

THE DEVELOPMENT OF COMMUNITY-BASED TOURISM BASED ON SOCIO-CULTURAL CAPITAL IN CHIANG RAI PROVINCE, THAILAND

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ABSTRACT

This study is qualitative research. This research aims to analyze the social and cultural capital of community-based tourism to propose guidelines for the development of community-based tourism activities based on the social and cultural capital of Chiang Rai province. It uses the concept of community-based tourism and socio-cultural capital as a research framework. The research area is Ban Nong Aor, Mae Chan District, Chiang Rai Province. The research was conducted by purposive sampling from fourteen village scholars. The data were collected by using semi-structured interviews and focus group discussion and analyzing the data with content analysis. The results showed that Ban Nong Aor has wisdom about Tung weaving, the hanging flags in Lanna arts, and basketry. They believe in horoscopes, worship ancestral spirits and follow the principles of Buddhism. Having a simple way of life is based on the unique of communities in the North of Thailand, cover from career, clothes, food, accommodation to culture and traditions. Moreover, Phra Sing Sam, the holy Buddha statue at Wat Nong Aor is an ancient temple that is more than 100 years old consisting of the community. These social capitals can develop into 7 tourism activities. These activities should be used to provide the tourism services of the community to take advantage of their social capital and cultural capital and maximize the benefits from it. This tourism should be promoted in marketing and public relations from the provincial tourism agencies to be a community-based tourism attraction of Chiang Rai Province.

Keywords: Tourism Development, Community-Based Tourism, Socio-Cultural Capital

INTRODUCTION

Tourism is an important industry in the country's development, bringing huge income (Lee & Jan, 2019). Tourism also plays an important role in employment and job creation, according to the (Ministry of Tourism & Sports, 2017) states in the 2nd National Tourism Development Plan (2017-2021), emphasizes strategies for improving the quality of tourist attractions, tourism products, and services and promoting the development of tourism in secondary cities by offering outstanding products and services that are unique to each locality under the community participation for the development of goods and services based on local heritage and culture. Yanes, et al., (2019) state that Community Based Tourism (CBT) is a form of tourism that is internationally recognized as a tool for the development of people and communities in terms of promoting the quality of life and community economic development. It is also a tool for cultural revitalization, inheritance, dissemination, and learning exchange between the owner of the attraction or the people of the community and the visitors. It also creates awareness and relationship of interaction between tourists and community members with natural resources, traditions, and community way of life (Lamaijeen & Choibamroong, 2016). In Thailand, community-based tourism has a role in the development of the community, preservation the tradition, and the community identity perfectly (Maneerot, 2017; Nusut & Duangsaeng, 2019). The form of community tourism is tourism that supports the sustainability

of the environment, society, and culture. It is managed by the community for the community and the people in the community. They have the right to organize and provide learning activities for visitors (Tungseng, 2021). Jaipeng (2020) says that community-based tourism can stimulate the local community to use resources within the community, including natural resources, social and cultural capital to generate income and enhance the quality of life for the community. Community-based tourism also builds social sustainability and capacity for local communities to manage their resources and environment, employment within the community, preservation of the cultural roots of local wisdom continually and sustainably (Kiatisakchai et al., 2019).

There are many tourist attractions in Chiang Rai such as natural attractions that are rich with nature and beautiful with valuable unique local characteristics that have prospered from the past. Folk culture, simple way of life, and generosity of the community are charming that attract tourists. It is also included with the diversity of local food and tribes (Bejrananda, 2016; Sonthanong et al., 2021). There are varieties of forms, both religious and cultural tourism, health tourism ecotourism, and community-based tourism in Chiang Rai (Yajaimun, 2017; Phuwanatwichit et al., 2019; Dam, 2020; Pabhassaro et al., 2021). In addition, Chiang Rai Provincial Office (2017) aims to enable communities to manage and utilize economic capital, social capital, natural resource capital, customs and traditions and community culture to solve poverty and develop community strength. From the experience of providing academic services to the Ban Nong Aor community, Mae Chan District, Chiang Rai Province for 2 years, it was found that the Ban Nong Aor community wants to develop their village into a tourism community and strengthen the next generation. The community also wants to spread its uniqueness to the general public, so the development of community-based tourism is initiated. However, the researcher observes that the potential of social and cultural capital in this unique community can be further developed into community-based tourism. It can mobilize the economy and society of the people in the community along with the preservation of the community sustainably. Designing tourism activities requires a process of searching, learning, exchanging, and designing activities appropriately to the community's identity (Onwan et al., 2018). It is consistent with the findings of Krajangchom, et al., (2019) say that tourists who love community-based tourism would like to experience and learn local arts and culture as well as the way of life of the local community. These tourists will choose to travel to the outstanding and unique community-based tourist attractions and provide opportunities to learn and experience the way of life of the local people. Although many communities in Thailand have the potential to manage community-based tourism and design tourism activities and tourist services properly, there are some communities that do not have the potential to differentiate and distinguish themselves from tourism activities. There are many imitations of tourism activities. Therefore, Ban Nong Aor community can use their existing social and cultural capital to develop community-based tourism effectively, outstanding, unique, and bring income to strengthen the community and local people to be able to be self-reliant in a sustainable way. Therefore, this research aims to analyze the social and cultural capital of community-based tourism to propose guidelines for the development of tourism activities by community-based on social and cultural capital in Chiang Rai province.

This research paper presents the social and cultural capital of Ban Nong Aor community, Mae Chan district, Chiang Rai province, and presents guidelines for the development of community-based tourism activities based on social and cultural capital to lead to the use of traditional capital in the community for effective and sustainable community-based tourism.

Research Objectives

The objectives of this research were 1) to analyze the social and cultural capital of community-based tourism and 2) to propose guidelines for the development of community-based tourism activities based on social and cultural capital in Chiang Rai province.

LITERATURE REVIEW

The Concept of Community-Based Tourism

Community-Based Tourism (CBT) is a form of tourism by the community to participate in the management of tourism in the area. The CBT has helped to stimulate the economy of locals by creating jobs, distributing income in the community, and promoting community traditions that are unique to that community (Yanes et al., 2019). CBT has expanded rapidly in the past two decades and it is high potential for community engagement to preserve natural resources and the environment and to generate income for the community economy of the local people (Giampiccoli & Saayman, 2018; Nusut & Duangsaeng, 2019; Lee & Jan, 2019). CBT aims to meet the needs of niche markets that are interested in learning with the community in the form of tourism (Henama et al., 2019). In addition, REST (2011) defines that CBT is tourism that people in the community jointly own and manage to make tourism benefit the community both directly and indirectly in terms of economy, cultural society, and environment. It must create learning and make tourists truly understand the local way of life (Okazaki, 2008). CBT can stimulate the local economy by creating jobs and distributing income, while it also preserves the unique culture and traditions of the community (Nusut & Duangsaeng, 2019).

In addition, community-based tourism is the story of promoting mutual learning among local people in the community with visitors including the maintenance of various resources of the community by using community tourism as a tool in community development for sustainability and participation of all sectors in the community for the benefit of the community (Saeng, 2018; Angkoon et al., 2019; Sriruk & Sukjai, 2020). There are varieties of natural history culture, traditions, way of life, conservation, as well as the sustainable patterns development for the next generation and the real benefit of the locality (Mahfud et al., 2018; Bagus et al., 2019). In contrast, CBT can harm the economy and society, culture, and environments such as changes in lifestyle, values, social problems, and pollution in the community (Ernawati et al., 2017; Saelaew, 2017; Kline et al., 2019; Pasanchay & Schott, 2021). Rungruang & Pocharee (2019) says that the development of community-based tourism to ensure quality and compliance with the needs of tourists without destroying the local natural resources and maintaining the uniqueness of the community must be implemented under seven key elements: 1) the organization and mechanisms for tourism management run by people in the community; 2) tourism management system should be sustainable; 3 the development of quality of the community life and economy through fair income distribution; 4) Promoting community culture 5) Protecting the environment with the community and designing tourism activities for sustainable natural resources and environment: 6) to create learning and understanding of the way of life and culture for visitors and create awareness of conservation, natural resources and culture for people in the community; and 7) Good and safe service. Therefore, the development of community-based tourism should involve the local people in the management of tourism for the community by exchanging knowledge between people in the community and tourists, taking into account the economic, social, and cultural impacts. In summary, CBT is tourism that cares for the sustainability of the environment, society, and culture. The direction of CBT management is established for the community and everyone in the community has a role to play and has the right to manage and provide learning of the visitor, so the guidelines for sustainable tourism development should be planed.

Social and Cultural Capital Concepts

Social capital is a social force to solve social crises (Wasee, 1999). King Prajadhipok's Institute (2011) states that social capital is a good thing existing in the community consists of

natural resources, human resources or village scholars as well as a network of participation in various forms, and also on norms and mutual trust. It is consistent with Treeaekanukul (2014) who says that social capital is the use of community resources to solve problems and the most important resources are intelligence and generosity. Social capital is a dimension in the form of community resources consisting of values, generosity, and the wisdom that exists in the community applied in social development (Saengchan & Srimanta, 2017). Moreover, Carroll & Thomas (2001) defines social capital in two meanings as follows: 1) Broadest Sense: social capital is a social relationship that helps people in societies live and act with each other more effectively than individuals who are isolated to act alone. This sense refers to a form of social organization with trust, generosity, mutuality, and reciprocity. 2) The narrow definition is the beneficial behavior of cooperation. Social capital is based on participation in social networks in which participation of the members of the network provides access to the resources of social capital in the community. A form of an obligation of reciprocity grows from a relationship of trust and enables the exchange of information within the network, as John (2008) says that social capital is about relationships that matter by building and maintaining relationships to continue in which the relationship between those members causes common values that will empower them to achieve the desired goals.

In addition, the Office of the National Economic and Social Development Board (2007) defines that social capital refers to the power that exists in communities and societies gathering of people to live on the foundation of trust, relationship and good culture of Thai society through the three components of capital, which are human capital, institutional capital, Intellectual and cultural capital. Romerattanaphan (2005) states that social capital is that already exists in Thai society and is used in a variety of dimensions, which are concrete, including Natural resources and the abstract dimensions are culture, knowledge, intelligence, and mind. Furthermore, social capital can also be viewed in the dimensions of process thinking and practice Arunchaiyaporn (2017) divides social capital into five categories as follow: 1) Bonding social capital is a social capital that connects people with economic, social, political, or other characteristics together. 2) Bridging social capital is a social capital that connects people with different characteristics above, which is a social capital that connects between groups horizontally. 3) Quality human capital can be knowledge, intelligence, and skills, morality, discipline and responsibility, good attitude to work, and benefit the public. 4) Institutional capital in family institutions, educational institutions, religion, politics. And 5) intellectual and cultural capitals cover value systems such as morality, discipline, public consciousness, Thai culture, and local wisdom. Finally, Trakulwaranon (2009) says that Thai society has long built up its social capital values by categorizing its social capital into seven components: 1) religion, values, beliefs, and ideology; 2) local awareness or a desire to see communities that they live in continuous development; 3) Local wisdom; 4) Human resources or a person who has specific knowledge and abilities, such as village scholars, religious leaders; 5) Natural Resources; 6) Cultural ways and the identity of the community which may be in the form of traditions or lifestyles; 7) Organizations and networks. In Thailand, there is social and cultural capital as a tool to develop the quality of life and promotion of social capital conservation through tourism in many areas, for example, the promotion of creative tourism using the social capital of Khlong Roi Sai community (Chaichent, 2020), Social capital of Lao Song community (Phothisuwannakun, 2019), communication of wisdom through community-based tourism (Angkoon, et al., 2019), and the use of social capital in management at Ban Chak Ngaeo Cultural Tourism (Makpoon, 2019), etc.

Research Conceptual Framework

This study is qualitative research. The researcher formulated the research conceptual framework based on the concept of community-based tourism and social and cultural capital concepts. The study area was Ban Nong Aor, Village No. 1, Pa Sang Subdistrict, Mae Chan District, Chiang Rai Province. Data were collected by in-depth interviews and group discussions

with fourteen village scholars by purposive sampling. The research tools were semi-structured interviews and group discussions.

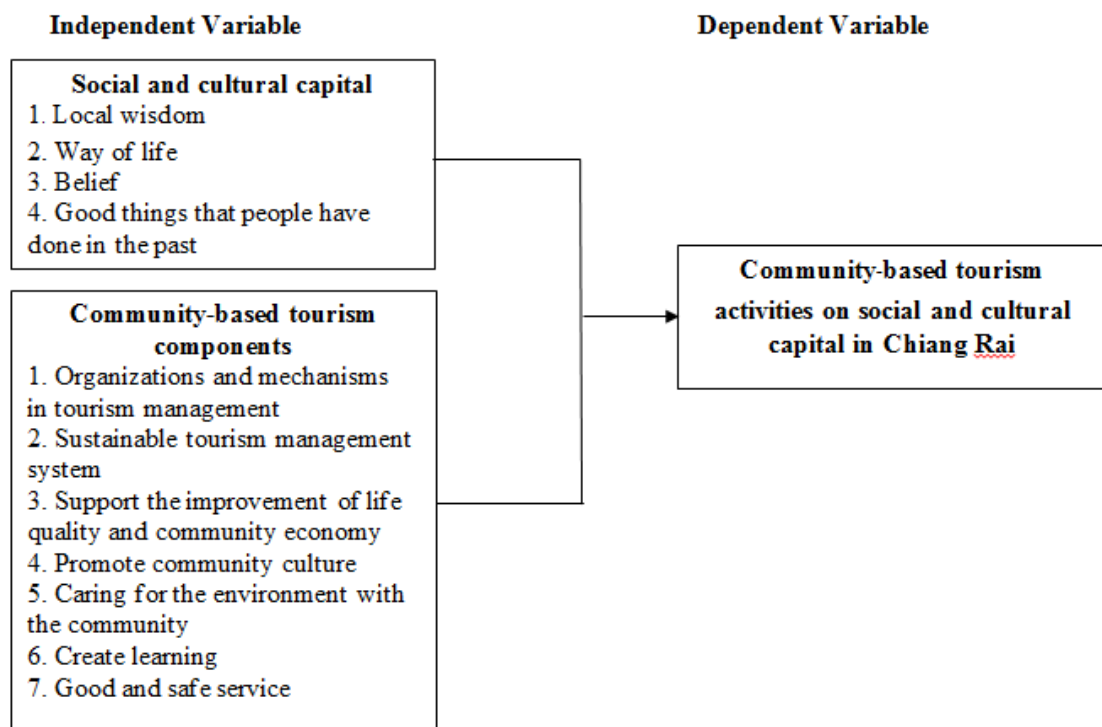


FIGURE 1
RESEARCH CONCEPTUAL FRAMEWORK

Research Methodology

This study is qualitative research. The research area was Ban Nong Aor, Village No. 1, Pa Sang Sub-district, Mae Chan District, Chiang Rai Province. The population and sample were fourteen village scholars by purposive sampling. There were two types of research tools used: 1) Semi-structured interviews that consisted of questions about social capital; and the culture of Ban Nong Aor, which is divided into 4 aspects: local wisdom, way of life, belief, and good things that people have done in the past. 2) Group discussion issues consist of bringing social and cultural capital to design activities based on seven community-based tourism components. Data were collected by in-depth interviews and group discussions between August 2020 and January 2011. Data were analyzed using content analysis.

RESEARCH RESULTS

Social and Cultural Capital of CBT

From collecting information on the social and cultural capital of the community, it was found that Ban Nong Aor had social capital, unique culture and wants to link such social and cultural capital with the development of community-based tourism through the following tourism activities:

1. Tung weaving, a word ‘Tung’ is a local language in the northern region, which is referred to the hanging flags of Lanna that can be seen in northern Thailand. This is considered an ornament or used in rituals of the Lanna people. Most of the tungs found in Lanna are made of cloth, paper, wood, metal, brass, or palm leaves. Local wisdom of Tung weaving inherits from the ancestors and Nong Aor villagers believed that Tung was one thing that was made to

offer as to respect to the Buddha used in religious ceremonies both auspicious and inauspicious ceremonies. Each type of Tung has different shapes and sizes. Tung that the community has inherited originally are divided into four types: twelve zodiac pattern, elephant pattern, Dhamma hall pattern and Chedi pattern. However, each pattern has the same auspicious meaning which offers on different occasions. Twelve zodiac pattern Tung will be used on the occasion of making merit on birthday, but it is to make merit on important days in Buddhism, Tungs can be offered in four types. Tungs that are popularly presented are available in ten colors: gold, yellow, purple, blue, pink, fuchsia, orange, white, blue, and green. Tung sizes are divided into four sizes: five inches, eight inches, nine inches, and ten inches. Ban Nong Aor's Tungs have been popular steadily that agencies and individuals always order Tungs for religious ceremonies. (1) Twelve zodiac pattern Tung (2) Elephant pattern Tung (3) Dhamma hall pattern Tung (4) Chedi pattern Tung.



FIGURE 2
THE FOUR PATTERNS OF TUNGS IN THE COMMUNITY

2. Basketry: Most villagers in the community have the local wisdom to weave various equipment for use in daily life and there is also a group of basketry. The basketry products of the community are beautiful, exquisite, and have been known for more than 20 years. The popular basketry products are the tools used in agriculture such as steamed sticky rice baskets, bamboo fish traps, bamboo adjoining and wide woven baskets, Sae, and Yor. Therefore, there are merchants from nearby communities and tourists regularly come to buy them.



FIGURE 3
THE COMMUNITY'S BASKETRY PRODUCTS ARE YOR, SAI, SAE, AND BASKETS

3. Way of Life: Ban Nong Aor community has a way of life similar to the community in the north in general. Their occupations are agriculture, basketry, and general labor that is to have enough to live and live a simple life. From the synthesis of the way of life of the Ban Nong Aor community, it can be divided as follows.

- Occupation: The main occupation of Ban Nong Ao is agriculture in which rice is cultivated, mixed with horticultural crops such as longan, cassava, and livestock. In addition, the villagers have gathered as a group to cultivate safflower, which is a famous agricultural product

of the community due to its medicinal properties. It is also popular to put in water with turmeric for use in important rituals of the Lanna people.



FIGURE 4
RICE FIELDS, SAFFLOWER PLANTATIONS AND THE COMMUNITY CHICKEN COOP

1. Food: The villagers mainly prefer to eat sticky rice. They usually cook by boiling, grilling, currying, and steaming. The famous and popular foods in various important events are young chili paste, Nam Prik Ong (meat and tomato spicy dip), local crab chili paste, Hang Lay curry, Chinese lettuce soup, and spicy minced pork salad by eating with fresh or boiled seasonal vegetables and served in Khantoke style.



FIGURE 5
CHINESE LETTUCE SOUP, YOUNG CHILI PASTE, SPICY MINCED PORK SALAD AND KHANTOKE FOOD OF THE COMMUNITY

2. Dress: for dressing participated in important ceremonies, women prefer to wear a sarong or sarong extended to the astragalus. The foot of the sarong is woven with a beautiful pattern. They wear a round-necked shirt with colorful cylinder sleeves and put their hair up, while men prefer to wear long pants made of cotton and wear round-necked cotton clothes with short sleeves and a slit at the chest, five buttons, or a Chinese collar with long sleeves and a sash.

3. Houses: Most of the houses in the community are two-storey wooden houses or half-timbered and half-lime houses. They are often made of natural materials available locally with a gable roof, and the basement is raised to use as a living area to store agricultural tools, raise animals, basketry, and Tung weaving. The front of the house often has a pot of drinking water to welcome guests.



FIGURE 6
THE HOUSES OF THE COMMUNITY

4. Beliefs: Villagers believed in worshipping spirits and sacred things from their ancestors. Those beliefs are influent on daily life through various rituals, such as the ritual to pay respect to the spirits of the grandfather (Phi Phu Ya) performed during the 9th waxing moon to the 9th waning moon of the 9th month of June to pay homage to the ancestors. Setting up a shrine under a big tree is believed that the spirits of the ancestors and sacred things will protect the villagers to have a peaceful life. Making merit and paying respect to the spiritual Shrine (Chao Por) during Pak Pi Day or on April 16th of every year, if there is an illness or bad luck, there will be a special ceremony to relieve or make the misfortune disappear. There are village scholars or masters of ceremony who can predict fortunes and indicate the auspicious days who have got the body of knowledge from the ancestors. In addition, the villagers like to perform home fortune ceremonies to free from disease and enhance prosperity on birthdays or on the occasion of taking a new position or before travel to different places.



FIGURE 7
**THE VILLAGE SPIRITUAL SHRINE, GRANDMOTHER'S WORSHIP CEREMONY,
AND HOME FORTUNE CEREMONY**

5. Traditions: Lanna people have traditions that have been inherited for a long time. They annually celebrate Tan Kuay Sa-Lak tradition which is held from September to October of every year, and the Lanna New Year tradition. Lanna people pay attention to the rituals on Sangkan Long Day (13th April), Wan Nao (14th April), Phaya Wan Day (15th April), and Pak Pi Day (16th April) to step into the new auspicious year.



FIGURE 8
TAN KUAY SA-LAK TRADITION, BUDDHA IMAGE PROCESSION, AND
OFFERING TUNG IN LANNA NEW YEAR TRADITION

6. Folk music and performances: The villagers have continued to play folk music from generation to generation, such as Lanna oboe, Lanna fiddle, Lanna mandolin, and Klong Sabat Chai (drum). They are often played in festivities and perform important ceremonies and a group of women in villages and youths performs the traditional folk dances such as the nail-covered dance, the candle-covered dance, Sao Mai dance (weaving dance), etc.

7. Antique Buddha images: Ban Nong Aor antique objects are old Buddha images in Chiang Saen art that are more than 100 years old that got influenced by the Indian art of Pala craftsmanship. There are important Buddhist characteristics are a halo made in the form of a lotus bud or crystal ball, a large spiral hair curl, a round face with a smiling expression, a prominent chin. His body is corpulent. The left robe-end extends down to his hand which is known as the nature of The Chiang Saen Sing Sam Buddha image. Moreover, it is a rare sight and considered a valuable antique of the community.



FIGURE 9
CHIANG SAEN SING SAM BUDDHA IMAGES AT NONG AOR TEMPLE

Guidelines for the Development of Community-based Tourism Activities based on Social and Cultural Capital in Chiang Rai

The researcher conducted a group discussion with the main representatives of the community for tourism development of Ban Nong Aor to design community-based tourism activities in accordant with the context of the social and cultural capital of the village. Then it is concluded as guidelines for the development of community-based tourism activities in accordant with the social costs and the culture of Ban Nong Aor as follows:

1. Warm welcome guests: to present the art for welcoming tourists with local performances such as playing folk music and performing a local dance, then hanging jasmine garland to the guest as the sign of friendly and hospital welcome.
2. Paying homage to Phra Singh Sam Buddha image: community leaders or community representatives take tourists to pay homage to Phra Singh Sam Buddha image of Ban Nong Aor community to create prosperity for life and visit the ordination hall.
3. Learning activities about Lanna Tung: representatives of the Lanna Tung Weaving Demonstration Group allow tourists to learn and practice how to weave Tung in various patterns as well as providing knowledge about the appropriate meaning and opportunities to choose each pattern and can bring their finished Tungs as souvenirs.
4. Local food-tasting activities: to watch a demonstration of local Lanna cooking and have traditional Lanna food such as Nam Prik Ong (meat and tomato spicy dip), young chili paste with boiled vegetables, and chicken mixed with local vegetable curry, etc.
5. Local basketry weaving activities: to learn how to weave bamboo and make your small baskets as a souvenir.
6. Experience the lifestyle of the northern homestay villagers: tourists who stay overnight will experience the way of life with the northern homestay villagers in the community.
7. Farming-learning activities: following the footsteps of King Rama IX to live with self-sufficiency: to visit the farming such as animal husbandry, non-toxic plant, and safflower planting ready for tourists to collect their crops for cooking and as a souvenir.

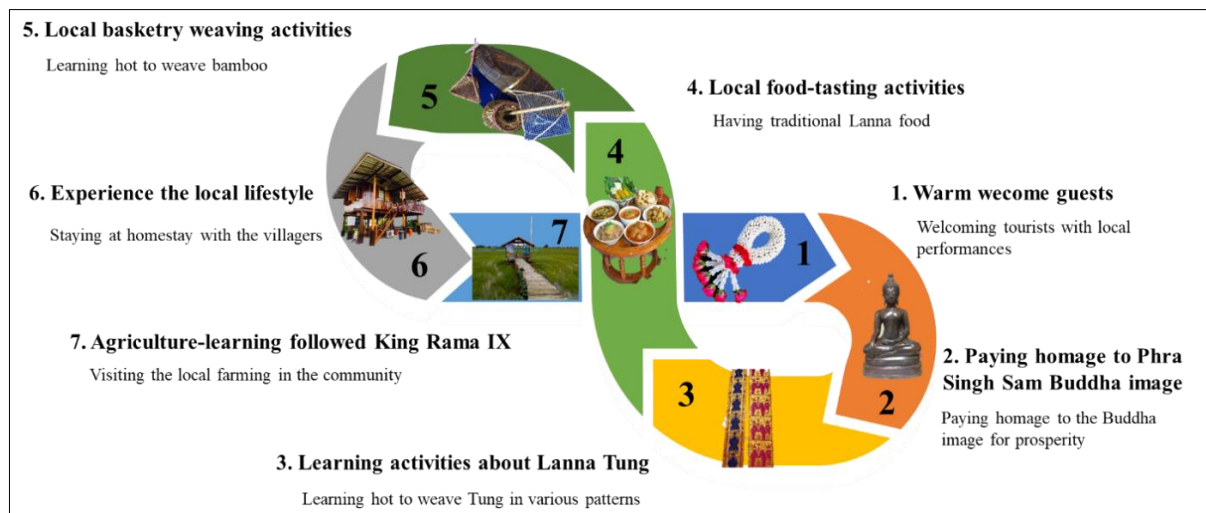


FIGURE 10
COMMUNITY-BASED TOURISM ACTIVITIES BASED ON SOCIAL AND CULTURAL CAPITAL AT BAN NONG AOR IN CHIANG RAI

DISCUSSION

This research found that the Nong Aor community had similar social and cultural capital as other communities in Chiang Rai Province and northern Thailand, especially about beliefs, ways of life, and traditions. It is consistent with the research of Phuwanatwichit et al. (2019) say that Chiang Rai is one of the Lanna civilization groups. It has its way of life and traditions that are closely related in both language and lifestyle by bringing social and cultural capital of the community to design tourism activities as a tool for preserving and reviving the art and culture of the community. Treeaekanukul (2014) states that tourism is a way to revitalize the traditional culture of the community because each community has its uniqueness and differences in language, dress, food, performances, and customs. These attract people from other regions or other countries to visit and study as Krajangchom, et al., (2019) says that elderly foreign tourists traveling to Thailand enjoy visiting temples, religious sites, antiques, and lifestyle tourism.

Furthermore, they love to have local food. The seven activities designed this study were to present the social and cultural capital of community through tourism activities allows visitors to learn and enjoy the opportunity to travel and experience the way of life of the community and distribute income to strengthen the community and the people inside the local to be able to be self-reliant and sustainable.

SUGGESTIONS

In this research, an important finding was the social and cultural capital of Ban Nong Aor community that could be applied to the development of community-based tourism as the guidelines for the development of tourism activities by community-based on social and cultural capital. It is consistent with the community-based tourism components to achieve development for sustainable tourism and maintain the values of the good social and cultural capital of the community. This should give importance to maintaining the values of social and cultural capital, with everyone involved in every step, including equal distribution of income and benefits. For the next research, it should be done about raising the potential of community-based tourism management or promotion and building a well-known community-based tourism brand.

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