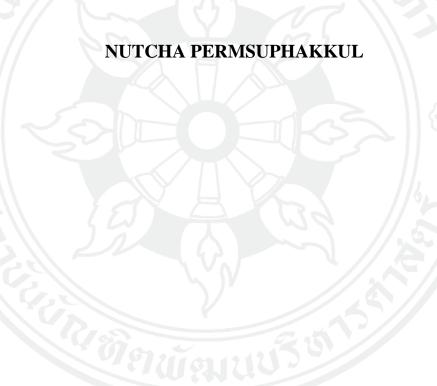
The Success of Community-Based Tourism Management in Chiang Mai Province



A Dissertation Submitted in Partial
Fulfillment of the Requirements for the Degree of
Doctor of Philosophy (Social Development Administration)
School of Social and Environmental Development
National Institute of Development Administration
2019

The Success of Community-Based Tourism Management in Chiang Mai Province NUTCHA PERMSUPHAKKUL

School of Social and Environmental Development

(Associate Professor Somsak Samukkethum, F	Major Advisor Ph.D.)
The Examining Committee Approved This Distent of the Requirements for the Degree of Doctoment Administration).	
(Assistant Professor Khompol Suvarnakuta, I	Committee Chairperson Ph.D.)
(Assistant Professor Renliang Li, Ph.D.)	Committee
(Associate Professor Somsak Samukkethum,	Committee Ph.D.)
(Assistant Professor Awae Masae, Ph.D.)	Committee
(Assistant Professor Suvicha Pouaree, Ph.D.)	Committee
(Assistant Professor Awae Masae, Ph.D.)	Dean

ABSTRACT

Title of Dissertation The Success of Community-Based Tourism

Managementin Chiang Mai Province

Author NUTCHA PERMSUPHAKKUL

Degree Doctor of Philosophy (Social Development

Administration)

Year 2019

The purposes of this research were 1) to study the characteristics of successful community-based tourism management in Chiang Mai province and 2) to study the favorable conditions for successful community-based tourism management in Chiang Mai province. The areas of study were 1) Ban Mae Kampong, Village No. 3, Huay Kaew Sub-district, Mae On District, Chiang Mai Province and 2) Baan Rai Kong Khing, Village No. 3, Nong Khwai Sub-district, Hang Dong District, Chiang Mai Province.

The qualitative methods, namely documentary study, in-depth interview, key informant and observation were employed. The data were analyzed by comparing with the conceptual framework and theory. The key informants included 1) 2 community leaders from each community, 10 key leaders from each community who play a main role in the management of tourist attractions: a total of 24 people; 2) 5 villagers who were the owners of shops and homestays from each community: a total of 10 people; 3) 2 mentors from the organizations supporting the community tourism: 1 person was from Thailand Community-Based Tourism Institute (CBTI), and 1 person was from Designated Areas for Sustainable Tourism Administration (DASTA); and 4) 1 local administrative organization officer from each community: a total of 2 persons. Tape recording and note-taking were used for data record. Comparative analysis between the two communities were administered for data analysis.

The results showed that the success of tourism management by Baan Rai Kong Khing and Baan Mae Kampong can be assessed from the following indicators: 1) having a constant number of tourists visiting the community, 2) increasing income and distributing income fairly and equally, 3) better quality of life of the people in the community, 4) preserving the environment and nature of the community and 5) preserving local culture. The conditions affecting the success of community-based

tourism management were 1) planning of responsible persons for tourist attractions, 2) tourism resource management, 3) management of quality services at tourist attractions, 4) leader, 5) social capital and 6) external support



ACKNOWLEDGEMENTS

This research cannot be completed without the courtesy and the collaboration in data collection from the community leaders and the villagers of Ban Rai Kong Khing Community and Ban Mae Kampong Community, Chiang Mai Province. In addition, the researcher would like to express sincere gratitude to Associate Professor Somsak Samukkethum, Ph.D., a thesis advisor and all of dissertation committees.

NUTCHA PERMSUPHAKKUL

April 2020



TABLE OF CONTENTS

	Page
ABSTRACT	iii
ACKNOWLEDGEMENTS	v
TABLE OF CONTENTS	vi
LIST OF TABLES	X
LIST OF FIGURES	
CHAPTER 1 INTRODUCTION	1
1.1 Statement and Significance of the Study	1
1.2 Objectives of the study	4
1.3 Scope of the Study	
1.4 Expected outcomes	5
CHAPTER 2 CONCEPTS, THEORIES AND RELATED RESEARCH	6
2.1 Community-based tourism concepts	6
2.1.1 Definitions of community-based tourism	6
2.1.2 Background of community-based tourism	8
2.1.3 Principles of community-based tourism	9
2.1.4 Elements of community-based tourism management	9
2.1.4.1 Natural and cultural resources	9
2.1.4.2 Community organizations	9
2.1.4.3 Learning10	
2.1.5 Significance and benefits of community-based tourism	10
2.1.5.1 Community-based tourism under the context of diverse n and cultural resources of the community	
2.1.5.2 Community-based tourism under the context of commun organizations	•
2.1.5.3 Community-based tourism under the context of managen	nent11
2.1.5.4 Community-based tourism under the context of learning	12

	2.2 Tourism management concepts	13
	2.2.1 Definitions of general management	13
	2.2.2 Definitions of tourism management	14
	2.2.3 Standards of tourism management process	18
	2.2.4 Significance of tourism management development	20
	2.2.5 Community-based tourism management principles	21
	2.2.6 Factors influencing the success of community-based tourism management	21
	2.2.7 Significance of community-based tourism management	24
	2.3 Social capital concepts	25
	2.3.1 Definitions of social capital	25
	2.3.1.1 Social capital in foreign countries	25
	2.3.1.2 Social capital in Thailand	26
	2.3.1.3 Definitions and views on social capital of Thai academics	27
	2.3.2 Components of social capital	
	2.3.3 Process of social capital	31
	2.4 Leadership concepts	33
	2.4.1 Definitions of leadership	33
	2.4.2 Characteristics of good leaders	35
	2.4.3 Leadership theories	35
	2.4.4 Significance of leadership in the context of community-based tourism management	37
	2.5 Related research	38
	2.6 Temporary conceptual framework for studying the success of community-tourism management	
CF	HAPTER 3 METHODOLOGY	49
	3.1 Basic concepts for the selection of methodology	49
	3.2 Methods of selection and entry into the communities	50
	3.3 Data collection	51
	3.4 Data validation, data analysis and report writing	54

_		PTER 4 ANALYSIS RESULTS OF COMMUNITY-BASED TOURISM AGEMENT OF BAN RAI KONG KHING COMMUNITY57
	4.1	General context of Ban Rai Kong Khing Community57
		Background of community-based tourism management61
		Community-based tourism management of Ban Rai Kong Khing Community 68
		Assessment of the success of community-based tourism management by Ban Rai Kong Khing Community
		4.4.1 Increased number of tourists
		4.4.2 Increased income and fair income distribution
		4.4.3 Better quality of life of people in the community
		4.4.4 Environmental conservation in the community82
		4.4.5 Preservation of local culture
	4.5	Factors affecting the success of community-based tourism management of Ban Rai Kong Khing Community
		4.5.1 Planning of responsible persons for tourist attractions91
		4.5.2 Tourism resource management
		4.5.3 Management for service quality
		4.5.4 Leader 101
		4.5.5 Social capital in Ban Rai Kong Khing Community
		4.5.6 Support from external organizations
		PTER 5 ANALYSIS RESULTS OF COMMUNITY-BASED TOURISM AGEMENT OF BAN MAE KAMPONG COMMUNITY109
	5.1	General context of Ban Mae Kampong Community109
	5.2	Background of community-based tourism management
	5.3	Characteristics of community-based tourism management of Ban Mae Kampong Community
	5.4	Assessment of the success of community-based tourism management of Ban Mae Kampong Community
		5.4.1 Increased number of tourists
		5.4.2 Increased income and fair income distribution
		5.4.3 Better quality of life of people in the community

5.4.4 Environmental conservation in the community	125
5.4.5 Preservation of local culture	126
5.5 Factors affecting the success of community-based tourism management Mae Kampong Community	
5.5.1 Planning of responsible persons for tourist attractions	128
5.5.2 Tourism resource management	
5.5.3 Management for service quality	141
5.5.4 Leader 144	
5.5.5 Social capital in Ban Mae Kampong Community	146
5.5.6 Support from external organizations	148
CHAPTER 6 CONCLUSION AND RECOMMENDATIONS	152
6.1 Conclusion	152
6.1.1 Ban Rai Kong Khing Community	152
6.1.2 Ban Mae Kampong Community	157
6.2 Discussion	177
6.2.1 Planning:	177
6.2.2 Tourism resource management:	178
6.3 Recommendations	
BIBLIOGRAPHY	184
BIOGRAPHY	190

LIST OF TABLES

LIST OF FIGURES

Page
Figure 2.1 conceptual framework
Figure 4.1 Map showing the territory of Ban Rai Kong Khing Community58
Figure 4.2 One Day Trip of Ban Rai Kong Khing Health Tourism 71
Figure 4.3 Health Tourism Program with Ban Rai Kong Khing Community: A Healthy Lover Community
Figure 4.4 Herbs in Ban Rai Kong Khing Community85
Figure 4.5 Local wisdom on "herbal steam" of Ban Rai Kong Khing Community89
Figure 4.6 Community vision
Figure 4.7 Working groups organized by Community-Based Tourism Promotion Group of Ban Rai Kong Khing Community
Figure 4.8 Name list of the committee of Ban Rai Kong Khing Community, Village No. 3, Nong Khwai Sub-district, Hang Dong District, Chiang Mai Province.94
Figure 5.1 Map showing the territory of Ban Mae Kampong Community111
Figure 5.2 Working groups of Community-Based Tourism Group of Ban Mae Kampong Community
Figure 5.3 Vision of Ban Mae Kampong Community
Figure 5.4 Name list of the committee of Community-Based Tourism Group of Ban Mae Kampong Community
Figure 6.1 Appropriate model for community-based tourism management175

CHAPTER 1

INTRODUCTION

1.1 Statement and Significance of the Study

In the last fifty years, tourism has been one of the potential sectors for development. Since the 1980s, the process of internationalization and the economic liberalization of the country has caused tourism to become the world's second most important part of development. Therefore, tourism has been an industry playing an important role in the economic and social development of Thailand since the implementation of the 4th National Economic and Social Development Plan. Also, the year 1987 was announced as the year of tourism. Each year, not less than 20 million foreign tourists visit Thailand. Thai population also travel more than 100 million trips across the country. People continuously travel. Until now, it has been successful in tourism, resulting in job creation, generation of an enormous amount of income each year for Thailand. However, most of tourism is concentrated only in the big cities so that the beneficiaries are tour operators in major cities such as Bangkok, Pattaya and Phuket.

The previous tourism situations has affected the community in many aspects. For example, the income is not truly distributed to the community. There were also the policy problems of the government that only public relations are operated, but the potential support for the community is not provided. Regarding the management of tourist attractions in communities, it is not yet ready for development due to the lack of serious support from all sectors. As for the lack of community power in negotiating with tour operators, the communities are always exploited. The environment is also deteriorated. In term of culture, way of life is changed as people in the community imitate the behavior of tourists.

Each community has outstanding characteristics with beautiful natural resource capital. In addition, the distinctive characteristics of each culture in each community attract more tourists to come to experience the nature of the countryside,

way of life, culture and traditions of each community. For this reason, community-based tourism is considered a national agenda for driving true national development to the countryside. There is a prediction that tourism will expand even more. Based on the study of the research project studying Thai Tourism Scenario 2020 by the Tourism Authority of Thailand, it has predicted that the number of tourists will reach 71 million (Tourism Authority of Thailand, 2019).

The growth of tourism creates jobs and income for communities and local people, so they do not need to migrate to work in other cities or communities. The growth includes tourism, transportation, target customers, related services as well as the change of tourists' attitudes and behaviors. These are the things that the tourism business needs to consider in order to make the tourism business in the countryside successful, which is called "community-based tourism management". It is a tool for sustainable development of people and communities. The operations can be adjusted to be in accordance with the changing conditions to suit the context of each community. It is to prepare tourism to be qualified to standards and sustainable and more diverse which is able to compete in the world market, such as creating stories, ecotourism, natural tourism, cultural tourism, identity and community-based tourism. The environment that is convenient for tourism in the community such as accommodation, homestay, cooking, spa, tourist guides with knowledge of the community to serve tourists is created. In addition, there are joint activities between tourists and the community. Learning, restoring, and sharing resources between tourists and the community are also organized. Convenient transportation which is easily accessible to communities is provided. The management in the community is based on good governance. Everyone feels that he or she is part of the community. Everyone has job and income. Therefore, "community-based tourism management" is very important in solving the problems of debt and disparity in unfair income distribution, causing the community members to have a better and sustainable quality of life.

The trend of community-based tourism has expanded more in each community. Mass tourism is replaced by the tourists with the focus on the niche market and the unique identity of each community. The new form of tourism has received interest, resulting in community-based tourism which must be truly managed

by each community. Every member of the community is involved in determining the direction of tourism based on the idea that all villagers are true resource owners and stakeholders of tourism. The resources in the community in various areas are used as the capitals or the factors in tourism management, which must be appropriate with the context and consistent with the way of life and the environment. These include the potential development of people in the communities in order to have knowledge and ability to operate tourism, including planning, directing tourism management, operating own tourism and taking care of community resources and common interests within each community, which are unique and diverse in each community in order to reach the success of community-based tourism. The network of each community connected to each other should be created to help support one another in order to distribute jobs and income. If tourism is well, efficiently and effectively managed by communities in terms of tourism resources, the way of life, culture, well-being as well as customs and traditions and wisdom that have been passed down for many generations, local people will be proud, love, have unity and cherish community resources, resulting in sustainable development in all dimensions of economy, society, environment and culture.

According to the study by Thailand Community Based Tourism Institute (CBT-I) under the support of Thailand Research Fund (TRF), Community Based Research, 5 communities operating community-based tourism in Thailand, namely Huai Raeng Community, Trat Province; Ban Phu Community, Mukdahan Province; Lee Led Community, Surat Thani Province, Ban Mae Kampong Community, Chiang Mai Province and Pha Mon Community, Chiang Mai Province were selected and studied. It was found that each community was positively affected in all dimensions by using the tool called "community-based tourism management".

Chiang Mai is a province in the north of Thailand. It is a province with tourism potential and cultural diversity in each community, which will attract the attention of tourists to visit Chiang Mai and Thailand in the form of community-based tourism. This contributes to sustainable income generation in the community. According to statistics, the total income from tourism in Chiang Mai Province in 2016 was 90,137.28 million baht. The number of foreign tourists were 2,902,139 people with the average spending of 3,963.2 million baht. The number of Thai tourists were

6,721,819 people, with the average spending of 3,296.5 million baht (Chiang Mai Tourism Statistics Office, 2016). Moreover, Chiang Mai Province has also received many world-class awards, such as the 2nd best tourist destination in the world and the 1st in Asia from Travel and Leisure Magazine in 2016.

Two communities in Chiang Mai Province were selected by the researcher. The first one was Ban Mae Kampong Community, Village No. 3, Huay Kaew Subdistrict, Mae On District, Chiang Mai Province. It has a unique landscape. The forest is rich and people live a simple way of life. The identity of the Lanna community culture is still preserved. The other was Ban Rai Kong Khing Community, Village No. 3, Nong Khwai Sub-district, Hang Dong District, Chiang Mai Province. It is outstanding with the concrete management system and has a distinct identity. It is also a model for sustainable tourism and received the Tourism Industry - Thailand Tourism Award or the 10th Kinnaree Award, 2015. It was awarded with an excellent award for community-based tourism. This led to the research question: "What are the elements and the factors that make communities successful in community-based tourism management in Chiang Mai Province? This study is expected to enhance the knowledge about community-based tourism management, which will be applied for the development of community-based tourism in other communities.

1.2 Objectives of the study

- 1.2.1 To study the elements of the success of community-based tourism management in Chiang Mai Province
- 1.2.2 To study the factors contributing to the success of community-based tourism management in Chiang Mai Province

1.3 Scope of the Study

Areas: 1) Ban Mae Kampong Community, Village No. 3, Huay Kaew Subdistrict, Mae On District, Chiang Mai Province and 2) Ban Rai Kong Khing Community, Village No. 3, Nong Khwai Sub-district, Hang Dong District, Chiang Mai Province

Content: 1) Studying the characteristics of community-based tourism management, namely natural and cultural resources, community organizations,

management and learning and 2) the factors that make both communities successful, such as social capital, leadership and support from external organizations

Time frame: 1 year and 4 months (1 August 2018 - December 2019)

1.4 Expected outcomes

- 1.4.1 The elements of the success of community-based tourism management of Ban Mae Kampong Community and Ban Rai Kong Khing Community, Chiang Mai Province are recognized.
- 1.4.2 The factors contributing to the success of community-based tourism management of Ban Mae Kampong Community and Ban Rai Kong Khing Community, Chiang Mai Province are recognized.
- 1.4.3 The study results can be used as the guidelines for tourist attraction development by community in other areas.
- 1 . 4 . 4 Communities and agencies involved in the development of tourist attractions in Ban Mae Kampong Community and Ban Rai Kong Khing Community, Chiang Mai Province can apply suggestions to improve and develop the tourist attractions in order to strengthen the potential development in various fields

CHAPTER 2

CONCEPTS, THEORIES AND RELATED RESEARCH

In this chapter, the researcher reviewed literature using concepts, theories, and related research for the research entitled "The Success of Community-Based Tourism Management in Chiang Mai Province", which is divided into 6 parts as follows.

- 1. Community-based tourism concepts
- 2. Tourism management concepts
- 3. Social capital concepts
- 4. Leadership concepts
- 5. Related research
- 6. Conceptual framework

2.1 Community-based tourism concepts

Community – Based Tourism (CBT) is a unique form of tourism that makes it different from tourism in the general mainstream sense. It is also a tool for human and community development and strengthening the villagers' organizations in managing natural and cultural resources by using the participatory process that the community plays a role in determining the direction of development, and benefiting directly from tourism, with regard to sustainability in terms of economy, society, environment and culture.

2.1.1 Definitions of community-based tourism

Kamol Ratanavirakul (2006:64) defined that community-based tourism (CBT) is an alternative way of managing tourism which the community determines the direction of tourism based on the concept that all villagers are the owners of resources and the stakeholders of tourism. Local resources that exist in nature, history, traditions, ways of life and production methods of the community are used as the

capitals or the factors in tourism appropriately. There is also the development of the potential of people in the community to have knowledge and important roles in operations, including decision making, planning operation, summarizing lessons and focusing on sustainability for children and benefits for the community by considering the capacity of the nature.

Therdchai Choibamroong (2007:76) stated that community-based tourism (CBT) means the tourism that promotes conservation of environment, natural resources, culture and places by combining tourism as part of the ecology in the community. Or in other words, Community-Based Tourism (CBT) is the tourism that does not cause pollution to the environment, disturb or destroy natural resources, culture and places so that tourists can truly learn about the environment in the community.

Sinth Sarobol (2003: 60) described that community-based tourism is the tourism that the community determines the direction of tourism. It is managed by the community to meet the needs of the community with regard to sustainability in the environment and culture. It is not just a part of tourism.

Nattapat Manirochana (2017: 28-29) stated that community-based tourism means the tourism that considers the sustainability of the environment, society and culture and the direction of tourism is determined by members of the community. Community-based tourism is arranged for the community and the community that is the owner of tourist attractions has the role of owner and the right to provide learning to the visitors; pass on culture, traditions and the good way of life of the community from generation to generation, and manage resources efficiently to achieve sustainability in the community.

In summary, the definitions of community-based tourism based on the academics mentioned above are similar. That is, it is the tourism that focuses on community management which is the stakeholder of tourism of their own community in order to provide learning to visitors. Therefore, it plays a role in determining the direction of the community development itself and the benefits obtained from tourism. Moreover, sustainability must be considered in all dimension.

2.1.2 Background of community-based tourism

In 1992, the "Earth Summit" Conference in Rio de Janeiro was the starting point in pushing the concept of "sustainable development", which influenced the importance of "sustainable tourism". The world was aware of sustainable tourism and tried to find alternative tourism. This has contributed to the development of tourism in 3 ways: 1) the demand for conservation of natural resources and the environment, 2) the demand of tourists who are interested in tourism for learning, and 3) the demand for human development and the importance of the participation of local communities. These 3 ways of the development trends affect the adaptation of the tourism system and the tourism management system in finding alternative tourism to meet the needs and replace conventional tourism.

During 1992-1997, ecotourism became an alternative tourism trend. At the same time, community-based tourism began to form and grow parallel with ecotourism by the operation of Responsible Ecological Social Tours Project (REST). During that period, many names were used to call alternative tourism, such as ecotourism, agro tourism, cultural tourism and green tourism (Thailand Community Based Tourism Institute, 1997).

After the 1997 crisis, Thai government used tourism as an economic stimulus. The years 1998-1999 were the years of Thai tourism called Amazing Thailand. In the year 2001, there was the project of One Tambon One Product (OTOP). After the year 2002, there were various forms of tourism in the countryside. In 2004, the standard of "homestay" was defined (Thailand Community Based Tourism Institute, 1997).

At present, the communities define their tourism operation by 4 names such as conservation tourism, ecotourism, community – based tourism and homestay tourism (Thailand Community Based Tourism Institute, 1997). These names are used only for advertisement to promote the image of tourism.

In terms of the difference in operations between community-based tourism and other forms of tourism, such as ecotourism, or is called by many communities as "conservation tourism", it is different from community-based tourism as community-based tourism is centered on nature. The community is just an element. Homestay is different from community-based tourism as its focus is on the house. However, community-based tourism focuses on the

importance of community participation. There is clear management in the form of community organizations (Thailand Community Based Tourism Institute, 1997).

2.1.3 Principles of community-based tourism

Potjana Suansri (2003:12-13) stated that the principles of community-based tourism are established in order to show the standing points of community-based tourism that uses tourism as a tool for community development. The principles are as follows.

- 1. Owed by community
- 2. Villagers involved in decision-making and determining directions
- 3. Promoting self-esteem
- 4. Enhancing the quality of life
- 5. Promoting environmental sustainability
- 6. Maintaining local identity and culture
- 7. Contributing to learning among people of different cultures and local people
- 8. Respecting for different cultures
- 9. Distributing income to the public for the benefit of the community

In order for the community to conduct tourism according to the aforementioned principles, it must be prepared and strengthened by considering "true community-based tourism management" that focuses on "sustainable tourism" which is a tool for sustainable community development.

2.1.4 Elements of community-based tourism management

There are 4 elements of community-based tourism management (Thailand Institute of Scientific and Technological Research, 1997).

2.1.4.1 Natural and cultural resources

The community has rich natural resources that are attractive to tourists and has production methods that rely on and use natural resources sustainably. The community has culture and traditions that are local identity.

2.1.4.2 Community organizations

The community has the understandable social system with co-creation that enables the community to think, plan, participate in operation, take responsibility

and benefits and have sense of ownership and participate in the community development process together. The community has scholars or knowledgeable and skillful people in various matters to play a role in management. The direction of tourism development is determined by community organizations. There are rules and regulations for environmental and cultural management that can link tourism to overall community development. The benefits are fairly distributed. There are funds that help the economic and social development of the community. The stories of environment, ecology, way of life, culture and traditions of the community are created to increase the value of community-based tourism. Facilities are also established for visitors such as homestay, food, spa, tour guides and convenient transportation which is easily access to. Security systems are provided for both physical and property safety of visitors.

2.1.4.3 Learning

The tourism activities can create perception and understanding of different ways of life and cultures. There is a management system for the process of learning and cultural exchange between villagers and tourists. The awareness about the preservation of natural and cultural resources are built for both the community and tourists.

2.1.5 Significance and benefits of community-based tourism

Community-based tourism must begin with the community members participating in tourism management. If the community members are not involved, community-based tourism cannot be initiated at all. Or if that happens, it will be unsustainable because it does not receive cooperation from the community members. Therefore, to allow all community members to work together well, the significance and the benefits of community-based tourism must be recognized as follows.

2.1.5.1 Community-based tourism under the context of diverse natural and cultural resources of the community

This is the tourism in the tourist attractions that are related to nature with unique characteristics as well as cultural and historical sites that are linked to the ecosystem in the area. Therefore, community-based tourism is based on the concept that emphasizes the importance of combining the aims of awareness of conservation

and restoration of natural resources as well as identity, cultural diversity of ethnic groups and their traditions. Local awareness is raised, and the pride in the identity of different ethnics, cultures, traditions and local wisdom is stimulated. Local people can explain to tourists or visitors about the local way of life and culture that is beautiful and valuable and present the development of traditions and culture so that local people and tourists can participate in the process of learning and exchanging with each other in order to attract tourists to travel to the community continuously.

2.1.5.2 Community-based tourism under the context of community organizations

It strengthens the local government organizations and the community. In fact, for tourism business management in some communities, the private sector monopolizes the tourism business and focuses on generating revenue and business growth only. Sometimes, due to the misunderstanding of the local identity as well as cultural sites, traditions and history related to the ecology in the area, the tourism management destructs local culture and causes deterioration of the natural environment. This is caused by the lack of local authority in managing their tourism. Therefore, the local government organizations have to play a role in community-based tourism management. For example, Sub-district Administrative Organization (SAO) is an important part working with the public sector and the academics in the community in order to exchange knowledge with one another in terms of managing tourism under the context of local communities and natural resources and environment management systems for the locality which is sustainable for that community.

2.1.5.3 Community-based tourism under the context of management

It is to create added value for the community and a better quality of life of the community. Under this context, it is the way to step back to consider the problems of society that many local communities are facing, such as natural degradation and poverty. Therefore, this is an attempt to suggest that community-based tourism management can be a part of the solution to these problems. It can be done by considering tourism as added value for communities in various forms such as creating stories, identity and community-based tourism, community funds, career and skill development in the community, local crafts, local food, cooking classes for

tourists, herbal spa, One Tambon One Product and agricultural products safe from toxic substances. The management within the community is operated by rules and regulations that are good governance. The income is distributed fairly. There is a safety system for both the community and tourists. For these reasons, community-based tourism management is considered as part of the alternative tools of community development creating added value for the community so that people in the community have jobs and can increase income and improve the quality of life.

2.1.5.4 Community-based tourism under the context of learning

Learning about tourism is an activity that links to community development activities, which requires learning and activities done together. Moreover, the owners of the wisdom or knowledge that are in the community have to exchange knowledge and bring their knowledge and expertise to pass on to offspring and tourists who are interested in this issue. It is a learning community that connects local wisdom and resource and environment management together. The tourism activities can create awareness and understanding of life and different cultures. There is a management system for the learning process between villagers and tourists. The awareness about preserving natural and cultural resources for both the community and visitors is raised. It is the development of the quality of life of people in the community, focusing on people as the center of development. It is a community of continuous learning. The happiness of the community members and tourists is created through mutual learning.

In conclusion, community-based tourism refers to the tourism that is different—from general tourism. It is the tourism that the community truly owns resources. Through the co-creation process, the community members are allowed to get involved, think, plan, participate in operation and take responsibility and benefits. The community has a role in determining direction and management of tourist attractions by the community for the benefits of the community, resulting in the economic, social, environmental and cultural balance. It consists of 4 main elements, namely natural and cultural resources, management, community organizations and learning. The importance and the impacts of these 4 issues should be recognized by using community-based tourism management as a tool to develop people and the community, as well as to fulfill the potential of the community in order to receive

benefits from tourism which will lead to stable, wealthy and sustainable community development and become a truly successful community.

2.2 Tourism management concepts

Various missions such as production, product sales, services and others must be planned in advance in coordinating all missions so that the community organizations can be driven efficiently. Therefore, it consists of management duties and links to tourism as follows.

2.2.1 Definitions of general management

Management refers to processes, activities, or education about the performance of duties. It is believed that the activities are conducted in accordance with the stated objectives, especially the duties to establish and maintain conditions that are favorable to the achievement of objectives with the efforts of a group of people (Kijja Banchuen, 2018:34). The management process is as follows. 1) Planning means to consider the relevant factors as well as various limitations and guidelines for working to achieve the goals. The practices, the operators, the needed resources, the duration of operation and the results are predicted to be the guidelines for future work. 2) Organizing means setting various function systems, organizing or structuring work within an organization to be systematic, orderly and in suitable components in order to gain benefits and help the organization succeed faster. 3) Commanding refers to the obligation of the manager to use the ability to influence or convince the subordinates to perform according to the order until the organization achieve success. 4) Directing means that the supervisor coordinates, orders, motivates and supervises the human resources within the organization to work together in harmony in order to work smoothly and reach the objectives effectively. 5) Controlling refers to the work process, including standardization, amendment of the subordinates' operations, implementation of the plan, evaluation of the plan and follow up on the performance to achieve the goals set.

Therefore, general management is the foundation of management in many dimensions, especially the tourism management which is very important for the development community-based tourism.

2.2.2 Definitions of tourism management

Tourism management refers to the process of managing various aspects of tourism efficiently and effectively based on rules and regulations, and use of tourism resources worthily and appropriately with consideration of sustainability in all dimensions to achieve the plan or the goals set. The academics are interested in studying and giving definitions of tourism management as follow

Krailas Pasuwattanakul (2007) stated that tourism management refers to the action with the purpose in accordance with suitable principles, theories and concepts. The true conditions, including various limitations of society and the environment are taken into consideration. The conceptual framework must also be considered in formulating guidelines, measures, and action plans. Otherwise, tourism management will proceed without direction and will fail. Regarding the systematic approach consideration of tourism management and achievement of the objectives or the goals, it is necessary to consider the subsystems or the main components of tourism management, the roles and responsibilities of each component and the relationship between the components as well as the environment of the tourism system. There are 3 main components in the tourism system as follows.

- 1 Tourism resource: It is a tourist product and a destination for tourists to travel to. The tourism resource refers to the attraction that tourists travel to or to visit. It can be divided into 2 types as follows.
- 1) Natural tourism resource: It is the tourist attraction with beautiful nature that can attract people to visit or travel to such as mountains, forests, hot springs, caves, waterfalls, seashore, sandy beach, lake, island, dam, reservoir, fresh water sources, arboretum, botanical gardens, national parks, animal reserves, open zoos and waterbird parks.
- 2) Man-made tourism resource: It is the cultural heritage created by ancestors and preserved by younger generations. The man-made tourism resource can be divided into 3 types as follows. **Historical tourism resource:** It is the tourist attraction created by humans for their own purposes or interest. It includes the heritage built in the past and improved at the present which can attract people to visit or travel to such as palaces, religious sites, prehistoric archaeological sites, ancient communities, museums, city walls, moats, historical parks and monuments. **Culture**

and rural way of life: It is the tourist attraction created by humans in the form lifestyle of people in society and inherited, such as the traditions of the year, the royal traditions (ceremonies), Thai traditions, local traditions, traditions related to religious beliefs, traditions related to individuals such as topknot-cutting ceremony, weddings, ordination and funerals. There is also a way of life for local people, including building houses, costumes, local food, invention of living goods, local languages and folk literature. The villages with a unique way of life are interesting tourist attractions. Recreation attraction: It is the man-made tourist attraction for relaxation that provides entertainment such as zoo, amusement park, water park, cultural center, modern art performance center, entertainment center, shopping center and convention center.

2 Tourism service: It includes tourism services available in the area or activities that are related to tourism in the area that provide tourists with convenience during their journey. Important tourism services are transportation services in tourist attractions, accommodation, food and entertainment services, tour and guide services as well as souvenir selling services.

3 Tourism market or tourist: To have tourists travel into the areas, tourism marketing is needed to entice tourists. Tourism marketing means an effort to make target groups of tourists travel to the tourist destinations and use tourist facilities and tourist services in those tourist destinations. Tourism marketing can be done in 2 ways. (1) Providing tourism information: It means providing knowledge on tourism issues, such as tourism resources, tourism facilities and tourism services. (2) Advertising and public relations of tourism: It means communicating tourist information to the target groups through various media such as television, radio, magazines, newspapers and letters in order to invite and stimulate the target groups of tourists to come and travel to the tourist destinations. The tourism styles are based on in the different sub-elements and the relationships that occur. In addition, tourism has an external environment that is relevant to or affected by tourism in many ways such as physical condition and ecology, environment, infrastructure, economy and investment, society and culture, organizations and law.

Boonlert Jittangwattana (2005:327) stated that tourism resource management means tourism planning and implementation of the plan with appropriate organizations, personnel management, supervision and control in order to be in accordance with the plan as well as tourism's assessment.

Wasin Inkapatanakul (2005:67) mentioned that tourism resource management means managing resources efficiently so that the resources can be used by humans forever without shortage or any problems.

Pornpimon Methalak (1999:34) stated that management requires guidelines and procedures and certain operational objectives. Natural resource management must adhere to 3 important principles as follows.

- 1) Reservation: It is used with certain natural resources that are about to run out. Some resources that are reserved can be developed and increased until they are sufficient to be reused.
- 2) Conservation: It is the way to use natural resources with smart and appropriate methods to minimize wastes. Also, certain resources can be recycled efficiently and pollution that may occur can be prevented.
- 3) Development: It is an improvement of environmental resources that are most suitable for human life. Tourism management consists of 5 main components as follows.
- (1) The management of travel facilities is the management of the access to tourist attractions, which is very important for the travel of tourists. These include roads, signs, transportation and land and water transportation.
- (2) Tourist attraction management is the management of tourist areas in various parts in order to make them suitable, have quality and ready to serve tourists. Tourist attraction is considered the most important element in management because it is the thing that will attract tourists.
- (3) Accommodation management is the management of accommodation services in tourist attractions to have quality, standard, and suit the tourist attractions. It is considered another aspect of tourism management that is important for attracting tourists to stay in the tourist destinations.
- (4) Tourism activity management is the management for organizing various activities in tourist attractions. It is to create participation between tourists

and people in the community. Tourism activities may be part of the traditional way of life of the community or that area, such as boating, farming, crafts, folk performance. Or, they may be in the form of culture, livelihood in various fields. Such activities will make the tourists feel impressed with the tourist attractions.

(5) Facility management is the management of various tourist facilities in the tourist attractions in order to meet the needs and services of tourists such as toilets, signposts, trash cans and signage.

Manus Suwan et al. (1998) provided the principles of tourism management by considering tourism management systematically. To achieve the objectives or the goals, the subsystems and components of tourism management, the roles and responsibilities of each component and the relationships between those components and the environment of the tourism system must be considered.

- 1. Tourism resource consists of tourist attractions and resources related to tourism activities.
- 2. Tourism service includes hospitality services for existing tourism and areas or activities that are related to tourism in that area.
- 3. Tourism marketing is a part of tourism demand that relates to tourists, entrepreneurs and people in the area as well as activities, and forms or process of tourism.

In addition to the principles of tourism management, which is discussed above, the guidelines of tourism management can also be used to analyze tourism management, namely the guidelines for management, the guidelines for facility management of tourist attractions and the guidelines for having coordination with other agencies and the guidelines for creating participation of people and other organizations.

Boonlert Jittangwattana (2005) defined that tourism management is tourism planning and implementation of the plan with appropriate human resources management, supervision and control in order to be in accordance with the plan as well as assessment of the tourism plan.

Aree Naipinit and Tirasaya Maneenetr (2008) defined that tourism management is tourism operation in terms of planning, management, responsibility, control, budget allocation, evaluation and reports related to tourism.

To sum up, the definitions provided by the academics mentioned above are similar. That is, tourism management is the management of tourist destinations in terms of planning, management of resources related to tourism in accordance with the plan. The difference is about the public relations of tourist destinations which aim to attract tourists and provide information as much as possible.

Regarding the strategy for tourism development in Thailand, the Ministry of Tourism and Sports has established a framework for the development of Thai tourism which is the 2nd National Tourism Development Plan (2017-2021) on the issues that are in line with the 5 main themes as follows.

Tourism and product quality development, tourism services as well as the promotion of sustainability of tourist attractions, the environment and Thai identity

Development of tourism infrastructure and facilities without causing negative impacts on communities and the environment

Development of human resources' capabilities in tourism and tourism awareness of people by the Department of Tourism

Creating a balance in various groups of tourists through niche marketing and promoting Thai ways and building confidence among tourists

Promoting participation and integration of government or private and public sectors in tourism management and support for international cooperation.

2.2.3 Standards of tourism management process

Having quality tourism management with good standards to impress and attracts tourists to visit the attractions continuously and make tourists feel comfortable and safe for both the body and property results in trust in tourism in that community and it can add value to the community. Community-based tourism is also sustainable. Therefore, 7 standards of management process in accordance with Thai tourism standards are required (Department of Tourism, Ministry of Tourism and Sports, 2015).

1. Planning of responsible persons for tourist attractions: This consists of the establishment of a working group for the administration of tourist attractions. The vision and direction of management of tourist destinations are introduced. There

is sufficient manpower for the development of tourist attractions. Tourists' satisfaction is regularly monitored and evaluated.

- 2. Tourism attraction management: It consists of allocating responsibility areas of tourist destinations among the government, the private sector and the community; and managing tourism resources in the area to attract tourists. There are communities, associations and clubs involved in the development of tourist attractions appropriately. The landscape of tourist attractions is arranged to suit the available resources. There is ongoing development or improvement of tourist attractions. There are regulations for managing tourist attractions effectively. The images of the tourist attractions are recorded for the completion of the annual tourist attractions. The value of tourist attractions is clearly specified in various aspects such as history, art, culture, nature, environment, way of life, food and various activities
- 3. Management of accessibility to tourist attractions: It consists of arranging appropriate routes for safe access to tourist destinations. Data collection or visualization is conducted. The areas where tourists can clearly see tourist attractions are determined. The period of entering the areas is set appropriately according to the time of day and season. Convenient transportation to tourist destinations is provided. The information for easily traveling to tourist attractions is also available.
- 4. Facility management: It consists of providing clean, hygienic food and beverage services at a fair price in tourist attractions as well as clean and hygienic toilets for tourists. A warning system or security system is also available for the safety of life and property of tourists. Areas and assistive devices for the elderly and the disabled must also be provided. There are areas for selling souvenirs for tourists. Appropriate rest areas for tourists such as benches, pavilions, and basic public utilities such as electricity, water supply, telephone, public internet that are sufficient to serve tourists are also provided. First aid management, waste management and waste treatment are also organized.
- 5. Management for service quality: It consists of personnel development in tourism services, training of foreign languages for staff and people involved in tourist attractions, provision of information by staff or community members and sufficient public relations for tourists. In addition, public relations channels are developed effectively. There are clear dress regulations and roles of

service personnel. Services are provided in accordance with the specified tourist attractions standards. Service quality is also assessed.

- 6. Tourism activity management: This consists of arranging meetings between responsible people and parties related to tourism activities. Tourism activities must be organized without causing negative impacts on the locality. The activities that generate income for the local community are promoted and supported. The activities to support the participation in cleaning of tourist attractions are organized. Evaluation of environmental and natural conservation is conducted continuously.
- 7. Management of environmental and natural preservation: It consists of providing knowledge to staff, community members and related parties that are involved in the conservation of the environment and nature. Campaigns to conserve the environment and nature in tourist attractions are also organized. The activities to support the participation in cleaning of tourist attractions are organized. Assessment results are evaluated for certification or for improvement of tourist management standards.

2.2.4 Significance of tourism management development

Tourist destinations are enhanced to be the top tourist destinations. There are a variety of tourism services. The capacity of competition of tourism is built. Also, tourism revenue is increased by increasing the cost per trip of tourists by developing Thai tourism management according to the 2^{nd} National Tourism Development Plan (2017 - 2021) to be suitable with the Thai context of each area for sustainability in all dimensions as follows.

Balanced growth: It can be done by promoting balanced growth among tourist attractions by distributing development to secondary tourist attractions and local community areas and promoting balanced growth during periods and seasons.

Creating growth based on Thainess: It is to strengthen the access to Thai identity among tourists and to strengthen pride in being Thai and being a good host which can be done by developing tourism products and services in accordance with Thai identity and way of life.

Promoting economic, social and national development: This can be done by developing tourism in the region, especially in urban and rural areas and benefiting the business in the tourism industry and related industries by making tourism as an additional source of income and distributing income across the country and to the communities.

Strengthening the network and alliances with Asian and international countries: This is operated for sustainable tourism development and being the center for regional tourism and having the network of travel partners around the world.

The strategy for development of organization and work system to be a genius organization includes having modern work system and personnel with potential and professional competence. Moreover, knowledge must be managed systematically.

2.2.5 Community-based tourism management principles

Community-based tourism is the tourism management that the community determines the direction of tourism on the basis that all villagers own resources and are the stakeholders of tourism. The resources available in various areas, including nature, history, culture, ways of life and ways of production in the community are used as the capitals or the factors in managing tourism appropriately. It also includes the potential development of the people in the community in order to have knowledge and important roles in operations, including decision making, planning, operating and focusing on sustainability for future generations and for local benefits by considering the ability to support of the nature and the culture of both villagers and visitors.

2.2.6 Factors influencing the success of community-based tourism management

- 1) Basic factors of tourism management are as follows. 1) Man means human resources which is considered the heart of tourism management causing the success of community-based tourism management both in terms of quality and quantity. This requires personnel with quality, knowledge, ability, responsibility, morality, sacrifice and consideration for the public as a whole. The potential development of people in the community such as training and providing knowledge about tourism must be managed to allow them to be able to manage their own tourist attractions effectively. 2) Machine refers to equipment and machines used for managing tourism resources
- which must be efficient, effective, and cost-effective. 3) Money means money

generated by community organizations in order to operate community-based tourism with the objective to get a good return on investment in short, medium and long terms. It is an important factor in supporting the activities in carrying out community-based tourism smoothly and successfully. Therefore, this capital must be managed carefully. 4) Material means raw materials or materials that must be used for tourism activities in both production and services provided for tourists. Therefore, it must be managed well for efficiency and cost effectiveness. 5) Timing means the period of managing resources, including people, machines and materials that must be efficient and effective according to the objectives set.

- 2) Basic factors of community-based tourism resource management process are as follows.
- 2.1) Planning refers to predetermined plans or practices to achieve the objectives set as follows: preparation, determination of objectives, data exploration, data analysis, policy formulation and planning, implementation of the plan, monitoring and evaluating the performance within the community. The value of local resources is added by making the community members to understand what is good and to extend the existing resources. There is no need to create new things that may not be the identity of the community.
- 2.2) Organization management is the management of the structure of the community organizations appropriately and for maximum efficiency. Various work groups are specified in tourism development, such as having a tour guide group or community activity group.
- 2 . 3) Commanding is a mission that community leaders must demonstrate leadership that requires leadership skills in persuading and motivating community members to participate in the work willingly with full capacity.
- 2.4) Directing is to coordinate working relations within the community to be unified and strengthening the network by focusing on the development of the community potential in order to be able to link and share resources, knowledge and experience together to work as a strong long-term public network that does not always rely on public or private support.
- 2.5) Controlling means the process of inspection, monitoring and evaluation with good indicators and standards. Success can be assessed by the

following indicators. Tourists visit the community continuously. There is fair income distribution. The community members have a better quality of life. The community achieve objectives on the success of community-based tourism management in all dimensions.

- 3) Market suitable for the community means the process of communicating the value of the products or services to the customers. It is the art of selling products or services. It consists of customers, visitors and tourists that the tourism business intends to sell tourism products and services to. Therefore, it is needed to build the ability to meet the needs of tourists according to the differences of tourists for being a selling point, adding value to the services, giving tourists the feeling of receiving special services without losing the identity of the community. For example, if tourists like the cultural tourism, tourism resource management has to focus on managing arts and culture, ways of community, antiques and encouraging community members to participate in cultural exchanges with each other.
- 4) External support factors include various external factors that are both concrete (funding and tools assisted by external personnel or external academics) and abstract (academic assistance, information and knowledge gained from external sources), marketing public relations and related organizations supporting communitybased tourism, including Tourism Authority of Thailand (TAT), Designated Areas for **Tourism** Administration (DASTA), Sustainable Sub-district Administration Organization (SAO), Provincial Administrative Organization (PAO), Local Administrative Organization (LAO), Thailand Research Fund (TRF) and Thailand Community Based Tourism Institute (CBTI). These organizations play a role in coordinating, promoting and supporting to prevent and solve tourism problems that have negative impacts on the community natural resources and environment by promoting local communities to manage tourism and natural resources and create participation from all sectors. In addition, tourism that balances the management of natural resources and tourist attractions is also promoted in order to have tourism in the local community with unique and distinctive tourist attractions, natural resources and traditions along with conservation and restoration of natural resources. For these reasons, there is a need to enhance knowledge and understanding and to set the standards of community-based tourism management and prepare community-based

tourism plan so that community-based tourism can be a tool for conservation of natural resources and development of sustainable community.

2.2.7 Significance of community-based tourism management

The current direction of world tourism tends to focus on sustainable tourism, which is community-based tourism management. For communities in Thailand, there are tourism resources and natural attractions such as mountains, forests and the sea that are rich, as well as the local culture of each community with distinctive identity that is worth for conservation, revitalization, preservation for sustainable tourism. Tourism management is, therefore, a tool that is both science and art which is important to the development of community organizations and communities in community-based tourism dimension. Community-based tourism is a kind of business because every step of tourism management is a measure of success that will result in profits and helping the community to operate tourism continuously and concern about sustainability in all dimensions.

In summary, the concept of tourism management is originated from general management by linking with tourism. It is very important to the community development in terms of community-based tourism dimension. The community can allow the community members to participate in and work together to achieve the objectives of the community organizations through the co-creation process. It relies on standardized tourism management process, consisting of planning of responsible persons for tourist attractions, tourism attraction management, management of accessibility to tourist attractions, facility management, management for service quality, tourism activity management, and management of environmental and natural preservation. The factors influencing the success of community-based tourism management are the basic factors of tourism management, the basic factors of community -based tourism resource management process, market suitable for the community and support from external organizations. The application and integration of tourism management in the context of each community is important at the present, especially the community-based tourism in the midst of high technological change. It still needs concrete support in terms of policies from relevant organizations in order to operate community-based tourism management with quality and good standards

which are the indicators of increasing the competitiveness of tourism business organizations that are efficiently and effectively managed by the community in the world market leading to the success of community-based tourism management in all dimensions sustainably.

2.3 Social capital concepts

Social capital is a capital that has special characteristics presented in individuals at all levels, regardless of their position. It may have direct or indirect connection with the increase of efficiency and effectiveness of environmental management in human interactions. It can be said that social capital is a process of building good relationships between people and people and people and the environment, allowing limited resources to be allocated and shared together seamlessly in a supportive manner so that humans can coexist with humans and with nature in harmony and appropriately with the context.

2.3.1 Definitions of social capital

2.3.1.1 Social capital in foreign countries

The term "social capital" first appeared in Linda Judson Harifan's discussion in the book entitled rural school community centers, which describes the things that can be seen in people's daily lives, such as things about creating good image, friendship, sympathy and social relation between individuals or families that will create social units. Harifan also added that creating social capital in the community is like doing business that the capital must be accumulated before conducting business. Creating social capital by social organizations and community requires friendship. It starts with having contact with neighbors, so social capital will be accumulated even more. Such relationship helps individuals to meet their own social needs and can support the potential of social capital to be sufficient for improving the lives of people in the community. However, due to this type of social relationship, the community will benefit from the cooperation of all members that each person is considered a part of the community and has sense of being the same family. At the same time, individuals will benefit from the connection which will bring

assistance, sympathy and friendship from neighbors (Worawut Romrattanapan, 2008:293-294).

Coleman (1994) defined that social capital is a set of relationship between people. It is the relationship of shared values and the realization of mutual trust. It is a social structure that occurs to individuals in an organization. On the contrary, in the presence of weak social capital, there will be conflicts in values and lack of trust between each other.

Robert Putnum (2000, p.288-300) stated that social capital has become widespread after studying social capital in relation to the dimension of good democracy. Leaders in the community are honest and treat all people equally. People are interested in public issues and form groups. They trust in each other and treat each other straightforwardly. They also strictly respect for rules, have unity and help each other. Therefore, social capital is the virtue of people in society which is the most powerful and rooted in the network of common relationships in society. It creates common values in organizations, community and nation, resulting in increased capacity together with reducing the cost of work than working individually.

Fukuyama (1999) discussed about the role of social capital in the free market system and in economics that it is cost reduction in operation and relevant to coordination.

Uphoff (2000: 218) explained about social capital that it can be recognized in 2 types of phenomena as follows. 1) The structure that is integrated into society: It refers to particular roles, rules, precedents and procedures. It is like getting together as a network for mutual cooperation and treatment to create benefits for the public. This is the result of social capital. 2) It is a set of knowledge that derives from the thinking process that is driven by culture, rights, special norms, values, attitudes and beliefs that cause behavior and common interests in the community.

2.3.1.2 Social capital in Thailand

Social capital in Thailand in the initial stage was not very clear. However, both Thai and foreign academics studied the structure of Thai society in various aspects and reflected some characteristics of people in Thai communities which are close to the definitions of social capital that is related to principles and

ways of life. The concept of social capital in Thailand began to appear and was seriously discussed in 1997 after the establishment of Social Investment Fund (SIF). The projects of SIF tried to make Thai society look back to the existing values which may be overlooked and the things that are in the person such as kindness, generosity and the things that are inherited from ancestors, such as wisdom, traditions, beliefs and culture that exist in the community as well as the things that are the potential of the community development such as leaders, organizations and public networks. In doing so, the existing social capital and the social capital starting to be lost are restored and reused in development. Then, the term "social capital" has been continuously used in Thailand (Worawut Romrattanapan, 2008:298-299).

2.3.1.3 Definitions and views on social capital of Thai academics

Amara Pongsapich (2003: 19) discussed that social capital is horizontal and vertical social relationships between individuals, institutions, or organizations in the form of individuals, groups and networks. This also includes values and social norms which affect the way of life and production at the family, community and civil society levels. Also, social capital is linked to the relationships in the supportive system with the norms of gratitude in the form of exchanges, which may not be assessed in currency, as well as having the network of compensation and mutual use.

Direk Pattamasiriwat (2004:42-45) defined that social capital is social interaction in a collaborative manner based on the mutual trust of members. There are good actions expressed to each other in a reciprocal manner among the group members. It is support of work which is not in a form of financial exchange or formal contracting. Most assistance occurs in an informal manner. This causes positive effects on economic sector and management. That is to say, there is mutual trust that encourages easier exchange or trading and reduces supervision and inspection costs.

Seree Pongpit (2004:65-66) stated that social capital is a value system that ties people together into a family, community with rules, customs, traditions and practices. It connects people to nature and other people as siblings with trust, generosity and dependence on each other, resulting in good relationships with each other. Social capital is concrete that virtuous values are organized to appear as family institution, community institution, village institution, religious institution, monarchy,

as well as clubs, associations, movements and networks that bring together people for certain purposes to carry out some activities together.

Worawut Romrattanapan (2005:176-177) stated that social capital is a type of relationship that comes from the cooperation of people, causing relationships between people or institutions. The relationship is based on trust, generosity and assistance given to each other. Social capital is like public treasure that every member of the community can access to and use it anytime. Importantly, the more it is used, the more it is generated.

Quality of Life and Social Development Office $(2\,0\,0\,3)$ defined social capital in the context of Thai that it is the sum of various good qualities used to create benefits for the public based on trust, bond and good culture.

Prawet Wasi (2001:26–30) defined that social capital is a social group with good education, culture, honesty, responsibility to the public and good politics and bureaucratic system. It can be concluded that social capital has the meaning that is linked to a strong society because the important characteristics of a strong society consist of integration or social grouping. Grouping leads to stability, happiness, security, and easy success. Therefore, it becomes a community or a network that connects the whole world by relying on social capital which is important and must be maintained and strengthened because it will be a basis for good economy, politics, morality and other development.

Supannee Chai-amporn (2003:59-60) concluded the definitions of social capital from many academics as follows. Social capital focuses on the patterns of relationships within society, especially in rural areas, starting from the family and extending to a group of friends, career groups and groups in the community and society which are committed to the public, and providing assistance and cooperation in various actions in life and society. In this regard, social capital is divided into 5 levels as follows. 1) Individual level: It focuses on compensation, trust and social connection. 2) Family level: Its focus is like those of the individual level but the relationship with each other is on high trust. 3) Group / organization level: Social forms are emphasized in a cooperative management, participation and interaction. 4) Community level: The form is like those of group / organization level, but the closeness or the strength of the level of relationship depends on the situations that the

community is facing and the situation of the community. 5) National level: The relationship model may not be as strong as the 4 levels mentioned above. The relations are tied with the similar things, such as being Thai people, being people in the same region or having the same religion. This is based on the use of "direction". Two directions which are vertical and horizontal relationships are used. Vertical relationship must be reduced to a lesser level. On the contrary, horizontal relationship is a level which assumes that everyone, every department, every organization and every community is equal in participating in solving problems or developing and changing society, community and organization, which is based on "the need to respond to the human needs". There are 4 important objectives as follows 1) for responding to psychological needs, for fun, socializing and entertainment; 2) for exchanging information, knowledge, and experience; 3) for economic results, network business and marketing and 4) for empowering each other.

In short, according to the social capital's definitions given by the abovementioned academics, the most common point is that it is social interaction based on trust, compassion and assistance given on each other. It is a network and civil society that unite society to carry out certain activities together. All members can access and share resources. However, the different points are forms, levels and directions of social capital.

2.3.2 Components of social capital

Anek Nakabutra (2002:71-73) divided the form of social capital existing in Thai society, which was inherited in Thai society and an important force driving Thai society reform and created a social protection network system for the community at the foundation level in 1997. It consists of 5 forms as follows.

The first form is the soul, the local value realization system and the pride in the hometown which is known as the spirit capital. People with such feelings are ready to sacrifice and help each other do things for the country and locality that they love and expect nothing in return.

The second form is wisdom capital which is the local wisdom that is inherited, such as occupation, resource management, management of the relationships between people and people, people and nature and community and community.

The third form is human resources capital. It is the capital within the human being, such as loving friends and loving dignity of Thai people. Leaders in rural and urban areas, spiritual leaders, senior leaders, agricultural leaders, women leaders and youth leaders are endless assets and ready to adapt to cooperation between organizations or networks.

The fourth form is natural resource capital which is used by Thai locality and the public sector as social capital to build career base, economic base, and the survival of the community, especially in rural communities.

The fifth form is the management of community public funds. Social funds are managed in various forms such as rice banks and savings cooperatives. It is an economic fund management that is both the factor of production and living.

Quality of Life and Social Development Office (2 0 0 3) divided the scopes/components of social capital for development as follows.

Human capital: It plays a role in national development. It must be developed in all dimensions with quality. Humans have to be healthy and can take care of themselves. In terms of psychological aspect, they are required to be good, kind, generous and respect the rules of society and disciplines. They have to be honest, sacrificed and have public awareness and love of nation. For intellectual dimension, humans are required to have the potential and readiness to adapt to changes and have knowledge and skills in careers that support the enhancement of the country's competitiveness, and exchange knowledge for life-long learning.

Institutional capital: The institution has a supporting role and encourages the co-existence of the people in the community and society, allowing people in the society to live together in peace. The main institutions are as follows. Family institution is a fundamental institution that shapes people from birth. It is a place to cultivate morality, ethics, good values and conscience in doing good things for the religion. It anchors the mind to stay in virtue. Religious institution will build faith for people in society and strengthen peaceful coexistence. Political institution regulates society so that people comply with the prescribed rules. Educational institution is a source of academic knowledge along with morality and ethics for people in society in particular children and youth. Private business sector which is well equipped with management of personnel resources and networks, and conducts

business by using good corporate governance principles to create society such as **media institution** is an institution that can guide and have a high influence on the behavior and values of people in the society.

Cultural capital: It is the way of life that is inherited and accepted in that society and diverse in each area. It is in the form of beliefs, good customs and values and Thai culture. There is also the culture that is in the form of historic sites and archaeological sites. Culture allows people in society to realize their root and to be proud to maintain, conserve and develop it for their own benefit or for family, community and country.

Knowledge capital: It includes local knowledge and emerging knowledge. Local knowledge is the science and art of living of the people inherited from ancestors. It is the base of ideas and rules for determining values and ethics that has been accumulated for a long time from generation to generation and from past to present. It causes diversity in accordance with economic and social situations in order to meet the goals or needs of the community such as the needs of the market and the appropriate use of modern technology.

2.3.3 Process of social capital

Social capital can occur at all levels: individuals, families, relatives, groups, organizations, institutions, communities and networks. It is always influenced by external factors such as politics, economy, environment, information, and technology. Traditional social capital process can occur in many forms, such as culture, traditions, values and traditional beliefs. As for the social capital that has emerged from new learning, it starts from changing the systems of thinking and practices of individuals, groups, organizations, institutions and communities. Only the systems of thinking and practices accordance with morals are considered social capital. Social capital process aims at promoting resources / funds for communities and societies to drive various tasks and help solve the problems that exist in that community or society. It consists of 3 parts as follows (Worawut Romrattanapan, 2008: 332).

Thinking system: It is the part that is highly abstract. Thinking system is generated from the original, such as beliefs, values, traditions, culture and wisdom that individuals, groups, organizations, institutions or communities have inherited

from their ancestors. Another part of the thinking system may be from what is currently learned, which includes new beliefs, values or customs. The main essence contained in the thinking system is the thinking system created from values of caring for one another, trust between one another and unity (Worawut Romrattanapan, 2008:332)

Practices: It is the part that relates to the systematic thinking. That is, when individuals, groups, organizations, institutions or communities have systems to think about the values of helping one another, such thinking system will cause members to treat each other with generosity and provide cooperation and assistance to each other (Worawut Romrattanapan, 2008).

Outcomes: It is the part that results from the thinking system and practices. These outcomes may be the resources or various forms of capital that are beneficial to the public, such as monetary capital (community funds), human capital (labor with a helping hand to help each other), natural resource capital (community forests) and intellectual capital (community's wisdom). The resources and these capitals belong to the community or are public items that can be accessed to and used by the community members (Worawut Romrattanapan, 2008:332).

Environmental factors of the process: They include various external factors that are both concrete (funding and tools assisted by external personnel or external academics) and abstract (academic assistance, information and knowledge from external sources) as well as the results of economic, social and political systems, governance, culture, environment and technology from the outside that affects the thinking system and practices within groups, organizations and communities (Worawut Romrattanapan, 2008:333).

It can be concluded that social capital is a unique capital that no matter what social position people have, they can have social capital depending on their potential. It is a relationship system between people and people, people and institutions, and people and the environment which is based on virtue, trust, generosity, assistance and support. It is a network and public property that all community members can access to and use it anytime. The important components are humans, culture and institutions. In terms of the process, it consists of 3 parts, which are the thinking system that exists and is newly created and the practices relating to the thinking system and the

outcomes showing how community members have thinking system and practices. The outcomes will be in various forms which are beneficial to the public. For the environmental factors of the social capital process, it is a supporting part of the process including various both concrete and abstract external factors.

The benefits of social capital allow the social network to increase the potential for carrying out activities and helping the work to be more efficient and effective as well as reducing operating costs. There is a tradition of dependency or reciprocity which will lead to a strong and effective society in the development and solution of various problems. In addition, social capital is the thing that the more it is used, the more it is generated. The more the community has social capital, the stronger it will be, and community-based tourism management will achieve sustainable success.

2.4 Leadership concepts

The success of agencies, organizations and communities in operating requires the managers or leaders with knowledge, ability and skills to bring unity in organizations and communities to achieve the goals set. Leadership is very important for the development of agencies, organizations, communities and management. It is like a personal tool for executives and leaders that can create power and influence over others which will guide the groups in agencies, organizations, communities to achieve the set objectives. Therefore, leadership is a measure of achievement and efficiency of work.

2.4.1 Definitions of leadership

The terms "leader" and "leadership" are inseparable. When there are leaders, they must have leadership that is a quality of leaders having in the leaders themselves to influence others, create distinctive presence in the group, make the group accept, trust and believe that the success can be reached, leading to cooperation, trust and respect.

A leader is a person who is able to influence or guide other persons to carry out the objectives set efficiently and effectively.

Leadership refers to the quality of a leader who develops himself/herself to have knowledge, ability, and skills in various fields as well as uses power to guide and motivate followers to behave as he/she wishes in order to achieve the same goal.

The definitions of leadership are provided by many academics as follows.

Stogdill (1974:441) stated that leadership is an initiative idea and maintenance of the structure of expectation and the relationships between followers and colleagues in the organization.

Nelson and Quick (1997: 346) discussed that leadership refers to the process of guiding human behavior in working conditions.

Hersey and Blanchard (1982:69) stated that leadership refers to the process that influences the activity of the person trying to achieve the goal in one situation.

Lussier and Achua (2007:5) defined that leadership is the process of influence that will result in changes in the attitudes and agreements of members of the organization and the establishment of relationships with organizational components.

Yukl (1994: 2) concluded that leadership is diverse and varied because the scope of the content and the interest in leadership of academics and researchers are different.

Surapa Katemala (2009:36) defined that leadership refers to influencers who influence their followers to do something by inspiring them to follow and give coordination so that the followers trust and provide cooperation in carrying out activities within the organization successfully.

Natepanna Yavirach (2009:1) defined that leadership is a person who is capable of supervising other people and is accepted and praised by others. It is the person who makes other people trust and give cooperation.

Manoon Promraksa (2011:11) stated that leadership refers to the behavior of leaders or executives that can inspire or motivate followers, colleagues or subordinates to willingly cooperate in operation to achieve the goal by using processes that are related to the situation. The success of the work can be seen from the efficiency, effectiveness of the work and the satisfaction of members and service recipients.

Pramote Issaroe (2011:20) defined that leadership refers to the behavior of leaders who influence the group or persons and persuade them to willingly work until achieving the objectives set.

In summary, from the definitions of leadership given by the academics mentioned above, they are similar that leadership is the ability of leaders to guide, direct, and define work procedures and persuade the followers to overcome obstacles and adjust working methods to suit the situation.

2.4.2 Characteristics of good leaders

Leaders are part of management or administration with the duty to make others follow. Managers or executives have a duty to plan and organize the work to be carried out smoothly. Strong leaders may probably not good managers or be able to manage well. Or, good executives or managers may not be good leaders. So, agencies, organizations or communities that want to be successful must require good leadership characteristics as follows.

- 1. Intelligence: Leaders must have a higher level of knowledge and intelligence than followers because they have to use the ability to analyze problems. Only smart persons can handle various problems and have creative ideas and visions that are different from others.
- 2. Social maturity and achievement drive: Leaders must have emotional maturity and be tolerant of various situations and flexible in every situation. They must be reasonable persons who believe in themselves and have self-esteem and are broad-minded and interested in things around continuously and broadly.
- 3. Inner motivation: Leaders must have a high level of responsibility because responsibility is the way to success and is the motivation to do something outstanding. When they successfully complete one thing, they will want to continue doing other things. This becomes the motivation and challenge to continue doing other things.
- 4. Human relation attitude: Good leaders must respect and be honest to others and always remember that success in leadership depends on cooperation with others, and they always have to consider the dignity of humans and human rights.

2.4.3 Leadership theories

Academics have classified leadership theories into 3 theories as follows. Born leader theory refers to the features cultivated deep in the leader since birth and some have been developed and learned as in childhood. Therefore, it is difficult to change. Behavioral leadership theory is a training and refining of thought and behavior which can be changed easily. Situational leadership theory is the ability to adapt to be consistent and compatible with leader characteristics, follower

characteristics, situation characteristics, and environment in order to create efficient and effective operations (Somsak Samukkhethum, 2017:320).

Theories studying leadership at present: There are important principles in the study of leadership at present. First, leadership has social relationships that change according to the characteristics of the organizational structure and the organizational situation that the organization interacts with. Second, leadership is a matter that individuals can learn. Third, followers will accept leaders when they perceive and believe that leadership behavior is a source of long-term satisfaction. Theories that study leadership at present are as follows (Phichai Ratnatilaka Na Bhuket, 2009:192-205).

- 1) Charismatic leadership: Jay Conger and Rabindra Kanungo proposed that there are 5 important characteristics, including vision and articulation, personal risk-taking, sensitivity to the environment, sensitivity to members' needs and unconventional behavior.
- 2) Visionary leadership: The main elements are to focus on reality, build inspiration and have special characteristics that are different from others.
- 3) Full Rang Leadership Model- FRLM: This can be classified into 3 types as follows.

Transformational leadership: It is the leader of change of belief, expectation, need and consciousness of followers, consisting of 4 elements. 1) Idealized influence: It focuses on building trust by showing the followers of their high ethical standards, being a good model for their followers and having self-sacrifice for the common interest. 2) Inspirational motivation: Followers accept the beliefs, philosophy, values and ideas of leaders. 3) Intellectual stimulation: Quinn and Hall (1983) proposed four methods of intellectual stimulation. First, it is rationalization that the leader will convince and motivate the members to use their ideas freely. Logic and reasons are used to improve working methods. Second, it is the use of human relationships that the leader will try to encourage the followers to use creative ideas by providing multiple possible solution options during informal interaction. Third, the leader encourages the followers to search for all-round information in analyzing problems and choosing the best way from that empirical data. Fourth, the leader supports the use of intelligence in making judgments about decisions that are made

under limited time and information. 4) Individualized consideration: The Leader will provide social and emotional support for the followers by showing concern for the welfare and benefits of the followers as well as maintaining good relationships with the followers regularly.

Transactional leadership: It is the process of exchanging between leaders and followers that the leaders will achieve their goals while the followers will receive rewards in return. It can be divided into three forms, contingent reward, energetic management-by-exception: active, which is the determination of standards of operation and having regular and continuous controls for the followers; and management-by-exception: passive, which is the management with the tendency to stick to and follow the rules rigorously and lack flexibility in operations because it protects itself when mistakes occur.

Laissez-faire leadership: It refers to the leaders who avoid responsibility and are not in the area when the followers need help. They usually wait for the time to pass by regardless of what the outcome is. This kind of leadership can be reversed by allowing the followers to have freedom based on self-responsibility.

2.4.4 Significance of leadership in the context of community-based tourism management

Leadership is an important concept for community development because the leader initiates the establishment of community organization in tourism management in terms of management and change of community organizations, especially in the era of globalization that society is dynamic all the time and the growth of tourism is increasing. This both directly and indirectly affects the community. If community-based tourism does not change to keep up with the changing situations, the community will not be strong. For this reason, leadership is very important, especially strong transformational leadership with vision which will lead the community members to have faith, confidence and cooperation in operation wholeheartedly and enthusiastically with full capacity. This will allow the community to adapt and be flexible according to the situation, so the community can continuously develop in various fields which will lead to the success of community-based tourism management.

Community leadership is, therefore, very important to the community development in both science and art in community-based tourism management. Community-based tourism management is a challenging job with difficult conditions, including area, weather and work conditions. It is even difficult in promoting the participation of community members, harmonizing the power of community members and having good relationships with all stakeholders in the community-based tourism in order to achieve the goals of development successfully.

In summary, leadership is the key of the development of community organizations and communities. It is the individuals appointed by the organization or the community members to have a role in determining the direction of work and motivating followers to perform work in community-based tourism management to achieve the objectives set. To succeed or fail in the development of community, it depends on the leadership of the leader. Potential of the leader is very important. Leadership can develop to be a leader with potential. Good characteristics that affect the development of community in terms of tourism management are as follows: 1. Intelligence, 2. social maturity and achievement drive, 3. inner motivation and 4. human relation attitude. These characteristics are always with the leader that can create power and influence on the followers to participate in the creation of mission, motivation and vision. This is an integrated transformational leadership by applying theories of born leader, behavioral leadership and situational leadership. In addition, the theories that study leadership at present include 1) charismatic leadership, 2) visionary leadership leadership and 3) Full Rang Leadership Model (FRLM) which are efficient and effective indicators of the success of community-based tourism management.

2.5 Related research

Dussanee Chaona et al. (2007) conducted the research on the model of sustainable community-based tourism management at Ban Pha Tak, Sob Ping Sub-district, Mae Taeng District, Chiang Mai Province. The objectives were to study the situations of tourism at Ban Pha Tae and community-based tourism in Chiang Mai Province in order to gather local knowledge and wisdom and community potential in determining tourism styles that are appropriate for the community and to study the

tourism management process by Ban Pha Tak community. The research tools were indepth interviews and group discussions. The results of the research revealed as follows. 1) Villagers had experience related to tourism before development. The management caused problems on the tourism in the past due to incorrect knowledge and misunderstanding of tourism as well as the lack of management skills and negative attitudes towards tourism that led to the lack of participation in the management of the effects that had occurred. The community was affected by both tourists who viewed the community as a strange thing and garbage brought by tourists or some agencies. 2) The results showed that community tourism could be sustainable if the community members were given with the opportunity to collaborate in managing their own limited resources for maximum benefits. The effects on the ecosystem and social relationships must be considered. The way of life of people in the community must be conserved and restored. The community members should have the opportunity to participate in the management in every step. The benefits should be shared thoroughly and fairly. The guidelines for tourism activity management must be consistent with the potential of the community, both local and social dimensions. 3) Tourism can be used as a tool to develop the potential of the community and people in the community through the process of learning and developing various skills according to the methods mentioned above gradually.

Jirapohn Kaewmanee (2 015) conducted the research on community-based tourism management in accordance with the philosophy of sufficiency economy of Baan Hua Khao Jean community, Phaktor District, Ratchaburi Province. This research aimed to investigate community-based tourism management in accordance with the philosophy of sufficiency economy. The results showed that the highest practice was Thai Song Dam Community-based tourism, followed by geosocial tourism and tourism based on being worthwhile more than breakeven. Baan Hua Khao Jean Community has its own cultural capital and local wisdom capital with Thai Song Dam identity. So, the community-based tourism management will succeed if there is cooperation among the government, private sectors and local community's leaders in managing the community-based tourism. If there is occupation grouping in the community, there will be the development of skills and exported products. Relevant agencies should also help create signs for public relations for outsiders.

Kanchanok Dabsomdet (2016) studied about homestay management based on the sufficiency economy concept: a case study of Phutai Bann Pone Community, Kammuang District, Kalasin Province. The purposes of the research were to study the context of Phutai Bann Pone Community, Kammung District, Kalasin Province, the tourist attractions of Phutai Bann Pone Community, Kammung District, Kalasin Province based on the sufficiency economy concept and homestay management based on based on the sufficiency economy concept of Phutai Bann Pone Community. It was found that the context of tourist attractions in Bann Pone Community, Kammung District, Kalasin Province is capable in manipulating cultural tourism, which was then developed based on the sufficiency economy concept, especially the Phutai cultural and traditional clothing that is outstanding and unique and Phutai's way of life based on sufficiency. Moreover, weaving, mulberry cultivation and silkworm rearing, wickerwork and jujube planting can also be export products for the community, especially the silk with special characteristics and is recognized as the queen of silk. However, the problem of the management of homestay tourism was found. It was the major problem in managing the homestay of the community and related parties making the tourism development of the community unable to achieve its objectives and causing the homestay operation to cease, not meeting the real needs of the community. The researcher also studied the community participation in homestay management by organizing a forum for villagers and community leaders. So, the problems regarding homestay management of the community were recognized clearly. The community wanted to get involved in tourism development and managed the homestay of the community to be stronger than it was by mainly relying on community participation processes. At the same time, government agencies, especially local administrative organizations must play a role in promoting the tourism continuously and coordinating with the community to find ways to promote homestay tourism in the community based on the sufficiency economy philosophy and to strengthen Phutai Bann Pone Community.

Jindapa Klinmeang (2015) investigated the guidelines for tourism management: a case study of cultural attraction of Klong Bang Luang Community, Phasi Charoen, Bangkok. The objectives of this research were to study the opinions of people in the community and tourists towards the tourism management guidelines of

cultural attraction of Khlong Bang Luang Community, Phasi Charoen, Bangkok and to present the guidelines for tourism management of cultural attraction of Klong Bang Luang Community. For this qualitative research, the in-depth interview was employed to interview 5 relevant people in order to summarize the information as the guidelines for tourism management of cultural attraction. The related government officials included the director of Phasi Charoen, the President of Kamphaeng Thong Phatthana Community, the President of Khuha Sawan Community and the operators of accommodation and shops. It was found that 1) the signs providing information of the attraction should be improved to be new, up-to-date, easy to understand and available in both Thai and English. 2) The annual tourism strategic plan of Khlong Bang Luang Community should be prepared. 3) The guidebook of Khlong Bang Luang Community should be prepared for tourists. 4) A forum for summarizing all issues should be organized and evaluation from all parties involved in tourism operations should be conducted. 5) There should be a plan for regular development of tourist attractions. 6) Public relations and marketing should be promoted clearly. 7) Tourism products should be developed, and tourism should be more diverse and unique by focusing on creative community-based tourism. It should also focus on local scholars transferring wisdom to future generations. 8) A map showing the route of travel in Khlong Bang Luang Community should be prepared. 9) The awareness and responsibility to preserve the culture and the value of the environment should be raised. People in the community should be involved in the tourism management of Khlong Bang Luang Community. 10) Water in Bang Luang Canal should be kept clean and the uniqueness of houses on both banks of Bang Luang Canal should be preserved.

Benyapa Seatatat (2011) conducted the research on social capital and ecotourism management: a case study of Klong Suan Old Market, Bang Bo District, Samut Prakan Province. The purposes of this research were to investigate (1) existing social capital, (2) eco-tourism management process and (3) the role of social capital in the management of eco-tourism at Klong Suan Old Market, Bang Bo District, Samut Prakan Province. The study followed a qualitative research approach. Data collection was done by means of in-depth interview with 15 key-informants, together with non-participant observation. The results revealed that the most prominent social capital of

Klong Suan Old Market was "trust" since they are familiar and have kinship-like relation as they have been living in the community since ancient times. Secondly, it was "complying with the rules and regulations" of the people in the community regarding ecotourism, such as the conservation of the architecture of the community. Third, it was "having strong human resources" which is important in driving the ecotourism in the community. The process of ecotourism management in Klong Suan Old Market relied on the participation of people in the community as follows. (1) People in the community planned and decided for managing ecotourism in the community because the community leaders wanted to solve the problem of stagnation of Khlong Suan Old Market. (2) Ecotourism activities were conducted in Khlong Suan Old Market. It started with appointing the committee to represent the group in carrying out activities. The meetings were held twice a month. The networks were established with groups and organizations both inside and outside the community. (3) People in the community were directly and indirectly beneficial after organizing ecotourism. (4) Exchanging experiences were exchanged and lessons learned was taken from community members. Simple meetings were held in the community. People voted on the issues to be decided together. Social capital plays a role in ecotourism in the community in 3 ways which are (1) promoting the sharing of true information among community members, (2) encouraging people to participate in decision-making and (3) community members recognizing the benefits of participation in the development activities that occur in the community.

Atthapol Jaingam (2014) conducted the research on ecotourism management: a case study of Kung Krabaen Bay Royal Development Study Center, Chanthaburi Province. This research aimed to 1) study ecotourism management of Kung Krabaen Bay Royal Development Study Center in 4 elements, including area, activities, participation and management; 2) study the problems and obstacles of each component in ecotourism management, and 3) propose appropriate guidelines for ecotourism management of Kung Krabaen Bay Royal Development Study Center. This was qualitative research. Data collection was conducted by semi-structured interviews with the stakeholders of Kung Krabaen Bay Royal Development Study Center and non-participation observation together with documentary research. The study found that the area was related to the ecosystem and unique. As for the

activities, activities and tourism were conducive to the learning process for tourists. In terms of participation, people had opportunities to participate in tourism management but little attention was obtained because people still lacked knowledge in ecotourism. For management, there were environmental management and facilities management, but they were not as effective as they should be. Therefore, it can be concluded, the elements that were in line with the ecotourism criteria were area and activities whereas the elements that did not conform to the criteria for ecotourism were participation and management. The suitable guidelines for ecotourism management of the center are as follows. In terms of area, public transport system for entering the area should be organized. The scenery and environment should be improved. For activities, the number of staff providing knowledge and raising awareness about the environment should be increased. The interpretation system should be checked in order to be ready for use. In terms of participation, people should have the opportunity to participate in decision making, planning and problem solving. The network of tour guides should seriously establish. Also, training on ecotourism for local people should be organized. Based on management, public relations about tourism should be increased. The connection of tourism networks in and outside the area should be built. Finally, utilities should be managed efficiently.

Krisana Thanawattanaporn (2015) conducted the study on tourism marketing management guidelines through participation of local entrepreneurs: Khanom District, Nakhon Si Thammarat. The objectives were 1) to study the expected tourism patterns of entrepreneurs in Khanom District, 2) to study opinions and expectations of tourism marketing management of entrepreneurs in Khanom District, Nakhon Si Thammarat, and 3) to propose the guidelines for tourism marketing management through participation of local entrepreneurs in Khanom District, Nakhon Si Thammarat. Qualitative research methods were employed in the study. It was divided into 2 parts. The first part was to study the expected tourism patterns of entrepreneurs. In-depth interviews from experts and workshop were administered. The second part was a field survey using a questionnaire for opinions and expectations on tourism marketing management of entrepreneurs in Khanom District, Nakhon Si Thammarat Province and small group discussions were also conducted. The study of general business information from entrepreneurs found that most of them were running the business of

restaurants and souvenir products, followed by accommodation. The most expectations of marketing management of the entrepreneurs were price, products, promotion and the distribution channels, respectively. The study found that Khanom District offered slow tourism. It is a simple tourism style combining natural resources and traditional ways of life. The tourist resources needed to be presented to tourists were pink dolphins, tranquility, local fishing and seafood, respectively. The target group were Europeans staying for a long time with high spending. In addition, it was found that Khanom District should have tourism marketing management by allowing each business sector to choose to uniquely present the strength of the district, which is to decorate the rooms with pink dolphin symbols. The restaurants should offer pork bones chili curry with cashew nuts as a recommended food. The tour company should have a fishing trip to see pink dolphins as a recommended tourist route.

Likhit Kanok Hiranyakon (2011) conducted the research on guidelines for suitable farm stay tourism management for Thailand. This research aimed to study the current situation of farm stay tourism in Thailand, the management of farm stay tourism in Thailand and the behavior of farm stay tourists in order to provide suggestions for farm stay tourism management that are suitable for Thailand to farmers or relevant agencies for reducing poverty, labor movement and generating extra income as well as creating pride in the way of life and culture that are tied to agriculture to remain with Thailand. It was mixed methods research. Data were collected by interviewing 6 farm stay operators in 6 different regions of Thailand. Content analysis was employed to analyze data from farm stay operators. The questionnaire was used to collect data from 400 tourists who used farm stay services. Data were analyzed by descriptive statistics and inferential statistics was used to analyze farm stay tourists' behavior. The study found that tourists were interested in and like traveling a lot. Tourists revisited the farm and had word of mouth behavior. They liked the atmosphere inside the farm and the friendliness of the farm stay owners. The management of each farm stay was different depending on how the farm stay was originated. For example, the farm stay formed by the leader group must be responsible and shared the benefits fairly. Or, the farm stay that is self-managed requires strong management. From the study of tourists' behavior, it was found that the tourists were most satisfied with the attitudes of hosts, followed by the attractiveness, accommodation, accessibility and facilities, respectively.

Pattama Sarasuk (2017) conducted the research entitled marketing strategy for fruit orchard tourism according to sufficiency economy in Nakhon Nayok Province. This research aimed to study the problem of fruit orchard tourism market according to sufficiency economy in Nakhon Nayok Province and present marketing strategy for fruit orchard tourism according to according to sufficiency economy in Nakhon Nayok Province. From the study, it was found that tourists wanted fruit orchard tourism and activities as well as safe places to stay and eating food prepared from non-toxic fruit. They also needed facilities and services as well as road signs informing about the way to the village. Regarding the activities in the community, they wanted to learn the local wisdom that can be adapted in daily life such as making compost. They also needed safety in living and learning in the community. There are many tourist attractions both within and nearby Nakhon Nayok Province that can be adapted for doing activities and community-based tourism. There are folk wisdom, culture, and traditions so that many people wanted study and observe in the community. For these reasons, the community realized the importance of sustainable development of the village in many areas and wanted to organize community-based tourism activities according to the sufficiency economy concept. However, the study pointed out that the community still lacked of knowledge in tourism management and activities of fruit orchard tourism. In terms of personnel readiness, the community was able to solve this problem and organize the activities of fruit orchard tourism in accordance with the sufficiency economy guidelines.

Runjuan Prawatmuang (2015) studied the strategies for local wisdom, identity and Lanna culture for self-sufficiency economy in hotel business management. The study aimed to gather and synthesize the local wisdom, identity and Lanna culture for self-sufficiency economy. The results indicated that local wisdom and culture are very distinctive and have their own identities. These identities can be classified into 10 groups, as (1) food, (2) languages, (3) costumes, (4) festivals, (5) environment, climate and botany, (6) musical art, (7) architecture, (8) art and sculpture, (9) behavior and life style and (10) others, such as handmade arts and Thai medical science. Most tourists were those who had traveled to Lanna. However, the proportion of people

who traveled for the first time was as much as those who had been here many times. Everyone was impressed and interested in Chiang Mai the most, followed by Chiang Rai and Mae Hong Son.

Li Renliang (2017) conducted the research project entitled participation in the establishment and operation of cultural tourism for sustainable development in the area around Bueng Rama 9 Royal Project. The objective was to enhance the participation of various parties in the establishment of cultural tourism sites for sustainable development and good management. The results indicated that the communities around Bueng Rama 9 Royal Project had the potential to manage communities as cultural tourist sites under the concept of a multi-cultural community. There were many important places and interesting things. In the project operation, the leaders played an important role in driving the project and were the main working groups in planning and coordinating with community members, agencies, parties, and interested parties to participate in driving the project to success. The factors making tourism destinations able to drive successfully were as follows. 1) Leadership: community leaders played a very important role in driving the project and sacrifice themselves for the operation. 2) Parties: they played a role in promoting and supporting the project in many areas, such as strengthening of leaders, management of facilities, academy, public relations and tourism management. It was also an important factor for effective project implementation by creating networks and expanding cooperation in all areas. 3) Community participation: community members participated in many levels. Community members and groups in the community wanted to be part of the project development according to the aptitude of each group / person. This kind of participation is an important factor for successful and sustainable project development because all parties benefit from being a partner in the project.

Heung and Chu (2000) conducted research on satisfaction levels of Mainland Chinese travelers with Hong Kong hotel services. The factors taken into consideration were the factors of service quality and value received such as the friendly staff, the room price; the factors of quality of additional services such as the swimming pool, fitness, hotel reliability such as security system, fire protection system and availability of staff; the factor of main services such as cleanliness of room and comfort of bed; the factors adding value to services such as tourism programs and the factor of

convenience such as having a convention center and convenience in traveling. The results showed that the factors that customers concerned a lot were the factors of service quality and the factors of quality of additional services.

2.6 Temporary conceptual framework for studying the success of community-based tourism management

According to the survey of concepts, theories and previous research results, the researcher compiled various concepts in order to synthesize them into a temporary conceptual framework. The conceptual framework was set as the guidelines for data collection and data analysis. The temporary conceptual framework can be presented by the following diagram.

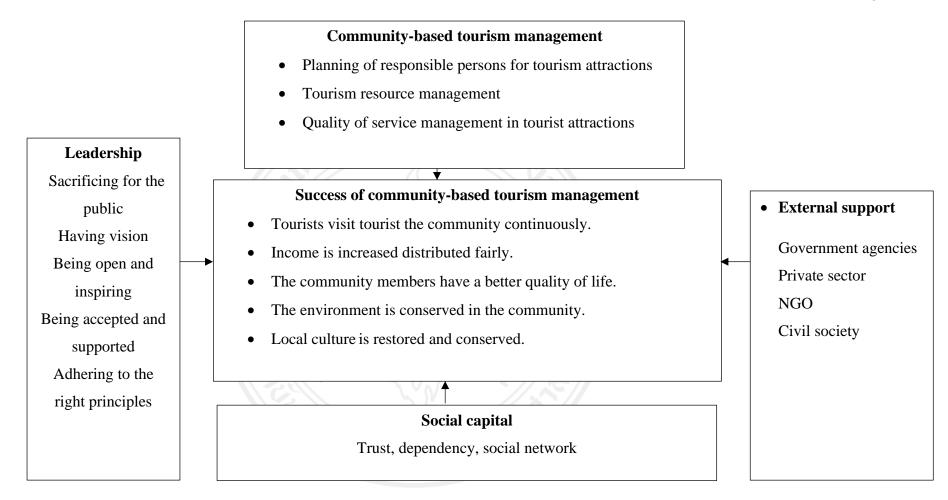


Figure 2.1 conceptual framework

CHAPTER 3

METHODOLOGY

The research entitled "The Success of Community-Based Tourism Management in Chiang Mai Province" used qualitative research approach. It was the case study of two communities managing community-based tourism. The data were collected by observation, in-depth interviews with key informants, focus group and documentary study.

In this chapter, the methodology will be presented in the following order.

- 3.1 Basic concepts for the selection of methodology
- 3.2 Methods of selection and entry into the communities
- 3.3 Data collection
- 3.4 Data validation, data analysis and report writing

3.1 Basic concepts for the selection of methodology

This study employed qualitative research approach which was the case study since the researcher wanted to study the information about the success of community-based tourism management in order to learn what the management system is; what the success factors of tourism are; and what the factors supporting the success of community-based tourism management are. The case study, therefore, was used in this study. The researcher was in the communities to observe and administer in-depth interviews. This study was, therefore, based on positivism that the concept is believing that the external reality is objective, and the external reality is independent from the researcher. Therefore, as a researcher, it is necessary to keep the data Value-Free and be neutral in order to get to know and understand the external phenomena according to the conditions of reality. In order to acknowledge the background and reality of data collection while collecting data, it is always necessary to always check the information. For example, the researcher asked the interviewers whether what the researcher understood is consistent with the understanding of the villagers or not. In addition, the researcher always asked the villagers about things in order to check if the

researcher understood correctly based on the existing reality. As a result, this research aimed to find out the truth as it is, so as not to overestimate or use prejudice to understand things.

3.2 Methods of selection and entry into the communities

Two communities were selected as the case studies: 1) Ban Rai Kong Khing Community, Village No. 3, Nong Khwai Sub-district, Hang Dong District, Chiang Mai Province and 2) Ban Mae Kampong Community, Village No. 3, Huay Kaew Sub-district, Mae On District, Chiang Mai Province. The important criteria in choosing the communities were that the researcher selected the communities successful in community-based tourism management because community-based tourism in Thailand is something new. It happened about 10 years ago and most of them have not been very successful. Therefore, the researcher wanted to choose the communities with markedly successful community-based tourism in order to conduct studies by learning lessons and deeply diagnosing in order to understand the conditions, the processes and the context causing the management by both communities successful. The researcher has expected to use the results of this study to create an appropriate model for tourism that can be used by other communities as a model for future development.

The evidence supporting the success of **Ban Rai Kong Khing Community** in community-based tourism management is as follows

- Sufficiency Economy Village Model Award from Community Development Office, Ministry of Interior
- -Outstanding Community-Based Tourism Development Award on Sustainable Environmental Management
- Best Kinnaree Award for Community Tourist Attraction, 2015 from Ministry of Tourism and Sports
- PATA InSPIRE Awards 2015 in Philippines (Pacific Asia Travel Association)
- Thailand Sustainable Tourism Awards, 2015: Good Community Members Supporting Sustainable Tourism, 2015

- Community Tourism Award, 2016 from Thailand Unique Tourism Project, Department of Tourism, 2016
- First Prize of Beautiful and Happy Village Project in Chiang Mai Province,
 2017 from Department of Provincial Administration, Ministry of Interior

There are the government officials that are responsible for promoting work in the area. Also, there is relevant research such as the study of potential development of community tourism: a case study of Ban Rai Kong Khing, Nong Khwai Sub-district, Hang Dong District, Chiang Mai.

The evidence supporting the success of **Ban Mae Kampong Community** in community-based tourism management is as follows

2010: Outstanding Community Learning Center from the Upper Northern Region Group

2010: PATA Gold Awards from Pacific Asia Travel Association

2012: An Ecotourism Model Village from the Upper Northern Region Group1

2013: Traveler Destination Awards 2013 from Sonesee Planet Traveler Magazine

2016-2018: ASEAN Home Stay Standard from the Ministry of Tourism and Sports

This community is well known for community-based tourism. A lot of people and other communities visit the community for studying about community-based tourism. There is related research such as research on development of a recommendation system for planning eco-tourism program: a case study of Mae Kam Pong Village, Mae On Sub-District, Chiang Mai Province.

3.3 Data collection

After selecting the communities, the researcher entered the communities with the following process.

- 1. The researcher researched documents, such as searching for information on Google, studying related research and preparing questions for data collection.
- 2. Step 1: The researcher went to the community for the first time (about the first two weeks): Overall, the researcher did not conduct in-depth interviews because the villagers still did not trust in the researcher and considered the researcher as an

outsider, so they would not answer in-depth questions. For positive questions, they did not provide true information by ignoring the negative aspects. At the initial stage of interviews, the answers with true information were not expected. So, the researcher emphasized on general discussions. The main activities during the first two weeks of the researcher were meeting with the community leaders in order to introduce herself and inform the leader about the purposes of being in the community. The researcher also promised that the collected data would not cause any negative effects on the villagers or the community. Hypothetical names were used for both the interviewers and the mentioned villagers. In addition, the researcher conducted a community survey to collect basic information such as the number of households, the settlement characteristics, occupation, income, economic conditions and power structure in the community. The researcher also made a community map for traveling to the community.

- 3. Step 2: Firstly, the researcher needed to find a place to stay. The researcher decided to stay at the homestay within the community, which was close to the community. But the caution is that the researcher was afraid that she might be too close to the villagers who were living close to the homestay. For this reason, the researcher had to change accommodation at all times in order to stay close to the villagers in different places. In doing so, the researcher told the homestay owner from the beginning so that the homestay owner did not feel bad when the researcher moved out to stay somewhere else.
- 4. Step 3: After the first two weeks, the researcher became familiar with the villagers until the villagers began to trust in the researcher. Therefore, the villagers gave interviews on more profound topics and considered the researcher as a reliable person. Therefore, there were frequent conversations and sometimes it took a long time for discussing while the researcher was collecting data by observing and seriously interviewed. Every day, the researcher interviewed the villagers and observed the activities of the tourists in various places. Sometimes, the researcher also helped the community in order to be closer to the villagers. The data collection was completed in the evening, and after arriving at the accommodation, the researcher recorded the data in the field note and made analytic memo (diary of the researcher). The recording was completed on a day-to-day basis in order not to forget the

information. While being in the area, the researcher tried not to get close to data providers. But at the same time, maintaining a certain level of intimacy was needed in order to make the villagers trust and willing to provide interviews in detailed with the truth. The researcher withdrew from the community everyone month in order not to get too closed to the villagers which might cause improper bias. Withdrawing from the community allowed the researcher to have time to read the recorded field note and analytic memo in order to analyze data and filter out non-essential data. Important information was linked together to give an overview of the study. In the chapters of the case studies, the researchers used the information to classify and create meanings. Causal analysis, systematic analysis, step-by-step analysis and synthesis of information from various sources were administered to create reasonable and systematic coherence.

Temporarily withdrawing from the community allowed the researcher to have time for analyzing data which was an important process because it gave the researcher the opportunity to verify if the collected data answered the purposes of the research and if there were any issues needed more information. The researcher recorded it for the next interview. The withdrawal period from the community was about a week.

The duration since the researcher entered the community for the first time until the data collection was completed was a total of one year.

The key informants that the researcher conducted in-depth interviews were as follows.

Ban Rai Kong Khing Community

2 main community leaders

5 community-based tourism management committee, consisting of 1 person from Homeland Conservation Group; 1 person from Agricultural Food Safety Group; 1 person from Health Service Center; 1 person from Herbal Processing Group; 1 person from Local Wisdom and Culture Group and 1 person from Natural Resource Group

5 homestay owners

2 tour guides

20 tourists

1 Mor Yum Khang (the person who treat patients by Yum Khang massage)

2 shop owners

Ban Mae Kampong Community

2 main community leaders

10 community-based tourism management committee, consisting of Homestay Group, Local Music Group, Tea Leaf Pillow Group, Coffee Group, Herbal Healer Group, Tour Guide Group, Cooking Group, Thai Massage Group and Baisri Sukwan Group.

5 homestay owners

2 tour guides

20 tourists

2 shop owners

The persons from external parties supporting both communities, namely 2 persons from Sub-district Administrative Organization from each community, 2 representatives from community-based tourism agencies, including 1 person from Thailand Community Based Tourism Institute (CBTI) and 1 person from Designated Areas for Sustainable Tourism Administration (DASTA), 1 person, which supports only Ban Rai Kong Khing Community in terms of budget and academic issues.

The process of focus group was as follows.

Ban Rai Kong Khing Community: Focus group was administered 2 times. First, it was on October 15, 2018. The discussion was about homestay, and 5 participants participated in the discussion. Another was on October 20, 2018. The topic was about massage, and 2 people participated in the discussion.

Ban Mae Kampong Community: Focus group was administered 2 times. First, it was on December 10, 2018. The discussion was about homestay, and 5 participants participated in the discussion. Another was on January 15, 2019. The topic was about massage, and 5 people participated in the discussion.

3.4 Data validation, data analysis and report writing

Data validation was administered by triangulation method. That is, the 1st person was interviewed and then the 2nd person was interviewed to check if the 1st person gave the true information. It was also checked from the review of the meeting's minutes as well.

Data analysis

- 1. Liking empirical information with theories: Social capital theory has resulted in the cooperation of the villagers. Therefore, social capital theory is essential in community tourism management. That is, people in the community must have social capital. It means that people in the community trust each other and link as a network. Therefore, when the villagers trust each other and have the idea to operate community-based tourism together, they will give cooperation to make community-based tourism successful. The theory suggests what data the researchers should collect (if the villagers are trustworthy or live separately or have an argument with each other) such as if trusting leads to cooperation or not and in the end if this theory it will be proven.
- 2 Step-by-step analysis. It refers to the activities that follow step by step until the final step and are used as the tools to analyze tourism programs.
- 3 Systematic analysis. It includes the subsystems when tourists visit the community such as accommodation, travel approaches and departments coordinating all issues such as massage.
- 4 Causal analysis: It is conducted to see what causes and effects are. The success of tourism is the result, so what causes are.

Report writing in this study presents the results of the data analysis in the following order.

Ban Rai Kong Khing Community

- General context
- Assessment of success, consisting of increased number of tourists, increased income and fair income distribution, better quality of life of people in the community, environmental conservation in the community and preservation of local culture
- Factors, including the planning of responsible persons for tourist attractions, tourism resource management, management for service quality, leadership, social capital in Ban Rai Kong Khing Community and support from external organizations

Ban Mae Kampong Community

• General context

- Assessment of success, consisting of increased number of tourists, increased income and fair income distribution, better quality of life of people in the community, environmental conservation in the community and preservation of local culture
- Factors, including the planning of responsible persons for tourist attractions, tourism resource management, management for service quality, leadership, social capital in Ban Mae Kampong Community and support from external organizations

After that the report of the summary of the study results was written, and the two communities were compared. Next, the results were discussed to see what the academic benefits obtained from this study. Finally, recommendations were provided for showing how this research lead to the improvement or development of community-based tourism for the success in the future.

CHAPTER 4

ANALYSIS RESULTS OF COMMUNITY-BASED TOURISM MANAGEMENT OF BAN RAI KONG KHING COMMUNITY

This chapter will present the analysis results on the success of community-based tourism management of Ban Rai Kong Khing Community as follows.

- 4.1 General context of Ban Rai Kong Khing Community
- 4.2 Background of community-based tourism management
- 4.3 Characteristics of community-based tourism management of Ban Rai Kong Khing Community
- 4.4 Assessment of the success of community-based tourism management of Ban Rai Kong Khing Community
- 4.5 Factors affecting the success of community-based tourism management of Ban Rai Kong Khing Community

4.1 General context of Ban Rai Kong Khing Community

It is told that people living at Ban Rai Kong Khing in the old times often heard the sound of drum around the neighborhood, without any reason. No one hit it. Surprisingly, there were "no drums" in the area. So, it is the origin of the term "Kong Khing". The term "Khing" means loud in the area. Then, it became Ban Rai Kong Khing at the present.

Ban Rai Kong Khing Community is located at Village No. 3, Nong Khwai Sub-district, Hang Dong District, Chiang Mai Province. It is separated from Village No. 4 and Village No. 10. The communities in the village are Ban Rai Nuea and Ban Rai Kong Khing. Ban Rai Kong Khing is the well-known name. This village is about 56 years since the separation. The area is approximately 600 rai or 4.25 square kilometers. Most people in the community are Thai Won people (Lanna people). Ban Rai Kong Khing has a total of 557 households.

The population is divided by the living conditions into 3 parts: 154 households of traditional community households or Thai Won people (Lanna people); 389

households living in 3 housing estates, namely Home In Park, Pinerry Home and Sansumran; and 14 households of the foreigners buying land and building houses in the area, but not participating in development activities. So, it is a total of 403 households with a total population of 1,005 people: 448 males and 557 females.

Ban Rai Kong Khing Community is a semi-urban community which is 9 kilometers from Chiang Mai. Transportation to the community is a 4-lane road, Chiang Mai - San Pa Tong, connecting 2 main roads, Chiang Mai - Hang Dong - Samoeng into the community. The village is a flat area at the foot of "Doi Suthep". The north is adjacent to Village No. 5, Nong Khwai Sub-district. The south is adjacent to Village No. 1, Ban Waen Sub-district. The east is adjacent to Village No. 4, Ton Kwaen Sub-district. The west is adjacent to Village No. 11, Nam Phrae Sub-district as shown in Figure 4.1. The climate is hot and humid. The average temperature is 25-30 degrees Celsius because most of the areas are near the foot of Doi Suthep making the weather during the day in summer is not too hot, and quite cool in the evening. As for the night, the weather is rather cold and very cold during the cold season from November to February of every year.



Figure 4.1 Map showing the territory of Ban Rai Kong Khing Community Sources: Document of Community-Based Tourism Promotion Group and the interviews with Ban Rai Kong Khing Community's leaders

In the past 50 years, the economy was mainly agriculture, such as rice farming, planting crops and longan gardens. In 1993, most of the areas were sold to the capitalists of housing projects due to its location which is not far from the city and close to nature. It also encountered the problems of drought and lack of water for agriculture because capitalists encroached on forests in Ban Pong Sub-district, where the water source was used for building houses for sale. Therefore, the livelihood of the community changed. People in the community were working mainly as employers.

In the year 1 9 9 7, the economic bubble burst. The community members experienced economic problems and were unemployed because the capitalists went bankrupt. Therefore, employment was canceled in 1997-1999. For this reason, the community members first gathered by setting up Saccha Savings Group as a source of funds and loans for people in the community.

At present, the main occupation of the villagers is a temporary employee working at night safari and permanent employees working at government agencies such as Sub-district Administrative Organization and Municipality. They work about 3 0 days a month. The average monthly income is 15,000-25,000 baht. Also, 2 households sell stuff such as groceries, vegetables, fruits, herbs and cooked food in the community. The total monthly income is 10,000-15,000 baht. The secondary occupation is mainly agriculture. Each household grows organic vegetables and herbs such as ginger, galangal, lemongrass, chili, Chiangda vegetable, turnips and bananas. Then they exchange and share these products within the village and sell to the shops in the village and Community-Based Tourism Promotion Group of Ban Rai Kong Khing Community for processing herbal products, shampoos, soaps and balm to sell to the tourists who visit the community and at the OTOP event in various provinces. Another extra career is operating community-based tourism, which allows people to have the average income of around 4,000-6,000 baht per month.

The society in Ban Rai Kong Khing Community is mostly an extended family, consisting of parents, children, grandmother, grandfather, son-in-law, daughter-in-law or relatives. One family occupies about 1 rai of land. Ban Rai Kong Khing is a community of indigenous people or traditional people with Lanna culture and

traditions. People have kinship relationships living in big and warm family. They also preserve local traditions and make merit in traditional ways.

The religion of all members of Ban Rai Kong Khing Community is Buddhism. There are 4 temples in the community: Phutthiraj Ban Fon Temple, Doi Pao Temple, Sahasakun Temple and Si Bua Thong Temple. There is 1 village school which is Ban Fon School.

The cooperation on the community activities of the villagers depends on the community leaders. Since the establishment of the Ban Rai Kong Khing Community, there have been 3 leaders. The first one is Mr. Hai Somchan, who was the community leader from 1984-1988. The second on was Mr. Surin Yawichai, who was the community leader from 1987-1993. The third one is Mr. Somsak Intachai, who has been the community leader since 1993-present.

Mr. Somsak Intachai is now 56 years old. He earned Master Degree in Agricultural Extension, Maejo University. He runs his own business. His wife is Mrs. Suphan Intachai, aged 58 years old.

Mrs. Suphan Intachai is the chairman of Ban Rai Kong Khing Savings Group. She has run her own business and been the group leader of Ban Rai Kong Khing since 1999. Mr. Somsak Intachai has been the leader of this community for 25 years. He is the leader that has an influence on ideas, beliefs and directions on the participation in activities of the community members a lot because of his good leadership. He has vision, potential and ability in unity management. He is strong and knowledgeable and has the power to guide people with good governance and transformational Leadership. He can be a leader in the community development despite being lacking in beauty and attractiveness in natural tourist attractions. Therefore, it is not easy to develop the community as a sustainable community-based tourist destination.

The community has clear directions and community development plans. There is Community-Based Tourism Promotion Group to drive community development. It is a community organization of learning and a model of community-based tourism that other communities continuously visit to learn about community-based tourism.

From the survey and exploration, it was found that there are 2 types of houses: 1-story houses and 2-story houses that the first floor is made of cement while the second floor is made of wood. The houses that are homestays are separated into rooms. Mostly, the upper floor is arranged as tourist accommodation. The landlords stay on the first floor. The decoration is based on Lanna style which is the way of the villagers' life. The houses are full of a variety of beautiful trees. The roads in the village are clean.

4.2 Background of community-based tourism management

Ban Rai Kong Khing is a village that experienced economic problems in the year 1997, causing the economic downturn in the community. The villagers did not have income. Therefore, they formed a group in order to face the problems under the leadership of the present community leader, Mr. Somsak Intachai. Every farmer in Ban Rai Kong Khing helped each other to raise a budget of about 3,000 baht. Therefore, "Ban Rai Kong Khing Savings Group" was established and has been operated up to the present.

Ban Rai Kong Khing Savings Group was established on Sunday October 10, 1999. The establishment of the group was a consequence of the economic downturn. People in the community were laid off, unemployed and did not have the savings to be invested for careers. For these reasons, the community leader asked for loans from the bank but he was denied because there were no group and clear activities. Therefore, the leader coordinated with the private organization called the rural development project which suggested housewives to form a group to carry out their activities together and establish a real savings group named "Ban Rai Kong Khing Savings Group". There were 18 members on the establishment day and 3 more people joined the group in the following month. The members had to save 50 baht per month / month. A working group of 7 people was appointed. Most people in the community still did not dare to participate in the group because they were not sure if the group can be proceeded. The savings of Satcha Savings Group as of 31 December 1999 was 3,150 baht. Later in the year 2001, the group recruited new members on 1-10 January. There were new 18 members and 1 former member resigned, so there were 38 members in total. The potential members can save up more money from 50 baht to 100 baht every month.

The rules of the membership application are as follows.

- 1. The applicants must submit an application from on the 5^{th} and 6^{th} of January of every year.
 - 2. The applicants must pay 100 baht for application fee with evidence.
- 3. The applicants must be accepted by the community members and do not act in a fraudulent manner.
- 4. The applicants must live in the community or are the descendants of the group members but separate to live in other communities. The approval is considered by the board committee.

The rules of Ban Rai Kong Khing Savings Group are as follows.

- 1. The members must save a minimum of 100 baht or a maximum of 1,000 baht.
- 2. The members must submit savings on 9^{th} - 10^{th} of every month. Two days late is considered lack of savings in that month.
- 3 . The members who do not save money for 3 consecutive months are terminated from the group.
- 4. The members who violate the rules, such as not submitting savings by the deadline and often defaulting on loan payments will be disqualified for a loan and order of products and may be terminated from being the group member.
- 5. The members who resign with the duration of being a member of less than a year will receive only savings.
- 6. In case that the person in the family of the deceased members wanting to further hold the membership rights of the deceased members, the consent of the committee and the group members is required.
- 7. In case of being a group member for less than 1 year, but die, the group will pay back only the savings.
 - 8. The members who lose the manual book have to pay 20 baht for a new one.
- 9. The members must attend the group meeting every time. If not, notification to the committee is required.
- 10. The members must join the group activities to help each other without expecting for personal benefits.
- 11. The members should respect the rules of the group and should tell others about the issues within the group in a way that is bad to the members and the group.

The members should think creatively together for the development for stability of the group.

12. Members who drink alcohol are prohibited in participating the meeting because it may create conflict and chaos in the meeting.

The rules of borrowing are as follows.

- 1. The members can borrow money from the first day of being a group member. They must be guaranteed by a group member or a person who is recognized in the community.
- 2. The members are able to borrow money according to their own savings as of the loan submission date.
- 3. The members who borrow more money than the savings they have must be guaranteed by a person with savings or a recognized person in the community. They are also allowed to use other assets for guarantee, but the consent from family members and insurance are required.
- 4. The members who borrow money must pay the principal with the interest of 70 satang per month on the due date.
- 5. The members who default on the loan more than 3 times will be disqualified from the borrowing next time.

In addition to savings activity, the members' savings are used as a loan for the group members with low interest rates in order to lessen the suffering of the members. Another part of savings is invested in doing business called "buying together for consumption". The characteristics of this business are as follows. There are no stores. Purchasing is based on orders. The working time is from 07.00 p.m. – 09.00 p.m. on 9th -1 0 th of every month. There are no stock of products and inventories and salespersons. The steps of purchasing are as follow. 1). The members fill out the purchase order form. 2). The committee purchases products according to the orders. 3). The committee puts the products in the bag and writes the member's name on it. The products are credited for 30 days. The person who proceeds orders and leads the operation is Mrs. Suphan Inthachai. She is the treasurer of Community-Based Tourism Promotion Group of Ban Rai Kong Khing Community. The regulations for ordering products of "the business of buying together for consumption" of Ban Rai Kong Khing Community are as follows.

- 1. New members are allowed to buy the products of the group in an amount of not more than 500 baht.
- 2 . Existing members can purchase products up to the savings they have after deducting the loan amount in the case of long-term loans.
- 3. The members who want to buy the products by themselves have to write the bill of lading for the products themselves.
- 4. The members ordering products have to clearly specify the brands and sizes of the products. If the order is incorrect, they must be responsible for the ordered products because the committee buys the products according to the purchase orders.
- 5. The members must pay for goods and profits on the savings day. If not, they may be disqualified for futher purchase.

For the profits gained from operations, the group allocates it as the deposit interest and the dividends for the members. The rest is established as a welfare fund for the group members in terms of birth, illness, death, and help to care for the elderly and the disabled in the community. It is also used for setting up education fund for children and youth, sports fund and foundation fund for the establishment of Community-Based Tourism Promotion Group.

The regulations on dividends and operating profits are as follows.

- 1. The members will receive the deposit interest of not less than the deposit interest rate of the Bank of Thailand. International principles for interest calculation are used.
- 2. The members will receive the dividends only for those who buy products. Those who do not buy products will receive only the deposit interest.

In 2006, it marked the beginning of the establishment of community-based tourism by Thailand Community Based Tourism Institute (CBTI), an organization founded in the late 2006 with the cooperation of Community-Based Research Department, Community-Based Research of the North, Thailand under the supervision and support of Thailand Research Fund (TRF) and Responsible Ecological Social Tours Project (REST). It is based on the belief that "tourism is a tool for community development; and for sustainable tourism in rural community, the community must participate in and benefit from tourism". It is the organization that has operated the development of human resources and community-based tourism organizations for 12 years. It has worked with the organizations having academic

background and community-based tourism research for over 5 years to promote tourism that focuses on the exchange of knowledge between people of different cultures; and the local community owns and participates in determining the direction of tourism development. Thailand Community Based Tourism Institute invited Nong Khwai Municipality to attend a community-based tourism training project at the Faculty of Agriculture, Chiang Mai University. The municipal officials were unable to attend this meeting. Therefore, the village headman of Ban Rai Kong Khing Community was asked to attend the meeting instead. The community leader learned about community-based tourism and had an idea to operate community-based tourism. He had contacted Thailand Community Based Tourism Institute (CBTI), but there was no response. So, community-based tourism did not operate. In 2007, the community leader had the opportunity to study, train and learn about the sufficiency economy philosophy at Lampang Development Center. It is the philosophy that His Majesty King Bhumibol Adulyadej has been addressing to Thai people since 1974 and was clearly mentioned on December 4, 1997 for solving the economic crisis in 1997. It is the philosophy that stresses the middle path as a principle for appropriate conduct by people at all levels, consisting of moderation, reasonableness, selfimmunity, knowledge and morality, or known as "three rings, two conditions". In the year 2008, the sufficiency economy philosophy was applied to develop the community until it was successful by allowing the community members to live with "three rings, two conditions" as follows.

Moderation: The community members are encouraged to grow organic vegetables for their own consumption and exchanging and sharing with others. Then the rest are sold at Community-Based Tourism Promotion Group and community stores. The use of local knowledge is promoted to generate income and create jobs. Community fund, savings and village fund are mainly used for the production of goods, community products for the consumption of people in the community and sell to tourists and at OTOP fairs. There is also environmental preservation and local culture revitalization.

Reasonableness: The leaders and the community members jointly planned activities, such as the establishment "Ban Rai Kong Khing Savings Group". Later,

they jointly planned for the responsible people for the tourism destinations by establishing Community-Based Tourism Promotion Group.

Self-immunity: The members are encouraged to save money every month with a minimum of $1\ 0\ 0$ baht. There is a welfare fund to take care of the community members from birth, while having illness and death.

Knowledge: The use of local knowledge is promoted. Folk philosophers are the persons who pass down knowledge to the next generation such as the knowledge about massage, herbal medicine processing, arts and culture such as crafts made from banana leaves and pandan leaves.

Morality: The community leaders have a clear position and are strong in developing the community with good governance. Most of the community members have generous spirit to each other and provide good hospitality for tourists.

In 2009, this village was evaluated to be a sufficiency economy model village. In 2010, it was assessed as a well-being community. In 2011, it was assessed as a wealthy community which was certified by the Department of Community Development, Ministry of Interior.

In 2011, the community leader consulted with Designated Areas for Sustainable Tourism Administration (DASTA), a Thai public organization under Office of the Prime Minister established under the Royal Decree 2003 for sustainable tourism, about the request to be a special area community under the supervision of DASTA, because it was a community near Chiang Mai Night Safari that was supervised by DASTA (Wikipedia, August 2019). Ban Rai Kong Khing Community was still under the supervision of DASTA in 2012. In addition, the leaders and the community members began to participate in "the project of exchange of knowledge about community-based tourism management" and study trips on community-based tourism in various communities. Financial and academic support was obtained from Designated Areas for Sustainable Tourism Administration (DASTA) and Thailand Community Based Tourism Institute (CBTI).

Until December 24, 2013, community-based tourism was initiated in accordance with the philosophy of sufficiency economy. All types of media were invited to visit tourism activities, so it was well-known and there was a resolution from the community to operate community-based tourism for the first time. The

meeting on community-based tourism was organized from 2011-2013, 2 times a month, about 72 times. The agendas mainly included community-based tourism, general governance, well-being, community development, income generation and professional development. Community-based tourism was always continuously voted the most. Therefore, community-based tourism was operated seriously.

In 2014, Community-Based Tourism Promotion Group of Ban Rai Kong Khing Community was set up. The tourism selling point was on health-oriented community in accordance with the community's way of life. It was very successful.

In 2015, community-based tourism was continually operated. This was the origin of community-based tourism of Ban Rai Kong Khing Community based on identity, culture and way of Lanna community. It has received many national and international awards of achievement as follows.

- Sufficiency Economy Village Model Award from Community Development Office, Ministry of Interior
- -Outstanding Community-Based Tourism Development Award on Sustainable Environmental Management
- Best Kinnaree Award for Community Tourist Attraction, 2015 from Ministry of Tourism and Sports
- PATA InSPIRE Awards 2 0 1 5 in Philippines (Pacific Asia Travel Association)
- -Thailand Sustainable Tourism Awards, 2 0 1 5 : Good Community Members Supporting Sustainable Tourism, 2015
- Community Tourism Award, 2016 from Thailand Unique Tourism Project, Department of Tourism, 2016
- First Prize of Beautiful and Happy Village Project in Chiang Mai Province, 2017 from Department of Provincial Administration, Ministry of Interior

From the awards mentioned above, it shows that Ban Rai Kong Khing Community carried out quality community-based tourism activities with international standards and was very successful on community-based tourism management. Therefore, it should be a model of community-based tourism development for other communities in Thailand.

4.3 Community-based tourism management of Ban Rai Kong Khing Community

The distinctive characteristics of community-based tourism management of Ban Rai Kong Khing Community which can attract tourists to visit the community continuously, create jobs, and generate income, resulting in a better quality of life of the community members are as follows.

- 1) Tourists can experience good atmosphere that is comfortable and not too hot or too cold. The average temperature is 25-30 degrees Celsius because it is near the foot of Doi Suthep and Samoeng District which is a place for growing vegetables, and winter fruits such as strawberries, apples and persimmons that are famous in Chiang Mai Province. It is also near Chiang Mai Night Safari which is a zoo based on nature (Nature Theme Park) and built to promote tourism in Chiang Mai Province. There are also culture, traditions and beautiful nature of forests, which can attract tourists, located in the Doi Suthep-Pui National Park. It is bordered by Nong Khwai Sub-district, Hang Dong District and Mae Hia Sub-district, Chiang Mai Province. It occupies an area of 819 rai, 2 ngan and 60 square wah. There are mixed deciduous forest and deciduous dipterocarp forest that have been well preserved. It is about 1.2 km away from Chiang Mai city. It is also adjacent to the Royal Park Rajapruek, which is a large botanical garden located at Chiang Mai Royal Agricultural Research Center that hosted the International Horticultural Exposition: Royal Flora Ratchaphruek 2006 and 2011, which was a very successful event in Thailand.
- 2) There is learning about health care wisdom in addition to oil massage, traditional massage and Thai massage. It is the massage that is accepted all over the world, which is also Lanna wisdom in the northern region, known as "Yum Khang", which is a folk wisdom that has built a reputation for Ban Rai Kong Khing Community. It is widely known to foreign countries. It is considered a good and outstanding thing of Ban Rai Kong Khing Community. It is the treatment using the feet for massaging. It is another treatment method of Lanna. It is often used to treat body pain. Feet will be moistened with liquid (herbal or sesame oil). Then the moistened feet will step down on an antimony- alloy steel which is casted into "Bai

Khang" (an 8x6-inch plow). It was a device used for plowing in ancient times, and believed to be magical and holy. The antimony- alloy steel casted into "Bai Khang" is burned in the fire and then stamps on the body or organs of the patient with pain with a cast of spell. In the past, feet were used to massage parts of the body and the head. Later, hands or a compress ball are used to massage the head instead, but other parts of the body are still massaged by feet. The person who treats patients by "Yum Khang" is called "Mor Yum Khang". At Ban Rai Kong Khing Community, Mr. Sanguan Bua-on, 53 years old has been an expert in "Yum Khang massage" for more than 7 years. He also has a license in providing this type of treatment. This treatment approach has been passed down from generation to generation. Foot massage with heat can be used to treat body pain well like other types of massage therapies. Ban Rai Kong Khing Health Service Center, Nong Khwai Sub-district, Hang Dong District, Chiang Mai Province has conserved this traditional treatment method. The service fee of "Yum Khang massage" is 500 baht per person. In the future, "Yum Khang massage" may face a problem with no successors because the offspring of Mr. Sanguan Bua-on has full time job and is not very interested in inheriting this wisdom.

- 3) Tourism activities that are provided to tourists are as follows.
- 3.1 There are 8 homestays that are able to accommodate 50 people per night. The person responsible for reservations is Mrs. Suphan Inthachai, who is the organizer. She manages to appropriately and fairly share tourists to stay at each homestay. It is charged 350 baht per night with breakfast, and 150 baht is given to Community-Based Tourism Promotion Group for the management. The owner of the homestay gains 200 baht. At night, local food or Khantoke is served for tourists together with Lanna culture shows, such as sword dancing show and Klong Sabud Chai show (Lanna Encouraging Drum) at the office of community-based tourism management of Ban Rai Kong Khing Community or the community leader's house. This will be charged at a price of 500 baht. The rules and regulations of the homestay at Ban Rai Kong Khing Community are as follows. The time of entering-leaving the accommodation starts from 06.00 a.m. 09.00 p.m. Dressing politely and preparing for personal appliances are needed. Any kind of gamble, alcohol drinking and smoking are prohibited. Men and women have to stay separately.

- 3.2 There are the activities of learning about herbs processing, such as organic vegetable planting, making compress balls and producing citronella oil.
- 3.3 There are the activities of learning about Lanna arts and culture, such as cutting the Tung (a kind of flag in Lanna arts) and crafts made from banana leaves.
- 3.4 Health tourism activities are organized, such as biking, visiting the ancient ruins at Ton Kwen Temple (Indrawat Temple), travelling to nearby attractions (the distance is not more than 20 kilometers), including Chiang Mai Night Safari, Rajapruek Royal Park, Ban Muang Goong Pottery Village, Handicraft Village and Village of Handicraft at Hang Dong District, Chiang Mai Province.

The tourists wishing to travel to Ban Rai Kong Khing Community have to call Mrs. Suphan Inthachai to reserve the accommodation in advance. If not, they will not be able to travel on the desired date. Community-Based Tourism Promotion Group is involved in zoning by planning and creating tourist routes according to the use of the area so that tourism does not cause negative impacts on the use of areas for other purposes. The carrying capacity is set at 200 people per day, and homestays can server 50 people per night in order to reduce negative impacts on the environment from community-based tourism and manage the matters that affect tourists and community more easily and conveniently. Tourists both visit the community by one day trip and stay over. The Community-Based Tourism Promotion Group has organized and developed tourism programs, activities and created atmosphere for tourists' happy moments.

One Day Trip of Ban Rai Kong Khing Health Tourism: 600 Baht per 1 Person

- 07.00 a.m. Arrive at the office of Community-Based Tourism Promotion Group of Ban Rai Kong Khing Community
- 07.10 a.m. Bike for health on the route of Suthep-pui Rajapruek Royal Park
- 08.00 a.m. Have healthy breakfast
- 09.00 a.m. Travel to pay respect to Phra That Doi Kham, visit Crystal Cathedral at Doi Pao Temple and pay respect to Luang Pho Tan Jai
- 10.00 a.m. Visit Royal Park Rajapruek and have a break
- 12.00 a.m. Have delicious local food for lunch
- 01.00 p.m. Demonstrate "Yum Khang", compress and herbal steam Have a break

Participating in learning stations

Fold flowers from pandan leaves

Make herbal compress balls

Make local desserts

- 04.00 p.m. Visit the ancient archaeological site of Nong Khwai Sub-district: Intharawat Temple (Ton Kwen Temple)
- 05.00 p.m. Have a break and safe trip back

Figure 4.2 One Day Trip of Ban Rai Kong Khing Health Tourism Sources: Document of Community-Based Tourism Promotion Group and the interviews with Ban Rai Kong Khing Community's leaders

Health Tourism Program with Ban Rai Kong Khing Community: A Healthy Lover Community

- 06.00 p.m. Welcome tourists by the community and the homestay owners
- 07.30 a.m. Bike on the natural path to Royal National Park and take photos
- 08.30 a.m. Have breakfast
- 10.00 a.m. Listen to the story of the community, rules and etiquette of the community and have a break
- 11.00 a.m. Bike to the agricultural park to see the demonstration of making compress balls and pandan leaf folding
- 12.00 a.m. Have local food for lunch
- 13.00 p.m. Participate in community activities, demonstrate and try "Yum Khang"
 - Learn how to make local desserts
 - Try herbal compress massage by professional massage therapists in the community
 - Have a break
 - Visit an archaeological site at Nong Khwai Sub-district
- 06.00 p.m. Have Khantok for dinner and watch cultural, local and traditional shows
- 07.30 a.m. Have breakfast and buy products from Suk Siam Community
- 09.00 a.m. Travel back safely

Only 1,600 baht per person

Figure 4.3 Health Tourism Program with Ban Rai Kong Khing Community: A Healthy Lover Community

Sources: Document of Community-Based Tourism Promotion Group and the interviews with Ban Rai Kong Khing Community's leaders

In conclusion, the outstanding features that make community-based tourism of Ban Rai Kong Khing Community successful in attracting tourists to continue visiting the community until today, resulting in creation of jobs, income, and improvement of the quality of life of the community members are as follows.

- 1) It has good atmosphere. The weather is cool as it is located near the foot of the mountain. There are several charming places that can attract tourists such as Doi Suthep National Park, Royal Park Rajapruek and Night Safari.
- 2) There is Lanna wisdom, which is good and outstanding, known as "Yum Khang". It is the local wisdom that has built a reputation for Ban Rai Kong Khing Community to be well-known to foreign countries.

Tourism activities that provide diverse services to tourists and maintain the Lanna identity which is harmonized with health tourism also make tourists happy and healthy.

4.4 Assessment of the success of community-based tourism management by Ban Rai Kong Khing Community

The assessment of the success of community-based tourism management by Ban Rai Kong Khing Community is an indication of the success of community-based tourism management of Ban Rai Kong Khing Community. The details of the analysis are as follows.

4.4.1 Increased number of tourists

The increased number of tourists is an important indicator for evaluating the success of community-based tourism management of Ban Rai Kong Khing Community, which will give the community jobs and increased income.

After the community had experienced the economic crisis in 1997, most of the community members had no work because the main occupation was being employers. When the capitalists suffered bankruptcy and terminated employment, they were unemployed. The community faced the problem of poverty. The community leaders, therefore, tried to find ways to help the community members. This, finally, resulted in group forming. The group members met together to discuss about the problem of no income. Therefore, Ban Rai Kong Khing Savings Group was established as the first central community development fund on October 10, 1999. At first, there were 18 members. The total savings of the first year were 3,150 baht. Currently, there are

283 members. The savings as of December 31, 2018 were approximately 6,000,000 baht. It is a central community development fund. Nowadays, most people in the community earn their income mainly from community-based tourism. When the community earns income from community-based tourism and the number of tourists is continually increasing, it results in increased income, fair income distribution and a better quality of life of the community members. This can be seen from the statistics of the community recording the number of both domestic and foreign tourists that have been visiting the community continuously. This helps people in the community to have an increased income from community-based tourism.

Table 4.1 Number of tourists from 2014-2018

Year	Number of tourists (people/year)	Nationality of tourists
2014	500	Thai people
2015	1,200	Thai people
2016	1,913	Thai and foreign people
2017	2,300	Thai and foreign people
2018	3,395	Thai and foreign people

Sources: Document of Community-Based Tourism Promotion Group and the interviews with Ban Rai Kong Khing Community's leaders

Currently, the average number of tourists visiting the community is 300 people per month. The most visited months are January, April, October and December. The maximum number of tourists is 200 people / day.

There are two types of visitors visiting the community. First, they visit the community privately by bus, their own cars or plane. Usually they come with two or more friends or as a family. Another type of visitors is group tour. In 2018, there were 75 groups of tourists visiting the community. Most of the visitors who come as group tour usually come to the community by bus or plane. If they come by plane, there will be a car from Nong Khwai Sub-district Administrative Organization picking up them at Chiang Mai Airport. Then tourists will be taken to the community. Most of the tourist groups usually come to study about community-based tourism management by Ban Rai Kong Khing Community for the development of their own communities. They will spend the night in the community homestays which can accommodate 50 people per night. If the number of tourists exceeds 50 people, they will have to stay at

the hotels or apartments near the community depending on the tourists' needs. In this case, the shuttle bus service is provided.

In summary, the number of tourists visiting the community continuously is an important indicator to assess the success of community-based tourism management of Ban Rai Kong Khing Community. According to the statistics of the community recording the number of both domestic and foreign tourists in 2014 that community-based tourism was fully operated, the number of tourists visiting the community with two or more people and as a family were 500 people. In 2015, there were 1,200 people, and in 2016, there were 1,913 people. In 2017, there were 2,300 people and 3,3 9 5 people in 2 0 1 8. The number of tourists were continuously increasing. Moreover, in 2018, there were 75 groups of tourists visiting the community. These resulted in creation of jobs and fair income distribution, which was considered successful and very satisfactory among people in the community.

4.4.2 Increased income and fair income distribution

When community-based tourism management of Ban Rai Kong Khing Community was established and tourists have been visiting the community continuously, the community has had increased income and fair distribution of income. Therefore, the assessment of community-based tourism of Ban Rai Kong Khing Community in terms of increased income and fair income distribution was administered as shown in the following table.

Table 4.2 Information about income generated from community-based tourism

Year	Income per year (baht)	
2014	60,000	
2015	90,000	
2016	1,427,058	
2017	1,100,000	
2018	1,249,325	

The income distribution from community-based tourism of Ban Rai Kong Khing Community consists of 2 activities: 1. activities carried out by villagers and 2.

activities carried out by Community-Based Tourism Promotion Group of Ban Rai Kong Khing Community

- 1. Activities carried out by villagers
 - 1.1. Klong Sabud Chai show (Lanna Encouraging Drum (2 people)
 - 1.2. Sword dancing show (2 people)
- 1.3. Singing Lanna Song and playing salga fiddle stringed instrument (3 people)
- 1.4. A local philosopher teaching arts and culture such as crafts made from banana leaf and pandan leaves (1 person)
- 1.5. Stores selling groceries and food and buying organic vegetables and herbs from the villagers, and selling them again (2 stores)
 - 1.6. Villagers growing vegetables, fruits and herbs (15 households)

Table 4.3 Activities carried out by Activities carried out by villagers of Ban Rai Kong Khing Community	Number of villagers (people)	Number of days that villagers operate the activities (days per month)	Income per person / month (baht)
1. Klong Sabud Chai show	2	5	5,000
2. Sword dancing show	2	5	5,000
3. Singing Lanna Song and playing salga fiddle stringed instrument	3	5	5,000
4. A local philosopher teaching arts and culture such as crafts made from banana leaf and pandan leaves	1	5	5,000

5. Stores selling groceries and	2	30	9,000 - 15,000		
food and buying organic					
vegetables and herbs from the					
villagers, and selling them					
again					
6. Villagers growing	15	20	4,000 - 6,000		
vegetables, fruits and herbs					

- 2. Activities carried out by Community-Based Tourism Promotion Group of Ban Rai Kong Khing Community mean that the activities are operated by Community-Based Tourism Promotion Group by hiring villagers as follows.
 - 2.1. Cooking for tourists and general events such as washing dishes, general cleaning work and tourist care
 - 2.2. Operating homestays (8 households)
 - 2.3. Welcoming tourists (unlimited number of villagers)
 - 2.4. Caring for tourists' biking activity (1 person)
 - 2.5. Massage, spa (2 people)
 - 2.6. Herbal steam (2 people)
 - 2.7. Yum Khang (massage by feet) (1 person)

Activities carried out by Community-Based Tourism Promotion Group of Ban Rai Kong Khing Community	Number of villagers (people)	Number of days that villagers are hired to carry out the activities	Wage per person / month (baht)
1. Cooking for tourists and general	20	5	920
events such as washing dishes and			
general cleaning work			
2. Operating homestays	8	25	5,000
3. Welcoming tourists	20	5	920
4. Caring for tourists' biking	1	5	920
activity	2	30	6,000
5. Massage, spa	2	15	1,500
6. Herbal steam	1	15	10,000

For the activities carried out by Community-Based Tourism Promotion Group of Ban Rai Kong Khing Community, the group will pay the net wage on the Community Family Day, which is on January 10th of every year. The villagers who help with the activities have to sign their names before starting the activities and after finishing the activities. The duration is about 5-6 hours. This will be counted as one shift. Starting work before noon is counted as a morning shift while starting at 01.00 p.m. is considered as an afternoon shift and starting work from 05.00 p.m. is counted as an evening shift. Everyone can work every shift. The number of shift will be summarized at the end of the year. The wage is 170 baht per shift. However, homestay operations, massage, spa, herbal steam and Yum Khang are not calculated as a shift. It will be paid according to the number of groups and tourists. All community members are satisfied with the distribution of income this way.

In summary, the assessment of community-based tourism of Ban Rai Kong Khing Community in terms of increased income and fair income distribution is as follows. The income in 2 0 1 4 was 6 0,0 0 0 baht while that of in 2 0 1 5 was approximately 90,000 baht. In 2016, the income was approximately 1,427,058 baht; in 2017, it was approximately 1,100,000 baht, and in 2018, it was about 1,249,325. In 2017, the income was lower than that of in the year 2016 because His Majesty King Bhumibol Adulyadej, King Rama IX passed away. For this reason, the government reduced the activities of tourism and refrained from performing in welcoming tourists. Ban Rai Kong Khing Community can increase income and distribute income fairly from community-based tourism management. It is considered successful and has achieved great satisfaction from the community.

4.4.3 Better quality of life of people in the community

Improved quality of life of people in Ban Rai Kong Khing Community is a result of increased income from community-based tourism and living in accordance with the sufficiency economy principles. So, the community members have a quality of life that meets the basic necessities and are affordable for improving their houses to be beautiful and livable. They can also afford to buy facilities such as electrical

appliances and do not have informal debt. In addition, various welfare funds have been set up to enhance the quality of life of the community members.

In 2014, Community-Based Tourism Promotion Group was established. Tourism revenue is also allocated for the benefits of the community members and the public through the central community development fund, which is Ban Rai Kong Khing Development Cooperatives. The group has clear revenue allocation guidelines and the information is informed to all members. The group has allocated tourism revenue to the Central Community Development Fund for group members to improve their quality of life. The benefits are as follows.

- (1) Birth: The mother will receive labor fee during the hospital stay for 200 baht per night, but not more than 10 nights per year. The infants will receive 1 GSB lottery with the amount of 500 baht.
- (2) Illness: The members who are sick and stay in the hospital will receive 200 baht per night, but not more than 10 nights per year.
- (3) Death: The payment is based on the membership duration as follows: new-5 years= 3,000 baht; 5 10 years =5,000 baht; 10 15 years = 8,000 baht; 15 20 years = 15,000 baht and 20 years and over = 20,000 baht. The direct relatives will receive 500 baht and 1 wreath.
- (4) Scholarships: Youth members receive scholarships by the lucky draw. 15 scholarships of 500 baht each is given on the day of the annual meeting of every year.
- (5) Elderly welfare: The welfare will be provided for the elderly who are the group members or relatives of the group members or the elderly who do not have caretakers. There are 12 elderly people in the community and they receive 500 baht / year.
- (6) Welfare for the disadvantaged (the disabled): Each year, 2 disabled people who are the group members or poor are selected to receive a grant of 1,000 baht / year.
- (7) Homeland Conservation Group receive support from the welfare fund of 3,000 baht per year.
- (8) 3,000 baht per year is provided to support the activities for the elderly in the community.
 - (9) 3,000 baht per year is given to support for sports for anti-drug activities.

- (10) 1,000 baht per year is given for supporting the traditions in the community such as the Elderly Watering Ceremony on Songkran festival.
- (11) The group also supports, promotes and develops careers and knowledge as appropriate.

Before community-based tourism had been operated, it was found that all most all households in the community had informal debts. Currently, the community members have a better quality of life. Informal debts are reduced. They also have more savings for the future. It becomes a strong community with more self-reliance because there is Ban Rai Kong Khing Development Cooperatives as a central fund that can provide loans when the members experience economic problems.

Ban Rai Kong Khing Community is a semi-urban community and the way of life has changed because of the changes in society that focus more on material prosperity. Originally, Ban Rai Kong Khing Community had a rural lifestyle. The careers were farming, planting rice, growing vegetables, raising pigs, and chickens for own consumption and manure was used to make fertilizer. People in the community can rely on each other. But later, the way of life changed because 90% of the land had been sold to the entrepreneurs. So, people in the community had to go out for work and buy food for consumption. For these reasons, the quality of life of people during 1997-2008 deteriorated. They were at risk of danger from traveling to work, air pollution and the consumption of food contaminated with chemicals, which cannot be avoided. The community leaders, therefore, initiated the health examination project to find the causes of health problems of people in the community. On January 19, 2009, the staff of Hang Dong Public Health Office went to the area of Village No. 3, Ban Rai Kong Khing Community in order to check pesticide residues in the body and give knowledge about health care for avoiding and preventing diseases of people in Ban Rai Kong Khing Community. There were 87 people attending this event. The results of the examination of pesticide residues in the body showed that 90% of people were in the unsafe and risky group, while only 10% were in the safe group. No one was in the normal group. The staff of Hang Dong Public Health Office provided knowledge to people about causes of pesticide residues in the body that mostly were from food and vegetables contaminated with chemicals.

After that, the people who had physical examination attended the knowledge provision session. They gained the knowledge about how to stay safe from chemicals. The staff also suggested people to plant vegetables for their own consumption by using organic fertilizer that can be produced by themselves. The villagers agreed to grow vegetables to eat by themselves. They had mutual agreements of not using any chemicals at all. This was the origin of Agricultural Food Safety Group. There were 35 members. The members spent free time after work in the evening or on holiday to plant vegetables. Vegetable seeds were supported by Community Welfare Fund and Ban Rai Kong Khing Savings Group gave 3,000 baht for support. This can solve some problems.

Later, on April 3, 2009, the staff of Hang Dong Public Health Office went to the area again to follow up the results of the patients, check pesticide residues in the body and provide knowledge about food safety and growing vegetables for consumption. Blood test results at that time were clearly opposite to the previous ones. The number of people in the unsafe and risky group was reduced to 60% and some were in the normal group. The third time of pesticide residues examination was on September 13, 2009. The results showed that there were only 5% in the unsafe and risky group, and those in the normal group increased to 32%. It can be seen that people gained knowledge about how to eat to be safe from diseases and to conserve the environment without using chemicals in growing their own vegetables. Therefore, it is very useful for the quality of life in terms of prevention from illnesses.

Later, Agricultural Food Safety Group became part of the Community-Based Tourism Promotion Group. It is responsible for food offered to tourists. It is supported by the Food and Vegetable Safety Food Project of BAAC, Hang Dong Branch, and Food and Vegetable Safety Program of Chiang Mai Provincial Public Health Office in the training on the production of wood vinegar and organic fertilizer and the provision of vegetable seeds that are not available in the community. Therefore, Agricultural Food Safety Group is becoming stronger. Tourists are ensured that they can eat safety food. Currently, the members consist of 52 households. The committee of Agricultural Food Safety Group is as follows.

1. Mrs. Suphan Inthachai Chairman

2. Mrs. Kannoi Kawi Vice-chairman

3. Mrs. Kingkan Ornsadao Secretary

4. Mrs. Janta Maiheang Treasurer

5. Mrs. Tumma Panabuchareon Assistant Treasurer

6. Mrs. Sangchan Srimul Public Relations Committee

7. Mr. Tip Kabkaew Committee

In conclusion, better quality of life of people in the community is an indication in assessing the success of community-based tourism of Ban Rai Kong Khing Community. It can be seen that the community provides various benefits such as welfare for birth, illness and death. The welfare is also provided for the underprivileged (the disabled). There are scholarships and grants provided for environmental management, sports for anti-drug activities and for supporting traditions in the community, promoting careers and knowledge development as appropriate. The community members also have better health. They have no informal debt. The community members are both physically and mentally happy. Therefore, they are friendly with tourists visiting Ban Rai Kong Khing Community. This is because the community is successful through community-based tourism management.

4.4.4 Environmental conservation in the community

When community-based tourism management is operated, there are the creation of jobs and increased revenue. People have a better quality of life and have relationships with each other. They also do activities together and rely on each other. The community, therefore, has unseparated relationship with the environment in the community. It is the thing that occurs around humans in the community that is originated naturally or physically created by humans. So, the community is aware of the environmental conservation in the community in order to attract tourists to visit the community.

People in Ban Rai Kong Khing Community operate both natural and physical environment conservation together.

Natural environment includes air, rivers, canals, minerals, mountains, forests, trees and herbs.

Physical environment is man-made environment such as archaeological sites, culture, traditions, beliefs, houses, cars, roads, schools and economic and social systems.

The community members have made an agreement and considered the duration of usage with minimal damage to the environment. The community members have ridden bicycles and organized a travel program focusing on cycling to visit various historic sites such as Ton Kwen Temple, an ancient historic site in Chiang Mai Province. Community-Based Tourism Promotion Group has participated in zoning by planning and creating tourist routes based on usage of the area so that tourism does not create negative impacts on land use for other purposes. The carrying capacity is 200 tourists per day in order to reduce the negative impacts on the environment from community-based tourism. A search on natural resources or the environment has been conducted and the obtained information is used in tourism. Participation in the dissemination of wisdom on resources or the environment through various activities and public relations media is also administered. There are tourism activities that help create awareness of the importance of preserving natural resources or the environment with the participation of various parties. The community members also have developed and improved the landscape of the community and their own houses such as planting trees, flowers around the gates and in the area of their own houses. The trees are always trimmed orderly and beautiful suitable with the way of the community. The concrete roads are wide, clean and tidy.

From the interviews with the community members, the activities to maintain the landscape for community-based tourism have been organized. The campaigns of using materials that are environmentally friendly in everyday life, such as campaigning for community members to stop using plastic bags for food packaging and starting to banana leaves instead have also been organized. For the cleanliness, everyone in the community must help each other collect garbage. In particular, the youths in the community have been developed to see value in themselves and use their free time to benefit the community by establishing "Hometown Conservation Group". The group was established in 2009 with 16 members. Youths formed this group to organize community learning activities, create love in the local culture and the environment and see the value and importance of the community. The activities of

Hometown Conservation Group include youths getting together to preserve the environment with the purposes of 1. taking care of and plant trees, 2. raising awareness to youths to love the environment, 3. living a sufficient life and conserving trees and 4. separating and collecting wastes. The operating procedures are as follows. The members gather every Sunday to collect garbage all over the village and sell the separated wastes. But, the problem is that some separated wastes cannot be sold. There is no storage because there is no garbage shed belonging to the group. If the area under the group members' responsibility is the cleanest, they will receive the "Golden Pliers" Award from the community leaders. Also most all the youths participating in the group activities are given the Golden Pliers Award so that they are proud of themselves. Also, if the group members improve their house beautifully and clean throughout 1 year, they will receive "Golden Broom" Award on January 10th of every year which is the family day of the community. This can encourage the community members to conserve the environment sustainably and encourage young people to help look after and grow trees in the village and work with other people in the community. The knowledge of the local way life and the sufficiency economy has been used to raise awareness for the youths to love the environment, live sufficient life, and conserve trees in the community. Currently, there is the committee to look after Homeland Conservation Group of Ban Rai Kong Khing Community as follows:

- 1. Mr. Apichart Srimul
- 2. Miss Narisara Tajai

Ban Rai Kong Khing Community was formerly a farming community which was far from natural resources such as mountains, forests, waterfalls, but the community still had valuable resources which were herbs. In the past, people in the community could not see the value of herbs at all, so they were discarded. Actually, herbs have been with Thai people since ancient times and provided many benefits. They are the assets and the community leaders have recognized the value of them. Therefore, people in the community have encouraged to realize the value of herbs along with promoting the conservation of local herbs. Local herbs have also processed into community products for personal use and sell, both inside and outside the community as well as souvenirs for tourists. The important local herbs of Ban Rai Kong Khing Community are as follows.

- (1). Cassumunar ginger: Properties: rhizome is for anti-flatulence and for diarrhea and menstrual period treatment, anti-swelling, anti-rash, asthma treatment, nail removing prevention, boiled in hot water to bathe after giving birth and squeezing juice from rhizomes treatment of sprains, swelling, aches and pains. Head helps release menstruation and cure leukorrhea, vomiting and toothache. Flower helps drive toxic blood. Body is used to treat elemental disability and feces. Leaf is used for treating fever, aches and pain.
- (2). Turmeric: Properties: 1.containing anti-oxidants which help to slow down aging and wrinkles, 2. strengthening the body's immunity; 3.strengthening the immune system to make the skin healthy and strong; 4. Probably preventing the occurrence of cancer, such as colon cancer and cervical cancer; 5. reducing cholesterol levels in the body; 6. eliminating toxins from the body; 7. relieving symptoms of diabetes; 8. contributing to the treatment of high blood pressure; 9. reducing symptoms of gout and 10. Increasing breast milk of mother after giving birth.
- (3). Citronella: Properties: citronella oil mixed with perfume to prevent mosquito bites; putting it the cylinder mixed with other oils for mosquito repellent; smashing 4-5 pieces of citronella and leaving them in a dark room to repel mosquitoes and insects. Additional benefits of citronella are as follows: 1. solving

Figure 4.4 Herbs in Ban Rai Kong Khing Community

Sources: Document of Community-Based Tourism Promotion Group and the interviews with Ban Rai Kong Khing Community's leaders

In short, there is both natural and physical or man-made environment. Everything has a systematic relationship with humans and communities that cannot be separated. If any part is affected, it will cause problems. Conservation of the community environment is, therefore, very important for evaluating the success of

community-based tourism management. Community-based tourism management of Ban Rai Kong Khing Community has achieved the success in environmental conservation in accordance with Thailand Community Based Tourism Institute (CBT Thailand) in terms of systematic and sustainable management of natural resources or the environment in an excellent level (100%) in all factors as follows. The management of areas for tourism is efficient. There is the quality database on natural resources or the environment. The wisdom on natural resources or the environment is disseminated through community-based tourism efficiently. There is an effective conservation and restoration of natural resources or the environment in the community. The awareness of the importance of preserving natural resources or the environment is raised effectively through tourism.

4.4.5 Preservation of local culture

Nowadays, local arts and culture are being neglected and less transmitted to the new generation due to cultural diversity under globalization that the exchange of knowledge occurs all the time. Local arts and culture reflect the way of life. They also help maintain the identity that communities and local areas have developed and created them as the tools for living in a variety of ways, including lifestyle, traditions, wisdom, performing arts, food, culture and crafts in order to raise awareness and encourage people in the local community to become aware of their participation in revitalization, conservation, dissemination and inheritance of local knowledge. This is an important part of evaluating the success of creating value to local culture through community-based tourism, making the tourists impressed when visiting Ban Rai Kong Khing Community as follows.

Community-Based Tourism Promotion Group of Ban Rai Kong Khing restores local culture by searching and collecting information on community cultural heritages such as local history, traditions, ways of life and wisdom. Appropriate and interesting cultural information is selected for being used in tourism. People participate in the conservation, revitalization of community culture through various activities, including public relations through tourism activities or media. The group has mutual agreements for the preservation of the way of local life as follows. People wear the dress showing ethnic identity of Tai Won people (Lanna people) to welcome

tourists. They also cooperate in preserving traditions and local culture such as traditional games, traditional art and cultural performance in accordance with the way of the community that is concretely implemented. The community leaders also encourage children and youth to learn Lanna art, including sword dancing and Klong Sabud Chai show. These performances will be used to welcome tourists, which is considered the revitalization of cultural preservation and beauty of Lanna folk art through performances by young people.

In March 2013, Homeland Conservation Group of Ban Rai Ban Kong Khing Community received financial support for running Grandparents Teaching Grandchildren Project of the District Cultural Office. The youths were taught to play Klong Sabud Chai (Lanna Encouraging Drum) by Phra Kru Kowit, the abbot of Pae Temple. The objectives were to create unity in the community, encourage youths to spend leisure time effectively to reduce problems of being addicted to games, and to carry on the culture, traditions, local arts and wisdom of ancestors. In the past, Kong King Village was famous for drum for a long time. The term "Kong" in the name of the village means "drum". The teaching of playing Klong Sabud Chai For was arranged in the evening every day for a period of one month. The teacher started teaching from the drumming basics for all children as well as teaching how to play cymbals and gongs to match the beat of the drum. The allocation of positions for playing drums, cymbals or gongs was observed from the individual skills. After the teacher had completed teaching, the children regularly practiced drums together. The older ones playing fluently and precisely would teach the younger ones.

As for the sword dance learning of children in Homeland Conservation Group of Ban Rai Ban Kong Khing Community, there were two classes. Initially, the budget was supported by the village fund. The teachers taught children in the community in the evening. "Teacher Kwang", a student of the Porkru Kham Gawai taught the sword dance. The sword dance uses two swords and twelve swords depending on the training and expertise of the dancers. The sword dance is an additional learning from Klong Sabud Chai taught by Phra Kru Kowit. It is usually performed on public holidays, such as New Year, Songkran festival, Poi festival and water-pouring ceremony. Currently, it is developed as an exercise for students at school. So, it is performed in the morning in some schools. Previously, the sword was used as a

weapon and a martial art that Lanna men were trained to fight with enemies in time of war. Later, when they are skillful, it may be performed for entertainment. When they perform more often, there is an adaptation of the style of postures and movement with more types of music and weapons. Currently, it focuses only on acting for entertainment, especially in the welcoming tourist event. It is also developed into a sword assembly (wooden sword) exercise for students. In addition to exercising, it is also conservation of local culture.

The local wisdom that has built a reputation for Ban Rai Kong Khing Community to be well-known and widely known internationally is "Yum Khang". It is massage treatment using feet as a treatment method. It is another type of Lanna folk illness treatment. There is a belief that "Khang" is something that has magical power in itself that can prevent ghosts and bad mystical power and turn bad luck to good luck. ¹

1. A bowl: It is used for paying respect to the teacher, consisting of 1 betel nut, 1 betel, 8 pairs of small candles, 1 candle weighing 15 grams, 1 candle weighing 12 gram, money of 200 baht (based on each area) 8 white flowers and 1 bottle of liquor. 2. Coal and clothes for patient to change

Khang: It is antimony-alloyed metal casted to be a plow blade used for plowing. The size is about 8 x 6 inches. It is pointed tip. In Lanna dialect, it is called Bai Khang because Bai Khang is a device used to plow that has been used since ancient times. The longer it is used, the better it is for pain treatment because it has been plowed in all soil conditions that have various elements.

Yum Khang method: Feet will be moistened with liquid herb called Plai (cassumunar ginger) in the central region dialect. Plai is mixed with the right amount of water and sesame oil. The feet will be stepped on burned Khang and then on the patient's body which is in pain for approximately 2 -3 minutes depending on the symptoms. The toes and heels are used to step on the patient's body alternately depending on which part should be stepped with more or less weight. For example, if the soles have pain, toes will be used to step on the line and let it do this alternately. But, if the pain is at the leg area, both heels and toes will be used. Many diseases can be treated by Yum Khang, such as muscle aches, ligament pain, joint pain and bone pain, which may be caused by imbalance of elements. Numbness in hands, feet, arms, legs, waist are caused by bad blood circulation, which leads to stroke and, paralysis. The treatment takes around 20 minutes to 3 hours. (The interview with Ban Rai Kong Khing Community's leader on August 1, 2017)

¹ "Yum Khang" of Ban Rai Kong Khing Community

In Ban Rai Kong Khing Community, local herbs are processed into community products called "Suk Siam" as follows.

1) Compress ball: It is the result of wisdom from ancestors that uses existing local herbs as a treatment or to help with the blood circulation. Later, the compress ball has been improved and developed for more effective treatment.²

"Herbal steam"

Ingredients: 1. Plai 1000 grams, 2. white turmeric 400 grams, 3. turmeric 400 grams, 4. kaffir lime skin 200 grams, 5. lemongrass 200 grams, 6. Som Poi leaves 400 grams, 7. tamarind leaves 400 grams, 8. blumea balsamifera leaves 400 grams, 9. croton oblongifolius roxb leaves 400 grams, 10. camphor 100 grams and 11. borneol 100 grams

Benefits: 1. Enhance blood circulation in the body, 2. increase body temperature, 3. release sweat and enlarge pores, 4. moisturize the respiratory tract and dissolve phlegm, 5. reduce inflammation and swelling of the upper respiratory tract and 6. reduce irritation in the throat.

Figure 4.5 Local wisdom on "herbal steam" of Ban Rai Kong Khing Community Sources: Document of Community-Based Tourism Promotion Group and the interviews with Ban Rai Kong Khing Community's leaders

_

Materials: 1. Cloth for wrapping a compress ball, 2. ropes or rubbers, 3. the medicine used to make the compress ball, 4. a pot for steaming the compress ball, 5. a plate or perforated aluminum bowl (to allow the steam to pass). Before using the compress ball, steam it for 15-20 minutes. When it is hot, apply it to the pain areas on the body. **Benefits:** 1. Relieve aches, 2. reduce swelling and inflammation of the muscles, tendons, joints, back, 3. reduce the symptoms of muscle spasms, 4. help stretch tissues, 5. reduce the congestion of the joints and 6. enhance blood circulation.

² The process of making a compress ball of Ban Rai Kong Khing Community Ingredients: 1 . Plai (500 grams), 2. Kaffir lime skin or leaves (200 grams), 3. lemongrass (100 grams), 4. tamarind leaves (300 grams), 5. turmeric (100 grams), 6. salt (1 tablespoon), 7. camphor (2 tablespoons), flavoring, nourishing the heart and 8. Som Poi leaves (100 grams) helping nourish the skin.

Since ancient times, humans have used banana leaves and pandan leaves to wrap food and desserts. Banana leaves are also used to create Krathong and containers. At present, banana leaves and pandan leaves are used widely and they can attract the interest of people as well as foreigners. There are exhibitions organized by educational institutions, shopping centers as well as various government agencies or even television shows. So, banana leaf and pandan leaf crafts are growing subjects in schools and are used as a medium to allow foreigners to know Thailand better because the banana leaf craft is one of the unique characteristics of Thailand. Therefore, it must be conserved to be remained forever.

Since the community development has been done through community-based tourism of Ban Rai Kong Khing Community and the community leaders have also realized the importance of inheriting local arts and culture, people in the community who are talented in local arts and culture are encouraged to create activities to preserve, and revitalize local arts and culture, such as crafts made from banana leaves and pandan leaves. The philosopher who is transferring knowledge of preserving local arts and culture about pandan and banana leaf crafts of Ban Rai Kong Khing Community is Mrs. Kannoi Kawi, living at No. 50, Village No. 3, Ban Rai Kong Khing Community, Nong Khwai Sub-district, Hang Dong District, Chiang Mai Province.

To summarize, in the current state of globalization with constant exchange of knowledge of diverse cultures, revitalization and conservation of local cultures of the community are very important for evaluating the success of a sustainable community-based tourism development. The tourism organized by Ban Rai Kong Khing Community focuses on conservation and restoration of local arts and culture in accordance with the development criteria of Thailand Community Based Tourism Institute (CBT Thailand), and all factors are at an excellent level (100%) as follows. There is the community database of cultural heritages for quality tourism. Community cultural heritages have been disseminated through tourism. The community efficiently conserves and revitalizes local culture.

4.5 Factors affecting the success of community-based tourism management of Ban Rai Kong Khing Community

All types of management require the creation of good management tools. The factors affecting the success of community-based tourism management of Ban Rai Kong Khing Community can be analyzed from the following issues.

- 1) Planning of responsible persons for tourist attractions
- 2) Tourism resource management
- 3) Management for service quality
- 4) Leader
- 5) Social capital in Ban Rai Kong Khing Community
- 6) Support from external organizations

4.5.1 Planning of responsible persons for tourist attractions

Planning is the process of determining in advance what, when, where and why to do; and for whom; and who has what role and responsibility; and how the objectives, policies, programs, and procedures are chosen to achieve the objectives. Ban Rai Kong Khing Community has planned the responsible persons as follows. The community leaders and the members joined together to plan the responsible persons for tourist attractions by establishing Community-Based Tourism Promotion Group. The establishment of group was also certified by the government agency which was Nong Khwai Municipality, Hang Dong District, and Chiang Mai Province and supported by Designated Areas for Sustainable Tourism Administration (DASTA) as a special area for sustainable community-based tourism.

Community-Based Tourism Promotion Group has a clear working structure. There is a division of roles and responsibilities of each duty. The committee and the members are people in the community. The committee and the members participate in the formulation of community-based tourism development plans. They also participate in driving and improving community-based tourism development. The forum is organized for the members of Community-Based Tourism Promotion Group to set goals and action plans at least once a year. The action plans consist of vision, goals, missions, strategies, and social, cultural and environmental action plans. There is integration of 3 dimensions, namely economy, society and environment, resulting in

more balance in community-based tourism development. There is a registration system for the group member, which includes the contact information of the members. The position of each member is specified in the profile. There is a person responsible for administering in and out history of the members. The information of the group members' positions is also distributed to the people in the community by announcing and posting it on the website. The information of the group members is updated at least once a year.

Community vision: "Promoting health and welfare, creating development, recognizing the value of savings and having lifestyle adapted to the sufficiency economy"

Figure 4.6 Community vision

Sources: Document of Community-Based Tourism Promotion Group and the interviews with Ban Rai Kong Khing Community's leaders



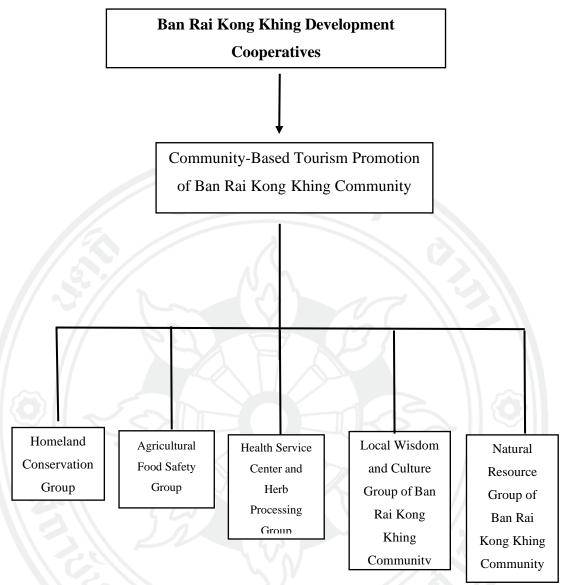


Figure 4.7 Working groups organized by Community-Based Tourism Promotion Group of Ban Rai Kong Khing Community

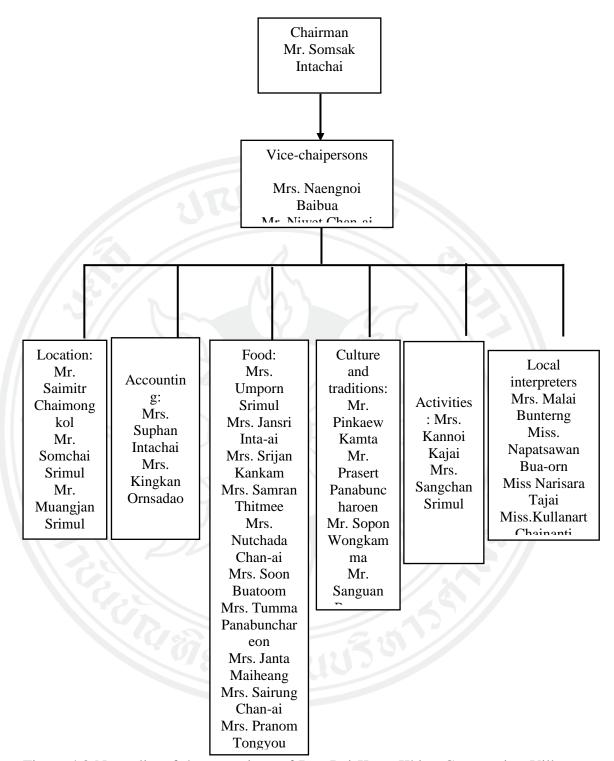


Figure 4.8 Name list of the committee of Ban Rai Kong Khing Community, Village No. 3, Nong Khwai Sub-district, Hang Dong District, Chiang Mai Province

Community-Based Tourism Promotion Group and the community leaders formulated the strategic plan linking with the country's development policy with the participation of the community members and the time frame for achieving the operational goals in 2018-2021. There are 7 strategies of community development through community-based tourism.

Strategy 1: Infrastructure

1.1 Developing the infrastructure to support community-based tourism such as building roads for easy access to villages and having clear tourism promotion signs at the entrance of the village

Strategy 2: Economy

- 2.1 Promoting food safety, such as organizing a project to open a market for agricultural products in the community by allowing the community members to bring organic vegetables to sell in the community
- 2.2 Promoting OTOP products which are herbal processing products such as liquid soap, balm and compress balls

In December, January, February of every year, tourism promotion is organized at Nong Khwai Municipality and Community-Based Tourism Promotion Group also sells community products at this event.

Strategy 3: Environment

- 3.1 Campaigning to prevent smog and forest fires: All community members join with local government agencies in Nong Khwai Subdistrict to help make forest fire prevent line around the area of Doi Suthep Pui and refrain from burning waste within 60 days from 15th of March to 15th of May every year by making compost instead of burning
- 3.2 Campaigning to plant organic vegetables and trees to improve the landscape
- 3.3 Managing waste water in the community by having a waste water storage tank in the community

Strategy 4: Conservation of arts, culture, customs and local wisdom

- 4.1 Organizing the project for conserving and preserving Lanna culture every year, such as Yi Peng Festival and Songkran Festival
- 4.2 Developing careers, such as promoting the training of Thai massage and Yum Khang therapists
 - 4.3 Promoting bathing of Phra That in June-July of every year

4.4 Supporting the project "Grandparents teaching grandchildren", such as teaching Klong Sabud Chai, sword dancing, cutting the Tung (a kind of flag in Lanna arts) on new year in order to perform Lanna religious ceremonies

Strategy 5: Development of quality of life of people

- 5.1 Installing the internet and CCTV in the community for the safety of tourists
- 5.2 Organizing the study visit project for development of the elderly in the community, such as taking the elderly to exchange cultures in different areas such as at Phra Non Temple in Chiang Rai Province
- 5.3 Organizing the project for promoting the lifestyle according to the sufficiency economy philosophy in the long run
- 5.4 Organizing the project on knowledge transfer of community wisdom, such as teaching Yum Khang massage, traditional Thai massage and herbal steam to future generations

Strategy 6: Society

6.1 Organizing trainings for the community leaders and the community committee on safety for tourists such as fire prevention and prevention and anti-drugs by the speakers from Chiang Mai Provincial Office of Disaster Prevention and Mitigation

Strategy 7: Good governance

- 7.1 The community showing allegiance to the monarchy, such as participating in activities to celebrate and give the blessings to the King

 The plans successfully completed in 2018
- 1. The expansion of the provincial area network and the associate areas of tourist attractions connecting outside the community of Chiang Mai province in the 8 northern provinces, namely Chiang Mai, Mae Hong Son, Lampang, Lamphun, Phrae, Nan, Phayao and Chiang Rai
- 2. Having a herbal processing building and health facilities such as 2 places providing Thai massage, steam and spa in the community
 - 3. Renovating the bathrooms at the visitor service center
- 4. Organizing public relations with the media of DASTA, and making agreements for tourist destinations to serve tourists together, including

- 4.1 Chiang Mai Night Safari
- 4.2 Royal Park Rajapruek, Chiang Mai Province

The plans of the projects in 2019

- 1. Herb processing project for tourism and snowflake drink
- 2. The project of development of tourist attractions for learning based on the sufficiency economy
- 3. The project of expansion of the areas connecting with the networks outside the area and tourist routes by Chiang Mai Province, including 3 zones: the north, the central and the south
- 4. Participating in the activities of Community-Based Tourism in Special Areas Network Club, including 14 model communities, and expanding the area in and out of numbers
- 5. Participating in developing the tourism routes of Nong Khwai Sub-district together with Nong Khwai Sub-district Municipality

To sum up, Community-Based Tourism Promotion Group of Ban Rai Kong Khing Community sets the goals and assigns the roles of responsible persons in each area with the action plan of at least one year, consisting of vision, goals, missions, 7 community strategies, and the integration of 3 dimensions, namely economy, society and environment, resulting in more balanced development of community-based tourism, which is the factor that affects the success of community-based tourism by Ban Rai Kong Khing Community.

4.5.2 Tourism resource management

Tourism resource management is the major tool of community-based tourism that will make community-based tourism successful, strengthen the community, raise income and fairly distribute income in the community. The community members will also have a better quality of life. Therefore, Ban Rai Kong Khing Community managed tourism resources with the following steps.

Step 1: Around the end of 2014, the community leaders had a meeting with all community members. The community members had a chance to participate in, think, plan, take responsibility and share the benefits of community-based tourism. The community-based tourism network was established. The working groups from the village committee and the youth group were set up by consulting related agencies,

including the local municipality, Non-Formal and Informal Education, Department of Agricultural Extension and education institutions, namely Chiang Mai University and Community-based Research Institution. Designated Areas for Sustainable Tourism Administration (DASTA) provided scholarships for the leaders and the committee to visit community-based tourism events such as at Ban Mae Kampong Community and Mae Klang Luang Community, and observe Sufficiency Economy Learning Centres so that they can apply the knowledge gained to the establishment of community-based tourism management. After learning about the activities of community-based tourism in various places, the co-creation process was applied in the process of making agreements in order to manage community-based tourism effectively and make it well-known to tourists. For these reasons, the tour programs and activities based on the concept of the Lanna indigenous community were prepared.

Step 2: In 2014, health-oriented community-based tourism was started to proceed for the first time. The community invited tourists through various media and public relations such as Facebook, Youtube and LINE. The community invested 60,000 baht in advertising. The response was more than it was expected. Tourists were interested in the tourism and book the tour programs continuously.

In late 2016-2017, community-based tourism development was fully operated. It was developed according to the tourism development criteria of Thailand Community Based Tourism Institute (CBT Thailand) in accordance with the framework of Designated Areas for Sustainable Tourism Administration (DASTA), consisting of 5 major areas as follows.

- 1. Community-based tourism management
- 2. Economic, social and quality of life management
- 3. Conservation and promotion of community cultural heritages
- 4. Systematic and sustainable management of natural resources or the environment
 - 5. Quality of community-based tourism services

Community-Based Tourism Promotion Group set agreements on the use of social and cultural resources for tourism such as dressing in local costumes, using the local language and preserving local traditions and culture such as local games and local food. The group members recognized and understood the agreement on social and cultural resource management. The management was implemented concretely.

Community-Based Tourism Promotion Group made agreements on the use of natural and environmental resources by considering the conservation and care of those resources without being destroyed or reduced in value from tourism activities in the community. For example, Homeland Conservation Group was responsible for waste management from tourism activities and in general. The campaign for using environmentally friendly materials and equipment in the community was also organized. Plastic bags were prohibited and banana leaves and pandan leaves were used in food packaging instead. Organic vegetables were grown without using chemicals. The group had mutual agreements on natural resource and environmental management which was implemented concretely. Moreover, Community-Based Tourism Promotion Group participated in zoning. The tourist routes were planned and prepared according to the use of the areas so that tourism did not cause negative impacts on the use of areas for other purposes. The landscape of the community was also improved by planting trees and decorating the trees suitable for the community way of life. The wisdom about resources or the environment was disseminated through community-based tourism. Everyone was involved in creating awareness of the preservation of natural resources or the environment through tourism.

In summary, managing tourism resources in the community to be suitable with quality, and ready to use is considered the most important element in successful management. It can attract tourists to visit the community continuously. Ban Rai Kong Khing Community has managed tourism resources according to development criteria of Thailand Community Based Tourism Institute (CBT Thailand) at an excellent level (100%) for all factors as follows. The community operated tourism management. There are mutual agreements for tourism management. There are effective guidelines provided for tourists. There are personnel development in the tourism management groups. Participation from all parties and networks is promoted. Tourism marketing and public relations are managed. Finance and accounting are effective. Also, children and youths are given chances to participate in managing community-based tourism.

4.5.3 Management for service quality

Quality management is the operation in accordance with the requirements of the standards with regard to the satisfaction of tourists and appropriate operating costs. Community-Based Tourism Promotion Group of Ban Rai Kong Khing Community has managed to provide quality services in tourist destinations as follows.

The level of satisfaction on community-based tourism services are assessed by collecting data such as questionnaires and guestbook. The data are analyzed and used in planning for better development. There are 4 local interpreters developed and able to clearly convey the story of the community as follows:

- 1. Mrs. Malai Bunterng
- 2. Miss. Napatsawan Bua-orn
- 3. Miss Narisara Tajai
- 4. Miss.Kullanart Chainanti

Facilities have been developed for specific groups of tourists such as the disabled, the elderly so that they can access various tourist spots. The bathrooms are cleaned regularly and enough for the number of tourists. There are clean and hygienic food services provided at the office of Community-Based Tourism Promotion Group which is the village headman's house. Local ingredients are used as the main ingredients for cooking and sufficient for tourists. There is a tourist information service station that can be easily accessible. There are staff at the service point that can provide accurate information and good service. The products and souvenirs reflecting the identity of the community are sold at the office of Community-Based Tourism Promotion Group which is the village headman's house. There are signs harmonizing with the community's environment in various tourist spots for providing accurate and clear information. There are methods, channels and equipment for coordinating services within the groups and communicating with the tourist attractions. The safety of the tourist routes are regularly assessed. There are the measures to prevent hazards that might occur. The toilets are clean also safe. The travel routes in the community are also clean and safe for tourists. There are plans, procedures, equipment and emergency support measures. There is an emergency management structure, which provides coordinators, contact numbers, and nearby hospitals that are ready to provide

emergency services, which is Nong Khwai Health Promotion Hospital, Hang Dong District, Chiang Mai Province.

It can be concluded that for the Management for service quality, the satisfaction of tourists must be taken into account. Ban Rai Kong Khing Community has managed quality tourist attractions in accordance with tourism development criteria of Thailand Community Based Tourism Institute (CBT Thailand), consisting of 8 factors. There are 7 factors that are at an excellent level (100%) as follows. The community provided satisfactory tourism services. The community has effective local interpreters. There is quality tourism service point. Service coordination is efficient. The routes and tourism activities are safe. The tourist spots are safe. The management of travel routes in the community is efficient and the emergency management is effective. There is emergency management. Moreover, 1 factor is assessed at an excellent level (97%), which is there are quality tourist attractions.

4.5.4 Leader

It is a very important factor for the success of the operation of organizations and communities. It is necessary leaders with leadership who can develop themselves to have knowledge, ability and skills in various fields, including using the regulatory power or the power of prestige in guiding and motivating followers to have the behaviors that the leaders want in order to achieve the same goals. This is the thing that community leaders must have. It is extremely important for community development as it is a measure of the effectiveness and efficiency of the success of Ban Rai Kong Khing Community's community-based tourism management. At present, the community leader is Mr. Somsak Intachai, 56 years old. He has earned Master's Degree in Agricultural Extension, Maejo University. His spouse is Mrs. Suphan Intachai, 58 years old. They have no children. Both are the leaders with high leadership that are accepted and most trusted by the members of the Ban Rai Kong Khing Community. They have good leadership characteristics as follows.

1.1) Intelligence with high degree: Mr. Somsak Intachai has earned Master's Degree in Agricultural Extension, Maejo University, while Mrs. Suphan Intachai has

earned Master's Degree from the Faculty of Economics, Chiang Mai University. So, they have a maturity of thought, a level of knowledge and intelligence higher than the followers. They also have the ability to analyze and solve various problems as well as creative thinking and broad vision. This can be seen when the community members experienced economic crisis in 1997 and both of them had the same concept to help solve poverty in the community and develop the community for the community members to have a better living as follows.

Mrs. Suphan Intachai initiated to establish "Ban Rai Kong Khing Savings Group" with a starting fund of 3,000 baht on October 10, 1999. There were 18 members at first. She can manage the savings to grow and attract more members to become the members of the savings group. On August 15, 2007, Ban Rai Kong Khing Savings Group was certified as "community organization and community organization network" by Community Organizations Development Institute. On September 10, 2009, the group was also certified as "Community Welfare Fund" by the Ministry of Social Development and Human Security. So, Ban Rai Kong Khing Savings Group has an opportunity to access various funding sources in order to strengthen and develop the group to be stable and sustainable. As of December 31, 2014, the Ban Rai Kong Khing Savings Group had 250 members with the total savings of 4,952,210 baht.

Mr. Somsak Intachai began to apply the philosophy of the sufficiency economy in the living of the community members in the year 2008 until it was successful. In the year 2009, the community was evaluated to be a model village of sufficiency economy. In 2010, it was evaluated as a well-being community. In 2011, was evaluated as a wealthy community. On December 24, 2013, the philosophy of the sufficiency economy was applied to community-based tourism management, and community-based tourism was fully operated, so the community members could get through the economic crisis. Until now, members have improved their quality of life.

1.2) Social maturity, generosity, patience and being flexible: It has been 25 years for being the community leader and Mr. Somsak Intachai has been able to lead the community through the economic crisis in 1997 successfully until today. He is also interested in things around. For example, Mr. Somsak tried to study and search for knowledge in order to develop the community to improve the well-being of

the community members. He attended the training on the philosophy of sufficiency economy at Lampang Development Center. Then, he brought this idea to develop the community until it has been successful, received the highest award and become a wealthy community. He always develops himself continuously and attends the training programs related to career development. He also attends training sessions and visits the communities that have been successful in order to continuously develop his own community. He is flexible according to situations, for example, he has combined the concept of community-based tourism to health, culture and ecology, which are currently popular. His wife, Mrs. Suphan, is always beside him.

- 1.3) Internal motivation to sacrifice with high responsibility, determination in work and motivation to operate outstanding and successful operations: When one thing is done successfully, he is desirable to continue to achieve other things, which become motivation and challenge to continue to do other things. This can be seen from the success of introducing the sufficiency economy philosophy to community development. This leads to the motivation to operate community-based tourism together with the philosophy of the sufficiency economy. He has operated the tourism of Ban Rai Kong Khing Community, which has been successful and won both domestic and international awards. It is a model community in community-based tourism management for other communities. Mr. Somsak Intachai, therefore, was appointed as the chairman of the Community-Based Tourism Network Club in Designated Areas, Thailand. He has been invited to be the speaker to share knowledge about community-based tourism at various events, and he never denies any invitation. For example, on April 1, 2019, he attended the seminar at DASTA which organized a forum on "Lessons learned for building sustainable community-based tourism and increasing household income" at Palaso Hotel, Ratchada, Bangkok.
- 1.4) Good attitudes towards human relations, being very friendly and sincere: The leaders must always remember that success in being a leader depends on cooperation with others. Human dignity and humanity must always be considered. Based on observation and interviews, community activities or community development projects must go through the co-creation process. All members must think, plan, participate, take responsibility and share benefits together. The elderly, youth and the disabled must also be focused and considered. Nowadays, the number

of the elderly in the community are increasing. They are given welfare based on the way of the community. Moreover, the welfare is also provided for the disabled. Each year, 2 disabled people who are the group members or those who are poor are selected to receive a grant of 1,000 baht / year. Environmental management of Homeland Conservation Group that most of which are youths carrying out activities receive support from the welfare fund of 3,000 baht per year. The elderly activities in the community, such as water-pouring for the elderly, are also supported by 3,000 baht per year.

To summarize, leadership is a quality of the leader. It is an effort of an individual who can influence and determine behavior, beliefs and attitudes, as well as the values of others, in order to achieve the goals set. According to the study of the leadership of Ban Rai Kong Khing Community, good leadership qualities include being intelligent with high degree, having social maturity, generosity, patience and being flexible, having internal motivation to sacrifice with high responsibility, determination in work and motivation to operate outstanding and successful operations, and having good attitudes towards human relations, being very friendly and sincere and having transformational leadership.

4.5.5 Social capital in Ban Rai Kong Khing Community

Social capital is social interaction that is based on trust, compassion and assistance given to each other as a network. It is a civil society that unites society to carry out certain activities together and all members can access and share resources. From the analysis of the social capital of Ban Rai Kong Khing Community, the results are as follows.

1. Community participation

Ban Rai Kong Khing Community Savings Group: The villagers in the community had regular cooperative activities, so they learned from each other and understood each other very well, resulting in trust in each other. As a result, the villagers established the first savings cooperative group in Ban Rai Kong Khing Community. It was established to raise savings and provide loan for people in the community to lessen the suffering. It is the economic fund management for both production and living. Savings Group is an external social capital that can be proceeded until now. It is proved that trust is a good thing because it causes more economic benefits. The more the villagers in the community trust in each other, the

more savings in the group is. So, it is more beneficial to the community, and more welfares are allocated to the community, including, the welfares for birth, death and care for the elderly and the disabled. So, the community members have a better quality of life.

Homeland Conservation Group: It is group that manages revitalization and conservation of culture and environment in the community. Youths in the community participate in the activities such as getting together on every Sunday to collect garbage and decorate the trees around the houses and on the streets to look clean and tidy, without receiving any wages. Everyone is willingly to do these activities. Moreover, all youths continually sacrifice themselves to practice cultural performances without receiving any payment. This helps the youths spend leisure time effectively, reduce the problems of youths addicted to games, and contribute to the preservation of culture, traditions and local arts of Ban Rai Kong Khing Community.

Community: All community members sacrifice both labor and finance when they are needed by the community. The community members are both directly and indirectly involved and cooperating in community-based tourism activities. Everyone helps with the care of tourists, such as in cooking, cleaning and welcoming tourists. Everyone does it with their heart although they get only little wages. Moreover, they will not receive any wages immediately after the operation. They will be paid only on every 10th of January every year. It takes one year to be paid, but all the members are very satisfied and agree that it is like saving money in the bank.

Ban Rai Kong Community Family Gathering Event: It is held every year on January 10th. It is an annual event that members will receive dividends and a lot of prizes. Every member of the community will come together, except those who are not free. Almost all community members working in other provinces return to family gathering event every year. It shows the love, unity and participation of everyone in Ban Rai Kong Khing Community.

- 2. Having spirit, value system and local consciousness and pride for homeland: It is known as spiral capital that people help each other do things for the locality. For example, no community members migrate to other areas. Since 2005 to the present, about 400 people have moved back to their homeland because they have local consciousness and are proud of their homeland. They also create a value system in helping each other. Such thinking system makes the community members treat each other with care and give cooperation and help each other, such as exchanging and sharing vegetables, fruits, and herbs.
- **3. Potential of the community leaders and the community members:** The community leaders and the community members love each other and have unity and ideas in the same direction, especially the community leaders that have high leadership and are able to guide the followers according to the goals set. They are also

healthy, generous and sacrificed and have public mind, intellect, high level of knowledge, potential and readiness to adjust and develop the community to be in line with changes. The community leaders also have knowledge, ability and skills in community development by using community-based tourism as a tool to support and enhance the competitiveness of community-based tourism management in the country effectively. The existing knowledge is exchanged with other communities for lifelong learning and more benefits.

In short, social capital arises from mutual interactions, doing activities together and trust, help, and caring given to each other. Social capital of Ban Rai Kong Khing Community includes: 1. community participation such as having Ban Rai Kong Khing Savings Group, Homeland Conservation Group, Community-Based Tourism Promotion Group, and participation in the annual party; 2) having spirit, value system and local consciousness and pride for homeland and 3. potential of the community leaders and the community members. Strong social capital allow the community to have a better and sustainable quality of life.

4.5.6 Support from external organizations

Support from external organizations is one of the important factors that can lead the community-based tourism to success efficiently, effectively and sustainably as follows.

The financial and academic support of Ban Rai Kong Khing Community is mainly from an external organization which is Designated Areas for Sustainable Tourism Administration (DASTA) because Ban Rai Kong Khing Community is near Night Safari, Chiang Mai Province which is under the supervision of DASTA. Therefore, it is one of the communities in Chiang Mai Province that has been selected as a designated area community. For this reason, it is supervised by DASTA. DASTA plays a role in coordinating, promoting, supporting and suggesting the ways to prevent and solve tourism problems that negatively affect the community, natural resources and environment. The community has been supported in order to be able to manage tourism and natural resources. The participation of all parties and the tourism that creates a balance between natural resource management and tourist attractions are promoted in order to have the unique and distinctive tourism that balances the management of natural resources and traditions along with the conservation of natural resources. The standards for community-based tourism management are also established and the tourism plan is also prepared so that community-based tourism is used as a tool to contribute to the conservation of natural resources, man-made

resources and sustainable community development. DASTA supports the budgets for community-based tourism development by paying for the expenses of both domestic and international trainings and study visits. More importantly, at the end of 2016-2017, DASTA was the mentor to Ban Rai Kong Khing Community in terms of integration of community development by using tourism as the main tool by considering the sustainability and well-being of people in the community. Ban Rai Kong Khing Community was encouraged to develop tourism according to the tourism development criteria of Thailand Community Based Tourism Institute (CBT Thailand) in accordance with the framework of DASTA which consists of 5 major areas as follows.

- 1. Community-based tourism management
- 2. Economic, social and quality of life management
- 3. Conservation and promotion of community cultural heritages
- 4. Systematic and sustainable management of natural resources or the environment
 - 5. Quality of community-based tourism services

This has made Ban Rai Kong Khing Community successful and received numerous tourism awards. Ban Rai Kong Khing Community has become a model of a sustainable community-based tourism.

Another important mentor organization was Thailand Community Based Tourism Institute (CBTI). It mainly supported academics, such as research, training and knowledge about community-based tourism management before the tourism was opened. CBTI provided academic support for about 1 year with DASTA. Currently, when trainings or seminars on community-based tourism are organized, the community is invited to participate in the events as a community-based tourism network member.

Parties/local government organizations also help to promote tourism destinations successfully. Nong Khwai Municipality, Hang Dong District, Chiang Mai Province supports public relations by organizing an OTOP event every year at Ton Kwen Temple and Mueang Kum Temple. Ban Rai Kong Khing Community is invited to participate in the event to present community-based tourism and sell the products produced by the community. It also helps prepare brochures for the community tourist

attractions that are in charge of the municipality. The VDR complying the pictures of community-based tourism of Ban Rai Kong Khing Community is also created.

In terms of marketing, the municipality has made MOU with Big C in Hang Dong District for setting a booth every year. Ban Rai Kong Khing Community sells community products at the booth of the municipality. If the municipality organizes activities and study trips, the products of the community are allowed to sell at the municipality.

If a large number of tourists visit Ban Rai Kong Khing Community, the municipality will provide vehicles to pick up the tourists at Chiang Mai Airport.

In conclusion, the main external support organizations of Ban Rai Kong Khing Community are as follows. Designated Areas for Sustainable Tourism Administration (DASTA) supports for both budget and academic issues. Thailand Community Based Tourism Institute (CBTI) supports for academic knowledge. Nong Khwai Sub-district supports for public relations, marketing, and facilitates the areas, vehicles and emergencies with a fair management system. Therefore, Ban Rai Kong Khing Community is the model for sustainable tourism that has received numerous awards from

CHAPTER 5

ANALYSIS RESULTS OF COMMUNITY-BASED TOURISM MANAGEMENT OF BAN MAE KAMPONG COMMUNITY

This chapter will present the analysis results on the success of community-based tourism management of Ban Mae Kampong Community as follows.

- 5.1 General context of Ban Mae Kampong Community
- 5.2 Background of community-based tourism management
- 5. 3 Characteristics of community-based tourism management of Ban Mae Kampong Community
- 5.4 Assessment of the success of community-based tourism management of Ban Mae Kampong Community
- 5.5 Factors affecting the success of community-based tourism management of Ban Mae Kampong Community

5.1 General context of Ban Mae Kampong Community

The name of Ban Mae Kampong Village is derived from the name of a flower found a lot in the village called "Kampong". It is a yellow-red flower found along the river, the creek, and in the area where the river is flowing. The term "Mae" is added as it is based on the geographical environment of the area. Therefore, the name of the village is derived from the name of the flower together with the river called "Ban Mae Kampong Community". It is the village surrounded by mountains and nature with a beautiful landscape. The area of Ban Mae Kampong village is $4000 \, \mathrm{rai}$.

Ban Mae Kampong Community is located at Village No. 3, Huay Kaew Sub-district, Mae On District, Chiang Mai Province. It is a small village established about 200 years ago and located in the northeastern part of Chiang Mai Province. It is away from Chiang Mai Province about 50 kilometers. The person who first came to live in the community was Mr. Pa Kingkaew, a villager from Dok Daeng Village, Doi Saket District, Chiang Mai Province. He migrated from Ban Pang Ton. After that, he moved

to Ban Mae Kampong Community. The reason of moving was that he wanted to grow Miang or known as tea. In the past, Lanna people used tea leaves to cook Miang Kham until it became a culture. So, some villagers living in Doi Saket area grew tea, and they migrated to grow tea for cooking Miang Kham in Ban Mae Kampong Community. After Mr. Pa Kingkaew had immigrated to plant tea in Ban Mae Kampong Community, his relatives followed him to live here. After that, the community has been expanded continuously. Most of the villagers in the area are Lanna people living in Doi Saket District.

At present, Ban Mae Kampong Village is divided into 6 communities consisting of 1) Pang Ton, 2) Pang Hang, 3) Pang Nai, 4) Pang Klang, 5) Pang Nok and 6) Pang Khon.

The settlement began in Pang Klang first. After that, it extended to Nok, Pang Khon, Pang Ton, Pang Nai Neng and Pang Nai Song. There were different groups of people settling in each area. At Pang Nok, the majority population immigrated from Mae Pong Sub-district, Doi Saket District, Chiang Mai Province. They were indigenous people of Lanna-Thai ethnic group. Their career was planting tea. The houses were built nearby the river, the stream and in the midst of nature.

In terms of geography, the north is next to the Sai River, Huay Kaew Sub-district, Mae On District, Chiang Mai Province. The south is adjacent to Ban Mae Ruan, Don Nuea Sub-district, Mae On District, Chiang Mai Province. The east is adjacent to Mueang Nan District, Lampang Province. The west is adjacent to Ban Than Thong, Huay Kaew Sub-district, Mae On District, Chiang Mai Province.

It is mountainous and hilly terrain of about 1,300 meters above sea level, with abundant forests. It is the source of the river. The area is about 2,634,375 rai of forest or 4,125 square kilometers. It is located in Forest Area A of the Royal Forest Department. There are abundant forests, and most of which are mixed forest and rainforest. It is the origin of many rivers and streams in Chiang Mai Province and remains complete natural resources and biodiversity. The drainage is very good and there is no waterlogging.

The weather is cool all year round and it is very cold in winter. The temperatures are between 4-25 degrees Celsius.

In terms of transportation, it is able to conveniently travel to the community by cars and motorcycles on 2 routes: Chiang Mai - Doi Saket and Chiang Mai - San Kamphaeng. The roads from Mae On District to Ban Mae Kampong are asphalt and concrete roads. The road in the village meanders along the hill, which is quite narrow.



Figure 5.1 Map showing the territory of Ban Mae Kampong Community Source: Google map https://www.google.com/search?q=แผนที่หมู่ Ban Mae Kampong Community

There are 195 households living in Ban Mae Kampong Community with the population of 398 people: 200 males and 198 females. The majority of the population in Ban Mae Kampong Community is mainly engaged in agriculture, such as planting Miang (tea) and coffee. Due to the appropriate climate, it is supported for seeds and fertilizer by the Royal Project of Teen Tok. The area for planting Miang (tea) is approximately 2,000 rai. There are about 20 households that ferment and sell Miang (tea) leaves themselves. About 3-4 families in the community buy fermented Miang (tea) leaves from the villagers to sell to middlemen outside the village. There are two

varieties of tea trees or Miang trees in Ban Mae Kampong Community: the native one is called "Miang Ei Arm" or wild Miang which is red with bitter taste. It is not suitable for processing into fermented Miang (tea) leaves. So, the villagers cut it off because it is useless. Another one is called "Assum", which is usually grown naturally in the forest since the villagers lived in old area for at least three generations. Later, after the villagers had collected Miang (tea) leaves as a career, the seeds of this tea type that grew in that forest were planted. Other types of tea has never been planted.

The term "Miang" is the Northern Thai dialect of Lanna people which is also known as "fermented tea leaves. Before being fermented, its origin is from "Assum tea", which is native tea here. In addition to being processed, Assum tea is an important source of watershed resources in the north for soil conservation. Fermented tea leaves are snacks for Lanna people. Every house has Miang as a snack for welcoming guests or relatives visiting. Miang is wrapped with betel nut and tobacco and fermented. Then it is wrapped with salt and people chew it while working or doing activities. With the fermentation process, it results in increased caffeine which makes people feel fresh. Also, Theanine helps relieve stress, increase memory, protect nerve cells and deduce brain degeneration. GABA helps people sleep well. It is also used in all religious ceremonies in the north such as house warming ceremony, ordination ceremony, making merits or funeral ceremony.

The second careers are making local handicrafts such as sewing tea leaf pillows, making bamboo woven products, traditional massage, opening grocery shops and homestays. At present, the main occupation of people in Ban Mae Kampong Community is operating community-based tourism. Previously, operating community-based tourism was the second career, but later it was changed to a sustainable main career because the popularity of eating Miang decreased.

At present, the main career is community-based tourism. There are 70 homestays, 10 shops, 30 people providing traditional Thai massage service, and 5 people making local handicrafts. The second career is planting Miang and coffee. The total income is approximately 70,000-120,000 baht per year per person.

In terms of land ownership of residential and agricultural areas, 80% of people has Sor. Kor. 1 (land rights document) while 2 0 % do not have any land rights documents but they have used the land for a long time.

There was 1 school which was Wat Mae Kampong School in the village. In the past, teaching and learning was operated from kindergarten to Grade 6, but it was closed in May 2006 because the number of students decreased and students went to schools in Chiang Mai Province.

In the village, there is Mae Kampong Temple, which was built around 1930. Currently, there are 2 monks. Buddhism is the main religion. People believe in karma and respect for ancestral spirits. Making merit for the spirits of ancestors is usually done. There are also several ritual ceremonies such as Hong Kwan ceremony and Baisri Sukwan ceremony. There is no Christian church.

In the village, there is kinship relationship supporting each other. There is support among relatives and the community members, which can be seen from the establishment of various groups in the community to help each other, such as Mae Kampong Royal Electricity Cooperative Group. It is the main group of the village which manages other small groups, including Cooking Group, Coffee Group, Homestay Group, Tour Guide Group, Baisri Sukwan Group, Herbal Healer Group, Thai Massage Group and Traditional Dancing Group.

At present, the relations are more directed by money than before. In the past, people helped each other without expecting anything in return. But, this has changed according to the increased number of tourists. Also, people outside the community buy land from villagers and build houses near the village.

The participation in community activities of the villagers depends on the community leaders, especially the former community leader named Mr. Theeramet Kajornphatthanaphirom or Mr. Phrommin Phuangmala (his former name). He was the leader that had an influence on ideas, beliefs, and directions in participation in activities of people in the community of about 90% because he had good leadership with broad vision, strong potential, knowledge and ability. Has also had power to guide people and good governance. He was transformational leader. He was the outstanding leader in managing natural tourist attraction costs, the way of life of the villagers and community culture such as Baisri Sukwan. Moreover, he made people have careers different from other communities, such as making Miang which is a selling point of the community so that the community has become a sustainable tourist destination and been successful in community-based tourism management.

Nowadays, he still serves as a leader for the community, especially in organizing community-based tourism activities. He is also a speaker giving lecture to various communities on community-based tourism together with the present community leader. Mr. Pradit Thomma, the present leader, focuses on governance and regulations of the community. The punishments based on rules and laws have been set, and the committee has a role on supervision. For example, logging for commercial purposes is prohibited, but it can be done for house building. However, the resolution of the committee is required.

The community has clear directions and community development plans. There is a community-based tourism group working on driving community development. It is a community organization of learning and a model of community-based tourism that can be learned by other communities.

From the survey and exploration of the characteristics of the houses in the community, house building is based on traditional style. That is, people sew wood from the forest near the village for building houses. There are 2 types of houses, including 1-story wooden house with high stilts and 2-story houses that the ground floor is made of cement or open. The upper floor is made of wood. The houses that are homestays are separated into rooms. Mostly, the upper floor is arranged as tourist accommodation. The landlords stay on the first floor. The decoration is based on Lanna style which is the way of the villagers' life. The houses of those having good economic status are furnished with expensive and beautiful furniture such as teak furniture. There are streams at the back of the houses.

5.2 Background of community-based tourism management

It started in 1996 that the former community leader, formerly known as Mr. Phrommin Phuangmala (his new name is Mr. Theeramet Kajornphatthanaphirom) holding the position of the village headman of Ban Mae Kampong Community, was interested in learning about community-based tourism. He read a lot of textbooks about community-based tourism. He also visited various areas related to community-based tourism organized by the government. Especially, in 1997, Mr. Phrommin studied about Khiri Wong Village, Lan Saka District, Nakhon Si Thammarat Province, which is the community that initiated the idea of community-based tourism

seriously. Since this community has resources similar to those of Ban Mae Kampong Community, Mr. Phrommin came up with the idea that Ban Mae Kampong Community might have the potential to develop into an ecotourism village because it has 3 capitals, namely 1) natural environmental landscape such as abundant forests, waterfalls and streams, 2) unique lifestyles, such as having a career of selling Miang and having the basic skills in giving services since people have had experience in welcoming the merchants buying Miang at the village and 3) outstanding culture such as Baisi Sukwan ceremony, traditional dance, local games which can be used as a selling point for tourists. For these reasons, he had the idea to initiate communitybased tourism as a tool for community development in order to solve the economic crisis in 1997. After that, a monthly meeting with the community members was held. Forums were organized about 36 times. At the meeting, there was an establishment of Ecotourism Community. Then he consulted about this issue with Thailand Community Based Tourism Institute (CBTI), which later became a mentor for the community and supported for both academy and budget for conducting research under the support of Thailand Research Fund (TRF).

In the year 1999, Ban Mae Kampong Community started to operate tourism and conduct research on the tourism management model that is suitable for ecotourism. Thailand Community Based Tourism Institute (CBTI) sent the first group of 20 Japanese tourists who were students to the community. It was the tourism service project in cooperation with Japan. The students were sent to try the tourism organized Ban Mae Kampong Community. Then the second group of 20 students was sent to the community in order to find out the tourism style suitable for Ban Mae Kampong Community.

On December 10, 2000, Dr. Thiti Thitichamroenphon, the lecturer of Hotel and Tourism Management, Payap University in collaboration with Thailand Community Based Tourism Institute (CBTI) and the villagers were the researchers conducting the research to investigate the tools suitable for the context of the Ban Mae Kampong Community which has beautiful views and many remarkable natural resources, including hiking trails, and Mae Kampong waterfall with clear water and ferns and lemongrass growing along 7 levels of the waterfall. Tourists can experience the diversity of nature and watch many birds. These paths will also pass through

coffee and Miang plantations and a variety of herb gardens. Doi Mon Lan is the highest point of the mountain in Mae On District, so tourists can see the scenery in every direction from the peak. There is also space for camping. Princess Mother Memorial Park is a resting point. It is a shady garden. During the cold season from December to February, people can experience the cold weather, see beautiful cherry blossoms and local flowers bloom, including Euang Din and Euang Hongthong (orchids) for about 2 months. In addition, tourists can study the ways of life, culture and identity of the community.

Finally, community-based tourism management suitable for the community context which is homestay integrated with sufficiency economy philosophy that benefits have been allocated and distributed within the community thoroughly was operated. At present, Ban Mae Kampong Community is well-known for both domestic and international tourists. Tourists visit the community continuously. For example, on Saturday and Sunday, more than a thousand tourists visit the community. During the long holiday, thousands to ten thousand tourists visit the community. They both take a round-trip and overnight stay in the community.

During 2010-2012, the community was awarded as Sufficiency Economy Philosophy Village, Level 3: Wealthy Village. There were approximately 22 homestays that were able to accommodate not more than 132 tourists per day. Currently, there are 70 homestays which can accommodate about 420 tourists per day.

In 2 0 1 4, the community conducted the research on "The management of carrying capacity for community-based tourism at Ban Mae Kampong Community". The impacts on 4 dimensions, namely physical, environmental, social and cultural and health dimensions were assessed. It was found that some villagers did not understand tourism while the tourists lacked understanding in the community and did not communicate with the community. They did not book accommodation and follow the community' regulations.

For this reason, in 2017, the research project titled "Community-based tourism management based on the sufficiency economy concept under the dynamics of change: Ban Mae Kampong, Huay Kaew Sub-district, Mae On District, Chiang Mai Province in collaboration with Thailand Community Based Tourism Institute and with the support of Thailand Research Fund (TRF) and Payap University was conducted.

Community-based research has, therefore, been used as a tool for Ban Mae Kampong Community to cope with the crisis; to make people in the village and tourists aware of the conservation of natural resources together with preservation of the culture of the people in the community; and to enable the once powerful Ban Mae Kampong Community which is a model of successful ecotourism village management to stand sustainably in the midst of change again. The co-creation process is the process that the community members think, plan and participate in operation and take responsibility and share benefits together. They also have a role in determining the direction and management of tourist. It is a true community-based tourism management.

Standards / awards that the community has received

- 2010: Outstanding Community Learning Center from the Upper Northern Region Group
- 2010: PATA Gold Awards from Pacific Asia Travel Association
- 2012: An Ecotourism Model Village from the Upper Northern Region Group 1
- 2013: Traveler Destination Awards 2013 from Sonesee Planet Traveler Magazine
- 2016-2018: ASEAN Home Stay Standard from the Ministry of Tourism and Sports

5.3 Characteristics of community-based tourism management of Ban Mae Kampong Community

The distinctive features of tourism management by Ban Mae Kampong Community that are able to attract tourists to visit the community continuously and well-known for many tourists, which results in income generation that allows people in the community to have better and sustainable quality of life, are as follows.

1) Tourists can experience cool weather throughout the year. It is tranquil and simple. The landscape is distinctive, outstanding, beautiful, and very pleasant. Most houses are located along the streams with clear water. Houses are in harmony with nature.

- 2) There are many lovely cafes along the waterfront in Ban Mae Kampong Community that tourists like to take photos and check-in to. The café called Him Huai Lung Pood Pa Peng is the famous café. Tourists like to take pictures there. The café is made of wood with cute decoration. Tourists can pleasantly sit and see the river and nature. This café is popular among tourists because of its unique wall.
- 3) The Royal Project of Teen Tok Development Center is the development center which was established from the will and the broad vision of His Majesty King Rama IX. He granted approximately 300,000 baht of His Majesty's property for establishing this center as a resource of development, demonstration and promotion of mushroom and coffee cultivation in order to be an extra career for the villager, aside from growing Miang.
- 4) There is a historic site that is unique and different from other places, which is Khantha Pruksa Temple or Mae Kampong Temple. It was built entirely of golden teak with exquisite carving patterns. The temple's teak roof is covered thoroughly with green moss which represents moisture conditions that the weather is cold throughout the year. The outstanding point of this temple is the chapel located in the middle of the water.
- 5) Mae Kampong Waterfall is located 1.2 kilometers from the village. It is a small waterfall in the midst of nature. The clear water flows throughout the year. There are a total of 7 floors. On the 7th floor there is a basin that tourists can swim.
 - 6) Various tourist activities are offered to tourists as follows.
- 6.1 There are 70 homestays which can server up to 420 tourists per night. The homestays also meet the Thai Homestay standards. There is a pre-reservation system. The accommodation charge for the homestay is 560 baht per person/day. This price includes breakfast and dinner. Moreover, 200 baht is given to Community-based Tourism of Ban Mae Kampong Community Group. The remaining is the income of the homestay owner.
 - 6.2 There are many types of tourism activities as follows.

Activity 1: Round trip (one day trip): Both Thai and foreign tourists enter the community by not notifying in advance. They visit nature and do various activities in the village.

Activity 2: Study trip: This group of tourists come to observe the tourism management system or the community forest management and learn and exchange culture and traditions of the community.

Activity 3: Overnight stay: This group of tourists want to experience the way of life and nature. Both Thai and foreign tourists will contact and book accommodation in advance either through tour agents or booking directly at Mr. Phrommin Phuangmala, who is the manager of Community-based Tourism of Ban Mae Kampong Community Group and homestay committee.

Service rates

1 night 2 days with 2 meals: 560 baht / person 2 nights 3 days with 6 meals: 900 baht / person

Additional stay of 1 day 1 night with 3 meals: 350 baht

Tour guide service: 300 baht / day

Baisi Shukwan activity with large / small set: 1000/600 baht

Other show activities: 1000 baht

In summary, the features that make community-based tourism of Ban Mae Kampong Community successful that can attract tourists to continuously visit the community until today, create jobs and income, and improve the quality of life of the community members are as follows. First, it has good atmosphere. The weather is cool all year as it is located near the foot of the hill. Second, it is a place with charm and unique identity of the community. Tourists can wander around to observe the lifestyle of the villagers and see small wooden houses surrounded by mountains and green trees. In Mae Kampong Community, there are many lovely cafes along the waterfront that tourists like to take photos and check in on social media. In addition, there is the Royal Project of Teen Tok Development Center which is a place to develop, demonstrate and promote the cultivation of shiitake mushroom and coffee as an extra career for people in the community, apart from growing Miang. Also, there is a historic site that is unique and different from other places, which is Khantha Pruksa Temple. The temple's teak roof is covered thoroughly with green moss. Furthermore, there is Mae Kampong Waterfall with a total of 7 floors and on the 7th floor there is a

basin that tourists can swim. Finally, there are various tourist activities offered to tourists.

5.4 Assessment of the success of community-based tourism management of Ban Mae Kampong Community

The assessment of the success of community-based tourism management by Ban Mae Kampong Community is an indication of the success of community-based tourism management of Ban Mae Kampong Community. The details of the analysis are as follows.

5.4.1 Increased number of tourists

The increased number of tourists is an important indicator for evaluating the success of community-based tourism management of Ban Mae Kampong Community which will give the community jobs and increased income.

Table 5.1 Number of tourists from 2015-2018

Year	Number	Total (people)	
1 7	Thais	Foreigners	
2015	784	289	1,073
2016	1,013	432	1,445
2017	1,016	263	1,279
2018	5,198	2,690	7,888
Total	8,011	3,674	11,685

Sources: Document of Community-Based Tourism Group and the interviews with Ban Mae Kampong Community's leaders

To sum up, the increased number of tourists is an important indicator for evaluating the success of community-based tourism management by Ban Mae Kampong Community. According to the statistics of the community that recorded the number of both domestic and foreign tourists traveling to the community continuously from 2015 to 2018, there were a total of 11,685 Thai and foreign tourists.

5.4.2 Increased income and fair income distribution

When community-based tourism management of Ban Mae Kampong Community was established and tourists have been visiting the community continuously, the community has increased income and fair distribution of income. Therefore, the assessment of community-based tourism of Ban Mae Kampong Community in terms of increased income and fair income distribution was administered as shown in the following table.

Table 5.2 Information about income generated from community-based tourism

Year	Income per year (baht)		
2015	5,241,080		
2016	5,857,280		
2017	4,446,140		
2018	4,651,051		
Total	20,195,551		

Sources: Document of Community-Based Tourism Group and the interviews with Ban Mae Kampong Community's leaders

The distribution of income gained from community-based tourism of Ban Mae Kampong Community is mostly carried out by villagers. The activities carried out by Community-Based Tourism Group depends on the service fees of Homestay Group only. The homestay fee is 560 baht per person including 2 meals. Based on the income gained from the homestay fee, 100 baht is given for a maintenance fee for village development; 100 baht is also given for running the activities of taking tourists to visit the village and accommodation; and 200 baht is given to Mae Kampong Royal Project Electricity Cooperative Group as the village revenue. The net income that the homestay owner will receive is 360 baht, including 2 meals. For other groups such as Traditional Dancing Group, Local Music Group, Tea Leaf Pillow Group, Coffee Group, Herbal Healer Group, Tour Guide Group, Cooking Group, Thai Massage Group and Baisri Sukwan Group, the villagers will receive the full amount of gained income.

Table 5.3 Activities	carried out by	z villagers	of Ban Mae	Kampong	Community
	cullion out o	, , iiia, cis	or Dan Inac		Committee

Activities carried out by villagers of Ban Mae Kampong Community	Number of villagers (people)	Number of days that villagers operate the	Income per person / month
		activities (days	(baht)
		per month)	
Local Music Group	5	4	4,000
Coffee Group	5	30	9,000
Herbal Healer Group	12-13	30	4,500
Tour Guide Group	7-8	10	3,000
Cooking Group	30	1	1,200
Thai Massage Group	10	30	4,500
Traditional Dancing Group	7-8	4	4,000
Baisri Sukwan Group	5	2-3	1,200 - 1,800
Tea Leaf Pillow Group	20	30	9000

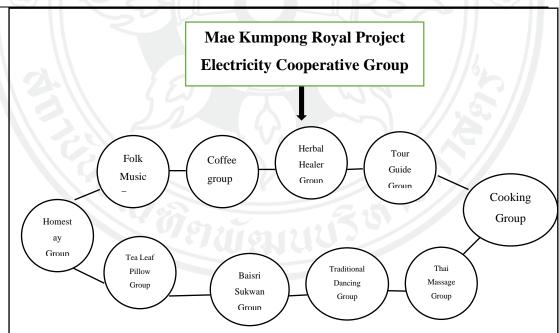


Figure 5.2 Working groups of Community-Based Tourism Group of Ban Mae Kampong Community

Sources: Document of Community-Based Tourism Group and the interviews with Ban Mae Kampong Community's leaders

In short, the distribution of income gained from community-based tourism of Ban Mae Kampong Community is mostly carried out by villagers. The activities carried out by Community-Based Tourism Group depends on the service fees of Homestay Group only. From 2015-2018, the total income gained from community-based tourism was 20,195,551 baht.

5.4.3 Better quality of life of people in the community

Improved quality of life of people in Ban Mae Kampong Community is a result of increased income from community-based tourism. The community members have a quality of life that meets the basic necessities and are affordable for improving their houses to be beautiful and livable. They can also afford to buy facilities such as electrical appliances and do not have informal debt. In addition, various welfare funds have been set up to enhance the quality of life of the community members.

On April 21, 1986, Ban Mae Kampong Community established Mae Kampong Royal Project Electricity Cooperative Group as a source of electric power for household use by using waterfall energy in the village. It has been operated under the supervision of the Cooperative Promotion Department of Chiang Mai Province. The staff from the Cooperative Promotion Department of Chiang Mai Province has been sent to the community to support and take care of the electricity cooperatives in the community. The income of the electricity cooperatives is from the electric charge. The income is then used as a source of loan and the capital for buying goods such as rice to sell in the community. The income from selling coffee and the operation of community-based tourism is also accumulated. The subgroups operating community-based tourism in the community include Traditional Dancing Group, Local Music Group, Tea Leaf Pillow Group, Coffee Group, Herb Group, Tour Guide Group, Cooking Group, Thai Massage Group and Baisri Sukwan Group. The income allocation is as follows.

- 1. 30% is given to Mae Kampong Royal Project Electricity Cooperative Group for maintenance of electric generators in the village.
- 2. 20% is given to Community Development Fund Cooperatives for community development such as maintenance and repair of public utilities within the village such as repairing roads in the village and building forest fire protection lines.

- 3. 25% is allocated for marketing management, including organizing booths for selling products, making brochures, studying, training, and observing career-building and community-based tourism for continuous development of the community.
- 4. 15% is allocated for community welfare fund in order to provide welfare to the members which can be divided into 5 types as follows.
 - 4.1) Birth: 500 baht each
 - 4.2) Death: 2,000 baht each
- 4.3) Admitting to the hospital: 200 per night with a maximum of 15 nights / year
- 4.4) Education: high school and vocational certificate = 1000 baht; high vocational certificate = 1500 baht; bachelor's degree =2,000 baht; master's degree =5,000 baht and doctoral degree= 10,000 baht, and 30-50 % of tuition fees from kindergarten to university
- 4.5) 10% is for the fund of the committee's operation which is the meeting allowance for the members who attend the meeting. The meeting allowance is 150-300 baht each time. Any members who do not attend the meeting will not get the meeting allowance.

At the end of every year, the community members get together, and the profits from community-based tourism operations are distributed to the community members based on their shares. Currently, there are 173 members holding shares, which is 10 baht per share. Each person can increase the shares of not more than 1 in 5 of the share capitals. For example, if a person has 500,000 baht of share capital, he or she can hold the share of not more than 100,000 baht. The dividend is not more than 10% of the share capital. For example, if a person holds 10 shares in the amount of 100 baht, he or she will receive 10 baht.

If the community members face economic problems, they can borrow money. The interest rate is 1 2 % per year. But, if the members want to borrow money for renovating their homestays or develop a tourism-related careers, they can borrow the money of not more than 30,000 baht and have to pay back within one year without interest.

It can be concluded that better quality of life of people in the community is an indication in assessing the success of community-based tourism of Ban Mae Kampong Community. Various benefits are provided such as welfare for birth, illness and death, scholarships and maintenance of public utilities as well as support of the preservation of traditions in the community, conservation and recovery of natural resources and the environment. People are also supported, promoted and developed with knowledge and careers. The community members have better health. They have no informal debt. The community members are both physically and mentally happy. Therefore, they are friendly with tourists visiting the community. This is because the community is successful through community-based tourism management.

5.4.4 Environmental conservation in the community

When community-based tourism management is operated, there are the creation of careers and increased income. People have a better quality of life and relationships with each other. They also do activities together and rely on each other. Therefore, the community has unseparated relationships with the environment in the community. It is the thing that occurs around humans in the community that is originated naturally or physically created by humans. So, the community is aware of the environmental conservation in the community in order to attract tourists to visit the community.

There is Natural Conservation Group in the community that everyone is involved in. The leaders of the group are as follows.

Mrs. Dares Thomma

Mrs. Patcharin Arthan

Mr. Kaewpuang Inlai

Miss Jaraporn Setthaya

Mrs. Nipaporn Sunanta

Chairman

Committee

Committee

Zoning is operated, such as trekking, by planning and creating tourist routes based on the use of the area so that tourism does not cause negative impacts on the use of areas for other purposes. The carrying capacity is 420 people per day for homestays in order reduce the negative impacts on the environment from community-based tourism. There is a search on natural resources or the environment and the obtained information is used in tourism. People in the community also participate in

the dissemination of wisdom on resources or the environment through various activities and public relations media. There are tourism activities that help create awareness of the importance of preserving natural resources or the environment and various parties participate in these activities. The community members improve the landscape of the community and their houses, such as planting trees and flowers around the fences and in their own houses. The trees are trimmed orderly and beautifully suitable for the way of the community. The color of the houses is also in harmony with nature. The community also organizes the activities to improve the landscape for community-based tourism that focus on organizing the campaigns regarding cleanliness. The rules of not cutting trees in the forest are also set. Building houses encroaching the streams is prohibited. People are not allowed to build weirs. The focus is on nature for sustainable environmental conservation. There are clear penalties in case of breaking the rules.

In short, environmental conservation in the community means that the natural environment, such as trees, mountains, soil, water, animals, and man-made environment, such as archaeological sites, culture, traditions, beliefs, houses and cars are used less and can be smartly protected to maximize benefits. The duration of using the environment with the least damage must be taken into consideration. For example, all members of Ban Mae Kampong Community agreed to impose regulations and penalties for the conservation natural resources. Therefore, the community still has rich natural and physical environment which can attract tourists to visit the community continuously.

5.4.5 Preservation of local culture

Nowadays, local arts and culture are being neglected and less transmitted to the new generation due to cultural diversity under globalization that an exchange of knowledge happens all the time. Local arts and culture reflect the way of life and maintain identity that various communities and local areas have developed and created them as the tools for living which are presented in a variety of ways, including lifestyle, traditions, wisdom, performing arts, food, culture and crafts in order to raise awareness and encourage people in the local community to become aware of their participation in revitalization, conservation, dissemination and inheritance of local knowledge. This is an important part of evaluating the success of creating value to

local culture through community-based tourism, making the tourists impressed when visiting Ban Mae Kampong Community.

There is Local Cultural Preservation Groups in the community that all community members participate in. The leaders of the group are as follows.

Mr. Anan Thaikorn Chairman
Mr. Boonluan Puangmala Committee
Mr. Baipuang Ruankaew Committee
Mrs. Darin Thammawong Committee
Mr. Jamnong Unruan Committee

The information about cultural heritages of the community such as local history, traditions, ways of life, wisdom has been searched and collected. Appropriate and interesting cultural information has been selected for using in tourism. The community members participate in the conservation and revitalization of community culture through various activities such as public relations through tourism activities or various public relations media. The group has mutual agreements for the preservation of the way of local life as follows. People wear the dress showing ethnic identity of Tai Won people (Lanna people) to welcome tourists. They also cooperate in preserving traditions and local culture such as Baisri Sukwan, the way of life of people planting Miang, making merit, and doing activities at Yi Peng festival. These shows are performed to welcome tourists. Tourists are also welcomed with a variety of local food. The conservation of culture and beautiful arts has been done in accordance with the way of the community which is implemented in a concrete manner for sustainable use. There is a learning center for transferring knowledge to future generations and share lifestyles with tourists. The activities of traditional and cultural conservation are carried out during important religious festivals such as the conservation of forest and water project, raising ancestor spirits ceremony and making merit by giving Miang, coffee and new rice to monks, and organizing campaigns for community members to dress in local clothing every Saturday and Sunday.

In conclusion, in the current state of globalization with constant exchange of knowledge of diverse cultures, revitalization and conservation of local cultures of the community are very important for evaluating the success of a sustainable community-based tourism development. The tourism organized by Ban Mae Kampong

Community conserves and restores local arts and culture which are the identity of the community, such as the conservation of forest and water project, raising ancestor spirits ceremony and making merit by giving Miang, coffee and new rice to monks, Baisri Sukwan, making merit, doing activities at Yi Peng festival and organizing campaigns for the community members to dress in local clothing every Saturday and Sunday. These can attract tourists to visit the community continuously.

5.5 Factors affecting the success of community-based tourism management of Ban Mae Kampong Community

All types of management require the creation of good management tools. The factors affecting the success of community-based tourism management of Ban Mae Kampong Community can be analyzed from the following issues.

- 1) Planning of responsible persons for tourist attractions
- 2) Tourism resource management
- 3) Management for service quality
- 4) Leader
- 5) Social capital in Ban Mae Kampong Community
- 6) Support from external organizations

5.5.1 Planning of responsible persons for tourist attractions

Planning is the process of determining in advance what, when, where and why to do; and for whom; and who has what role and responsibility; and how the objectives, policies, programs, and procedures are chosen to achieve the objectives. The process of planning of responsible persons for tourist attractions Ban Mae Kampong Community is as follows.

The leaders and the community members jointly established Homestay Group, Local Music Group, Coffee Group, Herbal Healer Group, Tour Guide Group, Baisri Sukwan Group, and Traditional Dancing Group, Tea Leaf Pillow Group, Thai Massage Group and Cooking Group. These groups are under the management of Mae Kampong Royal Project Electricity Cooperative Group and supported by Thailand Community Based Tourism Institute (CBTI) under Thailand Research Fund (TRF).

There is a clear working structure. The roles and responsibilities of each duty are clearly defined. The committee and the members have participated in the

formulation of community-based tourism development plans. They also participate in driving and improving community-based tourism development. The forum is organized for the members of Community-Based Tourism Group to set goals and action plans at least once a year. The action plans consist of vision, goals, missions, strategies, and social, cultural and environmental action plans. There is integration of adimensions, namely economy, society and environment, resulting in more balance in community-based tourism development. There is a registration system for the group members, which includes the contact information of the members. The position of each member is specified in the profile. There is a person responsible for administering in and out history of the members. The information of the group members' positions is also distributed to the people in the community by announcing and posting it on the website. The information of the group members is updated at least once a year.

"Being an ecotourism attraction, a learning resource of community energy and a sufficiency economy village for a peaceful living"

Figure 5.3 Vision of Ban Mae Kampong Community

Sources: Document of Community-Based Tourism Group and the interviews with Ban Mae Kampong Community's leaders

Ban Mae Kampong Community has formulated the strategic plan for village development by using community-based tourism as a tool for integrated community development in 4 areas as follows.

- 1. Social development
 - Promoting people's health
 - Encouraging people to be a good person with morality and ethics in living in society
 - Supporting people in the village to have stable and secure careers
- 2. Economic development
 - Promoting and developing the community and local products in the marketing mechanism and to be certified
 - Promoting and developing sustainable ecotourism

 Promoting and supporting the implementation of solutions for poverty of people in the village

3. Security development

- Developing security system for life and property of the villagers and tourists
- Organizing campaigns to prevent and solve drug problems by promoting warmth within the family (strong community against drugs)
- Promoting awareness and organizing campaigns for the conservation of natural resources and the environment and energy, such as reforestation, increasing green areas and reducing global warming

4. Management development

- Enhancing democratic awareness and participation of the people in the public sector, which is called the people's politics
- Building excellence in providing homestay services
- Promoting the learning process of the people in the community to become a learning community through learning activities and the community learning center
- Participating in conducting studies and research to improve way of life and potential of the village for sustainability
- Promoting / developing and inheriting local wisdom for future generations which are children and youths

Ban Mae Kampong Community gives priority to planning. Plans / projects and development activities are defined through community-based tourism which comes from the community participation process that the community can operate on its own in solving village problems as follows.

Table 5.4 Table 5.4: Projects / activities in the village development plan through community- based tourism of Ban Mae Kampong Community (operated by the community itself) in 2019

No.	Names of	Activities /	Goals	Operational	Budget
	projects/activities	projects		period	
1	Village	Every household	1 person /	October-	_
	development	helps in village	household	September	
		development.			
2	Merit making	Every household	1 person /	Every	_
		goes to the temple	household	Buddhist	
		to make merit on		Holy Day	
		Buddhist Holy Day.			
3	Landscape	Every household	1 person /	3 months /	_
	improvement	helps to improve the	household	time	
		landscape in the			
		village.			
4	Making household	Every household	Every		~ II
	accounts	makes a household	household		
		account.			
5	Making merit with	Every household	Every	January	¹//_
	new rice	participates in the	household		
		activity.			
6	Bathing Phra That	Every household	Every	February	_
		participates in the	household		
		activity.			
7	Songkran festival	Every household	Every	April	_
		participates in the	household		
		activity.			
8	Buddhist Lent	Every household	Every	July	_
	Day	participates in the	household		
		activity.			
9	Village	Every household	Every	August	_

No.	Names of	Activities /	Goals	Operational	Budget
	projects/activities	projects		period	
	development by	participates in	household		
	planting trees on	planting trees.			
	August 12				
10	12 Peng Day	Every household	Every	September	_
		participates in the	household		
		activity.			
11	Making merit for	Every household	Every	June	_
	ancestors	participates in the	household		
		activity.			
12	End of Buddhist	Every household	Every	October	_
	Lent Day	participates in the	household		
		activity.			
13	Yi Peng Day	Every household	Every	November	9)
		participates in the	household		
		activity.			
14	Development of	Every household	Every	December) / F
	water sources and	participates in the	household		
	roads on Father	development.			
	Day				
15	Making fire	Every household	1 person /	March	_
	protection lines	participates in	household		
		making fire			
		protection lines.			
16	Making a weir	Every household	1 person /	June	_
		participates in	household		
		making a weir.			
17	Monthly village	Every household	1 person /	October-	_
	meeting	participates in the	household	September	
		monthly village			

No.	Names of	Activities /	Goals	Operational	Budget
	projects/activities	projects		period	
		meeting.			
18	Promoting savings	Every household	Every	October-	_
		participates in the	household	September	
		activity of savings.			
19	Transferring	Every household	Youths	October-	_
	wisdom	participates in	and the	September	
		transferring	elderly		
		wisdom.			
20	Improving Mae	Every household	Every	October-	\\ -
	Kampong Temple	participates in	household	September	
		improving Mae			
		Kampong Temple.			
21	Community visit	Visit every	Every	October-	
		household in the	household	September	
		community.			

Sources: Document of Community-Based Tourism Group and the interviews with Ban Mae Kampong Community's leaders

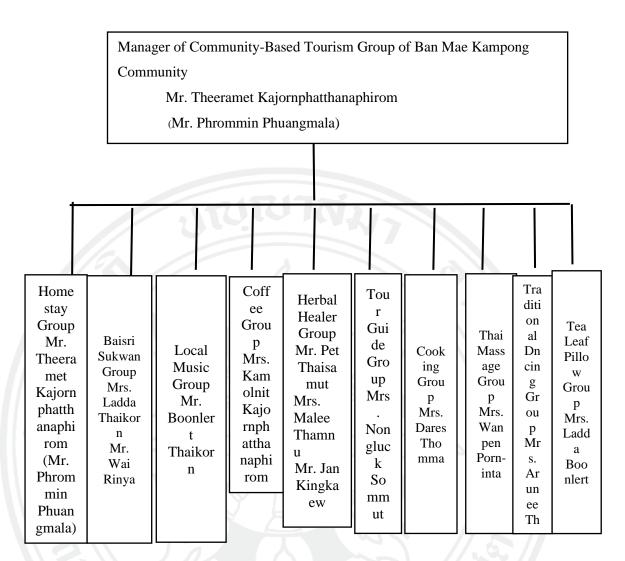


Figure 5.4 Name list of the committee of Community-Based Tourism Group of Ban Mae Kampong Community

Sources: Document of Community-Based Tourism Group and the interviews with Ban Mae Kampong Community's leaders

It can be concluded that Ban Mae Kampong Community gives priority to planning. Plans / projects and development activities are defined through community-based tourism, which comes from the community participation process that the community can operate on its own in solving village problems. People in Ban Mae Kampong Community also have formulated the strategic plan for village development by using community-based tourism as a tool for integrated community development in 4 areas: 1. social development, 2. economic development, 3. security development and 4. management development.

5.5.2 Tourism resource management

Tourism resource management is the major tool of community-based tourism that will make community-based tourism successful, strengthen the community, raise income and fairly distribute income in the community. The community members will also have a better quality of life. Therefore, Ban Mae Kampong Community managed tourism resources with the following steps.

Tourism resource management procedures are as follows.

Step 1: In 1999, the community leaders and the community committee had a meeting with the community members. Everyone was allowed to participate, think, plan, participate and take responsibility and share benefits of community-based tourism. In order to make community-based tourism management effective and well-known for tourists, everyone agreed that the community must provide homestay as the product sold to tourism that can make sustainable increased income. Therefore, the tour programs and the activities based on the concept of Lanna indigenous community with unique culture and abundant natural resources were planned.

Step 2: On December 10, 2000, community-based tourism was first opened. Ecotourism was the selling point. Research was also conducted in the community in order to find out the tourism patterns appropriate for the community. Finally, it was found that homestay tourism integrated with sufficiency economy philosophy was the most suitable. It was promoted in various provinces such as at OTOP fairs. Not only OTOP products were sold at the OTOP fairs, but the tour programs of Ban Mae Kampong Community were also sold. It was successful than expected. Tourists were interested in the programs and booked the travel programs continuously.

Community-Based Tourism Group has made the agreement on the use of man-made resources, such as homestays. Homestay Group was first established. Preservation of tradition, society and culture of tourism such as dressing in local clothes, using the local language was conducted. Tradition, local games, local food were also preserved. The group members recognized and understood the agreement on social resource management. Traditions and culture were implemented in a concrete way in the various sub-groups linked together, namely Tour Guide Group,

Thai Massage Group, Herbal Healer Group, Cooking Group, Tea Leaf Pillow Group, Local Music Group and Homestay Group.

Community-Based Tourism Group has made the mutual agreements on the use of natural resources and the environment. The conservation and care of the resources without being destroyed or reduced in value from tourism activities in the community such as waste management from tourism activities are concerned. The group has made the mutual agreements on natural and environmental resource management which has been implemented concretely. Community-Based Tourism Group has participated in zoning by planning and creating tourist routes based on usage of the area so that tourism does not create negative impacts on the land use for other purposes. There are tour guides leading for traveling in the forest and giving the information about the history of herbs, coffee and Miang growing and various trees in the community. There is the development to improve the landscape of the community to be green, lush, orderly and beautiful appropriate with the community way of life. The wisdom about resources or the environment is disseminated through communitybased tourism. Everyone participates in creating awareness on the preservation of natural resources or the environment through tourism. The group has the mutual agreements on management, rules regulations and penalties as follows.

1. Land and building management can be divided into the following parts.

Part 1: Public land management: Individuals or groups are prohibited from having land ownership or constructing buildings that encroach on public areas, such as rivers and empty land for personal use. If there is any violation, the penalties are determined by the village committee from time to time. For example, if the demolition of buildings or other objects from the public areas does not comply with the regulations of the village committee, all rights and benefits will be terminated until improvements are made in accordance with the recommendations or the orders of the village committee.

Part 2: Land management: Any transaction on land and buildings, whether changing the name of the owner of the land or renting or building any buildings must be based on the practice guidelines of the community agreement on April 1, 2016 as follows.

Changing the name of the land ownership must be done at the village headman's office only in order for the village headman to explain the rules and regulations of the village to the new landlord. The new land owner must sign the contract of land use for living and the contract of not using the land for doing business in the community. Five village committees are the witnesses of the changes in land ownership.

People outside the community are not allowed to rent any land or building or own the land after April 1, 2016 for any business such as food and beverage, accommodation, selling goods and animal husbandry as well as all types of business operations. However, renting any land or building for living must be proceeded at the village headman's office only.

The villagers who provide accommodation, buildings or any area for rent either daily or monthly must notify the tenants of the community's terms and regulations as well as the prohibitions of conducting business in the community.

The public walkways or the walkways used to walk to the gardens of the villagers must not be blocked.

Part 3: Building management

- 1. In the case of building houses for living or accommodating tourists of the individuals who have been living in the area since birth, the permission of construction must be at the discretion of the village committee.
- 2. In the case that the housing developers are the people outside the community who have not been living in the community since birth, they are able to build houses or buildings only for living not for serving tourists or doing any other businesses. If there is any violation, the rights of using water resources of the village will be terminated.
- 3. The construction of houses or buildings adjacent to the river that the pillars or the walls of the houses are less than 2 meters away from the border of the road is prohibited.
- 4. The construction of houses or buildings adjacent to the road that the pillars or the walls of the houses are less than 2 meters away from the road border is prohibited.
 - 5. The construction of houses or buildings that are 10 meters high is prohibited.

Any residence or building must not be modified or enlarged. Natural materials or artificial wood with the real wood-like patterns must be mainly used. The design of buildings must be harmonious with the vernacular architecture. The paints must also be in harmony with nature. If not, the buildings or equipment will be removed. If the rules are still violated, the rights of using water resources of the village will be terminated.

- **Part 4:** The use of heavy equipment: It is not allowed to use heavy machinery to pioneer land or construct roads or build other structures in private areas which will affect and damage natural resources and the environment. If there is any violation, there will be a warning from the village committee. If the rules are still violated, the rights of using water resources of the village will be terminated. There is an exception for the use of heavy machinery in the areas of the temples or the public areas having landslides or toppled large trees.
- 2 Natural resource and environmental management can be divided into the following parts.

Part 1: Water resource management

- 1. Water usage at the household level: The villagers have the right to buy water usage, which is 1 right per 1 water supply point. They have to pay for the village water supply maintenance fee on a monthly basis. The monthly maintenance shall be in accordance with the resolution of the village committee meeting. However, if the name of the land owner is changed, the water usage right of the former owner will be canceled. The new homeowner has to buy the new water usage right.
- 2. Water usage for consumption must be the water from the centralized water supply from the mountains only. The pump or any other water diversion equipment is not completely allowed to use for diverting water from the creek into the house. If there is any violation, there will be a warning from the village committee. If the rules are still violated, the water usage right will be terminated.

The size of the water pipe connecting with the main water pipeline to the house must not bigger than 3/4 inches.

3. The pump or any other water diversion equipment is not completely allowed to use for diverting water from the main water pipeline to the house. However, if there is the need to install pump or any other water diversion equipment

for using water in the household, a water storage tank is required. Water must pass the water storage tank first and a float valve system is also needed for shutting off water supply.

- 4. Construction of dams or installation of any equipment blocking the waterway is prohibited. In case of violation, all structures or equipment must be dismantled. If the violation continues, the rights of using water resources of the village will be terminated.
- 5. The duties of the administrators of the mountain water supply system in the village are as follows.
 - Maintain and clean the weir regularly.
 - Maintain and clean the water tank regularly.
 - Maintain the main water pipeline throughout the system and facilitate water users in connecting the water system from the main water supply system to the household.
 - If the household water supply system, which is the system connected from the main water supply system is damaged, the house owners must be responsible for repairing all the damage that has occurred.
 - Water users at the household level have to install a water valve at the water source at every point.

Part 2: Stone resource management: The villagers are not allowed to take out stones from the creeks or the public areas without permission from the village committee. If the members of the village want to use stones, permission to use resources must be proceeded with the village committee before using them every time. If there is any violation, there will be a warning from the village committee. But if the outsiders violate the rule, they must be fined for 500-5,000 baht. This fine will be given to the village fund and the stones must be brought back to the original place.

Part 3: Forest management

- 1) The encroachment on land beyond the scope of the possession according to the law or the existing rights is not permitted.
 - 2) Illegal logging, such as for building houses, is not permitted.

- 3) No one is allowed to cut wood in their own land even they have the rights documents or title deeds. The use of heavy machinery for logging or wood processing is also strictly prohibited. If the rules are violated, the village committee will terminate the use of water resources of the village.
- 4) If it is necessary to cut perennial trees, the diameter of the log must not be more than 70 centimeters. The measurement of the diameter is from the foot of the tree up to 1 meter higher. The trees that are cut must be from the area of the owner. It must also be notified to the village committee every time of logging. If there is any violation, a fine of 1,000-10,000 will be given to the village fund. If the trees are dug, a fine of 5,000 per meter in height will be given to the village fund. If it is lumber, a fine of twice the sale price will be given to the village fund.
- 5) If logs or lumber are sold to the investors both in the village and outside the village, there will be a penalty. The village committee will notify the forest officials further.
- 6) It is not allowed to destroy all plant species or deforest except for the plants that rapidly grow, such as bamboo, bananas, rattan trees or branches that are used for producing products for sale. However, it must not affect the environment and must be at the discretion of the village committee.
- 7) If there is illegal forest burning regardless of intentionally or unintentionally, there will be a penalty. A fine of 500-10,000 baht will be given to village fund. The fine is at the discretion of the village committee.
- 8) Those using dangerous agricultural chemicals such as pesticides will be fined 500 baht per square meter to the village fund.

Part 4: Forest products and hunting

- 1) The outsiders are not allowed to illegally hunt wild animals, collect forest products or orchids in the village area. If there is any violation, they must be fined for 500-5,000 baht to the village fund. The property in dispute must be confiscated except for research studies that notifying the village committee every time is a must.
- 2) The members of the village are not permitted to persuade the outsiders to hunt wild animals or collect orchids in the village area. If there is any violation, they must be fined for 1,000-10,000 baht to the village fund. The property

in dispute must be confiscated except for research studies that notifying the village committee every time is a must.

Part 5: Waste and sewage management

- 1) The villagers have to separate waste at the household level and bring it to the garbage collection point provided by the community so that it can be disposed properly by the community.
- 2) The villagers are not allowed to burn waste that creates bad smell such as car tires, baby diapers or things that cause trouble to the community. If there is any violation, they will be fined for 500-1,000 baht and the fine is given to the village fund.
- 3) Disposing waste on the roadside is completely prohibited. If there is any violation, there will be a fine of 500-1,000 baht and the fine is given to the village fund.
- 4) The villager are not allowed to dispose waste, such as waste water from households, decayed stuffs, carcasses, animal dung and used engine oil into the river. If the violations occur, and the fine is given to the village fund.

In summary, the tourism resource management in the community to be suitable, quality, orderly and ready for use is considered the most important element in successful tourism management because it helps attract tourists to travel continuously and maintain natural resources sustainably. The approaches that Ban Mae Kampong Community has used to manage tourism resources are as follows. There is strong and clear tourism resource management. The mutual agreements for tourism management, rules, regulations, practices and penalties for tourists and community members have been set effectively. For this reason, the natural tourism resources of Ban Mae Kampong Community are still abundant and able to attract tourists to experience the nature in the community continuously.

5.5.3 Management for service quality

Quality management is the operation in accordance with the requirements of the standards with regard to the satisfaction of tourists and appropriate operating costs. Community-Based Tourism Group of Ban Mae Kampong Community has managed to provide quality services in tourist destinations as follows.

Ban Mae Kampong Community Tourism Group has measured the level of satisfaction in community-based tourism services by collecting data and the data are analyzed for planning for better development. There are 30 local interpreters that have been developed and able to accurately and clearly tell the story of the community. There are clean toilets which are cleaned regularly and enough for the number of tourists. There are food service stations that are clean, hygienic, using local ingredients in cooking and sufficient for tourists. There is a tourist information service center that is easily accessible at the Village Learning Center. The staff, who are the village members, at the service center that can provide accurate information and good service. There is the distribution point for OTOP products and souvenirs in the community which reflect the identity of the community at the Village Learning Center. Signs that are in harmony with the community's environment in various tourist spots for providing accurate and clear information are provided. There are methods, channels and equipment for coordinating services within the group and communicate to tourism. There are regular safety assessments on the tourist routes and the measures to prevent hazards that may occur. Especially, during the seven dangerous days at the end of the year and Songkran festival every year, about 20 village volunteers together with the Sub-district Administrative officers of Huay Kaew Sub-district stand by at the areas that are at risk of accidents such as at Kewfin, birdwatching point and the way up to Giant Coffee Shop. There are safe toilets. The ways and directions for traveling in the community are clean and safe for tourists. Moreover, there are plans, procedures, equipment and emergency support measures. There is an emergency management structure, with coordinators, contact numbers, and nearby hospitals that are ready to provide emergency services, such as Huai Kaew Health Promotion Hospital.

The regulations of tourism management for sustainable quality services are as follows.

1) The outsiders are allowed to engage in any type of business, except for agriculture and sufficient farming because Ban Mae Kampong is a communitybased tourism village. The tourism is managed by the community and the village committee reserves the rights of community-based tourism management to the original community members only. If the rules are violated, the rights of using water resources of the village will be terminated.

- 2) People in the village are prohibited to share ideas or do business with outsiders or engage with outsiders by doing anything in violation of the rules of the village or taking advantage of the village members. If there is any violation, there will be a warning from the village committee. But if the rules are still violated, the rights of using water resources of the village and the rights to the welfare of the village will be terminated or according to the resolution of the village meeting.
- 3) Tourists or landlords are prohibited from gambling in the homestays, private residence, and houses for daily or monthly rent or in the village area. If there is any violation, there will be a warning by the village committee. But if the rules are still violated, the village committee will notify the police for further prosecution.
- 4) The community members, the homestay owners or the owners of rental houses are prohibited from stealing tourists' stuffs. If tourists forget their belongings and anyone has found the valuable items of tourists, please notify the village committee, the village headman or the tourism manager immediately in order to return the belongings to the owners. If there is any violation with clear evidence, the landlord must be responsible for the wishes of the victim.
- 5) Tourists are not allowed to take natural resources such as trees, herbs, lumber, stones or any other natural resources out of the village. If there is any violation, they will be fined for 500-2,000 baht and the fine is given to the village fund.
- 6) People outside the community are not allowed to use the name of Ban Mae Kampong Community for public relations or to seek any benefits because it may cause misunderstandings for tourists and Ban Mae Kampong Community. This is the way promote and preserve the good image of the village.
- 7) The homestay owners and the private house operators providing accommodation for tourists have to post the tourism guidelines for tourists in the area of the house that can be clearly seen.

It can be concluded that for management for service quality, the satisfaction of tourists must be taken into account. Ban Mae Kampong Community has managed quality tourist attractions in accordance with tourism development criteria and the agreements of the community members and relevant parties in order to provide convenience for tourists and prevent dangers that may occur. The data on measurements of tourists' satisfaction have been collected as the standard index for providing services in the tourist destinations with quality and sustainability.

5.5.4 Leader

It is a very important factor for the success of the operation of organizations and communities. It is necessary to have leaders with leadership who can develop themselves to have knowledge, ability and skills in various fields, including using the regulatory power or the power of prestige in guiding and motivating followers to have the behaviors that the leaders want in order to achieve the same goals. It is extremely important for community development as it is the measure of the effectiveness and efficiency of the success of Ban Mae Kampong Community's community-based tourism management. The former community leader was Mr. Theeramet Kajornphatthanaphirom or Mr. Phrommin Phuangmala (his former name), aged 66 years. He has earned Honorary Master's Degree in Management and Tourism, Chiang Mai Rajabhat University. His spouse is Mrs. Kamolnit Khajornphatthanaphirom. He was the leader with high leadership. At present, the present community leader is Pradit Thomma, aged 57 years. He finished high school education from non-formal education. His spouse is Mrs. Dares Thomma. Both leaders have the characteristics of good leaders as follows.

1.1) Intelligence, broad vision and honesty: Their maturity and the level of knowledge and intelligence are higher than those of the followers. They have used the ability to analyze and solve various problems. For example, when the community members experienced economic crisis, they invented and studied various methods to develop the community in order to escape from poverty. When eating Maing was not popular anymore, coffee were grown in many communities. But, the trading was not good. So, the community faced with the economic crisis in 1997. The community members did not have income. Finally, the community leaders started to operate integrated community-based tourism management in social, environmental, and cultural dimensions until it was successful and able to bring the community members through the economic crisis. At present, the community members have a better quality

of life. Moreover, during the beginning of tourism operation, the Department of Highways requested to build a wider road through Mae Kampong Community for connecting to Chaeng Son District, Lampang Province for more convenience. However, Mr. Phrommin Phuangmala refused this request because he had foreseen that if there was a large road passing through the community, abundant forests would be lost. The traffic would be busy with a lot cars, causing air pollution and the uniqueness of the landscape would also be lost. With a broad vision of the leader, Ban Mae Kampong Community is an outstanding community with nature and the unique way of life which can attract tourists to continually visit the community.

- 1.2) Social maturity, generosity, patience, being flexible, high selfconfidence, self-esteem and broad mind and morality: For example, Mr. Phrommin has been highly accepted by the community members since he held the community leader position. Even after the retirement, he has continued to be the leader of community-based tourism to the present day. He is always interested in things around. For instance, he has tried to learn and seek knowledge and various methods in order to develop the community for better living and being able to flexibly adjust to the situations. He has learned and attended trainings on the concept of the sufficiency economy philosophy applied to community-based tourism. Then he has brought this idea to develop his own community until it has been successful and received the highest award. The community has become a wealthy community and received outstanding community awards from various institutions. The development has been done continuously. He has attended the training programs related to career development and observed the successful communities. Recently, he went on a study trip to Japan for learning about the development of coffee varieties in order to continuously develop coffee in the community.
- 1.3) Internal motivation to sacrifice with high responsibility, determination in work and motivation to operate outstanding and successful operations: When one thing is done successfully, he is desirable to continue to achieve other things, which become motivation and challenge to continue to do other things. This can be seen from the success of introducing ecotourism to community until it has been successful. This leads to the motivation to operate community-based tourism together with the philosophy of the sufficiency economy. He started to operate integrated community-

based tourism of Ban Mae Kampong Community until it has been successful and received both domestic and international awards. It is a model community in community-based tourism management for other communities. He is the Chairman of Tourism in the Upper Northern Communities and Chiang Mai Province Club. He has been continuously invited to be the speaker for providing knowledge about community-based tourism.

1.4) Good attitudes towards human relations, being very friendly and sincere: The leaders must always remember that success in being a leader depends on cooperation with others. Human dignity and humanity must always be considered. Based on observation and interviews, community activities or community development projects must go through the co-creation process. The welfares are provided for taking care of the members when they are born, old, sick and die.

In conclusion, leadership is a quality of the leader. It is an effort of an individual who can influence and determine behavior, beliefs and attitudes, as well as the values of others, in order to achieve the goals set. According to the study of the leadership of Ban Mae Kampong Community, good leadership qualities include being intelligent with high degree, having social maturity, generosity, patience and being flexible, having internal motivation to sacrifice with high responsibility, determination in work and motivation to operate outstanding and successful operations, and having good attitudes towards human relations, being very friendly and sincere and having transformational leadership. These have made community-based tourism of Ban Mae Kampong Community successful until today.

5.5.5 Social capital in Ban Mae Kampong Community

Social capital is social interaction that is based on trust, compassion and assistance given to each other as a network. It is a civil society that unites society to carry out certain activities together and all members can access and share resources. From the analysis of the social capital of Ban Mae Kampong Community, the results are as follows.

1. Community participation

Mae Kampong Royal Electricity Cooperative Group: When the villagers in the community have regular cooperative activities, they can learn from each other and understand each other well. Therefore, they trust in each other. As a result, the

villagers established the first savings cooperative group of Ban Mae Kampong Community with the aim to raise savings and lend money to people in the community to alleviate their suffering. It is an economic fund management for both production and living. Regarding the electric power, it is produced in the village itself using the water power from the mountains. Savings Group is an external social capital that can be proceeded until now. It is proved that trust is a good thing because it causes more economic benefits. The more the villagers in the community trust in each other, the more savings in the group is. So, it is more beneficial to the community, and more welfares are allocated to the community, including, the welfares for birth, illnesses and death and care for the elderly.

Community-Based Tourism Group consists of several sub-groups, including Homestay Group, Tour Guide Group, Thai Massage Group, Herbal Healer Group, Cooking Group, Tea Leaf Pillow Group and Local Music Group. Community-Based Tourism Group is the group working on rehabilitation, management and preservation of culture and environment in the community that all community members have participated in and helped each other. All community members can connect, access and use culture and environment, causing value, creating jobs and generating income. So, the community members have more income and better and sustainable quality of life.

The annual party is held at the end of the year. It is the annual event that the members will receive dividends and various rewards. All most of the community members join this event.

All community members sacrifice both labor and finance when they are needed by the community. The community members are both directly and indirectly involved and cooperating in community-based tourism activities. Everyone helps with the care of tourists, such as creating forest fire prevention lines. Every household is responsible for doing this activity every year. If any household is busy, they will hire others to do it instead.

2. Having spirit, value system and local consciousness and pride for homeland: It is known as spiral capital that people help each other do things for the locality. For example, no community members migrate to other areas. Since 2002 to the present, about 100 people have moved back to their homeland because they have

local consciousness and are proud of their homeland. They also create the value system in helping each other although there is some distance between them due to the mission regarding tourism operations that many tourists continuously visit the community.

3. Potential of the community leaders and the community members: The community leaders and the community members love each other, have unity and ideas in the same direction, especially the community leaders that have high leadership and are able to guide the followers according to the goals set. They are also kind, generous and sacrificed and have public mind and potential and readiness to adjust and develop the community to be in line with changes. The community leaders also have knowledge, ability and skills in community development by using community-based tourism as a tool to support and enhance the competitiveness of community-based tourism management in the country effectively. The existing knowledge is exchanged with other communities for lifelong learning and more benefits. Moreover, there are experts in the community helping the researchers conducting research in Ban Mae Kampong Community.

In short, social capital arises from mutual interactions, doing activities together and trust, help, and caring given to each other. The more it is used, the more it is gained. Social capital of Ban Mae Kampong Community includes: 1.community participation, 2) having spirit, value system and local consciousness and pride for homeland and 3. potential of the community leaders and the community members. Strong social capital allows the community to have a better and sustainable quality of life.

5.5.6 Support from external organizations

Support from external organizations is one of the important factors that can lead the community-based tourism to success efficiently, effectively and sustainably as follows.

The financial and academic support of Ban Mae Kampong Community is mainly from an external organization which is Thailand Community Based Tourism Institute (CBTI) under the support of Thailand Research Fund (TRF) such as conducting research and organizing trainings on the knowledge about tourism management. It plays a role in coordinating, promoting, supporting and suggesting the

ways to prevent and solve tourism problems that negatively affect the community, natural resources and environment. The community has been supported in order to be able to manage tourism and natural resources. The participation of all parties and the tourism that creates a balance between natural resource management and tourist attractions are promoted in order to have the unique and distinctive tourism that balances the management of natural resources and traditions along with the conservation of natural resources. The standards for community-based tourism management are also established and the tourism plan is also prepared so that community-based tourism is used as a tool to contribute to the conservation of natural resources, man-made resources and sustainable community development, such as supporting for the budgets for community-based tourism development by paying for the expenses of both domestic and international trainings and study visits.

The agency / local administrative organization that contributes to the promotion of Ban Mae Kampong Community tourism destination is Huai Kaew Sub-district Administrative Organization, Huay Kaew Sub-district, Mae On District, Chiang Mai Province.

In terms of public relations, Huai Kaew Sub-district Administrative Organization organizes an OTOP Fair every year. It invites every community under its supervision to participate in exhibiting tourism-related booths and community-owned products, and helps create community brochures. Ban Mae Kampong Community is one of the communities that is under the supervision of Huai Kaew Sub-district Administrative Organization. However, most Ban Mae Kampong Community usually organizes the activities itself. In addition, during the dangerous seven days of various festival, the staff of Huai Kaew Sub-district Administrative Organization help facilitate tourists at the points before tourists enter Ban Mae Kampong Community. They distribute leaflets and maps for travel routes and suggest tourists to park the cars at the parking lots of Huai Kaew Sub-district Administrative Organization and Huay Kaew School, and tourists and take the red bus to the village instead. The service fee of the red bus is 50 baht per person. This is because the route to Ban Mae Kampong Community is devious, narrow and risk of accidents. There is also traffic jam during the festival. This information is also posted on the social

networks such as Facebook and website so that tourists are informed and able to plan travel appropriately.

The tourism promotion focuses on the environmental protection, especially reducing waste, such as reducing the use of plastic glasses in coffee shops. If tourists bring their own cups, coffee shops in the community will give discounts to the customers.

Regarding marketing, Ban Mae Kampong Community sells community products and tourism programs at the booth of the Sub-district Administrative Organization, which is provided at the trade shows in the department stores or venues. If the Sub-district Administrative Organization organizes activities, the community is allowed to sell the products and tourism programs at the Sub-district Administrative Organization.

In terms of public danger, the Sub-district Administrative Organization facilitates transportation for repairing the roads when they are damaged. Also, when there is windstorm and the roofs of the villagers' houses are damaged, Sub-district Administrative Organization helps repair them all. When there are disasters such as flooding and landslides blocking the traffic, Sub-district Administrative Organization immediately spread the soil that blocks the road because Sub-district Administrative Organization recognizes the importance of community-based tourism.

Sub-district Administrative Organization also helps for other general issues such as repairing the light bulbs at the electricity posts in the village, collecting general waste. However, for the wet waste, the community members has to manage it by themselves. They also have to separate waste. If any household does not separate waste, the waste of that household will not be collected next time. Also, if there are conflicts in the community, Sub-district Administrative Organization helps to mediate with peaceful means.

In short, the main external support organizations of Ban Mae Kampong Community are as follows. Thailand Community Based Tourism Institute (CBTI) supports for academic knowledge and budget. Huay Kaew Sub-district Administrative Organization, Mae On District, Chiang Mai Province supports for public relations, marketing and other general facilities and emergencies with a fair management system and distinctive identity. Ban Mae Kampong Community is, therefore, a model

for sustainable community-based tourism which can attract tourists to visit the community.



CHAPTER 6

CONCLUSION AND RECOMMENDATIONS

The objectives of the research entitled "The Success of Community-Based Tourism Management in Chiang Mai Province" are as follows: 1) to study the elements of the success of community-based tourism management in Chiang Mai Province and 2) to study the factors contributing to the success of community-based tourism management in Chiang Mai Province and the indicators used for the assessment.

The qualitative methods were employed to study two communities: Ban Rai Kong Khing Community Baan Rai Kong Khing Community, Village No. 3, Nong Khwai Sub-district, Hang Dong District, Chiang Mai Province and Ban Mae Kampong Community, Village No. 3, Huay Kaew Sub-district, Mae On District, Chiang Mai Province. These two communities were selected because their community-based tourism management is successful. The data collection methods and process were: 1) in-depth interviews with two community leaders, 2) interviews with villagers that play an important role in community-based tourism management according to the responsibility of each group, 3) interviews with external support organizations that act as the mentors and 4) observation by traveling into the villages and visiting the houses of the villagers in the community areas. Audio-tape recording and note taking were employed for recoding data. Then the comparative analysis between these two communities was conducted.

6.1 Conclusion

This part is the comparative analysis of the success of community-based tourism management between Ban Rai Kong Khing Community and Ban Mae Kampong Community. The details are as follows.

6.1.1 Ban Rai Kong Khing Community

Ban Rai Kong Khing Community is located in Village No. 3, Nong Khwai Sub-district, Hang Dong District, Chiang Mai Province, Chiang Mai. This village is

about 56 years old. The ethnicity of people in the community is Thai Won (Lanna people). There are a total of 557 households in Ban Rai Kong Khing Community. It is semi-urban community because it is 9 kilometers away from Mueang District, Chiang Mai Province. The weather is cool because it is located near the foot of Doi Suthep. The weather is cold from November to February every year.

In the past, the villagers had careers in agriculture, such as growing longan. At present, the main occupation of the villagers is being an employee. Since 1993, most areas have been sold to the capitalists for operating housing estates. Therefore, there are less agricultural areas. On average, each family occupies no more than one rai of land.

The present community leader is Mr. Somsak Intachai. He has held the position since 1993-present. There are clear directions and community development plans. There is Community-Based Tourism Promotion Group to drive community development. It is a community organization of learning and is a model of community-based tourism for other communities.

Ban Rai Kong Khing Community started to operate community-based tourism since the community experienced economic problems in 1997, resulting in the economic downturn of the community. The villagers did not have income. Therefore, a group of villagers was formed to confront such problem under the leadership of the present community leaders that is Mr. Somsak Intachai. All people living in Ban Rai Kong Khing Community helped to contribute a savings of around 3,000 baht. So, "Ban Rai Kong Khing Savings Group" was established and has been operated until now.

In 2006, Thailand Community Based Tourism Institute invited Nong Khwai Municipality to attend a community-based tourism training project at the Faculty of Agriculture, Chiang Mai University. The municipal officials were unable to attend this meeting. Therefore, the village headman of Ban Rai Kong Khing Community was asked to attend the meeting instead. The community leader learned about community-based tourism and had an idea to operate community-based tourism. He had contacted Thailand Community Based Tourism Institute (CBTI), but there was no response. So, community-based tourism did not operate. In 2007, the community leader had the opportunity to study, train and learn about the sufficiency economy philosophy at

Lampang Development Center. In 2008, the sufficiency economy philosophy was applied to the community development until it was successful.

In 2009, this village was evaluated to be a sufficiency economy model village. In 2010, it was assessed as a well-being community. In 2011, it was assessed as a wealthy community which was certified by the Department of Community Development, Ministry of Interior. In 2011, the community leader consulted the Designated Areas for Sustainable Tourism Administration (DASTA). In 2012, the community leaders and the community members attended "Exchange of knowledge about community-based tourism" and the trainings and study visits on community-based tourism in various communities. The financial and academic support was obtained from Designated Areas for Sustainable Tourism Administration (DASTA) and Thailand Community Based Tourism Institute (CBTI).

Until December 24, 2013, community-based tourism in accordance with the philosophy of sufficiency economy was operated. All branches of media were invited to visit the community and participated in tourism activities. There was a community resolution to launch community-based tourism, and community-based tourism management was seriously operated. In 2014, Community-Based Tourism Promotion Group of Ban Rai Kong Khing Community was fully opened. The tourism selling point was on health-oriented community in accordance with the community's way of life. It was very successful. In 2015, community-based tourism was continually operated, and it began to participate in the community-based tourism competition. This was the origin of community-based tourism of Ban Rai Kong Khing Community based on identity, culture and way of Lanna community. It has received many national and international awards of achievement.

Increased number of tourists: There has been an increased number of both domestic and international tourists. In 2014 that community-based tourism was fully operated, the number of tourists visiting the community with two or more people and as a family were 500 people. In 2015, there were 1,200 people, and in 2016, there were 1,913 people. In 2017, there were 2,300 people and 3,395 people in 2018. The number of tourists were continuously increasing. Moreover, in 2018, there were 75 groups of tourists visiting the community.

Increased income and fair income distribution: The income in 2014 was 60,000 baht while that of in 2015 was approximately 90,000 baht. In 2016, the income was approximately 1,427,058 baht; in 2017, it was approximately 1,100,000 baht, and in 2018, it was about 1,249,325. In 2017, the income was lower than that of in the year 2016 because His Majesty King Bhumibol Adulyadej, King Rama IX passed away. For this reason, the government reduced the activities of tourism and refrained from performing in welcoming tourists.

Better quality of life of people in the community: The community provides various benefits such as welfare for birth, illness and death. The welfare is also provided for the underprivileged (the disabled). There are scholarships and grants provided for environmental management, sports for anti-drug activities and for supporting traditions in the community, promoting careers and knowledge development as appropriate. The community members also have better health. They have no informal debt. The community members are both physically and mentally happy. Therefore, they are friendly with tourists visiting Ban Rai Kong Khing Community.

Environmental conservation in the community: Community-based tourism management of Ban Rai Kong Khing Community has achieved the success in environmental conservation in accordance with Thailand Community Based Tourism Institute (CBT Thailand) in terms of systematic and sustainable management of natural resources or the environment in an excellent level (100%) in all factors as follows. The management of areas for tourism is efficient. There is the quality database on natural resources or the environment. The wisdom on natural resources or the environment is disseminated through community-based tourism efficiently. There is an effective conservation and restoration of natural resources or the environment in the community. The awareness of the importance of preserving natural resources or the environment is raised effectively through tourism.

Preservation of local culture: The tourism organized by Ban Rai Kong Khing Community focuses on conservation and restoration of local arts and culture in accordance with the development criteria of Thailand Community Based Tourism Institute (CBT Thailand), and all factors are at an excellent level (100%) as follows. There is the community database of cultural heritages for quality tourism. Community

cultural heritages have been disseminated through tourism. The community efficiently conserves and revitalizes local culture.

The factors contributing to the success of community-based tourism management of Ban Rai Kong Khing Community are as follows.

Planning: Ban Rai Kong Khing Community plans, sets the goals, assigns the roles of responsible persons in each area and prepares the action plan at least once a year, consisting of vision, goals, missions, 7 community strategies, and the integration of 3 dimensions, namely economy, society and environment, resulting in more balanced development of community-based tourism.

Tourism resource management: Ban Rai Kong Khing Community has managed tourism resources according to development criteria of Thailand Community Based Tourism Institute (CBT Thailand) at an excellent level (100%) for all factors as follows. The community operated tourism management. There are mutual agreements for tourism management. There are effective guidelines provided for tourists. There are personnel development in the tourism management groups. Participation from all parties and networks is promoted. Tourism marketing and public relations are managed. Finance and accounting are effective. Also, children and youths are given chances to participate in managing community-based tourism.

Management for service quality: Ban Rai Kong Khing Community has managed quality tourist attractions in accordance with tourism development criteria of Thailand Community Based Tourism Institute (CBT Thailand), consisting of 8 factors. There are 7 factors that are at an excellent level (100%) as follows. The community provided satisfactory tourism services. The community has effective local interpreters. There is quality tourism service point. Service coordination is efficient. The routes and tourism activities are safe. The tourist spots are safe. The management of travel routes in the community is efficient and the emergency management is effective. There is emergency management. Moreover, 1 factor is assessed at an excellent level (97%), which is there are quality tourist attractions.

Leader: The leader of Ban Rai Kong Khing Community has good leadership qualities, including being intelligent with high degree, having social maturity, generosity, patience and being flexible, having internal motivation to sacrifice with high responsibility, determination in work and motivation to operate outstanding and

successful operations, and having good attitudes towards human relations, being very friendly and sincere and having transformational leadership.

Social capital: It includes 1. community participation such as having Ban Rai Kong Khing Savings Group, Homeland Conservation Group, Community-Based Tourism Promotion Group, and participation in the annual party; 2) having spirit, value system and local consciousness and pride for homeland and 3. potential of the community leaders and the community members. Strong social capital allow the community to have a better and sustainable quality of life.

Support from external organizations: The main external support organizations of Ban Rai Kong Khing Community are as follows. Designated Areas for Sustainable Tourism Administration (DASTA) supports for both budget and academic issues. Thailand Community Based Tourism Institute (CBTI) supports for academic knowledge. Nong Khwai Sub-district supports for public relations, marketing, and facilitates the areas, vehicles and emergencies with a fair management system. Therefore, Ban Rai Kong Khing Community is the model for sustainable tourism that has received numerous awards from many organizations.

6.1.2 Ban Mae Kampong Community

Ban Mae Kampong Community is located at Village No. 3, Huay Kaew Sub-district, Mae On District, Chiang Mai Province. It is a small village established about 200 years ago and located in the northeastern part of Chiang Mai Province. It is away from Chiang Mai Province about 50 kilometers. It is a community of indigenous Lanna Thai ethnic groups who plant Miang as a career. The houses are built nearby the river and the stream in the midst of nature with perfect and abundant forests. It is located in Forest Area A of the Royal Forest Department. There are abundant forests, and most of which are mixed forest and rainforest. The weather is cool all year round and very cold in winter.

There are 195 households living in Ban Mae Kampong Community with the population of 398 people. The majority of the population in Ban Mae Kampong Community is mainly engaged in agriculture, such as planting Miang (tea) and coffee. The second careers are making local handicrafts such as sewing tea leaf pillows, making bamboo woven products, traditional massage, opening grocery shops and

homestays. At present, the main occupation of people in Ban Mae Kampong Community is operating community-based tourism, and there are 70 homestays.

The participation in community activities of the villagers depends on the community leaders, especially the former community leader named Mr. Theeramet Kajornphatthanaphirom or Mr. Phrommin Phuangmala (his former name). He was the leader that had an influence on ideas, beliefs, and directions in participation in activities of people in the community of about 90%. The community has clear directions and community development plans. Community-Based Tourism Group is the main driver for community development. It is a community organization of learning and is a model of community-based tourism for other communities.

Community-based tourism Ban Mae Kampong Community started in 1996. the former community leader, formerly known as Mr. Phrommin Phuangmala (his new name is Mr. Theeramet Kajornphatthanaphirom) holding the position of the village headman of Ban Mae Kampong Community, was interested in learning about community-based tourism. He read a lot of textbooks about community-based tourism. He also visited various areas related to community-based tourism organized by the government. Especially, in 1997, Mr. Phrommin studied about Khiri Wong Village, Lan Saka District, Nakhon Si Thammarat Province, which is the community that initiated the idea of community-based tourism seriously. Since this community has resources similar to those of Ban Mae Kampong Community, Mr. Phrommin came up with the idea that Ban Mae Kampong Community might have the potential to develop into an ecotourism village because it has 3 capitals, namely 1) natural environmental landscape such as abundant forests, waterfalls and streams, 2) unique lifestyles, such as having a career of selling Miang and having the basic skills in giving services since people have had experience in welcoming the merchants buying Miang at the village and 3) outstanding culture such as Baisi Sukwan ceremony, traditional dance, local games which can be used as a selling point for tourists. For these reasons, he had the idea to initiate community-based tourism as a tool for community development in order to solve the economic crisis in 1997. Then he consulted about this issue with Thailand Community Based Tourism Institute (CBTI), which later has become a mentor for the community and supported for both academy and budget for conducting research under the support of Thailand Research Fund (TRF).

In the year 1999, Ban Mae Kampong Community started to operate tourism and conduct research on the tourism management model that is suitable for ecotourism. Thailand Community Based Tourism Institute (CBTI) sent the first group of 2 0 Japanese tourists who were students to the community. It was the tourism service project in cooperation with Japan. The students were sent to try the tourism organized Ban Mae Kampong Community. Then the second group of 20 students was sent to the community in order to find out the tourism style suitable for Ban Mae Kampong Community. In 2000, Dr. Thiti Thitichamroenphon, the lecturer of Hotel and Tourism Management, Payap University in collaboration with Thailand Community Based Tourism Institute (CBTI) and the villagers were the researchers conducting the research to investigate the tools suitable for the context of the Ban Mae Kampong Community which has beautiful views and many remarkable natural resources. Finally, community-based tourism management suitable for the community context which is homestay integrated with sufficiency economy philosophy that benefits have been allocated and distributed within the community thoroughly was operated.

During 2010-2012, the community was awarded as Sufficiency Economy Philosophy Village, Level 3: Wealthy Village. There were approximately 2.2 homestays that were able to accommodate not more than 1.3.2 tourists per day. Currently, there are 70 homestays which can accommodate about 420 tourists per day. In 2014, the community conducted the research on "The management of carrying capacity for community-based tourism at Ban Mae Kampong Community". The impacts on 4 dimensions, namely physical, environmental, social and cultural and health dimensions were assessed. It was found that some villagers did not understand tourism while the tourists lacked understanding in the community and did not communicate with the community. They did not book accommodation and follow the community' regulations.

For this reason, in 2017, the research project titled "Community-based tourism management based on the sufficiency economy concept under the dynamics of change: Ban Mae Kampong, Huay Kaew Sub-district, Mae On District, Chiang Mai

Province in collaboration with Thailand Community Based Tourism Institute and with the support of the Thailand Research Fund (TRF) and Payap University was conducted. Community-based research has, therefore, been used as a tool for Ban Mae Kampong Community to cope with the crisis; to make people in the village and tourists aware of the conservation of natural resources together with preservation of the culture of the people in the community; and to enable the once powerful Ban Mae Kampong Community which is a model of successful ecotourism village management to stand sustainably in the midst of change again. The co-creation process is the process that the community members think, plan and participate in operation and take responsibility and share benefits together. The community has a role in determining the direction of management by itself. It is a community that is successful in community-based tourism management.

Increased number of tourists: There has been an increased number of both domestic and international tourists. From 2015 to 2018, there were a total of 11,685 Thai and foreign tourists.

Increased income and fair income distribution: From 2015-2018, the total income gained from community-based tourism was 20,195,551 baht.

Better quality of life of people in the community: Various benefits are provided such as welfare for birth, illness and death, scholarships and maintenance of public utilities as well as support of the preservation of traditions in the community, conservation and recovery of natural resources and the environment. People are also supported, promoted and developed with knowledge and careers. The community members have better health. They have no informal debt. The community members are both physically and mentally happy. Therefore, they are friendly with tourists visiting Ban Mae Kampong Community.

Preservation of local culture: There is conservation of forest and water as well as raising ancestor spirits ceremony and making merit by giving Miang, coffee and new rice to monks, Baisri Sukwan, making merit, doing activities at Yi Peng festival. The community members are encouraged to dress in local clothing every Saturday and Sunday. These can attract tourists to visit the community continuously.

The factors contributing to the success of community-based tourism management of Ban Mae Kampong Community are as follows.

Planning: Ban Mae Kampong Community has planned plans/ projects and development activities through community-based tourism to solve the problems of the villages that come from the community participation process that the community can operate on its own. The strategies for village development have been planned by using community-based tourism as a tool for integrated community development in 4 areas as follows: 1. social development, 2. economic development, 3. security development and 4. management development.

Tourism resource management: Tourism resource management of Ban Mae Kampong Community is as follows. There is strong and clear management of tourism resources. The mutual agreements for tourism management, rules, regulations, practices and penalties for tourists and community members have been set effectively. For this reason, the natural tourism resources of Ban Mae Kampong Community are still abundant and able to attract tourists to experience nature continuously.

Management for service quality: The satisfaction of tourists must be taken into account. Ban Mae Kampong community has managed the quality of tourist attractions in accordance with the agreement of the community members and relevant parties which will be provide convenience for tourists and prevent dangers that may occur. The data on measurements of tourists' satisfaction have been collected as the standard index for providing services in the tourist destinations with quality and sustainability.

Leader: The leader of Ban Mae Kampong Community has good leadership qualities, including being intelligent with high degree, having social maturity, generosity, patience and being flexible, having internal motivation to sacrifice with high responsibility, determination in work and motivation to operate outstanding and successful operations, and having good attitudes towards human relations, being very friendly and sincere and having transformational leadership. These have made community-based tourism by Ban Mae Kampong Community successful until today.

Social capital: Social capital of Ban Mae Kampong Community includes: 1. community participation, 2. having spirit, value system and local consciousness and pride for homeland and 3. potential of the community leaders and the community

members. Strong social capital allows the community to have a better and sustainable quality of life.

Support from external organizations: The main external support organizations of Ban Mae Kampong Community are as follows. Thailand Community Based Tourism Institute (CBTI) supports for academic knowledge and budget. Huay Kaew Sub-district Administrative Organization, Mae On District, Chiang Mai Province supports for public relations, marketing and other general facilities and emergencies with a fair management system and distinctive identity. Ban Mae Kampong Community is, therefore, a model for sustainable community-based tourism which can attract tourists to visit the community again and again.

The results of the comparison of the factors contributing to the success both communities are as follows.

Table 6.1 Overview of general characteristics

 General • It is near Mueang District, Chiang Mai Province. There are no natural tourist attractions of its own. The main occupation is being an employee. The relationship system is an extended family.

The above table is the comparison of the general characteristics of both communities. Ban Rai Kong Khing Community is a community located near the city. There are no natural tourist sites of its own. So, nearby tourist sites are used to connect with community-based tourism activities, such as Rajapruek Royal Park and Ton Kwen Temple (Indrawat Temple). Main occupation is being a general employee. The community relationship system is a kinship-like relation and extended family. There is a supportive system that is higher than Ban Mae Kampong Community. Ban Mae Kampong Community is a rural community located far from Chiang Mai Province. There are abundant natural landscapes such as waterfalls and streams flowing through the village. The weather is cool all year round. The main occupations are doing agriculture, such as growing vegetables and coffee, and trading. There are more homestays than Ban Rai Kong Khing Community. Therefore, the economic status is better than that of Ban Rai Kong Khing Community.

Table 6.2 Success of Ban Rai Kong Khing Community and Ban Mae Kampong Community

Comparative	Ban Rai Kong Khing	Ban Mae Kampong
issues	Community	Community
2. Success		
2.1 Increased	In 2014 that community-based	From 2015 to 2018, there
number of	tourism was fully operated, the	were a total of 11,685 Thai
tourists	number of tourists visiting the	and foreign tourists.
	community with two or more	
	people and as a family were 500	
	people. In 2015, there were 1,200	
	people, and in 2016, there were	
	1,913 people. In 2017, there were	
	2,300 people and 3,395 people in	
	2018. The number of tourists were	
	continuously increasing.	
2.2 Increased	The income in 2014 was 60,000	From 2015-2018, the total
income and fair	baht while that of in 2015 was	income gained from
income	approximately 90,000 baht. In	community-based tourism

Comparative	Ban Rai Kong Khing	Ban Mae Kampong
issues	Community	Community
distribution	2016, the income was approximately 1,427,058 baht; in 2017, it was approximately	was 20,195,551 baht.
	1,100,000 baht, and in 2018, it was about 1,249,325. In 2017, the income was lower than that of in	
	the year 2016 because His Majesty	
	King Bhumibol Adulyadej, King Rama IX passed away. For this reason, the government reduced	
	the activities of tourism and refrained from performing in	
	welcoming tourists.	
2.3 Better	The community provides various	Various benefits are
quality of life of	benefits such as welfare for birth,	provided such as welfare for
people in the	illness and death. The welfare is	birth, illness and death,
community	also provided for the	scholarships and
	underprivileged (the disabled).	maintenance of public
	There are scholarships and grants	utilities as well as support of
	provided for environmental	the preservation of traditions
	management, sports for anti-drug	in the community,
	activities and for supporting	conservation and recovery of
	traditions in the community,	natural resources and the
	promoting careers and knowledge	environment. People are also
	development as appropriate. The	supported, promoted and
	community members also have	developed with knowledge
	better health. They have no	and careers. The community
	informal debt. The community	members have better health.
	members are both physically and	They have no informal debt.

Comparative	Ban Rai Kong Khing	Ban Mae Kampong
issues	Community	Community
	mentally happy.	The community members are
		both physically and mentally
		happy.
2.4	Community-based tourism	All members of Ban Mae
Environmental	management of Ban Rai Kong	Kampong Community
conservation in	Khing Community has achieved	agreed to impose regulations
the community	the success in environmental	and penalties for the
	conservation in accordance with	conservation natural
	Thailand Community Based	resources. Therefore, the
	Tourism Institute (CBT Thailand)	community still has rich
	in terms of systematic and	natural and physical
	sustainable management of natural	environment.
	resources or the environment in an	
	excellent level (100%) in all	
	factors	
2.5. Preservation	The tourism organized by Ban Rai	The community members
of local culture	Kong Khing Community focuses	conserve and restore local
	on conservation and restoration of	arts and culture that are the
	local arts and culture in accordance	identities of the community
	with the development criteria of	together.
	Thailand Community Based	
	Tourism Institute (CBT Thailand),	
	and all factors are at an excellent	
	level (100%) as follows.	

The above table is the comparison of the success between Ban Rai Kong Khing Community and Ban Mae Kampong Community in 5 aspects of success as follows.

1. Increased number of tourists: The number of both Thai and foreign tourists visiting Ban Mae Kampong Community are higher than Ban Rai Kong Khing

Community. Tourists visit the community all the time. Some visit the community to see the nature, have coffee, take photos and check in at the community on social networks and then come back. Some will stay overnight. However, at Ban Rai Kong Khing Community, most tourists come in group and stay overnight. They also do more activities with the community than those visiting at Ban Mae Kampong Community. The activities include learning about herbal processing, such as making compress balls and producing citronella oil. They also learn about Lanna culture and arts, such as cutting Tung (a kind of flag in Lanna arts), and crafts made from banana leaves. Tourists also join healthy cycling activities to visit the ancient ruins at Ton Kwen Temple (Indrawat Temple) and nearby attractions (the distance of not more than 20 kilometers). At Ban Mae Kampong Community, tourist mostly do the activity of jungle trekking.

- 2. Increased income and fair income distribution: Ban Mae Kampong Community gains higher income and has wider distribution of income than Ban Rai Kong Khing Community. The income of Ban Rai Kong Khing Community is operated by the community rather than the villagers, and the profits are given to the community and allocated for benefits of the community. Community-based tourism of Ban Mae Kampong Community is run by the community (committee), but the villagers operate the tourism activities by themselves. So, the villagers gain full income. Only the income gained from the operation of homestays must be paid to the central for raising fund to provide welfares to the members.
- **3. Better quality of life of people in the community:** Both communities provide similar benefits, including the welfare for birth, illnesses and death, but the amount of money is not equal. In general, the welfare of Ban Mae Kampong Community is better than that of Ban Rai Kong Khing Community. The well-being is also probably better than Ban Rai Kong Khing Community. The allocation of welfare, therefore, is better than that of Ban Rai Kong Khing Community.
- **4. Environmental conservation in the community:** The environmental conservation of Community-Based Tourism of Ban Rai Kong Khing Community Group is based on the criteria of tourism development by Thailand Community Based Tourism Institute (CBT Thailand) because DASTA is a mentor. There is area management for efficient tourism. There is the quality database on natural resources

or the environment. The wisdom on natural resources or the environment is disseminated through community-based tourism efficiently. There is an effective conservation and restoration of natural resources or the environment in the community. The awareness of the importance of preserving natural resources or the environment is raised effectively through tourism. Trees are planted along the road to the village and the community members' houses. The cleanliness in the village is also focused. Therefore Homeland Conservation Group that focuses on cleanliness in the village was established. At Ban Mae Kampong Community, the conservation practices, rules, regulations and penalties are imposed strictly according to the agreements of the community because the natural resources of Ban Mae Kampong Community are still more complete.

5. Preservation of local culture: Ban Rai Kong Khing Community and Ban Mae Kampong Community have the same culture which is Lanna culture. But, it is different at some points based on the context of the community and inherited traditions. Ban Rai Kong Khing Community has preserved the local culture according to the tourism development criteria of Thai Community Based Tourism Institute (CBT Thailand). There is the community database of cultural heritages for quality tourism. Community cultural heritages have been disseminated through tourism. The community efficiently conserves and revitalizes local culture. For example, there is herbal processing products such as liquid soap, balm and compress balls. Also, there is a kind a massage called Yum Khang which is distinctive tourism activity of the community. There are also Lanna culture shows, including sword dancing show and Klong Sabud Chai show. At Ban Mae Kampong Community, there are conservation of forest and water project, Baisri Sukwan, making merit, doing activities at Yi Peng festival. The traditions that both communities have are Yi Peng Festival, the Elderly Watering Ceremony and campaigns for the community members to dress in local clothing to welcome tourists.

Table 6.3 Factors contributing to the success of community-based tourism management of Ban Rai Kong Khing Community and Ban Mae Kampong Community

Comparative	Ban Rai Kong Khing	Ban Mae Kampong
issues	Community	Community

Comparative	Ban Rai Kong Khing	Ban Mae Kampong
issues	Community	Community
3. Factors		
contributing		
to the success		
3.1 Planning	Planning is prepared at least	Planning is prepared at least
	once a year, consisting of vision,	once a year, consisting of
	goals, missions and 7 community	vision, goals and missions in 4
	strategies as follows.	aspects as follows.
	Strategy 1: Infrastructure	1. Social development
	Strategy 2: Economy	2. Economic development
	Strategy 3:Environment	3. Security development
	Strategy 4: Conservation of arts,	4. Management
	culture, customs and local wisdom	development
	Strategy 5: Development of	
	quality of life of people	
	Strategy 6: Society	
	Strategy 7: Good governance	
	There are mutual agreements	
	for tourism management. There are	The mutual agreements for
3.2 Tourism	effective guidelines provided for	tourism management, rules,
resource	tourists. There are personnel	regulations, practices and
management	development in the tourism	penalties for tourists and
	management groups. Participation	community members have
	from all parties and networks is	been set effectively. For this
	promoted. Tourism marketing and	reason, the natural tourism
	public relations are managed.	resources of Ban Mae
	Finance and accounting are	Kampong Community are still
	effective.	abundant and able to attract
		tourists to experience nature

Comparative	Ban Rai Kong Khing	Ban Mae Kampong
issues	Community	Community
		continuously.
	Quality tourist attractions have	
	been managed in accordance with	Quality tourist attractions
3.3	tourism development criteria of	have been managed in
Management	Thailand Community Based	accordance with the agreement
for service	Tourism Institute (CBT Thailand),	of the community members
quality	consisting of 8 factors. There are 7	and relevant parties.
	factors that are at an excellent level	
	(100%) and 1 factor is assessed at	
	an excellent level (97%). which is	
	quality tourist service station.	
	The leader has good leadership	
	qualities, including being	
	intelligent with high degree,	The leader has good
3.4. Leader	having social maturity, generosity,	leadership qualities, including
	patience and being flexible, having	being intelligent with high
	internal motivation to sacrifice	degree, having social maturity,
	with high responsibility,	generosity, patience and being
	determination in work and	flexible, having internal
	motivation to operate outstanding	motivation to sacrifice with
	and successful operations, and	high responsibility,
	having good attitudes towards	determination in work and
	human relations, being very	motivation to operate
	friendly and sincere and having	outstanding and successful
	transformational leadership.	operations, and having good
		attitudes towards human
		relations, being very friendly
		and sincere and having

Comparative	Ban Rai Kong Khing	Ban Mae Kampong
issues	Community	Community
	1. Community participation	transformational leadership.
	such as having Community-Based	
	Tourism Promotion Group and	1. Community
	annual party	participation such as having
3.5. Social	2. Having spirit, value system	Savings Group and
capital	and local consciousness and pride	Community-Based Tourism
	for homeland	Group and annual party
	3. Potential of the community	2. Having spirit, value
	leaders and the community	system and local consciousness
	members	and pride for homeland
		3. Potential of the
		community leaders and the
		community members
	Designated Areas for	
	Sustainable Tourism	Thailand Community Based
	Administration (DASTA) supports	Tourism Institute (CBTI)
	for both budget and academic	Thailand Community Based
3.6. Support	issues. Thailand Community Based	Tourism Institute (CBTI)
from external	Tourism Institute (CBTI) supports	supports for academic
organizations	for academic knowledge. Nong	knowledge and budget. Huay
	Khwai Sub-district supports for	Kaew Sub-district
	public relations, marketing, and	Administrative Organization,
	facilitates the areas, vehicles and	Mae On District, Chiang Mai
	emergencies.	Province supports for public
		relations, marketing and other
		general facilities and
		emergencies.

Note: The table above presents the comparison of the success of Ban Rai Kong Khing Community and Ban Mae Kampong Community by considering the factors contributing to the successful community-based tourism management in 6 areas as follows.

- 1. Planning: Ban Rai Kong Khing Community and Ban Mae Kampong Community plan community-based tourism by setting goals and determining the roles of responsible persons in each area. The action plan is prepared at least once a year, consisting of vision, goals, missions and community strategies that are different based on the context of each community. Ban Rai Kong Khing Community has 7 community strategies as follows: 1. infrastructure, 2. economy, 3. environment, 4. conservation of arts, culture, customs and local wisdom, 5. development of quality of life of people, 6. society and 7. good governance. Ban Mae Kampong Community has 4 strategies, including 1. social development, 2. economic development, 3. security development, and 4. management development. Also, there is the integration of 3 dimensions, namely economy, society and environment in both communities. So, there is a balance in the development of community-based tourism. Regarding the weaknesses in the planning of Ban Rai Kong Khing Community, half of the village area is an economic area of the urban community. The social and cultural conditions are completely different from the original local community, but the previous planning was satisfactory. As for the weaknesses of Ban Mae Kampong Community's past planning, there were insufficient parking areas for tourists. This problem can be resolved to some extent, but it was still unsatisfied because tourists did not give seriously cooperation.
- 2. Tourism resource management: Ban Rai Kong Khing Community has managed tourism resources according to development criteria of Thailand Community Based Tourism Institute (CBT Thailand) at an excellent level (100%) for all factors. Ban Mae Kampong Community has strong and clear management of tourism resources. The mutual agreements for tourism management, rules, regulations, practices and penalties for tourists and community members have been set more strictly than those of Ban Rai Kong Khing Community. Since Ban Mae Kampong Community has more natural resources, the natural tourism resources of Ban Mae Kampong Community are still abundant, which can continuously attract tourists to experience nature than Ban Rai Kong Khing Community.

- 3. Management for service quality: Ban Rai Kong Khing Community has managed quality tourist attractions in accordance with tourism development criteria of Thailand Community Based Tourism Institute (CBT Thailand), consisting of 8 factors, and 7 factors are at an excellent level (100%) as follows. 1) The community provided satisfactory tourism services. 2) The community has effective local interpreters. 3) There is quality tourism service point. 4) Service coordination is efficient. 5) The routes and tourism activities are safe. 6) The tourist spots are safe. 7) The management of travel routes in the community is efficient and the emergency management is effective. There is emergency management. Moreover, 1 factor is assessed at an excellent level (97%), which is there are quality tourist attractions. At Ban Mae Kampong Community, there are quality tourist spots. There are local guides that can communicate effectively. Moreover, Ban Mae Kampong community has managed the quality of tourist attractions in accordance with the agreement of the community members and relevant parties which will be provide convenience for tourists and prevent dangers that may occur. The data on measurements of tourists' satisfaction have been collected as the standard index for providing services in the tourist destinations with quality and sustainability. Both communities have similar characteristics of service quality management which are appropriate for each community context.
- **4. Leader:** The leaders of Ban Rai Kong Khing Community and Ban Mae Kampong Community have good leadership qualities, including being intelligent with high degree, having social maturity, generosity, patience and being flexible, having internal motivation to sacrifice with high responsibility, determination in work and motivation to operate outstanding and successful operations, and having good attitudes towards human relations, being very friendly and sincere and having transformational leadership. They are the leaders who have the vision for the change for desired future. They can inspire the community members to participate as part of the driving force for the change and analyzing problems and thinking out of the box leading to the proposals of solutions in new ways.
- **5. Social capital:** Both communities share similar social capital, including community participation, having spirit, value system and local consciousness and pride for homeland and potential of the community leaders and the community

members. However, the social capital in terms of the spirit of community engagement of Ban Rai Kong Khing Community is stronger. For example, all community members willingly participate in tourism activities and help Community-Based Tourism Promotion Group without expecting for wages. Community-based tourism operations are done by Community-Based Tourism Promotion Group that operates the tourism more closely. At Ban Mae Kampong Community, the social capital in terms of norm is stricter. There are stronger penalties because the community has more beautiful and complete natural resources.

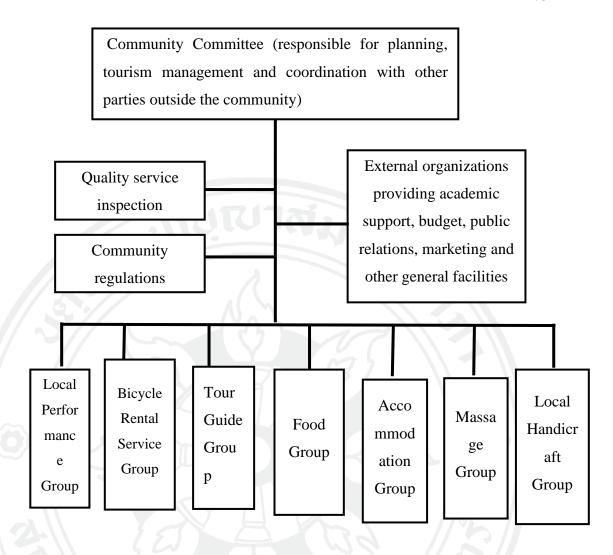
6. Support from external organizations: Ban Rai Kong Khing Community is supported by Designated Areas for Sustainable Tourism Administration (DASTA) for both budget and academic issues. Thailand Community Based Tourism Institute (CBTI) supports for academic knowledge. Nong Khwai Sub-district supports for public relations, marketing, and facilitates the areas, vehicles and emergencies. Ban Mae Kampong Community is supported by Thailand Community Based Tourism Institute (CBTI) Thailand Community Based Tourism Institute (CBTI) for academic knowledge and budget. Huay Kaew Sub-district Administrative Organization, Mae On District, Chiang Mai Province supports for public relations, marketing and other general facilities and emergencies. Both communities are supported by external organizations as the mentors in a similar manner. But, the support organizations are not all the same. The organization that supports both communities is Thailand Community Based Tourism Institute (CBTI).

In conclusion, the comparative analysis of community-based tourism between Ban Mae Kampong Community and Ban Rai Kong Khing Community revealed that both communities have similar characteristics as follows: 1. the success, including increased number of tourists, increased income and fair income distribution, better quality of life of people in the community, environmental conservation in the community and preservation of local culture, and 2. the factors contributing to the success, namely planning, tourism resource management, management for service quality, leadership, social capital and support from external organizations. The distinct difference is the general characteristics, especially the natural landscape at Ban Mae Kampong Community that is still abundant. The community has stronger rules and regulations and penalties than Ban Rai Kong Khing Community. The

success and the factors contributing to success are similar but different in the details based on each community context.

From this study, an appropriate model for community-based tourism management can be written as follows.





Villagers (indirectly participate in community-based tourism such as planting vegetables for selling to restaurants, raising chickens for selling eggs to homestays, providing laundry services for tourists) to encourage everyone to share benefits.

Figure 6.1 Appropriate model for community-based tourism management

From the above diagram, the model of successful community-based tourism synthesized from the community-based tourism research: the case studies of Ban Rai Kong Khing Community and Ban Mae Kampong Community can be explained as follows.

Community Committee has the following duties.

Planning: There is a clear working structure. The roles and responsibilities of each duty are clearly defined. The committee is the community members. The committee and the members participate in the formulation of community-based tourism development plans. They also participate in driving and improving community-based tourism development. The forum is organized for the members of Community-Based Tourism Group to set goals and action plans at least once a year. The action plans consist of vision, goals, missions, strategies, and social, cultural and environmental action plans. There is the integration of 3 dimensions, namely economy, society and environment, resulting in more balance in community-based tourism development. There is a registration system for the group members, which includes the contact information of the members. The position of each member is specified in the profile. There is a person responsible for administering in and out history of the members. The information of the group members' positions is also distributed to the people in the community by announcing and posting it on the website. The information of the group members is updated at least once a year.

Tourism resource management: Community-Based Tourism Group makes the mutual agreements on the use of natural resources and the environment. The conservation and care of the resources without being destroyed or reduced in value from tourism activities in the community such as waste management from tourism activities are concerned. The group makes the mutual agreements on natural and environmental resource management which has been implemented concretely. Community-Based Tourism Group participates in zoning by planning and creating tourist routes based on usage of the area so that tourism does not create negative impacts on the land use for other purposes.

Tourism management: The responsible persons are working in groups such as Local Performance Group, Bicycle Rental Service Group, Tour Guide Group, Food Group, Massage Group and Local Handicraft Group. The operations must be in accordance with the required requirements with standards. The satisfaction of tourists and appropriate operating costs must be taken into account. There is a measurement of the level of satisfaction on community-based tourism services. The data are collected and analyzed for planning for better development. The group has mutual agreements on management, inspection of service standards as well as regulations and penalties.

Coordination with other parties outside the community: The committee organizes work procedures and coordinates and connects with external parties in order for the working groups to have cooperation in working and unity, not causing conflicts or overlapping work so that the work is proceeded smoothly in accordance with community policies.

External organizations related to community-based tourism: They provide academic support and support for budget, public relations, marketing, and other general facilities and emergencies.

The villagers who are not the members of Community-Based Tourism Group are also encouraged to participate in community-based tourism and they will receive the same benefits.

6.2 Discussion

The results of this study contain the ideas that lead to the discussions of successful community-based tourism management in a total of 6 issues which are 1) planning, 2) tourism resource management, 3) management for service quality, 4) leadership, 5) social capital and 6) support from external organizations.

6.2.1 Planning: In terms of planning and success of community-based tourism according to theories, strategy planning is needed. It is the consideration of relevant factors, various limitations and guidelines for working to achieve the goals. It is caused by the use of forward-looking discretion to practice, the workers, the needed resources, time of completion and results to be the guidelines for future operation (Kijja Banchuen, 2018:34) and to reduce uncertainty and complex problems that may occur in the future. This will result in good coordination and acceptance of new concepts. It also helps to reduce loss, increase clarity in operations, supporting participation and decentralization and promote innovation and creativity.

From the study of planning, it was found that Ban Rai Kong Khing Community has planned the medium to long term strategy (3-10 years) in 7 areas as follows: 1. infrastructure, 2. economy, 3. environment 4. conservation of arts, culture, customs and local wisdom, 5. development of quality of life of people, 6. society and 7. good governance. The mission, the goals and the roles of responsible persons in each area are defined and the action plans are prepared at least once a year. **The vision of the**

community is "Promoting health and welfare, creating development, recognizing the value of savings and having lifestyle adapted to the sufficiency economy". According to the community strategy plan, approximately 1-3 projects are carried out within one year. They have achieve the goals at a very satisfactory level. The plan has been adjusted to suit the situation and the budget in that year, and the resolution of the community committee is needed every time.

The strategic plan of Ban Mae Kampong Community consists of 4 areas (2-4 years) as follows: 1. social development, 2. economic development, 3. security development and 4. management development. The vision of the community is that "Being an ecotourism attraction, a learning resource of community energy and a sufficiency economy village for a peaceful living". The strategic plan has been accomplished in all areas within 2 years. The plan is modified according to the situation every year. Both communities have integrated their operations according to the plan in 3 dimensions, namely economy, society and environment, resulting in sustainable balance.

- **6.2.2 Tourism resource management:** In the context of the globalization of economy, society, environment and politics at present that the community sector is stronger and the society is more complex, efficient and effective tourism resource management in various areas with rules, regulations, and use of tourism resources worthily and appropriately with consideration of sustainability in all dimensions to achieve the plan or the targets set is very important to the success of community-based tourism management. Therefore, it must be consistent with the principles, theories and concepts of tourism resource management that is suitable for the context of each community, including planning, organization management, personnel management, supervision and appropriate control in order to be in accordance with the plan and it must be assessed for the tourism (Boonlert Jittangwattana, 2548:327). For this reason, it is necessary to consider the major components of tourism resources according to the concept of Krailas Pasuwattanakul (2 0 0 7) that divides tourism resources into 2 types as follows.
- 1) Natural resources. These refer to beautiful natural tourist attractions. For example, Ban Mae Kampong Community has beautiful natural landscapes, fertile forest, waterfalls and streams flowing through the village all year round. There is also

fresh and cool air. There are management systems with strong and strict rules, regulations and penalties for natural resource management. Therefore, the natural tourism resources of Ban Mae Kampong Community are still abundant and able to attract tourists to experience nature continuously.

- 2) Man-made resources: They are cultural heritages created by ancestors and preserved and carried on by younger generations to create value for tourism. These include **historical tourist sites** such as religious and archeological sites, and **cultural tourist attractions and ways of life** that people in society follow and carry on. Both communities have managed Lanna arts and cultural conservation in a similar way, but it is different in details according to the unique context of the community. Therefore, it can attract tourists to visit the communities and create value and sustainable community-based tourism.
- **6.2.3 Management for service quality:** How to make tourists satisfied with the services or tourism resources that are offered is the issue that the community must always keep in mind. Not only just quality tourist resources are concerned, but services for tourists are also important issues because it will make tourists come back to visit the community again and continue to publicize the community to others. Therefore, creating service quality is important to attract tourists to visit the community again and again. For example, it is needed to have management of facilities which is the management of access to tourist destinations such as roads, traffic signs, communication signs, toilets, trash bins. Moreover, organization of tourism activities, participation between tourists and people in the community (Pornpimon Methalak, 1999:34), transport service within tourist attractions, homestay services, food services, performing arts and local culture shows, tour and tour guide services as well as selling souvenir products are also required (Krailas Pasuwattanakul, 2007). Both communities have managed service quality similarly. So, tourists feel impressed with the tourist attractions. In addition, both communities also maintain security at tourist attractions (Tourism Authority of Thailand, 2002). Emergency services and evaluation on tourism have also been operated (Boonlert Jittangwattana, 2005:327). This study clearly shows that management of service quality is very important to the success of community-based tourism management in order to give tourists confidence and trust in the tourist attractions in the community.

6.2.4 Leadership: It is a very important concept for the challenge of community development to successfully manage community-based tourism. Community leaders must have the desired "leadership", especially transformational leadership which is the leadership theory in the current trend (Phichai Ratnatilaka, 2009: 192-205). The leaders must have a vision for change that leads to a desirable and possible future and the ability to pass on the vision to the members to inspire them to become part of the driving force for change and the ability to create motivation for the members and encourage the members to use the power to analyze and solve problems and think out of the box leading the solutions for solving problems (Somsak Samukkethum, 2017:87).

When considering the leadership of the two communities, the leaders have similar strengths, including vision, good governance, knowledge, sacrifice for the public, strong commitment to various situations and being flexible in every situation. They are the leaders that are accepted and respected by the community members.

6.2.5 Social capital: It is valuable and important community assets (Somsak Samukkethum, 2017: 86) in connecting the community members to the success of community-based tourism management. It includes trust in each other, respect for rules and having a network (Robert Putnum, 2000: 88-300) that will result in participation in helping and supporting each other until leading to teamwork that causes "synergy" (Somsak Samukkethum, 2 0 1 7:86) and a network, resulting in cooperation and treatment towards each other in order to create mutual benefits (Uphoff, 2000: 218). Social capital is like a public property that every member of the community can access and use it at all times. The more it is used, the more it is generated (Worawut Romrattanapan, 2 0 0 5 : 1 7 6 - 1 7 7). It is the base of other developments (Prawet Wasi, 2001:26–30). On the contrary, operation without trust will easily result in conflicts. People do not support one another and have unity. So, community-based tourism management will eventually fail. According to successful community-based tourism management of both communities, they have similar strong social capital, including community participation, having spirit, value system and local consciousness and pride for homeland and potential of the community leaders and the community members (Anek Nakabutra, 2002:71-75).

6.2.6 Support from external organizations: It is one of the important factors that can efficiently lead community-based tourism to sustainable success. It plays a role in coordinating, promoting, supporting and publicizing the market, the ways to prevent and solve tourism problems that will negatively affect the community, natural resources and environment. It is the way to promote local communities to manage tourism and natural resources by themselves and create participation from all sectors. Therefore, knowledge, understanding and standardization of community-based tourism management are strengthened to increase the competitiveness of community-based tourism in the global market effectively leading to the successful and sustainable community-based tourism management in all dimensions.

The main external organizations supporting Ban Rai Kong Khing Community are DASTA, providing both financial and academic support and Thailand Community Based Tourism Institute (CBTI), providing academic support only. The main external organization providing both financial and academic support for Ban Mae Kampong Community is Thailand Community Based Tourism Institute (CBTI). The main government sector supporting Ban Rai Kong Khing Community is Sub-district Municipality. Ban Mae Kampong Community is supported by the Sub-district Administrative Organization (TAO) in terms of public relations through various media such as Internet, Facebook and magazines (Krailas Pasuwattanakul, 2007) and tourism marketing, such as activities, tourism patterns or processes that are appropriate for the community context (Manus Suwan et al., 1998) as well as facilitating other general activities and in case of emergencies. Both communities have received similar support.

6.3 Recommendations

Nowadays, it is generally recognized that **community-based tourism concept** is more accepted. It is an important concept for sustainable community development. To develop community-based tourism that truly benefits the local community, it is very important for the community to get involved in **community-based tourism management** from upstream, midstream and downstream and receive support from external organizations. However, there are challenges and obstacles that should be resolved as follows.

- 1. Ban Mae Kampong Community should strengthen the relationships among tourists, and between tourists and the community by arranging the activities for the tourists to meet together in order to get to know each other and have good impression. For example, the evening activities should be arranged in order to increase community-based tourism value. All tourists staying at the homestays should have local food together. Food Group should prepare food for the tourists instead of the homestay owners. The cultural performances should also be presented to the tourists while having dinner.
- 2. Ban Mae Kampong Community experiences a lot of traffic jams during the long holidays or the festive days. Because of narrow and curved roads, it is risk of accidents. In the past, the community set up the parking areas for tourists, but some tourists still drove their cars to the community. This problem still exists. Therefore, the community should have the traffic controllers during the long holidays or the festive days to control the traffic strictly. The traffic controllers should be paid. So, tourists visiting Ban Mae Kampong Community have to take buses provided by the community seriously.
- 3. There is the problems of wastewater treatment in Ban Mae Kampong Community. The relevant organization such as Huay Kaew Sub-district Administrative Organization should provide knowledge about wastewater management for the community so that the community can have good water quality and a good quality of life in every household.
- 4. In the future, Ban Rai Kong Khing Community may not have a successor of "Yum Khang", a rare ancient local wisdom available only at the Ban Rai Kong Khing Community, which is body massage. This is because the offspring of Mr. Mr. Sanguan Bua-on, a Yum Khang therapist does not want to inherit Yum Khang as they have full time jobs, and some live in other provinces. Furthermore, the wage is not interesting and uncertain. For this reason, Yum Khang should be included in traditional Thai medicine, or the wage should be higher and certain.
- 5. Both communities should coordinate with educational institutions, especially Tourism Department, such as Chiang Mai Rajabhat University, Chiang Mai University, Payap University and Maejo University. For example, the action research

that will lead to sustainable community-based tourism development should be conducted.

- 6. There should be cooperation between Ban Mae Kampong Community and Ban Rai Kong Khing Community and educational institutions, which can accept students for internship. At the same time, the institutions should also provide educational services that benefit tourists.
- 7. Ban Mae Kampong Community and Ban Rai Kong Khing Community should cooperate with tourism networks, such as the Tourism Business Promotion Association, Association of Thai Tourism Marketing (ATTM) and Tourism Alliance Association in order to get information and news about trainings and seminars on tourism in order to allow community-based tourism operators to exchange ideas with the tourism networks, create various creative concepts for continuous and sustainable tourism development and have marketing coordination. There should be a joint package. For example, tourists can stay at Ban Mae Kampong Community for one night and at Ban Rai Kong Khing Community for another night.
- 8. One community committee should be appointed to take care of 2 0 homestays in order to make them have the same standard. For example, the homestays should have the bathroom that is close to the bedroom. The homestays should also be enough for tourists in order to make tourists will feel safe and comfortable.
- 9. The gathering of villagers into community enterprise groups should be increased in both communities. Each community should provide a variety of vocational training for the community members.
- 10. Each community should exchange knowledge and analyze problems together.
- 11. Those who will continue operating community-based tourism are very important. New generations should be convinced to learn and see the benefits of community-based tourism. If they continue operating community-based tourism, they will be able to earn high income without working outside the community.

BIBLIOGRAPHY

- Amara Pongsapich. (2000). Social capital in economic crisis of Thai social. *Journal of Social Research*, 23(1), 34-50.
- Amara Pongsapich. (2003a). Social capital, an alternative way to survive in society that challenges developers. 7(December), 59-60.
- Amara Pongsapich. (2003b). *Public Interest Organization in Thailand*. In Bangkok: Chulalongkorn University Social Research Institute.
- Anek Nakabutra. (2002). Social capital and civil society in Thailand. Bangkok: Social Fund Office.
- Aree Naipinit & Tirasaya Maneenetr. (2008). The community participation to tourism management at Busai Village Home Stay, Wangnamkhieo District, Nakhon Ratchasima Province. Faculty of Management Science, Khon Kaen University, Khon Kaen
- Atthapol Jaingam. (2014). Ecotourism management: a case study of Kung Krabaen Bay Royal Development Study Center, Chanthaburi Province. (Master of Science), National Institute of Development Administration, Bangkok.
- Benyapa Seatatat. (2011). Social capital and eco-tourism management: a case study of Klong Suan Old Market, Bang Bo District, Samut Prakan Province. (Master's Degree Thesis), National Institute of Development Administration.
- Boonlert Jittangwattana. (2005). *Sustainable Tourism Development*. Nonthaburi: Thailand Tourism Academic Center. Place and Design Co., Ltd.
- Chanongkorn Kuntonbutr. (2017). *Principle of management*. Bangkok: Chulalongkorn University Press.
- Chiang Mai Provincial Statistics Office. (2016). *Infographic of tourism industry in Chiang Mai*. Retrieved from http://chiangmai.nso.go.th/index.php?option=com_content&view=article&id=50 6&Itemid=597
- Chiang Mai Tourism Statistics Office. (2016). *Provincial Statistical Report*. Chiang Mai.
- Coleman, J.S. (1994). Social capital, human capital, and investment in youth. In Youth unemployment and society. New York: Cambridge University Press.

- Direk Pattamasiriwat. (2004). Social capital and cultural capital in the economic system and modern management. In Bangkok.
- Dussanee Chaona et al. (2007). Research Report of the model of sustainable community-based tourism management at Ban Pha Tak, Sob Ping Sub-district, Mae Taeng District, Chiang Mai Province. Chiang Mai: The North of Thailand Research Fund.
- Fukuyama, F. (2000). *Social Capital and Civil Society* (IMF Working Papers). Retrieved from doi: 10.5089/9781451849585.001
- Haung and Chu. (2000). Found repetition, past experience with an agent, and travel knowledge were important selection criteria when choosing a travel agent.

 Retrieved July 29, 2000 from books.google.co.th/bols?
- Hersey, P., & Blanchard, K.H. (1982). Leadership Style: Attitudes and Behaviors. *Training & Development Journal*, 36(5), 50-52.
- Jindapa Klinmeang. (2015). Guidelines for tourism management: a case study of cultural attraction of Klong Bang Luang Community, Phasi Charoen, Bangkok.

 (Master of Arts Program), National Institute of Development Administration, Bangkok.
- Jirapohn Kaewmanee. (2015). Community-based tourism management in accordance with the philosophy of sufficiency economy of Baan Hua Khao Jean community, Phaktor District, Ratchaburi Province. Prince of Songkla University, Office of Academic Resources Pattani Campus.
- Kamol Ratanavirakul. (2006). *Modern management for food and beverage business*. Bangkok: Advance Hospitality and Consultant Co., Ltd.
- Kamol Ratanavirakul. (2012). Thai hotel business moving forward, President of Thai Hotel and Hospitality Management Association. Ministry of Tourism and Sports.
 National Tourism Development Plan 2012-2016. Retrieved from http://tica.or.th/images/plan_tourism2555-2559/2555-2559.
- Kanchanok Dabsomdet. (2016). Home Stay Management Based on The Sufficiency Economy Concept A Case Study of Phutai Bann Pone Community Kammuang District Kalasin Province. *Journal of the Way Human Society*, 4(2), 310-327.
- Kijja Banchuen. (2018). Principle management. Bangkok: SE-EDUCATION Public

- Company Limited.
- Krailas Pasuwattanakul. (2007). *Development of sustainable cultural tourism*. Retrieved from http://www.lannacomer. Nevlanna 20 1 1/articlelarticle_wtk.php?type—C&ID-932.
- Krisana Thanawattanaporn. (2015). Tourism Marketing management guidelines through participation of local entrepreneurs: Khanom District, Nakhon Si Thammarat. (Master of Arts Program), National Institute of Development Administration, Bangkok.
- Li Renliang. (2017). Participation in the establishment and operation of cultural tourism for sustainable development in the area around Bueng Rama 9 Royal Project. (Unpublished doctoral dissertation), National Institute of Development Administration, Bangkok.
- Likhit Kanok Hiranyakon. (2011). Guidelines for suitable farm stay tourism management for Thailand. (Master of Arts), National Institute of Development Administration, Bangkok.
- Lussier, R.N. & Achua, C.F. (2007). *Leadership*. Mason, Ohio: Thomson/South-Western.
- Lussier, R.N. (2007). Effective Leadership. (3rd ed.). Ohio: South-Western.
- Manoon Promraksa. (2011). Transformational leadership behavior of small-sized educational institution administrators, Lamphun Primary Educational Service Area 1. (Master of Educational Administration), Chiang Mai University,
- Marketing Research Division, TAT. (2015). *Thai Tourism Scenario 2020*. Retrieved formheep://www.etatjournal.com/mobile/index.php/menu-read-tat-menu2015/246-22015-scenario2020
- McFarland. (1979). *Management: Foundation & practices*. (5th ed.). New York: Macmillan.
- Methaluk, P. (2006). *Participating in Ecosystem Monitoring: Current Lessons toward Future Directions*. Bangkok: Regional Community Forestry Training Center.
- Michell, T.R., & Larson, J.R. (1987). *People in organizations: An introduction to organization behavior*. (3rd ed.). New York: McGraw-Hill.
- Mitz, R. (2006). A community's perspective on tourism development. (M.A.), Royal

- Roads University (Canada), Ann Arbor. Retrieved from https://search.proquest.com/docview/304914464?accountid=44809ProQuest Dissertations & Theses Global database. (MR20597)
- Natepanna Yavirach. (2009). Leadership and Strategic Leadership. Bangkok:
- Nattapat Manirochana. (2017). Community-based tourism management. *International Thai Tourism Journal*, 13(2), 25-46.
- Nelson, D.L., & Quick, J.C. (1997). Organizational Behavior: Foundations Realities, and challenges. New York: West Publishing company.
- Pattama Sarasuk. (2017a) Marketing strategy for fruit orchard tourism according to sufficiency economy in Nakhon Nayok Province. *Journal of Management and Marketing, Rajamangala University of Technology Thanyaburi, 4*(1), 122-133.
- Pattama Sarasuk. (2017b). Marketing strategy for fruit orchard tourism according to sufficiency economy in Nakhon Nayok Province. (Unpublished master thesis) Rajamangala University of Technology Thanyaburi, Pathum Thani.
- Phichai Ratnatilaka. (2009). Organization and Management. Bangkok: Beyond Book.
- Pornpimon Methalak. (1999). *Natural resources management*. Retrieved from Nakhon Pathom.
- Potjana Suansri. (2003). *Community based tourism handbook. Bangkok*: Tourism for Life and Nature Project.
- Pramote Issaroe. (2011). Leadership affecting school quality assurance effectiveness of school administrators under the Office of the Basic Education Commission evaluated and certified by the Office for National Education Standards and Quality Assessment in the second round with good and very good evaluation results. (Unpublished Dissertation of Doctor of Philosophy in Education), Thaksin University, Songkhla Province.
- Prawet Wasi. (2001). *On the life path 1*. (7th ed.). Bangkok: Moh-Chao-Ban Publishing House
- Putman, R.D. (2000). *Bowling alone: America's declining social capital*. In Culture and politics (pp. 223-234): Springer.
- Runjuan Prawatmuang. (2015). Strategies for enhancing local wisdom, identity and Lanna culture for self-sufficiency economy in hotel business management.

APHEIT Journal.

- Sano Tiyao. (1992). *Administration by Influence*. Bangkok: Faculty of Commerce and Accountancy, Thammasat University.
- Schwartz, L.L. (1980). *Criteria for effective university teaching*. Improving College and University Teaching,
- Seree Pongpit. (2547). Hundred words that should be learned. Bangkok: Palung Panya.
- Sinth Sarobol. (2003). Community-based tourism: concepts and experiences in the Northern Region. *International Thai Tourism Journal*, 13.
- Somsak Samukkethum. (2017). Resource management in accordance with the philosophy of sufficiency economy: a case study of community forest in the Northeast of Thailand. Retrieved from Bangkok.
- Somsak Samukkethum. (2018). Application of the philosophy of the sufficiency economy in community-based tourism management for sustainable development. Retrieved from Bangkok.
- Stogdill, R.M. (1974a). *Handbook of leadership: a survey of theory and research*. New York: Free Press.
- Stogdill, R.M. (1974b). *Handbook of leadership: a survey of theory and research Leadership*. Handbooks, manuals, etc; Organization and administration. New York: Free Press.
- Supannee Chai-amporn. (2003). Social capital, an alternative way to survive in society that challenges developers. National Institute of Development Administration, School of Social and Environmental Development.
- Supatra Sooparb. (1991). *Thai society and culture: values, family, religion, traditions.*Bangkok: Thai Watana Panich Co., Ltd.
- Surapa Katemala. (2009). A study of school development for being the learning organization of the school administrators in leadership style of schools under metropolitan administration. (Master of Education Degree in Educational Administration), Phranakhon Si Ayutthaya Rajabhat University.
- Thailand Community-Based Tourism Institute. (1997). *Community-Based Tourism* (*CBT*). Retrieved from https://cbtyouth.wordpress.com/cbt-youth/cbt/
- Thailand Institute of Scientific and Technological Research. (1997). Formulation of

- tourism policies for ecological conservation. Bangkok: Thailand Institute of Scientific and Technological Research.
- Thailand Research Fund. (2017). Strategy 2017-2021. Retrieved from Bangkok.
- Therdchai Choibamroong. (2007). *Step back for more progress: Andaman*. Bureau of Sustainable Area-Based Tourism Development and Management, Thailand Research Fund, Bangkok.
- Tourism Authority of Thailand. (2019). Study of trends and directions for tourism in 2020. Retrieved from http://www.etatjournal.co.th
- Tourism Authority of Thailand. (2002). *Handbook for accommodation management for experience in rural culture*. In. Bangkok: Tourism Authority of Thailand. Triple Group.
- Uphoff. (2000). *Implications to policies on CSR and sustainable development*. Corporate social responsibility and sustainable development: social capital and corporate development in develop. In. New York: Ny: Routledge.
- Utai Parinyasutinun. (2018). *Community management*. Bangkok: Chulalongkorn University Press.
- Wasin Inkapatanakul. (2005). *Conservation of natural environment and cultural heritage*. Nakhon Pathom: Silpakorn University Press, Sanam Chan Palace Campus.
- Wikipedia. (August 30, 2019). *Designated Areas for Sustainable Tourism Administration (Public Organization)*. Retrieved from https://th.wikipedia.org/
- Worawut Romrattanapan. (2005). *Social capital*. Bangkok: Learning and empowerment for healthy community project. (LEHC)
- Worawut Romrattanapan. (2008). *Social capital: new paradigm in environmental management*. Bangkok: Physics Center.
 - Yukl, G.A. (1994). *Leadership in organizations*. Englewood Cliffs, N.J.: Prentice Hall International.

BIOGRAPHY

NAME Nutcha permsuphakkul

ACADEMIC Bachelor of Nursing Science, Sukhothai Thammathirat Open

BACKGROUND University

Master of Public Administration, National Institute of

Development Administration (NIDA)

EXPERIENCES Registered Nurse, Professional Level at Lamphun Hospital

