

## COMPARING STAKEHOLDER PARTICIPATION IN COMMUNITY-BASED TOURISM (CBT), EXAMPLES FROM THAILAND

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**Citation:** Witchayakawin, P., Aziz, A.Y., Mahomed, A.S.B.B., & Abdullah, N.H.B. (2022). COMPARING STAKEHOLDER PARTICIPATION IN COMMUNITY-BASED TOURISM (CBT), EXAMPLES FROM THAILAND. *GeoJournal of Tourism and Geosites*, 41(2), 531–540. <https://doi.org/10.30892/gtg.41226-860>

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**Abstract:** The purpose of this qualitative research program was to study and compare stakeholder participation in community-based tourism (CBT) in communities in Phitsanulok Province and Sukhothai Province in Thailand, using case studies. Data were collected from 35 key informants from 9 villages, selected by purposive sampling, and using a structured interview form as a research tool in face-to-face, in-depth interviews. The program was undertaken during July 2021. Issues identified in an analysis of the data collected were grouped and coded. A number of different issues were identified between CBT communities. A high level of participation in CBT by leaders, homestay owners, and CBT operators was observed. Citizen control level of participation was found in both provinces, but consultation as a participation strategy was found only in Sukhothai Province. As well, differences in participation activities were identified between older participants and young participants and also between the two provinces. Volunteer work attitude and participation by visitors were also differences identified between these two provinces, indicating the different types of tourism, such as develop gastronomic tourism and creative tourism products, that should be offered by CBT communities in the two provinces.

**Key words:** Tourism Stakeholders, Tourism participation, Community-based tourism, Tourism volunteers

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### INTRODUCTION

Tourism is an important industry in many countries, none more so than in Thailand. Not only at the national level, but also at the local village or community level, tourism is a valuable source of income. Given Thailand's long history of cultural and traditional customs, its variety of ancient architecture, extensive culinary traditions, and attractive natural environment, several types of tourism activities can be easily identified in Thailand. Ecological tourism, cultural tourism, culinary tourism and experiential tourism are all dimensions of the tourism industry that can be readily exploited. An extended list of types of tourism appropriate to Thailand have been defined in Sharafuddin (2015) that include adventure tourism, medical tourism, ecotourism, wellness tourism, cultural tourism, cruise tourism, sports tourism, educational tourism, and events. Community-based tourism (CBT) is a critical tourism concept in Thailand, playing a vital role in the economic and social well-being for rural, remote and traditional communities and which can contribute to the sustainability and maintenance of the environment, and of the traditions and cultures of those communities. CBT can also offer great tourism experiences and enjoyment to visitors interested in the historical and traditional elements of Thai traditional society. According to Witchayakawin et al. (2020), CBT is a type of tourism that encourages local development and is a counter to the negative effects of traditional tourism, often disorganized and sometimes damaging to the locales where it is popular, and is a contributor to the well-being of communities, as well as contributing to the sustainability of the environment, society, and the economy. CBT is 'owned' by the local community, it belongs to the local community, and its operation happens at the community level, sustained and managed by community participation.

The Thai government has programs intended to improve the economy at the local level and for poverty reduction, which can be achieved with CBT. Catering to the tourism trend of 2021, CBT is also of interest to tourists who are ethical travellers, cultural purists, and social capital seekers, a trend seen as developing in the long-term to 2030 and beyond (Sattel, 2015). This means that investment in CBT by local operators and business owners can be safely made with good returns in the long-term. The stakeholders of CBT include community members, the government sector, the private sector, NGOs, and visitors. These were the matters of interest that influenced us to do this study. The importance of CBT

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emphasizes the importance of our research from which good information can be derived to inform policy and practice in CBT in the future. Previous studies of strategic approaches to alternative tourism models have identified certain parameters or criteria for measuring the success of tourism activities. These include co-creation, sustainability, and community-heritage engagement values (Kangkhaio, 2020). Co-creation, the most strategic level of tourism participation, refers to the aspect of cooperation and collaboration between different stakeholders in tourism projects, while sustainability refers to the balance that needs to be achieved between environmental maintenance and preservation considerations, economic benefits, and social equity. While co-creation and sustainability are desirable criteria, they do not of themselves guarantee success. Stakeholder participation, however, is seen as vital and as a corner-stone for Community-Based Tourism (CBT).

As well, community participation and government sector participation, as well as visitor participation, are primary components essential for CBT development to ensure sustainability both within participating communities and of the tourism attractions offered. The form of stakeholder participation is a crucial element for the development of tourism products and value creation, and is a dynamic factor in the development of local communities and the local economy (Zielinski et al., 2020). The socio-economic status of local residents is a factor that shapes CBT initiatives in local communities, especially those communities that continue to uphold and practice traditional customs and practices. Social and economic inequality and poverty are urgent problems that are evident in many developing countries (Giampiccoli et al., 2015). The first stage in CBT is the initiation of CBT concepts and processes in a community. The second stage is the implementation process which is the process of making a community into a tourist destination (Chatkaewnapanon and Kelly, 2019). In this stage, partners are required for successful CBT development as a vital tourist destination. It is at this stage that adequate support from both government bodies, academia and NGOs is required (Chatkaewnapanon and Kelly, 2019).

Phitsanulok and Sukhothai Province are the main provinces that are tourist destinations in the lower north of Thailand, located about 400 kilometers north of Bangkok, the country's capital. Both provinces have world heritage listed historical sites and ample cultural interest and diversity for tourism development, as well as being well endowed with natural features of interest (Witchayakawin et al., 2020). Mueang Kao Community is an ancient community in Sukhothai Province located close to the Sukhothai Historical Park and, together with the historical park, is a listed World Heritage Site. The community practices an agricultural life style, and produces outstanding uniquely Sukhothai style arts and crafts, and maintains its own language (Khlaikaew, 2015). Nearby Si Satchanalai Historical Park, another listed World Heritage Site, has an associated historical community, Tha Chai Community, that is prominent for the production of antique silver and gold wares. Nong O Community is located near Tha Chai Community and is a showplace for the unique culture of Lao people. Two other CBT communities in Si Satchanalai District, Cook Pattana Community and Natonchan Community are also agricultural villages. Cook Pattana Community is recognized as the origin of Thailand's kite, the Phra Ruang's kite, from the Phra Ruang dynasty that existed between 1238 and 1368, and was the beginning of the Sukhothai Kingdom and is considered to be the beginnings of what is now the modern Thai state. The city of Sukhothai was essentially the first capital city of Thailand. In Natonchan Community, the villagers are farmers and gardeners; thus, tourism attractions are rice fields and fruit orchards. This village also well-known for local textiles (Pha Mak Klone) and wooden toys (Tukkata Bar Hold) (Witchayakawin and Tengkuhan, 2018).

These five communities in Sukhothai received CBT Excellent Standard Level by the Ministry of Tourism and Sports Thailand. In Phitsanulok province, the Wat Chan Community is a rural community located along the bank of the Nan River, close to the Wat Phra Si Rattana Mahathat temple complex, which is the most important temple in Phitsanulok where the Phra Buddha Chinnarat Statue is installed. This sacred statue is considered to be most beautiful Buddha statue in Thailand (Witchayakawin et al., 2020). The Wang Zomza community produces its own unique products by extracting the essence of citron (Zomza) which is widely planted in the village. These Zomza products include shampoos, hair conditioners, and body lotions. Zomza is also incorporated into the local food and is also of interest to tourists. Traveling about 10 kilometers north from downtown Phitsanulok city (Mueang Phitsanulok), Plak Red Community, situated in Bang Rakam District, is the origin of a dog species sanctuary (Thai Bang Kaeo dog) and the village is surrounded by nature sites such as dams, rice fields and fruit orchards. Of tourist interest also is Pha Rung Mhee, an agricultural community with spectacular natural environment that embraces beautiful mountain scenery.

### Statement of the Problem

CBT development barriers found in current literature involve ensuring community involvement, community participation, and meeting community needs (Mitchell and Ashley, 2010; Spenceley and Meyer, 2012). Meanwhile, a barrier in community tourism participation is still found throughout Asia. A study in Asia found that the status of neighboring local communities in tourism development participation in Kazakhstan is still at a low level and a shallow level (Akbar et al., 2021). CBT in Thailand has been facing a lack of involvement among local people and a low level of participation in tourism by communities and other stakeholders and there has also been insufficient participation in marketing cooperation and environmental conservation by villagers (Polnyotee and Thadaniti, 2015). CBT development projects have not included the younger new generation who need to adapt, continue working, and participate in CBT in their communities (Chatkaewnapanon and Kelly, 2019). Additionally, villagers have not participated in tourism development because they have not understood the reason for CBT participation, benefits, or the positioning of their community participation in tourism (DASTA, 2018). CBT in Thailand has so lacked participation by residents and new generations that it might be unsustainable. These several studies identify the insufficient participation in CBT of stakeholders in Thailand. This has motivated and guided our study of the types of participation and related activities involvement of stakeholders in two closely located provinces, Phitsanulok and Sukhothai Province, to find hidden key developmental factors or suggestions.

### Research Objective and Significances of the Study

The objective of this research was to compare the differences in stakeholder participation in CBT between the standardized CBT communities in Sukhothai Province and the non-standardized CBT communities in Phitsanulok Province. Explaining these terms, a standardized CBT community means that a community has achieved certain criteria set by the Department of Tourism Thailand, and have received recognition for their Community-based Tourism Standard Excellent Level achievement by that Department. A non-standardized CBT community refers to a community that has not achieved those accolades and recognition. The results of this study show the themes or categories of ideas which must be considered and applied to a model of CBT development, based on the comparison of the modes of participation, identified in the collected data, between the standardized and non-standardized CBT communities. An understanding of the types of participation by stakeholders can enable the development of opportunities for new tourism products created at the community level.

### LITERATURE REVIEW

The section reviews the typology of the stakeholder participation and community participation derived and defined by several researchers with the types of community participation being described in seven levels – manipulation, therapy, informing, consolidation, placation, partnership, delegated power, and citizen control. Manipulation: Arnstein (2019) described ‘manipulation’ as nonparticipation at the first level of the ladder. Pretty (1995) argued that manipulative participation was simply a presence, such as peoples’ representatives being on official boards, but they were unelected and had no power. Murphy and Murphy (2004) highlighted and provided commentary on ‘manipulation’ as the ‘decide-announce-defend’ approach where the public cannot change what has been predetermined. The nonparticipation level, according to Arnstein (2019) includes manipulation, and therapy, while both were involved in the coercive participation level in the study of Tosun (1999). Manipulation was mentioned in the coercive participation level which was described as the top-down level, passive participation, indirect, and formal participation (Tosun, 1999). Tosun (1999) added that coercive participation implies participation in implementation but not necessarily sharing of benefits, not allowing choice between proposed limited alternatives, paternalism, nonparticipation, high degree of tokenism and manipulation (Tosun, 1999). Tosun (2005) claimed that ‘manipulation’ was the level of nonparticipation which accorded to the study by Arnstein (2019). Tosun (2005) added that coercive participation was explained as the degree of community involvement which was manipulated and manufactured as a replacement for authentic and meaningful host community participation. Therapy: therapy also appeared in the level of nonparticipation of Arnstein (2019). Therapy, which was at a quite low participation level, offers a chance for the public to share concerns and frustrations, through a special meeting at local government level (Hanrahan, 2010). This level aimed to identify and manage ‘problem people’, but in a practical way this possibly involves presenting a resort development’s supposed benefits to members (Hanrahan, 2010). Hanrahan (2010) added that this process was an opportunity to let people have a say on the issues without a formal form of feedback. Therapy co-occurred with the passive level of (Pretty, 1995) where is referred to as people participating by being told what had been decided or has already occurred, e.g., the announcements without listening to people’s response (Pretty, 1995). The aim of therapy in the participation level was not to expressly engage the collaborators but it enables power holders to overcome, or teach host residents to turn away, possible and authentic threats to forthcoming tourism development (Tosun, 2001). Tosun (2005) also suggested that some decisions may be to engage with and meet the elementary desires of residents by consulting with leaders to reproduce risks of political differences within society arising from tourists and tourism development. Additionally, tourism improvement was based on matters that the community felt were significant, yet it was mainly involved with meeting the desires of decision makers, tour operators, and visitors (Tosun, 2001).

Informing: informing appears as the degree of citizen tokenism Arnstein (2019). Hanrahan (2010) debated that ‘informing’ was the beginning stage of the participation ladder and that the stage of ‘informing’, that is the ‘information stage’ of introducing existing tourism policy to citizens by the authority; and the ‘animation stage’ which is stimulation of the perception among citizens of what needed to be followed. Then, the opening of dialogue between citizens and authority was needed to be the first stage of participation (Hanrahan, 2010). Hanrahan (2010) added that ‘informing’ was a low participation level and the first real step to participation and distribution of consultant. The level concerned informing the citizens of a resort development concept and provided limited chances for them to advise small changes (Hanrahan, 2010). Regarding the level of the degrees of citizen tokenism, Arnstein (2019) included consultation, and placation into this level. The degrees of citizen tokenism were related to the level of induced participation by Tosun (1999). Tosun (1999) claimed that encouraged participation was top-down collaboration, passive, formal typically indirect, tokenism degree, manipulation, and pseudo-participation. Besides, the induced participation stage was involved collaboration in implementation and benefit sharing between proposed changes and feedback (Tosun, 1999). Tosun (2005) supported to Tosun (1999) that this level was ‘induced community participation’ which people had a voice in tourism planning process. Consultation: consultation and participation were tools and techniques for development (Mowforth and Munt, 1998); thus, consultation and participation were difficult to separate in terms of development concept. UNWTO (2005) supported that consultation with other shareholders was involved and empowered local people in decision making and planning about management and future growth of tourism in their places.

Consultation is the fourth level of participation ladder (Arnstein, 2019). Consultation involved minor degrees of participation, whereby special forums exist for the public to share its views through mechanisms such as surveys and workshops, designed to draw out public goals, ideas, and concerns in relation to pending decisions (Hanrahan, 2010). This level controlled the extent of public discussions on tourism and used these discussions as a tool of assessing community support for pending tourism decisions (Hanrahan, 2010). Hanrahan (2010) added that this was the participation in second stage; it was the initiation of tourism planning based on partnerships. Pretty (1995) debated that participation by consultation

referred to people contribute by replying questions or by being consultants. The defined problems by external agent would not be conceded any share in decision-making (Pretty, 1995). Besides, this level was involvement for material incentives that people joined by contributing resources such as labor in return for food or cash, but people have no benefits in extending practices when the incentive ends (Pretty, 1995). Tosun (1999) argued that the views of communities in consultation level had not power to ensure for utilizing by the multinational tourism companies, and government. Consultation level was a certain level of tokenism in involvement to host community participation within tourism planning process that was commonly found in developing counties where a host community only endorses decisions regarding tourism development made for them rather than by them (Tosun, 1999). This stage was also in 'induced community participation' level in the model of (Tosun, 2001).

Placation: placation was at the fifth level of participation ladder (Arnstein, 2019). Placation involved a moderate level of participation (Hanrahan, 2010). Public influenced the decision in a broad-based manner, while certain individuals or groups could more closely advise the decision-making bodies (Hanrahan, 2010). Pretty (1995) argued that decision-making process was only a feature of the interactive participation and self-mobilization level. The functional participation level most major decisions have been made taking to the local villages (Pretty, 1995). This stage parallels the model of Pretty (1995) as in the functional participation level of outside agencies' collaboration to obtain project objectives, cost reduction, while people may collaborate by forming groups to meet predefined project goals (Pretty, 1995). Hanrahan (2010) debated this as a different idea; this level was participation in the third level which identify the strengths, weaknesses, opportunities, and threats. This was also the 'induced community participation' level of (Tosun, 2001). Partnership: partnership is the sixth level of the model of the participation ladder which indicates the degrees of citizen power, which also involved delegated power, and citizen control (Arnstein, 2019). Partnership is related to a high participation level; the authentic decision-making was shared with community members (Hanrahan, 2010). Authority redistribution was through negotiation between the established decision-making forms and public members through the creation of joint boards. A joint board, made up of members from established decision-making bodies and the public, reviews issues and makes suggestions that decision-makers adopt until the suggestions were reported by all committees (Hanrahan, 2010). This level was an interactive collaboration in the model of Pretty (1995); citizens collaborated in joint investigation, improvement of action plans and strengthening of local institutions. The collaboration was realized as a right to seek multiple perspectives; groups took control of local decisions and have a definite stake in this level (Pretty, 1995). This level of participation was 'spontaneous participation' level in the model of Tosun (2005). Webler (1995) argued that partnership was a way of complementing existing systems. Murphy (1988) debated that partnerships and community workshops to bring together the industry and the community. Cooper and Hall (2000) argued that partnership could endorse studying about the work, skills, and possible of the other partners, and improve the group collaboration and negotiating skills that support to make enterprises successful.

Delegated power: delegated power is the seventh level in the model of (Arnstein, 2019). Delegated power involves a very high level of participation in terms of actual decision-making being led by members of the public (Hanrahan, 2010). The balance of power is weighed in favor of member of the public through the establishment of joint committees (Hanrahan, 2010). Hanrahan (2010) debated that delegated power was the collaboration the fifth level which was joining decision-making regarding resource arrangement, general management, and improvement. Pretty (1995) argued that this level was self-mobilization. Self-mobilization referred to authority and control over all aspects of the improvement that rest directly with the local village; people participate by taking initiatives independently of external institutions to change systems. People developed contacts with external institutions for resources and advise; self-mobilization can spread if governments and NGOs provided an enabling framework of support (Pretty, 1995). Furthermore, self-mobilization might contest current distributions of wealth and power (Pretty, 1995). Hanrahan (2010) argued that local people involved in the decision-making process which was only a feature of the interactive participation and self-mobilization level.

The functional participation level most major decisions have been made before taking to the local community (Hanrahan, 2010). But communities could present the mobilization of interest groups seeking to achieve some predefined goal (Hanrahan, 2010). Citizen control: is the top level in the community participation model of Arnstein (2019). This is the highest level of public participation in the sense that the public held all decision-making power, and created cooperatives which were responsible for planning, policies, and decision affecting community members (Hanrahan, 2010). Citizen control was in the same level of operationalization stage six which was the implementation of tourism strategy by administrators (Hanrahan, 2010). Murphy and Murphy (2004) explained the idea on citizen control that certain ecotourism groups established cooperative tourism boards to plan and operate local tourism ventures, including resorts.

### **Stakeholder Theory and CBT Key Success**

Stakeholder theory is defined as an aspect of capitalism that stresses the intertwined relationships between business and consumers, employees, investors, suppliers, communities and persons who have a stake in the organization (Freeman, 1984). Donaldson and Preston (1995) explained that stakeholder theory combines aspects of descriptive and empirical observation, and instrumental and normative aspects of data classification. First, descriptive or empirical aspects explain the multiple tourism components in a community, such as the procedures and policies that relate to the improvement and tourism arrangement in the place. The empirical aspect also describes the general impact on the economy, the types of tourist sites, the size of the tourism enterprises in the area; and the links between the diverse agencies and firms related to tourism. Second, the aspect of instrumental classification identifies and analyses the links, or lack of connections, between stakeholder arrangement and the success of the institutions or development's purposes and goals. Lastly, the normative aspect is used to interpret the performance of the organizations, including the identification of moral or esoteric guides for the operation and management of organizations (Donaldson and Preston, 1995). The six key components for CBT

achievement that have been identified in the literature are (1) capacity construction and participatory plan, (2) collaboration and partnerships facilitating connects to market, (3) community management related to community member empowerment, (4) community and environment goals setting, (5) support from outside sectors [government, private sector, financial organizations], and (6) an orientation on creating alternative income to support long-term community sustainability (Ditta-Apichai et al., 2020). Phitsanulok Province and Sukhothai Province are connected together by location and history. In terms of tourism, cultural products such as the beauty of Buddha statues and natural sites are similar; but the development in stakeholder participation has been different. The types of stakeholder participation were defined in our study.

## MATERIALS AND METHODS

This is an empirical research study undertaken using a qualitative approach. The study involves seven stages – [1] formulate research topic, [2] critically review literature, understand philosophy and select approach, [3] formulate research design, [4] formulate interview form and question design, [5] plan data collection, [6] analyze data, and [7] write research report and manuscript. The flow chart of this research is displayed in Figure 1. The data was collected in July 2021 from 35 key informants of 5 villages in Sukhothai Province and 4 villages in Phitsanulok Province. The villages which are the areas of the study are presented in Table 1. These villages were selected because of their already well demonstrated interest in CBT and their interesting cultural, religious, ecological environments and cuisine. Stakeholder in these villages were approached and requested to participate in the study, and 35 leading stakeholders agreed. These stakeholders included village leaders, home-stay owners, tourism operators and other interested in participating in CBT through their business interests. The subject of the study was stakeholders' participation in CBT in their villages and locations. Sample size depended on the qualitative design being used. It is recommended by grounded theory practitioners that twenty to thirty participants in four or five case studies should be utilized in the study (Creswell, 2014). In accordance with the concept of the Saturation idea, it is recommended that once sufficient information is gathered, further interviewing and information gathering is unnecessary: the categories or themes have been 'saturated' (Creswell, 2014). Structured interview forms, with open-ended questions, were used to guide in-depth face-to-face interviews with each participant. The participants were selected according to the technique of purposive sampling which is a mode of haphazard, but managed. This sampling was undertaken to ensure that the particular roles of the various participants were included in the sample of participants (Cozby and Bates, 2012). The inclusion criteria of the key informants who were selected, were (1) participants should be villagers who live in the villages being studied, and (2) participants who have a significant economic, business of other interest in the tourism products available in the village or nearby locations, who were interested including those interests in the CBT concept. Conversely, the exclusion criteria were (1) villagers who did not live in the target villages, (2) villagers who did not have relationship with community participation and tourism product. The data were collected as sound recordings of the face-to-face in-depth interviews, hand-written notes taken during the interviews, and a photographic record taken during and after the interviews. Recordings and photos were taken using an iPhone and iPad, and a digital camera. The guideline questions were used for the interview, including (1) how do you participate for CBT in your community? (2) What are the different roles of male and female participants in CBT? (3) how do the different roles of youthful participants, mature age participants and elderly participants affect participation of CBT? (This age categorization was indicative of the generations of participants, and therefore their interest in traditional and cultural activities) (4) how do governmental institutions and other private organizations participate in CBT of your village? (5) how do visitors participate in CBT? (6) What issues impact to your CBT generally, and specifically the COVID-19 pandemic?

The ATLAS.ti program was used to analyses the data which were grouped and coded, creating a meaningful mapping of the archive of documents. The 'ti' stands for 'text interpretation'; ATLAS is a Computer-Aided Qualitative Data Analysis Software (CAQDAS) program (Friese, 2014). It was selected for our study based on the authors' experience and other reasons taken from previous studies found in our literature review. The software delivers multicolored code labels and more

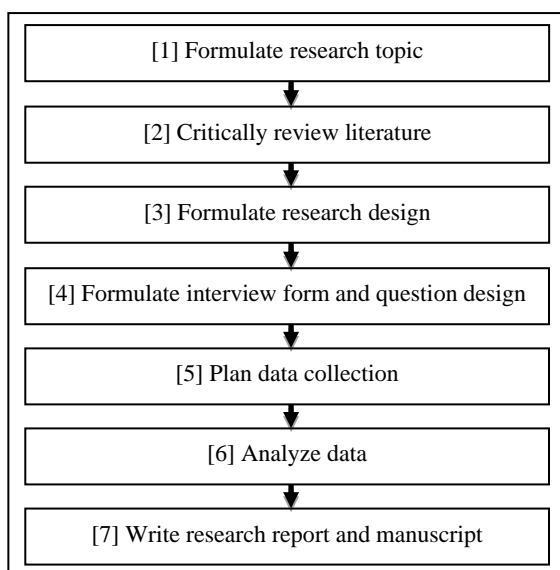


Figure 1. Flow chart (Adapted from Saunders et al., 2016)

informative explanations than other CAQDAS programs. The network creation is supported by 12 options of network maps, graphics and data view types whereas other software only provides 4 options. As well, installing new versions or updates to the ATLAS.ti system presented no problems, unlike what had been experienced in other programs. Importantly, as our study was empirical research associated with an inductive approach, Lewis (2004) contended that ATLAS.ti excels at visible representations of data codes and displays, and importing and analyses of an extensive range of qualitative data. The software was, therefore, most useful in our study for the qualitative analysis of the data, and for identifying the final themes. The analytical process consisted of five steps: (1) preparing the data from the interviews in Word, by listening to the sound recording, reading the data, and transcribing it in decoded form into Microsoft Word®; (2) grouping the data by the topic and sub-topic; (3) open coding by inserting data files into the ATLAS.ti program and creating the data codes; (4) categorizing the data by counting the frequency of codes; and (5) thematizing the data as the final step in the process by choosing the highest or the most significant frequency as the theme of each topic.

Table 1. The target area of the study \*OTOP stands for One Tambol (a sub-district) One Product

Province	Name of community	Community-based Tourism Standard Excellent Level	Award	No. of key informants
Phitsanulok	Wat Chan	Non-received	-	5
	Plak Red	Non-received	-	2
	Pha Rung Mhee	Non-received	CBT Thailand Standard 2020 by DASTA	2
	Wang Zomza	Non-received	OTOP* Inno-Life Tourism-Based Communities	2
Sukhothai	Natonchan	Received	PATA Gold Award 2012 ASEAN Level for Wisdom Conservation	12
	Cook Pattana	Received	-	3
	Nong O	Received	DASTA Award 2019	3
	Tha Chai	Received	National Sustainable Tourism Management Standard by DASTA	3
	Mueang Kao	Received	-	3

## RESULTS AND DISCUSSION

The findings present the demographic profile of key informants, codes and themes related to the participation of stakeholders in the CBT of Phitsanulok and Sukhothai Province. The demographic profile of 35 key informants is displayed in Table 2 (*F* means frequency; *N* means total number). The majority were female 80% and 20% were male. The biggest group of key informants were aged 60 or above (48.6%), followed by 40 to 49 (25.7%), between 50 and 59 (17.1%), and 32 to 39 (8.6%). Most of them were not prefer to say 31.4%, followed by bachelor 25.7%, school or lower 22.9%, high school or college 14.3%, and master or higher only 5.7%. In terms of their main occupations, those in business sector and agriculture constituted 62.9%, the government sector 22.9%, and retired and unemployed 14.2%. Based on role in CBT, 45.7% were villagers, followed by CBT leader 40%, and community leader 14.3%. The key informants having experience in CBT between 2 and 5 years were only 5.7%, 6 years or more about 31.4%, and those were not preferred to say approximately 62.9%.

### Stakeholders' Participation of CBT

Stakeholders' participation of CBT in this study is classified as internal community (community participation) and external community participation (government and visitor). The codes are separated as groups including (1) community participation by responsibility in CBT [leader, homestay and CBT operator, and villager], (2) community participation by gender [male and female], (3) community participation by age group [ageing, mature and youth], and (4) participation by government and visitor. The codes represent the action of CBT participation and themes are represented the categorized codes which show the characteristics of CBT participation in each city. In terms of issues and impact from Covid-19, in Wang Zomza of Phitsanulok found that Covid-19 have stopped tourism and communities lacked of income. In Sukhothai, Natonchan Community was closed for tourism, terminated to accept tourists, income reduction, slow movement economy, and tourism activities, as well as insufficient vaccination or quality vaccine was main problem cause. Covid-19 pandemic affected directly to product vendors and tour guides in this community. Politic problem affected to Sukhothai Mueang Kao Community which did not get continuing support from municipality when the leaders' team changing. Cook Pattana Community of Sukhothai confronted problems of lacking persons managing Facebook page of CBT; there was official record about local wisdom of folk songs, and kite legend which should be kept in permanent record as book and museum. Because of Covid-19, this community was also closed and terminated to receive familiarization tour groups during March 2021. The network view of all related codes and themes of stakeholders' participation in Phitsanulok and Sukhothai Province are presented in Figure 2 and 3 and the frequency of each code are shown in Table 3 and 4.

Table 3 illustrates the codes and frequencies of stakeholders' participation in CBT in Phitsanulok. Government support was cited 10 times, involving 'g-workshop operation', 6 times, and 'g-fund support', 4 times. Community participation by CBT management and development leader obtained a total frequency of 8, including 'p-CBT and area management' (4), 'p-planning and development' (3), and CBT leader (1). Then, the theme of female and mature being the main labor force for CBT registered a total frequency of 6, involving 'f-main labor' (3), 'mat-main labor' (2), and 'mat-planner' (1). Visitors' participation by learning food making and providing feedback scored a total frequency of 5, including 'v-learn food making' (3), and 'v-provide feedback' (2). Lastly, the theme of elderly villagers being the main participants in ceremonies and ceremonial activities, and young villagers (youth) being performers, obtained a total frequency of 4, involving 'a-ceremony member' (2), and 'y-entertain performer' (2). Table 4 shows the codes and frequencies of stakeholders' participation of CBT in Sukhothai. First, the theme of government providing fund and workshop was indicated 17 times, including 'g-fund support' (12), and 'g-workshop operation' (5). Second, volunteer work and leading empowerment totaled 15, including 'p-volunteer work and support' (10), and 'p-CBT leader and empowerment' (5). Third, the theme of elderly villagers being the main participants in ceremonies and ceremonial activities, and young villagers (youth) being performers totaled 13 references, including 'a-folk performer and plays' (7), and 'a-traditional ceremony member' (6). Fourth, visitors

Table 2. Demographic Profile of Key Informants

Demographics		F	%	N
Gender	Female	28	80.0	35
	Male	7	20.0	
Age	32-39	3	8.6	35
	40-49	9	25.7	
	50-59	6	17.1	
	60 or above	17	48.6	
Educational level	School or lower	8	22.9	35
	High school or college	5	14.3	
	Bachelor	9	25.7	
	Master or higher	2	5.7	
	Not prefer to say	11	31.4	
Main Occupation	Government	8	22.9	35
	Business and agriculture	22	62.9	
	Retired and unemployed	5	14.2	
Role in CBT	Community leader	5	14.3	35
	CBT leader	14	40.0	
	Villager	16	45.7	
Years' experience in CBT	2-5	2	5.7	35
	6 or more	11	31.4	
	Not prefer to say	22	62.9	

learning about food preparation, and craft product making, obtained a total frequency of 8, including ‘v-learn food making’ (4), and ‘v-learn craft product making’ (4). Lastly, the theme of females instigating CBT and being the main labor in tourism activities, obtained a total frequency of 7, involving ‘f-a-mat-main labor’ (6), and ‘f-start CBT’ (1).

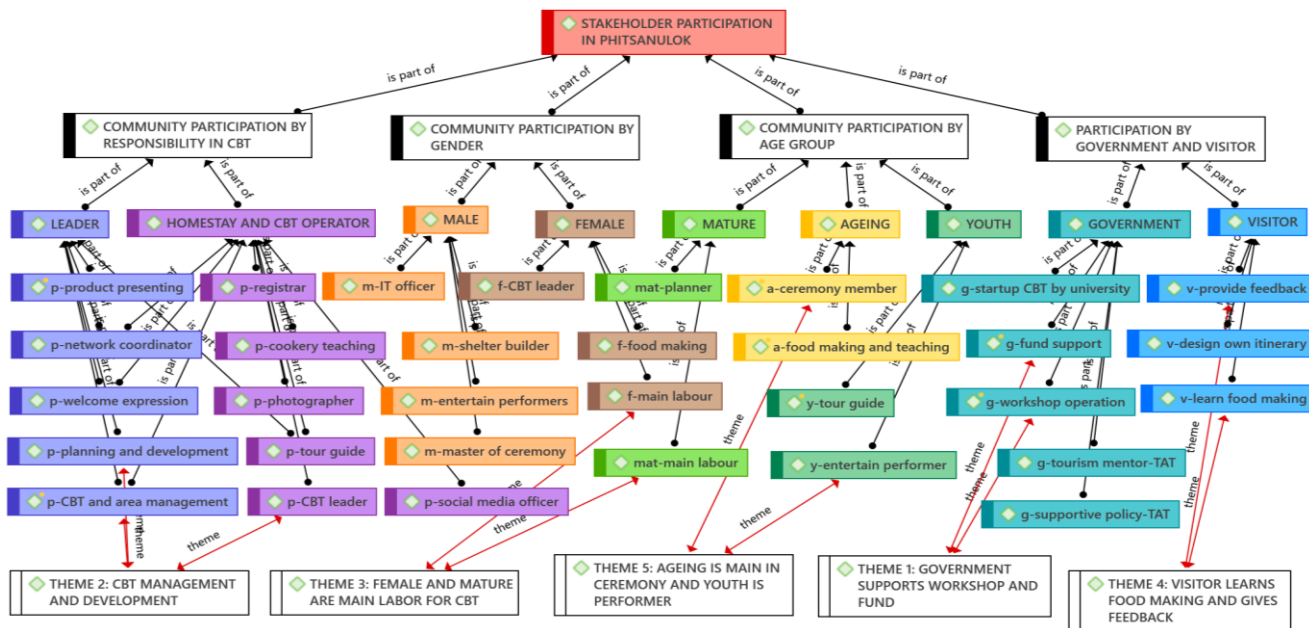


Figure 2. Network view of the codes and themes for stakeholder participation of CBT in Phitsanulok (Authors’ work)

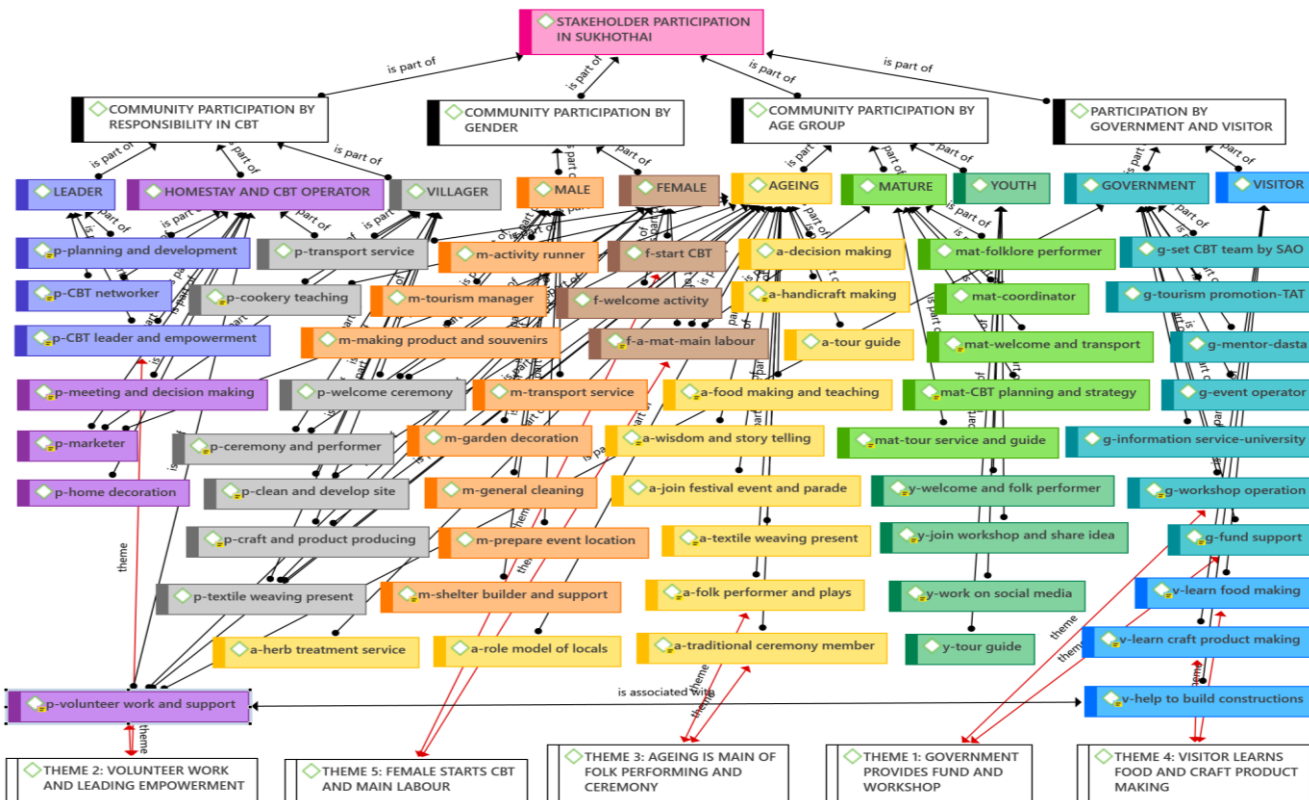


Figure 3. Network view of the codes and themes for stakeholder participation of CBT in Sukhothai (Authors’ work)

The Thai Government has played a role in, and encouraged a high level of participation in, CBT in both provinces, by providing funds to support the launching of CBT programs and activities and operating developmental workshop for community members. This was supported by Oka et al. (2021), their study found that the variable of the contribution in the form of funds to the local communities generated from the development of tourism during CBT implementation at the tourist village in Indonesia having significant at a good level with economic factor (Coefficient Correlation  $0.779 > 0.60 = \text{significant}$ ; average  $4.02 = \text{Good}$ ). Levels and styles of community member participation in CBT has been varied, with females being the main labor component in CBT in both Phitsanulok and Sukhothai Provinces. The elderly members of the village communities played a greater role in traditional ceremonies and ceremonial observances in both provinces, and in Sukhothai they also excelled as folk performers in traditional ceremonies and folk performances for the entertainment of

visitors during dinner. In Phitsanulok, the situation was different, with performances relevant to local culture and traditions being the responsibility of the young members of the communities. The roles of females, elderly people, and youth generations were highlighted by Oka et al. (2021), the perception of a CBT implementation factor (social factor) was significant with the variable of ‘increasing role’ (average 3.94=Good), and ‘improving cooperation’ (average 3.97=Good). The participation in CBT implementation sharpened and promoted the role of these people to be more valuable in society.

Table 3. Codes and frequencies for stakeholder participation of CBT in Phitsanulok

Group of Participants	Participants	Code	Frequency	Total of Frequency	Theme
Community participation by responsibility in CBT	Community leader	p-network coordinator	2	8	Theme 2: CBT management and development leader
		p-planning and development	3		
		p-CBT and area management	4		
	Homestay and CBT operator	CBT leader	1		
		p-cookery teaching	2		
		p-tour guide	2		
Community participation by gender	Male	m-IT officer	1	6	Theme 3: Female and mature are main labor for CBT
		m-shelter builder	1		
	Female	f-CBT leader	1		
		f-main labor	3		
Community participation by age group	Mature	mat-main labor	2	4	Theme 5: Ageing is main in ceremony and youth is performer
		mat-planner	1		
	Ageing	a-food making and teaching	1		
		a-ceremony member	2		
	Youth	y-entertain performer	2		
		y-tour guide	1		
Participation by government and visitor	Government	g-workshop operation	6	10	Theme 1: Government supports workshop and fund
		g-fund support	4		
		g-startup CBT by university	2		
	Visitor	v-learn food making	3	5	Theme 4: Visitor learns food making and gives feedback
		v-provide feedback	2		
		v-design own itinerary	1		

\* Denotes the total frequency of codes that were selected as a theme

Table 4. Codes and frequencies for stakeholder participation of CBT in Sukhothai

Group of Participants	Participants	Code	Frequency	Total of Frequency	Theme
Community participation by responsibility in CBT	Community leader	p-CBT networker	4	15	Theme 2: Volunteer work and leading empowerment
		p-CBT leader and empowerment	5		
	Homestay and CBT operator	p-volunteer work and support	10		
		p-marketer	3		
	Villager	p-welcome ceremony	3		
		p-ceremony and performer	2		
Community participation by gender	Male	m-activity runner	3	7	Theme 5: Female starts CBT and main labor
		m-prepare event location	2		
	Female	f-start CBT	1		
		f-a-mat-main labor	6		
Community participation by age group	Mature	mat-tour service and guide	3	13	Theme 3: Ageing is main of folk performing and ceremony
		mat-CBT planning and strategy	2		
	Ageing	a-folk performer and plays	7		
		a-traditional ceremony member	6		
	Youth	y-welcome and folk ceremony	4		
		y-join workshop and share idea	3		
Participation by government and visitor	Government	g-fund support	12	17	Theme 1: Government provides fund and workshop
		g-workshop operation	5		
	Visitor	v-learn food making	4	8	Theme 4: Visitor learns food and craft product making
		v-learn craft product making	4		
		v-help to build constructions	1		

\* Denotes the total frequency of codes that were selected as a theme

In Phitsanulok, community leaders, homestay owners and CBT operators were the main participants in CBT management and development, but these activities were more likely to volunteers who were also leaders in participant empowerment in Sukhothai. There was an accordance point in the terms of local people empowerment in the study of Oka et al. (2021) with the current findings. The local people’s perception of the implementation of CBT at the tourist village presented a relationship between the politic factor and improving the local people’s participation (average 3.47=Good), and strengthening the local people’s power (average 3.72=Good) (Oka et al., 2021). Volunteer work or volunteering is the voluntary offering of personal talents and time availability to perform responsibilities and services with indirect economic reward expected (Thoits and Hewitt, 2001). Volunteering is variously defined as citizen collaboration in direct service delivery to others; groups of citizen action; promotion for causes, individuals, and collectives; collaboration in the governance of business and public sectors; self-support and joint help actions; and a broad range of informal serving activities (Thoits and Hewitt, 2001). As illustrated in Figure 3, in Sukhothai, CBT involvement by community members as



volunteers were supported by the government sector and by visitors (v-help to build constructions). The code 'v-help for building and construction' refers to visitors helping or voluntarily supporting residents when they were building their house or public works, such as bridges. The code 'volunteer work and support' in this study included the sub-codes and definition of [1] the elderly in the CBT community of Sukhothai working in local noodle shops (Khao Perb), and also included elderly volunteers joining in welcome ceremonies and providing folk entertainment performances. Furthermore, [2] there were civil defense volunteers who were supervised by government authorities who voluntarily assisted people during night activities such as welcome ceremonies, folk dancing, singing and musical performances and serving at traditional dinners. These civil defense volunteers also provided road traffic safety and security control and supervision.

The theme of CBT management and development leader in Phitsanulok included the code of 'p-planning and development', 'p-CBT and area management' and 'CBT leader.' In addition, the theme of Volunteer work and leading empowerment in Sukhothai involved the code of 'p-CBT leader and empowerment' and 'p-volunteer work and support.' Both themes - 'CBT management and development leader' in Phitsanulok, and 'volunteer work and leading empowerment' in Sukhothai supporting to CBT by residents, government sector and visitor referred to the typology of 'citizen control' participation. Citizen control is the highest level of public participation in the sense that the public held all decision making power, and created cooperatives which were responsible for planning, policies, and decision making that affected community members (Arnstein, 2019; Hanrahan, 2010). The leading empowerment (theme 2) in Sukhothai by community leader, homestay and CBT operators also followed the concept of the typology of community participation 'consultation' (Mowforth and Munt, 1998) where consultation with other stakeholders was the manner of engagement and empowerment of local communities in the planning and decision making processes on management and future development of tourism in their area (UNWTO, 2005). Creative tourism is defined as the creative economy interfacing with tourism by developing creative activities that link creators, customers and locations together by utilizing local skills, talents, and technology to create evocative intangible cultural products, creative content and experiences' (Richards, 2020). In terms of visitor participation, visitors in both provinces participated in local food preparation, but visitors in Sukhothai also participated in craft product making more than in Phitsanulok. Craft products in CBT of Sukhothai could therefore be used as creative tourism products to encourage participation by visitors interested in local arts and crafts and the craft products. The holistic placemaking approach provided a theoretical grounding for the design elements of creative tourism (resources, meaning, and creativity), and addressing notable programs as a process which enabled things to happen (Richards, 2020). The tourists' mindset was studied in a recent CBT research that found visitors cared for the community and the environment and looked forward to seeing the natural and socio-cultural authenticity in Thailand (Jirojkul et al., 2021). Jirojkul et al. (2021) claimed the mindset of demanding in socio-cultural authenticity that visitors need to touch the real socio-culture which have done by visitors' participation and value co-creation. In the case of Natonchan Community, local people presented local wisdom through 'Pha Mak Klone' (mud fermented cloths) and visitors could participate by learning about textile weaving and dye, and by making these textiles. Visitors could also participate in making 'Wow Phra Ruang' (Phra Ruang's kite) in Cook Pattana Community of Sukhothai, and learn about traditional kite making under the supervision of senior craftsmen. In Mueang Kao Sukhothai Community, visitors could participate in painting using the colors and stylish and unique pattern (fish and floral motives) on pottery and cloths particular to Sukhothai. In Ta Chai Community, visitors could participate in making silverware by traditional methods, again applying the patterns unique to Sukhothai, and gain experience in silverware production and decoration. Food activities were popular in both provinces for participation by visitors. The unique cuisine of Sukhothai included 'Kuay Tiew Sukhothai' (Sukhothai style noodle) in Mueang Kao Community and 'Khao Perb', which is a local noodle with a particular folded shape, in Natonchan Community, while the unique cuisine of Phitsanulok was 'Khao Tom Dak' (steamed glutinous rice with banana, coconut and nut), particularly in Pha Rung Mhee Community. A study in Mexico claimed that food tourism or gastronomic tourism could go along with CBT, which found the aim of tourism indicators was to identify the weight of food tourism strategies in a community's tourism plans (Sosa et al., 2021).

## CONCLUSION, LIMITATIONS AND IMPLICATIONS

Stakeholders' participation in both Phitsanulok Province and Sukhothai Province are generally the same, but a difference in modes of participation by stakeholders in each province was evident. In Sukhothai, an attitude of 'volunteer work' was prevalent in community members, government agencies and visitors. Elderly villagers in Sukhothai demonstrated more skills and abilities about traditional ceremony members and folk entertaining performances.

However, the volunteering attitude and behavior of stakeholders in Sukhothai cannot be guaranteed to be a supportive factor in CBT in that province receiving standardized certification, but it shows the different action of stakeholders between the different CBT standard communities. The interviewees in this study were selected from only community members and not directly from government officials or visitors. This means that it does not fully identify the participation of government departments or visitors. CBT practitioners need to learn the successful patterns of stakeholder participation from standard CBT communities in order to have diverse collaborations. CBT marketers can valuably develop tour packages that promote gastronomic tourism and creative tourism at the community level to encourage visitors who like to participate in these activities and policy makers should state supportive policies for gastronomy and creative tourism in rural areas in order to motivate the participation of visitors and launch new tourism products in community tourism.

## Acknowledgements

The authors wish to Thank Mr. Roy I. Morien of the Naresuan University Graduate School for his editing of the grammar and syntax in this document, and his contribution to the text and the English expression in the document.

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