CAPACITY DEVELOPMENT IN COMMUNITY BASED TOURISM

Ms. Lærke Lilith Thorndal-Debes

A Thesis Submitted in Partial Fulfillment of the Requirements

for the Degree of Master of Arts Program in International Development Studies

Faculty of Political Science

Chulalongkorn University

Academic Year 2013

Copyright of Chulalongkorn University

การพัฒนาศักยภาพการท่องเที่ยวโดยชุมชนเป็นฐาน

Ms. Lærke Lilith Thorndal-Debes

Thesis Title	CAPACITY DEVELOPMENT IN COMMUNITY BASED TOURISM
By	Ms. Lærke Lilith Thorndal-Debes
Field of Study	International Development Studies
Thesis Advisor	Assistant Professor Suwattana Thadaniti, Ph.D.
Thesis Co-Advisor	Assistant Professor Niti Pawakapan, Ph.D.

Accepted by the Faculty of Political Science, Chulalongkorn University in Partial Fulfillment of the Requirements for the Master's Degree.

……………………………………… Dean of the Faculty of Political Science
(Professor Supachai Yavaprabhas, Ph.D.)

THESIS COMMITTEE

……………………………………Chairman
(Professor Surichai Wun' Gaeo)

……………………………………Thesis Advisor
(Assistant Professor Suwattana Thadaniti, Ph.D.)

……………………………………Thesis Co-Advisor
(Assistant Professor Niti Pawakapan, Ph.D.)

……………………………………Committee Member
(Professor Amara Pongsapich, Ph.D.)

……………………………………External Examine
(Wasan Panyagaew, Ph.D.)

เลิร์ค ลิลิธ ธอร์นดาล-เดบส์: การพัฒนาศักยภาพการท่องเที่ยวโดยชุมชนเป็นฐาน (CAPACITY DEVELOPMENT IN COMMUNITY BASED TOURISM). อ.ที่ปรึกษาวิทยานิพนธ์หลัก: รศ.ดร. สุวัฒนา ธาดานิติ, อ.ที่ปรึกษาวิทยานิพนธ์ร่วม: ผศ. ดร. นิติ ภวัครพันธุ์, 115 หน้า

การท่องเที่ยวโดยชุมชน คือการท่องเที่ยวที่คำนึงถึงความยั่งยืนทางสิ่งแวดล้อม สังคม และวัฒนธรรม โดยที่ชุมชนนั้นต้องเป็นองค์กรหลักในการบริหารจัดการต่างๆ เอง วิทยานิพนธ์นี้มีวัตถุประสงค์ในการศึกษาความสำคัญของการสร้างแนวคิดหลักที่เกี่ยวข้องกับการท่องเที่ยวโดยชุมชน เพื่อสร้างกรอบทางความคิดแบบท้องถิ่น โดยวิธีการวิเคราะห์ความยั่งยืนทางสังคมและวัฒนธรรมแบบล่างขึ้นบน ข้าพเจ้าต้องการตรวจสอบความสำคัญของการพัฒนาศักยภาพของการท่องเที่ยวโดยชุมชน โดยใช้ชุมชนในภาคใต้ของประเทศไทยเป็นกรณีศึกษา การท่องเที่ยวโดยชุมชนมักถูกมองว่าเป็นการท่องเที่ยวที่มีรูปแบบของความความยั่งยืนและความรับผิดชอบ อย่างไรก็ตาม การท่องเที่ยวในลักษณะนี้ประสบกับความล้มเหลวเช่นกัน อาจกล่าวได้ว่า การท่องเที่ยวโดยชุมชนจะประสบปัญหาถ้าชุมชนไม่สามารถบริหารจัดการได้อย่างยั่งยืน

วิทยานิพนธ์นี้ตั้งสมมติฐานว่า การพัฒนาศักยภาพของสมาชิกในชุมชนนั้นจำเป็นอย่างมากต่อความยั่งยืนของการจัดการท่องเที่ยวโดยชุมชน การพัฒนาศักยภาพช่วยส่งเสริมการมีส่วนรวม ความเป็นเจ้าของร่วมกัน และความเป็นผู้นำของชุมชนก่อให้เกิดพื้นฐานที่มั่นคงและยั่งยืนซึ่งชุมชนสามารถพัฒนาเองได้ การวิจัยนี้มีวัตถุประสงค์ในการวิเคราะห์ว่าการพัฒนาศักยภาพนั้นเป็นองค์ประกอบที่สำคัญต่อโครงการการท่องเที่ยวโดยชุมชนที่ประสบผลสำเร็จหรือไม่ โดยใช้แนวทางการวิจัยแบบมานุษยวิทยา โดยศึกษาชุมชน 2 ชุมชนที่จัดการท่องเที่ยวโดยชุมชนผ่านทางองค์กรอันดามัน ดิสคัพเวอร์รี่ ซึ่งเป็นองค์กรประกอบการเพื่อสังคม (Social Enterprise) ในภาคใต้ของประเทศไทย โดยมีแนวคิดริเริ่มจากการพัฒนาการท่องเที่ยวหลังจากเหตุการณ์ภัยพิบัติคลื่นยักษ์ซึนามิ ที่นอกจากจะสร้างรายได้ให้กับสมาชิกในชุมชนแล้วยังช่วยพัฒนาศักยภาพให้กับสมาชิกอีกด้วย ข้อมูลที่นำมาวิเคราะห์ได้มาจากการสัมภาษณ์ และการสังเกตแบบมีส่วนร่วม ระหว่างเดือนเมษายนถึงเดือนกรกฎาคม พ.ศ. 2556

ผลที่ได้จากการวิจัยนี้ สนับสนุนสมมติฐานที่ว่าการพัฒนาศักยภาพผ่านทางการท่องเที่ยวโดยชุมชนนั้นก่อให้เกิดการพัฒนาที่ยั่งยืน การท่องเที่ยวโดยชุมชนทำให้ศักยภาพของสมาชิกในชุมชนเพิ่มขึ้น ซึ่งนำไปสู่ความมั่นใจในตนเอง เสรีภาพในการเลือกผ่านทางการเชื่อมโยงกับภายนอก ความรู้และทักษะใหม่ๆ ตลอดจนความภาคภูมิใจทางวัฒนธรรม

ชุมชนทางชายฝั่งอันดามันเหนือ และอันดามัน ดิสคัพเวอร์รี่ ดูเหมือนว่าจะสามารถสร้างความสมดุลในการจัดการการท่องเที่ยวโดยชุมชนได้เป็นอย่างดี โดยอันดามัน ดิสคัพเวอร์รี่ให้ความช่วยเหลือการพัฒนาศักยภาพและการตลาด ผลของการวิจัยนี้สามารถช่วยให้ผู้ที่ต้องการนำแนวทางการท่องเที่ยวโดยชุมชนไปใช้ให้บรรลุวัตถุประสงค์ในการพัฒนาที่ยั่งยืนของชุมชน โดยคำนึงถึงการพัฒนาศักยภาพในด้านต่างๆ ที่ช่วยส่งเสริมการมีส่วนร่วม ความเป็นเจ้าของร่วมกันของคนในท้องถิ่น และความเป็นผู้นำของชุมชน

คำสำคัญ : การท่องเที่ยวโดยชุมชน การพัฒนาศักยภาพ การพัฒนา ความยั่งยืน ประเทศไทย การมีส่วนร่วม ความเป็นเจ้าของ ความเป็นผู้นำ การเสริมสร้างศักยภาพ

สาขาวิชา <u>การพัฒนาระหว่างประเทศ</u>   ลายมือชื่อนิสิต...

ปีการศึกษา _____2556_____   ลายมือชื่อ อ. ที่ปรึกษาวิทยานิพนธ์หลัก..

ลายมือชื่อ อ. ที่ปรึกษาวิทยานิพนธ์ร่วม ....

Community based tourism (CBT) is tourism that takes environmental, social and cultural sustainability into account. It is managed and owned by the community for the community. This thesis will enter into a critical re-construction of the central concepts related to CBT in order to create a localized conceptual framework where analysis is based on a bottoms-up sociocultural sustainable view. Through this framework I will investigate the importance of capacity development in CBT. This will be done using a case study from Southern Thailand. CBT is often perceived as a sustainable and responsible form of tourism. However, there have been numerous examples of community based tourism failing. One main idea is that CBT fails if the community does not have the capacity to manage CBT in a sustainable way.

The hypothesis of this paper is that capacity development of the villagers is essential to ensure a successful and sustainable outcome of CBT. Capacity development strengthens participation, ownership and local leadership in CBT and creates a sustainable base on which the community can develop. The purpose of this research is to analyze whether capacity development is an essential component for successful CBT projects. This research has an ethnographic approach and it includes a field study in two communities conducting CBT through the social enterprise Andaman Discoveries in the south of Thailand. The idea for tourism development in the area started in earnest after the tsunami as a part of a livelihood strategy that saw CBT creating a secondary source of income for the villagers while empowering them and developing their capacities. Data for the research was collected through semi-structured interviews and participatory observation from April to July 2013.

The results of this study support the assumption that capacity development through CBT can create sustainable development. By working with CBT the people in the communities have increased their capacities, leading them to feeling more self-confident and possessing freedom of choice through new contacts, knowledge, new skills and cultural pride.

The communities of the North Andaman coast and Andaman Discoveries seem to have struck up a great balance where the communities themselves are in charge of running and managing the CBT, and Andaman Discoveries helping with capacity development and marketing. The results of this study can help development actors wishing to use CBT as a way to achieve sustainable development in communities by guiding them to the defining aspects essential for a successful CBT endeavor, namely capacity development that strengthens participation, local ownership and local leadership.

Field of Study: International
Development Studies

Academic Year:____2013____

Student's signature: ……………………………..

Advisor's Signature: ……………………………

Co-advisor's Signature: …………………………

ACKNOWLEDGEMENTS

CONTENTS

LIST OF FIGURES

LIST OF PHOTOS

CHAPTER I

INTRODUCTION

Community based tourism (CBT) offers an opportunity to pursue sustainable development through tourism conducted on the terms of the local communities. There has been much scholarly work that points out both the good and the bad aspects of CBT. This paper will assume a position that acknowledges that CBT is a viable option for local communities to achieve sustainable development. There has been a call for more evidence to determine what makes CBT beneficial for local communities. My research will attempt to address this knowledge gap by conducting a case study of a best practice of CBT, to determine what factors make a CBT project successful. My hypothesis is that capacity building is the main deciding factor.

This issue is very significant as it is important for all stakeholders that consider entering into a CBT project to know what makes it a success. Especially community members may be convinced to partake and will invest time and labor, often this is precious time they could have spent in the fields, fishing or somehow supporting themselves. They have a very real interest in knowing whether a CBT venture is likely to be successful or not. This research was designed to address this problem by undertaking a study of a best case CBT project to hopefully identify a set of factors that can help ensure a successful outcome of a CBT endeavor.

1.1 Research Questions

Is capacity development an essential component for successful CBT projects?

Further, the following will help answer the main question:

- What is the meaning of CBT and sustainable development according to the local people conducting CBT?

- What impact has the CBT initiatives had on the capacities of the local communities? And how have these come about?
- What aspects are important for villagers to run successful CBT projects?
- Do obtained capacities have the potential to start further development?

1.2 Research Objectives

If CBT is to contribute to sustainable development, it must develop local capacities; according to Harun et al. (2012) local participation, investment and input are some of the important elements that enhance the chance for success of CBT. Consequently, the level of local involvement in tourism development depends on the capacity that they have acquired. The objective of this thesis will be to determine whether capacity development is an essential component for successful CBT projects. This paper will engage in a reconstruction of development concepts in order to determine the meaning of CBT and sustainable development according to the local people conducting CBT. The impacts CBT has had on the capacities of the local communities will be looked at, and it will be investigated how these have come about. Furthermore the most important aspects allowing villagers to run successful CBT projects will be determined. Lastly, the possibility of the obtained capacities starting further development will be examined. The expectation is that this research will support the hypothesis, and confirm that capacity development is essential for CBT to lead to sustainable development.
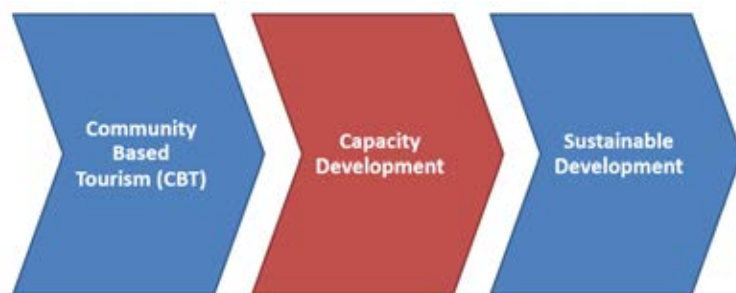
Figure 1 Capacity Development as the all-important link

1.3   Significance of Research

The proposed research aims at contributing to the academics by attempting to fill the gap of missing evidence to indicate whether capacity development is what makes CBT successful. Through the field work the hypothesis will be tested in a real life CBT operation. The finished thesis will help to illuminate the importance of capacity development to ensure sustainability of CBTs. Lastly, it is sincerely hoped that this thesis may be of help to local communities, NGOs, donors or others considering getting involved in a CBT project. The local communities especially deserve sufficient information to be able to make an informed decision of the pros and cons of CBT before engaging in it.

1.4   Ethical Issues

It is important to pay attention to ethical issues when doing fieldwork. Long stints in the field, for example doing interviews and conducting participant observation often fosters a long-term and relatively close and personal relationship with the people being studied. Field research will most often be based on human interaction, and the researchers themselves are the measuring instruments. Therefore, the during the field work, the researcher paid special attention to the following main ethical concerns namely; informed consent, which means informing participants about the purpose of the research and of any potential risks and benefits of participation, and responsibility to the participants, these responsibilities include ensuring confidentiality, a general avoidance of harm and feedback of the final results.

As the field work was not sensitive, and as the researcher was introduced to the communities by Andaman Discoveries who they have a long term relationship with and trust the researcher was in a good position to get people talking freely with me. Most of the people interviewed in the villages were very interested in hearing about the purpose of   this   study   and   several   were   interested   in   seeing   the   final   product.

CHAPTER II

LITERATURE REVIEW AND CONCEPTUAL FRAMEWORK

In this chapter the literature review and the conceptual framework of this thesis will be introduced.

2.1 Literature Review

This thesis build upon the findings of previous experiments and investigations, the literature review shows how this thesis fits with what has gone before and puts it into context. This literature review will critically analyze the background research and select and source the information that is necessary to develop a context for the argument of this paper. It will help shows how this investigation relates to previous research and it reveals a gap in the literature that this thesis attempts to fill.

In this chapter the main arguments and ideas of CBT will be summarized and synthesized. It starts broad by a brief introduction to the tourism industry showing how mass tourism often neglects to benefit local communities. Then the emergence of alternative forms of tourism will be outlined as a possible solution. This chapter will round off with a run through the existing literature on the pros and cons of CBT.

2.1.1 Historical Background

The tourism industry continues to be one of the largest industries in the world (WWT 2012). In 2011 the industry generated 9% of the global Gross Domestic Product (GDP) of a value of over US$6 trillion and is employing more than 255 million people. Over the next ten years the tourism industry is anticipated to grow by an average of 4% annually, making it account for 10% of the global GDP, at a value of approximately US$10 trillion. By year 2020 it is expected to have created 328 million jobs – that is one in every 10 jobs on the planet (ibid). Developing countries only holds a smaller share of the international tourism market (approximately 30%) but this is constantly growing. Since 1990 international tourism arrivals in developing countries have grown by an

average of 9.5% per year, compared to 4.6% worldwide, so the market for tourism in the global south is growing.

However as tourism is often driven by foreign, private sector interests, it thus has limited potential to contribute to generate income and improve the lives of the local communities in the global south. Revenue crated by tourism is often subject to high levels of leakage, and more often than not the money that actually stays in the country will go to the richer businessmen in the large cities.

2.1.2 The Emergence of Alternative Forms of Tourism

After a shift from a pure neoliberal take on development with a sharp focus on economic growth, a more holistic approach has been adopted to attempt to make tourism more sustainable. Already in 1988 The World Tourism Organization (UNWTO) defined sustainable tourism as "leading to the management of all resources in such a way that economic, social and aesthetic needs can be fulfilled while maintaining cultural integrity, essential ecological processes, biological diversity and life support systems". At the Earth Summit in 1992 in Rio the idea of the triple bottom line of environmental, economic and social sustainability were established. However the environmental side of the sustainable development equation emerged as the main focus and ecotourism gained popularity. Ten years later in 2002 at the World Summit on Sustainable Development a possibly more nuanced agenda emerged that also places great importance on poverty eradication, as a result Community Based Tourism (CBT) stands as an appealing option as it refers to tourism that takes environmental, social and economic sustainability into account. CBT fitted well with the new development approach and was promoted heavily by development agents, who see it very positively. Consequently many projects have been funded in the global south and there has been much enthusiasm about alternative forms of tourism as a means to sustainable development. "Tourism seems tailor-made for the world's poorer nations" states Son et al. (1999), and many countries in the global south have also incorporated tourism in their development plans. The warm climates of the

global south and what is considered exotic scenery and culture by the west creates a market for tourism. In the absence of other major industries tourism can be a source of foreign exchange and "can generate new opportunities for employment and stimulate demand for local products and industries" (ibid). Thus tourism comes to be seen as a community and economic development tool that can serve certain needs (Davis and Morais 2004). Mowforth and Munt (2003) stress however that mass tourism can create a number of potential issues, including generating social inequalities, environmental degradation and loss of cultural identities.

Due to these potential negative factors, scholars and NGO's have been looking elsewhere in order to utilize the benefits of tourism, looking for an alternative that focus on sustainable and responsible growth and have less negative impacts on the destinations. While many alternative forms of tourism exist, not all are responsible or take the local people into consideration, neither while started nor while carried out. Adventure tourism and ethnic tourism are two such alternatives, which might be an alternative form of tourism, but often lack the qualities needed to benefit locals at destinations and have true responsible form (Canada & Gascón 2007b, 68, 100).

At the end of the last decade, the concept of ecotourism started gaining popularity and support and enjoyed rapid growth; while ecotourism was perhaps tackling the environmental impacts of tourism, it lacked a focus on the social and cultural aspects. With large investments and interest, examples of ecotourism projects that actually had a negative impact on local communities and alienated the local population became evident. This led to a realization of just how important it was to not only conserve nature, but also to include and benefit the destination communities as well (Dowling 2003, Mowforth & Munt 2003, Scheyvens 1999).

2.1.3 Community Based Tourism

One of the most popular and recognized labels given to the new way of implementing responsible and sustainable tourism is CBT. CBT focusses on including

host communities in every aspect of the process of the tourism project. Timothy & Tosun (2003) believe that many are viewing CBT as one of the most promising ways to counter negative aspects of traditional mass tourism as it allows destination communities to gain larger independence and control over tourism conducted in their communities. CBT enterprises can be seen as "social enterprises" which ensures that benefits created by tourism are reaped by the local communities and that such tourism is first and foremost a tool to improve livelihoods and quality of life for the locals (McGettigan, Burns and Candon 2006). Reducing poverty, strengthening communities by improving local capacities and creating new alternative income opportunities are some of the main factors of CBT, which further leads to the communities being more resilient to outside forces buying up their land or depopulation of especially young people due to migration to the bigger cities (Cañada et al. 2006, Cañada and Gascón 2007, Maldonado 2005, Tefler 2003).

An important aspect of CBT must also be to eliminate discrimination and strengthen participation, as well as strengthening gender equality, as unified communities are much more likely to reap sustainable benefits from CBT projects Maldonado (2005). Asia-Pacific Economic Cooperation (2010) believes that "CBT may enhance social sustainability by empowering local communities to manage their own resources, provide meaningful employment, and assist with capacity building and cultural preservation". CBT also allows communities to protect their land from degradation this can attract tourist and thus generate income (ibid).

Many scholars though have been highly critical of CBT, Goodwin and Santilli (2009) claim that despite many implemented projects in the global south the monitoring of projects has been neglected and "the actual benefits to local communities remain largely unquantified" (Goodwin and Santilli 2009). Also according to Goodwin and Santilli (2009) there are very few studies on the actual contribution of CBT to community livelihood. This clearly shows a gap in the existing literature and a need for more

evidence on the benefits of CBT. This thesis will attempt to fill this gap. Despite this the concept of CBT still stands as an attractive option for achieving development while the social, environmental and economic needs of local communities are met. Thus there has been great focus on the possible positive aspects of CBT but not on the actual achieved outcomes from implemented projects. According to Goodwin and Santilli (2009) the vast majority of CBT projects enjoy very limited success, and often the most likely end result is failure after funding runs out. The two most common causes of financial collapse are poor market access and poor governance (Mitchell and Muckosy 2008). Moscardo (2008) claims that benefits of CBT are slow to emerge and when/if they materialize they are often modest and limited to a specific group within the community. Many projects who may appear to be successful oftentimes only contribute moderately to local livelihoods (Kiss 2004), Kiss further states that CBT projects may create revenues but that the economic impact is very hard to assess as specific data, baseline and contextual information and any form of quantitative analysis are absent. However mostly the failure of CBT projects is due to the lack of attention given to community capacity building to empower the local communities in the tourism development process (Harun et al. 2012).

2.1.4 The Importance of Capacity Development in CBT

Asia-Pacific Economic Cooperation (2010) has stated that CBT and capacity building together can enhance sociocultural sustainability by empowering local communities to manage their own resources, provide meaningful employment while preserving the local cultural. Harun et al. (2012) follows up on this by stating that for CBT to contribute to sustainable development it must develop local capacities. Local participation enhances the chance of successful CBT; consequently, the level of local participation in tourism development depends on the capacities they have acquired. Thailand CBT-I believe that if the capacity of local communities in Thailand is strengthened then they will be able to manage tourism in a sustainable way (CBT-I undated). If they do not have the capacity a CBT project is much more likely to fail, thus

capacity development of the villagers is essential to ensure a successful and sustainable outcome of CBT. This capacity strengthens participation, ownership and local leadership in CBT and creates a sustainable base on which the community can develop.

2.2   Conceptual framework

The concepts outlined below constitutes the conceptual framework, at the end of this chapter a model illustrates the connection between these concepts and how they interplay to create the framework that supports this thesis towards assessing the importance of capacity building in CBT to achieve sustainable development. This chapter will start out with a very brief introduction to sustainable development and sustainable tourism, culminating in the choice of focusing on sociocultural sustainability in this paper. The conceptual definition of sociocultural sustainability will then be laid out. Followed by, first, a general view, and then the conceptual definition, of CBT. Next, capacity development is dealt with, including a short discussion of the link and overlap between the concepts of capacity development and empowerment. After this the thesis will enter into a critical re-construction of the central concepts related to CBT in order to create a localized conceptual framework where analysis is based on a bottoms-up sociocultural sustainable view. This is done by including the view of local people from the studied communities into the framework. Once this reconstructed localized framework has been established, the concepts of ownership, participation and local leadership will be introduced. These three concepts have been chosen based on the literature review and is supported by the findings in chapter IV; Lessons from Around the World. See further in chapter 4.4.

2.2.1   Sustainable Development

Sustainable development has been defined by The Brundtland Commission as ''development that meets the needs of the present without compromising the ability of future generations to meet their own needs.'' (World Commission on Environment and Development 1987). The concept has received much support at all levels, all the way

from large, international agencies to local grassroots organizations. One reason for this is that it partially "reinforces a world view of economic growth as the engine of both development and environmental protection" (Wall 1997). Criticism has been put forward as some claim sustainable development preserves a Western capitalist system, and that the concept tries to do something for everyone by "tinkering at the margin of the economic system that originally created the problems that the concept is supposed to help address" (Wood 1993, p. 8). Conversely, this ambiguity of the term has made flexibility possible, some says this allows it to meet the needs of different people and cultures and more efficiently incorporates environmental and economic matters in decision making by opening up a platform for dialogue between groups with different perspectives.

This sustainability concept has also been applied to tourism, according to UNEP and UNWTO (2005) sustainable tourism can be defined as "tourism that takes full account of its current and future economic, social and environmental impacts, addressing the needs of visitors, the industry, the environment and host communities." Thus sustainable tourism should ensure economic, environmental and socio-cultural sustainability.

2.2.2 Conceptual Definition of Sociocultural Sustainability

This paper will focus on the sociocultural side of sustainability, this means that the emphasis will not be on the environmental and economic sides of sustainability, but instead on the often less studied aspect; social and human capital and cultural values (Hockert 2009). In reality the social, environmental and economic impacts of tourism are all intertwined and studying just one aspect cannot be said to be holistic. However focusing on the sociocultural side can help illuminate some of the consequences of tourism, I believe for tourism to be sustainable the sociocultural aspect must first and foremost be in order before sustainable positive impacts can be observed for the environment and economic development.

The Sociocultural approach includes factors such as well-being, value systems, ownership, education and skill base, self-esteem, cultural heritage, intercultural understanding, confidence, social structure, equity, participation and empowerment (Cooper et al. 2005, Fox 1977). In literature on tourism, sociocultural impacts are often seen as divided into negative and positive impacts, each side presenting a long list. These have been summarized this into a table. See table 1.

Table 1 Positive and Negative impacts of tourism

Positive Impact of Tourism	Negative Impact of Tourism
Improves the quality of life for local residents	Conflicts about land and water
Reduces poverty	Displacement of local people
Reduces: Racial Political Religious Sociocultural Language Barriers or tension→ to inter-cultural understanding and peace	**Increase in:** Alcoholism Drug abuse Crime Black market import Substitute goods Prostitution Gambling
Fosters local pride	Exploitation of women and children
Enhance the appreciation of one´s own culture	Human rights abuse
Preserve culture and tradition	Weak preparation for seasonality
Reduce dependency	Employment of non-locals
Increase of security by generating income	Erosion of indigenous languages and cultures
Positive changes in the migration patterns	Commodification of nature and culture
Lead to individual and community empowerment	Breakdown in family- or community cohesion
Promote awareness about the locals' own rights	Relative deprivation
Create new contacts	Generation of stereotypes

	Spread of diseases

Sources: Cañada & Gascón 2007a, Viswanath 2008, Fagence 2003, Jafari 2001, Moworth & Munt 2003, Smith 2001, Swarbrooke 2002, Trousdale 2001, Wall & Mathieson 2006, Cooper et al. 2005.

Even though there are both negative and positive impacts the negative seems to attract the most attention in the literature, even the word "impact" has come to have a negative subtext (Wall and Mathieson 2006).However according to Chambers (1983) it is imperative "...to look for potentials, not for problems, not for obstacles, but for opportunities", and that is what this study will do, while trying to focus on the possibilities afforded by CBT, without turning a blind eye to the negative aspects.

The framework of this study is constructed around the idea that capacity building and empowerment leads to an increase in central human values of self-esteem and freedom of choice, which can be seen as means and goals of sustainable tourism development. It can be summarized that in order for community-based tourism to be socioculturally sustainable, tourism development should:

- Support equal participation
- Promote community ownership and control
- Promote transparent and accountable local leadership

It has been argued that for tourism to support empowerment the locals must be empowered in the very beginning of the tourism planning process. Empowerment should be a precursor to the local people's involvement in tourism as empowerment is the means for determining and achieving the community's goals and objectives (Scheyvens 2002). The initiative for tourism planning must come from the community itself in order to change existing power relations (Mowforth and Munt 2003). These ideas goes against empowerment being promoted from the outside by development agencies, instead they place value in the initiative coming from the community itself.

2.2.3 Community Based Tourism

"Community-based tourism means different things to different people" (Kiss 2004). This inconsistency can also be seen in the reporting on CBT projects. For example can a project that creates local employment but fails to prevent poaching of wildlife, or the other way around it may help prevent poaching but neglects to create jobs, be regarded as a success story or a failure, depending on what it set out to achieve. "A lack of consensus on fundamental objectives and realistic expectations underlies much of the debate around CBT" (ibid).

How the community is defined will depend on the social and institutional structures in the area concerned, but the definition implies some kind of collective responsibility and approval by representative bodies. In many places, particularly those inhabited by indigenous peoples, there are collective rights over lands and resources. Community-based tourism should therefore foster sustainable use and collective responsibility. However, it must also embrace individual initiatives within the community.

WWF defines CBT as a form of tourism where the local community has a significant amount of control over its development and management by being directly involved in these processes. Furthermore the majority of the benefits reaped remain within the community (WWF 2001).

CBT refers to tourism that takes the three pillars of sustainability; environmental, social and cultural sustainability into account. According to REST (who promotes Responsible Ecological Social Tours, and has written a community based tourism handbook) CBT projects must be managed and owned by the community, for the community, with the objective of allowing visitors to learn about the community and local ways of life (REST, 2003). The local participation in establishing and operating tourism projects and activities can vary from tourism being exclusively managed by the community to the communities at least granting their consent and support of the project

or activities. CBT is closely linked to ecotourism, but differs in the way that it offers a more solid concept by asserting the type and degree of participation and involvement for local people (Halstead, 2003). So, CBT is more people-centered and community orientated than ecotourism.

Armstrong et al. (2003) states that the guiding principle of CBT is the potential for empowering the community, increasing their involvement in the decision making process, and making sure that the will and motivation to be part of a CBT project come from the community itself. The locals need to be able to control and manage the resources of the community in the interests of their own development and that of the community.

The Mountain Institute, that works to conserve mountain ecosystems and empower the people in mountain communities, has developed a guideline for CBT saying that:

(1) CBT must contribute to increasing and/or improving conservation of natural and/or cultural resources;

(2) CBT must contribute to local economic development through increasing tourism revenues and other benefits to community participants, and ideally to an increasing number of participants;

(3) CBT must have a level of participation, ideally progressing toward self-mobilization, but not always necessary; and

(4) CBT has to provide a socially and environmentally responsible product to the visitors. In short, it is important to note that the objectives of CBT are not always focused on natural conservation and economic prosperity. Cultural preservation, community empowerment, poverty alleviation, and income generation are also significant goals.

Figure 2 Community based tourism guidelines by the Mountain Institute (2000)

Despite possible limitations, including problems in defining who belongs to the local community, overcoming inequalities in the community and achieving community

consensus, CBT offers a chance to the communities to gain greater control and participation (Murphy 1985).

2.2.3.1 *Conceptual definition of CBT*

Andaman Discoveries follow the conceptual definition of CBT put forward by The Thailand Community Based Tourism Institute (Thailand CBT-I). According to Thailand CBT-I CBT is "tourism that takes environmental, social and cultural sustainability into account. It is managed and owned by the community, for the community, with the purpose of enabling visitors to increase their awareness and learn about the community and local ways of life." (Thailand CBT-I undated). CBT-I further explains that CBT programs are developed and based around special elements of local lifestyle, like culture, people and nature that community members feel proud of and choose to share with guests. The guests have an opportunity to experience and learn about the community and the environment through fun, hands-on activities lead by local community guides. It is crucial that tourism services and activities are planned and managed by local people, who are working together in a CBT Group. Tourism programs are especially designed to support community and environmental projects, to build local skills, and to distribute opportunities fairly. The desired outcome is that guests experience and learn about rural Thai people, their lives, cultures, and inter-relationships with the natural world. It is hoped that this will increase respect for local cultures and the environment among both hosts and guests.

2.2.3.2 *Who is The Thailand Community Based Tourism Institute?*

The Thailand CBT-I states that CBT is now proving itself as a tool for sustainable development, which can benefit local communities, their economies and environments. The market for CBT is developing, with increased interest from tour operators and tourists. However, developing a successful CBT project which meets the needs of communities, guests and the environment is not easy. This is where Thailand CBT-I comes in offering training and consulting with communities, researchers, tour operators,

tour guides and tour leader training covering issues such as; concepts and goals of CBT, selection of the appropriate areas, educate communities to become involved, the preparation of a common vision and mission, planning and management, development, designing travel programs, training local guides, CBT marketing and networking events for CBT groups.

Thailand CBT-I's mission is to "provide support and facilitate cooperation among stakeholders from grassroots to international levels, in order to strengthen the capacity of Thai communities to manage tourism sustainably." And they aim to facilitate cooperation among stakeholders to support CBT, and to act as a Thai community based tourism information center.

2.2.4 Capacity Development

The concept of capacity development has greatly evolved over the last 10-20 years. One thing however that has not changed is the fact that capacity development is linked with development paradigms, it deals with the process of development of individuals, organizations or institutions and also society at large. In the 90s capacity development was mostly viewed as an intervention linked to teaching and training directed at individuals working in organizations. Capacity development and capacity building was used interchangeably, however it is important to distinguish between the two. Capacity building implies that there is no capacity and it must be built up from the very foundation, "the 'building' metaphor suggests a process starting with a plain surface and involving the step-by-step erection of a new structure, based on a preconceived design. However experience has shown that capacities are not successfully enhanced this way" (OECD 2006). Now there is an international consensus that emphasizes building on existing capacities instead of from a falsely presumed zero.

Capacity development comes into play in the contemporary situation where there now over the last many years have been various attempts at reducing world poverty. There has been important improvements made in the arenas of education, health care and

living standards have also increased for many of the world's poor, nonetheless there is still need for more and better approaches (Lusthaus et al. 1999). As, despite these advancements, development has been too slow, and many scholars have started to question whether international aid efforts is the answer to the development question. "The past four decade's practices of delivering foreign aid are being called into question for poor achievements in sustainable impact, national ownership and appropriate technologies" (Lusthaus, 1999). Focus has somewhat shifted away from aid and instead a growing consensus has arisen that suggests that countries in charge of their own development will be more successful, and that capacities should be developed from within as opposed to being dependent on international aid. Thus there is a movement away from donor-led approach of knowledge transfer to a more cooperative situation where there is a strong focus on capacity development and ownership. As highlighted in the Paris Declaration of 2005, donors should align their strategies with those of developing countries, help strengthen local systems and encourage ownership of own development (OECD 2013). Capacity Development as a concept focuses on enabling individuals, organizations and societies to solve their own problems, and allow them to make decisions that define their futures. "If human development is the 'what' of UNDP's mandate, then capacity development is essentially the 'how'" (UNDP, 2009).

[source: UNDP 2009]

Figure 3 UNDP's Five Steps of the CD Cycle

Capacity Development as a concept focuses on enabling individuals, organizations and societies to solve their own problems, and allow them to make decisions that define their futures. Allen (2013) states that the contemporary view of capacity development extends beyond the conventional idea of merely training someone. It require a broad and holistic view of capacity development and one that is somewhat intertwined with the concept of empowerment, as "empowerment is the process of enhancing the capacity of individuals or groups to make choices and to transform those choices into desired actions and outcomes" (Allen 2013).

What appears like a beneficial approach in theory is not always easy to follow in practice, one major issue, is that benefits are most often not instantly visible; this adds further pressure from donors who constantly require NGOs to report back on what they have achieved. Measuring capacity and demonstrating visible change is very difficult because results tend to be intangible and not easily represented through for example statistics.

2.2.4.1   The Capacity Building/Empowerment Nexus

The US African Development Foundation (USADF) uses the wording 'capacity building' instead of 'capacity development', they are however not ignorant about the possible negative connotations of 'capacity building' but they have chosen a different way around the issue, namely by introducing a new concept: empowerment. USADF has defined capacity building and capacity as "the empowerment which encompasses the ability, will and skills to initiate, plan, manage, undertake, organize, budget, monitor/supervise and evaluate project activities". They argue that capacity and capacity building can be defined as empowerment. They emphasizes that capacity building sounds very top-down, as previously discussed in this thesis. However instead of choosing the wording 'capacity development' instead they have chosen 'empowerment'. They claim that empowerment fits perfectly with a participatory, bottom-up approach to development. "Empowerment is the new embellishment on the older concept of capacity building" (USADF undated). Empowerment differs in emphasis though; its main emphasis is on power. People must be empowered to be in charge of their own development. Not just sit around waiting for someone to come and "build" their capacities. A linguistic change like this can offer insight into new trends and ideas; the case of the development of the concepts of capacity building/empowerment is just that. Thus keeping in mind the emphasis on bottom-up and the self-development USADF argue that capacity building and empowerment essentially can be considered to mean the same thing (USADF undated).

Empowerment has many aspects to it. On one end of the spectrum you have 'the inner self' and at the other end of the spectrum the ability and skills to lobby society. In between those two ends are all the resources and skills necessary to enable people to be self-reliant. Self-respect and self-confidence are needed to be self-reliant. Julius (in USADF undated) defines development as "a process which enables human beings to realize their potential, build self-confidence, and lead lives of dignity and fulfillment. It is a process which frees people from the fear of want and exploitation". USADF

emphasizes the importance of ability, will and skills. "The most powerful personal quality here is 'the will'; it is the inner energy that motivates the individual. It is the most dynamic force (USADF undated). Empowerment is defined by Page and Czuba (1999) "as a multi-dimensional social process that helps people gain control over their own lives". This process fosters power in people, in their communities, and in society by acting on issues that the local people find important. To lead the way to sustainable development it is essential that people acquire skills, knowledge and capacities, this will give them the motivation, will and means to improve their own lives.

2.2.4.2 The empowerment connection

In development literature participation, ownership and local leadership are often connected to the concept of empowerment and/or capacity development. Development projects are often only ongoing for a certain amount time as they operate within a set time-frame, it is however assumed that empowerment can guarantee the continuation of the development and thus ensure sustainability. There is a broad general consensus that empowerment can be the solution to end poverty and social exclusion (Edwards 2004). However, several scholars have also pointed out that the concept of empowerment is in great danger of becoming just another buzzword, it has been argued that true empowerment only really exist at a rhetorical level (see e.g. Richards & Hall 2006, Wearing & McDonald 2002). Many still uses empowerment and find it to be a useful concept, Allen (2013) states that capacity development is much more than merely trainings or workshops. It require a broad and holistic view of capacity development and one that is somewhat intertwined with the concept of empowerment, as "empowerment is the process of enhancing the capacity of individuals or groups to make choices and to transform those choices into desired actions and outcomes" (Allen 2013). In this thesis the overlapping of the terms capacity development and empowerment is acknowledged, and thus from here on the term capacity development will be used, it is however to be understood that this term carries many of the meanings of term empowerment.

2.2.5   The Need to De-construct Development Words

"All things are subject to interpretation; whichever interpretation prevails at a given time is a function of power and not truth" (Nietzche in Cornwall 2007).

The above chapters go through the more conventional view on sustainable development, CBT and capacity development, for this paper there is a need to somewhat deconstruct or reconstruct words of development to create a localized conceptual framework where analysis is based on a bottoms-up sociocultural sustainable view.

It has been claimed by various scholars that many of the words in the world of development today has been high-jacked by large development agencies. This has led to the words losing their true meanings and instead becoming buzzwords – or as Cornwall (2007) labels them - fuzzwords. An example put forward by Rist (2003) states that the word development itself has become a "modern shibboleth, an unavoidable password" thus it has turned into a word used by adherents of a particular school of thought, and has come to be regarded by many others as devoid of any real meaning. According to Rist (2003) the word development has come to be used "to convey the idea that tomorrow things will be better, or that more is necessarily better". It has come to the point where many do not question the rightness and quality of "development", this is also true for many other words in the development world, much of what is done in the name of development is taken for granted as being "good" and is thus left unquestioned.

As Banerjee (2003) points out it is worth critiquing and examining the foundation of knowledge construction that supports the world of development and the implications it has for the Global South, as it has become "constituted and represented by a particular set of discursive power relations that underlie the development discourse". This is a continuation of Escobar's thoughts (1992), as he argues "Third World reality is inscribed with precision and persistence by the discourses and practices of economists, planners, nutritionists, demographers and the like, making it difficult for people to define their own interests in their own terms — in many cases actually disabling them to do so".

The post developmentalists argue for abandoning the current development paradigm that they claim has failed miserably. Instead they wish to engage in a post-developmental world view, where they are guided by thinking along the lines of Esteva's: "To accept the necessity for development, one must first accept one's relative inferiority and inadequacy and the need to evolve and advance towards something else" (Esteva 1992). However postmodern thinking can make the very idea of collective action and collective interests seem impossible, it has been critiqued as making "even the possibility of international intervention in pursuit of development illusory and reactionary" (Kiely 1998). Thus post-developmentalism can lead to a state of disengagement, and it seems to advocate for the annulment of the Global North's involvement in- and responsibility for the world's current state of affairs. As any further involvement will probably only continue the downwards spiral of colonialized, "white-mans-burden", structural adjustments, resource-stealing that the Global North so far has achieved through their development agenda in the "developing countries". I can somewhat sympathize with this argument, however I cannot stand behind it as it offers nothing of any value to those who aspire to get an education, drink clean water, have access to medical care and a roof over their heads. It can be said that the theorists of post-development are attempting "to reinvent a pre-colonial Eden that never existed and is no less violent in scripting identity, than are identities constructed in the name of development" (Kiely 1998), Kiely further argues that post-developmentalism does not get us "beyond the dualisms of modernity and tradition, and dominant and dominated", as it offers no solid alternatives and it does have a tendency to romanticize tradition and local culture. The current development paradigm is being charged with undermining these, however that "can itself be considered a form of cultural imperialism, based on a long tradition of romanticizing the 'Other' " (Kiely 1998).

What we can take away from this discussion is the need to redefine "development words" to reflect local voices. This thesis will not be dedicated to the deconstruction of development words, though one could easily write at length about this topic. Instead it

will engage in a constructive deconstruction – or more correctly – reconstruction, to create a conceptual framework that is not built on empty buzzwords/fuzzwords but instead is supported by the view of the local people in the case study of this thesis. The results of this re-construction is presented in chapter 5 on the findings.

2.2.6 Ownership

Much literature on capacity development agrees that one of the keys to success is ownership. This meaning that developing countries must be the ones who lead the initiatives, because if capacity development is to be a successful process it must be owned and managed by those whose capacities are being developed. Local ownership doesn't mean that outside partners do not intervene, however it is therefore important that donors play a supportive role allowing their partner countries to take the lead (Nair, 2003). Getting the balance right is the major challenge, in particular when trying to ensure that relationships remain equal when power and money come into play.

2.2.7 Participation

It has been acknowledged that sustainable tourism development and CBT has a better chance of succeeding when the participation of the community is high. An open and inclusive tourism development process will generate benefits earlier and will do so in a more sustainable way (Cole 2006, Miettinen 2006, Wild 2008). The concept of participation has come about as a reaction to the fact that locals are often separated from, instead of being included in, the planning and decision-making processes of development (Mowforth & Munt 2003). Sen (1999) argues that participation assumes that local people are involved in the decision making processes and thereby have a saying in the matters of their own future, not just passively reaping the fruits of development. The principles of the participatory approach emphasize planning with – instead of planning for – local communities (Hockert 2009). Hall (2003) further emphasizes on this idea, which leads to a conclusion that only when a forum is created, where discussion and debate about key aspects of the development process can flourish, will a truly inclusive

and participatory approach have been achieved. What this ultimately means, is that human and social capacities, are increasingly important when undertaking development projects.

Arnstein (1965) developed a definition of participation that tells us that participation as the means by which citizens can induce significant social reform, which enables them to share the benefits of an affluent society. She describes participation in steps, with the first two being manipulation and therapy, the middle three being information, consultation and placation, and finally the top three steps are partnership, delegated power and citizen control. The first two steps are seen as "non-participation". The middle three are described as "degree of tokenism", where consultation is regarded as the most important step leading to participation. Finally the top three steps are "levels of citizen's power", where the further up you go, the more influential citizens are.
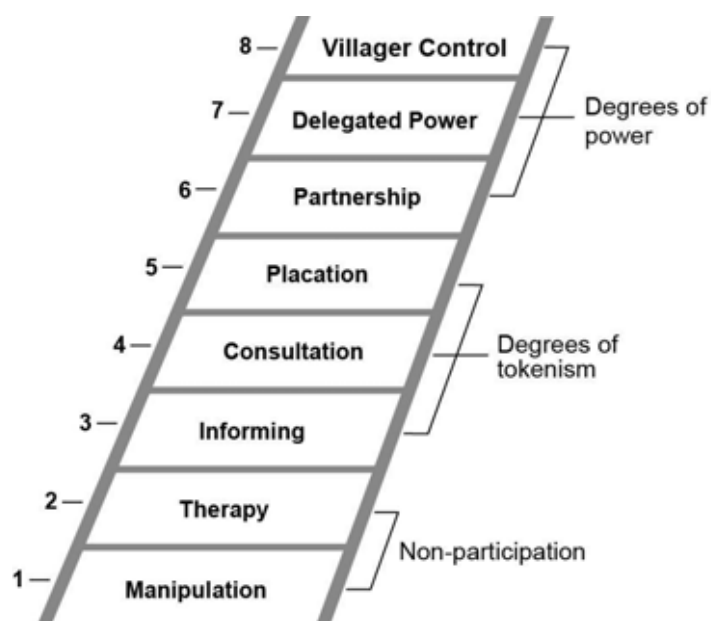
Figure 4 Arnstein's (1965) Ladder of Participation

A major work in the field of development, the Brundtland Report (World Commission on Environment and Development 1987) focused on sustainable

development and recommended full participation of communities in the development process, a so called community based approach. For tourism, this has led to the emergence of CBT, which focuses on the elimination or lessening of the downsides of mass tourism. Participation of communities is defined as tourism development in which communities have the control to influence or determine the outcome of the projects that affect the communities (Fennell 1999). Backmann et al (2001) claims that more than anything else, participation of stakeholders, and thereby the communities, in the planning process, during implementation, and when evaluating, as well as when allocating the benefits created by tourism, are critical to sustainable development. By including the communities living in possible tourist destinations, some benefits may be gained. Farsari and Prastacos, (2001) state that negative impacts can be eased while the positive impacts will be strengthened when communities are correctly involved. Bramwell and Sharman (1999) highlights that participation of communities has the potential to benefit by strengthening knowledge and capabilities in and amongst stakeholders, leading to broader understandings and increasing innovation and idea sharing, all in all strengthening policies and practices used. Finally legitimacy, both social and politically, is increased, if the participation of the communities means they are invested in and have influence over the decision making process. (Bramwell and Sharman 1999).

There are however also disadvantages when involving communities in the decision making process. While process and structural problems may arise, such as higher costs and slower startup, the real problems lies in the potential for intra community frustration and opposition, as well as social issues stemming from inequalities in influence between stakeholders due to power differences and different social standings. When more stakeholders are invested in the project, the same problems may arise on a inter stakeholder level (Bramwell and Sharman 1999). These problems can however be lessened or solved by fostering community unity, organizing the community to participate and including representatives from the communities and other stakeholders in all levels of the CBT project.

Participation in itself is not enough though, the level of participation is important too. A study by Komsan (2010) in Ban Mae Kampong in Chiang Mai Province, Thailand, found that only those participants that were strongly involved in tourism could raise the household income significantly and help them out of poverty. Key and Pilai (2006) argues that the level of participation in a project might be proportionate to the perceived benefits and costs associated with the project; if communities have a positive attitude towards tourism from the get go, these benefits and costs might therefore be viewed in a more positive light, and community participation will be stronger. Understanding the community's attitudes and involving them from the beginning is an important task.

Participation of all stakeholder and strong leadership are essentials for CBT to become sustainable. Often it will be a small group who are in control of CBT decisions, it is important to get all stakeholder involved in the decision making process (France 1999). Thus, the right community leadership, participation of all stakeholders, a sense of ownership and capacity development are the possible keywords to ensuring a successful CBT endeavor.

2.2.8 Local Leadership

An important aspect in obtaining fruitful outcomes from CBT is strengthening local leadership. Therefore it is vital to find local capacities who have the means to guide the project and act as stewards of sustainable development in the communities and within the assisting organizations; it is important to recognize that communities must select their own leaders, as leaders appointed from outside, do not offer inclusion and participation and therefore it weakens the project. Many projects have failed because the community did not choose its community leaders. Building capacities and promoting trust within the community is all important. (University of the West Indies at Mona undated).

CBT leaders will interact with various stakeholders who all have their own interests; they also each have their own resources that are important for the success of CBT. Thus, the leader must have the ability to build bridges between these stakeholders,

this requires skills in conflict management and negotiation skills. Also the focus of CBT is not only on individual problems and wants, but the goal is to "create a holistic and systematic vision" (Satarat 2010).

Oftentimes, the tourism development is led by a small group of dedicated people, it is crucial that these people possess the needed skills to lead, including managing financial and human resources (France 1999). Aref and Redzuan (2008) state that community leadership is vital for community development as well as for tourism development. Thus if CBT is to become a success strong leadership is essential (Satarat 2010).

2.2.9 Model

This model illustrates how capacity development strengthens participation, ownership and local leadership. These three are essential to ensure a successful outcome of CBT. The three key aspects are fed into a CBT project, and thus foster sustainable development. Clearly this model is normative and illustrates a best case scenario.
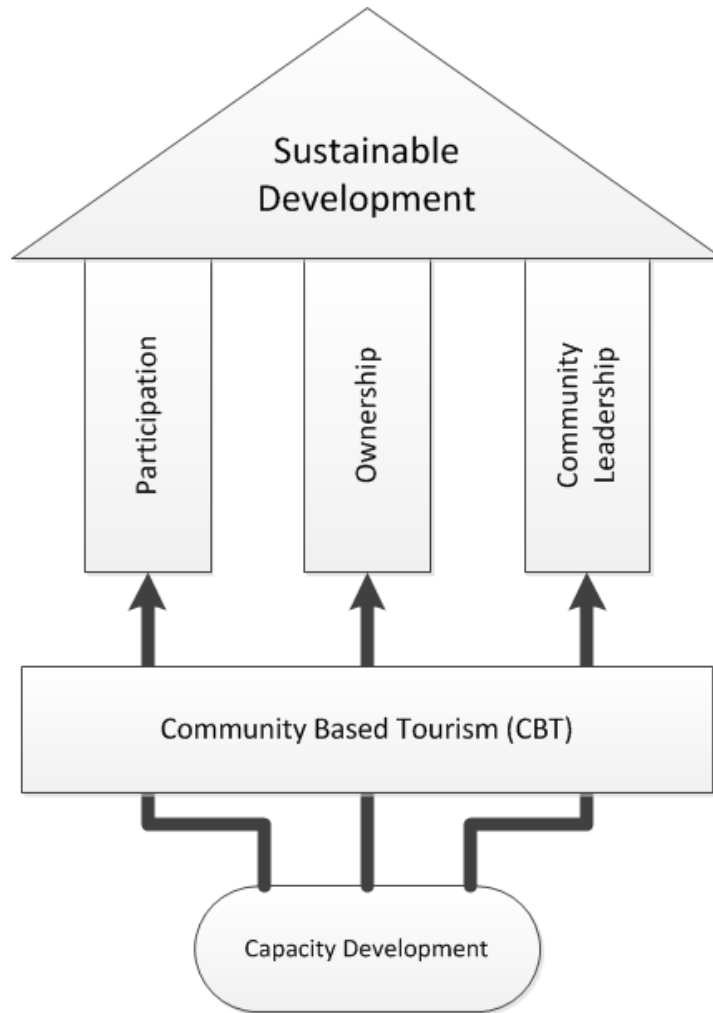
Figure 5 Conceptual framework model

CHAPTER III

METHODOLOGY

The literature review suggests that capacity development is a determining characteristic as it strengthens participation, ownership and local leadership and thus making a CBT venture successful. A conceptual framework has been constructed that reflects not only the general view on the main concepts but also the view of the local people from the studied communities. This framework will set the stage from where the case studies of this paper now will be investigated. At first the research methods will be introduced, this is followed by a chapter on the analysis and reporting of the data. After this the scope of the study will be dealt with, including the geographical scope and introduction to the communities of Ban Talae Nok and Ta Pae Yoi, and to Andaman Discoveries. In the following chapter CBT cases from around the world will be introduced in order to strengthen the claim that capacity development, participation, ownership and local leadership are essential aspects of successful CBT. These cases are secondary sources from peer-reviewed journals.

3.1   Research Methods

This thesis will make use of results obtained from a study that was conducted between June 2013 and August 2013. Both primary and secondary sources are used in this paper. My primary data collection is based on a case study of the CBT projects in the villages of Ban Talae Nok and Ta Pae Yoi, both aided by Andaman Discoveries in Southern Thailand; a further introduction to Andaman Discoveries and the villages will follow later in this paper. Primary data collection techniques included semi structured interviews with key informants and others and participant- and passive observations. The author sat in on CBT village meetings, participated in a workshop arranged by Andaman Discoveries to strengthen the guide group, got to sit in on a practice of the CBT activities where the CBT members did a dry run of all activities offered to visitors and visited all the homestays in the village on an "up-to-standards" check run jointly by Andaman Discoveries and the villagers.

Photo 1 The guide workshop

Photo 2 The soap group practice their activity

While in the field the author slept in the homes of the villagers and shared all meals with the villagers, and generally participated in the everyday ongoing of the village.

Photo 3 Sharing a meal with the villagers

Photo 4 Another lunch in Ban Talae Nok

In the communities almost all the CBT members were interviewed and key informants were interviewed more than once. Questions were prepared for these semi-structured interviews but the researcher also allowed for the conversation to veer onto new paths if the interviewee had something different to share. This was done to better understand the behavior of the community members without imposing any previous categorization that might limit the research. This type of semi-structured interview served to shed light on many topics without using questions that were too close-ended and

without making the interview overly formal. The interviewees seemed at ease with this kind of interview, and most of them seemed eager to share their opinions and experiences.

Photo 5 Interview with one of the villager

Community members not participating in CBT were also interviewed to get their view of the CBT being conducted in their community, and to assess whether they felt any animosities towards CBT and if CBT benefits people who are not participating.

Photo 6 The researcher and the Andaman Discoveries team

At Andaman Discoveries key informant interviews were conducted with the director as well as interviewing all other employees. Secondary sources for this research include articles from peer reviewed journals, published books and unpublished reports and newsletters from Andaman Discoveries.

The above has proved sufficient to gather data to enable an analysis of the role capacity building play in the success of a CBT endeavor and to determine the meaning of CBT and sustainable development according to the villagers. As well as determining which factors are important for villagers to run successful CBT projects and whether the obtained capacities have the potential to start further development.

Figure 6 The researcher conducting an interview in Ban Talae Nok (Amalie Thorndal, 2013)

3.2   Analyzing and Reporting

In this study the organization and analysis of the collected empirical data was made by utilizing content analysis for coding and descriptive qualitative data to record such things as frequency and to construct charts. All interviews from the fieldwork was transcribed, after this a process of clarification of the transcribed materials started. Digressions and repetitions were looked at, to determine what should be eliminated,

digressions for example were lengthy talks about the village chief and how he was elected. Repetition refers to when an interviewee would mention the same thing many times, sometimes in different words, it is important to acknowledge that the person might have done this to emphasize the importance of the matter. The next step was to categorize the data. Categorization is a classic way of analyzing qualitative data, and this approach was chosen for this study as it is helpful in structuring often extensive and complex interviews into giving a clearer overview of the data (Kvale 1996), and especially when dealing with ethnographic research is the development of categories considered a significant first task in the data analysis (Robson 2002). Thus the data was categorized into the main themes that had come up during the interviews:

- The villagers' definition of sustainable development, CBT and capacity development.
- Important aspects of CBT
    - Participation
    - Ownership
    - Local leadership
- The potential of the obtained capacities to start further development
- Which impacts the CBT initiatives has had on the capacities of the local communities
    - And how have these have come about
- The importance of capacity development in CBT

The existing literature on sustainable development and CBT had guided – and led to the choice of themes for the semi structured interviews, however the researcher strived to look at the way the community members had experienced the tourism development and how they defined key concepts in the study. This kind of interpretation of the situation by the interviewees represents so called first-level interpretation (Höckert 2009).

The whole process of categorization the data supported well the identification of the most important aspects of CBT, and highlighted the importance of capacity

development in CBT. It is important to keep in mind that forms of interview and ways of answering questions can wary widely, and it must be considered just how deeply an interview can be analyzed (Kvale 1996). Furthermore, it may not be possible to separate impacts made by CBT and more general impacts from the wider society. The community members are constantly exposed to influences and changes in the spheres of politics, economics, social, cultural, natural and technological. This means that any benefits perceived may not be solely caused by CBT (Fagence 2003).

This study is written in English to best reach as large an audience as possible, the abstract however has been translated into Thai. The study will be sent to the villages of the case study and to Andaman Discoveries, the full study should ideally be translated into Thai to allow the people of the villages working with CBT to gain the full benefits of the study. However Andaman Discoveries will probably translate and summarize the content for the villagers. The plan of sending this study to Andaman Discoveries and the villages has not restricted the study in any way. Throughout the analysis and reporting the confidentiality of the informants has been maintained, and thus a code for quotations has been developed. The direct quotations of the interviews are coded after village; BTN for Ban Talae Nok and TPY for Ta Pae Yoi, this is followed by a number which refers to the first, second… twenty-third interview conducted. Finally the date of the interview is added, thus an example of a direct quotation will be: BTN11, personal communication, July 01, 2013, meaning interview conducted in Ban Talae Nok, it was interview number 11 conducted and it was on the 1st of July 2013. Photos and maps have been added to help place the study in context.

3.3 Research Scope

The conceptual scope of this thesis will be focused on capacity development in relation to fostering sustainable development. The literature review that forms part of the background for this thesis will be based on global cases though with a heavy focus on the

region of Southeast Asia. Hopefully the field work will be representative for other CBTs in Thailand, and may possibly serve as an indicator for CBTs in the whole region.

3.3.1 Geographic Scope and Overview of Andaman Discovery

The geographic scope of the field work is limited to a best practice case-study; the case study selected is the villages of Ban Talae Nok and Ta Pae Yoi conducting CBT on the North Andaman Coast and partnering with the social enterprise Andaman Discoveries who from the very beginning has been assisting the communities with capacity development, marketing, translation etc.

On the mainland the village of Ban Talae Nok has successfully been conducting CBT since after the tsunami in 2004, and in 2010 and 2011 they won the homestay standard award. The other village; Ta Pae Yoi, is located on the island of Koh Phratong. Ta Pae Yoi is newer to CBT but has already created a good reputation in the CBT world.

Starting out as the North Andaman Tsunami Relief (NATR), Andaman Discoveries have continued their work as an independent, nonprofit organization with no religious ties. From its conception NATR have implemented over 120 successful projects in more than a dozen villages; focus has been on paying attention to local needs and incorporating locals in decision making and planning. Long-term social, economic, and environmental sustainability is the main aim of the projects as well as fostering and developing secondary income opportunities.

It is essential to question any agency claiming to do development, where are they coming from, are they accountable, do they have legitimacy, what are their goals and objectives and so on. In order to attempt to answer these questions in regards to Andaman Discoveries I have started at the very beginning with the creation of North Andaman Tsunami Relief (NATR), the fore-runner to Andaman Discoveries. NATR have been placed within the larger context of disaster relief after the tsunami in Southern Thailand,

and it becomes clear how they are set apart from most of the other relief work because of their intimate relationship with the area and its people.

It has been claimed by many that the influx of NGOs setting up in a country after a disaster is not always ideal for the disaster management. Pandya (2006) claims that after the tsunami in Aceh NGOs flooded in and started their work more or less without consulting the government. Pandya (2006) places this "growing strength and presence of NGOs within the larger context of weak, cash-strapped local governments under decentralization schemes promoted by neoliberal economic policies and argues that under such conditions, private actors such as NGOs are gaining a legitimacy of authority once reserved exclusively for the state". This parallel system of relief work, where the NGOs and the government are not exactly cooperating can raise serious issues of accountability. The United Nations humanitarian affairs and disaster relief stated that the world did exactly the right thing in opening their hearts and wallets after the tsunami, the private donations for the tsunami relief overshadowed anything seen before (Egeland in McGirk 2005). However one year after the tsunami, after about $12 billion dollars was donated or pledged, 80% of the people who lost their home in the tsunami were still sleeping in tents or other temporary shelters (McGirk 2005).

When turning to Andaman Discoveries, back then North Andaman Tsunami Relief (NATR) it can be asked if they at all differ from the many other NGOs who set up in the affected countries, after the tsunami disaster. According to Garret (2005) NATR's main forte was its ability to effectively listen to the needs of the community and to respond instantly. This was possible because there was already a relationship with the communities in the area and the people behind NATR had already earned the trust of the people in these communities. Moreover much of the NATR staff was from the area and they too had been directly affected by the tsunami. All this led to the community members being open about their needs because they trusted that NATR would listen. And

by directly listening to the needs of the communities NATR was able to direct relief in a meaningful way.

The relief process in Thailand has overall been impressive, especially compared to Indonesia and Sri Lanka, however the Thai government has mainly been focusing on bringing the tourist areas back to life, and thus the North Andaman Coast has been largely ignored. Here the help of NGOs were the main driving force in the relief process.

After the tsunami tourism developers started looking towards the North Andaman Coast for tourism development, and there were worries of the local fishermen selling out to large scale developers. At the same time discussions with the locals on how to develop village livelihoods begun. The local people themselves voiced an interest in tourism as a new livelihood, this was an obvious choice as the projects are based near the famous tourist destinations of Khao Lak and Phuket, thus tourism was an obvious potential, recognized by the locals and NGOs alike. The threat of undermining the local culture and ecology of the underdeveloped and fragile coastal region was an important concern from the locals. However, the locals came to the decision that low scale tourism, in the form of CBT, could help generate secondary incomes and provide learning and development opportunities with a much smaller impact on their culture, lifestyles and traditions. CBT had the potential to coexist within their community, while not disrupting the traditional lifestyles of the area. NATR tried to provide the communities with a broader perspective on tourism to create an awareness of both the costs and benefits of tourism. They aimed at providing the community members with tools to benefit from tourism without having to give up their land. Once that is done it is up to the individual fishermen if they wish to sell their land. A part of NATR's goal is to empower and enable the communities to make informed decisions. This is the foundation that the CBT in the villages in my case study has been built on.

Acting as a bridge between communities and tourists, Andaman Discoveries help communities by providing capacity development, such as training in vocational skills and

empowerment, as well as providing a crucial platform for which tourist can be introduced to the CBT opportunities in the Andaman Sea region of Thailand.

Figure 7 Area Maps: Location in Thailand and close-up of the Kuraburi area

3.3.2 Local Context

The method used to assess the research question, of whether capacity development is an essential component for successful CBT projects, is a case study. Using a case study as a method of research is highly practical when a study seeks to answer "how" and "why" questions related to a phenomenon that has no clear boundaries between its context and occurrence. The following case study is an analysis of CBT and the importance of capacity development.

This chapter introduces the local context of tourism development in the two communities on the North Andaman Coast that forms the case study of this paper; it

includes the leadership structure in the villages, community characteristics, history, the environment and religion.

3.3.2.1 Leadership Structure of CBT

The villagers have groups for every activity in the tourism process. There is a guide group, a homestay group, a boat group, a batik group, a soap group and a desert group. Each group has a leader; these leaders are chosen by their peers after potential and abilities. There are elections every year, but if everyone agrees that the leader is preforming well they can opt to skip the election for that year. All decisions are made in consensus. The CBT leadership further consists of a coordinator, a secretary and an accountant who all act as focal points, especially the coordinator.

3.3.2.2 Ban Talae Nok Village

Ban Talae Nok village is abundant with the bounty from the sea, the land, and local wisdom. We are proud to be born here and be a part of the village -Nui, Ban Talae Nok villager.

Ban Talae Nok is a pleasant village near a beach. A nice, tarred road runs through the village and connects it to the main road leading into Kuraburi town. The village has a shop selling sundries, this is one of the main gathering points in the village and as the shop is run by the CBT coordinator it also acts as a meeting place for the CBT group. There is also a community center in the village where the CBT group also meets.

Photo 7 Palm leaf weaving   **Photo 8 The main road**   **Photo 9 Village house**

At first glance the village seems like a traditional rural Thai village, where people more or less live like they have done for decades. The women sell cashew nuts on the streets, weave palm mats for roofing and walls or mend their husbands fishing nets, while children play nearby. However, when digging deeper it becomes clear that their lifestyle is changing. Some of the old traditional crafts are dying, such as palm leaf baskets weaving, as the only ones who know how to do this belong to the oldest generations of women. When these generations are no longer there, their knowledge and these ancient handicraft skills are going to die with them. However a few entrepreneurial people from the younger generation are recognizing the value of such handicrafts, from a tourism perspective. While the products in themselves might not have much value anymore, tourists might have an interest in the process of handicraft creation, wanting to learn these crafts – and as such the skills might have potential value.

Photo 10 Children of Ban Talae Nok

The community is a closely knit group, as can be seen from the way children are taken care of. While one family sometimes have neighbors' or relatives' children visiting, playing, eating and bathing for the entire day, they themselves send their children to be with other families when needed; seldom is there any problems finding someone to take care of them.

Most of the men in the village earn their living from the sea, and you can see them collecting their catch from the nets at the small pier. Once they've taken what they need for their family, they'll sell the rest at the market. Some families raise buffalo, cows, goats, chickens, and ducks in and around the village. A few run small rubber tree plantations.

A group of tsunami widows, with the help of the Royal Thai Government and Andaman Discoveries, established two handicraft cooperatives which provide supplementary income. Visitors to the village can join in a lively handmade soap or batik print workshop. The women are happy about these opportunities as it offers a venue for extra income while they can stay in the home, looking after the children. It offers a great opportunity as activities for tourists coming by; the tourists can make their own soap or a batik print under the supervision of some of the village women.

Photo 11 Top left: Batik in the making. Top center: An almost finished batik product. Top right: A finished soap. Bottom left: Two ladies from the soap group and a tourist is working on making soap. Bottom center: Soap for sale. Bottom right: Two ladies from the soap group with a tray of soap.

History

Ban Talae Nok is one of the oldest villages in the area, with a history going back more than 100 years. Tin mining was the original attraction to this particular area, as the regions beaches were rich in this, at the time, precious metal.

When the tin prospecting dried up, the locals utilized the rich seas for fishing, supplied by coal production from the mangroves and forestry. However in recent years, many of the mangrove and forest related industries have been banned or severely reduced, due to environmental regulations. Some of these practices are however still being conducted for personal use.

The village was very isolated until a road was built in the middle of the last century; only in 1990 was the village connected to the electric grid. The influx of western foreigners did not arrive until the turn of the millennium.

When the boxing day tsunami hit the Andaman coast in 2004, Ban Talea Nok was hit hard. 46 villagers died, including 16 children and their teacher, who happened to be rehearsing a dance performance on the beach. The entire part of the village, that was located near the beach was destroyed, except for a single house owned by an old lady, who by luck or experience, opened all doors and windows when she realized what was going to happen, and crawled up on the roof. After the tsunami, houses were rebuilt at the part of the village which was further from the sea, which resulted in the village being entirely located away from the shore.

Environment

The coastal area is in part made up by long golden tinted beaches and mangrove forests, which has partly been incorporated into a national park. The lagoons are sheltered and provide lush habitats for many species of fish and other marine life. The rugged interior is difficult to navigate and comprise mostly of forest clad mountains.
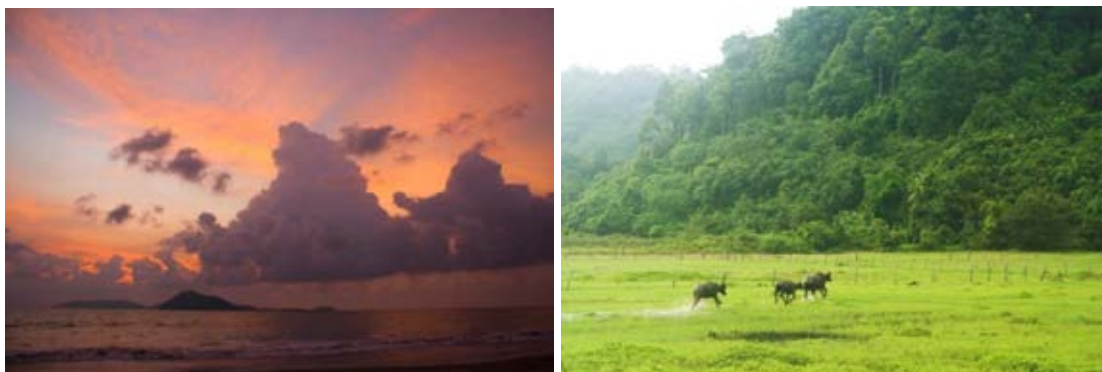
Photo 12 The natural environment of Ban Talae Nok

Religion

Religion plays an important life for most villagers. Being a traditional Muslim society, the Imam is an important spiritual leader and holidays such as the Ramadan are important aspects of village life.

Awards

The CBT project at Ban Talae Nok has received a number of rewards, including a silver award in the 2008 Thailand Tourism Awards recognizing the outstanding performance of the project and its' participants. The award was won on the basis of criterias like community participation, good governance, responsibility and environmental impact.

3.3.2.3 Ta Pae Yoi Village – Koh Phratong

Photo 13 Ta Pae Yoi seen from the water

Located on the small flat island of Koh Phratong, Ta Pae Yoi village is mainly a traditional fishing village, with small coconut groves and small scale hunting also practiced. The village is the main hub of the island and the biggest town, so it houses a health center, the local government office and a school.

Photo 14 A seafood lunch served up at one of the homestays

Photo 15 Almost all transport on the island is on motorbikes

History

As with Ban Talae Nok, it is believed that the first real settlements at the location of Ta Pae Yoi stems from the tin mining era, more than a century ago. However this particular area was settled mostly by Chinese, Thai and Moken people.

Due to being located on the shore facing the mainland, the village was not badly affected by the 2004 tsunami, however the general destruction in the area and effects on the surrounding environment has still had an influence on the village.

Environment

The environment on Koh Phratong is rather unique for Thailand, as it is the only place in the country where savannah exists. The island is flat and dry, creating an exceptional landscape mimicking that of Western Australia or Africa, with flocks of roaming wild deer. The coast is thick with mangrove forests and host to an extensive amount of marine life, including the endangered and elusive Dugong. The villagers, headed by the chief, are trying to use tourism as a means to protect and conserve the rare eco systems on the island.

Photo 16 The natural environment of Koh Phrathong

Religion

Being mostly from Chinese and Thai decent, the village is mainly Buddhist and therefor the village temple and residing monks are highly regarded. Spirit houses dot the area and morning alms are collected.

3.4 Demographic Profiles

In this chapter a demographic profile of both villages studied will be presented, it includes the community structure, occupational and socio-economic profile, women's role and the size and the money generate by CBT. This demographic profile is created to make it easier for readers to assess the replicability of these cases to other villages in Thailand or beyond.

A Buddhist village as well as a Muslim village has been studied, and have both been found to be conducting successful CBT, thus religion does not seem to be a defining feature in relation to success. Both villages are however middleclass, this would be a village middleclass which is rather different from the middleclass in Bangkok, but it is possible that CBT would not be successful in an upper-class village or in a very poor village. In an upper-class village there would be no incentive to start CBT, plus both parents might be having careers and no one would be at home to care for the guests. In a very poor village the standard of homestays, and hygiene might not be compatible with the tourists' expectations.

3.4.1 Demographic Profile of Ban Talae Nok

Ban Talae Nok is a Muslim village, with a mosque and a resident imam. The children attend Thai elementary school in the village, and go to nearby larger cities for higher education. Most of the people in the village are in some way related to each other; there are three main family lines in the village. Grown-up and married children sometimes continue to live with their parents, and if they do move out they will mostly stay within the village. When it comes to finding your spouse it seems to vary, some marry within the village but it seemed more common to marry someone from a little further away but still within the region, for example from Kuraburi. The marriages are not arranged by the parents. Extended family members help each other out, financially, with child-minding etc. However unrelated neighbors will help each other out in the same way. Some of the success of CBT in Ban Talae Nok can be contributed to the close-knit community structure (AD6, personal communication, 06.07.2013), and the villagers have a strong tradition of solving all problems within the community by themselves and of protecting each other.

Ban Talae Nok went from being a very closed off community to now being much more open, being rather reserved is a typical characteristic of people in Southern Thailand – if they do not know you they will not talk to you (AD6, personal

communication, 06.07.2013). However, after the influx of help after the tsunami, coupled with the experience of CBT the villagers have now opened up their mind and their hearts (AD6, personal communication, 06.07.2013).

Ban Talae Nok has traditionally been relying on a subsistence lifestyle, and the villagers generally make a living from fishing, animal husbandry, agriculture, rubber plantation work, stitching roof, pealing nypa leaves for sale and some also work as casual labors. The income sources for the villagers have further diversified with the addition of CBT.

The role of women in the villages is mostly as housewives, however being a housewife is more than just taking care of the house and the children, this occasionally also includes pealing nypa palm for sale, stitching roof, fishing in the mangrove and collecting oysters. Some women also run their own business; one woman has a convenience store, another is selling chili paste out of her house and a third is making roti. Women also play an integral part in the CBT work and they hold most of the leading positions within the CBT committees. Being a part of CBT has made the women more confident and possibly more visible in the decision making arena in the village.

The great upheaval caused by the tsunami is what created the breeding ground for CBT to sprout. CBT has gain popularity over time in Ban Talae Nok, they started out with 20 members and today that number is more than doubled. All 42 members today benefit from the additional income generated through CBT, last year they generated in total 321,877 THB. A trickledown effect has been observed as homestay owners buy the food for their visitors from their neighbors who are not necessarily part of the CBT work.

Ban Talae Nok can generally be described as being a middle income community, with approximately 85% being middle class and the remaining 15% being poor.

After the tsunami the Employee Department of Ranong province decided to teach the villagers soap making and batik making, the objective of this was to create an

additional source of income for the villagers, some of them tsunami widows. These initiatives have been successful in the way that the women are excited to master these new skills, and it has empowered them. However, aside from one project where they were to supply soap for a hotel in Phuket there has not been much in the terms of income generation. However, these activities were incorporated into the CBT as activities the visitors could do with the villagers and thus they have become profitable.

3.4.2 Demographic Profile of Ta Pae Yoi

Ta Pae Yoi village is a Buddhist village on the island of Koh Phra Tong, there is a temple and a school on the island. All the children in the village attend the school, however once they get older if they wish to pursue a higher education they have to go to the mainland.

In the village of Ta Pae Yoi most people are related to each other, the young people will live with their parents until they get married and then they will move out, they mostly stay within the village. They do not typically marry within the village, and the marriages are not arranged. Extended families as well as unrelated neighbors help each other out in any way they can. At Andaman Discoveries they do not think that the success of the CBT in Ta Pae Yoi is because of the community structure, they believe that in this case it is irrelevant for the success (AD6, personal communication, 14.06.2013).

The main reason the community members at Ta Pae Yoi wish to engage in CBT is to promote conservation of their environment. CBT in Ta Pae Yoi is still relatively new, and a few enthusiastic people are trying to demonstrate the benefits of CBT to the rest of the community, they believe that future successes will make more people join in on the CBT. They started out with eight members and are now already fifteen. All fifteen members share in the profits made by CBT, last year they earned a total of 142,625 THB. This is less than Ban Talae Nok, but Ta Pae Yoi is also less well established.

Ta Pae Yoi can generally be described as being a middle income community, with approximately 85% being middle class and the remaining 15% being poor.

Ta Pae Yoi was initially a closed off community, but with the introduction of CBT the villagers are getting used to foreigners and the village and the island is becoming increasingly well known by the rest of Thailand. The villagers are very proud of their community and their island and the measures they are taking to protect it, and they are happy to share this with the rest of the world. While the researcher was in the village a Thai film crew came to visit the island, they were filming for a travel segment to be shown on Thai TV. Earlier on a Japanese TV crew had also visited the island.

Ta Pae Yoi has traditionally been leading a subsistence lifestyle, focusing on fishing, small-scale animal husbandry and agriculture. After the opening of a couple of resorts on the island the villagers also use their boats to transport visitors and goods to and from the resorts and the mainland. The villagers previously had fish farms, but now the market does not want the fish from fish farms anymore. With the introduction of CBT the villagers' source of income has diversified.

The Women in the village are all housewives, but they do engage in fishing, collecting conchs and sea cucumber as well as doing some casual labor. With CBT the women has a chance to generate more income by offering homestays and cooking and caring for guests.

CHAPTER IV

LESSONS FROM AROUND THE WORLD

By showcasing case studies from around the world it will be highlighted that many CBT endeavors focus on capacity d to strengthen local ownership, participation and community leadership. This chapter will start wide with global cases to zoom in on regional cases and lastly Thai cases.

4.1 Globally

4.1.1 CBT case from the Caribbean

This case is a study of five different community based tourism projects in the Caribbean. It was conducted by the Caribbean Natural Resources Institute (CANARI) with the aim of identifying specific forms and characteristics of tourism that can contribute to sustainable development in the rural areas of the Caribbean. The project tries to identify way for the communities to participate in both the management and development of tourism in their areas.

They discovered that the following points were of outmost importance and should be considered in future development of tourism initiatives that are run and managed by the communities:

Participatory process of development: Engaging in tourism activities can affect social networks, and community organizations, as well as values on local culture and resources. Positive social impacts have been demonstrated where there has been a participatory process of decision-making in planning a tourism initiative and where tourism development is perceived as one component of a rural development strategy. When this vision is developed and shared by stakeholders, it has been shown to improve local decision-making bodies by promoting consultative, inclusive decision-making processes and a sense of belonging and empowerment (Cooper 2004).

Strong NGO or government agencies working alongside that have a good knowledge of the industry: Particularly in the beginning stages of the initiative, having a competent agency working alongside to develop the initiative and build capacity at the community level has proven invaluable.

Access rights and/or equitable participation in the management of the tourism resource: This allows the community group some control over the use of the resource and can prevent more powerful interests taking advantage of the tourism opportunities

Management and organizational capacity needs were identified and developed: Capacity is needed at a number of levels (organizational management, project administration, resource management and product development and marketing) to adequately orchestrate a community-based tourism project.

Capacity building: The lack of capacity within community groups to engage in decision making over tourism development is a major stumbling block in shaping a form of tourism that delivers greater benefits to the rural and other marginalized communities. Specific skills are also needed in the three areas of management capacity: project administration and management, resource management, and marketing and product development. Training and technical assistance could be provided by a collaborative partnership between the Tourist Board (marketing and product development), development NGOs (project administration and management and possibly resource management) and natural resource government agencies (resource management).

4.1.2 CBT case from Botswana

The Khama Rhino Sanctuary Trust (KRST), which is at the center of this study, is one Community-Based Organisation (CBO) of many in Botswana. It was set up to promote rural development in the country, by involving communities in tourism and conservation activities. It is based on the common property management theory and promotes resource ownership, control and use by local communities. The aim of the

study conducted by Sebele in 2010 is to determine the benefits and challenges of community-based tourism at KRST.

The KRST is guided by the ten principles set out by the National Community Based National Resource Management Forum in 2005:

- Decision-making authority must be at community level
- Decision-making must be representative
- The community must be as small as practical
- Leadership must be accountable
- Benefits must outweigh costs
- Benefits must be distributed equitably
- Benefits distribution must be linked to natural resources conservation
- Planning and development must focus on capacity-building
- Planning and development must be coordinated
- The CBNRM process must be facilitated

The study uncovered a number of challenges at KRST. These include: lack of tangible benefits and employment creation, the loss of benefits from the land, poor management, marketing and entrepreneurial skills, lack of community involvement and participation, no sense of ownership of the project amongst the community members and the heavy reliance on foreign donors. In order to create benefits for the locals, a stronger interaction needs to be created between the local communities and the Trust management. Involving the local community and strengthening participation will foster empowerment and ensure conservation of the natural resources in the areas.

The paper argue that properly run and managed CBT ventures cannot only promote conservation of local resources but through participation in tourism activities can also increase local benefits. Flaws and challenges identified needs to be considered and managed, before a true sustainable development can be achieved.

4.1.3   CBT case from Nicaragua

This case from Nicaragua is focused on the communities on the Fair Trade Coffee Trail in San Ramón. This tourism initiative happened as a reaction to the massive drop in coffee prices in 2001 as a way to create supplementary income to the coffee farmers and to promote equal participation within the communities. The study found that "the real essence of rural community-based tourism is its potential to promote people's control over factors that affect their lives – in other words to support empowerment" (Höckert 2009). The CBT especially brought new opportunities for the marginalized people in the communities, namely the young and the women. The women, in charge of homestay and cooking, and youngsters now working as guides, were able to "enhance their self-esteem and freedom of choice through new contacts, knowledge, new skills and cultural pride" (ibid).

The study uncovered that for the local people the encounters with visitors were mainly positive. However, the weakness in the local management and coordination was threatening the whole project and impeding the desired development.

Although rural community-based tourism had been socioculturally beneficial to some individuals, the significance at the community level had been very small – even though the tourism development was supposed to be community-based. The communities of San Ramón are not solid harmonized units, and the tourism program had not been able to significantly contribute to the social capital of the people living close to each other in a certain geographical area. It seems like the lack of transparency in the planning and management of tourism had led to some hard feelings between the hosts and other people in the communities. However, most people were still happy to see tourists arriving, since the visitors per se had not been causing notable problems in the communities.

In this study the researcher points out that sustainable and successful tourism development requires knowledge and skills of tourism. It is important for people in the rural communities to receive support in forms of capacity building in order to feel

confident and proud receiving the visitors. At the moment different actors working with the tourism development need more information about sociocultural significance in tourism, in order to be able to offer this kind of aid to the rural communities. The study also showed that tourism can reduce vulnerability, isolation and powerlessness and therefore contribute to the poverty alleviation even when tourism is not economically significant.

4.2   Regionally

4.2.1   CBT case from Nepal

CBT was started in the village of Sirubari in Nepal to offer an alternative for village people migrating to the larger cities for work, instead CBT was seen as an alternative way of generating income while being able to stay in the village. NVR defines village tourism as, "tourism practices in which tourist is staying in or near the villages, preferably unspoiled traditional village to learn about and experience village life. This kind of tourism involves the provision of local style accommodation, locally produced food items on the menu and the organization of visitors' participation in village activities. The villagers provide accommodation in their own homes, operate the tourist facilities and services, and receive direct economic benefits from tourist expenditure".

Marketing was a major issue in the early stages of the CBT project. Nepal Village Resorts (NVR), a travel agency based in the capital, was contracted as a partner to help facilitate marketing and promotion, as well as establishing further relationships with travel and tour operators and setting up a website. The project was initiated by the villagers themselves and involved strong leadership and community participation, responding to a supply instead of demand. Other tourism infrastructure in Nepal's major tourism destinations such as Annapurna Conservation Area (trekking tourism), Sagarmatha National Park (trekking tourism and mountaineering) and Chitwan National Park (wildlife observation and bird watching) was established in response to a great

demand and a large influx of tourists. Thus, in this case, the project was using a bottom up and decentralized approach in the planning stage.

The Sirubari experience shows that the utmost importance for the success of such type of tourism is the local peoples' participation (from cost to benefit sharing and in all stages of development) and a feeling of ownership of the project.

Sirubari has for a relatively long time had some form of tourism infrastructure, making further development in the field easier. The local community members have a strong bond, with well attended clubs and groups, fostering a high degree of unity even before the project. A high degree of knowledge in natural management was present, as well as a network of walking trails well suited for tourism.

Sirubari has set up a Tourism Development and Management Committee (TDMC) of the village. The most interesting aspect of Sirubari village tourism is its management paradigm. The overall management responsibilities of tourism activities are shared by 9 TDMC members consisting of the President, Vice President, Secretary, Treasurer and 5 Members (Thapa, 2004) representing the local youth club, mothers group, fathers group, and others chosen from the consensus among villagers. It has the full right to make and amend any rules and regulations pertaining to tourism activities in the village. It manages the welcome and farewell ceremony, guest room (including type and quality of food and accommodation), local environmental sanitation and hygiene, assigns visitors to the local hosts on a rotational basis, arranging village tour activities through one of the community members and so on.

Tourism management has been easy, primarily because of the low number of tourists in compared to other conventional destinations.

4.2.2 CBT case from Bali, Indonesia

In Bali in 2002 the community- based ecotourism (CBET) village network Jaringan Ekowisata Desa (JED) was established as a reaction to the heavy tolls that mass-

tourism is taking on Bali. It is run by four village communities on the islands of Bali and Nusa Ceningan. In opposition to conventional mass tourism, the grassroots initiative aims at creating tourism "by and for the people" (JED, 2007). Its major goal is to establish tourism development which is planned and managed by the local community. Minimal negative social and environmental impact is sought in combination with generation of incomes and funds for community-development. Further, the initiative aims at fostering cross-cultural understanding through discussions between hosts and guests.

The sale of tours generates individual income as well as collective funds for community development and environmental conservation. This income is secondary however, and does not replace old revenue sources; neither can income from tourism stand alone. Knowledge and cultural exchange between tourists and locals not only educate generally but also foster a heightened sense of democratic ideals and decision making process on the local level. The minimization of negative environmental impacts is sought through the use of existing facilities and by keeping the project "by and for the people", that is to say small-scale and in accordance with visitors' and communities' needs (JED, 2007).

There is much awareness among the stakeholders about tourism and its consequences. One respondent mentioned that "the most important thing is awareness and knowledge of the people about tourism and ecotourism; before, they did not even understand what tourism is" (stakeholder from Dukuh Sibetan in Bzyck 2011). All four villages receive financial benefits from the projects, but a share of the profits are also shared amongst the common activities and institutions belonging to the communities.

The study finds that many of the villagers reported that most important benefit for them is an increase in awareness and knowledge. The fact that there in a village who are empowered enough to be vocal and to protest can mean that local government cannot so easily go through with plans without consulting the local village. The villagers become more equal players in this conflict over entitlements to natural and cultural resources

decided through the form of control over them. The researcher continues by stating that even though it is hard to always demonstrate concrete and measurable results, many positive outcomes have been and are being achieved, these are just often "softer" gains like empowerment that does not automatically show up in a quantitative survey. For example by making the villagers aware they were able to 'fight off' an investor who wanted to buy up most of the Island of Nusa Ceningan where they were living. According to the locals had the investor be allowed in "the local people would have lost their land and culture" (Bzyck 2011). Instead with a locally owned tourism model the farmers do not need to ask the investor for beach access (ibid).

At JED it is understood that participation is a general prerequisite for the expression of human needs and thus a key element of any CBT initiative (Beyer et al., 2007, p. 47). The decision-making process at JED is based upon consensus, and everything is by the people for the people.

4.2.3 CBT case from Sabah, Malaysia

This case study from Sabah is a Community Ecotourism Co-operative named KOPEL, it is located on the Kinabatangan River in Sabah, Malaysian Borneo. The mission and purpose of KOPEL is to promote and build upon the Agenda 21 towards achieving ecologically sustainable development in Borneo. The Communities of the Kinabatangan are like many poor, semi-isolated, indigenous rural communities in Sabah, their ancient traditions of relying on the forest for their livelihood has now been replaced by a modern lifestyle where the forest is dwindling alongside their culture. KOPEL was established to counter this development, they wish to "capitalize on ancient indigenous and traditional knowledge and culture, to save and create economic value and appreciation of the mega-diverse rich rainforests of the area, and in the process create a sense of hope for a sustainable future for the people of the Lower Kinabatangan Sabah" (KOPEL website undated).

A study done by a Malaysian University wanted to look at the capacity building process in the community in relation to tourism development. Their hypothesis was that the failure of CBT was often caused by the lack of attention given to capacity building at the community level, and that capacity building is necessary to empower the communities in the tourism development process. What they found in the community was that a process of capacity building had been going on even before the start of the KOPEL project, with the support of an NGO capacity development had started several years before – and had eventually led to the establishment of KOPEL. The creation of KOPEL was the result of cooperation between the NGO and the community members, the community was directly involved in the planning and development of the project.

4.3   Locally

CBT cases from Thailand

A study of CBT projects in Thailand revealed that the success of CBT depends on several factors namely "the abundance of tourism resources, level of community participation, strong leadership, the strength of community organization, fair benefit distribution, effective natural resource management and sufficient outside support" (Satarat 2010). Below two cases will illustrate the possible benefits of CBT in Thailand.

4.3.1   CBT case Leeled, Thailand

Leeled is a seaside community in the area of Ban Don Bay, Suratthani, that are conducting CBT. Historically the area have been suffering from over use of natural resources such as extensive shrimp farming, deforestation and overutilization of mangroves and over fishing. A weak local government and ineffective law enforcement helped depleting the local resources and could not enforce already weak regulations. Large and much more efficient commercial fishing vessels were encroaching on the local fisher's territories, ruining their livelihoods by depleting the oceanic resources, leading to smaller and less valuable catches.

Leeled's CBT project was started as a joint partnership between the European Union and the Royal Thai Fisheries Department's project "Coastal Habitats and Resource Management" and a local Thai NGO by the name of Responsible Ecological Social Tours Project (REST), who is renowned as one of Thailand's premier NGOs working with CBT.

Leeled's main goal is coastal conservation through tourism, and the Leeled community has become very successful stewards of the mangrove and because of this not only the mangrove is thriving but the fish population in the mangrove is also increasing (Thailand Community Based Tourism Network Coordination Center undated) . These remarkable changes have been achieved through capacity development. There have been workshops where concrete skills like tour guiding, organization and management and English have been fostered. Also an improved understanding of – and a community-wide commitment to, adhere to fishery laws and to only fish legally. Improved communication skills and self-confidence have enabled the community to represent themselves in a successful manner and they are now able to ask for access government support and access various grants.

Key success factors for Leeld have been and still are local participation, step by step capacity building, multi-stakeholder supply chain partnerships, and responsiveness to market and community needs (Thailand Community Based Tourism Network Coordination Center undated a).

4.3.2 CBT case Koh Yao Noi, Thailand

Koh Yao Noi is a small island, located in the bay of Phang Nga in the south of Thailand; the population mainly consists of Muslim families who rely on fishing for their livelihood. They have preserved mostly traditional, small-scale and sustainable fishing practices. However over the last half a century fishing technology has improved and the demand for fish is constantly increasing. This increased demand coupled with grand-scale commercial fishing employing techniques such as dynamite and electric shock to catch

great number of fish has depleted coastal resources which in turn mean smaller catches and a decrease in food security for the small-scale local fishermen.

Greatly affected and very concerned by this trend the local fishermen started to organize themselves and The Koh Yao Noi Small Fishers' Group was established in 1984. Fighting illegal fishing conducted in and around the local communities the group worked with community leaders, held educational workshops focusing on the need for preserving and protecting the local natural resources in order to protect local livelihoods and gathered support amongst the local communities to stop unsustainable and illegal fishing practices. Their goal was to promote sustainable fishing practices and that way protect the ocean and their livelihood. Their efforts paid off and the number of fish started to increase, also the mangrove forest and sea grass plains recovered providing favored spots of baby fish to grow up safely (Thailand Community Based Tourism Network Coordination Center undated b).

Support and interest in the conservation efforts from around the world started trickling in and this sparked the idea of developing tourism activities as an efficient way to share their story about their fight for their environment with the rest of the world. With the help of REST (Responsible Ecological social Tours Project) now CBT-I the community developed a model for small scale tourism and now welcome visitor to their community to learn about the way of life in a small Muslim, fishing village.

Being in relatively close proximity of the mass tourism on Phuket and in Krabi the community members are well aware of the impacts uncontrolled tourism can have on an area and they are determined to avoid this in their community. Visitors to Koh Yao Noi are informed about Muslim culture and traditions, they are told to please not bring alcohol and pork into the community and are reminded to dress conservatively, this ensures a culturally sensitive behavior from the visitors and forms a good base for cultural exchange.

In order to spread the benefits of tourism equally in the community a rotation system has been put in place for all tourism activities, homestays and guides. This ensures that all villagers who wish to participate have an equal opportunity to do so.

At Koh Yao Noi they believe that CBT act as a catalyst for environmental awareness, inspiring confidence, a sense of self-worth and pride in the locals as well as encouraging global citizenship.

4.4 Lessons Learned from Around the World

What can be gathered from the above case studies is that they supports the idea of capacity development being the key success factor for CBT, with participation, ownership and leadership being strengthened by capacity development. In some cases this was discovered because this was what was lacking in making the CBT a success in other cases these aspects were already present and it was acknowledged that this was what made the whole endeavor successful.

Figure 8 summarizes the findings from the above mentioned cases. The figure has been created by categorizing and recording the frequency of what aspects were found important for successful CBT in the cases from around the world. This figure supports the findings that capacity development, together with participation, ownership and local leadership are important aspects in creating successful CBT.

*It is important to remember that sound management is dependent on capable leadership and a strong sense of ownership
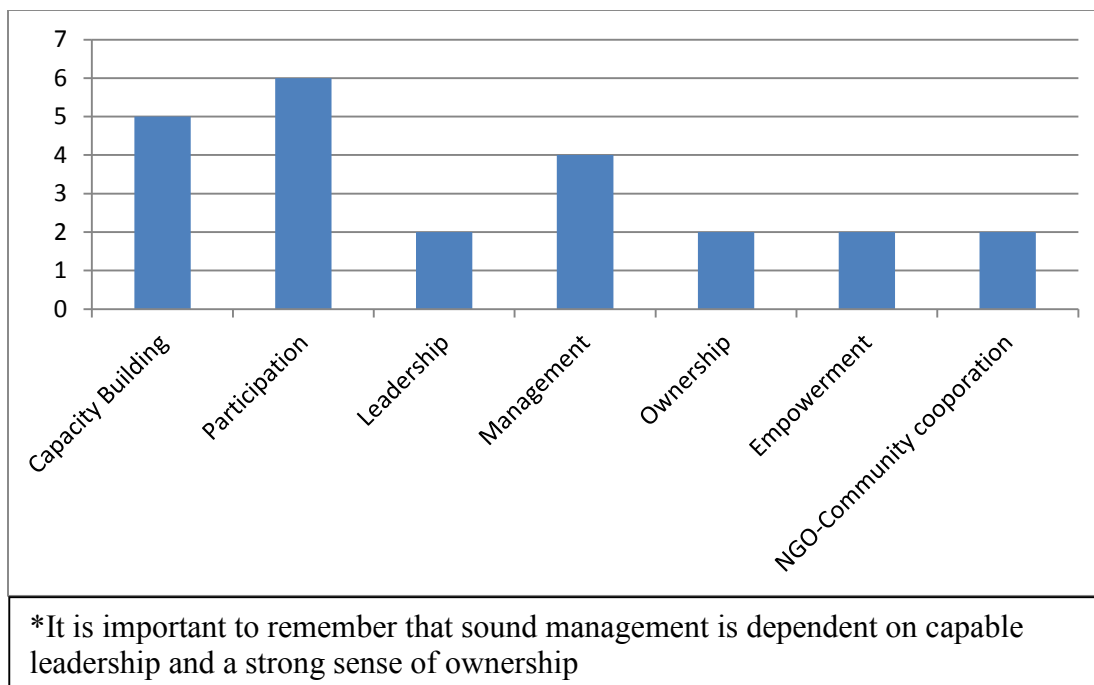
Figure 8 Important aspects of successful CBT based on the lessons learned from around the world

CHAPTER V

FINDINGS FROM THE VILLAGES

The majority of the findings regarding participation, ownership, local leadership and capacity development will be dealt with in depth in the following chapter. In this chapter more general findings are showcased to create an understanding of the communities and how CBT influences. Firstly, the main concepts of this thesis will be re-constructed by the villagers.

5.1 Redefinition

Previous in this thesis the more conventional view on sustainable development, CBT and capacity development has been introduced, and it has been established that for this paper there is a need to somewhat deconstruct or reconstruct words of development to create a localized conceptual framework where analysis is based on a bottoms-up sociocultural sustainable view. Below a run-through what these concepts mean to the local people conducting CBT will be presented.

5.1.1 Sustainable Development According to the Villagers

The villagers interviewed in Ban Talae Nok and Ta Pae Yoi saw sustainable development as a process moving towards:

- Earning enough money in a sustainable way – preferably equally divided in the community
- Taking care of their environment.
- Improving skills and capacities of the community members while maintain a close-knit community.
- Their children going to school and study all the way up to university level.

They were hoping that tourism would create opportunities for the children to return to their villages after ending their education, and that they could use their new-found knowledge in the village to benefit the community. Some also mentioned that CBT allowed for them to progress while keeping their culture alive for their children to enjoy in the future. The process that the villagers have described builds heavily on capacity

development, a process of empowerment where they are all participating – by running, managing and leading the CBT and this fosters a sense of ownership within the community and in every individual involved.

Figure 9 Villagers Definition of Sustainable Development

5.1.2 CBT According to the Villagers

The people involved in CBT in the villages agrees with CBT-I's definition of CBT, though a few people wanted to add a business aspect. They expressed that for poor people this is a very important feature as it gives them the opportunity to start a business (read: CBT) and to generate some secondary income. Someone also mentioned that the capacity development for the villagers was missing from the definition, before CBT can start "the whole system" must be in place, and it is in this process that the villagers "grow" and expand their capacities (BTN11, personal communication, July 01, 2013).
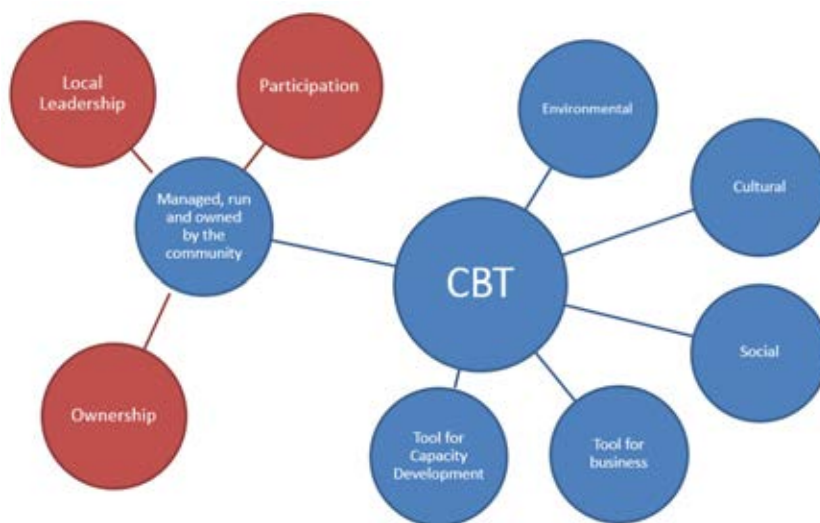
Figure 10 Villagers' Definition of CBT

Furthermore to capture all the important aspects of what CBT means to the people 'Figure 11 Important aspects of CBT' has been included. This chart has been created by collecting keywords, words that were mentioned time and again by the villagers.

Important aspects of CBT

- English skills*
- Social skills
- Interaction with tourists
- Income generation
- Fun
- Showing their area
- Preserving traditions
- Knowledge of the environment
- Create a more vivid village

* This does not mean that the villagers have learned English, but that they have realized the importance of English for further development.
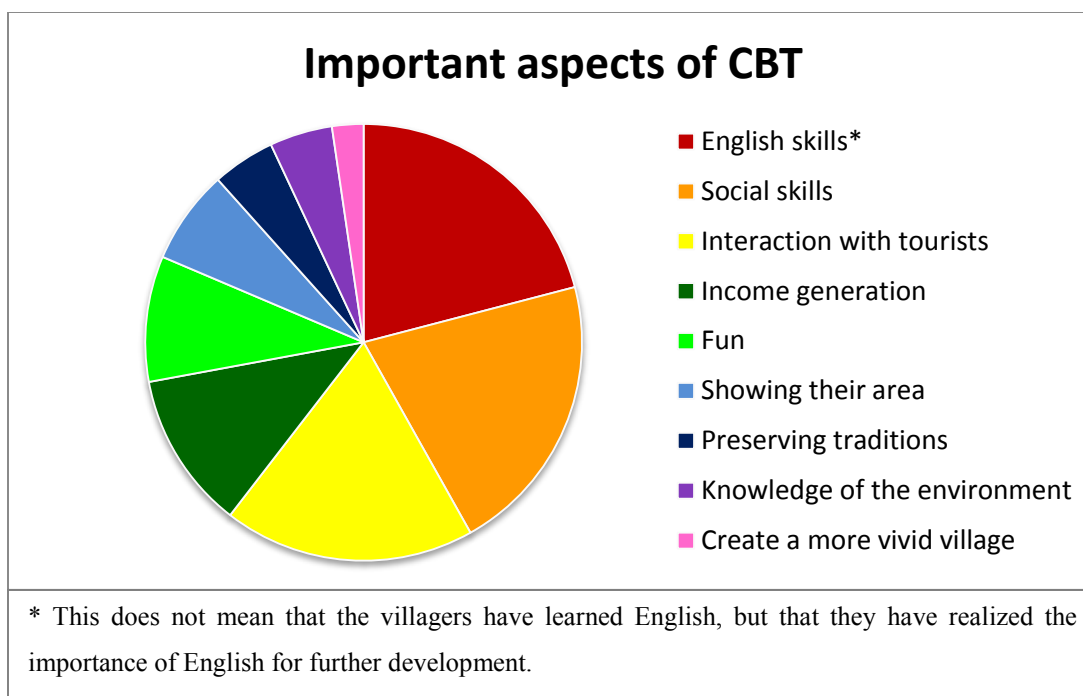
Figure 11 Important aspects of CBT

5.1.3 Capacity Development According to the Villagers

According to the villagers, capacity development is tricky to define as it is entirely intangible, they emphasizes that it is it not just a matter of learning new skills, it is more about meeting new people, acquiring new knowledge, making new contacts, having people listen to them and learning to listen to others in an unbiased way, going on field trips, seeing the world outside of their villages and opening up to the world. As one villager put it "we just have to open our hearts and listen to others, and especially to each other" (BTN13, personal communication, July 02, 2013).

Figure 12 Villagers definition of Capacity Development

Thus the framework of this study is based on the idea of central human values acting as both the means and goals of sustainable development. In this case capacity development strengthens participation, ownership and community leadership. These three are essential to ensure a successful outcome of CBT, they are fed into a CBT project, and thus foster sociocultural sustainable development.

The three sub chapters above have tried to show the villagers' view of these concepts, in an attempt to create a localized conceptual framework where analysis is based on a bottoms-up sociocultural sustainable view. With this conceptual framework in place, the three aspects of participation, ownership and local leadership will now be introduced within this frame.

5.2 Participation that leads to Empowerment

In the CBT work there is a great focus on participation, and importance is placed on both men and women participating. Traditionally in rural Thailand men would often be at the forefront, and they would be the ones attending meeting and making decisions. However it is attempted to fully engage women in CBT, and to provide opportunities in

the village that are compatible with the traditional roles of women while also developing leadership skills in the women and boosting their self-confidence. The very nature of CBT builds on village life, and the CBT work tends to be divided along traditional gender lines with men in charge of boat tours and fishing trips and women tending to cooking, homestays and the handicraft activities. As the cooking, homestays and the handicraft activities constitute the core of CBT, women are generally responsible for generating more income through CBT than men are.

Traditionally there is not much scope for income generation in the villages, and if women wish to pursue jobs they are often forced to seek employment in the nearby towns of Ranong or Phuket. This disrupts the traditional patterns of women's role in the village life. CBT however offers a chance of income generation for women that does not conflict with family obligations, as cooking, taking care of the house, hosting guests and handicraft production are all things she would traditionally spend time on. She can look after children and care for the elderly while generating money. When a women generates income, the money is more likely to be channeled back into family and they are more likely to put their children's needs first (Negash 2006, Yunus in Zelizer 2011). Thus income from tourism can directly affect the food security and quality of life for the whole family.

It is however important to recognize that not all of the traditional roles and patterns of village life are beneficial of women. However, through CBT women's capacities are developed and their leadership skills are honed in a step toward gender equality. This seems to be working as the arguably most important position within CBT; the role of "tourism coordinator" is filled by a woman in Ban Talae Nok, and the majority of the CBT group leaders are also women. Study tours and workshops are also more often attended by women.

5.3   CBT as a Means of Supplementary Income Generation

The income generated from CBT is supplementary or secondary to the traditional income generation of the families in the communities. This is positive in the way that it does not foster dependency on tourism, as tourism can be very volatile. Thus, income generation is not the first priority of CBT for good reasons. Andaman Discoveries emphasizes and warns communities that it is difficult to rely on tourism as a main source of income. Therefore, CBT is considered a supplementary source of income. An Andaman Discoveries staff member pointed out, "if the tourists don't come then the people will still have their primary source of income" (AD5, personal communication,15.06.2013). Rather than making their income dependent on tourists coming and vulnerable to external influences, people are strengthened in other occupation groups which are not directly related to the tourism industry, such as the soap making.

As mentioned above the CBT activities take place within the everyday life on the villagers, and leaves time for them to pursue their main income streams be it fishing, agriculture or animal husbandry. CBT does not require a very significant reinvestment of time and resources as it builds on what the families already have. A fisherman already owns a boat, and his life time on the ocean and the knowledge he has gleaned from that gives him the raw materials need to conduct boat trip and fishing tours, all he needs to learn is how to convey his knowledge to the visitors in a good way.

Below are a few examples of CBT impacts:

When some new families partitioned to join the CBT project as homestay hosts, but did not meet the standards needed in regards to facilities in their home, the CBT group helped the families by giving them a micro credit loan to upgrade their bathrooms, buy beds and other necessities such as mosquito nets. By doing so, the new families could participate, which lead the families to get alternative forms of income, securing their financial situation, and that way they could quickly repay their loans.

In Ban Talae Nok, waste management was a somewhat unknown concept, until a CBT project supported the local youth group to start implementing a waste management program. Because of initial success, the program was fast adopted by all households in the community, leading to positive financial return from recycling. Further, the CBT group could, with the substantial backing of the whole village, pressure the local government officials into recommencing garbage collection in the area.

In Ta Pae Yoi garbage collection also started out as CBT initiative where visitors would collect garbage strewn across the village. This was a harsh awakening for the villagers who felt immensely ashamed that strangers had to pick through the garbage they had left. This started a new trend where garbage was put in trash cans, and now the village is litter free.

5.4 Changed Behavior toward the Environment

The CBT group in Ban Talae Nok has implemented environmental policies to reduce impacts on the local environment from community activities, such as felling trees and wildlife hunting. As many households are either directly involved or support the CBT programs, these policies have had a strong influence on the behaviors in the local community. An example from 2008 shows that influences and behavioral practices are being changed: As a number of visiting students were being led on a tour of the surrounding areas, it was discovered that one of the community members used a mist net to trap small birds, causing distress among the visitors. The CBT group approached the owner of the net and came to an agreement that everyone could live with - the trapping practice was discontinued as the involved parties realized that the practice could be viewed as inhumane and potentially cause offence to visitors. Other examples of similar cases exist, e.g. an earlier one, where villagers were discouraged from over exploitation of harvesting of saplings in the mangroves.

The island of Koh Phra Tong has had wild deer living in the interior as long as the villagers can remember; however one generation ago the deer had been hunted nearly to

extinction until a visionary man decided that he would no longer hunt the deer. Today nobody on the island hunts deer anymore, instead they use them as a tourist attraction as the island has a safari bus that takes visitors through the savannah to observe the native animals in their natural habitat. The same attention and conservationist spirit is being paid to other natural resources like mushrooms and orchids.

5.5   Direct and Indirect benefits to the greater community

Several villagers not involved in CBT were also interviewed as part of the field work, as it is interesting to hear how they felt about CBT. By not being a part of CBT it is possible that animosities or jealousy might develop, also it was important to asses if they benefited from CBT in anyway thought they were not a part of CBT. No negativity or hostility could be traced in any of the interviewed villagers, most of them said that they were simply not ready to host guests as they did not have a spare room or a proper toilet and others mentioned just having had a baby or having to take in a widowed sister etc. made them feel like hosting travelers was not the right fit for them, at least not right now. They seemed completely satisfied not to be included, however it is also worth mentioning that they in fact did not feel excluded, they would often go to their neighbors when they were hosting tourists to see what was going on and just to chitchat a bit. The close knit structure of the village seemed to ensure that no one felt left out; also very importantly 10% of all profits made by CBT are put into a village fund that sponsors village events like the school's sports day and mother's days. That way all villagers benefit from CBT.

Various cultural events in the villages ranging from making traditional sweets together to arranging a religious ceremony are opportunities to celebrate the villagers' cultural heritage and identity; furthermore it also brings the community members together and can act as community empowerment. Presenting one own culture to outsiders allows for viewing it from the outside through the eyes of the visitors', and it often has a positive effect on the local peoples' cultural identity as well as boosts their self-esteem. The recognition the community members receive through CBT makes them very proud at a

personal level, and it also enhance the pride in their community. This is one of the reasons the community fund is so important, it allows for events to be hosted that includes the entire community – not only CBT members – and it fosters community cohesion. Scheyvens (1999) states that a community which demonstrates pride in their traditions and culture is psychologically powerful.

According to Scheyvens (2003) social empowerment refers to a situation where tourism development either confirms or strengthens a community's sense of cohesion and integrity. She states that one of the best ways to promote social empowerment is to use tourism profits to fund social development projects chosen by the locals. This is what the community fund is for, however the output from the community fund does seem somewhat limited. Other CBT communities across the world have used their community funds to create scholarships for students, create libraries and to arrange for further capacity development. This has not been the case in Ban Talae Nok and Ta Pae Yoi. However Andaman Discoveries does provide some scholarships for students and also help out with further capacity development, thus there has probably been less of a need for this in these communities. Social empowerment refers to social cohesion and organization brought about through the development project. Examples of social cohesion that can be attributed to the CBT project are the formation of groups and networking between groups. Social cohesion and cooperation are strong values in Thai villages.

Scheyvens (1999) explains that social disempowerment can occur in situations when the tourism benefits are not equally distributed thus making people feel jealous of their neighbors who are receiving positive benefits from the tourism. Social disempowerment has not been a significant issue in the villages studied; however it is worth to keep in mind as it could become a problem further down the line if the CBT members continue to increase their income and capacity level while the rest of the villagers are left behind. However, in Ta Pae Yoi some degree of psychological

disempowerment was observed, as some people felt their work was not yet widely respected by the community. "I think it is because people don't understand the value of environmental conservation or maybe they don't care," said a female CBT member (TPY2, personal communication,05.06.2013). However, attitudes of community members outside the project are slowly changing as more people are beginning to see the tangible improvements and benefits CBT has brought to Ta Pae Yoi.

A useful way of mitigating this issue is with a transparent and equal planning process. It can however be difficult to engage people not interested in CBT to participate in meetings, but it can be imperative to find a way to involve them on some level as tourism has the potential of uniting a community by promoting respect, trust and cooperation within the community, however on the other hand it can divide or widen already existing divisions in the community. De Vylder (2006) states that social capital is essential, as development needs cooperation – community members working together towards a common goal. He states that selfishness and lack of mutual trust will lead nowhere. To foster mutual trust all decisions must be made in a transparent manner. Thus it is important that CBT fosters the community cooperation, and does not harm already existing dynamic community collaborations.

CBT offers a unique opportunity to reduce stereotypes and to make "the other" seem less foreign and different (Barnett 2008). Barnett (2008) further states that, by removing barriers between different cultures, tourism stand a chance of creating a more enlightened world. CBT can act as a bridge between hosts and guests, and this offers the possibilities for openly exchanging opinions and experiences. These interactions are not reserved for CBT members only; family, friends and neighbors all have the opportunity to interact with the tourists.

There is the case of the two older ladies who are twins, one lady is participating in CBT and often host travelers in her homestay, the other lady refuses to be part of CBT. However every time the first lady has guests over her twin comes by and hang out all day

long having a great time watching the tourists and participating in activities like desert making and nypa palm weaving. There are a lot of different ways of approaching CBT, and the two twins have found each their own way to be comfortable with CBT. The CBT activity of making traditional deserts is something that is sure to draw in most of the women in the community, and acts as a great unifier. The only problem is that the guests sometimes feel overwhelmed or left out as the many women gossip and have fun over the desert making. Here the desert group has to find a way to handle this activity so that it can both act as a happy, social occasion for the women while also satisfying the guests.

The community members in the villages very rarely travel, not even within Thailand; a noticeable exception is the CBT field trips. CBT offers the villagers to connect to the global world from their local village. One villager stated that an important aspect of CBT is to learn about different cultures and to allow visitors to learn about Thailand (BTN5, personal communication,11.06.2013), so it is a process of mutual learning. A homestay owner said that "through CBT I have learned a lot about friendships, both with people near me but also with the tourists that come from far away. I have learned about different cultures and norms and to value these different lifestyles" (BTN2, personal communication,09.06.2013). Many of the visitors had brought photos and even books from their home countries to foster cultural exchange, in this way CBT can become a window to the world which can promote many things such as education, tolerance and positive attitudes towards others (Fennell & Przeclawski 2003).

Fennell and Przeclawski (2003) further argue that the whole community should enjoy economic and social benefits of the tourism development, at least in an indirect fashion. Even though not all of the people in Ban Talae Nok and Ta Pae Yoi have enjoyed any direct profit from CBT there has been more indirect benefits, aside from events sponsored by the CBT community fund and the ability to hang out with your neighbors guests, there has also the introduction of the trash recycling leading to a

cleaner community for all and a general understanding of the need to preserve their natural environment. Many community members are now aware of the implications of overusing their natural resources, for example several villagers talked about how the mangrove acts as a safe environment for small fish, shrimps and crabs to grow. If the mangrove is felled then there will be much fewer fish to catch as they will have no nursery for the young ones to prosper in. Another very important indirect benefit for the whole community is the way that CBT has decreased the isolation of the small and far-flung villages, CBT had helped put Ban Talae Nok and Ta Pae Yoi on the map, and the villages are now much better known within Thailand as well as abroad. Being better know and much better connected the villages now have a voice, and will likely fare much better if there in the future should be plans to develop their area in an undesired way. In that case they will have the capacities and self-confidence to speak up, and not just easily be bulldozed by forces higher up in the system.

It is important to keep the issue of leakage in mind, leakage in tourism is when visitors require products that the village does not naturally produce and instead these products have to be bought outside of the village thus leading to a leakage of tourism profits. Leakage is very common in tourism, however slightly less so in CBT. Common items that CBT villages have to buy outside of the village includes; processed food, baked goods, linen and towels and toiletries like soap. Ban Talae Nok has the opportunity of using its production of soap to supply to all the homestays, many of them who do not have soap for hand washing available for guests in the bathrooms. They could possibly also sell their soap to other CBT homestays on the North Andaman Coast.

5.6 Process of Adaptation

There has been a process of adaptation for the villagers to the CBT projects, even though it was attempted to implement the tourist activities in a very organic way without disturbing the villagers' lives. Andaman Discoveries asked the villagers what they have that they would like to show the tourists, and the villagers mentioned things already a part

of their lives like boat trips and fishing from the beach. Together they developed these activities so they were suitable for tourism, the villagers appreciated this as it did not change their everyday lives drastically as these were activities that fits into their lives. However, some minor changes were needed, namely the general cleanliness of the homestays and of the community as a whole. The children started picking up trash in the community and the homestay CBT group agreed on a standard of cleanliness and they do regular check-ups to ensure the standard is met.

Photo 17 Standard checking

When there are tourists staying in the house and having meals with the family, the food has to be a lot less spicy than what the villagers would normally eat in order for the tourists to be able to eat it. There had been one case in one of the villages where a couple of tourists had broken down crying and wanted to leave the village, the tourists never explained why, but it was probably a combination of culture shock, the bathroom in their homestay not being clean enough and the food being way too spicy. The CBT group took this incident very seriously, and most of the members felt deeply embarrassed that this had happened in their community.

There is a question of how much the villagers should change their lives to accommodate tourists; it is a bit of a balancing act to ensure that both villagers and tourists are happy. The very motivation for developing CBT could also become a pitfall; as while development inevitably means change, the community members must know how

far to change because change could override authenticity and sustainability, the very thing that the tourists seek in CBT (Ernawati 2012). As for the changes occurring in a CBT community, Ernawati (2012) believes that the ideal course of development is one where culture, tradition and the environment is preserved, while embracing the opportunity to develop, and also satisfy the needs of the tourists. If the tourists needs are not satisfied CBT will crease to exists, and thus this window for development will be shut. The CBT community must have the capacity, including a good understanding of CBT, to be able to respond properly and take control of this situation. However, the longer the villagers are in the CBT program the more they open their eyes to all these nuances and as their capacity develop they understand and remember that for example the tourists are not used to eating spicy food.

Another change the villagers have had to make in their lives because of CBT is the interaction with the tourists; they have to participate actively when they have guests. This initially scared many of the villagers, one woman told me that the first time she was going to have tourists to come and stay at her house she just wanted to hide in the back of her house, now with a newly found confidence gained through the CBT experience, she greets tourists at the front door and happily invites them in.

Photo 18 Inviting guests in

The villagers have also had to adjust to a western concept of time, if the guests are scheduled to arrive at 13.00 the villagers have to be ready to receive them at that time.

The villagers have however adapted some of the CBT activities to better suit their lifestyle, the villagers live with nature and is used to having nature dictate the day's activities. For example is fishing, boating and mangrove activities entirely dependent on the tide, other activities like snorkel trips to nearby Koh Kang Kaow were slowly faded

out due to lack of interest from the villagers and tourists, only to be brought back when someone got a new idea how to make it more enjoyable. There also used to be something called the turtle walk than the children ran with the tourists, but at the present time there are not enough children at the right age in the village to make this feasible. Thus CBT changes with the villagers and the village.

5.7 Replicability

It has been established that Ban TalaeNok and Ta PaeYoi are running successful CBT, this of course begs the question whether the approach used to implement CBT in these villages could easily be replicated and applied elsewhere. This has not been one of my research objectives and I have thus not dwelled into this but it could be very interesting topic for future research. However, what I have gleaned during my research is that an exact copy probably will not work as it has to be molded to fit the context of the specific village, taking into consideration lifestyle, the natural environment and culture. However, the general model that focuses on capacity development and the three pillars of participation, ownership and local leadership can be used as a solid foundation and the specifics must then be adapted to the community wishing to take up CBT.

Andaman Discoveries who are guiding projects in several villages on the North Andaman Coast states that a common traits in these villages that makes for successful CBT is enthusiastic villagers (AD6, personal communication, 06.07.2013). This enthusiasm will very quickly fade if the villagers' capacities are not strengthened through participation, ownership and local leadership, in the following chapter each of these aspects will be analyzed in depth.

CHAPTER VI

ANALYSIS BASED ON THE HYPOTHESIS

The proposed hypothesis held that capacity development is an essential component for successful CBT projects. In this chapter Arnstein's (1965) theory of the ladder of participation, the promotive and preventive ownership model put forward by Avey et al. (2009), as well as Walumbwa et al. (2008) leadership strength model will be used to determine the strength of the participation, ownership and local leadership in the communities of the case study. In all three aspects the communities displayed strength. It is argued that this strength is caused by the capacity development the villagers have gone through, and is continuing to go through, in their CBT work. Thus capacity development constitutes an essential component for successful CBT.

6.1 Participation

The ladder of participation was previously mentioned; empowerment represents the very top of the ladder, in which individuals or communities capacities are strong enough to determine their own faith. The empowerment process is understood to be the process that enables people to take control over the factor influencing their life quality (Cole 2006). They are empowered and can claim their own rights instead of sitting back and waiting for others to give them their right. Here on the highest level of the participation ladder the community members have become active agents of change, they search for and find solutions to their problems, they decide what actions to take, implement these decisions and finally evaluate the results (Cole 2006). "Empowerment is multidimensional in terms of social, economic, psychological and political change" (Tefler 2003) and changes and impacts of empowerment can be seen on a broad range spectrum. It has been suggested by scholars that CBT offers the possibility and support to lead to locals taking advantage of further future opportunities. Seen from that perspective empowering the community is a key aspect in further development – be it in tourism or other arenas (Hatton 1999).

As mentioned previously the principles of the participatory approach emphasize planning with – instead of planning for – local communities (Hockert 2009). However the villagers are already beyond the "planning with – instead of planning for – local communities", they see the whole process as their own. There is no "planning with" as per se, they are planning themselves. They do still rely on Andaman Discoveries for certain things, but from what I saw in the villages they have moved beyond "planning with".

Returning to Arnstein's (1965) ladder of participation, she states that at the top of the ladder the community members are active agents of change, where they find solutions to their problems, make decisions, implement these and also evaluate the outcomes. The villagers in this case are somewhere near the top of the ladder, they see CBT as a possible livelihood strategy, they set up the whole management system and now run a functioning CBT operation, and they are continuously evaluating and improving.

Going back to CHAPTER IV; Lessons from Around the World, it is evident that throughout all the cases participation is mentioned as crucial; in the Botswana case they are not yet there but it is believed that an increase in the local participation will help to ensure that the locals are empowered and the conservation of natural resources takes place as is their main goal. The Nepalese case where a successful CBT project has been developed points to participation as being paramount in this success; also the equal sharing of benefits in the community fosters a sense of ownership in the villagers towards the project. Because the Botswana case lacked participation they naturally also lack ownership. These examples support the hypothesis of this thesis stating that capacity development is essential for successful CBT.

The villagers' definition of participation overlaps with their definition of leadership, as their leadership is not one lead by a ruling president but instead is led by a

more direct democracy where every voice is heard and every CBT member gets a vote on major decisions. Thus everyone participates somewhat in the leadership. It quickly became clear from the interviews that it was important for the villagers that their management structure was equal and transparent. It was said with pride that all decisions were discussed in a forum where everyone felt free to participate and voice their opinions; they also felt that this leadership style fosters a sense of ownership in every individual. What we can see from this is that all three aspects previously mentioned are interlinked - each of them enforcing and strengthening the others.
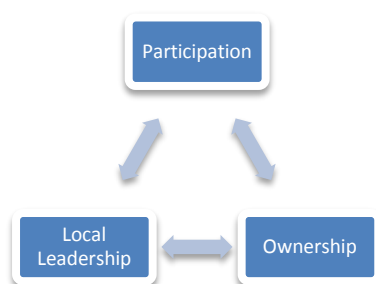
Figure 13 The interconnection of Participation, Ownership and Local Leadership

6.2 Ownership

As previously mentioned a sense of ownership arises when developing parties are the ones who lead the initiatives. For capacity development to be a successful process it must be owned and managed by those whose capacities are being developed.

The villagers defined ownership in their own words, and frequency was recorded and compiled the data in Figure 14 Keyword for ownership as defined by the villagers. As can be seen from the figure the words responsibility, confidence and a sense of belonging feature most prominently; this corresponds well with an ownership model put forward by Avey et al. (2009) on promotive and preventive ownership.

Keywords for ownership

Legend:
- Responsibility
- Confidence
- community
- Belonging
- Accountability, transparency and equality
- Owned, run and managed by the community
- Participation
- Communication
- Started by the community
- Improvement

Figure 14 Keyword for ownership as defined by the villagers

Common sense dictates that you will care for something and maintain it if you feel a sense of ownership towards it. This sense of ownership translates to a mo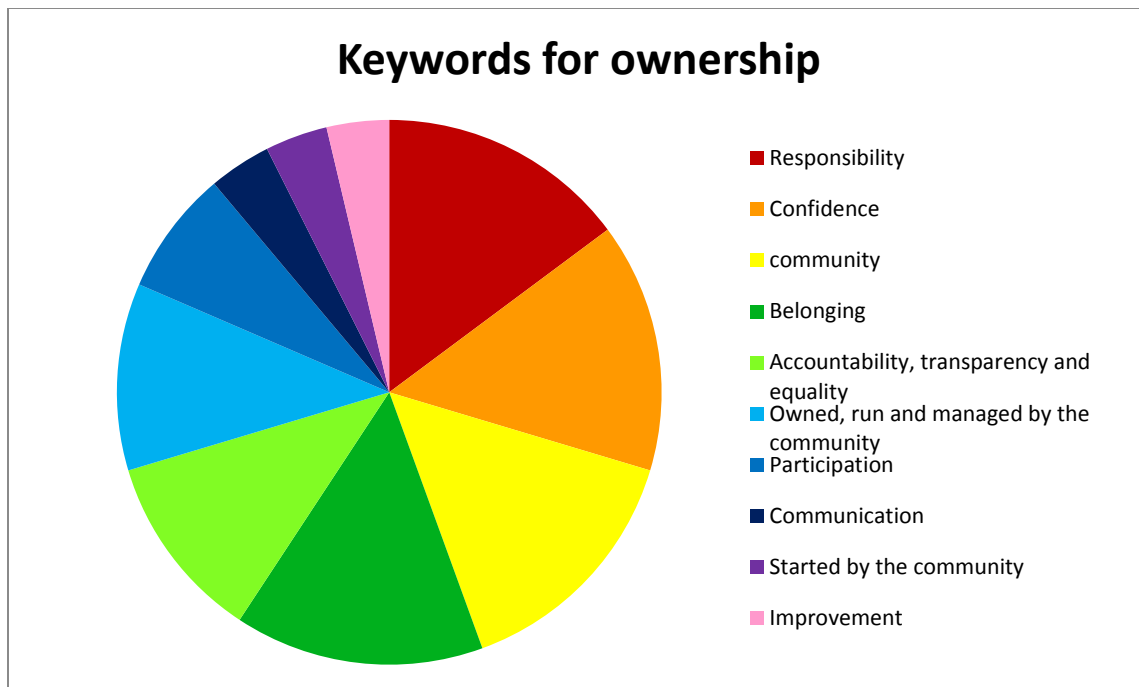tivation to protect and improve the object that one feels ownership towards. To better understand psychological ownership and the positive impacts related to it a model will be used, this model was put forward by Avey et al. (2009) that assesses two theoretically derived, unique forms of psychological ownership: Promotive and Preventative. The promotive aspect explains that psychological ownership can be viewed as a positive resource for impacting human performance (Avey et al. 2009). This part consists of four aspects, namely self-efficacy, accountability, sense of belongingness, and self-identity. The preventive aspect is characterized as territoriality, "that is, when individuals feel ownership over something they may tend to be territorial about it. This may include the feeling of not wanting to share the object (such as resource use or information) and feeling as though, in general, they should be the one to determine what happens to or with the object" (Avey et al. 2009).
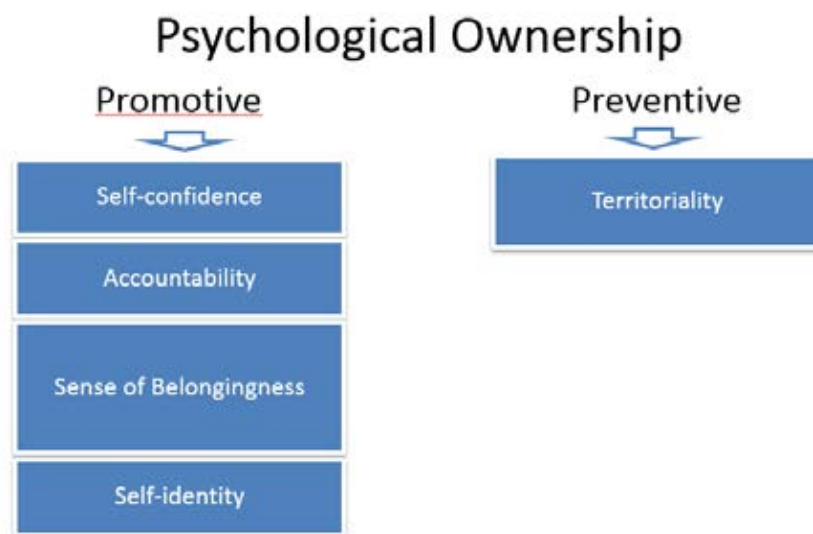
Figure 15 Avey et al.'s (2009) Model of Psychological Ownership

This model has been used as a base from which the questions for the villagers have been developed to determine their sense of ownership towards CBT. What was found was that there is a strong sense of promotive ownership towards the CBT in the community. The villagers responded that CBT is owned by the community; Andaman Discoveries' role is merely that of a helper and thus has no ownership over CBT. Furthermore the villagers do not see CBT as being the responsibility of Andaman Discoveries instead it is their responsibility. They feel this sense of responsibility both on a community level as well as on a personal level. One person explained that by distributing the money earned in an equal and transparent way, all members felt of equal worth and it fostered a sense of ownership for everybody. All people interviewed expressed that they felt confident they were able to solve tasks within CBT given to them. Most also felt it was their responsibility to hold CBT leaders accountable for decisions made in the management of CBT, some however felt hat this was almost unnecessary as their CBT management set-up did not allow for the leaders to make executive decisions instead everything is discussed and agreed upon in groups settings. All interviewed villagers also expressed a sense of belonging with in the CBT.

The researcher observed some derivation of preventive ownership as well in the community, amongst the active CBT members there was a lot of emphasis on "the chain only being as strong as the weakest link", the homestays and guides that were not up to standards should be cut, one villager told me, because if there was for example one bad homestay that reflects badly upon the whole community and the CBT. While this is not the most preferred form of ownership (Avey et al. 2009), it still show as strong sense of ownership.

All of this points to the villagers having a strong sense of ownership for their CBT. Following Avey et al.'s (2009) model, we can see that the villagers fulfilled the first point; the community members believe in their personal ability to accomplish a given task. Secondly, they also felt it was their responsibility to hold CBT leaders accountable for decisions made in the management of CBT. Thirdly, all of them expressed a sense of belonging within the CBT. Lastly, some sense of self identity with CBT in some of the most committed CBT members was observed; one villager said that if she had to move and could no longer be a part of the CBT she would become a CBT consultant instead and help other communities start their own CBT. She saw CBT as an extension of who she is (BTN11, personal communication, July 02 2013).

6.3   Local Leadership

Walumbwa et al. (2008) have designed a model to determine the strength of leadership. There are three main components to their model; self-awareness, transparency and ethical/moral.
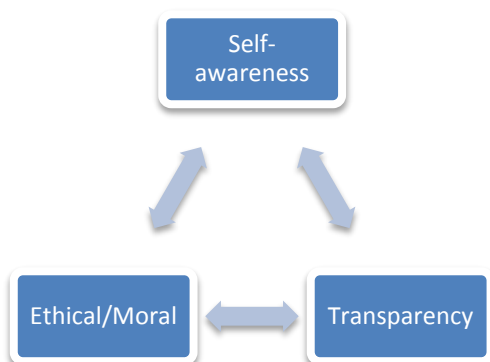
Figure 16 Leadership Strength by Walumbwa et al. (2008)

This model will be used to analyze the strength of the leadership in CBT in the case study. Firstly, the CBT leaders showed a good sense of self-awareness in being aware of his or her strengths, limitations, how others see him or her and how the leader impacts others. One female CBT leader said that she had felt her leadership skills evolve over time, and she now know her strengths; for example people listen when she speaks (BTN11, personal communication, 02.07.2013). Secondly, regarding the transparency, as a consequence of the leadership structure in the CBT the level of openness is naturally very high. The third component, the ethical/moral, is closely linked to the transparency above. Because of the open democracy of the CBT management there was no real room to swindle or being immoral, and all members contributed to hold a high ethic within the CBT.

The case study somewhat deviates from the general idea that CBT should utilizes community leaders, thus making use of and strengthen the existing leadership in the villages (CEN undated). The leaders of the village; the village chief and the Imam are not involved in CBT at any level. Previously there had been some major conflict between the village chief and the CBT leaders, but these have been resolved by now. Several villagers told me that the chief does not care about CBT; it was implied that as the chief was elected until his retirement he does not do much at all other than resting on his laurels. One villager pointed out to me that it is a part of the chief's job description to be

in charge of village development and human development, and thus he should be involved in the CBT. However the villagers feel that they do not need the chief or his blessing for their CBT work, "we do not need to wait for their support, we chose CBT by ourselves" (BTN12, personal communication, July 02, 2013). "The chief may be "too busy" (said ironically) to help us, but we are strong enough to do it on our own" another villager added (BTN13, personal communication, July 02, 2013). The imam is neither supportive nor against CBT, he concentrates on religious matters only. There has been cases where tourists to the village has shown an interest in the religion and the mosque and has been allowed in to the mosque for a tour. Also the village CBT fund has on occasions sponsored miscellaneous stuff for the mosque such as fans.

Tying this back to chapter CHAPTER IV; Lessons from Around the World, in the Caribbean case we can see that the lack of management skills in the communities leads to poor local leadership, which in turn does not lead to sustainable and beneficial CBT. Quite to the contrary in the case from Nepal CBT was created by the villagers themselves with strong local leadership and a well thought out and democratic management set-up, leading to a well-run and managed CBT where capacity development enabled the villagers to participate in CBT thus creating a sense of ownership. These examples supports well the findings from this thesis case studies and laminates that local leadership is a crucial aspect of successful CBT.

6.4   The Link to Capacity Development

Capacity development is what strengthens the tree key aspects; participation, ownership and local leadership. Capacity Development as a concept focuses on enabling individuals, organizations and societies to solve their own problems, and allow them to make decisions that define their futures. This is backed by UNDP (2010) that emphasizes that capacity development is a way to achieve human development.

The villagers acknowledge that the whole CBT experience, including seminars and workshops, managing CBT in the community and interaction with the tourist has increased their self-confidence, taught them people skills and just generally heightened their consciousness. They were now able to voice their opinions and communicate to the outside world, thus giving them the ability to exercise their freedom of choice. This is all achieved through the capacity building and empowerment process the villagers go through by running CBT.
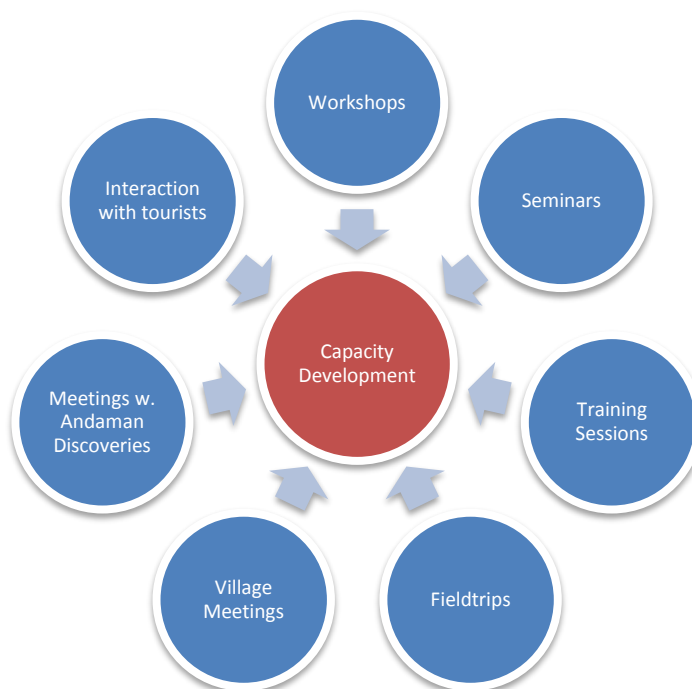
Figure 17 Factors influencing capacity development

Tying this back to chapter CHAPTER IV; Lessons from Around the World, it is evident in the case from the Caribbean that the lack of capacity development in the communities was a hindrance in creating tourism that benefited the local communities. The case from Bali states that the villagers explained that the most important benefit for them is an increase in awareness and knowledge, this corresponds very well with the definition of CBT used in this paper, where income generation is not necessarily the most

important aspect but instead the heightened sense of consciousness enabling the villagers to realize their potentials, increase self-confidence and lead fulfilled lives is seen as the main goal of CBT.

The researcher came upon several examples in the villages that supported the statement that capacity development is a necessity for further development – and not just further tourist development but also wider human development. There was the case of the woman that told me that she through CBT had found the determination and encouragement to go back to school and finish a degree she had abandoned many years prior (BTN11, personal communication, July 01, 2013). There was another woman who through the empowering process of being part of CBT realized that she could escape the bad relationship she was in, as her self-worth grew she came to the conclusion that she deserved better, and she now had the confidence to seek other opportunities outside the village (AD06, personal communication, July 03, 2013). The researcher also asked the villagers what they would do if they had to move away from their village – what line of work would they pursue, almost all of them assured me they would never move away but if it were to happen many of them would like to open a guesthouse or tourist restaurant (TPY03, BTN01 and BTN06, personal communication, June, 2013). They felt they now had the skills to deal with foreigners. Others, often the younger members of the community, mentioned that they would like to work as tourist guides or at a resort, inspired by the CBT work going on in their villages (TPY01 and BTN09, personal communication, June, 2013). If some members of the community were to leave the village this would not mean an end to the CBT as they are learning from each other, thus knowledge that one community member had acquired at a seminar held outside the village would be shared with the others and in that way knowledge is transferred. One man told me that he had not been a part of CBT in the beginning, and had thus missed all the start-up workshops, but he was able to join later and were filled in by the other community members along the way and he has now become one of the leading figures within CBT in his village (BTN10, personal communication, July 01, 2013).

These examples show not only that the empowerment process the villagers go through with their CBT work leads to further development, but also that it is sustainable in the way that the villagers share and learn from each other in a continuous process. This is all made possible by the development of capacities that strengthens the sense of ownership, the level of participation and the local leadership, these three in turn strengthens the capacities of the locals even further.

6.5 Sustainability without Self-Sufficiency

It might be argued that a CBT project that relies on another agency to provide certain services such as booking, marketing and translation is not sustainable. This sub-chapter however will argue against that statement, and assert that it is possible to be sustainable without being self-sufficient.

Referring back to Goodwin and Santilli (2009) who states that donor dependency is common in CBT and that most CBT projects fail after funding runs out, donor dependency is of course highly undesirable however the research has shown that the dependency accusation does not apply to this thesis' case study. The relationship between the villages of Ban Talae Nok and Ta Pae Yoi and Andaman Discoveries is a partnership, not a donor-beneficiary relationship. There has been a process of handing over responsibilities from Andaman Discoveries to the villages, and they have now separated all responsibilities.

An N-ACT report from 2008 assessed that at that time the tourism groups in the North Andaman area (including Ban Talae Nok and Ta Pae Yoi) required partners capable of providing marketing, booking, and ground services such as on-site translation for guests. (Garrett 2008). Today they still need that, but that is not the same as donor dependency as self-sufficiency is not the same as sustainability. The villages in this case study have an equal partner in Andaman Discoveries, and as with most businesses they are not self-sufficient. As we saw in the lesson learned from CBT around the world it has

proved invaluable to have a competent NGO or other agency working alongside the community helping with marketing and capacity development.

Taking that next step to become independent of a helping agency is a very large step, as to deal with marketing, bookings and translation requires skills on a whole other level, computer skills, communications skills, English skills. People working in marketing has often gone to school for several years to learn the ins and outs of the business. As the CBT communities are often quite isolated in rural locations they cannot just put up a sign on the road to attract tourists that way, more sophisticated approaches are needed.

Many of the villagers interviewed also identified marketing as one of the main obstacle if they were to run CBT independently of Andaman Discoveries. Almost all of them said that the village would probably receive fewer visitors as they would have problems reaching the tourists, only one person mentioned a possible solution; for their village to create their own website.

Returning to the CBT lessons learned from around the world many other CBT projects have experienced similar problems with lacking skills in particularly in marketing. In the case from Nepal they solved this problem by outsourcing the marketing aspect to a Kathmandu based travel agency. Not unlike the approach used by the communities of Ban Talae Nok and Koh Pratong were Andaman Discoveries handles the marketing and booking aspect. Thus a partnership with a helping agency can be a way to overcome this issue. In the Caribbean case they emphasized the importance of an NGO or the like working alongside the local community to develop the initiative and build capacity at the community level. In the case from Malaysia we see a successful partnership where the CBT was a result of cooperation between an NGO and the community; this is the same situation with the Thai cases where NGOs has been essential in helping to develop capacities in the communities. This is reflected in the case study of this thesis where Andaman Discoveries, the social enterprise, has been working alongside

the communities from the very beginning arranging informal workshops and lending a helping- and guiding hand through the whole tourism development process.

Building on Donne's (1624) famous statement "no man is an island" Håkansson and Snehota (1989) state that "no business is an island", it is very much possible to be sustainable without being self-sufficient. This supports the previously mentioned comment from Nair (2003) where he states that local ownership doesn't mean that outside partners do not intervene, instead supporting agencies should play a supporting role allowing their partners to take the lead.

6.6   Summary of Findings

One of the main goals of this paper has been to help fill the gap of missing evidence of the benefits of CBT in the existing literature, and to prove or disprove the hypothesis of the paper stating that capacity development is essential to successful CBT and will lead to sustainable development. Through the analysis it has been established that capacity development is indeed essential and that it is one of the main benefits of CBT – as it is both the means and the goal of CBT.

In this summary there will be a run-through of each of the research questions and they will be answered in a brief and concise way. The sub research question will be answered first, as they will help answer the main research question – that will be answered at the end of this chapter.

- **What is the meaning of sustainable development, CBT and capacity development according to the local people conducting CBT?**

The villagers of Ban Talae Nok and Ta Pae Yoi see sustainable development holistically, including economic, environmental and social development, and they also see as a continuous process of improvement and they wish for their children to use education as a way forward. The process that the villagers have described builds heavily on capacity development, a process of empowerment where they are all participating – by

running, managing and leading the CBT and this fosters a sense of ownership within the community and in every individual involved.

The people involved in CBT in the villages agrees with CBT-I's definition of CBT, namely that Community based tourism (CBT) is tourism that takes environmental, social and cultural sustainability into account, and that it is managed and owned by the community for the community. However they felt that the definition somewhat lacked the business and capacity development aspects of CBT.

According to the villagers, capacity development is tricky to define as it is entirely intangible, they emphasizes that it is not just a matter of learning new skills, it is more about meeting new people, acquiring new knowledge, making new contacts, having people listen to them and learning to listen to others in an unbiased way, going on field trips, seeing the world outside of their villages and opening up to the world.

These villager definitions have been used to create the framework supporting this thesis, to ensure an analysis based on the villagers terms.

- **What impact has the CBT initiatives had on the capacities of the local communities? And how have these come about?**

By working with CBT the people in the communities have increased their capacities, leading them to feeling more self-confident and possessing freedom of choice through new contacts, knowledge, new skills and cultural pride.

In this paper it has been established that the most important benefit is not merely economic but instead an increase in awareness and knowledge leading to a heightened sense of consciousness enabling the villagers to realize their potentials, increase self-confidence and lead fulfilled lives is seen as the main goal of CBT.

The villagers acknowledge that this has been brought about by the CBT experience as a whole, including seminars and workshops, managing CBT in the

community and interaction with the tourist. The villagers feel that they can now voice their opinions and communicate to the outside world, thus giving them the ability to exercise their freedom of choice. This is all achieved through the capacity building and empowerment process the villagers go through by running CBT.

The sustainability of the project is not threatened by brain-drain, even if some villagers choose to try their luck outside of the village would not mean an end to the CBT as they are learning from each other, thus knowledge that one community member had acquired at a seminar held outside the village would be shared with the others and in that way knowledge is transferred.

- **What aspects are important for villagers to run successful CBT projects?**

Participation, ownership and local leadership are important aspects. The case studies run successful CBT projects, and in the analysis the researcher has gone through the three aspects, and determined that the case studies that were investigated are strong in all three, and that it is capacity development that is to thank for this. Without strong participation, ownership and local leadership the CBT would not have been successful.

- **Do obtained capacities have the potential to start further development?**

It has been suggested by scholars that CBT offers the possibility and support to lead to locals taking advantage of further future opportunities. Thus developing capacities in the community is a key aspect in further development – be it in tourism or other arenas.

There were cases of villagers further educating themselves, leaving abusive relationships, and creating a back-up plan for many of the community members of going into the tourism industry, be it as a guesthouse or restaurant owner, a guide or as hotel staff. The fact that the villagers now feel they have a back-up plan is a big

accomplishment, as the tsunami has showed circumstances can quickly change and it is very valuable to have other income options to fall back on should conditions change.

The main tenets of this paper can be applied not only to CBT projects but also to community based development projects. Capacity development is essential, and it strengthens important aspects such as participation, ownership and leadership – leading to empowered people who wants a fulfilling life and have the means to achieve it.

Having gone through the sub research questions, the main research question will now be answered.

- **Is capacity development an essential component for successful CBT projects?**

Capacity development in connection with CBT has increased the villagers' self-esteem and they now possess a freedom of choice through new contacts, knowledge, new skills and cultural pride.

It is hard to measure capacities in this case study as capacities is not meant as specific skills instead the emphasis is more the human development of meeting new people, acquiring new knowledge, making new contacts, having people listen to them and learning to listen to others in an unbiased way, going on field trips, seeing the world outside of their villages and opening up to the world. However the villagers' are adamant that this process has led them to being able to conduct successful CBT, and possibly even support them to take advantage of further opportunities.

This study supports the hypothesis that capacity development is essential to successful CBT, and that successful CBT can lead to sustainable development. It highlights the fact that capacity development is the all-important link between CBT and sustainable development.

CHAPTER VII

CONCLUSION

In this paper the need to redefine words related to CBT has been acknowledged in order to harness the true meaning of CBT according to the people conducting CBT. By reexamining the meaning of these words this study has reached the conclusion that capacity development, and the empowerment process it entails, is the main means and goal of CBT. This leads to communities and individuals more capable of seizing new opportunities and to make more of the opportunities they already have. It also makes them capable of running CBT on their own, thus ensuring its sustainability. It is important to note that capacity development is so much more than trainings and skill building; in this case the emphasis of capacity development is more on the human development process that the community members go through by conducting CBT. Even though the villagers placed a lot of importance on the capacity development aspect of CBT they also all mentioned that the secondary income earned from CBT was appreciated. And, through this human development process the villagers are also made more capable of earning the extra income that CBT offers.

This model can be used in other case, and it is possible that the main tenets of this paper can be applied not only to CBT projects but also to other community development projects in general. Capacity development is essential, and it strengthens important aspects such as participation, ownership and leadership – leading to empowered people who wants a fulfilling life and have the means to achieve it. The villagers in the case study are visionary, they do not want to see their area turned into another Phuket and they feel certain this will not happen because their community has become strong enough through the empowering process of CBT to prevent circumstances where strangers could come in and direct the development of their area.

This table will systematically lay out each of the research question and provide the answers obtained from the data gathered and the analysis conducted in the chapter

above. As the sub questions help answer the main question they appear first in this table and end up answering the main research question.

Research Question	Findings	Method
What is the meaning of sustainable development, CBT and capacity development according to the local people conducting CBT?	Sustainable development: They see sustainable development holistically, including economic, environmental and social development, and they also see as a continuous process of improvement and they wish for their children to use education as a way forward. CBT: it is tourism that takes environmental, social and cultural sustainability into account; it is managed and owned by the community for the community. It is also an important business and capacity development tool. Capacity development: it is not just learning skills, it is more about meeting new people, acquiring new knowledge, making new contacts, having people listen to them and learning to listen to others in an unbiased way, going on field trips, seeing the world outside of their villages and opening up to the world.	Field work including semi structured interviews and observations. The organization and analysis of the collected empirical data was made by utilizing content analysis for coding and descriptive qualitative data to record such things as frequency and to construct charts. The interviewed community members were asked to describe how they saw sustainable development, CBT and capacity development. They explained what it meant to them using their own words.
What impact has the CBT initiatives had on the	By working with CBT the people in the communities	Field work including semi structured interviews and

capacities of the local communities? And how have these come about?	have increased their capacities, leading them to feeling more self-confident and possessing freedom of choice through new contacts, knowledge, new skills and cultural pride. This has been brought about by the CBT experience as a whole, including seminars and workshops, managing CBT in the community and interaction with the tourist. This is all achieved through the capacity building and empowerment process the villagers go through by running CBT.	observations. The organization and analysis of the collected empirical data was made by utilizing content analysis for coding and descriptive qualitative data to record such things as frequency and to construct charts.
What aspects are important for villagers to run successful CBT projects?	Participation, ownership and local leadership are important aspects. The case studies run successful CBT, and in the analysis these three have been examined, and it has been determined that they are strong in all three aspects, and that it is capacity development that is to thank for this. Without strong participation, ownership and local leadership the CBT would not be successful.	The data was collected through semi structured interviews and observations, the findings then came about through analyzing data from the field with the help of Arnstein's (1965) theory of the ladder of participation, the promotive and preventive ownership model put forward by Avey et al. (2009), as well as Walumbwa et al. (2008) leadership strength model.
Do the obtained capacities have the potential to start further development?	Yes, some of the villagers have further educated themselves, left abusive relationships, many of the community members now has the back-up plan for of	Field work including semi structured interviews and observations. The organization and analysis of the collected empirical data was made by utilizing

	going into the tourism industry, be it as a guesthouse or restaurant owner, a guide or as hotel staff.	content analysis for coding and descriptive qualitative data to record such things as frequency and to construct charts.
The main research questions: **Is capacity development an essential component for successful CBT projects?**	Yes, it is. Capacity development has ensured that villagers can run a successful CBT projects on their own. Capacity development leads to further development = strengthens sustainability No capacity building = no sustainability CBT needs to promote Participation, Ownership and Leadership - Capacity development is critical to achieve this. This study supports the hypothesis that capacity development is essential to successful CBT, and that successful CBT can lead to sustainable development.	The sub questions above have all helped to answer the main research question. Thus the methods used for those also apply here.

7.1 Recommendations

Below a few recommendations for further research and for other villages or agencies interested in taking up CBT is laid out.

7.1.1 Recommendations for Further Research:

It would be very interesting to see if the model developed in this study would apply in other settings too, for example geographically: in a hill-tribe village or in another country in Southeast Asia or even beyond. Or if it would apply in a different socio-economic profile, if a village was much smaller or much larger, if the community members were much poorer or much richer, or if it was a very new village where the community members did not know each other that well, if it was a community where both men and women held full time jobs outside of the house.

7.1.2 Recommendations for Other CBT Villages

As has been mentioned earlier, the realization that the two villages in this case study has found a sustainable development path, of course makes it interesting to see if the approach used to implement CBT in these villages could easily be replicated and applied elsewhere. It is worth noting that an exact copy probably will not work as it has to be molded to fit the context of the specific village, taking into consideration lifestyle, the natural environment and culture. However, the general model that focuses on capacity development and the three pillars of participation, ownership and local leadership can be used as a solid foundation and the specifics must then be adapted to the community wishing to take up CBT.

It has been acknowledged that sustainable tourism development and CBT has a better chance of succeeding when the participation of the community is high. An open and inclusive tourism development process will generate benefits earlier and will do so in a more sustainable way

Another key to success is a strong sense of ownership. This meaning that the villagers must be the ones who lead the initiatives, because if CBT is to be a successful process it must be owned and managed by the local people. Local ownership doesn't mean that outside partners do not have any place at all, and oftentimes a good and supportive partner can make the difference between a CBT project being successful or not, however it is important that partners play a supportive role and allow the community members to take the lead.

Leadership is an important element in the successful management of CBT. It is important, therefore, to identify people who can guide the process. The community must identify its own leader(s). Many projects have failed because the community did not choose its community leaders. The objective is to build broad based equity and trust within the community.

The entire CBT process must be transparent and equal and leaders must be accountable, this is achieved by a high level of participation, a strong sense of ownership and by appointing and promoting transparent and accountable local leadership.

7.2 Limitations of the Study

The case study constitutes a small sample as I've only studied two villages, however due to time constraints I calculated that two villages was all I could study in depth. With a small sample size, caution must be applied, as the findings might not be transferable to other communities, to counter this a demographic profile of each of the villages has been created which serves as an easy way to determine if another community is similar to the communities studied in this paper, and thus the findings may apply there too.

For the redefinitions of the development words it is important to note that this only applies to the cases studied, it can be beneficial for other new CBT operations to first sit down and look at the current definition of the main concepts within CBT, to

ensure that it is something the villagers can stand behind. This paper did not want to use these very large and broad concepts and just assume that everybody understood them the same way, instead it aimed to ensure that the research was built - not on empty buzzwords but - on concepts that were meaningful to the local people.

It was mentioned earlier in this paper that it would be beneficial for the communities studied – and possibly others too – if this study was translated into Thai. In that connection it may be important to note the possibly sensitive nature of the word empowerment when translated into Thai. In this paper a discussion on the capacity development/empowerment nexus was given, and the overlapping nature of these two concepts were accepted. For a possible translated version of this study it may be wise to refrain from using the term empowerment all together and stick to capacity development only. The author of this paper is no expert on Thai and relies on the feedback given from the distinguished discussant at the ICIRD 2013 conference at Chulalongkorn where a shorter version of this paper was presented.

REFERENCES

Allen, W. (2013). Capacity building, social capital and empowerment. Available from: http://learningforsustainability.net/social_learning/capacity.php [2013, June]

Aref, F. and Redzuan, M. (2008). Barriers to Community Leadership Toward Tourism Development in Shiraz, Iran. *European Journal of Social Science*, 7(2): 172-178.

Armstrong, A. D., Hou, J. Y., Malvar, A. S., Mclean, T. M. and Pestiaux, J. (2003). Community-Based Ecotourism. Available from: http://www2.dnr.cornell.edu/saw44/NTRES431/Products/Fall%202003/Module1/CBEessay.pdf [2013, March]

Arnstein, S. (1965). A ladder of citizen participation. *Journal of the American Institute of Planners,* 35(4): 216-224

Asia-Pacific Economic Cooperation (APEC). (2010). A best Practice Manual: Effective Community Based Tourism. Australia: APEC Tourism Working Group

Avey, J.B., Avolio, B. J., Crossley, C. D. and Luthans, F. (2009). Psychological Ownership: Theoretical Extensions, Measurement, and Relation to Work Outcomes. *Journal of Organizational Behavior* 30(1), 173–191

Backman, S., Petrick, J. and Wright, B. (2001). Management Tools and Techniques: An Integrated Approach to Planning. In David B. Weaver (Eds). The Encyclopedia of Ecotourism (pp. 455-457). Wallingford: CABI Publishing.

Banerjee, S. B. (2003). Who Sustains Whose Development? Sustainable Development and the Reinvention of Nature. *Organization Studies*, 24(143)

Beyer, M., Häusler, N., and Strasdas, W. (2007). Tourismus als Handlungsfeld der deutschen Entwicklungszusammenarbeit – Grundlagen, Handlungsbedarf und Strategieempfehlungen. Eschborn, Germany: Deutsche Gesellschaft für Technische Zusammenarbeit (GTZ).

Bramwell, B. and Sharman, A. (2003). Approaches to Sustainable Tourism Planning and Community Participation: The Case of the Hope Valley. In Derek Hall and Greg Richards (Eds.). Tourism and Sustainable Community Development. Cornwall: TJ International.

Byczek, C. (2011). Blessings for All? Community-Based Ecotourism in Bali Between Global, National, and Local Interests – A Case Study. *ASEAS - Austrian Journal of South-East Asian Studies*, 4(1), 81-106.

Cañada, E. and Gascón, J. (2007a). El turismo y sus mitos. Fundación Luciernaga, Managua Nicaragua.

Cañada, E. and Gascón, J. (2007b). Turismo y Desarrollo. Herramientas para una mirada crítica. Fundación Luciernaga, Managua, Nicaragua.

Cañada, E., Delgado, L. & Gil, H. (2006). Guía Turismo Rural Comunitario – Nicaragua. Edisa, Managua, Nicaragua.

Chambers, R. (1983). Rural Development, Putting the Last First. UK: Pearson Education Ltd

Cole, S. (2006). Cultural Tourism, community Participation and Empowerment. In Melanie K. Smith and Mike Robinson (eds.). *Cultural Tourism in a Changing World, Politics, Participation and (re)presentation.* UK: MPG Books

Community Empowerment Network (CEN). (undated). What is Community Based Tourism. Available from: http://endruralpoverty.org/what-we-do/programs/community-based-tourism/jua-community-based-ecotourism/409-what-is-community-based-tourism [2013, August]

Cooper, C., Fletcher, J., Fyall, A., Gilbert, D. and Wanhill, S. (2005). Tourism: Principles and Practice. US: Pearson Education.

Cooper, G. (2004). Community-based tourism initiatives in the Windward Islands: a review of their impacts. CANARI Technical Report No. 327. Available from: http://www.canari.org/327cooper.pdf [2013, July]

Cornwall, A. (2007). Buzzwords and fuzzwords: Deconstructing development discourse. *Development in Practice*, 17(4–5)

Davis, J. S. and Morais, D. B. (2004). Factions and Enclaves: Small towns and socially Unsustainable Tourism Development. *Journal of Travel Research*, 43 (1), 3-10.

Donne, J. (1624). Devotions. England.

Dowling, R. K. (2003) Community Attitudes: Tourism Development in Natural Environments. In Singh et al. (eds) *Tourism in Destination Communities*. UK: CABI Publishing

Edwards, M. (2004). Future Positive. International Co-operation in the 21st Century. USA: Earthscan

Escobar, A. (1992). Imagining a post-development era: Critical thought, development and social movements. *Social Text*, 31(32)

Esteva, G. (1992). Development. In Wolfgang Sachs (ed.). *The development dictionary: A guide to knowledge as power.* London: Zed books.

Fagence, M. (2003). Tourism and Local Society and Culture. In Singh et al. (eds.) *Tourism in Destination Communities*. UK: CABI Publishing

Farsari, Y. and Prastacos, P. (2001). Sustainable tourism indicators for Mediterranean established destinations. *Tourism Today*, 1(1): 103-121.

Fennell, D. A. and Przeclawski, K. (2003). Generating Goodwill in Tourism. In Singh et al. (eds.). *Tourism in Destination Communities*. CABI Publishing, Oxon UK.

Fennell, D.A. (1999). Ecotourism: an introduction. *Sustainable Development*, 7(4).

Fox, M. (1977). The social impact of tourism: a challenge to researchers and planners. In Finney, B.R. & Watson, A. (eds.). *A new Kind of Sugar: Tourism in the Pacific.* USA: Center of the South Pacific Studies, University of California, Santa Cruz

France, M. (1999). What is Community Development? New Zealand: Department of Labour.

Garrett, B. (2008) Strengthening Local Practice and Sharing Lessons Learned: Developing Community Tourism on the North Andaman Coast. Available from: http://www.andamancommunitytourism.com/pdf/nact-phase-one-pt1.pdf [2013, July]

Goodwin, H. and Santilly, R. (2009). Community Based Tourism: A Success? *ICRT Occasional Paper* 11. ICRT

Håkansson and Snehota, I. (1989). No business is an island: The network concept of business strategy. *Scandinavian Journal of Management,* 5(3), 187–200.

Hall, M. C. (2003). Politics and Place: An analysis of Power in Tourism communities. In Singh et al. (eds.). *Tourism in Destination Communities.* UK: CABI Publishing

Halstead, L. (2003). Making Community-Based Tourism Work: An Assessment of Factors Contributing to Successful Community-Owned Tourism Development in Caprivi, Namibia. In Tamsin., S. (ed.). *DEA Research Discussion Paper.* Windhoek: Ministry of Environment and Tourism, Namibia.

Harun, H., Hassen, R., Razzaq, A. R. A. and Mustafa, M. Z. (2012). Building Local Capacities Towards Sustaining Community Based Tourism Development (CBT): Experience from Miso Walai Homestay, Kinabantangan, Sabah, Malaysia. Malaysia : University Tun Hussein Onn

Hatton, Michael J. (1999) Community-based Tourism in the Asia-Pacific. Toronto, Canada: School of Media Studies.

Höckert, E. (2009). Sociocultural Sustainability of Rural Community-Based Tourism. Rovaniemi, Finland: Lapland University Press

Jafari, J. (2001). The Scientification of Tourism. In Valene L. Smith and Brent Maryann (eds.). *Hosts and Guests Revisited: Tourism Issues of the 21st Century*. USA: Cognizant Communication

Jaringan Ekowisata Desa (JED) (2007). Background. Available from: http://www.jed.or.id/EN/background.php [2013, August]

Key, C. and Pilai, V. K. (2003). Community Participation and Tourism Attitudes in Belize. *Interamerican Journal of Environment and Tourism*, 2(10): 8-15.

Kiely, R. (1998). The Crisis of Development. In Ray Kiely and Phil Marflect (eds.). *Globalisation and the third world*. New York: Routledge

Kiss, A. (2004). Is community-based ecotourism a good use of biodiversity conservation funds? *TRENDS in Ecology and Evolution*, 19(5).

Komsan S. (2010). Impact of Community-Based Tourism on Household Income, Poverty Reduction and Income Distribution at the Village Level in Thailand. Bonn, Germany: Center for Development Research (ZEF).

KOPEL. (undated). KOPEL. Available from: http://www.mescot.org [2013, August]

Kvale, S. (1996). Interviews. An Introduction to Qualitative Research Interviewing. London, UK: SAGE Publications

Lusthaus, C., Adrien, M. and Perstinger, M. (1999). Capacity Development: Definitions, Issues and implications for Planning, Monitoring and Evaluation. *Universalia Occasional Paper*, 35(9).

Maldonado, Carlos (2005) Pautas Metodológicas para el análisis de experiencias de turismo comunitario. SEED Documento de Trabajo núm. 73. ILO, Geneva.

McGettigan, F., Burns, K. and Candon, F. (2006). Community Empowerment Through Voluntary Input: A Case Study of Kiltimagh Integrated Resource Development (IDR) in Melanie K. Smith and M. Robinson (eds.). *Cultural Tourism in a Changing World, Politics, Participation and (re)presentation.* UK: MPG Books.

Miettinen, S. (2006). Raising the Status of Lappish Communities through Tourism Development. In Melanie K. Smith and Mike Robinson (eds.). *Cultural Tourism*

in a Changing World, Politics, Participation and (re)presentation. UK: MPG Books

Mitchell, J. and Muckosy, P. (2008). A misguided quest: Community-based tourism in Latin America. *Overseas Development Institute: Opinion May 2008 102*

Moscardo, G. (2008). Building Community Capacity for Tourism Development. Australia: CABI

Mowforth, M. and Munt, I. (2003). Tourism and Sustainabilit. Development and New Tourism in the Third World. Second Edition. New York: Routledge

Murphy, P. E. (1985). Tourism: A Community Approach. London and New York: Routledge

Nair, G. (2003). Nurturing capacity in developing countries: From consensus to practice. *Capacity Enhancement Briefs*, 1. Washington DC: World Bank Institute

Negash, A. (2006). Economic Empowerment of Women. Available from: http://www.scu.edu/ethics/practicing/focusareas/global_ethics/economic-empowerment.html [2013, August]

OECD. (2006). The Challenge of Capacity Development: Working towards good Practice. France: OECD

OECD. (2013). Paris Declaration and Accra Agenda for Action. Available from: http://www.oecd.org/dac/effectiveness/parisdeclarationandaccraagendaforaction.htm [2013, May]

Page and Czuba (1999). Empowerment: What Is It? *Journal of Extension,* 37(5).

Responsible Ecological Social Tours (REST). (2003). Community Based Tourism Handbook. Available from: http://mekongtourism.org/website/wp-content/uploads/downloads/2011/02/CBT-Handbook-Principles-and-Meanings-by-CBT-I-Thailand.pdf [2013, August]

Richards, G. and Hall, D. (2006). The community: A sustainable concept in tourism development? In D. Hall and G. Richards (eds.). *Tourism and sustainable community development.* Routledge, London.

Rist, G. (2003). The History of Development: From Western Origins to Global Faith, Expanded Edition. London: Zed Books

Robson, C. (2002). Real World Research. A Resource for Social Scientists and Practioner-Researchers. Second Edition. Oxford, UK: Blackwell Publishing

Satarat, N. (2010). Sustainable Management of Community Based Tourism in Thailand. (Doctoral dissertation). Available from: http://libdcms.nida.ac.th/thesis6/2010/b166706.pdf [2013, May]

Scheyvens, R. (1999). Case Study: Ecotourism and the empowerment of local communities. *Tourism Management,* 20(1), 245–249.

Scheyvens, R. (2003). Local involvement in managing tourism. In Singh et al. eds. *Tourism in Destination Communities*. CABI Publishing, Oxon UK.

Sebele, L.S. (2009). Community-based tourism ventures, benefits and challenges: Khama Rhino Sanctuary Trust, Central District, Botswana. *Tourism Management,* 31, 136–146

Sen, A. (1999). Development as Freedom. UK: Oxford University Press.

Smith, V. L. (2001). The Culture Brokers. In Valene L. Smith and Brent Maryann (eds.). *Hosts and Guests Revisited: Tourism Issues of the 21st century*. USA: Cognizant Communication

Son, N.T., Pigram, J. J. and Rugendyke, B. A. (1999). Tourism development and national Parks in Developing World: Cat Ba Island National Park. In G.P. Douglas and R. W. Butler (Eds.), *Contemporary issues in Tourism Development* (pp. 211-231). London and New York: Routledge

Swarbrooke, J. (2002). Sustainable Tourism Management. Oxon, UK: CABI Publishing

Tefler, David J. (2003). Development issues in Destination Communities. In Singh et al. eds. *Tourism in Destination Communities.* UK: CABI Publishing.

Thailand Community Based Tourism Network Coordination Center (undated a). Lee Led Community. Available from: http://communitybasedtourism.wordpress.com/about-us/best-practices/lee-led-community/ [2013, August]

Thailand Community Based Tourism Network Coordination Center (undated b). Koh Yao Noi. Available from: http://communitybasedtourism.wordpress.com/about-us/best-practices/lee-led-community/ [2013, May]

Thapa. (2010). Village Tourism Development & Management in Nepal: A Case Study of Sirubari Village. Available from: http://ecoclub.com/articles/488-sirubari-village-tourism-nepal [2013, June]

The Mountain Institute. (2000). Community-Based Tourism for Conservation and Development: A Resource Kit. USA: The Mountain Institute

The Thailand Community Based Tourism Institute. (undated). Available from: http://www.cbt-i.org [2013, June]

Timothy, D. J. & Tosun, C. (2003). Appropriate Planning for Tourism in Destination Communities: Participation, Incremental Growth and Collaboration. In Singh et al. (eds.). *Tourism in Destination Communities*. UK: CABI Publishing

Trousdale, W. J. (2001). Appropriate Tourism Impact Assessment: A Case Study of Kaniki Point Resort, Palawan, Philippines. In Valene L. Smith and Brent Maryann (eds.). *Hosts and Guests Revisited: Tourism Issues of the 21st century*. USA: Cognizant Communication

UNDP. (2009). Capacity Development: A UNDP Primer. New York: UNDP

UNDP. (2010). Capacity Development for Disaster Risk Reduction. Available from: http://www.undp.org/content/dam/undp/library/crisis%20prevention/disaster/5Disaster%20Risk%20Reduction%20-%20Capacity%20Development.pdf [2013, July]

UNEP and UNWTO. (2005). Making Tourism More Sustainable - A Guide for Policy Makers. Available from: http://sdt.unwto.org/en/content/about-us-5 [2013, August]

University of the West Indies at Mona (undated). Finding the Best Way to Involve the Community. Available from: http://www.mona.uwi.edu/jct/aboutct/involve.htm [2013, May]

USADF. (undated). Chapter 9: Capacity Building: Skills Training and Institution Building. Available from: http://www.adf.gov/SD&PWDch9.htm [2013, June]

Viswanath, R. (2008). Can we transform tourism? In D'Mello, Caesar (ed.). *Transfoming Re-forming Tourism, Perspectives on Justice and Humanity in Tourism. Ecumenial Coalition on Tourism, Thailand*.

Wall, G. (1997). Is Ecotourism Sustainable? *Environmental Management*, 21(4). New York: Springer Verlag

Wall, G. and Mathieson, A. (2006). Tourism – Change, Impacts and Opportunities. Essex, UK: Pearson Education Ltd

Walumba, F. O., Avolio, B. J., Gardner, W. L., Wernsing, T. S, & Peterson, S. J. (2008).Authentic development and validation of a theory-based measure. *Journal of Management*, 34(1), 89-126.

Wearing, S. & McDonald, M. (2002). The development of community based tourism: Re-thinking the relationships between tour operators and development agents as

intermediaries in rural and isolated area communities. *Journal of Sustainable Tourism* 10(2), 31–45.

Wild, J. (2008). Tourism and the Millennium Development Goals. In Caesar D'Mello (ed.). *Transforming Re-forming Tourism, Perspectives on Justice and Humanity in Tourism.* Thailand: Ecumenial Coalition on Tourism

Wood, D. (1993). Sustainable Development in the Third World: Paradox or Panacea? *The Indian Geographical Journal*, 68:6-20.

World Commission on Environment and Development. (1987). Our Common Future. Oxford: Oxford University Press

World Travel and Tourism Council (WWT). (2012). Travel & Tourism Economic Impact 2012 WORLD. Available from: http://www.wttc.org/site_media/uploads/downloads/world2012.pdf [2013, July]

World Wildlife Fund International (WWF). (2001). Guidelines for community-based ecotourism development. US: WWF International.

Yunus, M. (2011). In Viviana A. Zelizer (ed.). *The gender of money.* Available from: http://blogs.wsj.com/ideas-market/2011/01/27/the-gender-of-money [2013, August]

APPENDIX

APPENDIX A

INTERVIEW REFERENCES

Date	Sex	Person	Location	Code
05.06.2013	Male	Villager, young man, son of home stay owner	Ta Pae Yoi	TPY1
05.06.2013	Female	Villager, home stay owner	Ta Pae Yoi	TPY2
05.06.2013	Male	Villager, home stay owner and second leader of the CBT group	Ta Pae Yoi	TPY3
06.06.2013	Male	Villager, boat man, not part of the CBT	Ta Pae Yoi	TPY4
07.06.2013	Male	Villager, home stay owner	Ta Pae Yoi	TPY5
09.06.2013	Female	Villager, home stay owner	Ban Talae Nok	BTN1
09.06.2013	Female	Villager, home stay owner	Ban Talae Nok	BTN2
10.06.2013	Male	Villager, home stay owner and accountant for the CBT group	Ban Talae Nok	BTN3
10.06.2013	Female	Villager, former member of the CBT, now quit	Ban Talae Nok	BTN4
11.06.2013	Female	Villager, home stay owner and leader of the homestay group	Ban Talae Nok	BTN5
11.06.2013	Female	Villager, home stay owner and coordinator of the CBT group	Ban Talae Nok	BTN6
13.06.2013	Female	Villager, home stay owner	Ban Talae Nok	BTN7
09.06.2013	Female	Tourist	Ban Talae Nok	T1
09.06.2013	Male	Tourist	Ban Talae Nok	T2
14.06.2013	Male	Tourist	Ban Talae Nok	T3
14.06.2013	Female	Villager, home stay owner	Ban Talae Nok	BTN8
14.06.2013	Male	Villager, home stay owner, previous leader of the youth	Ban Talae Nok	BTN9

		group and coming leader of the guide group		
14.06.2013	Female	Andaman Discoveries staff member	Kuraburi	AD1
14.06.2013	Female	Andaman Discoveries staff member	Kuraburi	AD2
15.06.2013	Female	Andaman Discoveries staff member	Kuraburi	AD3
15.06.2013	Female	Andaman Discoveries staff member	Kuraburi	AD4
15.06.2013	Female	Andaman Discoveries staff senior member	Kuraburi	AD5
01.07.2013	Male	Villager, home stay owner and accountant for the CBT group	Ban Talae Nok	BTN10
02.07.2013	Female	Villager, home stay owner and coordinator of the CBT group	Ban Talae Nok	BTN11
04.07.2013	Female	Villager, home stay owner	Ban Talae Nok	BTN12
04.07.2013	Male	Villager, home stay owner, previous leader of the youth group and coming leader of the guide group	Ban Talae Nok	BTN13
06.07.2013	Female	Andaman Discoveries senior staff member	Kuraburi	AD6

BIOGRAPHY

The author, Laerke Lilith Thorndal-Debes, has written this thesis in partial fulfillment of a master degree in International Development Studies at Chulalongkorn University. Previous education includes a semester studying development studies with Oslo University, a summer school on Thai Anthropology with North Carolina State University, a semester spent studying the Indonesian language at Udayana University in Denpasar, Indonesia, and a summer school on Southeast Asia in Context at National University of Singapore, all of these have been incorporated into a bachelor degree in Southeast Asian Studies at the University of Copenhagen.

Laerke Lilith Thorndal-Debes has gained valuable work experience as an intern working at the Royal Danish Embassy in Jakarta, she was a part of the DANIDA team who handles Denmark's development agenda in Indonesia and East Timor. This mainly focuses on various environmental projects as well as good governance, with a special emphasis on supporting activities that promote human rights, including women's rights, the strengthening of democratic institutions and the fight against corruption, terrorism and religious intolerance.

Laerke Lilith Thorndal-Debes is currently working with Access Asylum Thailand as management project coordinator of a community based entrepreneur development project that seeks to empower female asylum seekers in Bangkok.

Laerke Lilith Thorndal-Debes is actively interested in development issues, especially community based tourism, empowerment, capacity development, human rights and protection of the environment.