
- Midgley, James, Hall, Anthony, Hardiman, Margaret and Narine, Dhanpaul. 1986. **Community Participation, Social Development and the State**. London: Methuen.

- Miller, Bruce A. 1995. The Role of Rural Schools in Community Development: Policy Issues and Implications. **Journal of Research in Rural Education**. 11 (Winter): 163-172.
- Milne, Simon. 2000. **New Zealand Tourism on the Edge: Innovative IT Solutions for Sustainable Community Development**. Retrieved April 25, 2008 from http://www.rmla.org.nz/publications/s_milne.doc.
- Milne, Simon and Ateljjevic, Irena. 2001. Tourism, Economic Development and the Global-Local Nexus: Theory Embracing Complexity. **Tourism Geographics**. 3 (4): 369-393.
- Mingsarn Kaosa-ard. 2006. Tourism: Blessing for All? **Journal of GMS Development Studies**. 3 (July): 1-24.
- Ministry of Tourism and Sports (MOTS). 2008. **ASEAN Tourism Standards**. Bangkok: MOTS.
- Mitchell, Ross E. 2003. Community-Based Tourism: Moving from Rhetoric to Practice. **E-Review of Tourism Research**. 1 (1): 1-4.
- Monakhisi, Ngwako Philemon. 2008. **An Analysis of the Benefits of the Growth in Tourism to the Local Communities in the Panorama Region, Mpumalanga Province**. Doctoral Thesis, University of South Africa. Retrieved June 30, 2008 from UnisaETD.
- Moscardo, Gianna. 2008. Community Capacity Building: An Emerging Challenge for Tourism Development. In **Building Community Capacity for Tourism Development**. Gianna Moscardo., ed. Massachusetts: CABI International. Pp. 1-15.
- Mountain Institute. 2000. **Community-Based Tourism for Conservation and Development: A Resource Kit**. Washington: The Mountain Institute.
- Morris, John. 2008. Sustainability of Avian Ecotourism. In **An International Forum on Sustainability**. Gordon Nelson and Imre Hronszky, eds. Budapest: Arisztotelesz Publishing.
- Murphy, Peter E. 1985. **Tourism: A Community Approach**. London: University Press.

- Nantirat Thammiyapon. Manager, Flight of the Gibbon Treetop Adventure Co., Ltd. 2008 (7 December). Personal Communication.
- National Economics and Social Development Board (NESDB). 1994. **Investment Plan of Angthong Province.** Bangkok: NESDB.
- National Economic and Social Development Board (NESDB). 2005. NESDB Extends its Network of Sufficiency Economy Philosophy through Educational Institutes and TV Drama Circles. **Development News Bulletin.** 22 (October): 1-7.
- Neale, Palena; Thapa, Shyan and Boyce, Carolyn. 2006. **Preparing a Case Study: A Guide for Designing and Conducting a Case Study for Evaluation Input.** Watertown: Pathfinder International.
- Nelson, Nici and Wright, Susan. 1997. Participation and Power. In Nici Nelson & Susan Wright., eds. **Power and Participatory Development: Theory and Practice.** London: Intermediate Technology Publication. Pp. 1-18.
- Nimnuan Chankaew. Home stay provider. 2008 (8 December). Personal Communication.
- Organization for Economic Co-operation and Development (OECD). 1999. **Local Development Policy Experiences in OECD Countries: Good Practices and Transferability in Less Developed Regions.** Paris: OECD.
- Office of National Research Council of Thailand (NRCT). 2003. **The King's Sufficiency Economy and the Analyses of Meanings of Economists.** Bangkok: Parbpim Limited Partnership.
- Office of Natural Resources and Environment Planning and Policy (ONEP). 2005. **1 Year After Tsunami: Restoration of Thailand's Natural Resources and Environment.** Bangkok: Ministry of Natural Resources and Environment.
- Office of Tourism Development (OTD). 2008. **Community-Based Tourism Network Database.**
- Office of Tourism Development (OTD). 2009. **Homestay Standard Thailand B.E. 2551.** Bangkok: Chulalongkorn University.
- Ornwipa Manokhan. Teacher of Ban Khok Kong School. 2008 (1 August). Personal Communication.

- P.A. Payutto. 1994. **Khon Thai Kap Pa (Thais and the Forest)**. Bangkok: Association for Agriculture and Biology.
- P.A. Payutto. 2002. **Buddhist Economics: A Middle Way for the Market Place**. Retrieved December 20, 2009 from Dharma Leaders (CDL) Database.
- P.A. Payutto. 2005. **The Role of Faith in Science and Buddhism**. Retrieved December 20, 2009 from http://www.dharmaweb.org/index.php/The_Role_of_Faith_in_Science_and_Buddhism_by_Bhikkhu_P._A._Payutto.
- P.A. Payutto. 2009. **Peace through Freedom and Happiness**. Retrieved December 20, 2009 from http://www.facebook.com/note.php?note_id=81047889365.
- Pairat Phoomkratin. Transportation division. 2008 (5 August). Personal Communication.
- Pairat Srimek. Teacher of Wat Yang Thong School. 2009 (2 February). Personal Communication.
- Pandey, Rabi Jung. 2009. **Role of the Governments, NGOs, INGOs, International Donor Organizations to Play in Supporting CBT in the Asia Pacific Region**. Retrieved December 21, 2009 from <http://aprec2009.org/download/pandey.pdf>.
- Pathinya Yindee. Koh Yao District Chief Officer. 2008 (7 August). Personal Communication.
- Phoompat Panthupa. Director of Ban Khok Kong School. 2008 (1 August). Personal Communication.
- Phra Ong-Ard Panyatharoh. Monk, Mae Kampong Temple. 2008 (27 July). Personal Communication.
- Pimrawee Rocharungsat. 2008. Community-Based Tourism in Asia. In **Building Community Capacity for Tourism Development**. Gianna Moscardo., ed. Oxfordshire: CAB International. Pp. 60-74.
- Pongsak Nunua. 2008. **The Impacts of Tourism on the Ao-Nang Community, Tambon Ao-Nang, Muang District, Krabi Province**. Master's thesis, Mahidol University.
- Pongthep Youngrod. Chief of Koh Yao District Agricultural Extension Office. 2008 (7 August). Personal Communication.

- Pornchai Boonruen. Secretary of the home stay group. 2009 (11 February). Personal Communication.
- Pornpimon Suchon. Village committee. 2009 (2 February). Personal Communication.
- Prachvuthy, Men. 2006. Tourism, Poverty, and Income Distribution: Chambok Community-based Ecotourism Development, Kirirom National Park, Kompong Speu Province, Cambodia. **Journal of GMS Development Studies**. 3 (July): 25-40.
- Pradech Phayakvichien. 2008. **Marketing of Community-Based Ecotourism Facilities and Services**. Retrieved November 16, 2009 from http://www.bimphbc.org/ecotourism/m_present/p_pradech.pdf.
- Pranee Prince. Assistant village headman. 2008 (31 July). Personal Communication.
- Prakobsiri Pakdeepinit. 2007. **A Model for Sustainable Tourism Development in Kwan Phayao Lake Rim Communities, Phayao Province, Upper Northern Thailand**. Doctoral Dissertation, Silpakorn University.
- Prapai Narkyanyong. Home stay provider. 2009 (11 August). Personal Communication.
- Prasit Kebsab. Finance division. 2008 (16 September). Personal Communication.
- Pratheep Nongya. Tourism Committee. 2008 (8 December). Personal Communication.
- Prawiroatmodja, Suryo W. 2009. Integration of Dharma Principles towards Enhancing Environmental Quality and Community Development. In **Buddhist Approach to Environmental Crisis**. Phra Dharmakosajarn et al, eds. Bangkok: United Nations. Pp. 269-282.
- Pol.Maj. Preeda Pornkamlang. Police officer, Koh Yao Noi Police Station. 2008 (14 September). Personal Communication.
- Prommin Puangmala. Chair of Tourism Committee. 2008 (7 July). Personal Communication.
- PTT. 2009. Community Energy, a Road to Stability and Sustainability. **Power the Thought Newsletter**. 17 (July-September): 3-9.
- Puth Saipon. Home stay provider. 2008 (7 December). Personal Communication.
- Putnam, Robert D. 1993. The Prosperous Community: Social Capital and Public Life. **The American Prospect**. 4 (Spring): 35-42.

- Rahman, Zillur. 2006. **Management Zoning of Doi Suthep-Pui National Park by Using Geo-Informatics**. Master Thesis, Kasetsart University.
- Responsible Ecological Social Tours (REST). 2003. **Community-Based Tourism Handbook**. Bangkok: CHARM.
- Responsible Ecological Social Tours for Coastal Resources Management (CHARM-REST). 2005. **Coastal Resources Management Master Plan, Tambon Ko Yao Noi, Ko Yao District, Phang Nga Province**. Retrieved March 3, 2008 from CHARM Archive.
- Ratanaporn Pusdu. 1992. **The Way of Life of the Phu Thai People: A Case Study of King Amphoe Nong Sung, Mukdahan**. Master's Thesis, Srinakharinwirot University.
- Rieder, Ludwig and Jacquemin, Christine. 2008. **Responsible Tourism Sub Regional Workshop: Elaborating Profitable Partnership Mechanisms for the Local Communities, the Private Sector and the GMS Countries**. Bangkok: MTCO.
- Responsible Ecological Social Tours (REST). 2003. **Community Based Tourism Handbook**.
- Richards, Greg and Hall, Derek. 2000. The Community: A Sustainable Concept in Tourism Development? In **Tourism and Sustainable Community Development**. Greg Richards & Derek Hall., eds. London: Routledge.
- Richards, Jacoba C. 2003. **Paradigm for the Development of South African Prisoners in the Post-Apartheid Dispensation**. Doctoral Thesis, University of Johannesburg. Retrieved February 13, 2008 from <http://hdl.handle.net/10210/584>.
- Richards, Peter. 2009a. Community Based Tourism: Celebrating Cultural Diversity. **Contours**. 19 (3): 12-14.
- Richards, Peter. 2009b. **10 Steps Towards Successful Community-Based Tourism (CBT): Supply Chain Partnerships**. Retrieved December 21, 2009 from <http://aprec2009.org/download/Peter.pdf>.

- Robinson, David. ed. 1997. **Social Capital and Policy Development**. Wellington: Institute of Policy Studies.
- Rosenbloom, Bernie. 2009. Trail Blazing. **PATA COMPASS**. (July-August): 14-17.
- Ruangrai Tokrisna; Pongpat Boonchuwong and Penporn Janekarnkij. 1997. **A Review on Fisheries and Coastal Community-Based Management Regime in Thailand**. Penang: International Center for Living Aquatic Resources Management.
- Rungrote Tangsurakit. 2009. Lessons Learned from the Disaster Preparedness and Prevention Management (DPPM) Program in Thailand. **Contours**. 19 (3): 23-24.
- Samroeng Rakkhet. Coordinator. 2008 (7 August). Personal Communication.
- Sangkhae Leelanaporn. 2006 (19-25 August). Why Koh Yao Noi Does Not Need a Vehicle Ferry. **Phuket Gazette**. 13 (33): 27.
- Schumacher, Ernst Friedrich. 1973. **Small is Beautiful: A Study of Economics As If People Mattered**. New York: Harper & Row Publishers.
- Seixas, Cristiana Simao and Berkes, Fikret. 2010. Community-Based Enterprise: The Significance of Partnership and Institutional Linkages. **International Journal of the Commons**. 4 (February): 183-212.
- Sen, Amartya. 2000. **Development as Freedom**. New York: Knopf.
- Shakya, Manik Ratna. 2009. Buddhist Views on Economic Issues. In **Buddhist Approach to Economic Crisis**. Phra Dharmakosajarn et al, eds. Bangkok: United Nations. Pp. 131-143.
- Sharpley, Richard and Telfer, David J. 2002. **Tourism and Development: Concepts and Issues**. New York: Channel View Publications.
- Shengkai. 2009. The Construction and Promotion of Buddhist Sufficient Economy. In **Buddhist Approach to Economic Crisis**. Phra Dharmakosajarn et al, eds. Bangkok: United Nations. Pp. 214-226.
- Sippanondha Ketudat. 1990. **The Middle Path for the Future of Thailand: Technology in Harmony with Culture and Environment**. Bangkok: Thai Watana Panich Press.

- Siriporn Bunyaganchana. 1999. **Bamboo-Weaving Handicraft Production of the Phu Thai People at Ban Nong Hang, Tambon Nong Hang, Amphoe Kuchinarai, Kalasin Province.** Master's Thesis, Mahasarakham University.
- Skinner, Joanne. 2006. **Stakeholders of Sustainable Tourism: Harmony or Conflict?** Independent Study, University of Portsmouth.
- Smith, Scott M. and Albaum, Gerald S. 2005. **Fundamentals of Marketing Research.** California: Sage Publications.
- Som aksorn Kienchiewchan. Home stay provider. 2008 (31 July). Personal Communication.
- Somkid Kaewanit. Home stay provider. 2008 (1 August). Personal Communication.
- Somphet Charoensri. Police Officer, Mae-On Police Station. 2008 (7 December). Personal Communication.
- Sompon Roengsamuth. Chief Executive of Koh Yao Noi SAO. 2008 (7 August). Personal Communication.
- Sompong Nunuan. Welcome & reception division. 2008 (5 August). Personal Communication.
- Somsri Takhwa. Villager. 2008 (15 September). Personal Communication.
- Sonjai Havanond. 1997. Mangrove Forest Conservation in Thailand. **Biological Bulletin.** 32 (2): 97-102.
- Soontaraporn Techapalokul. 2009. Happiness: A Deeper Meaning for Economic Development. In **Buddhist Approach to Economic Crisis.** Phra Dharmakosajarn et al, eds. Bangkok: United Nations. Pp. 180-187.
- Sophee Bumrunsilp. Assistant village headman. 2008 (2 February). Personal Communication.
- Sopon Thangphet. 2006. Promoting Community-Based Ecotourism for Sustainable Management of Community Forests in Northern Thailand. **NEF Newsletter.** 15 (March): 22-23.
- Sproule, Keith W. 1998. Community-Based Ecotourism Development: Identifying Partners in the Process. In **The Ecotourism Equation: Measuring the**

- Impacts.** Elizabeth Malek-Zadeh., ed. New Haven: Yale University. Pp. 233-250.
- Stevens, Melissa. 2004. Power Disparities and Community-Based Tourism in Vietnam. In **Tourists and Tourism: A Reader.** Sharon Bohn Gmelch., ed. 2nd ed. Illinois: Waveland Press. Pp. 451-463.
- Smith, Stephen L.J. 1995. **Tourism Analysis: A Handbook.** 2nd ed. Harlow: Longman Publisher.
- Sukanya Puangmala. Home stay provider. 2008 (28 July). Personal Communication.
- Surapon Kingkaew. Tourism Committee. 2008 (27 July). Personal Communication.
- Surin Ninlert. Chief of Bang Chao Cha Sub-district. 2008 (11 August). Personal Communication.
- Suthad Kaewwiset. Mae Takrai National Park Officer. 2008 (28 July). Personal Communication.
- Suthep Kittikhun. Tourism Committee. 2008 (27 July). Personal Communication.
- Suwit Ongsomwang. 2002. **Forest Assessment and Conservation in Thailand.** Retrieved May 30, 2008 from http://www.earthobservations.org/documents/cop/ag_forest/20090701_thailand/15%20Forest%20Cover%20Assessment%20in%20Thailand.pdf.
- Swarbrooke, John. 1995. **The Development and Management of Visitor Attractions.** Oxford: Butterworth and Heinemann.
- Swarbrooke, John and Horner, Susan. 1999. **Consumer Behavior in Tourism.** Woburn: Butterworth-Heinemann.
- Tassanee. Tourist. 2008 (7 December). Personal Communication.
- Thiemkhae Nakyanyong. Home stay provider. 2009 (11 August). Personal Communication.
- Timothy, Dallen J. 1998. Cooperative Tourism Planning in a Developing Destination. **Journal of Sustainable Tourism.** 6 (1): 52-68.
- Tourism Authority of Thailand (TAT). 2008a. **Marketing 'Amazing Thailand' to the World 2008 Marketing Plan.** Retrieved February 3, 2009 from www.tatnews.org/tat_corporate/3490.asp

- Tourism Authority of Thailand (TAT). 2008b. **Tourism Statistics in Thailand**. Retrieved February 3, 2009 from http://www2.tat.or.th/stat/web/static_index.php.
- Tuffin, Bill. 2005. Community-Based Tourism in the Lao PDR: An Overview. In **Improving Livelihoods in the Uplands of the Lao PDR**. NAFRI, NAFES & NUOL.
- United Nations (UN). 2001. **Managing Sustainable Tourism Development**. Bangkok: United Nations Publication.
- United Nations (UN). 2005. **The Contribution of Tourism to Poverty Alleviation**. Bangkok: United Nations Publication.
- United Nations World Tourism Organization (UNWTO). 2002. **Tourism and Poverty Alleviation**. Madrid: UNWTO.
- Uphoff, Norman. 1992. **Local Institutions and Participation for Sustainable Development**. London: International Institute for Environment and Development.
- Van Harsseel, Jan H. 1994. **Tourism: An Exploration**. New Jersey: Prentice Hall.
- Vanel, Zon. 2009. Approaching an Environmental Problem with Buddhist Teaching: A Case Study of the Jakarta Coast. In **Buddhist Approach to Environmental Crisis**. Phra Dharmakosajarn et al, eds. Bangkok: United Nations. Pp. 283-290.
- Ven. Bhiksuni Chuehmen. 2009. Cultivates Our Mind and Save the Earth. In **Buddhist Approach to Environmental Crisis**. Phra Dharmakosajarn et al, eds. Bangkok: United Nations. Pp. 226-235.
- Ven. Naimbala Dhammadassi. 2009. The Modern Economic Crisis – A Buddhist Perspective. In **Buddhist Approach to Economic Crisis**. Phra Dharmakosajarn et al, eds. Bangkok: United Nations. Pp. 168-175.
- Ven. Piphitsutatorn Sirindharo. 2009. The Sacca Saving-Group: Buddhist Movement in Responding to Community Financial Crisis. In **Buddhist Approach to**

- Economic Crisis.** Phra Dharmakosajarn et al, eds. Bangkok: United Nations. Pp. 62-73.
- Ven. Xianda. 2009. Outline: Buddhist Approach to Environment Crisis. In **Buddhist Approach to Environmental Crisis.** Phra Dharmakosajarn et al, eds. Bangkok: United Nations. Pp. 184-193.
- Walle, Alf H. 1997. Quantitative versus Qualitative Tourism Research. **Annals of Tourism Research.** 24 (3): 524-536.
- Wanna Roengsamuth. Account division. 2008 (5 August). Personal Communication.
- White, Alan T. and Rosales, Rina. 2003. Community-Oriented Marine Tourism in the Philippines: Role in Economic Development and Conservation. In **Tourism and Development in Tropical Islands: Political Ecology Perspectives.** Stefan Gossling., ed. Cheltenham: Edward Elgar Publishing Limited. Pp. 237-262.
- White, Alan T.; Ross, Michael and Flores, Monette. 2000. Benefits and Costs of Coral Reef and Wetland Management, Olango Island, Philippines. In **Collected Essays on the Economics of Coral Reefs.** Herman Cesar., ed. Kalmar, Sweden: CORDIO. Pp. 215-227.
- Wichuta Haicharoen. 2003. **Homestay Tourism Management for the Conservation of the Environment: A Case Study of Koh Yao Noi Community, Phang-nga Province.** Master's Thesis, Suratthani Rajabhat University.
- Wikipedia. 2009. **Map.** Retrieved May 15, 2009 from <http://en.wikipedia.org/wiki/Map>
- Wilairat Suwannarat. Coordinator of Koh Yao Ruam Jai Group. 2008 (16 September). Personal Communication.
- Wilawan Jullahad. Villager. 2008 (15 September). Personal Communication.
- Wiman Somsuay. Teacher of Ban Khok Kong School. 2008 (1 August). Personal Communication.
- Wisarn Pupphavesa; Jirawat Panpiemras and Chaiyasit Anuchitworawong. 2007. Pro-Poor Tourism Development in Thailand. In **Pro-Poor Tourism in the Greater Mekong Sub-Region.** Allen Myers, Brett M. Ballard & Hing Vutha., eds. Phnom Penh: JSRC Printing House. Pp. 129-178.

- Withoon Jino. Home stay provider. 2008 (7 December). Personal Communication.
- Wiwa Uppama. Coordinator of Koh Yao Ruam Jai Group. 2008 (14 September).
Personal Communication.
- Woo, K.I. 2009. Buddhist Economics from Schumacher to Payutto. **GH Bank Housing Journal**. 3 (April-June): 12-21.
- Worachat Kongkua. Assistant coordinator. 2008 (16 September). Personal
Communication.
- WWF International. 2001. **Guidelines for Community-Based Ecotourism Development**. UK: Rufford Foundation.
- Yaghmaie, Farideh. 2003. Content Validity and Its Estimation. **Journal of Medical Education**. 3 (Spring): 25-27.
- Yaman, Amat Ramsa and Mohd, Abdullah. 2004. Community-Based Ecotourism: A New Proposition for Sustainable Development and Environmental Conservation in Malaysia. **Journal of Applied Sciences**. 4 (4): 583-589.
- Yaowapa Wongsawat and Chuangchote Bhuntuvech. 2009. Chiang Mai's Experience with Developing Sustainable Tourism. In **Proceedings of the 3rd International Colloquium on Tourism and Leisure (ITCL)**. Mark W. Neal & Colin J. Jones., eds. London: Sage Publications. Pp. 1-17.
- Yongyut Trisurat, Apisit Eiumnoh, Webster, Douglas R. and Daugherty, Howard E. 1990. **The Application of Remote Sensing and GIS for Phu Rua National Park Zoning, Loei Province, Thailand**. Retrieved April 30, 2008 from <http://www.gisdevelopment.net/aars/acrs/1990/J/env004.asp>.
- Yuthana Panyalak. Police Officer, Mae-On Police Station. 2008 (7 December). Personal Communication.

APPENDICES

APPENDIX A
THE ROYAL THAI GOVERNMENT GAZETTE
HOME STAY STANDARD IN THAILAND

ประกาศสำนักงานพัฒนาการท่องเที่ยว
เรื่อง กำหนดมาตรฐานบริการท่องเที่ยวมาตรฐานโฮมสเตย์ไทย
พ.ศ. ๒๕๕๑

โดยที่สำนักงานพัฒนาการท่องเที่ยว กระทรวงการท่องเที่ยวและกีฬา มีภารกิจเกี่ยวกับการท่องเที่ยวในการพัฒนามาตรฐานบริการด้านการท่องเที่ยว และแหล่งท่องเที่ยว รวมทั้งสนับสนุนการประกอบธุรกิจนำเที่ยวและมัคคุเทศก์ ให้อยู่ในระดับมาตรฐาน เพื่อก่อให้เกิดประโยชน์ทางเศรษฐกิจ สังคม และวัฒนธรรม และเพื่อให้เกิดการท่องเที่ยวแบบยั่งยืน

เพื่อให้เป็นไปตามภารกิจ สำนักงานพัฒนาการท่องเที่ยวจึงได้ทำการ ศึกษาและสร้างดัชนีชี้วัดคุณภาพมาตรฐานโฮมสเตย์ไทย (Homestay) หรือ ที่พักสัมผัสวัฒนธรรมชนบทในประเทศไทย

อาศัยอำนาจตามความในมาตรา ๓๒ แห่งพระราชบัญญัติระเบียบบริหารราชการแผ่นดิน พ.ศ. ๒๕๓๔ และที่แก้ไขเพิ่มเติมโดยพระราชบัญญัติ ระเบียบบริหารราชการแผ่นดิน (ฉบับที่ ๕) พ.ศ. ๒๕๔๕ ประกอบกับข้อ ๑ (๑) (๓) และข้อ ๓ (๓) แห่งกฎกระทรวงแบ่งส่วนราชการสำนักงานพัฒนาการท่องเที่ยว กระทรวงการท่องเที่ยวและกีฬา พ.ศ. ๒๕๔๕ ผู้อำนวยการสำนักงานพัฒนาการท่องเที่ยวในฐานะหัวหน้าส่วนราชการจึงออกประกาศสำนักงานพัฒนาการท่องเที่ยว เรื่อง กำหนดมาตรฐานบริการท่องเที่ยวมาตรฐานโฮมสเตย์ไทย พ.ศ. ๒๕๕๑ ไว้ดังนี้

ข้อ ๑ ประกาศนี้เรียกว่า “ประกาศสำนักงานพัฒนาการท่องเที่ยว เรื่อง กำหนดมาตรฐานบริการท่องเที่ยวมาตรฐานโฮมสเตย์ไทย พ.ศ. ๒๕๕๑”

ข้อ ๒ ประกาศสำนักงานพัฒนาการท่องเที่ยว เรื่อง กำหนดมาตรฐานบริการท่องเที่ยวมาตรฐานโฮมสเตย์ไทย พ.ศ. ๒๕๕๑ ให้ใช้บังคับได้ตั้งแต่วันถัดจากวันประกาศในราชกิจจานุเบกษาเป็นต้นไป

ข้อ ๓ ให้ยกเลิกประกาศสำนักงานพัฒนาการท่องเที่ยว เรื่อง กำหนดมาตรฐานบริการท่องเที่ยวมาตรฐานโฮมสเตย์ไทย พ.ศ. ๒๕๔๔

หมวด ๑

บทนิยาม

ข้อ ๔ บทนิยามในประกาศนี้

ขอบช่วย มาตรฐานบริการท่องเที่ยว หมายถึง การกำหนดคุณลักษณะโฮมสเตย์ในประเทศไทยที่มีการจัดบริการอยู่ในระดับมาตรฐาน ๑๐ ด้าน ประกอบด้วย ที่พัก อาหาร ความปลอดภัย อภัยภัยไมตรีของเจ้าบ้านและสมาชิก รายการนำเที่ยว ทรัพยากรธรรมชาติและสิ่งแวดล้อม วัฒนธรรมการ สร้างคุณค่าและมูลค่าการบริหารกลุ่มโฮมสเตย์ การประชาสัมพันธ์

โฮมสเตย์ไทย หมายถึง การท่องเที่ยวรูปแบบหนึ่ง ซึ่งนักท่องเที่ยวจะต้องพักร่วมกับเจ้าของบ้านชายคาเดียวกัน และศึกษาธรรมชาติ วิถีชีวิตไทยหรือวัฒนธรรมไทย โดยมีการจัดบริการและสิ่งอำนวยความสะดวกตามสมควร และได้ขึ้นทะเบียนต่อสำนักงานพัฒนาการท่องเที่ยว

ประธาน หมายถึง ประธานกรรมการมาตรฐานโฮมสเตย์ไทย

คณะกรรมการ หมายถึง คณะกรรมการมาตรฐานโฮมสเตย์ไทย

หมวด ๒

มาตรฐานและตัวชี้วัด

ข้อ ๕ ดัชนีชี้วัดมาตรฐานโฮมสเตย์ไทย กำหนดให้มีดัชนีชี้วัดมาตรฐานโฮมสเตย์ไทย ๑๐ ด้าน ๓๑ ดัชนีชี้วัด

มาตรฐานที่ ๑ ด้านที่พัก

- ๑.๑ ลักษณะบ้านพักที่เป็นสัดส่วน
- ๑.๒ ที่พักที่นอนสะอาดและสบาย
- ๑.๓ มีห้องอาบน้ำและห้องส้วมที่สะอาดมิดชิด
- ๑.๔ มีมุมพักผ่อนภายในบ้านหรือในชุมชน

มาตรฐานที่ ๒ ด้านอาหาร

- ๒.๑ ชนิดของอาหารและวัตถุดิบที่ใช้ประกอบอาหาร
- ๒.๒ มีน้ำดื่มที่สะอาด
- ๒.๓ ภาชนะที่บรรจุอาหารที่สะอาด
- ๒.๔ ห้องครัวและอุปกรณ์ที่ใช้ในครัวที่ถูกต้องลักษณะ

มาตรฐานที่ ๓ ด้านความปลอดภัย

- ๓.๑ มีการเตรียมความพร้อมเกี่ยวกับการปฐมพยาบาลเบื้องต้น
- ๓.๒ มีการจัดเวรยามดูแลความปลอดภัย

มาตรฐานที่ ๔ ด้านอภัยาศัยไมตรีของเจ้าบ้านและสมาชิก

- ๔.๑ การต้อนรับและการสร้างความคุ้นเคย
- ๔.๒ การสร้างกิจกรรมแลกเปลี่ยนความรู้ในวิถีของชุมชน

มาตรฐานที่ ๕ ด้านรายการนำเที่ยว

- ๕.๑ มีรายการนำเที่ยวที่ชัดเจนซึ่งต้องผ่านการยอมรับจากชุมชน
- ๕.๒ ข้อมูลกิจกรรมการท่องเที่ยว



๕.๓ เจ้าของบ้านเป็นมัคคุเทศก์ท้องถิ่น หรือประสานงานให้ มัคคุเทศก์ท้องถิ่นนำเที่ยว

มาตรฐานที่ ๖ ด้านทรัพยากรธรรมชาติและสิ่งแวดล้อม

๖.๑ มีแหล่งท่องเที่ยวภายในชุมชน หรือบริเวณใกล้เคียง

๖.๒ มีการดูแลแหล่งท่องเที่ยว

๖.๓ มีแผนงาน หรือมาตรการอนุรักษ์ทรัพยากรธรรมชาติ เพื่อ ลดผลกระทบจากการท่องเที่ยวและลดสภาวะโลกร้อน

๖.๔ มีกิจกรรมในการลดผลกระทบจากการท่องเที่ยว เพื่อการ อนุรักษ์ทรัพยากรธรรมชาติและสิ่งแวดล้อม และลดสภาวะโลกร้อน

มาตรฐานที่ ๗ ด้านวัฒนธรรม

๗.๑ การดำรงรักษาไว้ซึ่งวัฒนธรรมประเพณีท้องถิ่น

๗.๒ การรักษาวิถีชุมชนคงไว้เป็นกิจวัตรปกติ

มาตรฐานที่ ๘ ด้านการสร้างคุณค่าและมูลค่าของผลิตภัณฑ์ชุมชน

๘.๑ ผลิตภัณฑ์จากชุมชนเพื่อเป็นของที่ระลึก ของฝาก หรือ จำหน่ายแก่นักท่องเที่ยว

๘.๒ มีผลิตภัณฑ์ที่สร้างคุณค่าและมูลค่าที่เป็นเอกลักษณ์ของชุมชน

มาตรฐานที่ ๙ ด้านการบริหารของกลุ่มโฮมสเตย์

๙.๑ มีการรวมกลุ่มของชาวบ้าน

๙.๒ มีคณะกรรมการบริหารกลุ่มโฮมสเตย์

๙.๓ กฎ กติกา การทำงานของคณะกรรมการ

๙.๔ มีการกระจายและผลประโยชน์อย่างเป็นธรรม

๙.๕ ระบบการจองล่วงหน้า ลงทะเบียน และชำระเงินล่วงหน้า

๙.๖ รายละเอียดค่าธรรมเนียมและบริการต่างๆ ที่ชัดเจน และ

เป็นปัจจุบัน

มาตรฐานที่ ๑๐ ด้านการประชาสัมพันธ์

๑๐.๑ มีเอกสาร สิ่งพิมพ์ ประชาสัมพันธ์ การท่องเที่ยวของชุมชน

๑๐.๒ มีการเผยแพร่ประชาสัมพันธ์

หมวด ๓

วิธีการและเกณฑ์การประเมินมาตรฐานโฮมสเตย์ไทย

ข้อ ๖ การยื่นขอขึ้นทะเบียนและการตรวจสอบเบื้องต้นให้เป็นไปตามที่สำนักงานพัฒนาการท่องเที่ยวกำหนด

ข้อ ๗ การวัดเกณฑ์มาตรฐานโฮมสเตย์ไทย ให้ใช้ค่าคะแนนเฉลี่ยแบบค่ามัชฌิมเลขคณิต (\bar{x}) หรือค่าร้อยละ โฮมสเตย์ที่ได้มาตรฐานโฮมสเตย์ไทยจะต้องมีระดับค่ามัชฌิมเลขคณิต (\bar{x}) เฉลี่ยรวมของทุกค่าทั้ง ๑๐ มาตรฐาน จะต้องมีระดับคะแนนเฉลี่ยไม่ต่ำกว่า ๓.๕๐ จากค่าจำนวนเต็ม ๕ หรือไม่น้อยกว่าร้อยละ ๗๐ จากค่าจำนวนเต็ม ๑๐๐

ข้อ ๘ การตรวจประเมินมาตรฐานโฮมสเตย์ไทยให้เป็นไปตามหลักการและวิธีการประเมินตามที่กำหนดในระเบียบสำนักงานพัฒนาการท่องเที่ยวว่าด้วยการประเมินมาตรฐานโฮมสเตย์ไทย

ข้อ ๙ โฮมสเตย์ที่ได้รับมาตรฐานจะถูกประเมินเมื่อครบอายุการรับรองมาตรฐาน ๓ ปี และยื่นขอรับรองมาตรฐานใหม่

การประเมิน หากมีระดับคะแนนต่ำกว่าเกณฑ์มาตรฐานจะถูกถอดถอนการรับรองมาตรฐาน พร้อมทั้งต้องส่งคืนเครื่องหมายรับรองมาตรฐานโฮมสเตย์ไทยและหนังสือรับรองต่อสำนักงานพัฒนาการท่องเที่ยว

หน้า ๒๑

เล่ม ๑๒๕ ตอนพิเศษ ๗๖ ง · ราชกิจจานุเบกษา

๒๕ เมษายน ๒๕๕๑

หมวด ๔

ตราสัญลักษณ์

ข้อ ๑๐ โสมสเดย์ที่ผ่านการประเมินและได้มาตรฐาน จะได้รับเครื่องหมายรับรองมาตรฐานโสมสเดย์ไทยพร้อมหนังสือรับรองซึ่งแสดงความเป็นมาตรฐานตามที่กำหนดในระเบียบสำนักงานพัฒนาการท่องเที่ยวว่าด้วยการใช้เครื่องหมายรับรองมาตรฐานโสมสเดย์ไทย โดยผู้ได้รับมาตรฐานโสมสเดย์ไทยมีสิทธิใช้ตราสัญลักษณ์มาตรฐานโสมสเดย์ไทย

หมวด ๕

การพิจารณาเรื่องร้องเรียน และอุทธรณ์

ข้อ ๑๑ เมื่อได้รับความเสียหายจากการกระทำของผู้ได้รับมาตรฐานโสมสเดย์ไทย ผู้ได้รับความเสียหายสามารถร้องเรียนขอให้ถอดถอนความเป็นมาตรฐานโสมสเดย์ต่อคณะกรรมการได้

ผู้ยื่นคำขอ หรือผู้ได้รับการรับรอง ไม่เห็นด้วยต่อผลการพิจารณาของคณะกรรมการ สามารถยื่นคำอุทธรณ์ต่อคณะกรรมการได้ภายใน ๓๐ วัน นับแต่วันที่ได้แจ้งผลการพิจารณา

ข้อ ๑๒ เมื่อประธานได้รับคำร้องเรียนหรือคำอุทธรณ์ ให้ประธานแต่งตั้งคณะกรรมการสืบสวนข้อเท็จจริง และให้คณะกรรมการสืบสวน ข้อเท็จจริงดำเนินการสืบสวนข้อเท็จจริงและรายงานต่อคณะกรรมการโดยเร็ว

หน้า ๒๑

เล่ม ๑๒๕ ตอนพิเศษ ๗๖ ง ราชกิจจานุเบกษา ๒๕ เมษายน ๒๕๕๑

ข้อ ๑๓ มติของคณะกรรมการให้ถือเอาเสียงข้างมากของคณะกรรมการ
และให้ถือเป็นที่สุด

เมื่อมีมติแล้ว ให้ดำเนินการตามมติคณะกรรมการ และแจ้งผลการ
พิจารณาคำร้องให้ผู้ร้องและผู้ที่เกี่ยวข้องทราบภายใน ๓๐ วัน นับแต่วันที่คณะ
กรรมการมีมติ

ประกาศ ณ วันที่ ๒๐ มีนาคม พ.ศ. ๒๕๕๑

อนิรุธา มณีโชติ

ผู้อำนวยการสำนักงานพัฒนาการท่องเที่ยว

APPENDIX B
RELIABILITY OF QUESTIONNAIRE

Reliability of Questionnaire

Section 3 Perspective on success factors of community-based tourism

Item	Cronbach's Alpha
Community participation	.80
Community organization	.76
Strong community leaders	.76
Fertile tourism resources	.76
Effective CBT management	.75
Even and wide profit distribution	.77
Quality tourists	.78
Interesting tourism activities	.79
Natural resource awareness among local people	.78
Outside support	.77

Section 4 Community participation

Item	Cronbach's Alpha
Participation in decision-making	
Community members help deciding tourism activities for tourists.	.94
Group decision is based on members' consensus.	.94
Members are free to make their decision independently.	.94
Government officials attend the meeting with local people.	.94
Participation in implementation	
Members are willing to participate in assigned tourism activities and responsibilities.	.94
Members disseminate information about natural resource conservation in the community to their relatives, friends and neighbors.	.94
Members can give accurate information about tourist attraction to tourists.	.94
Participation in benefits	
Tourism benefits are fairly distributed.	.94
Tourism profit distribution is transparent and accountable.	.94
Members are satisfied with tourism benefit that they receive.	.94

Section 5 Tourism resources

Item	Cronbach's Alpha
Tourism resources	
Tourism attractions in your community still remain its original natural attributes and/or cultural attributes as well as local way of living as it is used to be.	.75
The community has abundant and fertile natural resources that can attract and impress tourists (i.e. waterfall, beach, mountain and cave).	.78
The community has unique cultural attraction and way of life that can attract and impress tourists (i.e. traditions, customs and rituals).	.79
The community has historical, religious and archeological attractions that can attract and impress tourists (i.e. historical sites, historical parks, ancient communities and museums).	.78
The community has sports and entertainment sites (i.e. water sports, amusement park).	.78
Tourism activities	
The community offer natural tourism activities (i.e. trekking, bird watching, kayaking, waterfall, snorkeling, climbing).	.76
The community offer cultural activities (i.e. local dance, learning local product and souvenir producing).	.76
Tourism resource management	
The community has effective and appropriate waste management.	.75
The community has rules and regulations on natural resource conservation, which can be strictly implemented.	.75
The community set its tourism carrying capacity for preventing natural depletion.	.75
Set of committees are formed to surveillance, monitor and evaluate tourism activities that may adversely affect natural resources.	.75
Tourism zoning system is implemented.	.75

Section 6 Community leaders

Item	Cronbach's Alpha
Community leaders are capable of operating and managing CBT effectively	.94
Community leaders are well coordinate with outside agencies about tourism development in the community	.94
Community leaders are generous, sincere, honest, highly devoted to the community	.94

Section 6 (Continued)

Item	Cronbach's Alpha
Community leaders always listen to the opinions and ideas from members and local people	.94
Community leaders are capable of persuading members and local people to be responsible for their duties related to tourism	.94
Community leaders are capable of inspiring members and local people to participate in tourism development	.94
Community leaders are able to widely and fairly distribute tourism benefits to members and the overall community	.94
In case of conflicts over tourism issues, community leaders are able to solve those conflicts peacefully	.94
Community leaders are able to disseminate the knowledge about CBT development to local villager	.94
Members and local people all highly accept their leaders	.94

Section 7 Community organization

Item	Cronbach's Alpha
Community organization is capable of effectively operating and managing tourism	.94
Number of advisory committees from outside agencies are enough for CBT management	.95
Jobs are clearly divided and clarified tourism roles of each position	.94
Rules and regulations are clearly set, which are used as baseline operation of CBT	.94
Number of committees are enough for managing and operating CBT	.94
All committees and members share the same ideology, objectives and awareness	.94
All committees and members have sense of community belonging	.94
Committees and members' duties and responsibilities are assigned based upon their capability	.94
Committees and members are highly responsible for their own duties	.94
Committees, members and other local villagers are well-coordinated	.94
There are places and equipments available for conducting the meetings	.94
Fund raising, both within and outside the community, are organized for more effective tourism management	.94

Section 8 Community-based tourism management

Item	Cronbach's Alpha
Rules and regulations are strictly regulated and implemented for natural resource conservation and cultural preservation	.78
Rules and regulations for the tourists are strictly implemented to minimize negative impacts	.85
Rules and regulations for local villagers are strictly implemented	.78
There is a community organization specifically established for the management and operation of CBT	.81
CBT organization in the community regularly and continually coordinate and cooperate with outside agencies about tourism matters	.81
All committees and members share profits from tourism	.77
All committees and members fairly and widely receive profits from tourism	.76
A proportion of tourism benefit is contributed to the development of overall community as well as the welfare of local people	.74

Section 9 Learning process of tourism activities

Item	Cronbach's Alpha
The community offers tourism activities that encourage learning process between the tourists and local villagers	.76
The community provides local guides that are able to explain and provide the details of both natural and cultural attractions to the tourists	.77
The village tour is available for the tourists to learn local ways of living	.65
The community offers local product lessons to the tourists (i.e. batik, basket weaving, local food)	.67
The tourists have opportunities to talk, discuss and exchange ideas and knowledge with community members	.76
The tourists have opportunities to be transferred local wisdom and traditional knowledge from local people	.64

Section 10 Outside support

Item	Cronbach's Alpha
The community receives assistance from outside organization for the management and operation of CBT	.82
The community does not receives assistance from outside organization for the management and operation of CBT	.68

Section 10 (Continued)

Item	Cronbach's Alpha
The community receives financial assistance from public organization for the management and operation of CBT.	.62
The community receives technical assistance from public organization for the management and operation of CBT.	.64
The community receives promotional assistance from public organization for the management and operation of CBT.	.66
The community receives other kinds of assistance from public organization for the management and operation of CBT.	.69
The community receives financial assistance from private organization for the management and operation of CBT.	.65
The community receives technical assistance from private organization for the management and operation of CBT.	.62
The community receives promotional assistance from private organization for the management and operation of CBT.	.62
The community receives financial assistance from academic institution for the management and operation of CBT.	.68
The community receives technical assistance from academic institution for the management and operation of CBT.	.62
The community receives promotional assistance from academic institution for the management and operation of CBT.	.62
The community receives other kinds of assistance from academic institution for the management and operation of CBT.	.63
The community receives financial assistance from NGO for the management and operation of CBT.	.68
The community receives technical assistance from NGO for the management and operation of CBT.	.63
The community receives promotional assistance from NGO for the management and operation of CBT.	.62
The community receives other kinds of assistance from NGO for the management and operation of CBT.	.63
CBT in your community cannot and will not succeed without any assistance from outside organizations.	.69
CBT in your community can and will succeed even without any assistance from outside organizations.	.75

Section 11 Impacts of community-based tourism

Item	Cronbach's Alpha
Positive Economic Impacts	
Household income increases because of CBT	.85
Younger generations are able to earn additional income from doing tourism-related jobs	.83
CBT creates many new jobs in the community	.85
Community members have better well-being because of CBT	.85
CBT encourages wide profit distribution in the community	.83

Section 11 (Continued)

Item	Cronbach's Alpha
There are additional commercial opportunities and services related to tourism available for local people	.82
Local products can be sold at higher prices	.84
Positive Cultural Impacts	
Community members improve their language skills from communicating with foreign tourists	.84
Community members acquire new knowledge from communicating and discussing with the tourists	.84
Meeting the outsiders provide valuable experience to local people as they can learn different cultures and knowledge from the tourists	.83
CBT helps preserve local culture, traditions, customs and wisdom	.84
Because of CBT, local people in all ages are proud of their unique culture	
Positive Environmental Impacts	
CBT creates sense of love and care for natural resource and environment among community members	.84
CBT increases awareness of natural resources among community members	.84
Systematic waste management are developed because of CBT	
Systematic wastewater management are developed because of CBT	.83
Positive Social Impacts	
CBT improved the electricity in the community	.84
Local roads are developed in good condition to facilitate CBT	.83
Water supply system is improved to facilitate CBT, which also can reduce the problem of drought in dry season	.84
Negative Economic Impacts	
The overall cost of living is higher because of CBT	.83
Prices of food are higher due to CBT	.84
Tourism-related businesses and services are mostly operated by the outsiders	.84
The operation of tourism business by the outsiders create conflicts with community members	.84
Too many tourism-related shops and sellers create disorder and disorganize in the community	.84
Tourists face the problems of cheating and fraud	.84
Negative Cultural Impacts	
Local people change their way of living due to CBT	.84
Teenagers are exposed to modern fashion (i.e. short pants, spaghetti string, strapless) because of increasing number of tourists	.84
Negative Environmental Impacts	
CBT creates waste problem	.83
CBT creates water shortage	.84
CBT creates wastewater problem	.84
Deforestation is increasing because of CBT	.84
Noise pollution and air pollution emerge because of CBT	.84
Community expansion to natural tourist attractions is another problem emerged from CBT	.83
Natural scenery is damaged by many constructions related to CBT	.84

Section 11 (Continued)

Item	Cronbach's Alpha
Negative Social Impacts	
CBT creates the problem of land sale	.84
Number of traffic accident increases because of CBT	.84
Number of immigrants in the community increases because of CBT	.84
Number of emigrants increases because of CBT	.84
Crime rate increases because of CBT	.84
Prostitution increases because of CBT	.84
Infectious disease increases because of CBT	.84
Drug problem increases because of CBT	.84
Conflicts between the tourists and community member increase	.84

APPENDIX C
QUESTIONNAIRE

QUESTIONNAIRE

Factors Affecting the Sustainable Management of Community-Based Tourism (CBT) in Thailand

Introduction

The objectives of this questionnaire are to study factors affecting the sustainable management of CBT in Thailand as well as impacts of CBT on local communities. Any information obtained in this study will be analyzed and remain confidential. The researcher would be highly appreciated if you could kindly complete the following questionnaire.

This questionnaire consists of 11 sections as follows:

- Section 1: General characteristics of respondent
- Section 2: Community-based tourism in the community
- Section 3: Perspective on success factors of community-based tourism
- Section 4: Community participation
- Section 5: Tourism resources
- Section 6: Community leadership
- Section 7: Community organization
- Section 8: Community-based tourism management
- Section 9: Learning process of tourism activities
- Section 10: Outside support
- Section 11: Impacts of community-based tourism

Section 1 General characteristics of respondent

Instruction Please place a tick (✓) in the box where most appropriate answer

1. Gender

(1) Male

(2) Female

2. Age years old

3. Highest education attainment

(1) Primary education

(2) Secondary education

(3) College

(4) Bachelor's Degree or higher

4. Major occupation

(1) Agricultural sector

(2) Fishery sector

(3) Commercial sector

(4) Other (Please specify).....

5. Monthly income from major occupation

(1) Below 5,000 Baht

(2) 5,000 – 9,999 Baht

(3) 10,000 – 14,999 Baht

(4) Over 15,000 Baht

6. Second occupation

(1) Agricultural sector

(2) Tourism

(3) Commercial sector

(4) None

(5) Other (Please specify)

7. Social status (You may answer more than one)

- (1) Village headman
- (2) Assistant village headman
- (3) SAO representative
- (4) Chair of village committee
- (5) Vice-chair of village committee
- (6) Village committee
- (7) Chair of tourism committee
- (8) Vice-chair of tourism committee
- (9) Tourism committee
- (10) Head of tourism group
- (11) Member of tourism group
- (12) None
- (13) Other (Please specify)

8. Involvement of CBT (You may answer more than one)

- (1) Home stay provider
 - (2) Transportation provider
 - (3) Local guide
 - (4) Other (Please specify)
-

9. Duration of CBT involvement

- (1) Less than 1 year
- (2) 1 – 3 years
- (3) 3- 5 years
- (4) Over 5 years

10. Annual income from CBT

- (1) Less than 1,000 Baht
- (2) 1,000 – 1,999 Baht
- (3) 2,000 – 2,999 Baht
- (4) Over 3,000 Baht

Section 2 Community-based tourism in the community

Instruction Please place a tick (✓) in the box that you think it is most consistent with tourism situation in your community

1. Initiator of CBT

(1) Local villager(s)

(2) Outsider(s)

2. Duration of CBT operation

(1) Less than 5

(2) 5 – 7

(3) 8 – 10

(4) Over 10

3. Number of home stay in the community

(1) Less than 10

(2) 11 – 20

(3) 21 – 30

(4) Over 30

3. Average length of overnight stay

(1) 1 night

(2) 2 – 3 nights

(3) Over 3 nights

4. Carrying capacity for daily visit tourists

(1) Less than 30

(2) 31 – 50

(3) 51 – 100

(4) Over 100

5. Carrying capacity for overnight stay tourists

(1) Less than 20

(2) 21 – 30

(3) 31 – 50

(4) Over 50

6. Most frequent reservation method

(1) Community tourism group

(2) Tour operator

(3) TAT

Section 3 Perspective on success factors of community-based tourism

Instruction Please place a tick in the box in front of factors that you think are contributing to the successful management of community-based tourism. More than one answer is possible.

- Community participation
- Community organization
- Strong community leaders
- Fertile tourism resources
- Effective CBT management
- Even and wide profit distribution
- Quality tourists
- Interesting tourism activities
- Natural resource awareness among local people
- Outside support
- Other (Please specify).....

Section 4 Community participation

Instruction Please place a tick (✓) in the box based on your opinion on tourism-related community organization in your community

Item	Level of opinion			
	Strongly Disagree	Disagree	Agree	Strongly Agree
Participation in decision-making				
Community members help deciding tourism activities for tourists				
Group decision is based on members' consensus				
Members are free to make their decision independently				
Government officials attend the meeting with local people				
Participation in implementation				
Members are willing to participate in assigned tourism activities and responsibilities				
Members disseminate information about natural resource conservation in the community to their relatives, friends and neighbors				
Members can give accurate information about tourist attractions to the tourists				
Participation in benefits				
Tourism benefits are fairly distributed				
Tourism profit distribution is transparent and accountable				
Members are satisfied with tourism benefit that they receive				
Participation in evaluation				
There is evaluation division and committees directly responsible for CBT evaluation				
Members help monitoring tourism activities				
Members involve in tourism evaluation process				

Section 5 Tourism resources

Instruction Please place a tick (✓) in the box that you think it is most consistent with tourism situation in your community

Item	Yes	No
Tourism Resources		
Tourism attractions in your community still remain its original natural attributes and/or cultural attributes as well as local way of living as it is used to be.		
The community has abundant and fertile natural resources that can attract and impress the tourists (i.e. waterfall, beach, mountain and cave)		
The community has unique cultural attraction and way of life that can attract and impress the tourists (i.e. traditions, customs and rituals)		
The community has historical, religious and archeological attractions that can attract and impress the tourists (i.e. historical sites, historical parks, ancient communities and museums)		
The community has sports and entertainment sites (i.e. water sports, amusement park)		
Tourism Activities		
The community offer natural tourism activities (i.e. trekking, bird watching, kayaking, waterfall, snorkeling, climbing)		
The community offer cultural activities (i.e. local dance, learning local product and souvenir producing)		
Tourism Resource Management		
The community has effective and appropriate waste management		
The community has rules and regulations on natural resource conservation, which can be strictly implemented		
The community set its tourism carrying capacity for preventing natural depletion		
Set of committees are formed to surveillance, monitor and evaluate tourism activities that may adversely affect natural resources		
Tourism zoning system is implemented		

Section 6 Community leaders

Instruction Please place a tick (✓) in the box based on your opinion on community leaders in your community

Item	Level of opinion			
	Strongly Disagree	Disagree	Agree	Strongly Agree
Community leaders are capable of operating and managing CBT effectively				
Community leaders are well coordinate with outside agencies about tourism development in the community				
Community leaders are generous, sincere, honest, highly devoted to the community				
Community leaders always listen to the opinions and ideas from members and local people				
Community leaders are capable of persuading members and local people to be responsible for their duties related to tourism				
Community leaders are capable of inspiring members and local people to participate in tourism development				
Community leaders are able to widely and fairly distribute tourism benefits to members and the overall community				
In case of conflicts over tourism issues, community leaders are able to solve those conflicts peacefully				
Community leaders are able to disseminate the knowledge about CBT development to local villager				
Members and local people all highly accept their leaders				

Section 7 Community organization

Instruction Please place a tick (✓) in the box based on your opinion on tourism-related community organization in your community

Item	Level of opinion			
	Strongly Disagree	Disagree	Agree	Strongly Agree
Community organization is capable of effectively operating and managing tourism				
Number of advisory committees from outside agencies are enough for CBT management				
Jobs are clearly divided and clarified tourism roles of each position				
Rules and regulations are clearly set, which are used as baseline operation of CBT				
Number of committees are enough for managing and operating CBT				
All committees and members share the same ideology, objectives and awareness				
All committees and members have sense of community belonging				
Committees and members' duties and responsibilities are assigned based upon their capability				
Committees and members are highly responsible for their own duties				
Committees, members and other local villagers are well-coordinated				
There are places and equipments available for conducting the meetings				
Fund raising, both within and outside the community, are organized for more effective tourism management				

Section 8 Community-based tourism management

Instruction Please place a tick (✓) in the box based on your opinion on community-based tourism management in your community

Item	Level of opinion			
	Strongly Disagree	Disagree	Agree	Strongly Agree
Rules and regulations are strictly regulated and implemented for natural resource conservation and cultural preservation				
Rules and regulations for the tourists are strictly implemented to minimize negative impacts				
Rules and regulations for local villagers are strictly implemented				
There is a community organization specifically established for the management and operation of CBT				
CBT organization in the community regularly and continually coordinate and cooperate with outside agencies about tourism matters				
All committees and members share profits from tourism				
All committees and members fairly and widely receive profits from tourism				
A proportion of tourism benefit is contributed to the development of overall community as well as the welfare of local people				

Section 9 Learning process of tourism activities

Instruction Please place a tick (✓) in the box based on your opinion on learning process of tourism activities in your community

Item	Level of opinion			
	Strongly Disagree	Disagree	Agree	Strongly Agree
The community offers tourism activities that encourage learning process between the tourists and local villagers				
The community provides local guides that are able to explain and provide the details of both natural and cultural attractions to the tourists				
The village tour is available for the tourists to learn local ways of living				
The community offers local product lessons to the tourists (i.e. batik, basket weaving, local food)				
The tourists have opportunities to talk, discuss and exchange ideas and knowledge with community members				
The tourists have opportunities to be transferred local wisdom and traditional knowledge from local people				

Section 10 Outside support

Instruction Please place a tick (✓) in the box based on your opinion on the outside support from various organizations on CBT in your community

1. The community receives assistance from outside organization for the management and operation of CBT

[] (1) Yes (continue to question 2) [] (2) No (continue to question 3)

2. Please indicate the name of organization and the type of assistance that the community receives. More than one answer is possible.

Organization	Type of assistance			
	Financial	Technical	Promotional	Other (please specify)
Public organization				
Private organization				
Academic institution				
NGO				
Other (please specify)				

3. CBT in your community cannot and will not succeed without any assistance from outside organizations

[] (1) Yes

[] (2) No

Section 11 Impacts of community-based tourism

Instruction Please place a tick (✓) in the box that you think it is consistent with the impacts of CBT in your community. More than one answer is possible.

Positive impacts of CBT	
<p>Economic</p> <p><input type="checkbox"/> (1) Household income increases because of CBT</p> <p><input type="checkbox"/> (2) Younger generations are able to earn additional income from doing tourism-related jobs</p> <p><input type="checkbox"/> (3) CBT creates many new jobs in the community</p> <p><input type="checkbox"/> (4) Community members have better well-being because of CBT</p> <p><input type="checkbox"/> (5) CBT encourages wide profit distribution in the community</p> <p><input type="checkbox"/> (6) There are additional commercial opportunities and services related to tourism available for local people</p> <p><input type="checkbox"/> (7) Local products can be sold at higher prices</p>	<p>Cultural</p> <p><input type="checkbox"/> (1) Community members improve their language skills from communicating with foreign tourists</p> <p><input type="checkbox"/> (2) Community members acquire new knowledge from communicating and discussing with the tourists</p> <p><input type="checkbox"/> (3) Meeting the outsiders provide valuable experience to local people as they can learn different cultures and knowledge from the tourists</p> <p><input type="checkbox"/> (4) CBT helps preserve local culture, traditions, customs and wisdom</p> <p><input type="checkbox"/> (5) Because of CBT, local people in all ages are proud of their unique culture</p>
<p>Environmental</p> <p><input type="checkbox"/> (1) CBT creates sense of love and care for natural resource and environment among community members</p> <p><input type="checkbox"/> (2) CBT increases awareness of natural resources among community members</p> <p><input type="checkbox"/> (3) Systematic waste management are developed because of CBT</p> <p><input type="checkbox"/> (4) Systematic wastewater management are developed because of CBT</p>	<p>Social</p> <p><input type="checkbox"/> (1) CBT improved the electricity in the community</p> <p><input type="checkbox"/> (2) Local roads are developed in good condition to facilitate CBT</p> <p><input type="checkbox"/> (3) Water supply system is improved to facilitate CBT, which also can reduce the problem of drought in dry season</p>

Section 11 (Continued)**Negative impacts of CBT****Economic**

- (1) The overall cost of living is higher because of CBT
- (2) Prices of food are higher due to CBT
- (3) Tourism-related businesses and services are mostly operated by the outsiders
- (4) The operation of tourism business by the outsiders create conflicts with community members
- (5) Too many tourism-related shops and sellers create disorder and disorganize in the community
- (6) Tourists face the problems of cheating and fraud

Environmental

- (1) CBT creates waste problem
- (2) CBT creates water shortage
- (3) CBT creates wastewater problem
- (4) Deforestation is increasing because of CBT
- (5) Noise pollution and air pollution emerge because of CBT
- (6) Community expansion to natural tourist attractions is another problem emerged from CBT
- (7) Natural scenery is damaged by many constructions related to CBT

Cultural

- (1) Local people change their way of living due to CBT
- (2) Teenagers are exposed to modern fashion (i.e. short pants, spaghetti string, strapless) because of increasing number of tourists

Social

- (1) CBT creates the problem of land sale
- (2) Number of traffic accident increases because of CBT
- (3) Number of immigrants in the community increases because of CBT
- (4) Number of emigrants increases because of CBT
- (5) Crime rate increases because of CBT
- (6) Prostitution increases because of CBT
- (7) Infectious disease increases because of CBT
- (8) Drug problem increases because of CBT
- (9) Conflicts between the tourists and community member increase

- THANK YOU FOR YOUR KIND COOPERATION -

BIOGRAPHY

NAME	Nopparat Satarat
ACADEMIC BACKGROUND	Bachelor's Degree in International Relations, Thammasat University, Bangkok, Thailand in 1995 Master's Degree in Public Policy Administration, University of Missouri, USA in 1998
PRESENT POSITION	International Relations Officer Office of Permanent Secretary, Ministry of Tourism and Sports, Bangkok, Thailand