

# **Community/Village Development through Tourism in Chiang Mai**

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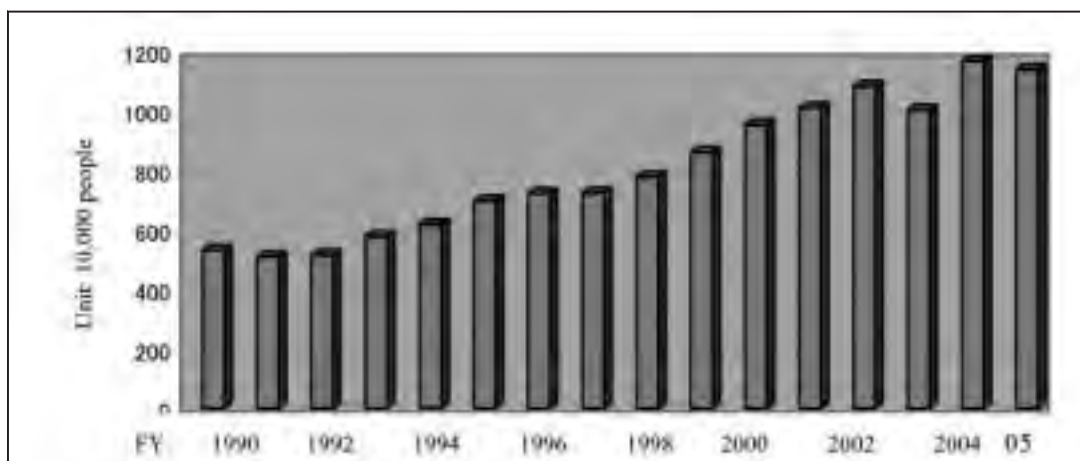
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## 1. Introduction

Thailand is among the major tourist destinations in the world, enclosing 76 provinces proud of their beautiful sceneries varying from mountains and rainforest of the northern region to the plains of the central area, reaching the beaches and tropical islands of the south. These provinces also offer history, unique and rich culture and traditions. These resources have offered a long history for the tourism industry, which brought approximately 11.65 million foreign tourists to the country in the year 2004, 11.52 million foreign tourists in 2005, and 13.82 million foreign tourists in 2006 (Office of Tourism Development) The increasing trend of the number of tourists has been persistent since the year 1960; despite some constraints such as SARS outbreak during year 2003, the 2004 tsunami, and others, tourism flow declined only temporarily (Mitsubishi UFJ Research and Consulting Report, 2006). The following Figure 1 offers a clear picture of the increasing trend of foreign tourists to Thailand from years 1990 to 2005:

**Figure 1 Number of Foreign Tourists to Thailand**



Source: TAT<sup>1</sup>, Mitsubishi UFJ Research and Consulting Report, 2006

Tourism has greatly contributed to Thailand's economy and development. The positive correlation between the number of tourists and economic revenue is clear: total tourism revenue of 384.3 billion Baht (US\$9,556 million) in year 2004, 367.3 billion Baht in year 2005, and 482.3 billion Baht in year 2006 (Mitsubishi UFJ Research and Consulting Report, 2006 and (Office of Tourism Development). Chiang Mai, a city founded in 1296 is among the most popular tourist cities in the country, contributing to the reciprocity of benefits tourism can offer: the economic growth leading to development and progress if well managed, and cultural gains reach both local community and visitors.

Development through tourism has been addressed by the government authorities such the Ministry of Tourism and Sports, as well as the Tourism Authority of Thailand (TAT). In addition to state authorities, involvement of the different communities is well promoted. The vision of the provincial tourism policy is to make Chiang Mai a city loved to live in and to visit. This policy is the tool drawing the necessary mechanisms to take action to attract foreign visitors to enjoy a good experience, so as to enhance the well being of the people. Some of the strategies to achieve the desired outcome include the following:

- Expand the tourism industry through development and management of tourism resources and activities, generating maximum benefits.
- Use Thai culture uniqueness as a brand image for each region.
- Standardize tourism products, aiming at quality, while emphasizing variety and distinctiveness of each region.
- Promote international sports events as alternative tourist activities.
- Comprise tourism clustering: sport, ecological, cultural, sightseeing, health and agro-tourism.
- Offer information about tourism and strengthen marketing mechanisms.
- Reinforce security and improve infrastructure.

These strategies are based on important principles, which cover:

- Sustainable tourism, meaning the less impact on environment and culture while preserving resources for following generations.
- Emphasis on quality of tourism, offering satisfaction to visitors and benefits to local people.
- Strengthening the role of the community in tourism activities by promoting understanding of the tourism sector and its benefits, and highlighting the importance of Thai culture and its preservation (Ministry of Tourism and Sports and Tourism Authority of Thailand).

In view of the importance of tourism in Chiang Mai City, while complying with the Tourism Authorities' vision reflected in the above framework, this study endeavors to examine development for a specific community/village utilizing their existing tourism resources as investment. Certain tourism resources place the community in a comparative advantage position. It is important to highlight the words of Kantamaturapoj, who refers to people's participation in community based tourism, which should bring about development and sustainable income distribution which will increasingly meet the demands of people who live in the area. Consequently, local people would gain the highest benefit and sustainability of tourism resources would be attained. Furthermore, community development through participation is not only desired by a specific community, but according to Article 46 of the Thai Constitution, this promotes community participation in preserving and reviving their customs, traditions, folk wisdom, culture, and the environment (Kantamaturapoj, 2005).

The main research objective of this study remains identifying the relationships between community/village development and tourism in the visited sites. If a relevant relationship is encountered in the community/villages, further analysis will lead to identification of existing tourism capacities in selected sites, classifying their strengths and limitations to finally address limitations.

The structure of the study will be presented in five parts. In the second part, we introduce the methodology and assessment tools to evaluate specific tourism communities/villages and their capacities to develop. The third part offers a comprehensive evaluation of the selected case study of Chiang Dao Cave, highlighting problems and difficulties the community faces, as well as its potential for community development. The information and analysis will be presented in a descriptive form as well as in a methodological manner through the Project Cycle Management tool (PCM). Following in part four, there will be various tourism sites in order to provide relevant issues to the main case study. This part shows two main sites to be compared with the case study: Chiang Dao Cave, while the rest of the sites offer only a glance, to reinforce the vision of tourism in Chiang Mai. Finally, part five concludes the analysis and draws some recommendation based on the overall theoretical and empirical experience.

## **2. Research Framework: Tourism and Community Development**

### **2-1 Basic Concepts**

There are two main concepts to be elaborated on in this research: tourism and community development. The United Nations World Tourism Organization (UNWTO) has formulated tourism to cover the activities of persons traveling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes not related to the exercise of an activity remunerated from within the place visited. Some major characteristics of tourism are: (1) Displacement of people outside their usual environment. (2) Displacement occurs for any purpose different from being remunerated from within the place visited (3) The activities of people away from their usual habitat will give rise to an industry; (4) The activities of both the people and the industry may have an impact on the host community (WTO, 1980; WTO, 1985).

Meanwhile, community development is viewed as a way to build upon strengths (capacity) and take advantage of opportunities. It is a way to tap into the multitude of strengths, skills and abilities of community member. It is the planned evolution of all aspects of community well-being (economic, social, environmental and cultural). It is a process whereby community members come together to take collective action and generate solutions to common problems (Frank and Smith, 1999).

Global trend has shown that tourism may be utilized to serve development goals at various levels, with no exception at the community level. This has affected the relationship between tourism and community as two intertwined variables. Both have a reciprocal relationship in which any change to one will affect the other. A study by Ånstrand (2006) has defined the role of tourism in community development by using the term community-based tourism (CBT). CBT is not simply a tourism business that aims at maximizing profits for investors. It emerges from a community development strategy, using tourism as a tool to strengthen the ability of rural community organization that manages tourism resources with the participation of local people.

This study applies the concept of community development through tourism to explain the relationship between tourism and community development. More specifically, we define community development through tourism as utilization of tourism capacity with specific planning for better community livelihood. The community is assumed to have the opportunity to use tourism as a tool for development if they have the capacity to develop tourism and can utilize the capacity by using specific strategies in order to fulfill their development needs.

### **2-2 Tourism Capacity Assessment**

Tourism capacity assessment framework is formulated as a framework to answer the research questions by identifying the existing capacity of community in selected tourism sites in utilizing tourism as a means for development. There are six main capacities to be reviewed: (1) human resources (2) tourism resources (3) economic opportunities and limitations (4) management system (5) infrastructure and (6) cooperation.

#### **2-2-1 Human Resources**

Human resources are sometimes located within the broader framework of human capital. It includes attributes of individuals that contribute to their ability to earn a living, to strengthen community, and to community

organizations, to their families, and to self-improvement” (Flora et al. 2004). Human capital is manifested in the form of leadership, educational attainment (both formal and informal), and the ability to access outside knowledge. Communities that have abundant human capital have people who value lifelong learning and who are always willing to try new ways of thinking. Creativity—the ability to think in a new way—and possessing the knowledge and skills to solve problems are all forms of human capital. There are several ways to build human capital: (1) Learning—from others, working in groups (2) Education—formal and informal, accessing information at the library or on the Internet (3) Experiences—knowledge that creates wisdom (4) Leadership development—reading, training, practicing skills (Jacobs, 2007).

While this conceptualization has offered various elements in the context of community development through tourism, this conceptualization might be inadequate and less comprehensive. In this new sphere of discussion, the concept of human resources also needs to take into account the ability of the community to preserve the most fundamental value of being a community - the sense of belonging to their lifestyle and culture. The willingness to preserve and maintain local culture is an important element of human resources. This can be identified from the local community’s familiarity with their own lifestyle, cultural inheritance, customs, traditions, norms and values. The more the local community has strong attachment to their own culture, the more opportunity they will have to use it for tourism development. While community may take the economic benefit of tourism, the ability to pass the cultural inheritance onto other generations is necessary in order to sustain the distinctive character of the community and its diversity. Therefore, how the community appreciates and values local culture and learning is considered an essential element.

### **2-2-2 Tourism Resources**

There are many types of tourism resources. The first type of tourism is natural resources. Beautiful natural spots like the sea, lake, forest, cave, mountain, hot spring, and waterfall are included in this category. Natural resources and environment are major raw materials and are currently more utilized than culture, by the tourism industry. The market for ‘nature’ tourism is much bigger. Whereas two thirds of the tourists will opt for a sun, sand and sea vacation, the cultural market is a smaller niche market. Tourists going for a nature holiday also have a longer duration of stay than tourists going for a sightseeing holiday. On the supply side, nature tourism could be used as a means for regional or rural development. Skiing and sun, sand and sea tourism are considered to have promoted the outer regions of both developed and developing countries (Kaosa-ard, 2005, 18).

The second one is cultural resources (cultural practices, handicraft, craftsmanship, cultural events). Some of the examples are temples, cultural centers, festivals, rituals, and exploring the lifestyle of local tribe villages. Tourism brings the frequent interaction among various cultures and it becomes a media for exchanging experiences and learning about other forms of lifestyle as well.

Other than natural resources and cultural resources, there is the third category of tourism resources, the artificial tourism resources. The zoo, city museums, amusement park, and botanical garden might be some of the examples. In practice, this categorization might not always be strictly applied to tourism sites. Indeed, most tourism sites have some combination of those categories of tourism resources, which provide them with more opportunity to develop various tourism activities.

### **2-2-3 Economic Opportunities and Limitations**

In the tourism area, some members of the community might fully rely on tourism as their source of income, while the others might still rely on other types of economic activity. In the areas where almost all of the community

members are involved in tourism, there might be a transformation of the community from agriculture to industrial. However, there are also communities who still maintain the diversification of income as they cannot fully rely on tourism to fulfill their household necessities.

Tourism might provide cash income as well as non-cash income. In addition to that, income distribution and division of labor related to tourism activities will also be identified. Those kinds of characteristics will be developed further. The main idea is to find out to what extent has tourism contributed to provide economic opportunities for local community and to identify some main limitations for local community in accessing those economic opportunities in their given situation.

#### **2-2-4 Management System**

When the community members are inspired to use tourism as a tool for development, the first necessary step is to formulate a specific strategy that might lead them to the achievement of their common objectives. Without any specific strategy to define how each stakeholder will act and contribute within the framework of tourism development at the community level, there will be lack of joint effort, even though many people participate in tourism activities.

This specific plan or strategy will connect various stakeholders and define how potential external actors might be involved in the process. The strategy is expected to function as a frame for all relevant actors to define their role and contribution in community development. Operation, maintenance, promotion, financial support and safety management, are among some major issues to identify in relation to this aspect.

With respect to management system, the community shall have the ability to make and to reinforce rules and regulations. It is important that a local organization or mechanism exists to manage tourism, with the ability to link it to community development. Through this mechanism or organization, benefits would be fairly distributed to all. Also, a percentage of profits from tourism would be contributed to a community fund for the economic and social development of the community (Gansberghe, 2005).

#### **2-2-5 Infrastructure**

The role of basic infrastructure such as transportation access, telecommunication, electricity, and waste disposal facility is among the most essential, particularly in the tourism sites which connect to industrial activities and mass production system. Road, waste disposal, electricity, sanitation, and communication facilities are parts of the so-called physical capital. They are the result of past investments in the conversion of components of natural capital through construction and maintenance, using human, social and knowledge capital. It includes human habitation, towns and cities, bridges, roads, buildings and equipment. As such many heritage items represent a form of physical capital with very high overlays of social significance (social capital).

Physical capital characteristically depreciates and requires maintenance. Both financial and physical capital can be held privately or publicly. Both can be combined (land and buildings). Both frequently generate “rent” from their use and contribute to financial capital. The expansion of physical capital stocks largely depends on the investment of financial capital. However, the consequential environmental impacts (externalities) associated with its construction and use lie at the root of many environmental problems (Beeton RJS, 2006).

#### **2-2-6 Cooperation**

This study considers cooperation as an essential element for tourism development. Previous researches have placed the idea of cooperation within the bigger framework of social capital. As a distinct perspective, social capital

can circulate as a discourse held in common by members of a community. In this way, it can operate as something of a 'community spirit' that translates into the concrete practices of people, just as any belief can alter the manner in which people interact. Social capital is about networks, about relationships and about reciprocity. We all have networks of family, in-laws, friends, workmates, politicians, and business owners. These networks are part of social capital, and are both the glue that holds people together and the lubrication that assists the achievement of our objectives (Macbeth et al, 2004, 512).

In addition to that, the ability of the community to maintain cooperation among individual members and to develop cooperation with external stakeholder will facilitate the coordination and the implementation of tourism strategy. Not only that, it will also maintain strong ties among all relevant stakeholders. Internally, how an individual perceives their shared interest with other members of the community and translates them into cooperation to achieve common objectives will be identified. Some elements to be covered are: (1) Shared consciousness, norms and ideology (2) The role of community leadership (3) The ability to create consensus (4) Sense of ownership and of participation in the entire process of development (5) The promotion of community pride.

Social capital determines the ability of a community to absorb shocks, exploit opportunities and orient toward the future. Without social capital, a community lacks cohesion, cannot organize to maintain its environment or its economy and consequently is unattractive to outsiders. It often suffers negative migration, usually of the most able. Social capital is not the sum of the individual human capital held by members of a community. Each individual's contribution compliments and increases that of others (Beeton RJS, 2006).

## **2-3 Utilization of Tourism Capacity**

Success in communities depends on using every available asset to its fullest potential. Conforming to community goals and objectives to increase the quality of their livelihoods, there might be some respective limitations to utilizing the treasure of skills, knowledge, and abilities that community members possess. Once individual assets are discovered, they need to be matched with issues and needs to discover solutions to common community problems. Mixing individual capacities, identifying, and using and combining resources together can benefit both the individual and the community (Jacobs, 2007).

While the community might have the necessary level of tourism capacity, those capacities might not be functional as a means of development, in this sense, to increase the quality of their livelihood. Therefore, it is necessary to see further how local communities in selected sites have utilized and have continued to develop their capacity along with their own specific strategy in the tourism sector.

The first step can be conducted by explaining how those capacities have been developed by community members. This will lead to the identification of strengths and limitations to develop tourism capacities. Confirming the future plan/strategy of the community will be the next step. By asking the future orientation of utilizing tourism as a tool of community development, the compatibility of needs and future plans will be able to be identified.

## **2-4 Data Collection and Data Analysis Method**

Data was collected through observation, interview, and literature review. Three core sites were visited during the study. Those sites were Chiang Dao Cave, Baan Tawai Handicraft Center, and Borsang Umbrella Production Center. Other than core sites, we also visited the Office of Tourism and Sport of Chiang Mai Province and some

other tourism sites which have different characteristics in order to provide general understanding of tourism activities in Chiang Mai Province. Those sites include Hmong Hill Tribe Village, Maesa Elephant Camp, Mae Klang Waterfall in Doi Inthanon National Park, Wat Prathat Doi Suthep and Touch Star Resort.

In the analysis process, we adopted Project Cycle Management (PCM) analysis in order to provide systematic understanding of the issue. The adoption of PCM will mainly focus on the analysis of tourism in Chiang Dao Cave as our case study. It aims at exploring in depth the relationship between tourism and community development and at identifying some possible efforts that can be proposed to the community, conforming to their social values and future objectives as much as possible. Based on the interviews and observations, we identified various problems raised by various stakeholders, which revealed the complexity of understanding the relationship between community development and tourism. By arranging those problems into causes and consequences, we categorized problems that were specifically linked to the utilization of tourism capacity.

Analysis of the core problem led to objective analysis, which identified some desirable situations if the community is to deliberately consolidate their tourism capacity. Also, it connects ends and means through which the objectives can be achieved. In addition to that, as far as the relationship between tourism and community development is concerned, the formulation of PDM explores how the connection between tourism and community development might be strengthened by increasing the utilization of tourism capacity within the community and by using the benefit of their connection to various stakeholders.

### **3. Case Study: Chiang Dao Cave**

#### **3-1 Site Background**

Chiang Dao Cave was discovered in 1657. The beauty is well known by tourists for decades. It is located on the Tambon Baan Tham, Chiang Dao District, approximately 5 kilometers from the west of Chiang Mai City. The Chiang Dao Cave is in the area, and under responsibility, of Chiang Dao Temple – the village temple of “Moo Baan Tham” where the current abbot is Phrakru Boonyapiwat. Around the village area, the cave is considered to be the main tourist attraction. Moo Baan Tham or Baan Tham Village includes 286 households or an approximate population of 1,023 inhabitants. The villagers are mainly involved in agriculture and trading. In addition, focusing on the area of temple, the villagers’ income generation activities are tour guiding, photographer, herb seller, candle and flower seller, and fish food seller.

In the temple area, there are two main activities: sightseeing and religious activities. Sightseeing in the cave draws large numbers of tourists to the site. Meanwhile, many people especially villagers and local people come to attend the religious activities here. Other than the cave, there is a museum in the temple area. However, it was closed on both days of our research visits. There are 2 shop areas: inside the temple area and outside the temple area. Within the temple area, there are candle and flower shop and history book shop. The candle and flower are sold at the price of 5 Baht and 10 Baht, respectively. They also sell a history book of the cave, first written in 1916. The books were sold at the rest area in front of the cave for the price of 3 Baht. Now the newer version of the history book, written by Semeti Rica – Baan Tham villager, is available at the shop in the temple area at a price of 50 Baht. In addition to that, there is fish pond in front of the cave and a fish food seller for those who want to relax around the area and feed the fish.

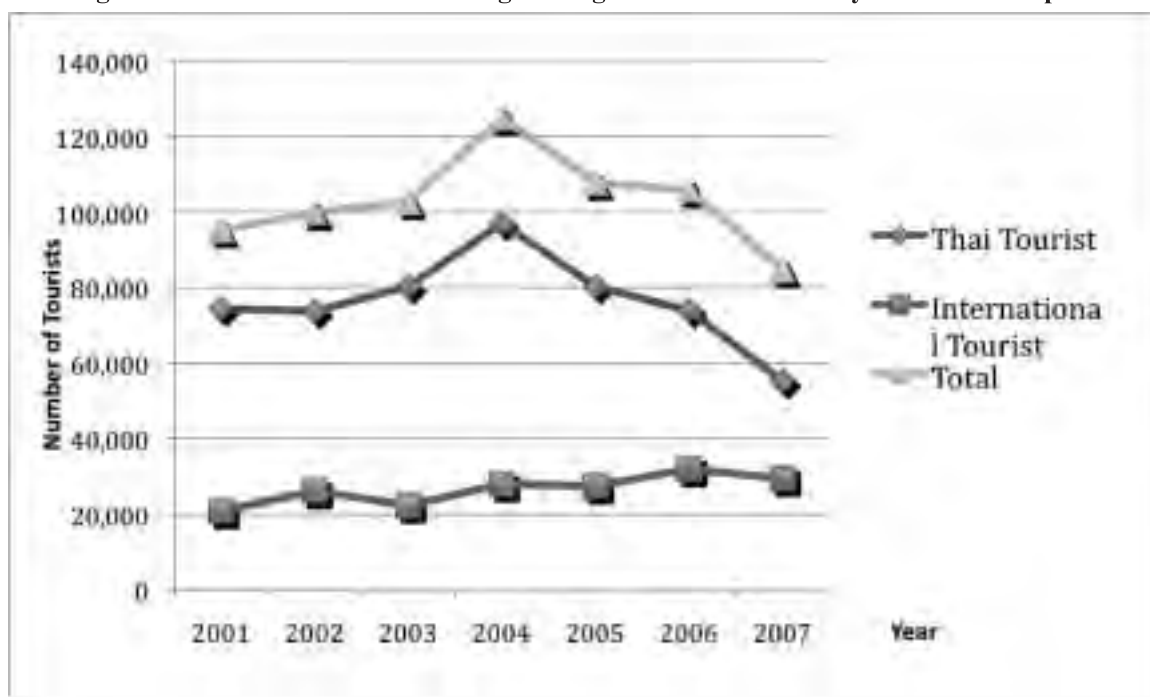


To enter the Chiang Dao Cave, tourists have to follow several procedures. Firstly, tourists have to buy tickets sold by temple committee in front of the cave. The ticket prices are 10 Baht for Thai tourists and 20 Baht for foreigners, while there is no charge for monks and children. This fee is collected as donation<sup>1</sup> for electricity bill. For the cave area, there are caves that do not have electricity. Tourists are required to pay 100 Baht for a lamp, which for a group of 6-7 people. There are tour guides – which are all villagers – available to lead the way and explain about the cave. In case of having private guide coming together, it is tourists’ choice whether they need local tour guide or not. The tour guides provide service with free of charge. However, the head of tour guide will tell tourists that if they are satisfied they are persuaded to give some tips to the tour guides.

In the Chiang Dao Cave, there are many branch caves inside. The main ones include Tham Pra Norn (Reclining Buddha Image Cave), Tham Nam (Water Cave), Tham Lablae (Hidden Cave) and Tham Mah (Horse Cave). In Tham Mah and Tham Lablae, the routes are very complex and unsafe, and the floors are slippery. Moreover, there is no electricity so it is necessary to have lamp. Thus, it is also necessary to have an experienced guide leading the way for tourists and explaining the history, as there is no sign or any information available in the cave.

In terms of tourism characteristics of this cave, the types of tourists visiting the cave are both domestic and international. Currently, the numbers of domestic tourists are higher than international tourists, as can be seen in the figure 2 below. Reasons vary to explain this trend. Religious activities can be one of the reasons drawing more domestic tourists to the area. However, cave sightseeing is still the main destination or sales point of this site.

**Figure 2 Statistics of Tourist Visiting Chiang Dao Cave Divided by Tourists Groups**



Source: Chiang Dao Cave Statistic Board, 2007

Basically, tourists who visit the site has been varying, including adults and kids, individual and group tour. The high and low season of Chiang Dao Cave follows the same trend as other tourist attractions in Chiang Mai Province.

<sup>1</sup> Chiang Dao Cave is considered part of Chiang Dao Temple. Regarding religious issue, it is not appropriate to collect money commercially. Therefore, the word donation is used instead of entrance fee or electricity fee.

The low season is during rainy season – around June to September. At the end of the year is high season due to the cooler weather in the northern part of Thailand persuading tourists to enjoy the atmosphere. Another high season is during April. Even though it is the month in summer with highest temperature, the special occasion of Thai New Year festival in mid-April can also draw tourists to come to the cave.

The information above represents the major realities of the site, information collected during the fieldwork. This information will be utilized in the next section, analyzing the capacities based on our framework.

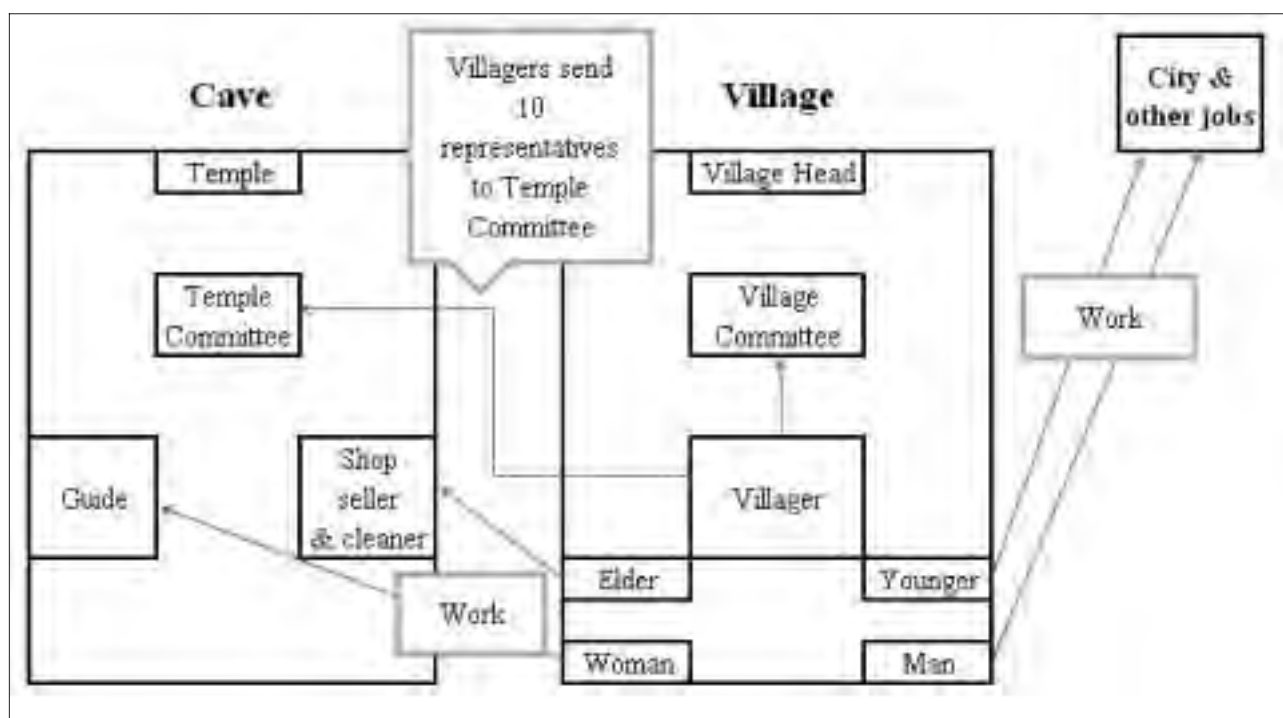
### 3-2 Existing Capacity

#### 3-2-1 Human Resources

##### *Community's Involvement*

The following Figure 3 represents our finding of human flow based on interviews with guides and members of the temple committee. It explains community members' engagement in various roles; how different groups of people are involved in the village and their connection to activities outside the village.

Figure 3 Community's Involvement in Baan Tham Village



Source: Author, based on interviews

In the village, the community actively participates in village management, including the temple and the cave. The temple committee, which is in charge of managing the cave, is composed of 10 representatives from the village, while the community participation is also found in village committee. In an economic context, tour guide has become the main job in which many women are engaged in, as it is quite an informal and flexible job that allows women to manage their time well between housework and this guiding job. However, it is considered as side income for the household. Other economic activities for women are agriculture and handicraft making. Elders are engaged

as shop sellers or cleaners around the cave and temple. Indeed, as they are not considered as labor, the temple is providing opportunity for elders to work and to earn income by selling candles, flowers, and fish food around the cave.

Most of the men are engaged in agriculture or construction industry due to their higher income earning potential. Some of them have to work outside the village. Due to this lack of opportunity, men and young generations in the village choose not to join income generation activities around the cave. It has raised the issue of youth outflow.

In addition, income from activities related to tourism is not so satisfying for some of them, according to interviews with guides. This is due to the fact that it is unstable income, in which sometimes they cannot earn any money when tourists do not visit the cave. It is also difficult for them to find other jobs that they can earn more because they also have responsibility to take care of housework. However, even though working in the cave is not attractive for people who are expecting to earn much money, it provides one of the flexible job opportunities for people who are elders or lack other job opportunities.

### ***Local Guide***

There are 286 households in the village, 30 percent of which earn income from guiding tourists. All of the guides are local villagers. Every household can send one person to work as guide. While men and women can work as guide, almost all guides are women. According to one of the female guide that we interviewed, this is because income from guiding is not high and men are expected to earn more money for the family.

Prospective guides usually have informal training for about two weeks before they work. During the training, prospective guides are given explanations by a senior guide. They learn about direction and figure of rocks in the cave and some English words for communicating with tourist. After two weeks, they have an informal test.

Regarding the capacity of guides, they just tell tourists about rocks resembling particular shapes. They do not explain the historical background of the cave to tourists. Thus, some tourist who would like to know about the cave expressed their dissatisfaction with the guiding. Since guides cannot speak English, it is also difficult for foreign tourist to communicate with them.

### **3-2-2 Tourism Resources**

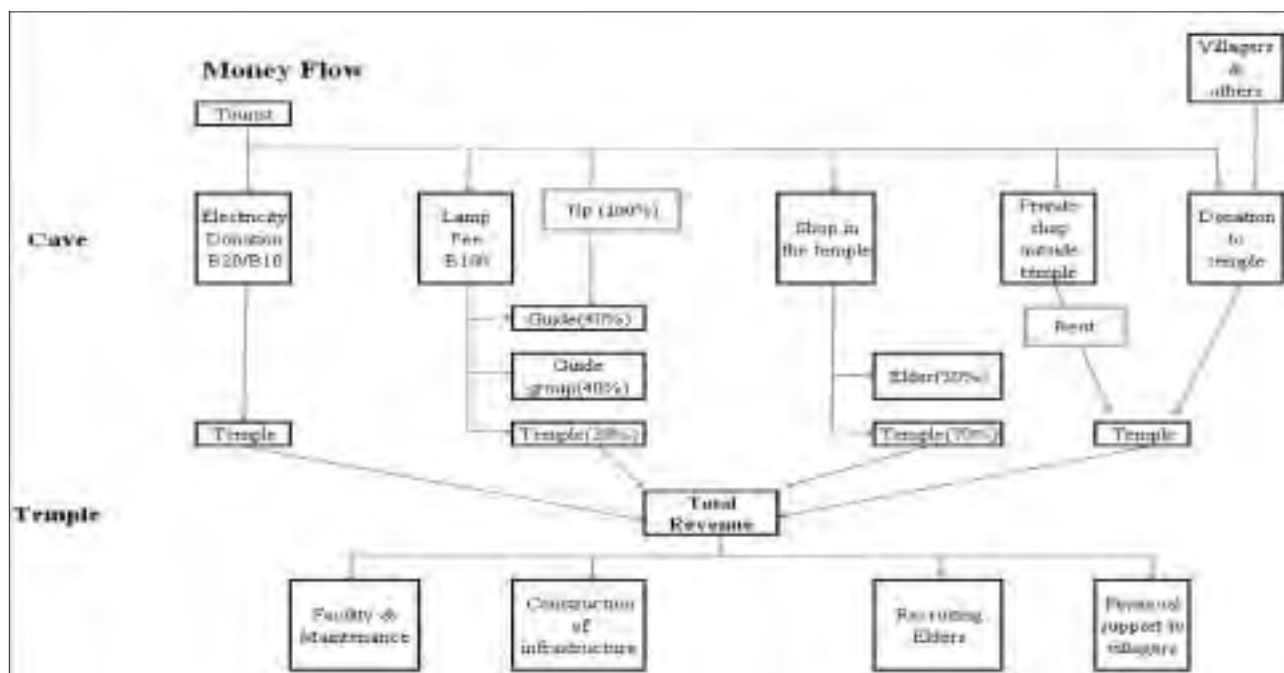
There are some other caves in the Chiang Dao District, but the Chiang Dao Cave is the most famous one because this cave is a part of the temple and has a strong connection to local mythologies. This cave holds not only natural resources, but also cultural resources for tourism. Tourists can also enjoy the history of the cave and temple and how it relates to local people. Around the district, there are some quite famous tourism sites for examples, elephant camp and some ethnic minority villages. Travel agencies provide package tours including the cave and these tourism sites. Due to these other tourism sites, many tourists stop by at the cave. Also, we can say that tourism of the cave produces opportunity for villagers to communicate with outsiders and they can get some stimulation from them. One elder who is working at a shop around the cave said where he enjoys talking to tourists.

### **3-2-3 Economic Opportunities and Limitations**

Figure 4 shows the money flow of the cave. First, a tourist pays the electricity donation (for foreign tourist is 20 Baht and for domestic tourist is 10 Baht) before entering the cave. This donation is like an entrance fee and all of money goes to temple to maintain facilities of the cave. In addition to that, tourist pays lamp fee, which costs 100 Baht. From this 100 Baht, 40% of the fee is going to guide who is hired, another 40% is going to guide group and

20% is going to temple. If tourists are satisfied with guides' services, they are persuaded to give some tips to the guide. All of tips are going to the guide's pocket.

Figure 4 Money Flow of the Cave



Source: Author, based on interviews

During low season, few tourists come to the cave (sometimes no tourists come). Their average income from guiding is about 20 Baht per day. On the contrary, in high season, many tourists visit the cave, where one guide can have seven rounds of guiding in a day. As a result, the average income in high season may reach about 200 Baht per day.

Besides income generating activities inside the cave, there are activities outside. Some shops outside of the temple which are run privately sell fruits, drinks, and herbs. They pay rental fee to the temple to open shops. Elders are selling candles and flowers to tourists in the temple.

Those activities become the sources of revenue for the temple. They are used to maintain facilities of the cave and the temple. Moreover, the temple also has a redistribution mechanism. As an example, the temple constructs infrastructures for the village and recruits elders. 30% of money from selling candles and flowers is going to them and 70% is going to the temple.

The temple also offers financial support to the villagers. They give money to the villagers who cannot go to the hospital. And if somebody dies, the temple will give 3000 Baht to his family. In short, the villagers get the benefit from tourism directly and indirectly. We can say that the temple has a redistribution system of money. This system helps to promote the equity of villagers.

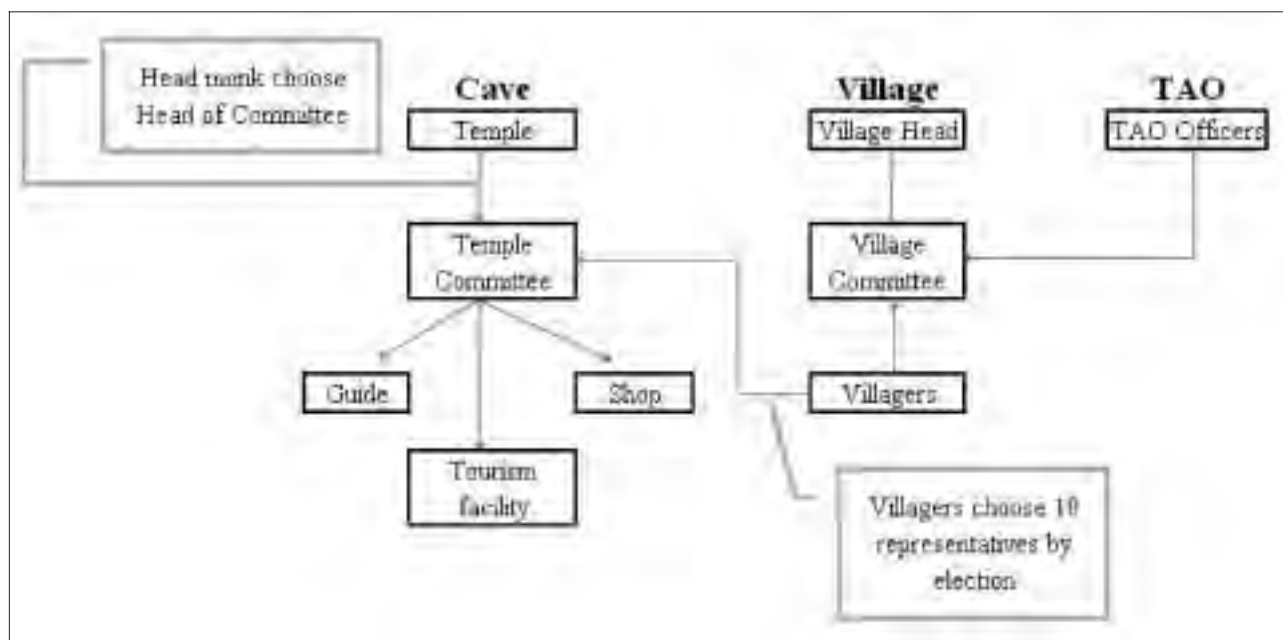
### 3-2-4 Management System

Chiang Dao has two management systems. One is the management system of the tourism itself by the temple committee and the other is the management system of guides by themselves.

### Tourism Management

The following Figure 5 describes our findings in management system of the cave.

Figure 5 Management System of the Cave



Source: Author, from interviews

The temple committee has responsibility for managing the cave. It is composed of 10 representatives of villagers. Villagers are divided into 5 groups and each group chooses 2 representatives by election. All villagers can participate in the election. Outsiders who have lived in the village more than 6 months also can participate in the election. The term of the temple committee is for two years and head monk of the temple will decide who will lead the temple committee.

There is a village committee under the village head, which consists of villagers and TAO officers. Different from the village committee, temple committee is autonomous. The temple committee doesn't get any financial support from the village and TAO. The temple committee has some responsibilities, for example organizing religious ceremonies, constructing infrastructure, managing water supply, etc. They also manage local tour guides, elder employments and tourism facility.

We can say that there is a democratic system allowing all members to participate in tourism management, and this has been an advantage. Management of tourism is working well and they are actively developing the tourism of the cave, for example by collecting budget by themselves to construct a road, which they are currently doing.

### Management of Guide

There are almost 100 guides and all of them have agreed to follow certain informal rules to manage their work and income they earn from guiding. Working hours for the guides is set from 8 a.m. to 4 p.m. They will be organized by rotation system, which is written on a board. The rotation is determined through lottery. While waiting for their turn, usually the guides do not have any other activities. However, it is quite difficult for them to leave the location for doing other activities because by 11 a.m. they have attendance check. There is a risk of leaving the

location because if they are not there during their turn, they have to pay 20 Baht as a penalty. At the end of the day, the income from guiding will be distributed among them.

Regarding income redistribution system, normally tourist pays 100 Baht as a lamp fee at the entrance. From that 100 Baht, 20 Baht goes to the temple, 40 Baht goes to individual guide, and the rest 40 Baht goes to the whole guide group to be shared among them. This enables those who did not get their turn guiding to earn some money too. Through this kind of arrangement, income has been distributed to all quite fairly. Besides income from lamp fees, guides sometimes earn income from tip from tourist. This income goes directly to the guide individually and is not shared among the group. However, guides must not ask for tips from tourists. If they violate the rule, they will get a penalty that is suspension for 6 months or sometimes dismissal. Therefore, they are expected to be considerate and polite to improve their services to tourists.

Within the guide group, there is one leader who arranges the task division and manages the rotation of guiding. He/she will gain a larger share of income because he/she comes every day. Anyone who would like to be a guide has to contact the leader and the leader will ask for signature from the head monk as approval. Then he/she will receive the guide-card which they have to hang on their neck during working hours.

### **3-2-5 Infrastructure**

The road infrastructure to the cave from Chiang Mai City is sufficient, so there is no difficulty in terms of access. Besides using private transportation people can also use public transportation for rent. Along the way, there are signboards which lead to the cave so that people can find the location easily.

Around the cave, infrastructure is sufficient. Water and electricity is available around the cave. There is a big car parking space for those who bring their cars or go by big bus. For sanitation facility, the toilet was just remodeled one year ago, so it is quite clean. It also has a facility for disabled people. For waste management, it is under temple's responsibility.

While the infrastructure outside the cave is sufficient, inside the cave, there are some issues, particularly related to safety. In the cave, it is naturally very dark and slippery. In some parts, it is quite dangerous and handrails are not sufficiently provided. Safety issues are also related to the risk of flood during rainy season. There are some parts in the cave with sufficient electricity. Tourists with private guides usually choose go to this direction as they do not have to hire a local guide. Also, they consider this direction safer than that without electricity. The provision of electricity is quite a dilemmatic issue. For the guide, they might lose their job opportunity if electricity is well installed. However, when it comes to the issue of safety, it is worthy to consider, particularly in emergency case.

### **3-2-6 Cooperation**

Villagers and the temple have a long history of relationship. For the villagers, the temple is not only the symbol of religion and culture. The temple is also the place where the community has been engaged in various social activities. The fact that the temple has also developed a redistribution system makes the connection stronger. Schools around the cave also get some benefit from the activities around the cave. The school places a donation box in the cave for poor students. Teachers and students will come to take out money donated by tourists.

In connection to the government, there seems to be issues of coordination. Based on interview with the temple committee, government officials have quite limited involvement in the management of the cave. To some extent, TAT contributes to the promotion of the cave by linking this location in their tourism promotion. However, the cave does not get sufficient financial support from local government. The other coordination problem comes from unclear understanding about transfer of land utilization through changing management. There is a perception that transfer of management will lead to radical change which may affect job opportunity, especially for the guides.

### **3-3 Utilization of Tourism Capacity**

By using the PCM method, we identified some major issues concerning the utilization of tourism capacity by local community. According to the analysis, we found that the utilization of tourism capacity is still limited. There are some points in selected capacities that should be highlighted as explained below.

#### **3-3-1 Human Resources**

For the case of Chiang Dao Cave, the main human resources are Moo Baan Tham villagers. Various groups of villagers participate in many activities in the site; representatives from village participate in decision-making regarding activities related to cave and temple, almost a hundred villagers are tour guides in the cave, a group of elderly participate as candle and flower sellers, etc. However, there is still room for improvement. For existing participants like tour guides, as there are many international tourists visiting the site, communication for providing information is very important. As all the guides are local people with limited education, the issue of English language ability is recognized. This is confirmed by one of the guides that we interviewed. She mentioned that it will be good if they have the opportunity to join English course.

The knowledge regarding to the history of the cave is also limited. During the touring time in the cave, it was found that the guides focus on the arts, but have weak information about the cave's history. This issue can be a challenge for them concerning satisfaction of tourists who may have the objective to gain historical background of visited site. Furthermore, from our observation, due to the guide system to provide service in the cave, most of the guides spend their time waiting for their turn by sitting and waiting. This ineffective time spent can be raised as another issue that may lead to finding alternatives or options for guides for generating the time to be more productive, meaning generating additional income. This is related to economic opportunity issues, which will be discussed later.

Our interview with the local guides has raised the issue of the younger generation's involvement. It is mentioned that young generations of villagers are not interested in this site. A few of them are working as photographers. However, most of them do not work here due to the fact that all the jobs provide very low income. Plus, currently there are limited existing job opportunities available for young people, so they prefer to work in the city. Regarding the knowledge of the history of cave and temple, no one inherits the knowledge from the older people, such as the case of the history book writer, who stated no one was interested to learning from him. This shows lack of interest and participation of young generations, which may affect the site in the long run in terms of sustainability.

#### **3-3-2 Tourism Resources**

Even though the cave is stunning and full of interesting history, there are several challenges found for the cave area. Firstly, the safety measurements within the cave are still very low. There is no protection for ensuring tourists' safety, such as there is no handrail or fence available, especially in dangerous areas including the abyss in the cave. Secondly, there is no sign in the cave with cave information or directions. Due to lack of information provided by guides, the information sign in the cave can be a choice to acknowledge tourists, while the direction sign is very important especially for emergency cases that might bring the risk of tourists getting lost in the cave.

While the museum could become another tourism resource, it seems not to be well maintained. The museum is found not to open regularly and the exhibited items are not in good condition. There is also no sufficient explanation provided. Although the museum is not the main destination for tourists, it can be the means for tourists to learn more

about how people around the cave have preserved their community. In addition to that, it also has potential to persuade and satisfy tourists. Also, there are several religious buildings and sculptures around the area. This tourism resource is available for them to utilize for example by providing more leisure areas, and surrounding area guide to show the place and give information to tourists. These ways are not only means to utilize the place in more effective ways, but also to help create additional income, and to generate new job opportunities for villagers.

### **3-3-3 Economic Opportunities and Limitations**

In terms of economic opportunity and limitation capacity, it can be said that it has been utilized quite well especially regarding benefits for villagers. All jobs available in the cave and temple area are reserved for villagers and they can share ideas and participate in decision making in job-related topics. However, there are some opportunities for further benefits. Currently, the main job of villagers in the site is tour guide in the cave. However, it is possible to provide services of tour guide for surrounding areas as well. This does not only create another job opportunity for existing guides, it can be an opportunity for younger generations to join income generation activities, which hopefully can increase their interests in the site and its history.

Other than tour guide, opportunities can be created; for example, women villagers have some talents on basketwork. They can negotiate and sell the products in the site so as to create more income for their household and also create a variety of products to be sold in the site. The group of women can also be group of tour guides – which almost all are women. They can spend their time during the wait for their turn to produce basketwork and sell it there too. Additionally, many shops in shop area outside temple area are found to sell the same products, mostly herbal products. There is no shop selling souvenirs or other related merchandises that are related to the cave or temple at all. Therefore, this can be another idea for villagers to generate income and also for the site itself to provide more choice for tourists and gain benefits from shop rental fees. Nevertheless, there are some limitations for these income generation activities. As the prospect customers are cave-sightseeing tourists and temple visitors, it is hard to ensure their buying.

### **3-3-4 Cooperation**

In the case of Chiang Dao Cave, stakeholders involved in the site are villagers – including guides, cave and temple, monks and cave committees, local government, which in this case is Tumbon Administrative Office (TAO), and other government offices such as Tourism Authority of Thailand (TAT), etc. Focusing on the relationship between villagers and cave and temple, they have close relationship and cooperation in term of participation in both planning and implementation, referring to the management system and income distribution system between them. Based on the interview with a cave committee, they experienced the problem of conflict of interests. However, as they have high emphasis on community involvement in the site, they got through the problem and created consensus through negotiation. This can be said that the community internally has been able to build their capacity to maintain cooperation.

The relationship with local government seems to have some issues in term of coordination. Villagers, tour guides to be specific, and committees are questioning the role of local government in helping them improving the site. This is mainly due to the unclear definition of the consequences of any forms of government intervention to the existing system. This leads to the missing opportunity or supports that the site may get for development including limited budget for infrastructure and no specific tourism strategic plan that is agreed by local government, temple and community.

Government offices include department of religious affairs and the fine art department have authority and some control over the cave and temple, particularly due to the character of the cave as cultural and religious site.



Whenever there is a plan to implement any project that will affect the current condition of the site, including activities for cave maintenance, it will need for permission from the offices. From the information given by the temple committee, as the request and the work through the complicated procedure, sometimes it is discouraging to do any maintenances or improvements to the cave and surrounding areas.

According to the above, it is shown that the fundamental management and cooperation system within the community is effective. From the explanation of the respondents, it seems that maintaining current system of management is preferable to the extent that it secures the necessities of all community members. However, there is recognition that additional support from government sector will be very valuable to develop the site based on community strategy.

From the analysis, there are many problems that we have found during the interviews and analysis part. All of them lead to one core problem, which covers minor problems. Those problems do not simply in line with one particular aspect of tourism capacity. Instead, they connect various aspects. Having applied the PCM method in the case study of Chiang Dao Cave, we found the utilization of tourism capacity is limited. It encompasses three direct causes.

First, there is no strategy to develop tourism around the cave. This is mostly due to lack of communication between TAO and community, and lack of coordination between TAO and the temple. Second, the younger generation is not interested in tourism economic activities around the cave. They feel discouraged because tourism is only a side income for households and male villagers' participation in tourism activities is limited. Also, the volatility of tourism industry has made income unstable. This means tourism industry is not always reliable for supporting family's income, particularly during low season or during periods when seasonality of tourism is unpredictable. The young generations has also been discouraged by the high opportunity cost of engaging in tourism around the cave. Third, management of the cave is weak. Various reasons explained this such as the limitation of financial sources to maintain the cave. Lack of skilled personnel for tourism management has also contributed to weaken the management. Within the community itself, there have not been many efforts to improve the management skills in tourism, except the training for the prospective guides.

Limited utilization of tourism capacity has led to further consequences such as transfer of knowledge about the cave is limited. In a way, this affects the way the community preserve their culture as well as tourists' interest in the cave by supporting promotion for further development of the tourism site. This has also resulted in limited varieties of job opportunities. There will be less incentive for the community to find new alternatives and solve their limitation in improving their livelihoods.

Given those major problems that the community is facing, if community's capacity based on six criteria is to be developed as a future investment, it will require some deliberate efforts. The efforts shall also address those three problems. In order to increase the utilization of tourism capacity, it is necessary to consider the following means. First, TAO facilitates access to potential agents who can support the tourism development plan. Second, there is a strategy to develop tourism around the cave based on cooperation and coordination both internally (between the community and temple) and externally (with the other stakeholders who might give any prospective contribution to tourism development around the cave). Third, the young generations' motivation to engage in tourism is increased. This can be achieved if tourism income is sufficient to finance young people's education and improve family living conditions. Fourth, women's productivity is increased. This will be based on their choice from educational or training activities that might follow the implementation of the strategy. Fifth, the management of the cave and temple as tourism resources is strengthened. This can be achieved by making sufficient and diverse financial sources to maintain the cave. Trainings for tourism management by TAT or other agents might also contribute to address the lack of skilled personnel.

All these objectives might potentially lead to more variety of tourism related business (services) around the cave. Not only that, women will also have choices for economic activities other than guiding tourists.

Based on the analysis, there might be various efforts made in order to increase the utilization of tourism capacity and to achieve the objectives previously described. For project selection purposes, these objectives were classified into two major approaches: job creation approach and improvement of tourism management approach (see Appendix 3 and 4). After comparing both approaches using selection criteria, the improvement of tourism management approach is likely to be more feasible and sustainable. It covers activities for committee members, villagers, and cave guides. For committee members, the activities include training program for committee members, study tour to other tourism sites, tourism/project management course for committee members. For villagers, mapping to find out local resources by villagers and preparation of handbook will be the main activities. Meanwhile, in order to improve the capacity of the guides, training program based on the work plan, study tour or sharing experience with other communities can be designed. The above are alternatives that might be pursued by the community in order to strengthen the connection between community/village development and tourism in Chiang Dao Cave.

## **4. Relevant Findings from Other Sites**

This section examines the findings from other sites regarding existing capacity and capacity utilization. These findings include good practices which will give some ideas to utilize existing capacities in Chiang Dao Cave; and also contribute to realize superiorities Chiang Dao Cave has, compared to other sites covered here. There are relevant findings from 2 other main sites which are Baan Tawai Handicraft Center and Borsang Umbrella Center. These 2 main sites show in some analysis, how the existing capacities are utilized, compared with the case study of Chiang Dao Cave. Besides the analysis of main sites, there are also different characteristics of 5 additional sites, which are Hmong Hill Tribe Village -Doi Pui, Mae Klang Waterfall, Touch Star Resort, Maesa Elephant Camp, and Wat Prathat Doi Suthep. Through these 5 additional sites, they will not be compared with study case of Chiang Dao because of lacking information. However, there are some interesting point as the other popular sites in Chiang Mai.

### **4-1 Baan Tawai Handicraft Center**

#### **4-1-1 Site Background**

This crafts village is located in the district of Hang Dong, 20 km south of Chiang Mai. It has traditionally been the centre of the handicraft trade in North Thailand and remains one of the busiest of such clusters in the whole of Thailand. The village is administered and managed by Tambon Administrative Organization (TAO).

Baan Tawai village has a population of 4,763 people, with 282 households, and it has 215 shops. The village has successfully been recognized by their strengths in various aspects. Baan Tawai is full of shops selling wood handicrafts, antiques, furniture, and many other products. The visitors can find skillful craftsmen, micro-factories and showrooms, representing the uniqueness of Chiang Mai traditions in their products. The local people have developed various techniques for their products. The typical woodwork is wood-carving. They also use wood texture- polishing (polished in order to bring out the beauty of wood texture) and crackle paint wood (a paint that produce a cracked effect on the wood), and wood antique technique.

Baan Tawai was awarded OTOP (One Tambon One Product) Tourism Village of Thailand in the year 2004 because of its unique character as the wood carving village. Baan Tawai has also earned a world-wide reputation from its skills and craftsmanship for decades, with more than 20 shipping companies to send their products to customers within Thailand and abroad.

In the year of 2006, the Royal Flora Exhibition was initiated by Thai former Prime Minister Thaksin. This exhibition increased the number of tourists, and it raised villagers' incomes. According to one shop owner, this year, 2008, political instability has affected the number of tourists and it has not been a very good year in terms of sales.

Here the discussion is started with examining each tourism capacity and how each of them has been developed by the community.

#### **4-1-2 Existing Capacity**

##### ***Human Resources***

Here in Baan Tawai Village, skilled and talented people are the keys to maintain the village as one of the popular tourism sites and to keep attracting clients. Mainly males are involved in woodcarving, and females are involved in polishing, decorating and finishing the products. According to interviews with craftsmen, in the village usually craftsmanship is transferred from generation to generation. As one interviewee mentioned, she learned painting and Lanna decoration skills by observing her mother engaging in such activity.

However, although young people are seen as successors of this handicraft village and though it has been common practice that youths continue their family businesses, young people are losing interest in handicraft making and selling. It is mentioned by one Sala, who has a prestige as a craftsman, nowadays young people in the village lack interest in wood carving business, as his 16 year-old son is not interested in doing wood carving. This can be explained by the trend that young people are losing their interests in their tradition and culture, and don't stay in their village but prefer to work outside or in the center of the city where salary is relatively high, compared with working in the place where they come from. Since the good management by TAO is one of the strengths in this village, TAO is currently addressing the problem by providing vocational courses for handicraft at Baan Nok Keaw School.

##### ***Tourism Resources***

Villagers successfully developed their handicraft as world-wide well-known products in Thailand. Their products are reflecting Lanna culture and tradition of wood carving which "originated from the temples where religious objects such as Buddha images and pulpits were finely carved<sup>2</sup>" in Thailand. Therefore, it is essential to keep their tradition and culture. In order to do that, people in the village have been preserving their culture and craftsmanship by transferring it from generation to generation. They have diversified their products gradually as they invested, and the designs have been innovated mainly by consumers' demands. As one shop owner mentioned, it is also true that people have modified traditional products to some extent in order to attract customers or adjust to customers' demands.

Design innovation and product diversification depend on each craftsman. Therefore, how they invest and how they come up with new ideas determine how much each shop or craftsman can earn. According to one Sala, it is always a hard task for him to come up with options to respond clients' needs. Although it is mentioned by the head of village committee that products are sometimes outsourced from other areas in order to have more product variety, craftsmen's skills are regarded as very important for product diversification. Here it is manifested that preserving human resources is vital for preservation of tourism resources in this village.

Also, wood as a raw material is an essential resource as well as culture, tradition and product diversity. Recently, since teak wood, which has been used for wood carving is decreasing, craftsmen use wood of rain tree and old woods. One male craftsman said he feels the problems he faces are the scarcity of input because now it's quite difficult to find big, old wood which he can use. However, this problem is solved neither by TAO nor committees, but by each craftsman or shop. Each shop or craftsman is supplementing scarce raw materials for wood carving by importing from other places.

### ***Economic Opportunities and Limitations***

Before this village became famous for handicraft making, farming was households' main income source. But since Baan Tawai has been recognized as a wood carving village, the main income source has been replaced by handicraft production and selling.

For Sala, they buy big pieces of wood at 10,000 Baht, and after 3 months of work, sell it to hotel or individual client for 80,000 Baht. However, one Sala said: "finding big pieces for their job is not easy, besides independent woodcarving occupation does not provide a stable income, although for a big piece of art they can earn a high profit".

For those shop sellers who basically buy products from the producers, they earn around 3000 Baht a month in high season and 1000 Baht in low season. However it depends on the characteristics of products each shop sells. For an interviewee, female shop-owner, since she sells diverse kinds of products including big-size products which are bought by hotels, department stores, or rich people, her average income during high season is 10,000 Baht a month, while during low season the income average is 4000 Baht a month.

In order to maintain self-sufficiency and deal with unpredictable situations, one shop owner manages his unstableness by saving money with painting and decorating products by himself, and another shop seller mentioned they help each other among family members whose sister runs her shop in Bangkok.

In addition, villagers' job opportunities in the village are secured by having the rule which prohibits people from outside the village to open the shop. This has given people incentives to continue their business even though there are difficulties in running their shops in terms of income.

### ***Management System***

In this village, management system has been an important factor to keep people's cohesion to maintain this village. Baan Tawai handicraft center is managed and administered by TAO. It is in charge of marketing and promotion on the website, making brochure, and booklet for the tourists. People in the village unite by having 3 committees: village committee, shop committee, and export committee (last one is in the process of establishment).

The committee works voluntarily, rotating members every 2 years. For shop committee, there are 14 main members responsible for different tasks. Problems are taken care by TAO, shop committee and village committee. For example, TAO and shop committee worked effectively to solve the problems regarding roads and facilities within the village. Also, shop committee and village committee are frequently communicating and cooperating to solve problems in the community. Each shop tries to cooperate and each is supposed to pay 100 Baht per month to shop committee in order to maintain facilities and take care of other necessities and problems.

### ***Infrastructure***

In order for tourists to be comfortable in the village, to have enough facilities and good services are needed. In the past, there used to be some problems of infrastructure as mentioned in the last section, and today infrastructure is

much better than before. However, during high season, toilets are not enough for tourists, narrow roads become very congested and parking lots lack capacity for all visitors' cars.

The group observed: 1) there was a roof made for the purpose of avoiding the pavement to absorb high heat, and 2) food stalls beside the shops to satisfy tourists. Also, since this whole village is large, tourists can use a tour car to go around the village with tour guides. These facilities make it easy for tourists to go around the village.

### **Cooperation**

From 2004, local government started to give a larger budget and the village relied more on TAO budget to develop the site. The village counts with the support of various entities such as the Thailand Department of Export Promotion, developing Baan Tawai to be Thailand International Trade Mart by providing seminar about how to manage the export business. It also counts on the support of the local Tourist Authority to develop the area, and the support from JBIC with a project to develop human resources for the tourist industries. The village also cooperates with tour agencies for package tour, especially for big groups.

### **4-1-3 Lessons Learnt**

As we can see in each capacity categorization, this village has succeeded to promote community development in each capacity with much intervention by the government and cooperation with TAO. Government has supported this village with products innovation and promotion as an OTOP project, and the notable effort by people in the village to innovate products and attract customers also facilitated community development.

This village has developed human resource capacity and cooperation capacity by 1) developing people's handicraft making skills, 2) increasing people's awareness of tourism, 3) motivating people's enthusiasm, and 4) developing cooperation skills among villagers. These were achieved through giving and securing job opportunities, and training them with the support by donors such as JBIC and Thailand Department of Export Promotion. By gaining these capacities, this village successfully developed their tourism resource. As a consequence, it attracted people to come to see the Chiang Mai's wood carving tradition in this village.

Of course there still is a limitation to utilize their capacity such as the support from TAO or committees for securing raw materials. However, its reputation all over the world, which has been gained through becoming a famous tourist destination, can certainly strengthen their business, and people's enthusiasm about preserving their culture as well as earning through the handicraft business can lead people to communicate through the committees and TAO.

Therefore, community development contributed to the tourism development, and this developed tourism can be the driving forces of community development by increasing their capacities.

How can Chiang Dao Cave learn from the experience of Baan Tawai Handicraft Center? Chiang Dao Cave has also developed under the strong management system by Chiang Dao Temple. However, considerable differences between these 2 sites are the cooperation of TAO. Although Chiang Dao Cave has potential to utilize tourism resources as discussed in the case study, they have not received TAO's support so far. Findings from the Baan Tawai Handicraft Center show that for the further development of the community, government intervention or TAO cooperation may help.

Yet, we should be reminded that these 2 sites have different characteristics in several dimensions: tourism resources, number of people working in the site, and so on. Therefore some readers may think we cannot compare these sites, however, as Chiang Dao Cave is required to get permission from the department of religious affairs and the fine art department when it needs maintenance, and it helps to preserve their religion and culture. Accordingly, TAO cooperation can also be worth having for Chiang Dao cave.

Another difference is, while sales of villagers' products are the main income for the people in Baan Tawai Village, earnings from Chiang Dao cave is side income for the people working in Chiang Dao cave. It makes a big difference in people's motivation toward tourism development. Development of the site directly rewards people in Baan Tawai Village, however, it is difficult for people in the cave to see the benefit of the tourism development in the early stage when actual businesses is not created yet. It will be the key for Chiang Dao Cave how to motivate people toward putting effort in developing the site.

## **4-2 Borsang Umbrella Center**

### **4-2-1 Borsang Village Background**

In the past, Borsang Village used to have around 800 units, around 50 souvenir and handicraft shops, 15 woodcraft shops, 3 antique shops, a kindergarten school, an elementary school, and 4 garment factories. Since business in Borsang Village has been growing, more business shops were opened along the two sides of streets. The village became well-known as a center of handicraft in Thailand. According to committee member, nowadays, there are 1,139 households and a population of about 2,120 (man: 955, woman: 1,165). Borsang umbrella production center, which is located in the entrance of Borsang Village, is one of the top places tourists hope to visit in Chiang Mai. The center not only sells products, but also provides a demonstration of umbrella production. It can be assumed that Borsang umbrella center is a private sector which represents Borsang Village to tourist.

The main income source for villagers is umbrella products made by a combination of own produced parts and the acquisition of other parts such as frame made in other villages. After they complete combining the umbrella, they will send it to a seller or sell it in their house which is usually located in one of the two sides of Main Street in village. Formerly, Borsang umbrella was made of bamboo and mulberry paper using only two colors: black and red. The red color is made by bark and red iron oxide and the black is made from carbon. They used to make umbrellas to dedicate to a temple especially in a temple fair. In addition, they also produce and sell in the town and since the villagers have a lot of products to sell, umbrella production was supposed to be a main income for villagers. Now, their product has become varied and well-known, more than the past because they also paint and decorate umbrellas with various colors. It is a fact that there is no household or factory which does all steps of production in one place. They will do one step of production only. When the parts of umbrella are produced, it will be transferred to other villages to get to next step of production. Although Borsang is known for umbrella production, the fact is, they still have to buy the parts of umbrellas, such as a frame and an umbrella handle part from other villages. Especially for Borsang umbrella center, this only assembles the parts of umbrella together and sells the product, so it can be assumed that the center is focusing on business and promotion more than the production.

Some processes of making umbrella have to use sunlight, so during rainy season (May - September) they cannot earn much money. However, October-January is high season and they can earn money from tourists.

### **4-2-2 Existing Capacity**

#### ***Human Resources***

One of the strength points of Borsang Village is the unity of community. This sense of cohesion is reflected in people's opinion about preferences to live in this village more than moving to other places where there are more job opportunities. Also, people in the village have shown their sense of belonging and pride for them and new comers to be part of the village. However, currently young generations are engaged in umbrella making since they tend to

continue their family businesses, some youths mentioned they may not remain in the village if they have any opportunities.

For necessary skills, an employee especially seller and shop assistance in Borsang umbrella production have basic skills such as, English language ability. For painters, certainly all of them graduated from art school or vocational school and the other specifics for making umbrellas are also acquired from their parents and their experience. According to interviews with employees in Borsang umbrella center, all of them can learn a skill in two ways. As above mentioned about skills, there is an advantage from “learning by doing” and “learning from their parents”, said of center manager. To learn from parents is mean they still continue the way of making umbrella through traditional way. At the same time, they can be learning how to apply those skills from their experience while they work. Moreover, the center also provides a course for those employees who have no skill or experience of making umbrellas too. Except, an English course is not provided in this center. They have to learn by themselves in order to communicate with tourists.

About the awareness of tourism, it can be assumed that people in Borsang village are not aware about tourism too much. According to villagers, although all of them do not mind if tourists come to the village and ask them for entering their house in order to view their production, but they expect tourists to buy their products too. They also mentioned coming of tourists has no effect on their life style, only income from tourists will be a main factor of the effect for them. “The more tourists, the more income”, said one of villagers. Moreover, they gave a view that most of tourists already know that there is a demonstration of making umbrella at Borsang umbrella center which is conducted by private sector.

### ***Tourism Resources***

Borsang Village is not famous only for umbrella production but also for cultural aspects, such as the variety of festivals like Yi-Peng lantern festival<sup>3</sup>, Songkran (Thai New Year) festival and Umbrella annual festival. These traditions also create jobs for villagers.

Products of Borsang village are unique, according to Borsang umbrella center manager. He also mentioned about the uniqueness not only of their product, but also of their method of production. They are still producing everything through folk wisdom and traditional equipment. They prefer keeping handmade products instead of using machine. They deny using high-technology just to increase production because, if technology becomes one of the factors in production, villagers will lose their job. Moreover, the product will become a mass product.

About maintaining identity, there is a problem about replacement of basic raw materials, for example replacing wood with iron. Moreover, adaptation of new patterns and designs and other is from modification. All of these have affected the diversity of product, but it may also eroded very basic identity of Borsang product.

### ***Economic Opportunities and Limitations***

Abovementioned, producing umbrella is the main income for Borsang villagers and their income depend on tourist. But there are also other job opportunities in this town, such as, producing furniture, producing folding fan, making local musical instrument, etc. In Borsang village, there are around 37 main business shops (e.g. restaurant, souvenir shop), among all of them, Borsang umbrella center is the one representing this village to tourist.

In case of Borsang umbrella center, employee who takes responsibility for painting step can also have side income while they are working at center. From an interview, employees who have painting skills and wants to earn side income should have their own material, such as, acrylic color as a main item. When tourists come to the center, they can demonstrate and explain what tourists want to know and at the same time, tourists can ask painter to paint some art for them. That is what employees who take part of doing painting step can earn money as a side income.

On the other hand, there is a limitation for employees who take responsibility for making umbrella frame. They can have other side income but the condition is they can have it after working hour in center, so they cannot do other works during working time. That is mean; while the painter can earn money in working hour, the umbrella frame maker cannot have any job to create more money, only just to have it at night after they finished working from a center.

### ***Management system***

The difficulty of Borsang village management system is “each makes one's getaway”. From the observation, all of the shop is managed by individual owner and also for Borsang umbrella center. It is a private business where it received support from many organizations, for example, an exhibition which is exhibited in many other countries and all expenses covered by TAT, Thai Airways, and Ministry of Trade. Moreover they also promote their business through brochure, expo and annual fair.

From this point, one of interviewees said they should have more effective management and more cooperation between people in Borsang village. According to a committeeman of Borsang villagers union, he complained about the tourism management of village. He pointed that there are some faults in this village that brought an effect to them. Although Borsang village is promoted as the biggest place of umbrella production in Thailand, but among villagers, they do not have any tourist management and people in the village just make and sell products for tourists. It emphasizes that they do not have any awareness about tourism. He also pointed out the Baan Tawai case, where was awarded OTOP (One Tambon One Product) Tourism Village of Thailand in the year 2004, became well-known because they have well-organized management systems which is supporting villagers to have more awareness of tourism.

### ***Infrastructure***

The main road in Borsang village is a paved road which cut through the village and link to each side street in the village. Along the street, there are 8 public telephone boxes and it is shown by observation that every shop even antique shops sells prepaid card for cell phone.

Borsang village's main water resource is from underground water. There is a public water well which is in the place around school and another 30 water wells in village are used by other households.

### ***Cooperation***

Some villagers in Borsang village are supplying materials for Umbrella Center. Competition in this village is quite high, especially because shop owners who can produce their own product can set lower prices. In order to deal with this problem, businessmen in this village made a consensus and come up with standardization of price, quantity, and also to solve many problems related to the management of waste and the provision of infrastructure.

There is an association which is operated by villagers, called Borsang Villagers Network Union. This association divided in to many sections. One of them is Borsang village tourism sub-committee, which was established in year 2007. In a strategy plan of Borsang village year 2008-2013 which was formulated by association, they are focusing on participation of community in tourism development. However, this plan still in the process and needs some cooperation between stakeholders such as, villagers, TAO, private sectors and government.

### **4-2-3 Lessons Learnt**

As shown through the capacity of Borsang village, there are many tourism resources which are not utilized. According to an interviewee whom works for Borsang village tourism sub-committee, Borsang village used to be



the must see place for tourists who come to visit Chiang Mai. While the tourism industrial of Chiang Mai is been developing in order to support Thailand economy, people in Borsang village who only make umbrella for earning money to cover their life expand so far should think about tourism more and more. It is because of tourism is rather create a job in village and moreover, most of villagers' income is come from tourism. And also it is a fact that engaging of particular activities from villagers is still needed.

As abovementioned, people in Borsang illage have unity. From this point, they can use this capacity to create more cooperation among the villagers, private sector and also other organization on behalf of promoting their village as a tourism site. Although Borsang village is being promoted as a tourism site by government, but nothing more than to make a community become stronger. Compare to the case study of Chiang Dao cave, it is shown that while they have a few supporters from government but villagers in Chiang Dao cave has awareness of tourism so they can use this capacity to make their community became strong. From this point, people in Borsang Village, which well-known as a symbol of Chiang Mai, should utilize the capacities that they have and also increase awareness about tourism in order to make their community stronger.

## **4-3 Other Sites**

### **4-3-1 Doi Pui Village**

Doi Pui village is one of home to Hmong tribe, located in Doi Suthep-Pui national park and close to Chiang Mai City about 30 kilometers. This village is under the National Park Act. The number of population is 1382 and there are 226 households in this village. The main economic activity is tourism and it accounts for 80% of the income of the village. However, number of tourists has been decreasing these years.

In this village, the village streets are lined with retail shops selling various handicraft products and Hmong design products. There is museum about Hmong tribe's life, history, culture and other tribes. In addition, there are shops that tourist can put on traditional Hmong costumes, which tourist can learn and enjoy Hmong tribe culture. This village is located in Doi Suthep-Pui National Park and surrounded by the forest, and there is a beautiful garden in the village. This village has not only cultural resources but also natural resources.

There are 220 shops and most business is run by women. The village streets are lined with retail shops selling various handicraft products that reflect the unique hand stitching patterns that are unique to Hmong tribes. Majority of shops are owned and operated by local Hmong residents and some shops are managed by Muslim, Nepalese, lowland Thai, Japanese, by Chinese residents. 90% of products in the village shops are low land produce and all material from low land, too. It relies on the brand of Hmong Village or Hmong design for a lot of incomes. Those products are sold not only inside the village, but are also sent outside such as Night Bazaar, Sunday Walking Street in Chiang Mai, and Chatuchak Weekend Market in Bangkok

There are kindergarten and elementary school in Doi Pui Village. Presently, there are 30 children attending kindergarten and 91 children attending elementary school. Children have to go to the school in lowland areas when going on to the secondary school. Most villagers working in the village have limited education while those who have high academic background rarely return to work in the village. In elementary school, students can learn about their culture. It is important that Hmong's culture is being passed to younger generation for utilize their culture.

Today there is better infrastructure and facilities, in part due to the affluence of tourism than in the past. However, the availability of the restroom for the tourist is insufficient and the access to Doi Pui Village is limited.

Seemingly the above-mentioned aspect, cultural resource plays a major role to Doi Pui villager's activity because their income sources rely on the value of Hmong culture. Thus, villagers have to maintain their culture. Hmong's handicraft culture is being passed to younger generation in the village through tourism activities and culture education for children. Additionally, Hmong language is being preserved some extent, and young generations still value festival and special occasion traditions such as a wedding or a funeral.

This village will be economically stagnant if there is no tourism industry. Since the number of tourists has been decreasing these years, it is important that improvement of access to the village and facilities for tourists such as rest areas and toilets. They need not only material culture like handicraft products but also intangible culture like music, dance and language to make the culture more attractive resource for tourism.

#### **4-3-2 Mae Klang Waterfall**

Mae Klang Waterfall is located 66 kilometers southwest of Chiang Mai city at the foot of Doi Inthanon Mountain. Mae Klang Waterfall is one of natural attractions in Doi Inthanon National Park. This waterfall has been visited by Thai people for many years and they continue to come in large numbers in the year to swim, picnic and relax in this setting because of easy access. High tourist season is April, during held festivals, and low season is during raining season in October, September and August.

The admission fee is different depending on a domestic tourist and a foreign tourist. Domestic tourist fee is adult 40 Baht, children 20 Baht and foreign tourist is adult 200 Baht, children 100 Baht. In addition, the entrant/passing fee is 10, 20, 30 Baht for bicycle, motorcycle and car, respectively.

Around area of Mae Klang Waterfall, there are restaurants and merchandise shops. Shop owners must pay 1000 Baht a year for renting the land to the national park excluding few stall keepers. Moreover, workers have to pay for electricity, garbage collection and business -name tax. There are 3-4 villages around this waterfall area and almost shop workers living in those villages.

Most shop workers have another income activity, often agriculture. However, because the surrounding area of the waterfall is preserved forest area, kinds of agriculture that they can engage is limited, such as fruits, especially longan. Promoting low season tourism in the waterfall will utilize surrounding areas. If shop workers do any activities, they should get a permit from the national park office. It is need work with the national park office. National park gives economic opportunity for area villagers such as shop keeper, on the other hand they may limit villager's activity.

There is the office of waterfall under Doi Inthanon National Park. The office focuses on safety and preservation of this waterfall. Their basic activities are implementation necessary for them and all the expenses are under head office's responsibility. Income generation activities around the site are bus service, restaurant and merchandise shop. The national park manages everything and once a year there is a meeting with the national park managers.

Shops and guesthouses can be founded at the other side of the waterfall river. These areas do not belong to the national park, but to TAO area. So, workers don't need to pay for renting the land. There are beautiful natural resources and basically maintained as a tourism site. There is a point where one can take photographs, get information concerning the waterfall and see an observatory. The number of tourists is greatly different according to high season and low season, and peripheral shops also show a big difference in income. Actually, when WG4 went there in October, there is no tourist except our group. Shop space was almost deserted. This situation is a waste of rent fee of land for shop owner.

### **4-3-3 Touch Star Resort**

Touch star resort is located in Chomthong District to Doi Inthanon and 1 kilometer next to Mae Klang Waterfall. Around the resort area is a famous spot for bird watching where tourists can see over 400 species of birds. Additionally, there are various activities including cycling, mineral water hot springs spa and showers. The Tourism Authority of Thailand has rated this resort with 3 stars. All this area is under TAO administration. Also, the resort has cooperation with travel agencies such as giving lower room rates and outsourcing PR management in Bangkok. The resort has a website, and tourists can make a reservation online.

At this resort the employees are all local village people. There are 17 full time employees (salary from 4400-5500 Baht per month) and 10 part time employees (150 Baht per day) in a low season. In a high season, there are 54 employees. These part-time staff's work include restaurant staff, gardening, selling gift shop, cleaner and bellboy.

The main economic activity around the village is agriculture such as rice and longan. Not everybody owns land and since agriculture depends on season, farmers do not work on land throughout the year. Therefore, farmers can work at the resort, which offer part time jobs, flexibility, and more stable income. Local people, especially the woman cannot go to work far away because of housework and the family's care. This resort is accessible work for those women.

There are injury allowance and holidays. When sick or injured, 4 days holidays will be allowed. If workers get injured at the work place, they will get 100 Baht per day. For employees, the existence of this resort is really important because there are not many job opportunity around the village. Even though the salary is low, there seems to be lack of incentives form them to work in other places. As a result, whenever there is dissatisfaction concerning salary or payment, there have not been many efforts to do to improve the situation. In the near future, this condition necessitates more policies from the business sectors of valuing welfare, particularly for the part-time employee.

The resort's different target group of tourists depends on low and high season. During low season (rainy season) they focus on foreigners, meeting and government officials group. Meanwhile, during high season (winter), the resort focuses on domestic tourists. Given the general political instability in Thailand these days, it seems that this resort has also been suffering from its impacts.

### **4-3-4 Maesa Elephant Camp**

Maesa Elephant Camp is the largest elephant camp in the northern part of Thailand. It is located from Chiang Mai City. Visitor may reach this place by car at about 20 minutes. In this camp, various shows such as elephant's dancing, elephant football show, elephant artist show and so on are held. In addition, there is chance that tourist can closely touch the elephant through give the banana of elephant's food, ride on elephant, and so on.

Elephant camp philosophy is "to create a natural and healthy environment for the elephants while working to conserve and breed them, due to the dwindling number of Asian elephants left in the wild<sup>4</sup>." So, this camp plays not only a tourist spot but also the role to preservation of the elephant. Elephant camp considers elephants as both a tourism resource and valuable wildlife. So, Tourism activities of this elephant camp are not only economical activity but also promotion of elephant breeder and elephant training, and conservation of elephant through tourism.

Additionally, Elephant camp utilizes Elephants as tourism resources by creating various tourist attractions and by producing products related to elephants. There are original merchandises such as picture drawn by elephant in the show, paper product as a postcard made by elephant dung, souvenir of elephant design and so on.

#### **4-3-5 Wat Prathat Doi Suthep**

Wat Prathat Doi Suthep is certainly one of the most important temples in Chiang Mai, as well as one of the most revered among Thailand. It is located top on Doi Suthep Mountain, 15 km from Chiang Mai City. It can also be seen from most everywhere within Chiang Mai City, approximately 16 km away. Visitors can see overlooking Chiang Mai City at the view point.

Entrance fee is 30 Baht except the member of all religions and children under 10 years old. The fee will be used for overhead costs; maintenance expenses incurred at the temple and also will support education poor students in the remote area.

There are 306 steps, leads up from the parking area to the temple, which has decorated buildings. Visitors have two ways to approach the temple, one way is on foot, and another is use the small cable car. So, everyone accesses the temple easily.

In the temple, visitors take off their own shoes before entering the platform. In Wat Prathat Doi Suthep there are pagoda, vihara, monument and museum of temple. In addition, the temple has many facilities; coffee shop, Buddhist book shop, mini mart and so on.

Because there is Wat Prathat Doi Suthep in this site, some employ opportunity which is generated such as photographer who takes a picture of tourist in front of golden pagoda which is symbolic landmark of Chiang Mai. Moreover, both side of step on the way to go to temple, there are some souvenir shops or food shops, and in front of steps, there are some street vendors. Many domestic or foreign people come to this temple not only to pray or see the vihara, but also to pay the entrance fee or buy some goods which sold around the temple.

#### **4-3-6 Lessons Learnt**

Each additional tourism site has different characteristics and these characteristics will show the vision of future tourism. Chiang Dao Cave can learn about how to promote tourism activities from each site experience.

Chiang Dao Cave is managed by temple, and they give job opportunity to surrounding village people such as guide and shop owner. Moreover, they have the role of villager social safety net. In these points, the cave seems to be included in the former. However, the cave is not utilized their tourism resources, and tourists decreasing. Tourism income is not the main income and job opportunity is limited. Compared with the cave, Elephant camp is successful at the tourism site, and one of most popular tourism sites in Chiang Mai. So, Elephant camp is advertised to both domestic and foreign tourists. Moreover, Elephant camp not only showed elephants, but also made original merchandise. Elephant camp uses one resource to its maximum in order to promote tourism activity. Cave has potential tourism resources, so, villagers should utilize their resources. For instance, make the souvenir only of the cave or enhance the content of the museum and open it.

Tourism activity is the main income in Hmong Hill Tribe Village and villagers utilize their culture and their brand as a tourism resource. Additionally, to some extent, tourism activity has role of preservation of Hmong culture. On the other hand, in the cave, their history is gradually lost. Tourism can play an important role in preserving the cave's history.

Wat Prathat Doi Suthep is not only directly contributing to the surrounding community such as job opportunity, but also indirect contributions, for example, support of education for poor children. Chiang Dao Temple plays a similar role for villagers. However, the temple rarely has what attracts the tourist in the temple because this temple is not known much to the tourists. Recognition as a site of Chiang Mai might widespread further, if the cave improves the utilize resources and advertisement. These activities cause increased tourists to the cave and tourism activity will be promoted. It will generate more job opportunities in the cave and more income in the village.

## **5. Conclusion**

Having conducted our fieldwork in Chiang Mai, some valuable lessons can be drawn in understanding the relationship between tourism and community development:

1. In Chiang Dao Cave, the physical appearance of the cave as a form of tourism resources has deeper meaning. It is a symbol of local culture, reflecting the relationship among the cave, the surrounding nature, and the people's beliefs. While the commoditization of the cave as a tourism resource exists, there are some limitations to run only activities for the private sector inside the cave and temple area. It is culturally prudent to find out that the appreciation of religious symbols and values has provided certain limitations in commercializing the area of the cave. However, the role of tourism in maintaining the social system around the cave is important, because it provides additional income for the maintenance of the cave, donation for elderly, school, and the preservation of surrounding nature. Furthermore, additional commercialization can be developed in the surrounding area, as observed in other tourism sites such as Doi Suthep.
2. Understanding how tourism works in this area needs to incorporate various factors and aspects of life of the community. Economic, social, cultural, and political factors; all of them have directed the orientation of tourism development in this area and all of them are interlinked with changes in one aspect, which might contribute to transformation in other aspects. The plan to develop tourism shall be sensitive to the possibility of unintended consequences, particularly when it comes to the issue of local values and culture. Various activities can be introduced to groups of women as broad as they might be, but it will be their individual choice to take the opportunity after confirming their respective social role in the family and community.
3. In today's globalizing world, people rely more on market to provide their daily necessities. The role of money becomes indispensable more than it has been before. People no longer produce by themselves what they need for daily life, unlike those practices conducted by pre-industrial society who relied much on agricultural sector. The ability of community to convert assets and potential into liquid money is also needed to be considered. Tourism might provide economic opportunity to cope with this transformation of lifestyle by engaging the community in various works. This tendency is not only found in Chiang Dao Cave, but also in other sites.
4. It is also important to consider that tourism has particular characteristic in which commercialization does not always work when it comes to the fluctuation of number of tourists. Despite well established efforts that a community might have pursued, the fluctuation of number of tourists seems to have a strong influence. It is the number of tourists that finally determines whether tourism will provide economic benefit for the community or not. In the case of Chiang Dao Cave, tourist length of stay is relatively limited, less than half a day. Therefore, community mostly relies on the quantity of tourists, instead of their length of stay. Income generating activities from tourism shall not be treated as a way to substitute current sources of income for community members. Instead, it will provide more options for community members and secure their economic opportunity when other sectors cannot sufficiently support their livelihood.
5. Due to the fluctuation in tourism industry, having a clear plan or strategy to manage community development through tourism, will be an advantage, in terms of community's resilience and better utilization of their potential. In the case of Baan Tawai, the community has managed to set a clear management system supported by the government and other related sectors. The community has also developed internal mechanisms through the establishment of shop committee, village committee, and TAO, who often communicate to solve problems. This really gives them an advantage in coping with any kind of challenges. A formal strategic plan will make

clear contribution to stakeholders' role and others motivated with the new plan and opportunities while adhering to the fundamental base and rules of the community.

6. Reflecting the case of Chiang Dao Cave, the role of institutions to transfer cultural values to the next generation is central in maintaining the sense of belonging of the community members. Other than individual initiative such as presented by the provision of historical information about the cave by local writer, the temple inside the cave has to a certain extent play a major role in engaging community to this activities.
7. Tourism industry reveals its distinctive characteristics if compared to other industries such as manufacturing. First, tourism industry increases value added of products and services through the utilization of cultural uniqueness and diversity. Meanwhile, manufacture industry relies on technological upgrading. Second, tourism industry offers an advantage in terms of learning experience for the community members who are involved through the interaction with tourists. In this context, the local community as the provider of tourism services may have the opportunity in terms of exchanging ideas and culture, which might have been rarely seen in other kinds of industry. Having direct communication will expose the community more to new ideas and nurture ways of thinking that might be useful to support their development objectives. This enables both the community and tourists to share their experience, to stimulate each other and to enhance their capacity. Therefore, tourism has potential not only in the context of economic development, but also social development.
8. With respect to existing community capacity in resolving their problems concerning their livelihoods, community development might sometimes encourage the community not to be inward looking. The role of external actors sometimes is needed in order to fill the gap between existing capacity and the desirable situation. Government, non-governmental organizations, university, even the international community may to a certain extent facilitate positive transformation of community capacity to achieve their goals. The government will play an important role in providing relevant regulations to control the possibility of negative tourism impacts. In order to understand the relationship between tourism and community development, sometimes it might be insufficient just to look at the way the community utilizes and develops tourism capacity. More than that, it is also important to locate the community within the broader context of their interaction with various stakeholders, which will shape the system that might also facilitate or inhibit the connection between tourism and community development.
9. Given the nature of tourism as an industry, adding value for services and products remains an essential element. When the community is lacking specific capacity to increase the value added, tourism might not be able to contribute much.

## **End Notes**

<sup>1</sup> TAT: Tourist Authority of Thailand

<sup>2</sup> <http://www.chiangmai1.com/products/woodcarving.shtml>

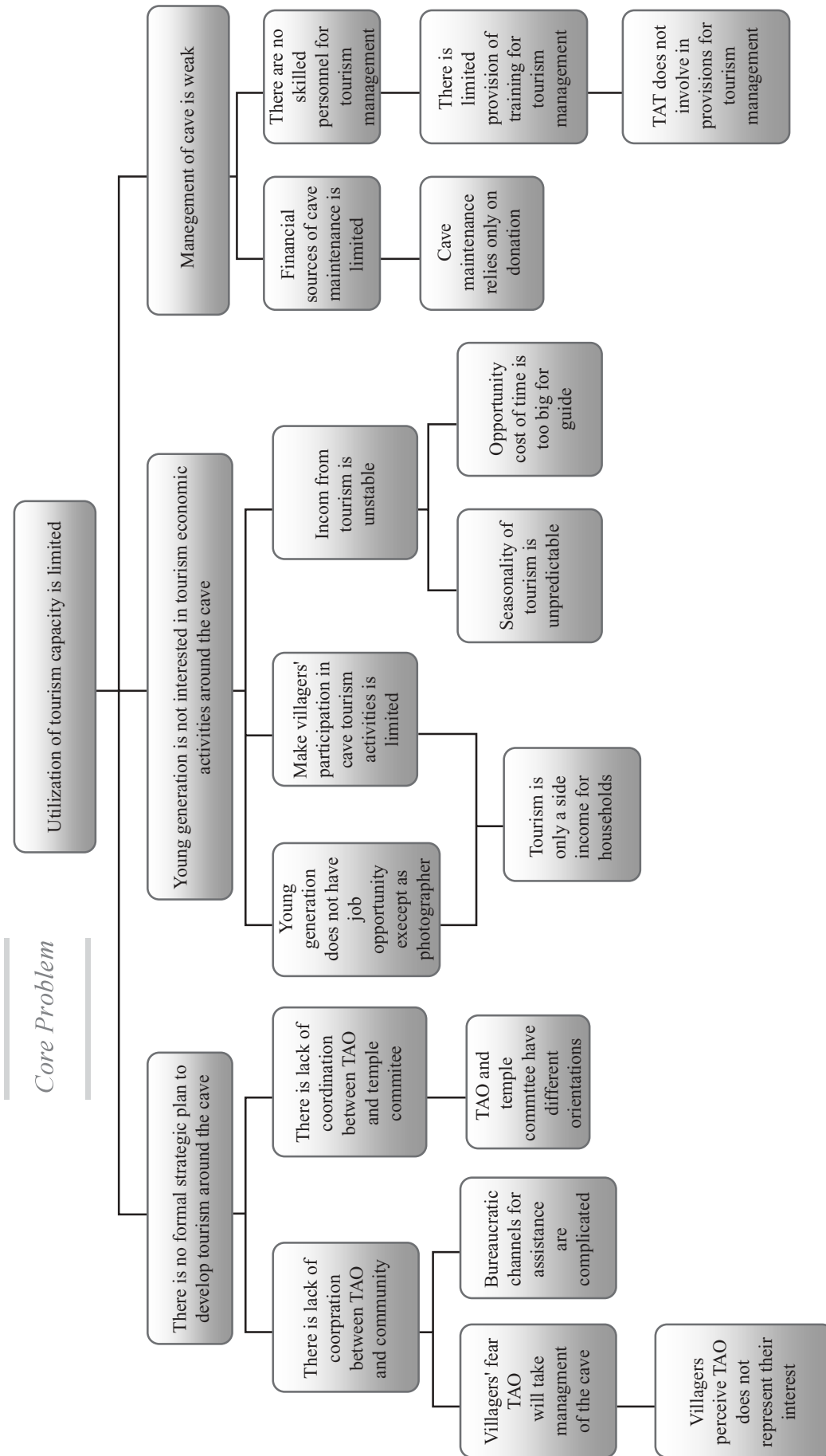
<sup>3</sup> Yi Peng Lantern Festival is the unique traditional practice of Chiang Mai locals. It is northern Thailand's version of 'Loy Kratong' celebration. The unusual ritual of launching Lanna-style hot air "lantern balloons" is a unique aspect of the Chiang Mai Loi Kratong festival in Thailand. Traditional belief has it that when these huge hot air balloons are set adrift and float away, so do the troubles of the persons who launched the balloon. 'Yipeng' literally means the full moon night of the twelfth lunar month and the Chiang Mai 'Yipeng' and 'Loi Krathong', the Festival of Lights is organised annually by the Chiang Mai Municipality in Thailand.

<sup>4</sup> Maesa Elephant Camp <http://www.maesaelephantcamp.com/>

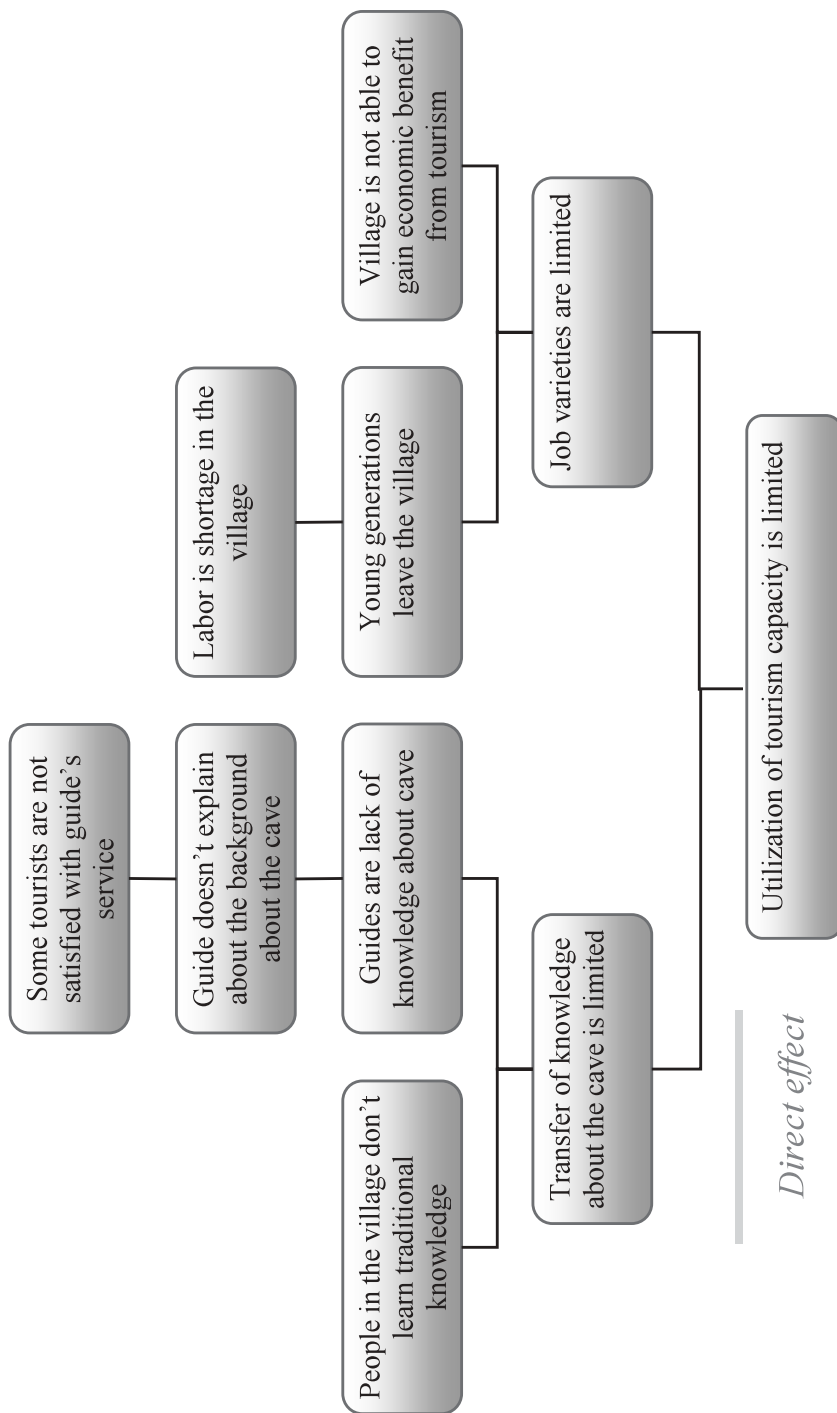
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- Office of Tourism Development <[http://www.tourism.go.th/index.php?option=com\\_content&task=view&id=2610&Itemid=25](http://www.tourism.go.th/index.php?option=com_content&task=view&id=2610&Itemid=25)>
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- Maesa Elephant Camp <<http://www.maesaelephantcamp.com/>>
- Touch Star resort <<http://www.touchstarresort.com>>
- Waterfalls on Doi Inthanon <[http://www.thailand.com/travel/natural/natural\\_chiangmai\\_waterfalls.htm](http://www.thailand.com/travel/natural/natural_chiangmai_waterfalls.htm)>
- Wat Prathat Doi Suthep <<http://www.doisuthep.com/>>

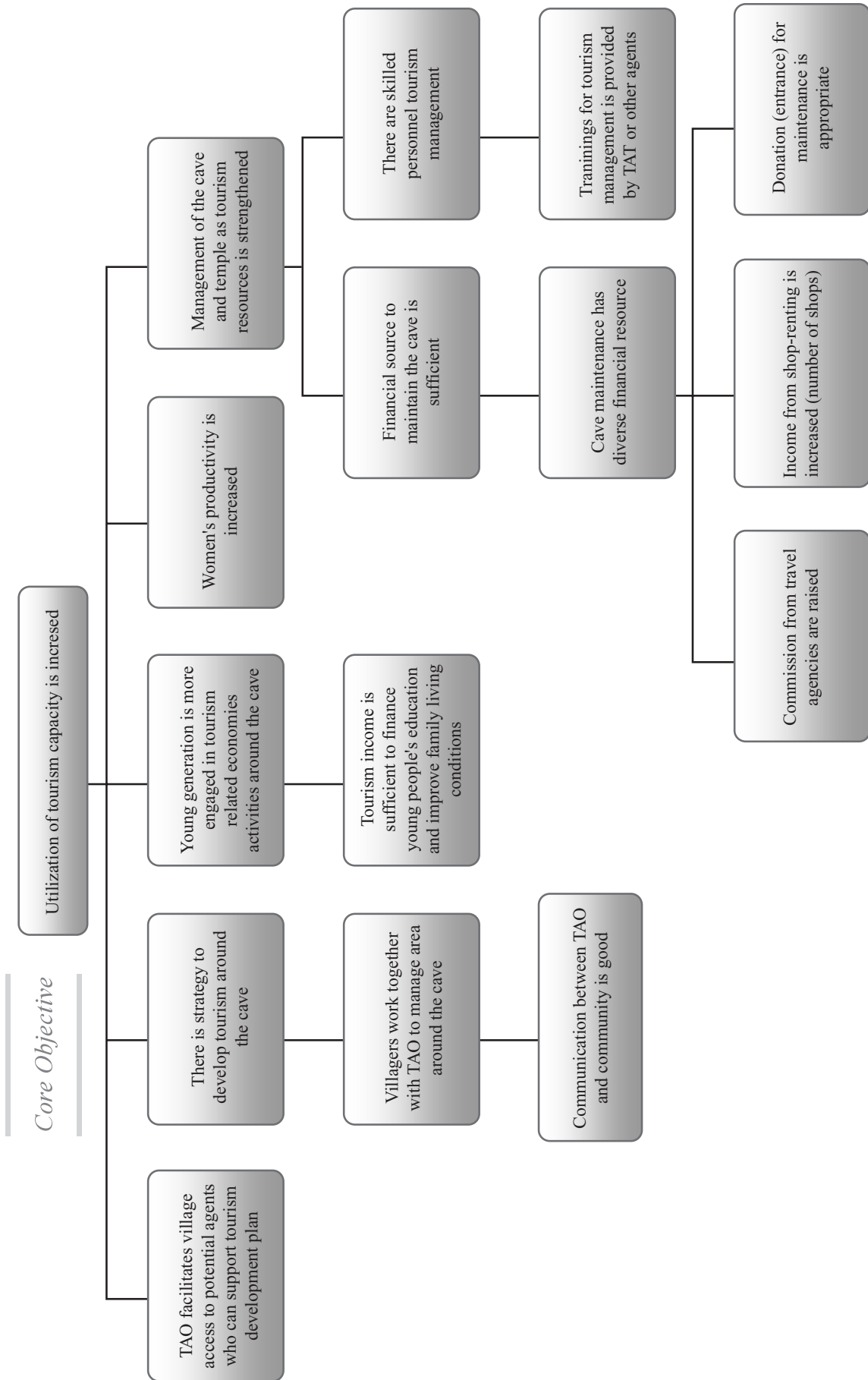
Appendix 1 Problem Analysis

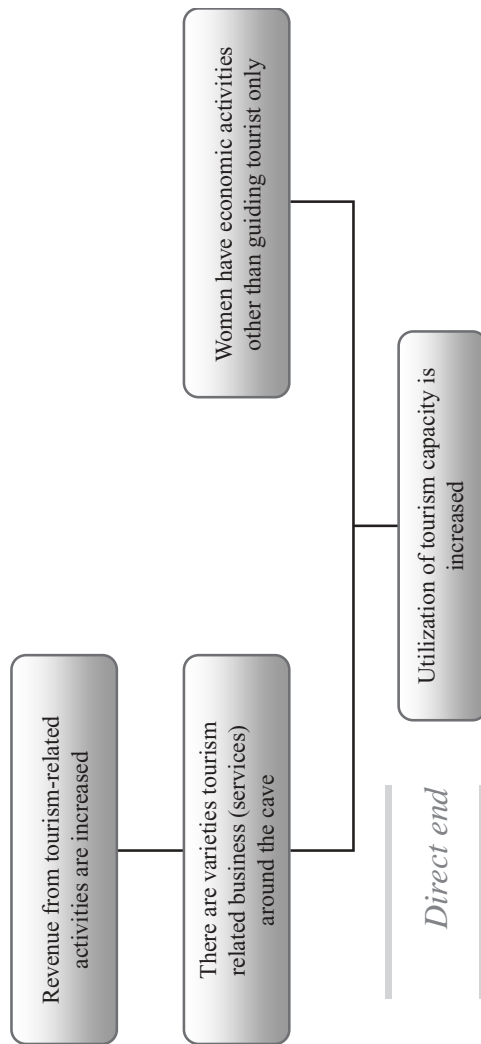






Appendix 2 Objective Analysis





**Appendix 3 Project Design Matrix (PDM)**

Project Name : Improvement of Tourism Management Approach Duration : October 15, 2008 – October 14, 2011 Ver. No. :  
Plan 1  
 Target Area : Baantam Village Chiang Dao Cave Temple Target Group : Temple Committee, Guides Date : October 15, 2008

Narrative Summary	Objectively Verifiable Indicators	Means of Verification	Important Assumptions
<p><b>Overall Goal</b> Utilization of tourism capacity is increased</p>	<ul style="list-style-type: none"> <li>- Number of villagers conducting business around the cave increases by at least 20% from the current total worker around the cave</li> <li>- Variation of tourism-related businesses: During project period: 2 activities / year After project period : 1 activities/ year</li> <li>- Number of tourists increased by at least 20%</li> <li>- Budget for facilities maintenance increases by at least 20%</li> <li>- Number of agreement between temple committee and various agents increase</li> </ul>	<ul style="list-style-type: none"> <li>- Regular survey to register worker around the cave</li> <li>- Investigation report by various agents (if any)</li> <li>- Observation</li> <li>- Statistic board of temple committee</li> <li>- Financial report of temple committee</li> <li>- Statistics or report of temple committee</li> </ul>	
<p><b>Project Purpose</b> Management of the cave and temples as tourism resources is strengthened</p>	<ul style="list-style-type: none"> <li>- Tourism strategic plan is formulated by committee within 3 years</li> <li>- At least 80% of tourists are satisfied with tourism services in the cave</li> </ul>	<ul style="list-style-type: none"> <li>- Availability of drafted strategic plan for tourism development</li> <li>- Temple committee has statistical data to monitor implementation of their tourism development plan</li> </ul>	<p>New temple committee does not oppose implementation of project</p>

<p><b>Outputs</b></p> <p>1. For committee members: 1-1 Committee members acquire management skill for tourism, e.g.: tourism management skill, project management skill</p> <p>1-2 Committee members prepare management manual</p> <p>2. For villagers: 2-1 Villagers know tourism resources around the cave</p> <p>3. For guides: 3-1 There are trained guides</p>	<p>1. Committee members are certified</p> <p>1-1 Management manual is consulted with experts within 1 year after training</p> <p>2. Each household is distributed handbook</p> <p>3-1 Attendance rate of each participant is more than 80%</p> <p>3-2 All guides pass the evaluation of tourism guiding</p> <p><b>Inputs</b></p> <p>- Experts (human resources)</p> <p>- Survey cost</p>	<p>- Tourism development plan is implemented by the end of the third year</p> <p>- Questionnaire distributed to tourists or suggestion box</p> <p>1. Minimum evaluation criteria by experts</p> <p>1-1 Information from experts</p> <p>2. Survey to check the utilization of handbook by households</p> <p>3-1 Attendance sheet by training organizer</p> <p>3-2 Evaluation sheet result by experts</p>	<p>Temple committee keeps control over the cave management</p>
<p><b>Activities</b></p> <p>1. For committee members: 1-1 TAT formulates training program for</p>	<p>- Trained guides continue to work around the cave</p> <p>- All the groups of villagers</p>		

<p>committee members</p> <p>1-2 TAT conducts a study tour to other tourism sites</p> <p>1-3 Experts conduct tourism / project management course for committee members</p>	<p>- Means of transportation</p> <p>- Allowances for experts and participants</p> <p>- Tourism development experts</p> <p>- Training equipments and facilities</p> <p>- Study tour</p>	<p>attend and cooperate during the mapping activities</p> <p>- TAT keeps supporting this project</p>
<p>2. For villagers:</p> <p>2-1 Mapping to find out the local resources by villagers (committee, guides, monk, elders)</p> <p>2-2 Villagers (including committee and guides) prepare a detailed handbook (history, legend, traditions, etc.) for guide training</p>		
<p>3. For guides:</p> <p>3-1 Committee members and experts make a work plan for tourism development around the cave</p> <p>3-2 TAT formulates training program for guides based on the work plan</p> <p>3-3 Temple committee shares experience of study tour to the guides</p> <p>3-4 Experts train guides using the handbook</p>		

## List of Individual and Company Donors to the Overseas Fieldwork Fund

(In order of receipt)

### Year 1991

Otake Corporation  
Tsushima Kogyo Co., Ltd.  
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Asahi Kako Co., Ltd.

Taguchi Fukujukai Foundation  
The Aichi Bank, Ltd.  
The Bank of Nagoya, Ltd.  
The Chukyo Bank, Ltd.  
Aichi Steel Corporation  
The Daisan Bank, Ltd.  
Toyoda Machinery Corporation  
Chubu Electric Power Co., Inc.  
Okaya & Co., Ltd.  
The Tokai Bank, Ltd.  
Central Japan Railway Company  
Nagoya Railroad Co., Ltd.  
Toyota Industries Corporation  
Japan Transcity Corporation  
Takisada Co., Ltd.  
The Hyakugo Bank, Ltd.  
Shikishima Baking Co., Ltd.  
Chuo Seisakusho, Ltd.  
Toyoshima & Co., Ltd. Nagoya

headquarter

### Year 1992

Sintokogio, Ltd.  
Dai Nippon Construction  
TOENEC Corporation  
Aichi Toyota Motor Co., Ltd.  
The Tono Shinkin Bank  
The Juroku Bank, Ltd.  
UNY Co., Ltd.  
The Ogaki Kyoritsu Bank, Ltd.  
Pacific Industrial Co., Ltd.  
Toyoda Gosei Co., Ltd.  
Nippondenso Co., Ltd.  
Aisin Seiki Co., Ltd.  
Toyota Tsusho Corporation

Toho Gas Co., Ltd.  
Matsuzakaya Co., Ltd.  
Maruei Department Store Co., Ltd.  
Muto Shoukai Co., Ltd.  
Yoshiyuki Hattori, CPA  
Nagoya Mitsukoshi, Inc.  
CPA Mitsuoka Akira Office  
Howa Setsubi Kogyo Co., Ltd.  
Kowa Company, Ltd.  
Daido Steel Co., Ltd.  
Sankyo Kasei Sangyo Co., Ltd.  
NGK Spark Plug Co., Ltd.  
NGK Insulators, Ltd.

## 海外実地研修基金に拠出いただいた個人・企業一覧（受け入れ順）

### 平成3年度

株式会社大竹製作所  
津島興業株式会社  
富田株式会社  
昭和製薬株式会社  
ホッタ設備工業株式会社  
公認会計士 近藤三吉  
株式会社ナカモ・サンルート  
株式会社林八百吉商店  
小栗和夫  
株式会社松風屋  
トヨタ自動車株式会社  
社団法人キタン会  
ホーユー株式会社  
大東三進株式会社  
山清産業株式会社  
株式会社立花商店  
朝日化工株式会社

### 平成4年度

新東工業株式会社  
大日本土木株式会社  
株式会社トーエネック  
愛知トヨタ自動車株式会社  
東濃信用金庫  
株式会社十六銀行  
ユニー株式会社  
株式会社大垣共立銀行  
太平洋工業株式会社  
豊田合成株式会社  
日本電装株式会社  
アイシン精機株式会社  
豊田通商株式会社

財団法人田口福寿会  
株式会社愛知銀行  
株式会社名古屋銀行  
株式会社中京銀行  
愛知製鋼株式会社  
株式会社第三銀行  
豊田工機株式会社  
中部電力株式会社  
岡谷鋼機株式会社  
株式会社東海銀行  
東海旅客鉄道株式会社  
名古屋鉄道株式会社  
株式会社豊田自動織機製作所  
日本トランスシティ株式会社  
瀧定株式会社  
株式会社百五銀行  
敷島製パン株式会社  
株式会社中央製作所  
豊島株式会社名古屋本社  
東邦ガス株式会社  
株式会社松坂屋  
株式会社丸栄  
株式会社武藤商会  
公認会計士 服部義之  
株式会社名古屋三越  
公認会計士 光岡朗事務所  
朋和設備工業株式会社  
興和株式会社  
大同特殊鋼株式会社  
三協化成産業株式会社  
日本特殊陶業株式会社  
日本ガイシ株式会社