

**YANGON UNIVERSITY OF ECONOMICS
MASTER OF PUBLIC ADMINISTRATION PROGRAMME**

**THE EFFECTS OF COMMUNITY-BASED TOURISM ON
LOCAL AREA DEVELOPMENT
(Case Study: Kyaikthale Village in Twantay Township, Yangon)**

**NWE NWE TUN
MPA – 14 (18th Batch)**

JUNE, 2019

**YAGON UNIVERSITY OF ECONOMICS
MASTER OF PUBLIC ADMINISTRATION PROGRAMME**

**THE EFFECTS OF COMMUNITY-BASED TOURISM ON
LOCAL AREA DEVELOPMENT
(Case Study: Kyaikthale Village in Twantay Township, Yangon)**

A thesis submitted as a partial fulfilment of the requirements for the
degree of Master of Public Administration

Supervised by

Daw Moe Hnin Phyu
Lecturer
Department of Applied Economics
Yangon University of Economics

Submitted by

Nwe Nwe Tun
Roll No – 14
MPA – 18th Batch
(2017 – 2019)

ABSTRACT

Community-based tourism is capable of providing alternative income and employment for local people, increasing environmental conservation awareness in locals and visitors, social and cultural sustainability of the CBT area while empowering the local community. This study aims to examine the participation of community in the success of the CBT and to analyze the effects of the CBT on development of local area in Twantay Township. This research use descriptive method. The quantitative research is conducted by distribution of questionnaires to respondents. The qualitative approach is also used by interviewing the key informant. The study found that CBT offers positively potential economic effects such as earning households' additional income, improving businesses to the community in the area. Moreover, effect of environmental development need to be more for the long-term within the community area. Although the village's infrastructure is not fully beneficial yet, promise towards a better future. Then, the respondents gain social and cultural effects within the community in the area. Regarding the answers by interviewing to the key informant participants, local people do not widely have the same opinion due to their conceptual skills and knowledge. Another interview result found that not all respondents of the community take active roles in the development and management of the CBT activities because the villagers do not have adequate awareness and knowledge on implementing the CBT.

ACKNOWLEDGEMENTS

First, I would like to express my gratitude to Professor Dr. Tin Win, Rector, and Professor Dr. Ni Lar Myint Htoo, Pro-Rector of Yangon University of Economics for allowing me to undertake this research.

I am also grateful to Professor Dr. Kyaw Min Htun, Pro-Rector (Retired) of Yangon University of Economics. My heart-felt thanks and deepest gratitude goes to Professor Dr. Phyu Phyu Ei, Programme Director and Head of the Department and Professor Dr. Tin Tin Wai, Department of Applied Economics, Yangon University of Economics as well as Professor Dr. Su Su Myat, Department of Applied Economics, Yangon University of Economics, for providing me with the opportunity to undertake this study, patience and kind encouragement in the course of it for their kind support.

I am also wish to special thank my thesis supervisor, Daw Moe Hnin Phyu, Lecturer, Department of Economics, Yangon University of Economics for her encouragement, helpful suggestions, the valuable guidance and advices and editing this research paper. Without her guidance, this paper would not have been completed.

I also thanks to board of examiners for giving their time to me and give their guidance about my thesis. And I deeply thanks to all professors, lecturers, and all other teachers for their efforts in teaching subjects during studying in this valuable programme and active guidance.

I am especially thanks to all my classmates for creating such a supportive environment to learn from each other during the two-year programme. Especially Mg Si Thu Lin, Ma Htet Htet Aung, Sai Nay Lin Oo, Nang Su Yi Myo and Nang Saw Yu Nwe for always encouraging me and helping me while conducting my survey. After that, I also wish to express my strong and deep appreciation to my partner at work as well as my best friend Mg Zaw Htet Oo for editing my translation and sharing knowledge and for helping me to finish this thesis.

Last, but not the least, I would like to thank my beloved family: my father, mother, and sister for their understanding, cooperative and supportive words and acts to do further studies and I hope that this achievement will make you proud.

Finally, I offer deep gratitude and gratefulness to all the persons who contributed in different ways to my paper. However, I am the person most responsible for what I have prepared and presented in my paper.

TABLE OF CONTENTS

| | Page |
|--|-------------|
| ABSTRACT | i |
| ACKNOWLEDGEMENTS | ii |
| TABLE OF CONTENTS | iii |
| LIST OF TABLES | v |
| LIST OF FIGURES | vi |
| LIST OF ABBREVIATIONS | vii |
| | |
| CHAPTER I INTRODUCTION | 1 |
| 1.1 Rationale of the Study | 1 |
| 1.2 Objectives of the Study | 2 |
| 1.3 Method of Study | 2 |
| 1.4 Scope and Limitations of the study | 2 |
| 1.5 Organization of the study | 3 |
| | |
| CHAPTER II LITERATURE REVIEW | 4 |
| 2.1 Concepts of Tourism | 4 |
| 2.2 Principles of Sustainable Tourism | 8 |
| 2.3 History of Community-Based Tourism (CBT) | 10 |
| 2.4 Benefits of Community-Based Tourism on Local Area | 14 |
| 2.5 Barriers to Participation of the Locals in Tourism | 16 |
| 2.6 Reviews on Previous Studies | 16 |
| | |
| CHAPTER III COMMUNITY-BASED TOURISM IN MYANMAR | 18 |
| 3.1 Tourist Attractions in Myanmar | 18 |
| 3.2 Tourists Arrivals in Myanmar | 19 |
| 3.3 Tourism Policy Frameworks in Myanmar | 23 |
| 3.4 Overview on Community-Based Tourism in Myanmar | 24 |
| 3.5 Landscape of Tourism and Community-Based Tourism Initiatives in Myanmar | 25 |

| | | | |
|----------------|-----------|---|----|
| CHAPTER | IV | SURVEY ANALYSIS | 34 |
| | 4.1 | Profile of Twantay Township | 34 |
| | 4.2 | Survey Design | 37 |
| | 4.3 | Survey Results | 38 |
| | 4.4 | Analysis on Effects of CBT on Local Area Development: Interpretation of Interviewing the Key Informants in Community-based Tourism Area | 48 |
| CHAPTER | V | CONCLUSION | 51 |
| | 5.1 | Findings | 51 |
| | 5.2 | Recommendations | 52 |

REFERENCES

APPENDICES

LIST OF TABLES

| Table | Title | Page |
|--------------|---|-------------|
| 2.1 | Benefits of Community Based Tourism | 14 |
| 3.1 | International Total Tourist Arrivals in Myanmar (2006-2017) | 20 |
| 3.2 | International Tourist Arrivals and Entry Points in Myanmar | 21 |
| 4.1 | Demographic Profiles of the Respondents | 39 |
| 4.2 | Tourism Related Income of the Respondents | 40 |
| 4.3 | Successful Participation of Local Community in CBT site | 41 |
| 4.4 | Economic Effect of CBT in Kyaikthale Village | 43 |
| 4.5 | Environmental Effect of CBT site in Kyaikthale village | 44 |
| 4.6 | Infrastructure development of the CBT in Kyaikthale Village | 45 |
| 4.7 | Social and cultural effect on the Kyaikthale Village | 46 |

LIST OF FIGURES

| Figure | Title | Page |
|---------------|---|-------------|
| 3.1 | International Total Tourist Arrivals in Myanmar (2006-2017) | 21 |
| 3.2 | International Tourist Arrivals of Entry Points in Myanmar | 22 |
| 4.1 | Successful Participation of Local Community in CBT site | 41 |

LIST OF ABBREVIATIONS

| | | |
|-------|---|---|
| ADPA | - | Ayeyawady Dolphin Protected Area |
| ASEAN | - | Association of South East Asian Nations |
| CBT | - | Community-based Tourism |
| CCB | - | Community capacity buildings |
| CIT | - | Community Involvement in Tourism |
| CSO | - | Central Statistical Organization |
| FFI | - | Flora and Fauna International |
| GDP | - | gross domestic product |
| KII | - | Key Informal Interview |
| NBT | - | Nature-based Tourism |
| NGO | - | Non-Governmental Organization |
| UNEP | - | United Nations Environment Program |
| UNWTO | - | United Nations World Tourism Organization |
| WCS | - | Wildlife Conservation Society |
| WTO | - | World Trade Organization |
| WWF | - | World Wildlife Fund |

CHAPTER I

INTRODUCTION

1.1 Rationale of the Study

Tourism, also known as the smokeless industry which plays a crucial role in nowadays because it earns a considerable portion of the revenue of a country. This being so, the tourism sector in Myanmar has also dramatically developed since 2010, and foreign investors are now looking at Myanmar to find out investment opportunity in Myanmar.

Then, tourism industry has a dramatic impact upon national economic growth and development not only directly but also indirectly. The Community Involvement in Tourism (CIT) policy has created a national program calling for effectuation of sustainable tourism development in 2013. Under this CIT policy, the Community Based Tourism (CBT) approach has been adopted.

Community-based Tourism (CBT) enables the local people to enjoy the benefits and rid the tourism industry of the challenges. As this matter, CBT concentrates on effectuation of sustainable development so that the local populace can promote their status of living and that the environment will not be either directly or indirectly made worse. Community-based tourism (CBT) improves the rural economies, emphasizes the local participation, empowers the local community, owns and manages by local community and also reduces poverty.

In Myanmar, there are already CBT projects being implemented in some states and regions with the encouragement and physical support of the Ministry of Hotels and Tourism. Local people can appreciate traditional cultural whose tourism products, and services are developed and managed with their active participation, and benefits from tourism are collectively enjoyed by the communities. To attract the tourists to the sites of the community-based tourism, it is essential to identify the peculiar desire of the tourists.

In fact, the community-based tourism can make the tourists discover the local habitats and wildlife, and be exposed to Myanmar traditional cultural mores, rites and

rituals. There is no doubted that the community-based tourism can make the residents and the shopkeepers can earn a better income, create better job opportunities and bring about the economic development of the host communities. Therefore, this study observes how the local people participate in the success of community-based tourism and how the local residents get more benefits through the effects of the community-based tourism.

1.2 Objectives of the Study

The objectives of the study are to examine the effect of community participation in the success of CBT project and to analyze the effects of the Community Based Tourism (CBT) on development of CBT area.

1.3 Method of Study

The research method used descriptive method with a mixture of quantitative and qualitative approaches. The primary data is conducted through distribution of a structured questionnaire to the respondents. In addition, face-to-face interviews were conducted with key informants (i.e., community leaders and team leaders) to get more information about community-based tourism in the area. Secondary data is also obtained from Township General Administration Department, various relevant books, news, journals, and other official websites.

1.4 Scope and Limitations of the Study

The scope of the study specifically focuses on the effectiveness of community-based tourism of Kyaikthale village which is initiated under the previous government. This study included Community-based Tourism development, participation of villagers in the community in Kyaikthale village and also this study to understand the process of Community-based Tourism in the Kyaikthale village in Twantay township in Yangon Region. In this paper does not consider the effectiveness of the tourism development before the past two years because the CBT site which began two years ago. Survey period started from February to May 2019.

1.5 Organization of the Study

This paper consists of five chapters: Chapter one is introduction which contains the outline of rationale, objectives of the study, method of study, scope and limitation and organization of the study; Chapter two is literature review on concepts of community-based tourism, historical perspective on community-based tourism, benefits of community-based tourism on local area, and barriers to participation of the locals in tourism; Chapter three mentions overview on community-based tourism (CBT) in tourism sector in Myanmar; Chapter four reveals the data analysis and in Chapter five concludes with the key findings of the survey and discussed on findings, suggestions, and recommendations.

CHAPTER II

LITERATURE REVIEW

2.1 Concepts of Tourism

Tourism is defined as temporary shift of peoples to destinations out of their normal localities of work and residence. During their time of stay, some kind of services and actions are provided so as to meet up with their needs (Mathieson and Wall, 1982). According to WTO, tourism includes the activity of persons moving to a location which is out of their environment within a year for either commerce or leisure or some specific reasons. Tourism can also be defined as groups of event and relations that emerges from the interaction of commerce providers, host communities, host governments and tourists during hosting and attractions of foreigners and tourists (Goeldner, 1986).

Tourism is a dynamic and competitive industry that requires the ability to adapt constantly to customers' changing need and desires, as the customer's satisfaction, safety and enjoyment are particularly the focus of tourism businesses. (Goeldner, Charles R., 2009)

Tourism means the temporary short-term movement of people to destinations outside the places where they normally live and work, as well as their activities during their stay at these destinations. It should be noted that all tourism should have some travel, but not all travel is tourism. Tourism comprises the activities of persons travelling to and staying in places outside their usual environment for less than a year and whose main purpose of travel is other than the exercise of an activity remunerated from within the place visited. The term "usual environment" is intended to exclude trips within the area of usual residence and frequent and regular trips between the domicile and the workplace and other community trips of a routine character. (Mathieson and Wall, 1982)

Based on the UNWTO definition on tourism could be categorized as domestic tourism and international tourism. Domestic Tourism which involves trips made by local residents within their own countries. International Tourism which involves trips

between two countries. International tourists are those who travel to a country other than the one in which they normally live, according to Tourism and Hospitality, Manual on Module I Introduction to Tourism (Fine-tuned version) Personal, Social and Humanities Education Section, Education Bureau.

2.1.1 Types of Tourism

With respect to WTO tourism can be classified into six classes: Domestic type of tourism: This is a situation whereby occupants of a given Nation visits destination within the same Nation. The Internal type of Tourism; is one in which inhabitants of a given nation visits other country's destination. The Inbound type of Tourism; is when foreigners/an outsider visit a particular nation. The Outbound type of Tourism; is when dwellers of a given nation visit other country's destination. The National type of Tourism: This type of tourism is made up of outbound and domestic tourism. The International type of Tourism: It is made up of outbound and inbound tourism. (Kwangseh, 2014)

The biggest types of tourisms in the world which serves as major attractions to tourists visit. These include: Leisure types of tourism, Business types of tourism, Medical types of tourism, Cultural types of tourism, Adventure types of tourism, Wellness type of tourism, Ecotourism types of tourism, Sport types of tourism, and Wildlife types of tourism. (UNWTO, 2017)

There are many different types of tourism depending on the scale of tourists, criteria and characteristics of tourism. Tourists can choose the particular type of tourism according to their own desires and preferences. To meet the changing trends of tourists, the industry tries to provide the diversified and unique types of tourism in aligned with demand of tourists. Among them, mass tourism is primary origin of the conventional tourism and alternative tourism is the general term of different types of tourism rather than mass tourism. (UNWTO, 2017)

2.1.2 Mass Tourism

Mass tourism came into existence around the 19th century. Mass Tourism concept was created so as to show a tremendous inflow of tourists, show how tourists spent their holidays in a précised destination. Mass Tourism prefer the large groups, traditional, fixed program, focus on sights, little or no background research, desire for souvenirs, purchase items while there, may involve loud social activities, snapshots

and postcards, no language preparation. In the 1960s, the effects of mass tourism and the increasing awareness of the human impacts on the environment led to a general state that nature is not an inexhaustible resource. In the 21st Century, global warming is a vital environmental constraint and mass tourism is seen as having degraded effects on the society. (Vainikka, 2013)

One of the main effects of mass tourism is that which rely most on destinations of visitors on tourism. It is destructive as regards the fact that tourism is very sensible to interior fluctuations such as change of fashion, prices, and exterior fluctuations such as global economic drift and political situations. Mass tourism is blind of societal impacts, as such, Mass tourism do not affirmed reasons of why they change their ways of working. Mass tourism is a vital type of tourism. It enforces all the impacts on both natural and cultural conditions of all tourists' destinations. Mass tourism is monitored by small firms of a specific market. It involves important investments. Its products are unique in all regions. (Vainikka, 2013)

2.1.3 Alternative Tourism

Alternative tourism is an alternative to mass tourism. The Alternative tourism type is singles, families, friends, recent trend, spontaneous decisions, focus on "experiences" careful preparation and research, desire for memories or knowledge, bring items to give away, quiet, low impact, photography and painting, learn local language. (Weaver, 2006)

Community-based Tourism (CBT) is an example of alternative tourism. It emerges from the less developed countries in order to act as a solution to the negative impacts caused by mass tourism on the nation. Alternative tourism is seen as a model which is much of human and natural alternatives to mass tourism (Weaver, 2006).

Alternative tourism disagrees with mass tourism in organizational terms, supply terms and the required human resources. Alternative tourism development functions as an organization between the locals and tourists. It is made up of amenity and attractions made for little groups. Alternative tourism is a blend of either individual tourists' service or tourists' product. The major interest of alternative tourism is for a sustainable economy, creation of better life quality and a decrease in brutality. It eventually promotes; limited scale, activities based in the community and low impacts. Alternative tourism is composed of three main classes: tourism based on nature, adventure tourism and cultural tourism. (Kwangseh, 2014)

Examples of alternative tourism are sport tourism, music tourism, ecotourism, rural tourism, etc. Business Tourism: It is touring for conducting business transactions, attending meetings, workshops or conferences; so, the aim of that type of tourism is mainly professional. Pleasure tourism: It is for improving the physical and spiritual well-being of the individual such as vacation at a meditation center. (UNEP, & UNWTO, 2005) Nature-Based tourism (NBT): It relies mainly on any attractions directly related to the natural environment. It includes touring at places famous for nature and scenery beauty to enjoy nature such as farms and wildlife. Ecotourism is part of nature tourism. Social tourism is travel that involves the company of others, such as tour-bus travel or family visits. Recreational tourism: It is travelling to escape from routine life and it is done for joy or pleasure such as camping or beach visiting.

Active tourism: It is conducting with clear and set objectives such as climbing mountain, touring around the world and learning arts or languages. Religious tourism: It involves travelling to the religious significant places such as Bodh Gaya, Mecca in Saudi Arabia, Bethlehem. Health or Medical tourism: It involves travelling to improve health of individual one such as health resorts or weight-loss camps or hospital. Adventure tourism: It involves challenges and adventure, such as trekking through a tropic rainforest or rock climbing. (Hausler & Strasdas, 2002)

Ecotourism: This type of tourism sometimes called “green tourism”. Ecotourism is defined as travelling to fragile and protected areas that tries to minimize negative impact as possible and small scale. It endeavors to provide funds for conservation, directly benefits the economy and political empowerment of local communities and enhances respects for different cultures and rights. So, ecotourism is assumed to be a type of nature-based tourism (Weaver, 2006).

Culture-based tourism: this type of tourism is to experience the history of the place, foods, local productions, folklore, and culture of a people. Any type of tourism that relies mainly on attractions directly related with cultural resources, according to Weaver (2006). Sports tourism: the tourism is to experience a sport or sporting event, such as ski holidays or the Olympics. Community-based Tourism: Community-based tourism is tourism in which the significant number of local people has substantial control over and involvement in tourism development and management. It is managed and owned by the community, for the community, enabling visitors to increase their awareness and learn about the community and local ways of life. (Hausler & Strasdas, 2002)

2.2 Principles of Sustainable Tourism

The United Nations World Tourism Organisation (UNWTO) defines sustainable tourism 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.” Sustainable tourism means supporting the local economy and community tourism initiatives. By purchasing local products visitors are helping support the community and by supporting community tourism initiatives people are ensuring that the financial benefits stay with the people there.

Sustainable tourism is tourism that minimizes the costs and maximizes the benefits of tourism for natural environments and local communities, and can be carried out indefinitely without harming the resources on which it depends. Sustainable Tourism involves social responsibility, a strong commitment to nature and the integration of local people in any tourist operation or development. (Hunter, 1997).

According to the definition of World Tourism Organization (2006), “The development of sustainable tourism requires the informed participation of all relevant stakeholders, as well as strong political leadership to ensure wide participation and consensus building. Achieving sustainable tourism is a continuous process and it requires constant monitoring of impacts, introducing the necessary preventive and/or corrective measures whenever necessary.”

Sustainability principles refer to the environmental, economic, and socio-cultural aspects of tourism development, and a suitable balance must be established between these three dimensions to guarantee its long-term sustainability. (UNWTO, 2013)

Therefore, sustainable tourism should: First, make optimal use of environmental resources that constitute a key element in tourism development, maintaining essential ecological processes and helping to conserve natural heritage and biodiversity.

Second, respect the socio-cultural authenticity of host communities, conserve their built and living cultural heritage and traditional values, and contribute to inter-cultural understanding and tolerance. Third, ensure viable, long-term economic operations, providing socio-economic benefits to all stakeholders that are fairly

distributed, including stable employment and income-earning opportunities and social services to host communities, and contributing to poverty alleviation.

Sustainable tourism should also maintain a high level of tourist satisfaction and ensure a meaningful experience to the tourists, raising their awareness about sustainability issues and promoting sustainable tourism practices amongst them. (UNEP and UNWTO, 2015)

Sustainable Tourism Development meets the needs of present tourists, host regions while protecting and enhancing opportunity for the future. It is envisaged as leading to 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. Sustainable tourism products are products which are operated in harmony with the local environment, community and cultures so that these become the beneficiaries not the victims of tourism development. A well-adopted community-based tourism can benefit to each of three pillars of sustainability which are social, environmental and economic context. (UNEP and UNWTO, 2015)

Sustainable tourism has three key components, sometimes referred to as the “triple bottom line”: (International Ecotourism Society, 2004 cited in Hunter (1997)):

First, environmentally the activity has a low impact on natural resources, particularly in protected areas. It minimizes damage to the environment (flora, fauna, habitats, water, living marine resources, energy use, contamination, etc.) and ideally tries to benefit the environment.

Second, socially and culturally the activity does not harm the social structure or culture of the community where it is located. Instead it respects local cultures and traditions. It involves stakeholders (individuals, communities, tour operators, government institutions) in all phases of planning, development, and monitoring, and educates stakeholders about their roles. Third, economically it contributes to the economic well being of the community, generating sustainable and equitable income for local communities and as many other stakeholders as possible. It benefits owners, employees and neighbors. It does not simply begin and then rapidly die because of poor business practices.

The principles of sustainable tourism are as stated as follows: The conservation and sustainable use of natural, social and cultural resources is crucial.

Therefore, tourism should be planned and managed within environmental limits and with due regard for the long-term appropriate use of natural and human resources.

Tourism planning, development and operation should be integrated into national and local sustainable development strategies. In particular, consideration should be given to different types of tourism development and the ways in which they link with existing land and resource uses and socio-cultural factors. Tourism should support a wide range of local economic activities, taking environmental costs and benefits into account, but it should not be permitted to become an activity which dominates the economic base of an area.

Local communities should be encouraged and expected to participate in the planning, development and control of tourism with the support of government and the industry. Particular attention should be paid to involving indigenous people, women and minority groups to ensure the equitable distribution of the benefits of tourism.

All organizations and individuals should respect the culture, the economy, the way of life, the environment and political structures in the destination area. All stakeholders within tourism should be educated about the need to develop more sustainable forms of tourism. This includes staff training and raising awareness, through education and marketing tourism responsibly, of sustainability issues amongst host communities and tourists themselves.

Research should be undertaken throughout all stages of tourism development and operation to monitor impacts, to solve problems and to allow local people and others to respond to changes and to take advantages of opportunities. All agencies, organizations, businesses and individuals should co-operate and work together to avoid potential conflict and to optimize the benefits to all involved in the development and management of tourism. (Telfer and Sharpley, 2002)

2.3 History of Community-Based Tourism (CBT)

Community is a borrowed Latin word used in English context since 14th century. It includes associations made up of members and social group development. The concept of Community is widely discussed with an interpretation that does not agree with one another which depends on perspectives of individual. Some individuals refer places as communities, other peoples and maybe both. That is, it has a broad meaning as to a space physically. Community connects to any of the features below; (a) a small society; (b) a sense of same identities and features, (c) qualities of

possessing similarities. Community regarded as a concept came into existence around the 19th century. It contradicts the associations and activeness of occupants within local settlers to larger and industrialized societies, whose complexities are of huge degrees. (Shahmirzadi, 2012).

With respect to international Affairs Department (1997), the word community can be defined as “a network with identical identities, purpose and/or interests. Chaskin (2001) proposed that communities imply possessing things of identical or common interest, bonded to three significant elements: attachment, interest and place. Chaskin (2001) defines communities as persons with identical bonds or issues. The operational definition of community is geographical area that assumes a commonality of circumstances and identity among its people and contains functional units for the delivery of goods and services.

Local community: A local community is a group of interacting people living in a common location, sharing an environment, beliefs, resources, preferences, needs, risks and a number of other conditions may be present and affecting the identity of the participants and their degree of cohesiveness. Community is most generally defined as residents contained by geographical boundaries, local zoning, or politic; the ethnicity of its residents or the resources or industry established in the area (Mancini, 2009).

In the mid-1990s, community-based tourism became popular to reverse the top-down development approach to bottom-up approach that can enhance real and all-inclusive community participation at all levels of development. In the context of tourism, there is a wide range of community involvement may be voluntarily or involuntarily. Community is attracted to tourism not only for the demand side, increasing awareness and learning about the community and local ways of life, but also for the supply side, the increased contributions of community to locally managed tourism (Sharpley & Telfer, 2002).

Community base tourism arises from the development of community strategy. It uses tourism as a weapon so as to reinforce the local resident's projects / enterprises, so as to be able to handle the resources of tourism with the involvement of the local residents. Community based tourism approach alongside with its profile started around the mid-1990s. This was accompanied by steady actions of donors, non- governmental organizations, tourism companies, governments and together with the communities. (Shahmirzadi, 2012)

According to UNWTO (2007) was postulated that tourism serves as an essential means of employment. It stimulates investment as regarding infrastructures which improve the standard of living of local individuals. Also, there are creation of businesses and jobs especially in Less Developing Countries, therefore alleviating economics benefits as well as preventing the local community from moving to cities.

UNWTO also, serves as promoters of economic development and poverty reduction in developing nations. Development agencies and governments of several countries should utilize tourism as major tool with respect to development (Hall and Jenkins, 1998).

Today, tourism is seen as the main tool for less developing countries. To a certain extend the local community give a helping hands like time, hope, money and effort as regarding tourism and not only developing agencies, aid and government. This is due to the fact that, they equally believe will lead to social and economic benefits as communities are concerned. Benefits obtained from tourism by local community in most cases is small and having high environmental degradation, cultural erosion and community conflicts and as well (Shahmirzadi, 2012).

Murphy (1985) wrote of the idea of local community involvement in tourism development, but Pearce (1992) proposed that new types of tourism, alternative and soft tourism, which sought to bridge the gap between tourist and host, were promoted in the forms of tourism development projects in developing countries beginning in the 1970s.

Such projects sprung from concern of tourism's impacts from mass tourism development on local communities, and many mirrored what is known as ecotourism, as they focused on promoting the conservation of protected areas and national parks with the involvement of the destination community, the tourist revenue generated by these conservation projects was intended to be invested back into the community (Goodwin & Santilli, 2009).

These early CBT initiatives were rooted in the belief that the best approach to collective community effort was through environmental conservation of the community's own natural environment (Goodwin & Santilli, 2009). The concept of CBT has been spearheading in support as regarding rural development and in both developing countries and developed world. CBT is a type of tourism that take into considerations; social, environmental and cultural sustainability. It is operated and

owned for and by the resident, in order to augment the consciousness of the visitors, teaching them the local and community way of life (Suansri, 2003).

CBT seeks to present the question on how tourism can enhance the process of community development and not how the communities can derive more benefits from the tourism. CBT is a type of tourism with its factors that differs from that of mass tourism. Individuals who wish to practice this form of tourism ought to know about the components, principles and ideas that lie beneath CBT. The aim of CBT is not only for profit making but more interested on the effects of tourism as regarding the environmental resources and the community. (Kwangseh, 2014) The concept of CBT comes to play in 1990s. It was argued that, CBT serves as a path for an equal partition of benefits to all the individuals that are influenced by tourism through a general agreement of decision making and the host community taking charge in development (Pearce, 1992). It has been noticed that actual agreement and genuine local control of development is not practically possible or desired by certain communities. CBT in certain cases is viewed as an example of tourism development that is sustainable.

According to Brohman (1996), CBT principally consist of high involvement of the local community in the practice and development of projects/initiatives. They also emphasis on the fact that benefits derived should be distributed among all the members of the community.

Community Based Tourism programme are developed based around elements of local lifestyle, culture, people and nature that community members feel proud of and choose to share with guests. Community Based Tourism is a visitor-based interaction that has meaningful participation by both, and generates economic and conservation benefits for local communities and environments. (Brohman, 1996)

CBT is tourism that consults, involves and benefits a local community, especially in context of rural villages in developing countries and indigenous people (Mann 2001). The concept of CBT in Less Developing Countries is becoming so much important specifically as long as it support strategies that are in favor of higher benefits and in control of the local communities. The earliest CBT concept should be viewed as one connected with the concepts of empowerment, self-reliance and sustainability. CBT is a strategy which is capable of community development, cultural and natural resource conservation. CBT create other sources of income as regarding rural areas enhancement of community standard of living, creates several job opportunities specifically for women. (Kwangseh, 2014)

World Wildlife Fund, (WWF 2001) mentioned that Community Based Tourism is a measurement of ecotourism where local empowerment is the major center of attention of Community Based Tourism. Furthermore, CBT involves management, community development, tourism businesses and some form of cultural replace where tourists meet with local community and views the different sides of their lifestyle. Many government agencies and conservation organizations have used CBT as a main strategy to achieve their goals because CBT gives benefits and incentives to local people from their conservation incentive.

2.4 Benefits of Community-Based Tourism on Local Area

Preserving local culture is also another benefit of CBT. If communities know the value of their traditions and culture, then wisdom and local knowledge can be transferred from generation to generation. In addition, cooperation with government and private agencies, close contact with tourists and improving quality of life are also social benefits from CBT. The social cohesion, harmony and cooperation that CBT enables can enhance individual self-reliance, pride and hope for the future as well (Kontogeorgopoulos 2005).

Table 2.1 Benefits of Community Based Tourism

| Development Area | Potential Development Benefits |
|-------------------------|--|
| Economic | <ul style="list-style-type: none"> - Generates suitable and independent source of funds for community development. - Creates employment in tourism. - Increases household income. |
| Social | <ul style="list-style-type: none"> - Raises quality of life. - Promotes community pride. - Promotes gender and age equality. - Builds capacity for community management organizations. |
| Cultural | <ul style="list-style-type: none"> - Encourages respect for different culture. - Foster cultural exchange. - Embeds development in local culture. |

Source: (Suansri, 2003)

(Continued) Table 2.1 Benefits of Community Based Tourism

| Development Area | Potential Development Benefits |
|-------------------------|--|
| Environmental | <ul style="list-style-type: none">- Promotes environmental responsibility.- Raises awareness of the need for conservation for tourists and villagers.- Promotes management of waste disposal. |
| Educational | <ul style="list-style-type: none">- Promotes the acquisition of new job skills.- Creates new professions in the village.- Encourages use of new knowledge in the village.- Cross fertilization of ideas with other culture promotes mutual respect. |
| Political | <ul style="list-style-type: none">- Enables participation of local people.- Increases the power of community.- Ensures rights in natural resource management in community. |
| Health | <ul style="list-style-type: none">- Promotes good hygiene.- Increases in and diversification of food production for tourists improves nutritional status. |

Source: (Suansri, 2003)

The above table 2.1 mentions the benefits of the developmental area and potential development of CBT. In addition, CBT has the potential to decentralize the tourism industry by transferring decision – making to the community level, which leads to the empowerment of local communities and the development of local institutions, thereby providing a sense of ownership, strengthening community identity and sense of pride.

In the economic point of view, CBT can increase funds for community development by creating jobs for local people which lead to sustainable tourism and can rise income from local production. In social aspect, local people can get quality of life from sustainable tourism as people centered for sustainable development. In the cultural point of view, the community-based tourism encourages respect for different culture and foster cultural exchange and embeds development in local culture. In the environmental point of view, environmental responsibility can be promoted by the tourism and environmental conservation lead to sustainable development and raising

awareness of the need for conservation can cause sustainable tourism. Tourism can be used as a powerful tool for community development, especially in the view of tourism and community development as necessarily connected. The following table suggests the ways that the principles of sustainable development can be put into practice to make tourism sustainable.

2.5 Barriers to Participation of the Locals in Tourism

According to Abram (1998) the main barriers to participation in tourism in rural areas of poor nations include, the fact that the concept of tourism is new to the people; bureaucracy in decision-making processes – top-down approach; tourism planners ignoring local people to participate assuming that they are illiterate and too unaware to be drawn in.

On the side of local communities, there is a problem that they lack knowledge on how to participate in tourism. Abram asserts that “The difficulty for ordinary people in accessing technical discourse is often identified as a major barrier to full participation”. It is hence important that local communities get information and understanding about the decision-making processes for planning and management of tourism so that they can be actively involved in tourism (Cole 2006: pp.631 cited in Abram, 1998). Another barrier to participation of local communities in tourism creates leakage affects on participants in many ways. For instance, the locals might be seeing tourism of no value to them, or may lack sufficient fund to develop small-scale tourism businesses but of quality enough to attract tourists. (Goodwin 2011)

Moreover, it is argued that tourism lacks linkages with local economy. This is a problem because individuals from different productive sectors, such as farmers, fishermen, traditional artists, among others, fail to integrate into different economic options (such as tourism in this case) that could help them improve their livelihood conditions. (Goodwin 2011)

2.6 Reviews on Previous Studies

Shahmirzadi (2012) focuses to examine the processes and characteristics of tourism development in Shahmirzad, and to explore whether its direction is in line with CBT pertinent to the construction of public infrastructure and the conservation of natural and cultural heritage, providing cultural pride, greater awareness of the natural environment, and a sense of ownership in the communities, as well as, an active

participation in the process of tourism planning. In this research, quantitative method based on survey questionnaires has been utilized and the data collected which analyzed through application of SPSS. In the meantime, a semi-structured interview with the public sector officials was conducted to assess the public sectors' attitude and awareness of this process. Findings revealed that tourism development in Shahmirzad has been reactive and not proactive; secondly, the location and climate along with unique heritage sites plays an important role in attracting tourists. Furthermore, government's attitude has remained passive and community's involvement in tourism has not been based on a deliberate strategy with respect to product development, sustainability, and community consent.

Kwangseh (2014) studied the analysis of opportunities and barriers to Community Based Tourism (CBT) in the case of Cameroon. This study is aiming to explore those barriers and opportunities that might have hampered the successful implementation of CBT. To achieve the purpose of this study a qualitative research method has been utilized. Data collection has been achieved by administering a semi-structured interview with public sector officials and community members to explore the barriers and opportunities to CBT. Finding of this study has shown that, there exist several opportunities and barriers in CBT development in a community. Some of these opportunities are; eradication of poverty, increase income, community empowerment, enhance standard of living of local community and job opportunities. The author found that, there are certain barriers that serve as hindrance in the implementation of CBT development.

CHAPTER III

COMMUNITY-BASED TOURISM IN MYANMAR

3.1 Tourist Attractions in Myanmar

Myanmar's Hotels and Tourism Ministry is striving to promote tourism by developing new modes of tourism and creating new tourist destinations. The ministry has permitted about 1,628 hotels and guest houses with some 65,470 rooms to operate as of March 31, 2018, official Global New Light of Myanmar reported.

As of December 2017, the ministry had also granted over 2,676 travel agencies, issuing 4,503 tour guide licenses, 3,449 regional tour guide licenses and 2,564 transport licenses. Foreign tourists visit Myanmar mostly through three international airports, the border checkpoints as well as via luxury cruise liners.

Myanmar is a country rich in history, culture, custom and tradition. Myanmar also has a number of tourist attractions, with many more unknown and yet undiscovered tourist attractions. Many of Myanmar's popular tourist attractions are famous all over the world.

In this section contained a brief description of some of Myanmar's popular and famous tourist attractions. Shwedagon Pagoda is the most popular and well-known pagoda in Yangon. The pagoda is one of the main tourist destinations in Myanmar. Moreover, the pagoda is considered the golden symbol of Myanmar and also the most holy site in Myanmar's Buddhism thanks to its legend and other religious relics. Bagan is the most popular name in the list of Myanmar tourist attractions. With more than 2,000 ancient pagodas scattered over and around the ancient capital of Myanmar, Bagan is perhaps the most visited place in Myanmar. Mrauk-U is the second largest center of pagodas in Myanmar after Bagan. The most popular temples and pagodas include Shite-thaung, Htukkanthein, Koe-thaung, Andaw-thein, Lemyethna, Ratana, etc.

There are lots of interesting tourist destinations in Myanmar: big cities such as Nay Pyi Taw, Yangon and Mandalay; religious sites around the country; ancient cities such Bagan, Mrauk-U and Pyu Ancient Cities (Myanmar's first world heritage site);

nature trails in Chin State, Kachin State, Kayah State, Kayin State and Shan State; Mountain ranges of Pegu, Rakhine and Shan; and beaches such Ngapali and Ngwesaung. Based on these tourist destination sites, market research by Ministry of Hotels and Tourism specifies the tourism products respectively for the nation's tourism industry development such as Cultural and Creative Tourism, Nature-based Tourism, Adventure and Experiential Tourism, Cruise and Yachting Tourism and MICE Tourism. The Ministry of Hotels and Tourism has established eco-tourism sites and community-based tourism (CBT) spots including Thantaunggyi in Kayin state, Pa-O community-involved tourism in Shan state, the Kayah Cultural Community Tour, CBT with dolphins along Ayeyarwady river, the Phoe Kyar elephant camp, Popa Mountain National Park, Indawgyi Wildlife sanctuary and others.

3.2 Tourists Arrivals in Myanmar

According to the Myanmar Tourism Statistics, the progress of Myanmar tourism sector can be observed through the record of tourist arrivals to Myanmar year after year as follows.

3.2.1 International Total Tourist Arrivals in Myanmar

Tourist arrival to Myanmar is increased year by year. The status of tourist arrival is slightly increased from 2006 to 2011. Tourist arrival rose to 10,58,995 persons in 2012. Tourist arrival become double in 2013, triple in 2014 and fourth time in 2015 compared with 2012. Tourist arrival decline to 2,907,207 persons in 2016.

Growth continued in years of 2014 and 2015, but period of 2015-2016 became a difficult time for the tourism industry in Myanmar because of several domestic issues, ranging from internal conflict and political uncertainty due to the presidential elections and severe flooding in certain parts of the country.

Table 3.1: International Total Tourist Arrivals in Myanmar (2006-2017)

| Year | Tourist arrivals per person |
|-------------|------------------------------------|
| 2006 | 630,061 |
| 2007 | 716,434 |
| 2008 | 731,230 |
| 2009 | 762,547 |
| 2010 | 791,505 |
| 2011 | 816,369 |
| 2012 | 1,058,995 |
| 2013 | 2,044,307 |
| 2014 | 3,081,412 |
| 2015 | 4,681,020 |
| 2016 | 2,907,207 |
| 2017 | 3,443,133 |

Source: Myanmar Tourism Statistics (2006-2017)

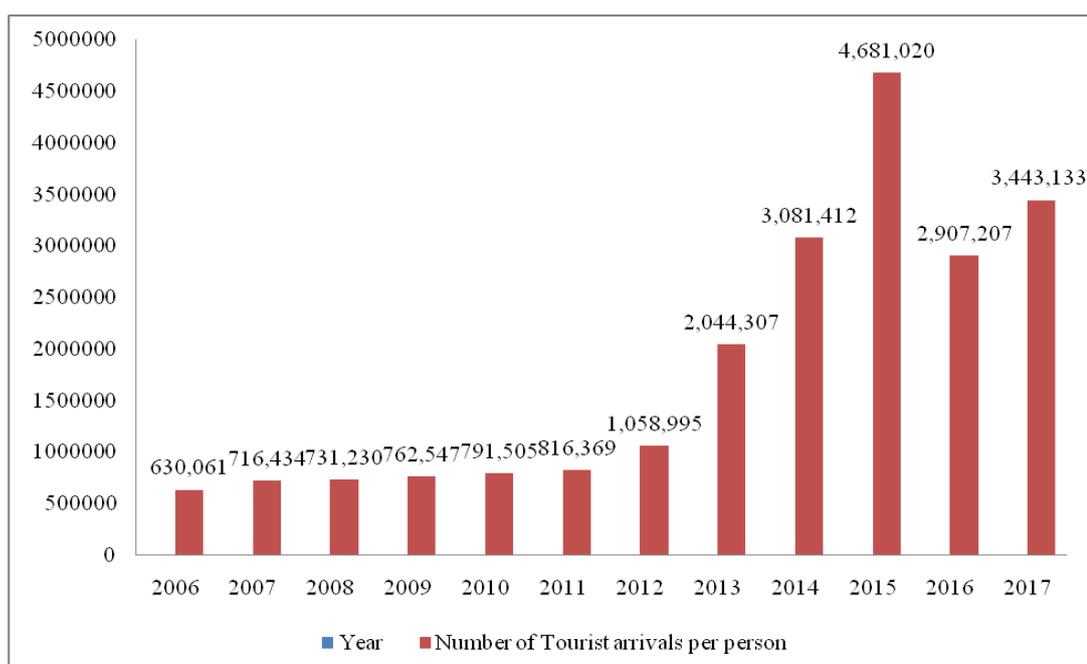
Myanmar's visitor arrivals recorded 3,443,133 persons in December 2017, compared with 2,907,207 persons in the previous year. Myanmar's visitor arrivals data is reached an all-time high of 4,681,020 persons in December 2015 and a record low of 125,085 persons in December of 2012.

According to the Ministry of Hotels and Tourism, the 3.55 million tourists in 2018 included 1.3 million who came by air and 9,370 persons by cruise ship. Of the total, 1.4 million people came with visas and 2.2 million people came through border crossings. Tourist arrivals in Myanmar decreased to 263,114 persons in May from 297,403 persons in April of 2018. Tourist arrivals in Myanmar averaged 262,219.21 persons from 2012 until 2018.

Figure 3.1 shows tourist arrival to Myanmar from 2013 to 2018. During the period, tourist arrivals are continuously increased. However, tourist arrival is sharply raised in 2015 that may be political changes of Myanmar.

And also, many other countries are very interested to visit Myanmar after 2012. Thus, the number of tourists is continuously increased large amount in compare with other year.

Figure: 3.1 International Total Tourist Arrivals in Myanmar (2006-2017)



Source: Myanmar Tourism Statistics (2006-2017)

3.2.2 Entry Points

Table 3.2 shows the number of tourists for the international tourist arrival entry points in Myanmar from 2008 to 2017.

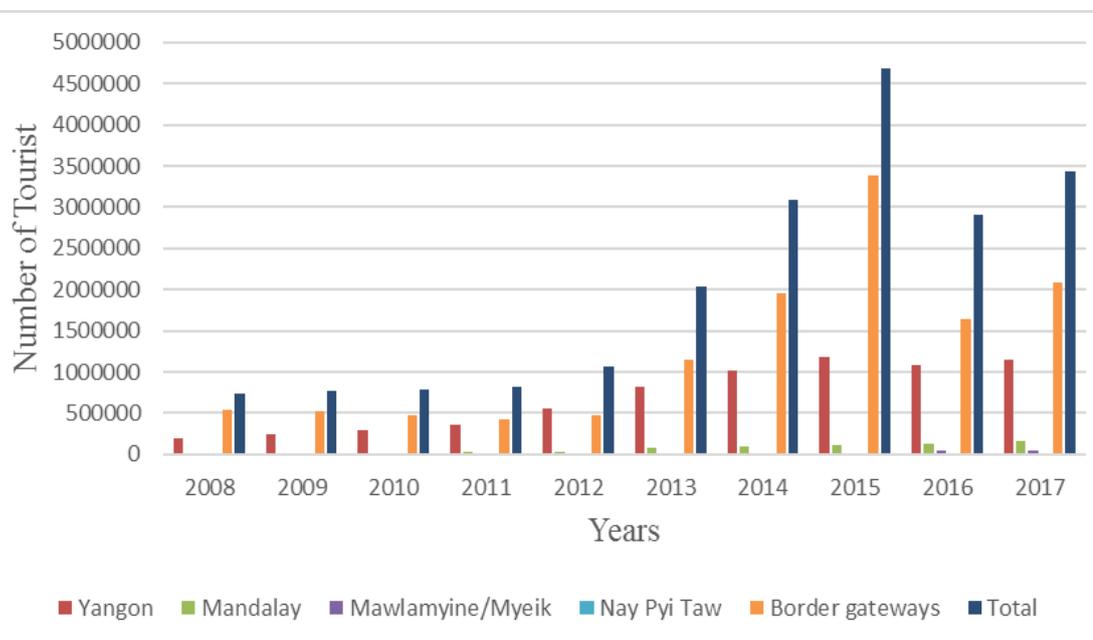
Table 3.2 International Tourist Arrivals and Entry Points in Myanmar

| Year | Yangon | Mandalay | Mawlamyine/ Myeik | Nay Pyi Taw | Border gateways | Total |
|------|-----------|----------|----------------------|----------------|--------------------|-----------|
| 2008 | 187,766 | 5,553 | 0 | 0 | 537,911 | 731,230 |
| 2009 | 234,417 | 8,861 | 0 | 0 | 519,269 | 762,547 |
| 2010 | 297,246 | 13,442 | 0 | 0 | 480,817 | 791,505 |
| 2011 | 364,743 | 20,912 | 0 | 5,521 | 425,193 | 816,369 |
| 2012 | 559,610 | 32,521 | 0 | 1,250 | 465,614 | 1,058,995 |
| 2013 | 817,699 | 69,596 | 1,024 | 11,842 | 1,144,146 | 2,044,307 |
| 2014 | 1,022,081 | 90,011 | 271 | 19,261 | 1,949,788 | 3,081,412 |
| 2015 | 1,180,682 | 107,066 | 0 | 13,835 | 3,379,437 | 4,681,020 |
| 2016 | 1,080,144 | 128,387 | 47,841 | 16,224 | 1,634,611 | 2,907,207 |
| 2017 | 1,146,069 | 157,860 | 41,942 | 17,077 | 2,080,185 | 3,443,133 |

Source: Myanmar Tourism Statistics (2008-2017)

According to the Table 3.2, there are four entry points to Myanmar such as Yangon, Mandalay, Mawlamyine/Myeik, Nay Pyi Taw and Border gateways tourism. Among them, Yangon and Mandalay are the main entry points for tourist as the transportation is convenience for them. The total number of tourist arrival was 3,443,133 persons in 2017. Mawlamyine/Myeik gateway had the lowest numbers of tourist arrivals of entry point. The arrival from the border, Thailand and China were the higher the border gateways. The Ministry of Hotels and Tourism will endorse to the Immigration Authorities at the international gateways in Myanmar tourism dominated the tourism industry in Myanmar. It can also see that the entry of tourism is more increased year by year.

Figure 3.2 International Tourist Arrivals of Entry Points in Myanmar



Source: Myanmar Tourism Statistics (2008-2017)

Depending on Figure 3.2, tourist entry point is highest in border gateway in each year from 2008 to 2017. Yangon entry point is the second highest in each year. Mandalay entry point is followed in each year. Yangon is the commercial city of Myanmar and tourists are very interested to invest in Myanmar.

There were no tourist arrivals in Mawlamyine/Myeik entry points due to the planning phase of the government around the year 2006 and 2012 and Nay Pyi Taw entry point was opened in 2011.

3.3 Tourism Policy Frameworks in Myanmar

The tourism industry is set as a national priority sector for the country's economic development and a number of policies have been developed for the tourism sector. The most significant policies are the 2012 Responsible Tourism Policy; the 2013 Policy on Community Involvement in Tourism (CIT), and the Tourism Master Plan 2012-2020 set out by the Ministry of Hotels and Tourism in line with guidance from the Global Sustainable Tourism Council criteria. (Responsible Tourism, 2012)

The 2012 Responsible Tourism Policy encourages local communities to engage in tourism development and to be aware of the impact of tourism on their environment, culture and local economy. The role of women is also taken into account in the policy outline while CSOs and NGOs are encouraged to take a role in assisting in the development and implementation of tourism-related projects.

The policy on Community Involvement in Tourism clearly sets out a way to achieve a medium level of community participation in the development of the tourism sector. This means that communities must be consulted and involved in decision-making processes on tourism planning and management, which directly affect their livelihoods. However, final decisions shall be made in coordination with the private sector and with the approval of the public administration. (Responsible Tourism, 2012)

Another way that the CIT policy encourages community members is to start their own small and medium businesses. They are also welcome to act as investors or joint venture partners with the public or private sector. The core principles of CIT policy include local community participation in tourism development, willingness of the local community, respecting local culture, traditions and beliefs, sound business planning of CBT enterprises, rights over tourism resources and respect for land and land ownership.

The Tourism Master Plan 2013-2020 serves as a roadmap for the future development of the tourism industry in Myanmar to be implemented in line with the principles of the responsible tourism policy. Maximizing the contribution of tourism to national GDP, employment and income generation is the goal of the Master Plan through increasing the number of international visitors to seven million annually by 2020.

3.4 Overview on Community-Based Tourism in Myanmar

In this section discusses the concepts and principles of CBT briefly to understand general views on CBT in Myanmar as perceived by different professionals, practitioners and academics. Secondly, the landscape of the tourism industry in Myanmar and community-based tourism initiatives in Myanmar are briefly reviewed in order to capture current tourism industry trends and CBT operations across the country. Different ideas and concepts are found in much of the literature regarding CBT.

Myanmar, a republic in South-East Asia, bounded on the north by Tibet Autonomous Region of China; on the east by China, Laos, and Thailand; on the south by the Andaman Sea and the Bay of Bengal; and on the west by the Bay of Bengal, Bangladesh, and India. It is officially known as the Republic of the Union of Myanmar. The coastal region is known as Lower Myanmar, while the interior region is known as Upper Myanmar. The total area of the country is 676,578 square kilometres (261,228 square miles). Myanmar has a population about 51.4 million. The major racial groups are Bamar, Kachin, Kayah, Kayin, Chin, Mon, Rakhine and Shan. The people are called Myanmar. Over 80% people of Myanmar embrace Theravada Buddhism. There are Christians, Hindu, Muslims and some animists.

In 2010, there emerged a political transition from the military regime to the democratic government. As a consequence of transformation of the political system by which the country was ruled, the economic, social, and natural environment had been positively affected. In 2011, Myanmar ended a long period of isolation, resulting in a significant increase in the number of international visitors for the country's tourism industry. With the country more open to foreign visitors and tourists inclusive of the foreign investors, the tourism sector of Myanmar was sky high in 2012. Nevertheless, the rate of growth of tourism industry slowed down one year later for lack of skillful and experienced human resources and proper institution. One or two years later, the tourism industry raised its head again.

Since 2014, community-based tourism and eco-tourism have begun to emerge in the country alongside mainstream tourism. As known to all, Myanmar abounds in beautiful landscapes inclusive of the rivers, the lakes, the beaches, the islands and the forests, etc., which are the gifts of the nature. Although it is of vital importance for the government authorities to bring about the development of the tourism industry, it is

equally important for them to implement the tourism development plans, programmes and projects in such a way that the natural environment will not be adversely affected.

In addition, the incoming government encouraged community-based tourism initiatives in their 100-day plan and as a result, many new potential CBT opportunities have been identified. While CBT is developed as a community-based project particularly for the tourism industry, the concept of CBT is a product of the participatory approach derived from NGOs. The concept is also found to be consistent with grassroots development: promoting community participation, equity and empowerment.

3.5 Landscape of Tourism and Community-Based Tourism Initiatives in Myanmar

After decades of limited contact with the outside world, with the political reforms started in 2011, the arrival of international tourists has soared from 762,547 in 2009 to 4,681,020 in 2015 (Tourism statistic 2015) and the contribution of the tourism sector to Myanmar's GDP for 2017 is forecast to be 7.8 per cent annually until 2026.

Meanwhile, the global tourism trend has shifted to more nature conservation and responsible tourism and away from conventional mass tourism industry, while community-based tourism has been widely adopted as an alternative means for economic development as well as for the protection and conservation of the natural environment.

The government of Myanmar has also identified and encouraged the development of community-based tourism across the country, not only to attract incoming international visitors, but also to promote the involvement of communities in the tourism industry even though community-based tourism is a relatively new concept in Myanmar.

The Ministry of Hotels and Tourism implemented community-based tourism projects within the first 100 days of the new government's term at designated areas across Myanmar in 2016. The projects will be developed in three phases, including human resources development programmes for locals, exploring new tourist attractions and expanding the tourism market by linking old and new destinations.

There are six new target zones under the programme — Myaing Township in Magway Region; Thantaunggyi area in Kayin State; Ayeyawady dolphin protected

areas in Mandalay; Loikaw in Kayah State; the Pa-O self-administered zone in Shan State and Indawgyi Lake in Kachin State. In addition, the ministry will explore Gawyingyi Island in Ayeyawady Region and areas around Loikaw as new destinations. Both areas are expected to attract visitors from home and abroad.

Moreover, Action Aid Myanmar has established a CBT initiative in Myaing Township near Bagan which has been well-received. Community Environment Tourism in Pa-O Region and Indawgyi Lake in Kachin State were developed by Fauna and Flora International. Peace Nexus, the World Conservation Society and the International Trade Centre initiated the Thandaunggyi, Ayeyawady dolphin sanctuary and Demawso projects, respectively. Another seven community-based tourism projects are also planned for coming years.

There are nine CBT initiatives operating in Myanmar in 2018. These include (1) Indawgyi Lake in Kachin State, (2) Cultural Community at Demawso in Kayah State, (3) Thandaunggyi CBT site in Kayin State, (4) CBT in Mt. Victoria in Sor Long village, Chin State, (5) Mingalar Bio garden at Kyaikthale village, Twantay Township, Yangon, (6) The Ayeyawady dolphin sanctuary in Mandalay Region, (7) Tamarind Lake Village in Magway Region, (8) Pa-O self-administrative zone in Shan State and (9) Myaing CBT in Magway Region.

3.5.1 Indawgyi Lake in Kachin State

Myanmar's largest natural lake and one of the largest inland lakes in Southeast Asia, Indawgyi Lake is a fragile wetland eco-system. Indawgyi Lake Wildlife Sanctuary was established in 1999 over a total area of around 780 square kilometres (300 square miles).

Extraordinary rich birdlife – including several species of gulls, geese, ducks, kingfishers, cranes, watercocks, darters, egrets, herons, ibis and pelicans – can be seen, most of which are protected by Myanmar law. Elephants, tigers, leopards, bears and gaurs are also protected by the sanctuary.

The country's first-ever eco-tourism site, the Indawgyi wildlife sanctuary, was established by the ministries of hotels and tourism and environmental conservation in 2013. Conservation group Flora and Fauna International (FFI) and the Ministry of Environmental Conservation and Forestry, and the Ministry of Hotels and Tourism announced in June 2014 that they have agreed to implement a community-based tourism project at Indawgyi Lake in central Kachin State.

“Indawgyi Lake is still in a pristine state with thousands of migratory birds arriving each winter from their long journey starting in Siberia for resting and wintering in Indawgyi, turning the lake into a heaven for bird watchers and nature tourists,” the FFI group said. The place is highly attracted to tourists who love to experience the simple rural life styles and beautiful environment. Bird watching is also a kind of activities which can lure the international birdwatchers.

Local people offer services such as organizing trekking and recreational fishing trips, renting kayaks and bicycles. They dedicated to balance the needs for nature/environmental conservation and economic development by contributing profits towards the community projects.

3.5.2 Cultural Community in Kayah State

In Kayah State Community Based Tourism (CBT) visitors have a chance to observe unique traditional dress, food and cultures, visit traditional Kayan homes and seeing artisans making handicrafts and enjoy unspoiled natural scenery.

The ASEAN Secretariat presented the ASEAN Community Based Tourism Award 2017 to Htee Nee La Leh and Pan Pet villages in Demoso Township of the Kayah State. Moreover, it is known that the Kayah State was listed in the top 5 most attractive and visited areas for international visitors in 2015, according to Kayah State Investment Opportunity Survey 2018. The following is the list of villages where visitors can experience community-based tourism in Kayah State: First, Pan Pet Village is situated in Demoso Township of Loikaw District. Pan Pet is the village of Kayan/ Padaung ethnic group and their costumes, traditions and beliefs attract many foreign visitors. For Pan Pet itinerary, the visitors can go trekking and activities visitors can experience in Pan Pet village are experiencing village life, enjoying the natural beauty and scenery of forests, mountains. Interact in the lifestyles of the local villagers, watch village handicrafts being made, enjoy local dishes and Kayan music. There are small-scale ethnic businesses manufacturing woven clothes and consumer goods made from bamboo. Improving the quality of these products will enhance the potential small enterprises in Pan Pet village.

Second, Htee Nee La Leh Village is located in Dawkalaw Village Tract of Demoso Township, Loikaw District. The Kayah people mostly live in Htee Nee La Leh Village and the visitors can experience traditional costumes, beliefs in spirits and flag mast festival occur every year. The villagers make their living from agricultural

farming especially paddy, Pyaung Kout and maize. They made bamboo baskets with slings on a small-scale, now they have increased production to offer foreign tourists souvenirs. There is foreign earning potential here for small businesses. The villagers need technology to increase the long life of bamboo.

Third, Daw Ta Ma Gyi Village is situated 27 miles (43 kilometres) far from Demoso Township of Loikaw District. The village was named as Daw Ta Ma Gyi Village by combining three small villages of Daw Ku Li, Daw Ee La and Daw Ta Ma. The old Kayahs wear traditional dress and the unique tradition about this village is that the villagers store their paddy in separate warehouses outside the village. The shaman (spirit medium) of the village is the person who is knowledgeable and can explain the beliefs of the local ethnic people and the history of village to visitors attracting more visitors to their village.

Fourth, Htay Kho Village is situated in Hpruso Township. Most of the people living in Htay Kho Village are from the Kayaw ethnic group, it can be observed that villagers maintain their cultural heritages, they still use bamboo utensils and thin bamboo strips, village can play their traditional instruments very well. Visitors can observe hand weaving and paddy pounding in the village and taste traditional foods. They can enjoy hiking in spectacular and pleasant natural scenery.

3.5.3 Thandaunggyi CBT in Kayin State

Geographically, Thandaunggyi is located in the northern part of Kayin state, about five hours drive from Yangon and it is covered by many mountains and diverse landscapes. The ecosystems of the town have been well preserved up to now and its cool climate is a big draw.

Many attractive places and historic buildings can be found around the Thandaunggyi area, such as the Old British Fort built 100 years ago on a small hilltop and with a unique spiral staircase, the Tea Factory also built 100 years ago to produce tea, the Karen New Year Mountain, and a Hindu temple.

In addition, the town is famous for its folktale about Dawparkho, also known as Nawbubaw, which is now a prayer mountain and is always occupied by pilgrims from different parts of the country regardless of religion. Due to the outbreak of fighting between the Karen National Union and the government in 1989, Thandaunggyi was a forgotten town for many years. The tension continued until the signing of the bilateral ceasefire agreement between KNU and the previous

government led by U Thein Sein in January 2012. The town is now regarded as safe and open to all again.

Community-based tourism in Thandaunggyi was implemented by the local community with technical support from international organizations the Hans Seidel Foundation and Peace Nexus. The backdrop to community-based tourism of Thandaunggyi derives from the bilateral agreement between the Karen National Union (KNU) and the government led by former President Thein Sein for the sake of keeping sustainable peace. The initiative was also realized as a means for building confidence in the peace process between the KNU and the government while improving the livelihood of the people living in the conflict-affected area in Kayin State. The very first meeting of Thandaunggyi's tourism working groups was held in December 2014 after a series of consultations with all stakeholders from both KNU and the government had been held.

Pathi Creek is also another attraction to visitors because people accept that the water from there can treat many diseases especially arthritis. Hans Seidel Foundation focuses on responsible ecotourism development that supports the peaceful coexistence of religions, environmental conservation, inclusive community development and infrastructure development.

3.5.4 CBT site at Mt. Victoria in Sor Long Village, Chin State

Chin state Community Based Tourism (CBT) has been initiated in three villages – Saw Luang in Kanpalet township, Ta Suan in Falam township, and Lai Lu in Tidim township for the first step in August 2016. Implementing community-based tourism in Chin State is mainly intended to create more job opportunities and reduce poverty.

Mt. Victoria is also known as “Mother Earth Mountain” or “Nat Ma Taung” or “Khaw Nau Sone”. It is protected area as national park which was established in 1994 and the area is about 297 square miles. The park is an association of ASEAN Heritage Park and includes an important birding area. The park offers virgin forest, wild orchids and colourful butterflies. Visitors can experience Sor Long's traditional ways of the life by sitting down to enjoy a local meal with the villagers and watching traditional dances and musical performances. Trekking around villages can provide to have a glance on unique Chin cultures, customs and village life. The dramatic scenery

coupled with abundant birdlife provides the perfect holiday location for those who appreciate the natural environment and enjoy eco adventures.

Moreover, overnight stays visitors can experience to stay in Chin houses built with bamboo, thatch and wood and also can taste Chin traditional Taungzalat wine while enjoying the traditional performances.

3.5.5 Mingalar Bio Garden at Kyaikthale village, Twantay Township, Yangon

The CBT Kyaikthale village can be found en route to Kawmhu. It takes about few hours to get to the village from downtown Yangon. Kyaikthale village is home to the Mingalar Bio Garden, nearly 6-acres plot of fertile land that was turned into an essential hotspot for vegetable production shortly after the Cyclone Nargis disaster in 2008.

Visitors can observe and participate in the cultivation of organic farm, the creation of natural fertilizer and pesticides, and the making a bamboo basket and weaving. Visiting the Mingalar monastic school, enjoying the healthy and delicious meal prepared by local people and the traditional performances such as U Shwe Yoe and Daw Moe. During the trip, visitors can observe more about traditional pottery making techniques at the Twantay pottery village and also can visit and pay homage to ancient pagoda around Twantay Township in Yangon Region.

3.5.6 Ayeyawady dolphin conservation area in Mandalay Region

The Ayeyawady Dolphin as well as River Pig Records of the Ayeyawady dolphin in the Ayeyawady River date back to an ancient Chinese text from AD 800 when they referred to as “river pigs”. The Ayeyawady dolphin is now found in only three rivers in the world: the Ayeyawady in Myanmar; the Mekong in Cambodia and Lao People's Democratic Republic; and the Mahakham in Indonesia.

There are 31 species of dolphins found in the world; 27 are oceanic, and 5 are river dolphins. Among them, the Ayeyawady dolphin is one of the species which inhabit in the rivers in Myanmar. Currently roughly a minimum of 60 dolphins Ayeyawady dolphins left in the Ayeyawady River between Bhamo and Mandalay in Myanmar, in addition to Mekong River in Cambodia and Laos, and in Mahakham in Indonesia.

The Department of Fisheries and Wildlife Conservation Society (WCS) have launched a community-based ecotourism project in the Ayeyawady Dolphin Protected

Area (ADPA) zone, which encourages dolphin-watching, tours so that humans can experience the unique human-animal interaction and hopefully contribute to the continuous rise of the local dolphin population.

The dolphins in this area demonstrate the enigmatic relationship with fishermen. They are supposed to assist the fishermen in finding the clusters of fish. The strange activities of dolphins are fascinating the people, both local and foreign. The dolphin lovers usually visit the places to watch the peculiarity of dolphins, thus forging a business in tourism like Dolphin Watching Tourism.

The Department of Fisheries is making concerted efforts to manage this area and protect dolphins through monthly patrols and enforcement against illegal fishing techniques; educational outreach activities; research on dolphin behavior and fisheries; monitoring the status of the dolphins and threats to their conservation; and developing alternative livelihoods and economic incentives for conservation such as ecotourism.

3.5.7 Tamarind Lake village in Magway Region

Tamarind Lake Village Homes also known as Ma Gyi Kan Village is located in Salay Town, Chauk Township. It takes approximately an hour drive away from Bagan. Salay is well-known for the ancient religious monuments from the Konbaung Dynasty (late 19th Century). Among those monuments, Yoke Sone Kyaung Monastery/Museum is a must-see for the visitors.

The Magyikan Village was created as an alternative livelihood for the locals, to preserve and showcase the lovely local culture to the visitors, and for the visitors to enjoy delightful culture of Myanmar rural society. Visitors can stay at the authentic local houses of the villagers and they will have a chance to enjoy local traditional activities, learn the culture of people of the Magyikan village and walking and trekking nearby villages. And also, they can taste delicious traditional meals and local product food named Motte-Pyar-Tha-Latt and the Salay tamarind juice production site. Visitors can ride traditional Bullock carts around the village.

3.5.8 Pa-O self-administrative zone in Shan State

The Community-based Tourism sites for exploring Pa-O ethnic culture, arts and crafts have been designated at four villages in Nyaungshwe and Taunggyi

townships in Shan State. Visitors can taste Pa-O traditional curry, fruits and cereals and sometimes they can participate in seasonal ceremonies with the local villagers.

Visitors can also enjoy the activities such as entertainment with Pa-O traditional dancing by playing with traditional musical instruments, observation in local farmers' lives land and hill cultivation. Visitors can have a glance of traditional handicraft industries, blue and hazy mountains, and local ways of life, seasonal crop plantations and long-term tree plantations on their trekking tour. They can observe ancient historical pagodas and panoramic view from the tip top of the mountain and so on.

3.5.9 Myaing CBT area in Magway Region

Myaing is located in the dry zone of Myanmar, Magway Region and the location of community-based tourism initiatives is just a few minutes' drive from Myaing. The CBT site is also close to the famous ancient city of Bagan and the Nyaung Oo location in Mandalay division.

People living across Myaing Township are traditional farmers and their main livelihood is agriculture. Not many attractive tourist spots can be found in the Myaing area, but the lifestyle of the rural people, their culture, traditional dances, and their friendliness are what the foreign visitors find fascinating. Prior to developing community-based tourism initiatives with the four villages in Myaing Township, Action Aid Myanmar first engaged with the local community through the Yinn Daing Taung Dam implementation project.

For local farmers, access to Population Signboard of Inn Yaung Village, Myaing Township water for irrigation is crucial for producing rice as the rainfall in the region is not enough for agricultural production. Thus, the main source of water for the farms comes from the dam. Apart from helping the community with agriculture, ActionAid Myanmar wanted to help the local people to generate extra income as they have no income after the agricultural season.

Four villages, namely: Kan Gyi Taw village 1 and 2, Su Lae Pan village and Inn Yaung village, were finally identified for community-based tourism development and series of consultations with the village leaders and villagers took place. After reaching a consensus with the local people, ActionAid Myanmar collaborated with the Ministry of Hotels and Tourism.

In November 2015, CBT started operations near Yinn Daing Taung Dam. Myaing's CBT initiatives target only foreign visitors and have a two-year exclusive contract with Adventure Tour Agency. 1,000 visitors were to be sent to the CBT site in 2016 and it is intended to expand in the coming years.

The four villages rotate the hosting duty one after another and they are well informed in advance regarding the date of hosting duties before the foreign visitors arrive at the CBT site. The activities that the visitors can do during their stay at the CBT site are biking around this community, planting trees, dancing, wearing thanaka, and singing with a traditional musical instrument. In addition, local and traditional food is served to the tourists.

CHAPTER IV

SURVEY ANALYSIS

4.1 Profile of Twantay Township

Twantay Township is situated to the west of Yangon across the Hlaing River, Twantay is a small provincial town. The area of Twantay Township is 179.09 square mile which is bordered by Kyimyintdine, Dala and Seikkyikhanaungto Township to its east, Kawhmu Township to its south, Maubin and Nyaungdone Township to its west and Htantapin and Hlaingthayar Township to its north (GAD, 2018).

Twantay is renowned for its earthenware pottery industry and surrounding ancient pagodas. The Twantay canal, which was built in 1,881 by the British, provides Twantay with not only a vital economic link with the country's main city but a convenient mode of transport for commuters and for tourists wanting to escape the big smoke. Twantay Township is composed of 234 villages including 65 village-tract and its 51,602 households. The total population of Twantay Township is 226,836 at the end of March, 2017, according to the statistics of General Administrative Department (GAD). Main vocational activities of the township are farming, livestock, fishery and pottery services.

4.1.1 Survey Profile of Community-based Tourism in Kyaikthale Village

The Kyaikthale village can be divided into three parts: north, south and middle. The CBT site is situated within the areas of middle part of the Kyaikthale village. CBT project was initiated by the Founder of Tour Mandalay in February 2017.

At the beginning of the project, the initiator requested the approval from Karen Ethnic Affairs Minister during the Minister's visit to Twantay Township. After receiving approval from the minister, the community discussions held to explain about the contributions of the project. Then, the community assigned the head of the village and two authoritative persons as focal persons to represent the decisions of the community people. There are 32 part-time workers and five staff members who get

involved in providing services to visitors in the village. It includes full-time and part-time employees. Among them, thirty staffs are local people and only one agricultural technician is from Kawhmu.

The main reason for this study is that the CBT area is implemented for the first project in Yangon Region and it is designated as an additional CBT project after the government implemented six targets for community-based tourism initiatives in Myanmar during 100-day plan of the government. Local people can increase their awareness, help villagers to build local skills and to distribute opportunities fairly, protect and sustain local cultures and environments and to preserve and protect the village with very minimal environment and social impact through the results of this study.

4.1.2 Major attraction of CBT site in Kyaikthale Village

The major attraction of the CBT site is Mingalar Bio Garden where visitors can observe the organic ways of cultivating the plants. The visitors can experience the daily lives of gardeners by participating in the process of organic farming such as sweet potatoes, pumpkin, long pea, lady finger, cucumber, guava and jackfruit, etc.

Moreover, there are many flowers growing to keep the compound decorated and bamboos to use as inputs in the marking of furniture. The techniques used in organic farming are quite attractive to local and international visitors because chemical fertilizer or pesticide do not use in the organic farming. The meal prepared from the products of the organic farms is famous for its fresh and delicacy. The well-trained cooks have the excellent skills in preparing the meals. If visitors are willing to prepare the meals by themselves, the service providers can arrange the kitchen for them.

The Mingalar monastic school is also located near the CBT site and over 800 students including orphans and poor children learning the education at the monastery. Visitors can observe the monastic education and can donate the meals or money for the necessities of the school. The organic farm from the CBT site is also supplying the vegetables and fruits for that school.

4.1.3 Tourists destinations in Twantay Township

Township attracts tourists with Shwesandaw Pagoda, which is the third largest pagoda among pagodas with the name “Shwesandaw Pagoda”. It is also believed that

it holds strands of hair from the head of Gautama Buddha. Shwesandaw Pagoda is a Mon-built zedi (stupa) that is believed to be as ancient as the Shwedagon Pagoda (2500 years old) and is said to contain two hair relics of Buddha.

Unlike Shwedagon, Shwesandaw does not see throngs of tourists, instead that is inhabited by a family of monkeys who wile away the monkey's days waiting for edible treats from visitors. The annual pagoda festival is celebrated in April (Myanmar New Year). Visitors can watch the ancient machinery performances of the Ten Great Birth Stories of Buddha. Though such kinds of art were performed the same in the other pagodas since the ancient times, only Twantay Shwesandaw Pagoda still maintains the historical machinery performances nowadays.

Maung Tee Pagoda is situated within the village of San, near the junction of Twantay Township and Kawhmu Township. The pagoda is famous as an example of ancient religious architecture and it is designated as a protected site in 2008 and has been maintained by Yangon division's Department of Archaeology, National Museum and Library ever since.

Boungtawchoke Snake Pagoda which is also known as Snake Temple, located in the middle of a lake that's full of fat fishes surrounded by moss-colored water and green trees about 30 minutes from Twantay. There are apparently over 30 pythons in the temple, ranging from cute baby ones to fat granny ones. All of pythons are lazy. Pythons have no enemies, no venom, and drink only milk. Pilgrims can donate cash to feed the snakes with milk because the snakes do not eat meat.

Twantay is an important center of the ceramics industry. Pottery workshops in Oh-Bo quarter are also famous for its ceramic industry. Myanmar archaeologists discovered hundreds of ancient kilns near Twantay since 15th to 17th centuries. Traditional pottery pots produced in Twantay are famous among the countries throughout Myanmar even today.

Visitors can observe the kiln sites, process of creating and painting on the pottery and examples of ceramics produced in Twantay. The ceramics have various sizes, shapes, colours, patterns and uses. The industry has suffered a lot in previous years as it struggles to attract younger pottery artisans and for the increasing costs of transporting goods.

Although there were over 40 pottery workshops in Twantay, nowadays only about 10 workshops remain. Visitors can make friends with potters and also observe their livelihoods at the same time.

4.2 Survey Design

The study aimed at examining the participation of local residents in the community, and analyzing the effects on the development of CBT in Kyaikthale village, Twantay Township, by using qualitative and quantitative research method based on primary and secondary data. The community participation which includes services and products provided by local people to the visitors, involvement of local people in meetings for CBT development.

About 200 questionnaires were distributed to the randomly selected participants throughout the Kyaikthale village started from February to May 2019. Total population of Kyaikthale village is 5,718 people consisting of males (2,723) and females (2,995). The CBT site is located at the middle of the Kyaikthale village. This is a reason that this survey mainly focuses on the middle part of the village to conduct survey data. According to the head of the village, population of middle part of the village (CBT area), is round about 200 people. Of these, 150 were returned which were subjected to analysis. However, fourteen survey questionnaire items omitted from the analysis for lack of clarity in its responses (valid N = 136).

The research design for the study involves data collection by conducting a survey using simple random sampling method. The survey questionnaire include three sections: the first is focused on demographic factors of the respondents to identify the age group of the samples including questions on education, age, tenure in tourism activities, the second focused on the community participations on Kyaikthale Community-based Tourism site and the third section focused on the analysis of the economic, environmental, infrastructure, social and culture effects of CBT in the village.

Each questionnaire form contained 24 questions which the responses were assessed based on Likert scale – essentially a multiple indicator – on a 5-point scale referring to number of respondents and evaluation ranging from “strongly disagree, disagree, undecided or neutral (neutrality), agree, and strongly agree”. The questionnaire items were translated to the native language of residents (Myanmar) when distribute in the study site.

Moreover, qualitative research method was used in conducting key informant interviews to encourage the participants to be able to express their opinions. This study used KII to get information about the problems in the community and to get more candid or in-depth answers. Key informant interview (KII) is qualitative in-

depth interviews with fifteen persons who know what is going on in the community. The purpose of key informant interviews is to collect information from community leaders and residents — who have first-hand knowledge about the community.

4.3 Survey Results

This study concerns with research finding based on quantitative and qualitative studies. This study aims to examine the effect of community participation in the success of CBT project and to analyze the effects of the Community Based Tourism on development of local area. This section presents analysis and interpretation of the result of survey data collection carried out from the answers of survey questionnaire.

4.3.1 Demographic Characteristics of the Respondents

In this study, total 136 respondents from three parts of Kyeikthale village in Twantay Township are randomly selected. The detailed demographic characteristics of the respondents are described in the table 4.1.

Table 4.1 Demographic Profiles of the Respondents

| Attribute | Category | No. of Respondents | Percentage (%) |
|-----------------|----------------------|--------------------|----------------|
| Gender | Male | 62 | 45.6% |
| | Female | 74 | 54.4% |
| | Total | 136 | 100% |
| Marital Status | Single | 59 | 43.4% |
| | Married | 77 | 56.6% |
| | Total | 136 | 100% |
| Age | 15-20 | 40 | 29.4% |
| | 21-30 | 34 | 25% |
| | 31-40 | 25 | 18.4% |
| | 41-55 | 28 | 20.6% |
| | 55 & over 55 | 9 | 6.6% |
| | Total | 136 | 100% |
| Education level | Primary school level | 18 | 13.2% |
| | Middle school level | 59 | 43.4% |
| | High school level | 41 | 30.1% |
| | Graduate | 9 | 6.6% |
| | Master | 4 | 2.9% |
| | Illiterate | 5 | 3.7% |
| | Total | 136 | 100% |

Source: Survey Data (2019)

According to the table 4.1, the demographic characteristics data expressed the background of the respondents in terms of gender, ages, marital status and education level. In term of gender, most of the respondents (54.4%) were female and the rest 45.6% respondents are male.

Next the looking at marital status, it is found that more than half of the respondents 56.6%, 77 in number, are married and the rest only 59 respondents (43.4%) are single. In age group, most of the respondents 29.4%, 40 in number whose age ranges is between 15-20 years are highest age group, the second large group of 21-30 years old with 34 respondents and twenty five percent. The age group between 55 and above is the least group (6.6%) out of total respondents.

Concerning the educational level, 43.4% of the respondents, 59 in number who attained middle level education, followed by 41 respondents (30.1%) who attained high level education. Then, only eighteen respondents finish primary level education.

By looking at the three level of education, more than half of the respondents 86.7% can read and write, it means that most of the villagers have access to basic education in the village through both informal and formal way. A few respondents, nine persons (6.6%) are graduates. There are only four persons holding master degree and the rest 3.7% respondents are illiterate. Overview of the education level, it is found that under-graduate persons are more than graduated.

Table 4.2 Tourism Related Income of the Respondents

The income question from questionnaire was answered “yes” or “no” to clarify if the respondent’s incomes relating to tourism sector was direct or indirect.

| Attribute | Category | No. of Respondents | Percentage (%) |
|------------------|-----------------------------------|---------------------------|-----------------------|
| Income | Income relates to tourism | 108 | 79.4% |
| | Income has no relation to tourism | 28 | 20.6% |
| Total | | 136 | 100% |

Source: Survey Data (2019)

The result for income relating to tourism and income not relating to tourism described a percentage of 20.6% and 79.4% respectively. Most of the local residents get additional incomes, employment, business opportunities linked with community-based tourism in the community, who are small business owners, house-wife, and students. In that case the majority of the villagers’ income depends on the development of the community-based tourism in the area.

4.3.2 Significant Success of CBT Participation with Local Residents

Participation of local residents in the CBT site is significant important. If the residents participate effectively in the CBT site, local residents can get successful outcomes as CBT create several job opportunities for local people especially for women, raise awareness of the need for conservation for tourists and villagers and also encourage respect for different culture. Participants must be provided with

ability, understanding, knowledge, sufficient resources and skills required to actively participate in tourism. The below table 4.3 shows how the local community successfully participate in CBT site by using the Likert Scale question format.

Table 4.3 Successful Participation of Local Community in CBT site

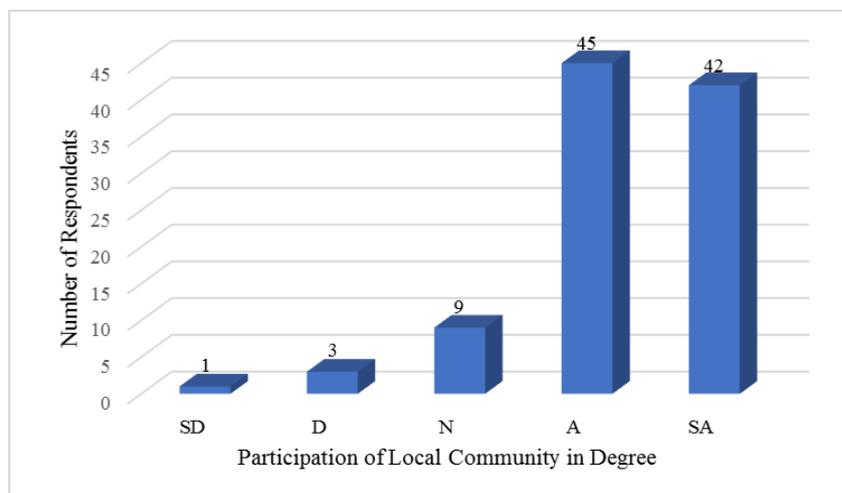
| Number of respondents | | | | | Total | Mean |
|-----------------------|---|----|----|----|-------|------|
| SD | D | N | A | SA | | |
| 1 | 4 | 12 | 62 | 57 | 136 | 4.3 |
| Percentage (%) | | | | | | |
| SD | D | N | A | SA | | |
| 1 | 3 | 9 | 45 | 42 | | |

(SD: Strongly Disagree, D: Disagree, N: Neutral, A: Agree, SA: Strongly Agree)

Source: Survey Data (2019)

Table 4.3 shows that more than half of the respondents, 119 (87%) know that the respondents need to take part actively in CBT project for the development of the village. According to the total mean result 4.3 in the table as shown in above, local residents well known for taking part in all tourism activities such as culture, nature conservation, accommodation services, foods and tour packages and transportation for the success of CBT in the village. But some of the respondents do not attempt to participate in the tourism activities. The following Figure 4.1 also shows that the participation of the local residents in the community.

Figure 4.1 Successful Participation of Local Community in CBT site



Source: Survey Data (2019)

According to the data analysis with bar chart and it is found out that 62 (45%) of respondents agree to participate in the community, 57 (42%) of respondents strongly agreed to participate in the community and 12 (9%) of the respondents are neutral and only 5 (4%) of the respondents disagree to participate in the community.

Therefore, most of respondents encourage community participation related to the residents' sense of belonging or feeling as part of the community. This positive feeling through actively participation contributes to the residents' support for tourism development.

4.3.3 Analysis on the effects of the CBT site in Kyaikthale village

In this section, the effects of community-based tourism in the village are described by the usage of Likert scale question format. Generally, the effects of CBT in the village divided into four parts such economic, environmental, infrastructure as well as social and culture.

(a) Economic Effect of CBT site in Kyaikthale village

As shown in the below table 4.4, survey data result of 136 respondents analyzed concerning with the economic effect on community-based tourism in the village. Tourism is one of the economic resources that can provide people in improving well-being to achieve a better quality of life as well as give economic benefits not just the opportunity of gaining money exchanges from foreign tourists. In order to know that the economic effect on the local residents, this study use some economic variables such as increasing household income, doing tourism related jobs, creating new jobs opportunity and additional commercial opportunities.

Table 4.4 Economic Effect of CBT in Kyaikthale Village

| Questions | SD (%) | D (%) | N (%) | A (%) | SA (%) | Mean |
|--|--------|-------|-------|-------|--------|------------|
| Household income has increased because of tourism | 7 | 11 | 9 | 51 | 22 | 3.7 |
| Younger generations are able to earn additional income from doing tourism related jobs | 5 | 9 | 18 | 59 | 9 | 3.6 |
| Tourism creates many new jobs in the community | 5 | 15 | 27 | 38 | 15 | 3.4 |
| There are additional commercial opportunities and services related to tourism available for local people | 5 | 18 | 24 | 42 | 11 | 3.6 |
| Local products can be sold at valuable prices | 17 | 32 | 25 | 16 | 10 | 2.7 |
| CBT create the problem of increasing land price | 12 | 24 | 10 | 26 | 28 | 3.3 |
| CBT in the region to contribute to improve businesses | 3 | 13 | 18 | 30 | 29 | 3.8 |
| Total mean value | | | | | | 3.4 |

(SD: Strongly Disagree, D: Disagree, N: Neutral, A: Agree, SA: Strongly Agree)

Source: Survey Data (2019)

According to table 4.4, increase tourism in the region contributes positively to improve in businesses and employment for local residents as a result of mean value 3.8. As well as income levels of the households has increased because of CBT site as shown the mean result 3.7.

Due to CBT, young students and women get more additional income from doing tourism related jobs in the village as the result of mean value 3.6 or 68% of respondents. Before CBT initiative, youth and women are provided a rare opportunity of part-time job to contribute to the households' income. The 53% of respondents remarked that the community-based tourism creates new jobs to villagers in the community resulted mean value 3.4. But 27% of the respondents unremarked for the statement and 20% of respondents disagreed that CBT creates many new jobs for the

local people residing in the community. Moreover, the CBT can offer additional commercial opportunities and services for local residents by the result mean value 3.6 as shown in the above table. According to analyzing on the above table, the total mean value = 3.4 of economic effect on the village result that the CBT offer positively potential economic effects such as earning households' income, increasing more jobs related tourism, improving businesses to the community in the area.

(b) Environmental Effect of CBT site in Kyaikthale Village

In table 4.5 described analysis of the environmental effectiveness of community-based tourism in the village concerning with knowledge related to environmental pollution and awareness of the need for conservation in the village and waste water management system.

Table 4.5 Environmental effect of CBT in Kyaikthale village

| Questions | SD (%) | D (%) | N (%) | A (%) | SA (%) | Mean |
|---|---------------|--------------|--------------|--------------|---------------|-------------|
| CBT has raised to the environmental education among community members | 1 | 0 | 12 | 57 | 30 | 4 |
| CBT increases the knowledge related to environmental pollution and awareness of the need for conservation among community members | 1 | 6 | 12 | 49 | 32 | 4 |
| Systematic waste management has been developed because of CBT | 1 | 10 | 16 | 42 | 31 | 4 |
| CBT creates a water shortage in the village | 32 | 39 | 21 | 7 | 1 | 2.1 |
| CBT creates a wastewater problem in the area of village | 34 | 37 | 20 | 7 | 2 | 2.1 |
| Total mean value | | | | | | 3.2 |

(SD: Strongly Disagree, D: Disagree, N: Neutral, A: Agree, SA: Strongly Agree)

Source: Survey Data (2019)

According to the analysis on the above table, nearly 80% of the respondents recommended Community-based tourism increases the environmental education level among community members because of the mean value 4 which is agreed by the 57 %

of respondents and strongly agreed by 30% of the respondents. And also, it enhances the knowledge related to environmental pollution and need for conservation among the community resulting with the mean 4 which is agreed by the 49 % of respondents and strongly agreed by 32% of the respondents. There is no water shortage due to construct the CBT site in the village in accordance with the mean value 2.1. According to the result of majority of 72% respondents (mean value 2.1), CBT site does not create a wastewater problem because the waste water system in the area is good. Hardly any of the respondent's notion that natural scenery would be damaged by the large amount of construction related to CBT. As the result of total mean value 3.2 indicates the effectiveness of environmental improvement need to be more for the long-term within the community area.

(c) Infrastructure development of CBT site in Kyaikthale village

The following table 4.6 expressed the infrastructure development of the village analysis with measured variables such as the conditions of electricity in the local area, roads and water supply system to facilitate community-based tourism.

Table 4.6 Infrastructure development of the CBT in Kyaikthale Village

| Questions | SD (%) | D (%) | N (%) | A (%) | SA (%) | Mean |
|---|---------------|--------------|--------------|--------------|---------------|-------------|
| CBT help to improve the electricity in the community | 16 | 24 | 26 | 16 | 18 | 2.9 |
| Local roads have been developed to a good condition to facilitate CBT | 1 | 6 | 7 | 59 | 27 | 4 |
| The water supply system has been improved to facilitate CBT, which also can reduce the problem of drought in dry season | 13 | 29 | 30 | 19 | 9 | 2.8 |
| Total mean value | | | | | | 3.2 |

(SD: Strongly Disagree, D: Disagree, N: Neutral, A: Agree, SA: Strongly Agree)

Source: Survey Data (2019)

The above table results shown that the electricity does not improve significantly in the village due to the resulted data 40% of respondents (mean value = 2.9) but the streets of the village become satisfactory after initiation of Community-

based tourism (CBT) site due to regular maintenance provided by CBT employees as the result of 86% of respondents (mean value = 4). There is no plan to improve the water supply system because there were no problems of drought in dry season as shown in the above table in accord with the mean value 2.8.

As the mentioned above the table 4.6, while the village's infrastructure is not fully beneficial yet, the total mean 3.2 shows promise towards a better future.

(d) Social and Cultural Effect on CBT site in Kyaikthale Village

CBT provides tourists with learning process about the community lifestyle, local culture and customs as well as history of a place and also gives tourists interaction opportunity with local people on the culture of a people. Therefore, the following below table 4.7 describes the analysis data result concerning with the social and cultural effect in the community of CBT area by using some of the effects of social and culture statements such as gaining more respect for local people by local visitors and tourists, improving language skills from communicating with foreign tourists.

Table 4.7 Social and Cultural Effect on the Kyaikthale Village

| Questions | SD (%) | D (%) | N (%) | A (%) | SA (%) | Mean |
|--|---------------|--------------|--------------|--------------|---------------|-------------|
| CBT has gained more respect for the community by outsiders (local & foreign tourists) | 0 | 5 | 15 | 44 | 36 | 4.1 |
| Conflicts between tourists and community members have increased | 29 | 29 | 20 | 12 | 10 | 2.5 |
| Community members have improved their language skills from communicating with foreign tourists | 4 | 10 | 16 | 50 | 20 | 3.7 |
| Community members acquire new knowledge from communicating and discussing with tourists | 1 | 3 | 9 | 58 | 29 | 4.1 |

(Continue) Table 4.7 Social and Cultural Effect on the Kyaikthale Village

| Questions | SD (%) | D (%) | N (%) | A (%) | SA (%) | Mean |
|--|--------|-------|-------|-------|--------|------------|
| Meeting outsiders provides valuable experience for local people as they can learn about different cultures and knowledge from tourists | 6 | 5 | 10 | 58 | 21 | 3.8 |
| CBT helps preserve local culture, traditions, customs and wisdom | 1 | 10 | 10 | 55 | 24 | 3.9 |
| CBT can provide to promote the quality of life of the villagers in the village | 5 | 10 | 13 | 44 | 28 | 3.8 |
| Community-based Tourism is success story for the community | 3 | 4 | 15 | 41 | 37 | 4 |
| Total mean value | | | | | | 3.7 |

(SD: Strongly Disagree, D: Disagree, N: Neutral, A: Agree, SA: Strongly Agree)

Source: Survey Data (2019)

In Table 4.7, 80% of the respondents (mean value = 4.1) agreed that community members get more knowledge while they communicate and discuss with foreign tourists. For the reason that the villagers mostly have close relations and strongly respect their elders, and also value polite manner, work hard in earning their living.

Most of villagers are good at bamboo basket weaving. The villagers demonstrate basket weaving while local and foreign visitors observe CBT site. Therefore, as mentioned above the table, 87% of respondents (mean value = 4.1) remarked that the community members improve language skills from communicating with foreign visitors through the demonstrations. The local people no longer felt shy or fear upon seeing a foreigner. It is mentioned that one of the benefits of community development.

As shown the result of above table 4.7, 79% of respondents (mean value = 3.9) recommended that the villagers experience different cultures and knowledge from tourists due to CBT site, and vice-versa. Local participants have developed a feeling of being appreciated by the people from different cultural backgrounds.

They have also developed a sense of belonging to conserve traditional costumes and culture. Seventy three percent of respondents (mean value = 3.8) agreed that the CBT promote quality of life of the villagers in the Kyeikthale village in Twantay Township. Nearly eighty percent of the respondents (mean value = 4) recommended that the Community-based Tourism in the area is successful story for the community. As the result of total mean value 3.7, the villagers gain positively social and cultural effects within the community in the area.

4.4 Analysis on Effects of CBT on Local Area Development: Interpretation of Interviewing the Key Informants in Community-based Tourism Area

A key informant interview is conducted to obtain vital information about the condition of the study area and community participation in the area and perspectives and opinions of the key respondents.

In this study, key informant interviews are qualitative in-depth interviews with fifteen persons who know what is going on in the community selected for the knowledge about the Community-based Tourism (CBT) in the village in Twantay Township, Yangon Region.

In-charge of CBT site remarked that nearly fifty tourists and local visitors per month regularly visit this place. Local people are the majority of visitors but they come in small groups, pairs and individual trips more often and their visits are irregular across the year.

Foreign tourists usually come in large groups at a time with most of them being teenagers or student excursions to observe rural development and teambuilding camps. Foreigners also visit to experience the livelihoods of local people, cultivate the plants in organic ways by using the natural fertilizer and organics and enjoy the local performances. Local visitors visit to sight-see the rural area with bicycles around the town and participate in the philanthropic activities of the community at monastic schools, primary schools and village charity groups.

Head of the village noted that before CBT, the streets and roads of the village used to be very bad in the rainy season and the villagers were very poor, lacking economic opportunities. So, key informant interviewees agreed to developing CBT as the CBT site can give more employment opportunities to the local people. In addition, KII interview pointed out that the library of the primary school in Kyaikthale village had been constructed by the workforce of tourists who visited the CBT.

Most of the women in the village did not have paying jobs as they had to take care of the house and their children but since the implementation of CBT they have an alternate source of income through cooking for tourists.

The female participants say it is convenient as they can cook while their children are attending school so there is no disturbance in the entire family's normal daily routine. One female participant remarked they couldn't find work since dropping out of school but she is happy because now she is able to contribute to the family income like her husband.

Another female participant remarked that the only part-time employment for women used to be weaving baskets for storing bean sprouts but the CBT implementation has created opportunities for women to acquire their own income and feel more confident without the need to compensate their jobs as housekeepers.

Employees from the CBT site also take capacity building programs such as cultivating methods of organic farming, demonstration of using fire extinguisher, and training at Khine Khine Kyaw Restaurant. That provides hygienic way of proper management in handling food and enhances the health knowledge of housekeepers.

There is a monthly talk from NGOs at the CBT-site on loving and appreciating the local culture rather than imitating foreign cultures. They also periodically hold awareness programmes on plastic pollution as a preventive measure to conserve the natural environment.

There are also programmes for preventing sexual assault and abuse of children. Here it needs to be pointed out that these programmes are given not to address the non-existing issues of their theme, but as preventive measures to possible challenges that can arise with the development of CBT and increased tourism. A part-time CBT staff validated this fact as these programmes aim to educate the local resident to understand signs of sexual assault and abuse on women and children and to prevent it at the community level.

The villagers' education level is too low to communicate with foreign visitors. The villagers were afraid to see foreigners before but it has become more comfortable to communicate with foreigners now, even if they don't understand their language. CBT is making the situation better and gradually developing the village.

The head of the village remarked that the community has improved since implementing CBT in the area. Some investigation shows that villagers have gained greater knowledge and conceptual skills concerned with tourism and have higher

conservation awareness for the environment. The local residents see visible environmental development and its benefits.

The staff of CBT site in the village said the villagers are now more cautious in keeping their environment clean after receiving the training programmes as they do not want to disgrace their village. Head office of the CBT site has provided garbage bins to the homes in the CBT area of the village and they are placed at a distance from the houses. The villagers dispose their waste in a systematic manner and the CBT staffs collect the waste every morning and transport them to the dumping site. The villagers perceive numerous benefits from this waste management system.

There is no hint of deforestation since cutting down trees is banned and a penalty is imposed. Additionally, burning leaves and setting campfires is also banned as a preventive measure against forest fires. The local residents said there has not any water shortage issues even before the CBT project came to the area. The reason is the entire area has underground wells. Some of KII participants answered that visitors are willing to plant trees in the bio garden and doing this aims to raise awareness of the need for environmental conservation. Residents have come to have more knowledge on environmental protection through participating in the talks. The residents did not have this kind of opportunity before.

Villagers noted that everybody in the community knows about the project and almost all of them are involved in the project. Concerning the management of CBT site in the village, only authorized members make decisions how to share profits from community-based tourism.

Most of the community members are women because men were working outside in other jobs to support their households. Eighty percent of women and youth from the community participate in the development of tourism in the community. As CBT is a community-based project for the community members, most of the decision making is done by the majority of the members.

CHAPTER V

CONCLUSION

5.1 Findings

This thesis analyses the positive and negative effects of community-based tourism influenced on the economic, environmental, infrastructural and sociocultural aspects which contribute to community to sustainable development of study area.

CBT has brought significant positive effects to the community especially in the environmental and sociocultural situation like capacity building process and a feeling of empowerment in the community from the attitudes of women.

As can be observed from the tables, the villagers especially inclusive of women and youth get more additional income from community-based tourism area related jobs in the village regarding the mean value = 3.6. As the economic effects to the community, though it offers some potential to directly assist in poverty reduction in the short and medium term but it is questionable for the long term to be more sustainable in the future.

The result of the study was found that 86% respondents concerning the result of mean value agreed that local roads to be a good condition to facilitate CBT in infrastructure sector. But the electricity does not improve significantly in the village according to the analysis data disagreed and strongly disagreed by 40% of respondents (mean value = 2.9).

As described the result of table 4.7, the villagers experience different cultures and knowledge from tourists due to CBT site, and vice-versa agreed by nearly eighty percent of respondents (mean value = 3.9). So, local participants have developed a feeling of being appreciated by the people from different cultural backgrounds and also developed a sense of belonging to conserve traditional costumes and culture.

Upon recommendations of the majority of respondents (mean value = 4.1), community members improve language skills through communicating and discussing with foreign visitors. It is mentioned that one of the benefits of community development.

Regarding the answers by interviewing to the key informant participants, the local people of Kyaikthale Village do not widely have the same opinion due to their conceptual skills and knowledge that impact efficient CBT development like the participation of the community and shared sense of responsibility.

Based on survey findings, the majority of the respondents have accessed middle level education, followed by respondents who attained high level education. Only few respondents have accessed to learn for the University. It can be interpreted from this finding that the CBT development in Kyaikthale Village were not adequately controlled by the local community, which mean that not all members of the community took active roles in the development and management of CBT activities and that the community in general did not have adequate awareness and knowledge on collaborative planning.

Other negative results of this study include the local people's lack of awareness of the CBT in the initial stages, active roles played by a limited number of individuals who are included in the CBT project (especially in the decision making and benefit sharing processes).

In conclusion, after the initiative of CBT the potential perspectives of the CBT depend on the conditions of the project's economic sustainability and its ability to enhance the community participation. That will determine the future success or failure of the intervention.

5.2 Recommendations

In the context of the topics explained above, it is considered that the stakeholders of tourism in Kyaikthale Village area must fulfill some responsibilities in order for the CBT development in the region to successfully continue.

If Community-based Tourism in the village will drive up education; engaging with foreigners professionally and socially would educate and inform locals on the world around them and in return, would inform the international community about their local community.

The CBT area in Kyaikthale does not have any prominent attractions or unique cultural aspects, like Thandaunggyi's natural scenery or the Naga People's way of life. If the government were to support Kyaikthale to develop a certain aspect of their community into a unique attraction, then it will bring in more visitors (e.g. camping resorts, trekking journeys, local cultural museums, etc.).

The linkage between tourism and agriculture should be strengthened because the Mingalar Bio Garden is the major attraction for CBT site. The garden is located in the center of the CBT area where visitors can observe the organic farming. And then, the tourism industry should generate to capture the local and external markets with agriculture-based products.

Some examples on the activities that can be carried out with the cooperation of local authorities, NGO's, private sector, universities and the local people can be given. First, in order to increase the participation of the community, periodical meetings should be conducted regularly so as to bring together all of the community-based tourism stakeholders. Participants will then be organized to evaluate the current situation and to create mid and long-term strategic plans in the future.

Secondly, Community-based Tourism is a kind of business strategy as a gateway to engaging with foreigners. But there are no souvenirs' shops to attract the foreign tourists and to generate for higher incomes for local communities. It should find more productive ways to keep them getting involved in the production of souvenirs such as bamboo can be used as raw materials for bamboo cup and key chains.

Lastly, the sustainable economic effects should be considered while ensuring the positive environmental and sociocultural sustainability in order to continue and strengthen the pro-poor tourism.

REFERENCES

1. Abram, S. (1998), Introduction, in Cole, S. (2006) Information and empowerment: The keys to achieving sustainable tourism, *Journal of Sustainable Tourism*.
2. ASEAN Community Based Tourism Standard (2013), Published ASEAN Secretariat office, Jakarta, Indonesia.
3. Brandon, K., (1996), Ecotourism and Conservation: A Review of Key Issues. *World Bank Environment Department*. Washington. DC: World Bank.
4. Brohman, J. (1996), New directions in tourism for third world development. *Annals of Tourism Research*.
5. Chaskin, R. J. (2001), *Building Community Capacity*. Chicago, the United States of America.
6. Chit Chit Myint, (2005), Community-based sustainable ecotourism development and environment protection in Myanmar. Unpublished Master of Public Administration Research Paper, Yangon University of Economics.
7. EAI. (2017), Community-Based Tourism in Myaing and Thandaunggyi: *Assessing Community Participation and the Impact of CBT Initiatives on Host Communities*.
8. Goeldner, Charles R. (2009), *Tourism: principles, practices, philosophies*. John Wiley & Sons, Inc., Hoboken, New Jersey.
9. Goodwin (2011), *Benefits of Community Based Tourism Tourism Essay*. UK.
10. Hall, C. M. and Jenkins, J.M. (1998), *The policy dimensions of rural tourism and recreation*. In: Butler, R., Hall, C.M. and Jenkins, J. (eds) *Tourism and Recreation in Rural Areas*. Wiley, Chichester, UK.
11. Hausler, N., & Strasdas, W. (2002), *Training Mannual for Community-Based Tourism*. Germany: Inwent Capacity Building International.
12. Hunter, C. (1997), Sustainable tourism as an adaptive paradigm. *Annals of tourism research*.
13. Kontogeorgopoulos, Nick. (2005), Community-Based Ecotourism in Phuket and Ao Phangnga, Thailand: Partial Victories and Bittersweet Remedies. *Journal of Sustainable Tourism*.

14. Kwangseh. B.E. (2014), *Community Based Tourism (CBT) Planning–An Analysis of Opportunities and Barriers: A Case Study of Cameroon*. Master of Science in Tourism and Hospitality Management, Eastern Mediterranean University.
15. Mancini, J. A. (2009), *A Social Organization Theory of Action and Change. In Community Resilience*. New York.
16. Mann, M (2001), *Sustainable Tourism & Ecotourism*.
17. Mathieson, A. & Wall, G. (1982), *Tourism Economic, Physical and Social Impacts*. London: Longman.
18. Mie Mie Khaing, (2017), *A Study on Community-based Tourism in Myanmar: A Case Study of CBT projects*. Unpublished Master of Development of Studies Research Paper. Yangon University of Economics.
19. Ministry of Tourism (2018), *Community Based Tourism in Myanmar*. Phamphlet. Nay Pyi Taw, Myanmar: Ministry of Hotels and Tourism.
20. Murphy, P. E. (1985), *Tourism: A Community Approach*. New York, the United States of America.
21. Myanmar Statistical Yearbook. (2017), Nay Pyi Taw, Myanmar: *Central Statistical Organization*.
22. Pearce, D.G. (1992), *Alternative tourism: Concepts, classifications, and questions*. In V.L. Smith & W.R. Eadington (Eds.), *Tourism alternatives: Potentials and problems in the development of tourism*. Philadelphia, PA: University of Pennsylvania Press.
23. Shahmirzadi. E. K. (2012), *Community-Based Tourism (CBT) Planning and Possibilities: The Case of Shahmirzad, Iran*. Master of Science In Tourism and Hospitality Management, Eastern Mediterranean University
24. Sharpley, R., & Telfer, D. J. (2002), *Tourism and Development: Concept and Issues*. Clevedon, United Kingdom: Channel View.
25. Suansri, P. (2003), *Community Based Tourism Handbook*. (Responsible Ecological Social Tour-REST)
26. *The Responsible Tourism*, Ministry of Hotels and Tourism, June 2012.
27. *Tourism and Hospitality, Manual on Module I Introduction to Tourism* (Fine-tuned version) Personal, Social and Humanities Education Section, Education Bureau.

28. UNEP, & UNWTO, (2015), *Making Tourism More Sustainable: A Guide for Policy Makers*. Madrid: United Nations Environmental Programme and World Tourism Organization.
29. UNEP, & UNWTO, (2005), *Making Tourism More Sustainable: A Guide for Policy Makers*. Madrid: United Nations Environmental Programme and World Tourism Organization.
30. UNWTO. (2013), *Sustainable Development for Tourism Guidebook*. Madrid, Spain: United Nations World Tourism Organization.
31. UNWTO. (2017), *International Year of Sustainable Tourism Development*. Madrid, Spain: United Nations World Tourism Organization.
32. Vainikka. V. (2013), *Rethinking Mass Tourism*. University of Oulu, Finland
33. Wearing, S. & McDonald, M. (2002), The development of community-based tourism: Re-thinking the relationship between tour operators and development agents as intermediaries in rural and isolated area communities. *Journal of Sustainable Tourism*.
34. Weaver, D. B. (2006), *Sustainable Tourism: Theory and Practice*. Elsevier Butterworth-Heinemann.
35. Whelan, T., ed. (1991), *Nature Tourism*. Washington, DC: Island Press.

Websites

1. Adventure Travel Business Trade Association - atbta@adventuretravel.com
2. <http://www.globalnewlightofmyanmar.com>
3. <http://www.mmtimes.com/>
4. <http://www.myanmar-tourism.org>
5. <http://www.themimu.info/township-profiles>
6. <https://www.tourism-review.com>
7. www.cbt-i.org
8. <https://tourismnotes.com/travel-tourism/>

APPENDIX 1

Survey Questionnaire

Section 1 General characteristics of respondent

Instruction Please place a tick (✓) in the box where most appropriate answer

1. Gender
 Male Female
2. Age
 15-20 21-30 31-40 41-55 55 & over 55
3. Highest education attainment
 Primary school level Middle school level
 High school level Graduate
 Master Illiterate
4. Marital Status
 Single Married
5. Does your income depend upon tourism direct or indirect activities?
 Yes No
6. years of involvement in tourism business or activities:
 Less than 1 year between 2 yrs and 5 yrs more than 5

Section 2

Key Informant Interview questions for CBT in Kyaikthale Village, Twantay Township

Section 2 (A) Perception of local residents on Community-based Tourism Site

1. How long has CBT been running in this community?
2. Who initiated the community-based tourism development in the community?
3. Do you want to develop CBT in this community? Why?
4. Why do you think CBT is best suited to this community?
5. What are the attractions and destinations in the community for visitors and tourists?
6. Please explain about the operation of CBT in the community briefly?
7. Roughly, how many of tourists and visitors come and visit this place?

8. Who are the majority of visitors? (national or international)
9. What kind of difficulties do you face in this CBT site?
10. Do you believe the tourism industry is expected to develop over the long term?

Section 2 (B) Community participation in community-based tourism

1. How many of the local community are involved in CBT?
2. What is the percentage of the participation of women and youth in the development of tourism in your community?
3. Do women and youth participate in the meetings and discussions regarding CBT?
4. Who is involved in the decision-making about CBT?
5. How are you involved in CBT?
6. Do you think community participation is significant for the success of CBT?
7. Does the CBT site is working with any other organization?
(e.g. Government, Private, NGOs)

Section 3

For each of the statements below, please indicate the extent of your agreement or disagreement by circling in the appropriate box. The response scale is as follows:

1. Strongly disagree 2. Disagree 3. Neutral
 4. Agree 5. Strongly agree

Economic Effectiveness of CBT in the Community

| Questions | SD (1) | D (2) | N (3) | A (4) | SA (5) |
|--|-------------------|------------------|------------------|------------------|-------------------|
| Household income has increased because of tourism | 1 | 2 | 3 | 4 | 5 |
| Younger generations are able to earn additional income from doing tourism related jobs | 1 | 2 | 3 | 4 | 5 |
| Tourism creates many new jobs in the community | 1 | 2 | 3 | 4 | 5 |
| There are additional commercial opportunities and services related to tourism available for local people | 1 | 2 | 3 | 4 | 5 |

| | | | | | |
|---|---|---|---|---|---|
| Local products can be sold at valuable prices | 1 | 2 | 3 | 4 | 5 |
| CBT create the problem of increasing land price | 1 | 2 | 3 | 4 | 5 |
| CBT in the region to contribute to improve businesses | 1 | 2 | 3 | 4 | 5 |

Environmental Effectiveness of CBT in the Community

| Questions | SD (1) | D (2) | N (3) | A (4) | SA (5) |
|---|-------------------|------------------|------------------|------------------|-------------------|
| CBT has raised to the environmental education among community members | 1 | 2 | 3 | 4 | 5 |
| CBT increases the knowledge related to environmental pollution and awareness of the need for conservation among community members | 1 | 2 | 3 | 4 | 5 |
| Systematic waste management has been developed because of CBT | 1 | 2 | 3 | 4 | 5 |
| CBT creates a water shortage in the village | 1 | 2 | 3 | 4 | 5 |
| CBT creates a wastewater problem in the area of village | 1 | 2 | 3 | 4 | 5 |

Infrastructure development of the CBT in Kyaikthale Village

| Questions | SD (1) | D (2) | N (3) | A (4) | SA (5) |
|---|-------------------|------------------|------------------|------------------|-------------------|
| CBT help to improve the electricity in the community | 1 | 2 | 3 | 4 | 5 |
| Local roads have been developed to a good condition to facilitate CBT | 1 | 2 | 3 | 4 | 5 |
| The water supply system has been improved to facilitate CBT, which also can reduce the problem of drought in dry season | 1 | 2 | 3 | 4 | 5 |

Social and Cultural Effect of CBT on the Kyaikthale Village

| Questions | SD (1) | D (2) | N (3) | A (4) | SA (5) |
|--|-----------|----------|----------|----------|-----------|
| Residents participation in the planning process is significant for the success of CBT | 1 | 2 | 3 | 4 | 5 |
| CBT has gained more respect for the community by outsiders (local & foreign tourists) | 1 | 2 | 3 | 4 | 5 |
| Conflicts between tourists and community members have increased | 1 | 2 | 3 | 4 | 5 |
| Community members have improved their language skills from communicating with foreign tourists | 1 | 2 | 3 | 4 | 5 |
| Community members acquire new knowledge from communicating and discussing with tourists | 1 | 2 | 3 | 4 | 5 |
| Meeting outsiders provides valuable experience for local people as they can learn about different cultures and knowledge from tourists | 1 | 2 | 3 | 4 | 5 |
| CBT helps preserve local culture, traditions, customs and wisdom | 1 | 2 | 3 | 4 | 5 |
| CBT can provide to promote the quality of life of the villagers in the village | 1 | 2 | 3 | 4 | 5 |
| Community-based Tourism is success story for the community | 1 | 2 | 3 | 4 | 5 |

Thank you very much for your time and contribution

APPENDIX 2



Photo 1: The entrance gate of Mingalar Biogarden at Community-based Tourism Site in Kyaikthale Village, Twantay Township.



Photo 2: Conducting key informant interview (KII) at Kyaikthale Village, Twantay Township.



Photo 3: Conducting key informant interview (KII)
at Kyaikthale Village, Twantay Township.



Photo 4: Explaining questions before conducting quantitative data collection with
villagers residing at CBT site in Kyaikthale Village, Twantay Township.