

**YANGON UNIVERSITY OF ECONOMICS
MASTER OF DEVELOPMENT STUDIES PROGRAMME**

**A STUDY ON THE EFFECTS OF COMMUNITY-BASED TOURISM
IN KYAIKTHALE VILLAGE**

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MDevS -3 (13th BATCH)**

SEPTEMBER, 2018

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IN KYAIKTHALE VILLAGE**

A thesis submitted in partial fulfillment of the requirements for the Degree of
Master of Development Studies (MDevS)

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MASTER OF DEVELOPMENT STUDIES PROGRAMME

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ABSTRACT

Community-Based Tourism (CBT) is gaining prestige in developing countries as an alternative to mass tourism. The main theme of CBT is to ensure environmental, social and cultural sustainability while empowering the local community. This study examines the positive and negative effects of community-based tourism on local people at Kyaikthale CBT Village, Twante Township. Qualitative research method was used to conduct the interviews with key informants. Included in the sample were tourism coordinators, community authoritative persons, development workers as well as people who had little or no involvement with tourism in Kyaikthale Village. The study's findings illustrate how a local community in the developing world is affected by tourism in a relatively short period of time. Results identified in this study provide a good case for decision making and implications that communities in the developing world will encounter in trying to acquire effective management of tourism development in their communities.

ACKNOWLEDGEMENTS

First of all I would like to express my gratitude to Professor Dr. Khin Naing Oo (former rector) and Rector, Professor Dr. Tin Win, Dr. Tun Aung (former pro-rector) and Pro-Rector, Dr. Ni Lar Myint Htoo in giving me a chance to pursue this Programme. I also extend my gratitude to Dr. Thida Kyu (former head of Department of Economics) and Programme Director and Head of Department of Economics, Professor Dr. Cho Cho Thein for their efforts in managing the invaluable Programme and active guidance. Moreover, I would like to thank my supervisor, Lecturer Mayli Wong for her guidance and all my grateful teachers from the MDevS Programme.

I am especially grateful to the staff of the Yangon University of Economics library for their encouragement and assistance. Then, I would like to thank the scholars who had been similar field of study and the interviewees who are kind, patient and open-minded while I was conducting the interviews. Moreover, I am grateful to all my classmates for creating such a supportive environment to learn from each other during the two years Programme. After that, to anyone whose name that I did not mention but who has contributed to my thesis in one way or another, thank you very much for your generosity and kindness.

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

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 Objective of the Study	3
1.3 Method of Study	4
1.4 Scope and Limitations of the Study	4
1.5 Organization of the Study	4
Chapter II Literature Review	5
2.1 Concept and Types of Tourism	5
2.2 Sustainable Tourism	7
2.3 Community-Based Tourism	10
2.4 Types of Residents	15
2.5 Contributions of Tourism	17
Chapter III Overview of Myanmar Tourism Sector	23
3.1 Tourism in Myanmar	23
3.2 Tourism Policy Framework in Myanmar	24
3.3 Myanmar Visitor Profile	25
3.4 Tourist Destinations in Myanmar	27
3.5 Community-Based Tourism Initiatives in Myanmar	30

Chapter IV	Community-Based Tourism in Kyaikthale Village, Twante	35
4.1	Profile of Twante Township	35
4.2	Brief Introduction to CBT in Kyaikthale Village	37
4.3	Survey Profile	40
4.4	Perceived Effects	41
Chapter V	Conclusion	48
5.1	Findings	48
5.2	Suggestions	49
REFERENCES		50
APPENDIX		53

LIST OF TABLES

Table No.	Title	Page
2.1	Enabling conditions of community influencing the success of CBT	14
2.2	Types of Residents	17
2.3	Positive Contributions of Tourism	19
3.1	International Tourist Arrivals and Entry Points in Myanmar (2011-2017)	26
3.2	Average Expenditure and Average Length of Stay in Myanmar (2011-2017)	27
4.1	Description of employment at the CBT	39
4.2	Characteristics of the Participants	41
4.3	Perceived Economic Effects	43
4.4	Perceived Environmental Effects	45
4.5	Perceived Sociocultural Effects	47

LIST OF FIGURES

Figure No.	Title	Page
2.1	Aspects of Sustainability	8
2.2	Sustainable tourism stakeholders	11
3.1	International Tourist Arrivals in Myanmar (2011-2017)	26

LIST OF ABBREVIATIONS

APEC	=	Asia Pacific Economic Cooperation
B & B	=	Bed and Breakfast
CBT	=	Community-Based Tourism
CIT	=	Community-Involved Tourism
CSO	=	Central Statistical Organization
CSO	=	Civil Society Organization
FESR	=	Framework for Economic and Social Reforms
GAD	=	General Administration Department
GDP	=	Gross Domestic Product
MOHT	=	Ministry of Hotels and Tourism
NBT	=	Nature-Based Tourism
NGO	=	Non-Governmental Organization
NLD	=	National League for Democracy
SDG	=	Sustainable Development Goals
UN	=	United Nations
UNEP	=	United Nations Environment Programme
UNWTO	=	United Nations World Tourism Organization

CHAPTER I

INTRODUCTION

1.1 Rationale of the Study

In 2011, the political system of the Republic of the Union of Myanmar has gradually transformed into democratic leadership system after five decades under military rule and initiated political, social and economic reforms. Tourism development has been considered one of Myanmar's priority sectors to achieve the economic growth. It has been prioritized in the Government's Framework for Economic and Social Reforms (FESR) as potentially one of Myanmar most important sectors, with great potential to contribute to business opportunities and balancing social and economic development if managed and developed properly. Consequently, the National League for Democracy government opened up a long list of permitted areas for tourists to allow without having prior special permission.

The increase of tourism in Myanmar has created opportunities for employment generation and is a driver of economic growth. In 2016, tourism supported an estimated 1,662,000 jobs, which constitutes 5.7% of total employment. In addition, tourism generated 6.6% of GDP (USD 2 billion) in 2016, up from only 3.6% (USD 220 million) in 2011 (The Economic Impact of Travel and Tourism , 2017).

This boom in tourism has inspired local communities – especially rural, poor and marginalized people–to take up gainful employment and exploits income-generating opportunities in tourism value chains by providing goods and services to visitors. The tourism industry has a huge multiplier and positive spill-over effect on other economic sectors, which contributes to the economic growth of the nation (Macola & Unger, 2018).

When globalization had brought the social changes across the worldwide, no country can live isolated successfully from the international community. It is also the same in the local community too (Suansri, 2003). But, it will not be easy for local communities to deal with the outside international community if they do not possess sufficient level of social, cultural and environment resources.

The idea of global warming is getting popular as a serious threat for the world and it became apparent that the public generated more interest in the environmental conservation, consequences of deforestation, exploitation of natural resources and its impacts on the people and climate. Rising awareness of the people on the environmental impacts created the significant awareness on protecting the environment.

The potential benefits that tourism can offer are quite persuasive to use as a tool to alleviate poverty (Scheyvens, 2002). At the age of raising awareness on global warming, tourism has become an alternative method for livelihood for people dwelling in peripheral, rural, poor and developing countries of the world (Holden, 2013). Moreover, it can offer the rural people to pursue the alternative sources of income by receiving the visitors and developing the tourism rather than migration to urban areas and labelled as urban slum.

Moreover, UN and other development organizations had raised the awareness to the alleviation of rural poverty in many countries. The development of urban community only may bring internal migrants, urban congestion, terrible traffic jam and air pollution. In that way, development strategies became targeted on the inclusiveness of the rural community. In that case, tourism sector has the great opportunity to create people of different cultural background together, employment stimulation and GDP growth.

At the end of 20th century, scholars had begun aware of the destructions of massive tourism and it caused the introduction to the concept of sustainable tourism and community-based tourism. On the other hand, it was also addressed as pro-poor tourism and many countries had different opinions on comparing the positive and negative impacts of it.

Effective institutional management, consistent follow-up and evaluation of the project play as vital keys to come out the successful community-based tourism and to suffer the positive benefits to the local people as well as the sustainable development of the country. If the economic growth of one country depends upon the running out of the natural environment, that is contradicted with sustainable development (Todaro & Smith, 2012).

Nowadays, world is facing the environmental hardships due to the extreme climate conditions. In the 21st century, devious natural disasters are alarming the countries to raise the awareness on the environmental conservation. Global warming,

plastic pollution, earthquakes, elevating the sea level, floods, storms and droughts have become the tough challenges that people have to face in the future. That is why; countries are raising awareness of the impacts on the environment and try to reduce the carbon dioxide. In that case, community-based tourism can bring not only contribution to the community development but also the sustainability of the environment.

Tourism industry of Myanmar became enhanced in previous years. The growth rate of total international tourist arrivals was 37 percent increase in 2015-2016 on comparing with 2014-2015 (Myanmar Statistical Yearbook, 2016). Though significant changes has occurred throughout the whole country, majority of Myanmar people was still far from benefits of the changing situations because 70 percent population of Myanmar is concentrated at the rural area. So, it must ensure the involvement of that rural people.

The United Nations Organization has set the sustainable development goals by 2030 and SDGs were tended to more emphasize on quality of life. It is said that many of the poor countries are feigning to reform and the rich countries are pretending to help the poor by working on hundred thousands of projects at a symbolic scale to make the good headlines (Sachs, 2005).

The literature on community-based tourism (CBT) focuses primarily on local-level responsibilities and practices of tourism development and management. There are a lot of disputes about the impacts of the CBT among the scholars and also it brings up a lot of criticisms. That is why; this thesis is intended to explore the effects of CBT on the local people and its community.

In Myanmar, there are nine CBT initiatives currently in the phase of implementation. Among them, Kyaikthale Village in Twante Township was targeted to study because it is most nearest CBT site to Yangon and the area is full with historical sites which can attract not only foreign visitors but also local visitors with its rural sense of community.

1.2 Objective of the Study

The objective of the study is to examine the economic, environmental and sociocultural effects of community-based tourism on local people in Kyaikthale Village, Twante Township.

1.3 Method of the Study

Qualitative research method was applied to conduct the in-depth interviews by using the unstructured and structured questionnaires. It was also involved secondary data which was collected from websites of Ministry of Hotels and Tourism (MoHT), township administrative office and village administrative office.

1.4 Scope and Limitations of the Study

The statistics of the Myanmar Tourism are collected and extracted from the website of ministry and the period of study is from 2011 to 2017. Among the current implementation of nine CBT sites, only Kyaikthale village is focused to study the effects of CBT because of time and financial constraints. This thesis is primarily focused on the economic, sociocultural, and environmental and health related effects on local people of Kyaikthale village, Twante Township.

1.5 Organization of the Study

This thesis is composed of five chapters. Chapter one presents the introduction covers the rationale, objectives, method, scope and limitation of the study. Chapter two reviews the literature related with definitions and various types of tourisms, and impacts. Chapter three covers the overview of tourism sector in Myanmar. Chapter four describes the community-based tourism in Kyaikthale Village, Twante Township and its effects on local people. Chapter five presents conclusion of the study.

CHAPTER II

LITERATURE REVIEW

2.1 Concept and Types of Tourism

Tourism is one of the most dynamic economic sectors in many countries, developed but also developing ones, with a wide range of upstream and downstream effects on other economic activities thanks to large and diversified supply chain. During these days, tourism shifts towards developing and least developed countries are growing faster than in the developed world that is accounting for almost 50 percent of total international tourist arrivals because of culture, art, landscape, wildlife and climate (UNWTO, 2013).

Tourism industry: Tourism industry is the myriad of businesses and organizations that supplies or facilitates tourist experiences, usually but not always for profit (Sharpley, 2009). Tourism involves the activities of people travelling and staying in a place away from home environment for leisure, business or other purposes. An alternative paradigm of tourism is concerning with ecological conservation and it started to popular in early 1980s due to lack of attention to the impacts on the environment (Sharpley & Telfer, 2002).

There are many different types 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.

2.1.1 Mass Tourism

It involves tourism of organized large groups of people to special tourist locations which includes the traditional way of fixing daily programs by tour organizer. The main aim of mass tourism is to increase the supply and profits. Tourists in that type generally want to buy souvenirs and sightseeing. It can induce high and

destructive impact on the local community, low sustainability and external ownership. The scale of mass tourism is generally large (Sharpley & Telfer, 2002).

2.1.2 Alternative Tourism

That type of tourism is to describe any tourism initiative that quite differs from conventional tourism. The scale is small and dispersed, but its distinct characteristic is to promote a closer and non-disruptive relation between tourists and local community.

The ownership is more directed to local community instead of foreign business. It tries to promote and enhance local participation in tourism planning as well as operating the mechanisms. It emphasizes the idea of sustainability not only for environment but also for local culture. It shows the respect and interest to the local community in its culture and tradition by avoiding or minimizing any possible conflicts with local residents. But, the matter of defining different types of tourism in this concept is still controversial (Sharpley & Telfer, 2002).

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.

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: It includes touring to relatives, friends and company of others.

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.

Sports Tourism: It aims to attend sports event such as World Cup and the Olympics.

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 tourism for adventurous activities such as rock climbing, sky-diving, hiking, surfing, rafting or skiing.

Ecotourism: 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: According to Weaver (2006), any type of tourism that relies mainly on attractions directly related with cultural resources. It aims to understand the local history of the place, foods, local productions and local culture.

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 Sustainable Tourism

Sustainable tourism is defined as the utilization of sustainable development to the tourism sector, or tourism development that wisely uses and conserves natural resources to sustain long-term viability. It 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 (Weaver, 2006).

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.”

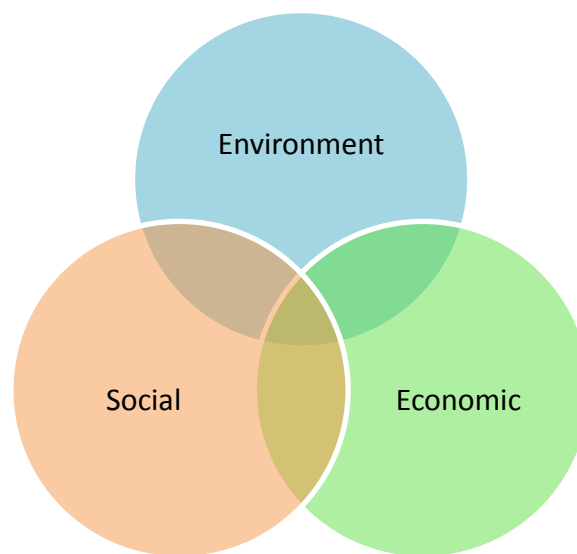
That is why, sustainable tourism:

1. Makes 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.
2. Respects 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.

3. Ensures viable, long-term economic operations, providing socio-economic benefits to all stakeholders that are fairly distributed, including stable employment and more income opportunities and social services to host communities and contributing to poverty alleviation.
4. Maintains 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 & UNWTO, 2005).

A well-adopted community-based tourism can benefit to each of three pillars of sustainability which are social, environmental and economic context. That is based on the concept of the triple bottom line for sustainability. It was promoted by many international organizations including APEC and the United Nations. The three pillars of sustainability are presented graphically in the following figure 2.1 which indicates that overall sustainability is best achieved when environmental, economic and social objectives are all being met.

Figure 2.1 Aspects of Sustainability



Source: Effective Community-Based Tourism, a best practice manual, 2010

2.2.1 History of Sustainable Tourism

The terminology of sustainable tourism derived from idea of sustainable development came out in publication of Brundtland Report in late 1980s, focusing on natural resource conservation for sustaining long-term viability (Weaver, 2006).

Sustainable tourism includes ecotourism, agriculture tourism, education tourism and community-based tourism. It was regarded as a means of achieving sustainable development through tourism. It focused on preservation of natural resources and conservation of sociocultural aspect of area, rather than emphasizing on tourism's contribution to the sustainable development of the area (Sharpley, 2009).

A broader perspective highlights not only meaningful travel experiences as primary objective but also tourism's contribution to sustainable development of destinations such as community initiatives in tourism development and community participations in planning and monitoring of progress. The ultimate aim of sustainable tourism is sociocultural, economic and environmental sustainability (UNWTO, 2013).

The very first aim of sustainable tourism is to promote the sociocultural authenticity of host communities, conserve their cultural heritages and traditional values, and enhance the intercultural understanding. The second purpose is to ensure long-term economic viability of host communities and fairly provide socioeconomic benefits to all stakeholders such as stable employment, income earning opportunities and poverty alleviation. The last, but not the least, aim is to promote optimal and wisely use of natural and environmental resources, maintain essential ecological process and help to conserve natural heritages and biodiversity including natural area, habitats and wildlife (UNEP & UNWTO, 2005).

2.2.2 Principles of Sustainable Tourism

The principles of sustainable tourism are as stated as follows:

1. Reflect local community values in a living and dynamic way
2. Provide mutual benefits to the host community and tourist
3. Achieve authenticity in representing local history, heritage, culture, lifestyle and natural resources
4. Add value to existing attributes in order to offer a richer tourism experience and help diversify the local economy
5. Achieve distinction form other competing tourism destinations
6. Collaborate with other businesses and stakeholders in order to build local capacity
7. Support the conservation of natural resources and wildlife
8. Minimize negative environmental impact (Sharpley, 2009).

2.3 Community-Based Tourism

Community: Community refers to members of a group who share common characteristics and interests. The perception of community is an achievement, not necessarily belonging to the same geographical region. The focus is the context they share, such as a field of knowledge, interests, activities, or experiences bound by the community of people (Hausler & Strasdas, 2002).

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).

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 (Chaskin, 2001).

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).

Stakeholders are people who directly or indirectly involved or affected by the venture, and it is needed to be identified and involved in the phase of assessment. CBT in rural areas is mostly related with traditional products that are natural resources based. Moreover, additional agencies such as NGOs, government departments, forestry, fishery and agriculture may need to get involved in assessment an planning phases of CBT. Figure 2.2 illustrates potential stakeholders who may get involved in regional or rural CBT and sustainable tourism. That is why; good relationship and effective cooperation between these types of stakeholders are of essential as they may have long processes to relate in the future as monitoring and evaluating roles.

Figure 2.2 Sustainable Tourism Stakeholders



Source: Effective Community-Based Tourism, a best practice manual, 2010

2.3.1 Definitions of Community-Based Tourism

There are substantial variances in defining CBT among different destinations around the world.

According to APEC, community-based tourism is commonly understood to be managed and owned by the community and for the community. It is a form of local tourism that favors local service providers and suppliers, focus on interpreting and communicating the local culture and environment. It has been pursued and supported by communities, local, governmental agencies and NGOs.

Caribbean Tourism Organization defined CBT as a collaborative approach to tourism in which community members exercise control through active participation in appraisal, development, management or ownership, whole or in part, of enterprises that deliver net socioeconomic benefits to community members, conserve natural and cultural resources and add value to experiences of local and foreign visitors.

Committee for Economic and Commercial Cooperation of Islamic Cooperation recognized that CBT is tourism that is planned, developed, owned, managed by the community for the community and guided by collective decision making, responsibility, assess, ownership and benefits.

With regard to World Wide Fund for Nature International (2001), community-based ecotourism is a form of ecotourism where local community has substantial control over, involvement in; its development, management and a major proportion of the benefits remain within the community.

According to Thailand Community Based Tourism Institute (2012), CBT is tourism that takes environmental, social and cultural sustainability into account. It is managed and owned by the community, for the community, with the purpose of enabling visitors to increase the awareness and learn about the community and local ways of life.

Community-Based Tourism is defined as economically, environmentally, socially and culturally responsible visitation to local, indigenous communities to enjoy and appreciate their cultural and natural heritage whose tourism resources, products and services are developed and managed with their active participation and whose benefits from tourism, tangible or intangible, are collectively enjoyed by the communities (Boonratana, 2010).

Community-based tourism is regarded as a tool for community development and cultural and natural conservation. Consequently, the research applies a holistic view of community development, sustainable development, sustainable tourism, and community-based tourism, encompassing social, economic, and environmental development in the community and tourism context to maximize the success of community-based tourism (Nitikasetsoontorn, 2014).

Community-based tourism is quite a lot different from massive tourism. It contributes the way to benefit the process of the community development while some other types of tourism are damaging unintentionally society, culture and nature scenes. It does not aim for only maximizing the profits of investors (Suansri, 2003).

2.3.2 Characteristics of Community-Based Tourism

The concept is composed of following characteristics –

1. Host communities retain traditional life and culture that is of interest to tourists;
2. Tourism in host communities are planned, developed, and managed with their consent;
3. Host communities are actively involved in the planning, developing, and managing the tourism products and activities;
4. The process of planning, developing, and managing the tourism help unify, empower, and instill pride in the host communities;

5. Host communities are empowered to plan, develop, and manage the tourism complementary to their lifestyles;
6. All residents of host communities have equal opportunities to earn income as land managers, entrepreneurs, service and produce providers, and employees;
7. Income generated is an additional or alternative source, or used for poverty alleviation;
8. Part of the tourist income is reserved for projects that collectively benefits host communities;
9. Tourism in host communities contribute to the preservation of cultural heritage and conservation of natural heritage;
10. Host communities, visitors, and other stakeholders are aware of the negative impacts of tourism, and have measures in place to mitigate such impacts;
11. Visitors are briefed about social and cultural norms of host communities before or upon arrival, therefore encouraging responsible behavior;
12. Exchanges between visitors and host communities foster tolerance, understanding, and cross-cultural learning; and
13. Host communities, visitors, and other stakeholders are obliged to avoid commoditizing sacred/ religious rituals and ceremonies (Boonratana, 2010).

2.3.3 Conditions and Barriers to Community-Based Tourism

There are enabling factors that can contribute to the success of CBT and barriers that can act as barriers to the development of CBT. Table 2.1 outlines the potential enabling conditions as well as potential barriers to the development of CBT.

Characteristics of the community such as level of participation, structure, adequate infrastructure and partnerships are also contributed to the success or failure of community-based tourism.

Table 2.1 Enabling conditions of community influencing the success of CBT

Enabling factors for good practice CBT	Barriers to development of CBT
Well-organized and cohesive community	Fragmented and unorganized community organizations
All community members are widely involved in decision making process and financial management around CBT	Decision making power is male dominant and benefits are not equally distributed
Clear and well-defined land ownership	Recurrent disputes about land ownership
Bottom-up management structure	Top-down structure
High participation level	Weak participation level
Decision for CBT is done by community based on informed choice, impact, options, risk and outcomes	No real local decision making process
Driver is not only income generation but also cultural and natural heritage conservation an intercultural learning	Drivers is solely financial
Good marketing mechanisms	Misplaced marketing
Strong plan of expansion to limit visitor numbers in aligned with carrying capacity of community and environment to avoid adverse effects on both	Lack of future planning
Strong partnership with local NGOs or relevant government bodies and other supporters	Established through external funding mechanisms
Approaches are contextually and locally appropriate and not just imported from other contexts	CBT is seen as one size fits all
Part of community development strategy	Quick fix way up and out of a poverty cycle
Linked to visitor education on the value of culture and resources present- do and don't	No attempt to inform visitors of specific nature of local and cultural heritage
Good existing infrastructure to assess the product	Inadequate infrastructure and there is no potential for investment

Source: Effective Community Based Tourism by APEC Tourism Working Group (Asker, Boronyak, Carrared, & Paddon, 2010)

2.3.4 Principles of Community-Based Tourism

It is believed that community-based tourism has the significant potential to offer unique opportunities for communities not only by providing financial benefits but also promoting their participation and involvement in tourism planning and development in their areas in innovative ways (Hausler & Strasdas, 2002). In CBT, local members are the owners and decision makers in tourism management for the benefits of their communities. They support cultural and natural heritage preservation and are concerned with the impact of tourism on their communities and the environment. The residents earn income as owners, entrepreneurs, and product and service providers.

The principles of community-based tourism are as followed:

1. Involve communities in tourism planning, on-going decision-making, development, and operations
 2. Recognize, support, and promote community ownership of tourism
 3. Foster cross-cultural learning and include education as part of the tourism service
 4. Respect cultural differences and human dignity
 5. Aim to benefit local communities, particularly indigenous peoples in rural areas, improve the quality of life, and contribute to the well-being of their cultural and environmental assets
 6. Share the benefits equitably among community members
 7. Use a portion of the profits or resources for community development to maintain and protect a community cultural or natural heritage asset
 8. Increase local and visitor awareness of cultural and natural heritage conservation
- Minimize negative impact on socio-cultural environment and natural resources and ensure environmental sustainability (Hausler & Strasdas, 2002).

2.4 Types of Residents

According to Krippendorf (1987), tourism communities are composed of six resident segments. The six resident types are outlined in Table 2.2. The first segment consists of residents in direct and continuous contact with tourists. Their livelihood is dependent upon tourism and they have a positive attitude towards welcoming tourists. E.g. tour guides, tour coordinators.

The second group of residents includes local business owners who have indirect contact with tourists. Tourism is a commercial concern and is viewed as

positive matter that generates money for that group. For example, Owners of Business, guest house and lodge owners.

The third group of residents is individuals who have direct and regular contact with tourists but derive only part of their income from tourism. For example, taxi drivers and restaurant workers. Those people can see rationally not only advantages but also the disadvantages of tourism as well as its consequences in comparison to the first two resident types.

The fourth group of local community is a group of people who do not have contact with tourists, but see them in the background. This group will present a wide variety of attitudes ranging from tourism support, to indifference and rejection.

The fifth group is composed of political figures such as village chairman and village elders who have a goal of raising the quality of life of the local people. Though their income is not derived from tourism, they take part in the decision making process of the tourism and manage village revenues from tourism.

The sixth group consists of external figures such as development workers and monks and missionaries. Though they are employed in another capacity in which their income is not derived from tourism, they involved in decision making process.

Table 2.2 Types of Residents

Type of Resident	Level of Economic benefits derived	Resident Occupations
Type 1	Derive a high level of financial benefits from tourism as main source of cash income	Tour guides, tour coordinators
Type 2	Income is partially derived from tourism	Handicraft sellers, cooks for tourists
Type 3	Income is partially derived from tourism	Restaurants and store workers
Type 4	Income is not derived from tourism, not currently engaged in sector	Occupations unrelated to tourism, homemakers, unemployed people
Type 5 (Political figures)	Income is not derived from tourism, but involved in decision making process	District council, village chairman, village elders
Type 6 (External figures)	Employed in another capacity which income is not derived from tourism, but involved in decision making process	Development workers and missionaries

Source: Krippendorf (1987)

2.5 Contributions of Tourism

The idea of tourism as a global economic and social phenomenon of modern era remains the same; it has become an important economic development mechanism for many developing countries. Though it started with elites of the developed countries, it has now expanded to developing countries inclusion of marginalized and poor communities. Tourism became a favorable option for many developing countries which are labor intensive industries and rich in beautiful sceneries with limited growth opportunities. That may be due to its contribution to achieve sustainable development of tourism's potential (Scheyvens, 2002).

Effects of tourism on community can be negative or positive. Irresponsible tourism development and practice can degrade the local habitats and natural

resources. In contrast, sustainable tourism supports cultural and natural heritage conservation and creates awareness of tourism impact on the community and environment (World Wide Fund for Nature International, 2001).

The potential positive contributions of tourism are as follows:

1. Economic - Gross Domestic Product (GDP), foreign exchange, employment opportunities, income, poverty reduction, infrastructure development
2. Social/cultural - Strengthening local culture, self-reliance, revitalizing the art of crafts
3. Environmental- Sustainable development, environmental management
4. Political - Empowerment, self-reliance, freedom, image of stability and security

Positive contribution that tourism provided will help to achieve the sustainable tourism which further can be an aid to the way of sustainable development. That is summarized in the table 2.3. Raising production and income of local people from diversifying local economy and increasing job opportunities for local people derived from sustainable tourism can contribute to achieve the sustainable development. Moreover, increasing the capacity of local people and community organization resulting from sustainable tourism can help to attain the sustainable development. The sense of care and love for the environment and the need to conserve the tradition and culture are also the key contributions of sustainable development.

Table 2.3 Positive contribution of tourism

Dimension	Sustainable Development	Sustainable Tourism
Economic	<ol style="list-style-type: none"> 1. Income from local production 2. Diversified local economy 3. Self-reliance 	<ol style="list-style-type: none"> 1. Raise fund for community development 2. Create job opportunities 3. Raise income of local people
Social	<ol style="list-style-type: none"> 1. People-centered Development 2. Social justice 3. Satisfying quality of life 4. Active community organization 	<ol style="list-style-type: none"> 1. Raise quality of life 2. Promote community pride 3. Divide roles fairly between genders and ages differences 4. Build community 5. management organizations
Environmental	<ol style="list-style-type: none"> 1. Natural resources management 2. Ethnic Rights 3. Environmental responsibility 4. Natural resources conservation 	<ol style="list-style-type: none"> 1. Study the carrying capacity of the area 2. Manage waste disposal 3. Raise awareness of the need for traditional and cultural conservation

Source: Community-based tourism handbook (Suansri, 2003).

It is also needed to be considered negative impacts of tourism throughout the planning and implementation process within the context of economic, environmental and cultural analysis. Emphasizing these impacts can help to achieve long-term sustainability of future tourism development. Determining the intangible costs and benefits of tourism may better be accomplished by investigating the sociocultural impacts of tourism on local populations.

Hosts and tourist contact can act as catalyst for cultural change. But, it can also happen from natural process even in the absence of tourists. Such kinds of changes can result ecological changes in the habitat and be followed by evolutionary cultural changes to the needs of the society. Visible environmental impacts such as

increased noise, changes in health problems, hygiene issues and pollution can also be discovered as negative consequences of the tourism.

2.5.1 Economic Impacts

At the age of global warming, tourism has been considered as an alternative tool in order to attain gross domestic product (GDP) growth. It was also regarded as potential economic and social development strategy for developing countries where capital resources are rare to find out.

The ability to generate a great deal of foreign revenue is another reason that can tempt developing countries to adopt the community-based tourism as an option to attain the economic growth. So, that is also the way to narrow the gap between the developed and developing countries, and the regions (Wall & Mathieson, 2006).

The most significant benefit of the tourism can be observed in promoting employment opportunities for local and national level. It can contribute to promoting the living standard of local community. Buying souvenirs and handicrafts can also generate the income of local people directly or indirectly. It can also induce employment derived from spending of local participants employed in tourism.

In mass tourism, hotels and resorts are trying to satisfy the needs of tourists by fulfilling the facilities such as foods, drinks and utensils almost quite similar as provided in their developed countries. Purchasing luxury and branded things from abroad can cost large amount of foreign currency leakages to the country. But, local handicrafts are applied commonly in CBT to encourage the local culture sustainability.

Improvements in tourism can stimulate and promote the improvements in different sectors such as infrastructural development such as road, electricity, education provision and health care services to the community.

Tourism is a volatile and seasonal industry depending on factors such as fashions, political situations and natural disasters. Unfortunately, developing countries are favorable to natural disasters and political unrest according to its nature and difficult to recover from its consequences. When a developing country is over dependent to tourism, its characteristic of inconsistency can affect the host country.

Increasing price of land and property as well as food and utilities that are highly demanded by tourists can exert the negative impact on local people.

2.5.2 Environmental impacts

Conservation: CBT can help in conserving the nature of local environment, protecting the natural resources, and old historical buildings.

Cleaner environment/ Improvement in Landscape: Residents at the surroundings of the CBT sites are more willing to have cleaner environment and more disciplined because they do not want to be condemned by visitors due to messy environment.

Generation of waste products: Local residents can be disturbed by CBT sites if dumping site of waste products is untidy and its smell is offensive.

Extravagant tourist activities: If activities and lifestyles of the tourist are uneconomical, uncontrolled and unregulated such as overuse of cars and using too much luxury goods, that may lead to the destruction of infrastructures such as roads and too much consumption of electricity.

Population dynamics: Increasing too much population in the peak seasons due to its nature as seasonal activity such as mass or congested populations during certain periods may cause pressure or burden on the local residents.

2.5.3 Sociocultural impacts

Revitalization of local culture: In some developing countries, local culture, promoted to lure the certain kinds of tourists. But, it can also be negative effect if culture only is treated as commodity.

Revitalization of local handicrafts: Some local communities have already lost their local handicrafts because they are substituted with other cheap and durable materials. But, this art can be revitalized if that kind of work can attract the visitors. That can be benefited to local community not only in form of profits but also in preservation of local art and handicrafts.

Communication between cultures: Communication with people from different cultural backgrounds can help local people to get awareness of foreign cultures. Cross-cultural communication between tourists and host communities can be positive or negative depending upon other factors such as type and attitude of tourists, length of stay and language barriers.

Heightened self-identity: Well- recognition of local culture and customs from visitors can heighten the self-image and esteem of local community.

Enhancing general knowledge: Local people can have health knowledge such as handwashing and toileting practices by learning good behaviors from foreigners.

Social change: Risk of imitating foreign cultures that is not suitable with local customs and traditions can threaten the local community if there is no proper care and code of conduct upon the local community and visitors.

Moral behavior: Tourism may encourage prostitution, organized crime and gambling in response to economic needs of the host population. Those kinds of changing moral behavior can have negative impacts to the community.

CHAPTER III

OVERVIEW OF MYANMAR TOURISM SECTOR

3.1 Tourism in Myanmar

The Republic of the Union of Myanmar is a country in Southeast Asia, bordering the Andaman Sea and the Bay of Bengal south. It is bounded in north and northeast by China, in east by Laos and Thailand, in west by Bangladesh and the Indian states of Nagaland, Manipur and Mizoram. It is also known as the Golden Land and was formerly popular with the name of Burma.

The country covers an area of 676, 578 km squares (261, 218 square miles). Mount Hkakabo Razi is the highest highest mountain in Myanmar and Southeast Asia with the altitude of 5, 881 meters (19, 295 feet), located in Kachin State near the country's northern border with China. The main rivers of the country are the Irrawaddy and the Chindwin. Yangon is the economic center and former capital of Myanmar. Naypyidaw is the new capital city of Myanmar since 2005.

The population of the country is 51.4 million people according to census of 2014. The country possesses multiplicity of 135 ethnic groups. Bamar is the largest ethnic group which is 68% and other main groups are Shan 9%, Karen 7%, Arakanese 3.5%, Mon 2%, Kayin 1.25% and Kayah 0.75%. Other minorities in Myanmar are Chinese 2.5% and Indian 1.5%. Major population of 89.2% is devoted in Buddhism, 5% is in Christian, 3.8% is in Islam and 0.5% is in Hinduism and 1.4% is in others.

The direct contribution of Travel and Tourism to GDP in 2017 was MMK 2, 647.2 billion (2.7% of GDP). This is forecast to rise by 5.2% to MMK 2,784.2 billion in 2018. This primarily reflects the economic activity generated by industries such as hotels, travel agents, airlines and other passenger transportation services (excluding commuter services). But it also includes, for example, the activities of the restaurant and leisure industries directly supported by tourists.

After long period of limited contact with outside world, the arrival of international tourists has soared form 762,547 in 2009 to 4,681,020 in 2015. Then, the global tourism trend has shifted to more natural conservation and responsible tourism and away from conventional mass tourism industry.

3.2 Tourism Policy Framework in Myanmar

Tourism sector in Myanmar is one of the prioritized areas for the implementation of the national export strategy. The Responsible tourism policy 2012, the policy on community involvement in Tourism 2013 and the Tourism Master Plan 2013-2020 are policies set out by the Ministry of Hotels and Tourism in line with the criteria of the Global Sustainable Tourism Council to support the tourism sector of Myanmar to reach the fullest potential.

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 Tourism (CIT) aims to achieve a medium level of community participation in the development of the tourism sector. It is stated that planning and management of tourism in decision making process must involve consultation session with local community about the effects on their livelihoods. Another fact is that the final decisions shall be made in coordination with the private sector with the approval of public administration.

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. Moreover, it encourages community members to start their own small and medium businesses. They also welcome investors or joint venture partners with the public and private sector.

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

It has been considered to enhance the following seven cross-cutting themes in developing the plan -

1. Gender equity
2. Environmental sustainability
3. Partnerships

4. Innovative financing
5. Regional cooperation
6. Access to disabled people
7. Consultation and participation

3.3 Myanmar Visitor Profile

The progress of Myanmar tourism sector can be observed through the record of tourist arrivals to Myanmar according to Myanmar Tourism Statistics.

3.3.1 International Tourist Arrivals in Myanmar

The number of tourist arrivals in Myanmar has been increasing sharply since economic sanctions had begun to be relieved in 2012. Myanmar received significant attention in 2013 in the international press and media as the new travel destination because it opened up again for tourism. That caused the number of arrivals in 2013 almost doubled in comparing with the previous year 2012 (see table 3.1).

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.

Nevertheless, this is not the sole explanation for the drop in arrivals between 2015 and 2016. The introduction of new ways of gathering tourism statistics by the government also played a major role. Statistics institutions in Myanmar corrected their definitions of tourist arrivals, resulting in a less inflated and more realistic picture of the situation. Tourist arrivals from the border gateways are excluded from the number of arrivals (Macola & Unger, 2018).

The progress of international tourist arrivals and entry points in Myanmar from 2011 to 2017 is described in table 3.1. These periods are years after the initiation of political, social and economic reforms. Tourism sector of Myanmar has also been on the track of initiating its reforms.

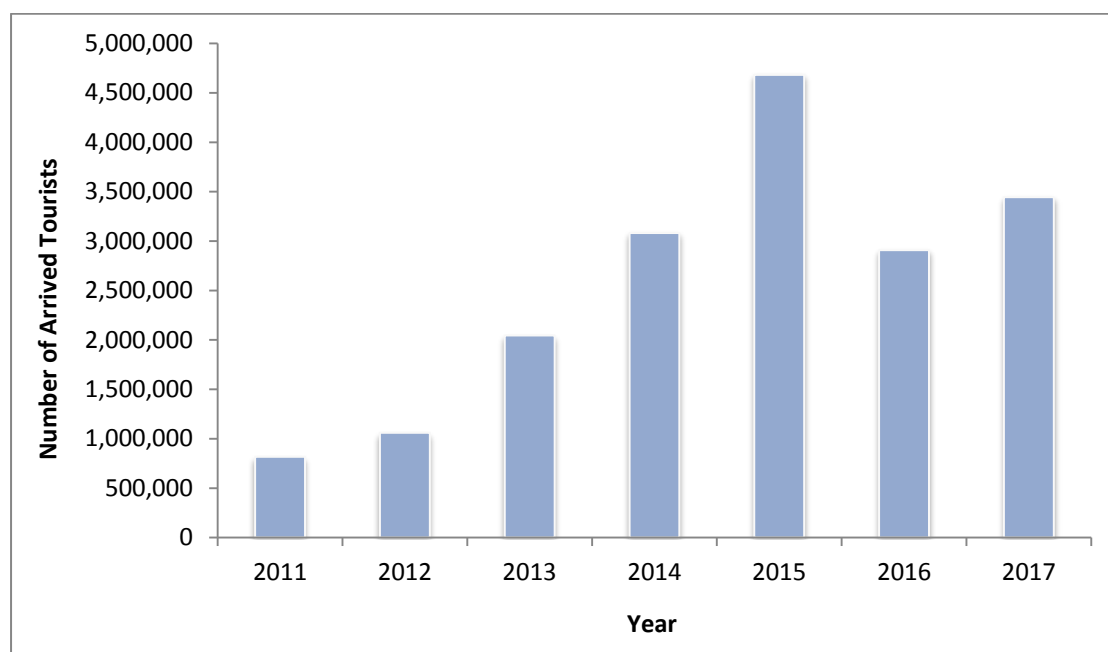
Yangon and Mandalay are the main entry points for international tourist arrivals because they are economic capitals of Myanmar. Apart from using three international airports, tourists from neighboring countries use border gateways if it is convenient to utilize.

Table 3.1 International Tourist Arrivals and Entry Points in Myanmar (2011-2017)

Year	Yangon	Mandalay	Myeik/ Mawlamyine	Naypyitaw	Border Gateways	Total
2011	364,743	20,912	0	5,521	425,193	816,369
2012	559,610	32,521	0	1250	465,614	1,058,995
2013	817,699	69,596	1024	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: Ministry of Hotels and Tourism

Figure 3.1 International Tourist Arrivals in Myanmar (2011-2017)



Source: Ministry of Hotels and Tourism in Myanmar

3.3.2 Average Expenditure and Average Length of Stay in Myanmar

The average length of stay increased significantly between 2012 and 2016 from 7 to 11 days (see table 3.2). The longer stay and the lower average daily expenditure between 2015 and 2016 can be explained by the decreasing prices in 2016, when the offer of tourism services, especially in terms of accommodation, started to boom. Additionally, the increased length of stay could indicate that tourists are slowly starting to add secondary destinations to their trips, beyond the classic highlights (Macola & Unger, 2018).

Table 3.2 Average Expenditure and Average Length of Stay in Myanmar (2011-2017)

Year	Tourist Arrival	Tourist Expenditure (Million in USD)	Average Expenditure (USD per day per person)	Average Length of Stay (Days)
2011	816,369	319	120	8
2012	1,058,995	534	135	7
2013	2,044,307	926	145	7
2014	3,081,412	1,789	170	9
2015	4,681,020	2,122	171	9
2016	2,907,207	2,197	154	11
2017	3,443,133	1969	153	9

Source: Ministry of Hotels and Tourism

3.4 Tourist Destinations in Myanmar

Covering an area of 676,577 kilometer square, Myanmar is blessed with a wide diversity of ecosystems from the dense forests and alpine habitats of the Eastern Himalayas, to the mangrove forests and tropical coral reefs of the Myeik Archipelago.

3.4.1 Myeik Archipelago

The Myeik archipelago is situated in southern Taninthayi Division of Myanmar. The region is bordered by Andaman Sea, Thailand and Mon State. It can be accessed by air and by land from Yangon. There are many tin mines, oil palm plantation, rubber plantation and evergreen forest. The most famous things in Myeik are above 800 beautiful islands scattered across the blue sea along the coast.

Kawthaung is one of the entry ports into Myanmar from Thailand via the Pakchan River. Tourists can observe many valuable pearl breeding and fishing beds. There can be seen Salone tribe, marine nomads, are expert in swimming, diving and submerging in the sea. They are also popular with name called Sea Gypsy or Men of the Sea.

The capital of Taninthayi Region is Dawei which is famous for interesting colonial architecture with many old wooden thatch-roofed bungalows, brick, stucco mansions, islands and famous historical pagodas. Nine pagodas in Dawei are also famous as wishful pagodas among visitors and Maung-ma-gan beach is also popular for its beautiful nature and scenery.

3.4.2 Chin Hills

Chin Hills is also known as Chin Hills due to its characteristics of mountainous geography, slope and altitude. Visitors who like adventurous tourism are interesting to visit Mt. Victoria situated at the southern part of Chin state. The area is also famous for ecotourism and it can attract birdwatchers and botanists for its richness of biodiversity. It can be accessible by car on poor roads cut along the mountain sides and valleys. Kanpetlet and Mindat can be reached from the central plain region, Pakokku, also Bagan.

Local people in Chin state are well known for loyalty and weaving skills. Experiencing authentic hill tribe culture along the Chin Hills can attract the visitors who have great interest in tribal people. Not only the suitable place for mountaineering but also watching the beauty of biodiversity can lure local and international visitors. Rih Lake, beautiful heart-shaped lake, is also known as for its uniqueness of holy water. Though it is difficult to access to the place, November to February is suitable to visit.

3.4.3 Yangon

The former capital and largest economic city of Myanmar, is also first entry point for most international visitors via Yangon International Airport. It is a city of melting pot – diversity of cultures and communities in terms of ethnics and religions.

Formerly known as Rangoon, Yangon is famous for Shwedagon Pagoda which is the sacred building among Buddhists. Botahtaung Jetty is also one of the attractive places for local people and international visitors. Bogyoke Market can lure with its variety of souvenir shops and jewelries. Yangon University campus is famous for its historical convocations, Judson Church, Adipati Road and Recreation Centre.

Downtown Yangon is widely recognized as the highest density of colonial period buildings in Southeast Asia. The Yangon City Heritage List consists of nearly 200 edifices including religious structures, ancient pagodas and British colonial buildings. Among them, it is not supposed to miss the red brick High Court by architect John Ransome, the legendary Strand Hotel by Armenian Sarkies brothers, The Secretariat where national leader General Aung San and his comrades were assassinated in 1947 and Yangon City Hall completed in 1936 by architect U Tin.

3.4.4 Mandalay

Mandalay is the top commercial hub of Upper Myanmar and bordered by Magway Region, Sagaing Region and Shan State. The core of the city includes the moated citadel of Fort Dufferin, the ruins of the royal palace, numerous temples and monasteries and the old British Government House. Mandalay Hill, northeast of the cantonment near the river, is the location of relatively recent monasteries, pagodas and monuments.

The trademark of Mandalay is Mandalay Palace which was the last royal city of King Sipaw before Myanmar was colonized by Britain in 1885. The palace is also recognized as center of Burmese culture for its moat, palace wall with city gates and wooden pavilions.

Industries include tea-leaves packing, silk weaving, brewing and distilling, jade cutting, brass and copper casting, and gold-leaf work. Matches, wood carvings, gold wares and silver wares are also produced.

3.4.5 Bagan

Bagan is one of the most significant archaeological sites of South East Asia and a key tourist destination in Mandalay Region with over 2, 000 ancient pagodas and temples. Once it was the capital of a powerful ancient kingdom between the 11th and 13th century, the 'Bagan Archaeological Zone' occupies an impressive 26 square-mile area. The Irrawaddy River drifts past its northern and western sides.

History of more than 1,500 years makes the local and international visitors to have great interest in Bagan. The beautiful local art such as lacquer ware, basket and clothe weaving is the most fascinating place for travelers. The scale of Bagan can be overwhelming with its thousands of monuments as far as the eyes can see. Some are very well maintained and have been restored while others are neglected and overgrown with heavy vegetation.

3.4.6 Inlay Lake

Inlay Lake is located in the heart of Shan Plateau and 900 meters above sea level. The lake is 22km long and 10km across and inhabited by many different ethnic nationals of the area. Leg rowed traditional boats rowed by lake dwellers are the main ceremonial attractions of the Inlay Lake. Inlay Lake Wildlife Sanctuary, Kakku Pagodas, Kalaw hiking and hot spring are also main attractions of Shan State.

3.4.7 Mrauk U

Mrauk U is an archaeologically important town in northern Rakhine State, Myanmar. This ancient kingdom is one of Myanmar's most splendid hidden gems to travel to. The abandoned city and hundreds of temples and pagodas in Mrauk U are awe-inspiring sights of Rakhine State. Ngapali Beach is the most famous beach in Myanmar for its Pearl Island, snorkeling and scuba diving services.

3.5 Community-Based Tourism Initiatives in Myanmar

National and international tourists are becoming more and more interested in experiencing tourism with local people and living cultures. Moreover, 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 (EAI, 2017).

According to the 2012 Responsible Tourism Policy, the government of Myanmar has encouraged the development of community-based tourism across the country to attract the incoming international visitors and to promote the involvement of communities in the tourism industry.

There are nine CBT initiatives operating in Myanmar in 2018. These include

1. Inndawgyi Lake in Kachin State
2. Cultural Community at Demawso in Kayah State
3. Thandaunggyi CBT site in Kayin State
4. CBT at Mt. Victoria in Sor Long village, Chin State
5. Mingala Bio garden at Kyaikthale village, Twante Township, Yangon
6. The Ayeyarwaddy dolphin sanctuary in Mandalay Region
7. Tamarind Lake Village in Magway Region
8. Pa-O self-administrative zone in Shan State
9. Myaing CBT in Magway Region

3.5.1 Inndawgyi Lake in Kachin State

Inndawgyi Lake is the largest lake in Myanmar and it is a secluded destination for nature lovers. It is located in Mohnyin Township of Kachin State at the northern part of Myanmar. 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 at Demawso in Kayah State

Demawso is known for its rich diversity of ethnic cultures and conserving the traditions to this day. It is located south-east part of Myanmar and it was previously a brown colored area notorious for long-lasting battle conditions. Since 2011, conflicts became stabilized and the destination started to be popular among the local and international visitors.

Visitors can experience the full and half day tours, arts and music performances, Kayah Barbecue and traditional liquor, jungle trekking and mountaineering. Traditional homes of ethnic people and beautiful landscapes can lure the huge attention of tourists.

3.5.3 Thandaunggyi CBT site in Kayin State

Thandaunggyi is known for its distinct landscapes and characters. It is situated in the northern part of Kayin State which is only five hours drive from Yangon. The Old British Fort with a unique spiral staircase built 100 years ago on a small hilltop is the major attraction to visitors. One can hike the mountain named Nawbubaw and experience the active tourism. Local people believe that wish will be answered after one hikes the mountain and makes a wish.

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 at Mt. Victoria in Sor Long village, Chin State

Mt. Victoria is also known as “Mother Earth Mountain” or “Nat Ma Taung” or “Khaw Nau Sone”. It is a protected area as national park which was established in 1994 and the area is about 279 square mile. The park offers virgin forest, wild orchids and colorful butterflies. Visitors can experience Sor Long’s traditional ways of 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. Abundant bird species such as great hornbill, dramatic sceneries and enrichment of rare plants are undeniable opportunities for those who appreciate the natural environment and enjoy the eco adventures. Moreover, overnight stay visitors can taste Chin traditional Taungzalat wine while enjoying the traditional performances.

3.5.5 Mingala Bio garden at Kyaikthale village, Twante Township, Yangon

It takes only an hour and half to get to the village from the heart of the Yangon. But, the views around the village are refreshing mind and soul of one who has been stressed in everyday life of urban congestion. Visitors can observe and participate in the cultivation of organic farm, the creation of natural fertilizer and pesticides, and the constructing a bamboo basket.

Visiting the Mingala monastic school, enjoying the healthy and delicious meal prepared by local people and catching the traditional performances such as U Shwe Yoe and Daw Moe during the meals are capable of luring not only international but also domestic visitors. Moreover, one can go around the town, observe the ancient historical pagodas and visit pottery workshops in the local market.

3.5.6 The Ayeyarwaddy dolphin sanctuary in Mandalay Region

Local partners have developed the unique program in six Ayeyarwaddy River villages between Minguon of Mandalay Region and Kyaukmyaung of Sagaing Region where visitors can observe the traditional fishing methods and how to cast a net taught by local fishermen and fisherwomen. Moreover, villagers can offer the photo tour by accompanying the fishermen in the early morning on their daily fishing routine and calling the Ayeyarwaddy Dolphins for help.

The boat trip in the Ayeyarwaddy River is a marvelous opportunity to observe wildlife, especially water birds such as Ruddy Shel duck, Chinese spot-billed duck, Asian openbill and many black kites and Cormorants. Visitors can observe local life

in all its fascinating forms – the architecture, the local people, the rare species, the unique traditional activities and the old wooden monastery, pottery, making bamboo hat and cigar, grinding peanut with cow to produce oil.

3.5.7 Tamarind Lake Village in Magway Region

Tamarind Lake Village or Magyikan Village is situated in Salay Town, Chauk Township of Magway Region. That is approximately an hour drive from Bagan. The ancient religious monuments from the Konbaung Dynasty (late 19th Century) are trademarks of Salay Town. Yoke-sone monastery is most famous place for the visitors.

The village was created as an alternative livelihood for the locals to preserve and present the lovely local culture of Myanmar rural society to the visitors. Visitors can be put up in the authentic local houses of the villagers and can enjoy local traditional activities, learn the culture of people of the Magyikan Village while trekking nearby villages. Then, they can taste the delicious traditional meals and local food products such as mote-pyar-thalat, ride traditional bullock carts around the village and visit to the Salay tamarind juice production site.

3.5.8 Pa-O self-administrative zone in Shan State

The CBT sites for exploring Pa-O ethnic culture, arts and crafts have been established at four villages in Nyaungshwe and Taunggyi townships in Shan State. Visitors can taste Pa-O traditional curry, fruits and cereals. Then, visitors may participate in seasonal ceremonies with the local villagers.

Visitors can also enjoy the Pa-O traditional dancing accompanying with traditional musical instruments, observe the local farmers' lives and hill cultivation. On the trekking tour, visitors can have a glance of traditional handicraft industries, blue and hazy mountains, and local ways of life, seasonal crop plantations and ancient historical pagodas, panoramic view from summit of the mountain.

3.5.9 Myaing CBT in Magway Region

Myaing CBT is located in Magway Region and the CBT site is also close to the famous ancient city of Bagan and Nyaung-Oo in Mandalay Region. ActionAid Myanmar initiated the CBT project in collaboration with four villages in that dry zone area of Myanmar. It aimed to foster alternative livelihoods opportunities by providing hospitality skills training and employing interested community members and to benefit the wider community by creating a community fund in which a portion of tourism revenues can be used to fund community-wide development projects.

During the trip, visitors can observe the livelihood activities of local people, trekking in the village, tours around the village by riding bicycles, plant in the defined areas of cultivation, participate in novation ceremony occasionally, apply Thanakha (Myanmar traditional makeup) and enjoy local transportation with bullock cart.

CHAPTER IV

COMMUNITY-BASED TOURISM IN KYAIKTHALE VILLAGE, TWANTE TOWNSHIP

4.1 Profile of Twante Township

Twante is a township in the Yangon Region of Myanmar and it is located west across the Hlaing River from city of Yangon. Twante canal is the longest manmade canal in Myanmar. The area of Twante Township is 179.09 square mile. Twante Township is bordered by Kyimyintdine, Dala and Seikkyikhanaungto Township to its east, Kawhmu Township to its south, Maubin and Nyaungtone Township to its west and Htantapin and Hlaingthayar Township to its north (GAD, 2018).

Twante Township is composed of 234 villages which included 52, 307 households. According to the statistics of General Administrative Department, the total population of Twante township is 227, 953 at the end of March, 2017. Farming, livestock, fishery and pottery services are main vocational activities of the township. It takes around an hour and half (46 km) to get to the township from Yangon through Hlaingthayar-Twante Road.

There are three main options to get to Twante. The first one is heading south from Hlaingthayar along the Yangon-Pathain Road. The second one is taking a commuter ferry from Botahtaung jetty in downtown Yangon to Dala. It is needed to hire a motorbike or taxi to continue the 25 km trip along the Dala-Twante Road after reaching the Twante Jetty. The last option is to take the boat from the Mawtin Jetty in downtown Yangon. Boats from that jetty are headed for Myaungmya in Ayeyarwaddy Region and stop off at Twante along the way.

4.1.1 Tourist attraction sites in Twante Township

Shwesandaw Pagoda (Golden hair relic pagoda) is one of the famous sites in the township and it is also believed that it hold strands of hair from the head of Gautama. The annual pagoda festival is celebrated in April (Myanmar New Year). It is visited by both local and pilgrims from across the region. Visitors can watch the

ancient machinery performances of the Ten Great Birth Stories of Buddha. They are a set of stories from the Jataka tales describing the ten final lives of the Bodhisattva who would finally be born as Siddhartha Gautama and eventually become Gautama Buddha. Though such kinds of art were performed the same in other pagodas since the ancient times, only Twante Shwesandaw Pagoda still maintains the historical machinery performances nowadays.

Maungtee Pagoda is situated within the Sann Village which is near the Twante-Kawhmu junction. The pagoda is famous for its ancient religious architecture and became a protected site in 2008 and has been maintained by Yangon Division's Department of Archaeology, National Museum and Library since then. The uniqueness of the pagoda is that the bottom half of it was constructed with dark laterite while the top was pictured with gold paint.

On closer inspection, the laterite base appears perforated with tiny holes. It is believed that the wishes of King Anawrahta were written on the votive tablets and inserted into the cavities of the holes. It is estimated by experts that the Maungtee Pagoda was built in the 11th century.

Snake Pagoda which is also known as Bountawchoke Snake Pagoda, located on a raised structure at the center of lake about 30 minutes from Twante. There are over 40 live snakes which are pythons and boas of assorted sizes coexisting together without having any signs of hostile at the pagoda. They do not bite anyone, but just sleep in donation boxes or on the stupa and wrap themselves around ceiling rafters. Pilgrims can donate money to supply the snakes with milk because they do not eat meat. There are also huge amount of fishes in the lake and visitors can treat popcorn and bread to fishes.

Pottery workshops in Oh-Bo quarter are also famous for its ceramics industry, which reached its peak in the 15th and 17th centuries. Traditional pottery pots produced in Twante are popular throughout Myanmar even today. Visitors can observe the kiln sites, process of creating and examples of ceramics produced in Twante. The ceramics have various sizes, shapes, colors, patterns and uses. But, the industry has suffered a lot in previous years for the rising costs of transporting goods. Though there were over 40 pottery workshops in town once, nowadays only about 10 remains.

4.2 Brief Introduction to Community-based Tourism in Kyaikthale Village

The village of Kyaikthale can be divided into three parts- north, south and middle. The CBT site is located within the area of middle part of the Kyaikthale Village. According to the head of the village, population of middle part of the village is about 200 people. The project was initiated by Colonel Khin Zaw who is the founder of Tour Mandalay in February 2017.

At the beginning of the project, the initiator requested the approval from Karen Ethnic Affairs Minister Naw Pan Thinzar Myo during her visit to Twante Township. After receiving approval from the minister, he held the community discussions to explain about the contributions of the project. Later, community assigned the head of the village and two authoritative persons as focal persons to represent the decisions of the community people.

The marketing strategies of the Kyaikthale CBT village are the marketing linkages with Tour Mandalay and creation of official website and a page on social media such as Facebook. The target groups are not only international tourists but also domestic visitors who are getting tired with urban hectic life.

The services offered at the CBT site are experiencing the livelihoods of local people, cultivating the plants in organic ways by using the natural fertilizer and organics, bicycle tour around the town, enjoying the local performances and participating in the philanthropic activities of the community such as monastic school, primary school and village charity group.

There are six lodges for visitors which are composed of two large rooms in a lodge that can cover three beds. For an adult foreigner, it is charged with 15 USD per a day trip without renting room and 17 USD per day with the rental price of room. For a child under six years of age, it is charged 6 USD per day. Lunch prepared from the output of the organic farm of bio garden and fresh meat from the Twante local market will be served during the day trip. To spend a night in CBT, it is charged with 50~55 USD according to the number of beds for an adult and 25 USD for a child.

For a local visitor, it is charged with 8, 000 MMK including lunch and bicycle tour around the town. Child under 12 years of age will be charged only 6,000 MMK. Taking a room for day trip will cost 13,000 MMK. To spend a night in CBT will be charged 30,000 MMK per room and 40,000 MMK per room according to the number of beds. Inserting an extra bed will cost 20, 000 MMK.

4.2.1 Major Attractions at the Kyaikthale CBT

The major attraction of the site is Mingala Bio Garden where visitors can observe the organic ways of cultivating the plants. He or she can experience the daily lives of gardeners by participating in the process of organic farming. There are plants of edible fruits and vegetables such as sweet potatoes, gourd, pumpkin, long pea, lady finger, chili, cucumber, pine apple, bamboo sprouts, banana, guava, mango, cashew, lime, basil, watercress and jackfruit. Moreover, there are many flowers growing to keep the compound decorated and bamboos to use as inputs in the making of furniture.

The techniques used in organic farming are quite attractive to local and international visitors because there is no use of chemical fertilizer or pesticide. According to the agricultural technician, it is used basil as a natural fertilizer by growing near the plants which are favorites of pests, mites and flies. If it is severe, the combination of two spoons of diesel, four spoons of detergent, and four spoons of salt and grinding chili can be used to kill the unwanted pests. The natural fertilizer is prepared by mixing the feces of bovine, grass, ashes, and rice-rinsed water.

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. They do not keep the meat and vegetables in the fridge because they assumed that it can reduce the quality of the items. So, it is necessary to book for meals at least one day before the arrival to prepare the delicious dishes. If visitors are willing to prepare the meals by themselves, the service providers can arrange the kitchen for them.

The Mingala monastic school is located near the CBT site and it takes only 3 minutes to get there. There are 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.

Weaving the bamboo baskets for bean sprout is another attraction of the village. Some local people weave the basket as part-time livelihood activities. Visitors can learn the way of making a basket from the local people by imitating the works. Sometimes, they can invent the designs of lanterns and dustbins by using bamboo strips.

Local performance named U Shwe Yoe and Daw Moe is delight of visitors to

enjoy the show after or during the meals. The couple and six children from the village perform the show which is the heart of visitors because it is capable of making mind fresh and amused. Mostly, this dance is specially performed only on weekends because most of the performers are students.

Sightseeing tour around the town and Twante Jetty can lure the tourists because there are many ancient historical pagodas around the town. Visitors can observe the ancient architecture of historical pagodas currently under the supervision of Yangon Heritage Trust. The local market and pottery workshops are also worth visiting for tourists. The handicrafts made from clay and earth is adorable souvenirs for visitors. The uniqueness of color and design possesses irresistible persuasions to people who love the traditional art.

4.2.2 Overview of Employment status at the CBT in Kyaikthale Village

There are 31 total staffs who get involved in providing services to visitors. It includes full-time and part-time employees. Among them, 30 staffs are local people and only agricultural technician is from Kawhmu. They are described in table 4.1.

Table 4.1 Description of employment at the CBT

Position of staff	Number of staff	Local or not	Full time or Part-time
Coordinator	1	Local	Full time
Agricultural technician	1	Kawhmu	Full time
Gardeners	5	Local	Two are full time Three are part-time
Guard	1	Local	Full-time
Cleaner	5	Local	Part-Time
Driver	1	Local	Full-time
Cook	4	Local	Part-time
Hostess	4	Local	Part-time
Receptionist	1	Local	Full-time
Performers	8	Local	Part-time
Total	31	-	-

4.3 Survey Profile

Surveys were conducted by using following survey methods and sampling procedures.

4.3.1 Survey Method

Qualitative approach was used in conducting interviews to encourage the participants to be able to express their opinions. An exploratory case study method was applied with an objective of providing a detailed description from the perspectives of local people. The defined area of the study is Kyaikthale Village, Twante Township.

4.3.2 Sampling Procedure

There are 10 key informants included in the study and the sampling procedure for interview is used a combination of two types of non-probability sampling: purposive and snowball techniques. The purposive sampling is used because it is needed to select the sample based on prior perceived knowledge in areas that will contribute to the overall research goals. The snowball technique is used because the participants sometimes referred to the persons with specialized information about the area.

The majority of interviews were conducted at the community-based tourism site of Kyaikthale village and the rests were carried out at the dwellings of interviewees and school. The characteristics of the interviewees are stated in table 4.2.

There were some unique characteristics which emerged among the different resident types. Type 1 residents, such as tour coordinators and tour guides, who derived a high level of income from tourism, were mostly between the ages of 20 and 50 years who had received some level of formal education. Type 2 residents such as cooks for tourists who received tourism income regularly with a medium frequency were primarily female residents between the ages of 30 and 50 years who generally took the roles of mothers and housekeepers in the family. Type 3 residents such as restaurant workers who received tourism income directly but on an infrequent basis can be people from different groups of age and education. Type 4 residents such as people whose occupation is unrelated to tourism and did not have any direct contact nor receive money from tourism had the greatest diversity in terms of gender and age.

The fifth resident group such as village authoritative persons is responsible for decision making process as the representatives of the community side and all were male members. They were also involved in maintaining tourism generated revenues

for the village and had a responsibility for ensuring the overall well-being of the community. The final and sixth group of residents such as development workers and missionaries is composed of external figures who were not directly involved with tourism in Kyaikthale Village, but still instrumental in developing tourism there.

Table 4.2 Characteristics of the Participants

Occupation	Male	Female	Types of Resident
Community leader or Coordinator	1		Type 1
Representative members – Village head and former village head	2		Type 5
Trail guide (local)	1		Type 1
Teacher as development worker		1	Type 6
Local business owners - Traditional snack seller and basket makers for bean sprouts		2	Type 3
Cleaner		1	Type 2
Cook		1	Type 2
Silversmith	1		Type 4
Total	5	5	

4.4 Perceived Effects

The effects that were perceived by local people which included in six types of residents are categorized into economic, environmental and sociocultural effects. The following are quotes taken from interviewing Section A (see in Appendix A)

The bamboo-basket maker who is included in type 3 resident stated that “A person per household attended the first discussion of CBT. But, we cannot join every meeting because we have to struggle with our own affairs. So, we set our village head and former village head as representative decision members for us. They will do everything good for the village”.

The teacher who is included in type 6 resident stated that “In the first introduction of CBT planning, I thought we will be moved to new place to implement the tourism site. But, this tourism is not like that and it also give us many benefits.”

The silversmith who is involved in type 4 resident stated that “I don’t know much about the community fund and how to share it for the welfare of the community. These are just done by the decision of representative members and we have not received much information about it”.

4.4.1 Economic Effects

The followings were resulted from interviewing questions of Section B (see Appendix A).

The income of household has increased because of employment opportunities created from CBT. Young students and women are provided a rare opportunity of part-time job to contribute to the households. That is the most significant chance that only CBT can offer for the benefits of the rural community. Local products and traditional snacks can be sold at higher prices.

An account of community fund has been created for happy occasions and sad occasions of the community. A certain portion of profit from CBT goes to the account that is joint-opened by two members of Trust. The fund can be used to repair the roads or streets, donate the Mingala monastic school. It can help the local community to some extent.

Infrastructural development is most visible impact among the community members. The streets of the village are destroyed during the rainy seasons in the previous years due to busy transportation. But, it became satisfactory after the initiation of community-based tourism due to regular maintenance provided by CBT employees. At night, there is light all over the place and the local community feels less worried from the danger of bad people intentionally staying in the dark.

The primary school teacher at the village school stated that the headmaster had planned to come out a library for the mothers who are waiting for their children. It aimed to result not only to provide the shelter from the weather but also to create the reading session for them. But, it was delayed due to constraint of budget. But, the library of the primary school in Kyaikthale village had been constructed by the workforce of tourists who visited the CBT. That could relieve the burden on the school and on the families of the students. Moreover, many visitors donated books

and funds for the library.

There is concern from the local community is that the price of land has been increased to the unprecedented level in the lifetime. But, it is not sure that the reason of high land price is whether related with CBT or better conditions of transportation.

Table 4.3 Perceived Economic Effects

Identified Economic Effects	Types of residents who identified effects	Verbal Responses of participants
Infrastructural development	Type 1 Type 2 Type 3 Type 4 Type 5 Type 6	<p>“The streets of our village are very bad in the rainy season. But, they were in good conditions due to CBT” stated by type 1,2,3,4 residents</p> <p>“The ground in the front of our religious building was muddy and it was inconvenient for monks who came and received alms food. But, that ground was cemented by the tourists who visited the CBT last year” stated by type 1,5,6 residents</p> <p>“There was not much street-lights and land-posts in the village, but we’ve got enough streetlights after initiating CBT” stated by type 1,2,3,4 residents</p>
Increasing employment opportunities	Type 1 Type 2 Type 3 Type 4 Type 5 Type 6	<p>“It provided employment opportunities for us” stated by type 1,2 residents</p> <p>“I think it can give our people more employment opportunities” stated by 3,4,5,6 residents</p>
Raising amount of community fund School library was finished in no time	Type 1 Type 5 Type 6	<p>“There are over 5 Lakhs in our community fund’s account” stated by Type 5 resident</p> <p>“Our plan to construct a library was delayed for a long time due to budget constraints. But, it is finished in no time now” stated by Type 1, 5 and 6 residents</p>

Local products and traditional products can be sold at higher prices	Type 1 Type 3	<p>“It is more profitable to sell traditional snacks to CBT rather than selling on my own” stated by type 3 resident</p> <p>“Local products such as earthen pots are sold on higher prices rather than selling to local residents” stated by type 1 and 3 residents</p>
Increasing land price	Type 5	<p>“Our land price have been spiked up to unheard level in my lifetime” stated by type 5 resident</p>

4.4.2 Environmental Effects

The followings are answered from interviewing the questions at Section C (see in Appendix A).

Hardly any of the respondents perceived that natural scenery would be damaged by constructions related to CBT. One of the participants said:

“Visitors are eager to plant trees in the organic farm as a memorial of arriving here and token of raising awareness for need to conserve the environment. They do not litter any waste on the street too. They are disciplined and I imitate them not to litter on the streets whenever I go outside”

People in the village take more caution to keep the environment clean because they do not want to disgrace the town. Moreover, staffs from the CBT take the duty of regularly collecting the garbage every morning. They also place the dustbins at regular distance in front of the houses. After collecting the garbage from the bins every morning, they throw them to the dumping site. That created the environment to be more clean and free from trash. The community perceives that systematic waste management system causes benefitted to the environment.

There is no strayed dogs on the streets because it can do harm to the visitors. So, the community feels safe from the danger of mad dogs and children can play on the streets. There is no perception of deforestation or water shortage problem from the community.

Table 4.4 Perceived Environmental Effects

Identified Environmental Effects	Types of residents who identified effects	Verbal Responses of participants
Better wastewater management system	Type 1 Type 3 Type 5	“Staff from CBT make the ditches to get the better flow of contaminated water and be free from bad odor” stated by Type 1, 3, 5 residents.
Free from danger of strayed dogs	Type 2	“I have 3 children and I am used to feel worried for my children of being bitten by strayed dogs on the streets. Since the beginning of CBT, it was relieved due to elimination of strayed dogs” stated by Type 2 resident.
Better waste management system Environmental cleanliness	Type 1 Type 2 Type 3 Type 4 Type 5	“There are garbage bins in the front of every three houses and no need to throw them away to the dumping site. Staffs from CBT collect them regularly every morning” stated by Type 1,2,3,4,5 residents “Villagers used to litter on the streets before, it became more disciplined after initiation of CBT because I think that is imitated from the foreigners and showing the appreciation to the proper waste collecting system of CBT site” stated by Type 1,3,5 residents

4.4.3 Sociocultural Effects

In response to the questions the participation of women at Section D of Appendix A, some of the female participants commented as follows.

“Many women in the village cannot do any paid job in the past because we have to care for our husband and children. But, we got part-time jobs in the CBT site while our children are studying at school. So, it is convenient for us because we can care our children and can work there without disturbing our daily routines.”

“I couldn’t work outside because I did not pass the matric exam and I cannot speak Burmese language fluently. But, here I can work as a chef happily. That is my area of expertise. Now, I can contribute my salary to my household like my husband.”

Community coordinator who included as type 1 participant also discussed the social effects of the CBT as follows.

“I don’t think that health care delivery system of public hospital is getting better along with CBT initiative because we agree upon receiving emergency care and other health care services cooperating with Pan Hlaing hospital. It is only 20 mins from here and convenient for visitors”

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.

There is no conflict between tourists and community members since the beginning of the CBT. To the contrary to that fact, local people feel more relaxed in communicating with visitors. They felt no more shamed or fear upon seeing a foreigner. Moreover, there are talks regularly at every month held to stimulate the desire of loving culture and tradition.

There are also capacity building programs to train the participants employed in the CBT 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.

Previously, there was no part-time job for women in the village apart from making the baskets to keep bean-sprouts. But, the opportunity created from the CBT makes the women feeling of capability to supply for the part of household income while attending the household as a housekeeper.

Table 4.5 Perceived Sociocultural Effects

Identified Sociocultural Effects	Types of residents who identified effects	Verbal Responses of participants
<p>Feeling of being appreciated by people from different cultural backgrounds</p> <p>Motivation to conserve the traditional costume and culture</p> <p>Fear of foreigners becomes relieved than before</p>	<p>Type 1</p> <p>Type 2</p> <p>Type 3</p> <p>Type 5</p> <p>Type 6</p>	<p>“It is great that people from different countries pay visits to see and experience our traditional way of life and we are happy to be recognized by different people” stated by Type 1,2,3,5,6 residents</p> <p>“Most of the foreigners like our dresses and they are happy when they are wearing” stated by Type 1,2,5 and 6 residents</p> <p>“We are afraid to see foreigners before and it becomes more comfortable to communicate with them now even if we don’t understand their language” stated by Type 1,2,3 residents</p>
<p>Sense to love culture and tradition</p> <p>Capacity building programs</p> <p>Women empowerment</p>	<p>Type 1</p> <p>Type 2</p> <p>Type 4</p> <p>Type 5</p>	<p>“There is a monthly talk at CBT from NGO to love and appreciate local culture rather than imitating foreign culture” stated by Type 1,2,4,5 residents</p> <p>“I learnt cooking from Khine Khine Kyaw restaurant prepared by CBT”</p> <p>“I learnt organic farming at Sir Phay Thein” stated by Type 1 and 2 residents</p> <p>“We have never been offered part-time jobs like that before. It is really good to contribute to part of family income by using our leisure time” stated by Type 2 residents</p>

CHAPTER V

CONCLUSION

5.1 Findings

The study of the community-based tourism regarding the positive and negative effects of economic, environmental and sociocultural produced some key findings. In examining the general knowledge concerning with the CBT initiative in the village, it was documented that CBT had positive effects on the lives of people living in the Kyaikthale Village regardless of gender, education, age, marital status, ethnicity or social status. This study proved that the implementation of community-based tourism is appreciated across the community and it also has the ability to change the attitudes of local people positively towards tourism.

In regarding with the management of the CBT site in the village, it is noted that limited representative numbers from the community side are involving in the decision making process of how to share profits among the happy occasions and sad occasions of the community. The rest of the local people have little knowledge about the management of the community fund. Building upon that experience, it would be beneficial to place an initial emphasis on making the community as a whole aware of what is being done, informing them of the regulations and on the merits of any new development initiatives.

It can be said that it has brought significant positive effects to the community especially in the environmental and sociocultural context such as capacity building process and a feeling of empowerment in the community from the opinions of women. As the economic effects to the community, it showed lower results than projected. Though it offers some potential to directly assist in poverty reduction in the short and medium term at a small scale, it is questionable for the long term to be more sustainable and large scale.

Finally, the perspectives for the potential of CBT initiative are conditional upon 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 Suggestions

From the lessons and experiences of the CBT initiative, it would be interest to explore what kind of model should be developed to be applied to promote the CBT in other areas and communities.

The linkage between tourism and agriculture should be strengthened. Apart from providing meals for tourists, 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 keychains. Secondary income generating opportunities should be created for such as provision of the laundry services from the local residents.

It is desirable if it can maximize the local input as far as possible. It means that appropriate visions, goals, objectives, targets, activities and marketing plans should be created by community residents in a democratic manner and broad-based participation should be encouraged.

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

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APPENDIX A. Questionnaires for Interviews

The interviews were conducted to assess the effects of the community-based tourism on local people in Kyaikthale Village, Twante Township according to the following questions.

Section A: General questions

1. Biographic information such as name, age, sex, occupation, contact detail
2. What is your specific role with regard to the CBT?
3. How did you get involved?
4. How long have you been involved?
5. Who initiated the CBT?
6. Who were involved in the first discussion of the CBT?
7. What were the responses of the main stakeholders to the CBT?
8. Who decided on the representatives from the community side?
9. What are negative effects that you perceived due to CBT?
10. Do you think CBT is suitable for your community? Why?

Section B: Economic effects

1. Is there any effect on your household income because of CBT?
2. Does it create employment opportunities for local people?
3. How does it encourage wide profit distribution in the community?
4. Are there any changes in local products price because of tourism?
5. Has project encouraged the creation of secondary income generating activities such as craft selling, food supply and laundry services?
6. Does it help to improve electricity in the community?
7. Does it help to develop the good conditions of local roads in the village?
8. Do you think you have received altered transportation system because of CBT?
9. Does it create the problem of increasing land price?

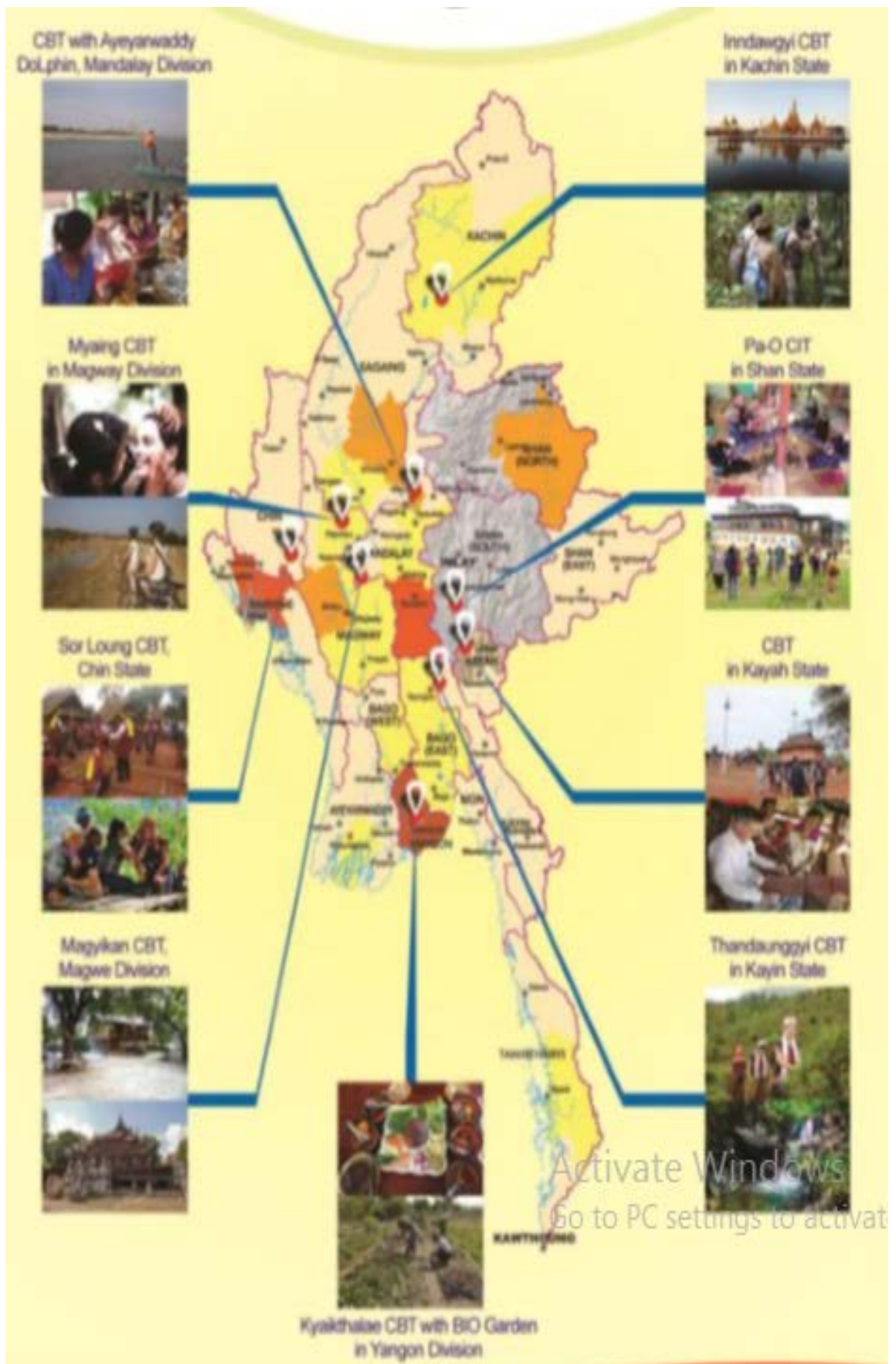
Section C: Environmental effects

1. Does CBT create the sense of love and care for the environment among the community members?
2. Does it help to develop better waste management system in the village?
3. Does it help to develop better wastewater management system in the village?
4. Is there water shortage problem in the village because of CBT?
5. Does it cause deforestation in the area of village due to CBT?
6. Is natural scenery around the village damaged by constructions related to CBT?

Section D: Sociocultural effects

1. Is your skill is already learnt or nurtured at CBT?
2. Is there any training program for local participants to get involved? If there is, describe.
3. Does it cause to increase the number of immigrants or emigrants in the community?
4. Is there any conflict between the tourists and community members?
5. Does it help to improve their language skills from communicating with tourists?
6. Do you think women are empowered due to CBT?
7. Does it help to provide the sense to preserve local culture and traditions?
8. Does it cause to change the traditional ways of life of community?
9. Is there any change in delivery of medical care system related to CBT?
10. Does it help to spread the local culture and traditions to tourists?
11. Does it cause to affect the modern fashion among teenagers in the village like shorts or ways of dressing contradicted to Myanmar culture?

APPENDIX B. Community-Based Tourism sites in Myanmar



APPENDIX C. Map of Twante Township

