

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

**A STUDY ON THE COMMUNITY-BASED TOURISM  
DEVELOPMENT IN KAYAH STATE**

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EMDevS – 43 (15<sup>TH</sup> BATCH)**

**DECEMBER, 2019**

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MASTER OF DEVELOPMENT STUDIES PROGRAMME**

**A STUDY ON THE COMMUNITY-BASED TOURISM  
DEVELOPMENT IN KAYAH STATE**

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

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## **ABSTRACT**

Community-Based Tourism (CBT) is gaining prestige in developing countries as an alternative to mass tourism. The main approach of CBT is to ensure environmental, social and cultural sustainability while empowering the local community. The purpose of this study was to examine the impacts of Community-Based Tourism (CBT) on the local community in Pan Pet Village, Demoso Township, Kayah State. This study used a descriptive method by both quantitative and qualitative approaches. Both structure questions and personal interviews were conducted to collect data and analyze. A total of 100 households took part in questionnaires examining the impacts of CBT on local community development by using a 5-point Likert scale and exploring community participation. The study found that Pan Pet's CBT initiative has more positive than negative impacts on the local community in terms of economic, environmental, social and cultural. It also suggested enhancing the CBT services and facilities in Pan Pet village and the sustainability of CBT.

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## LIST OF ABBREVIATIONS

APEC	-	Asia-Pacific Economic Cooperation
ASEAN	-	Association of Southeast Asian Nations
CBI	-	Centre for the Promotion of Imports from Developing Countries
CBT	-	Community-Based Tourism
CIT	-	Community-Involved Tourism
FESR	-	Framework for Economic and Social Reforms
GDP	-	Gross Domestic Product
ITB	-	Internationale Tourismus-Börse
ITC	-	International Trade Centre
KNPP	-	Karenni National Progressive Party
MoHT	-	Ministry of Hotels and Tourism
MOU	-	Memorandum of Understanding
NES	-	National Export Strategy
NFI	-	Naturefriends International
NGO	-	Non-Governmental Organization
NLD	-	National League for Democracy
SCP	-	Sustainable Consumption and Production
SDG	-	Sustainable Development Goals
SME	-	Small and Medium Enterprises
UN	-	United Nations
UNEP	-	United Nations Environment Programme
UNESCO	-	United Nations Educational, Scientific and Cultural Organization
VOA	-	Visa on Arrival
WWF	-	World Wildlife Fund
UNWTO	-	United Nations World Tourism Organization

# **CHAPTER I**

## **INTRODUCTION**

### **1.1 Rationale of the Study**

Tourism has significant potential as a driver for the growth of the world economy. As one of the largest economic sectors in the world, tourism is increasingly recognized as a vital contributor to job and wealth creation, environmental protection, cultural preservation and poverty alleviation. A well-designed and managed tourism sector can help preserve the natural and cultural heritage assets upon which it depends, empower local communities, generate trade opportunities, and foster peace and intercultural understanding.

Tourism is a unique industry, which instead of delivering goods and services to a consumer, transports consumers to a product and where the production of goods coincides with their consumption (Wilson & Ypeij, 2012). These features give tourism an ability to affect and transform local economies, local population, tourists and the natural and built environment they interact and function in (UNWTO). Tourism is also able to put a certain value on local resources such as climate, environment, culture, and historical heritage (Wilson & Ypeij, 2012). Alongside with these values, long-term international tourism growth brings increasing stress on natural habitats and indigenous cultures, which usually represent the main mass tourism attractions (Babu, 2012).

Tourism has been included as targets in Sustainable Development Goals (SDG) 8, 12 and 14 on inclusive and sustainable economic growth, sustainable consumption and production (SCP) and the sustainable use of oceans and marine resources, respectively. Nevertheless, it has the potential to contribute, directly or indirectly, to all of the goals. Sustainable tourism is firmly placed in the 2030 Agenda. The economic relevance of tourism, representing up to 10% of the world's GDP and employment, makes utilizing its full potential essential for the advancement of the SDGs. UNWTO Secretary-General Zurab Pololikashvili said that "Tourism has come of age as a cross-cutting economic activity with deep social ramifications, and the Tourism for SDGs

Platform is providing the global tourism community with a space to co-create and engage to realize the 2030 Agenda for Sustainable Development” (UNWTO, 2018).

The total contribution of Travel & Tourism to GDP in 2018 was USD 2,750.7 billion (3.2% of GDP), and is expected to grow by 3.6% to USD 9,126.7 billion (10.4% of GDP) in 2019. The sector accounted for 10.4% of global GDP and 319 million jobs, or 10% of total employment in 2018 (WTTC, 2018). Travel & Tourism created 1 in 5 new jobs over the last five years. Domestic tourism, which represented 71.2% of all tourism spending in 2018 and had the robust growth in developing nations, continues to support opportunities by spreading development and regional economic benefits and building national pride. As some nations look increasingly inward, Travel & Tourism becomes even more vital as an engine of economic development and as a vehicle for sharing cultures and building mutual understanding (WTTC, 2018).

Myanmar has emerged in recent years as a south-after tourist destination in a region known for its tourism attractions. Since Myanmar opened its door through political reform in 2011, many have been attracted to its diverse landscapes, rich culture and heritage. Tourism development is considered as a national priority sector in the government’s Framework for Economic and Social Reforms (FESR) for the country’s economic development. One of the key objectives of the Tourism Master Plan is to strengthen Community Involvement in Tourism. It encourages Community-Based Tourism (CBT) development with an emphasis on local participation and ownership. Tourism continues to grow in Myanmar; the overall number of visitor arrivals are on the rise. According to the MoHT, Myanmar received 3.55 million international visitors in 2018, a 3.15 percent increase over the 3.44 million in 2017.

Kayah is a remote area which suffered a prolong conflict for many years in the past. Almost villagers in Pan Pet Village are traditional subsistence farmers and are illiterate. The living standards of Kayan people are poor. Before the CBT initiative, there were no other job opportunities and lack of infrastructures and services in the village. Many villagers have migrated to Thailand for work. The CBT initiative creates job opportunities and generates income for local community. Therefore, the study is to explore the benefits of CBT initiative to local community in terms of economic, environmental, social, and cultural.

## **1.2 Objectives of the Study**

The objectives of the study are to examine the economic, environmental, social, and cultural impacts of the Community-Based Tourism (CBT) on local people in Pan Pet Village and to explore community's participation in CBT initiative.

## **1.3 Method of Study**

The study used descriptive method based on both primary data and secondary data by using quantitative and qualitative approaches. The structured questionnaires were used to conduct (10) Key Informant Interviews (KII) for qualitative study. For the primary data, a total of hundred (100) households were selected by using Simple Random Sampling method. Secondary data were collected from published books, internet websites, respective government offices, and related previous studies.

## **1.4 Scope and Limitations of the Study**

There were a total of 20 communities managing tourism by themselves nationwide as of August 2019, including four CBT sites in Kayah State. The study focused only Pan Pet's CBT site in Demoso Township, Kayah State, among current implementation of four CBT sites in Kayah State due to time and financial constraints. The period of this study was between March 2019 and August 2019. A total of hundred (100) households responded the study and (10) key informant interviews were conducted. Survey questionnaires were set with six main sections: socio-demographic characteristics of respondents, economic impact, environmental impact, social impact, cultural impact on local communities, and community participation in CBT.

## **1.5 Organization of the Study**

This paper is organized into five chapters. Chapter (I) presents the introductory part comprising the rationale for the study, objectives, method, scope and limitations, and organization of the study. Chapter (II) reviews the literature related to concept, definitions, various types of tourism, and impacts of tourism. Chapter (III) shows the historical background of CBT development in Kayah State. Chapter (IV) describes the main findings and discussions of Community-Based Tourism in Pan Pet village with tables and figures. Chapter (V) presents conclusion with the main findings and suggestions.

## **CHAPTER II**

### **LITERATURE REVIEW**

#### **2.1 Concept and Types of Tourism**

The word 'tour' is derived from the Latin word *tornus*, meaning 'a tool for making a circle'. In defining tourism there is some confusion derived from the fact that the words tourism and travel are used indiscriminately to mean similar things. Nevertheless, three common elements are present in the tourism concept: the movement of people, a sector of the economy, and a system of interacting relationships between the need and desire to travel (demand), and the attempt to answer this need or desire (supply). In trying to conceptualize tourism, Burkart & Medlik (1981) distinguish five characteristics which can help to define tourism:

- Tourism comes from the movement of people and their stay in the destination.
- Two elements can be separated, the journey itself and the stay with its activities.
- The above two elements occur outside the normal place of residence and work, and have therefore led to the development of different activities to those of the residents and working populations.
- The movement is characterized for being temporary, generally of short term.
- The purposes of the visit are other than taking permanent residence and/or getting remunerated employment in the place/s of visit.

These characteristics give a clear concept of tourism in which the movement and stay of people for a short period, in a place different from that of normal residence or work, have purposes other than living and/or working.

The UNWTO (1993), defined tourism as "Tourism encompasses the activities of persons travelling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes". In 1963, the Rome conference on tourism defined tourism as "a visit to a country other than one's own or where one usually resides and works". However, this definition did not take into account domestic tourism, which has become an important money-spinner and job generator for the hospitality industry.

The UNWTO defines tourists as “people who travel to and stay in place outside their usual environment for not more than one consecutive year for leisure, business and other purposes not related to the exercise of an activity remunerated from within the place visited”. According to the National Tourism Resources Review Commission in the United State, the term of domestic tourists as follows “A tourist is one who travels from his home for a distance of at least 50 miles (one way) for business, pleasure, personal affairs, or any other purpose except to commute to work, weather he stays overnight or returns the same day” (Ainzali Kyaw Soe, 2014). The United Nations Conference on International Travel and Tourism held in 1963 specified that a visitor is “any person visiting a country other than that in which he has his usual place of residence, for any reason other than following an occupation remunerated from within the country visited” although it has not been accepted globally (Ainzali Kyaw Soe, 2014). Moreover, this definition of tourists does not cover domestic tourists. Therefore, there appear many different definitions in terms of tourists and even divergently among states or provinces within a single country. Tourism includes many activities, for instance, when a tourist travels to one destination, he or she needs to spend money on the transportation, accommodation, food, drinking and personal expenditures throughout the whole trip (Ainzali Kyaw Soe, 2014).

The World Tourism Organization (1999) distinguishes between three basic forms of tourism:

1. Domestic tourism involves residents of the given area traveling only within that area,
2. Inbound tourism involves non-residents traveling as visitors in a given area, and
3. Outbound tourism involves residents traveling as visitors in an area other than the given area.

However, in practical situation, most of the countries lack of the data of domestic tourists except Thailand, Malaysia and India. Therefore, it still needs to collect domestic tourists’ statistics due to knowing its large contribution of tourism and it is less harmful to its host communities and traditional norms (Ainzali Kyaw Soe, 2014).

Tourism development is largely dependent upon the natural and social/cultural environments. Thus, it is essential to maintain or enhance the quality of the tourism environment for a destination. However, tourism development is often a double-edged sword, in that it not only creates positive impacts (i.e., creation of jobs and enhancement of image), but also causes negative ones on the biophysical environment (i.e., water

pollution, air pollution, ecosystem degradation) and social/cultural environment (i.e., loss of the traditional culture), if not well planned, developed, and managed. Therefore, it deems necessary to monitor and examine tourism impacts on the environment” (Zhong, Deng, Song, & Ding, 2011).

Although, there are many different types depending on the scale of tourists, criteria and characteristics of tourism, only the most common and useful for this study were defined as follows.

### **2.1.1 Mass Tourism**

This is large scale tourism, derived from the modernization and neoliberal development trends defined by Telfer (2002). Mass tourism - the conventional form of tourism development - often stresses maximizing economic benefits while ignoring the social and community aspects of tourism development (Macbeth, Carson, & Northcote, 2014). This is particularly so in developing countries, which often lack sufficient or appropriate means to protect their natural resources and local eco-systems from the pressures of mass tourism (Neto, 2003). Furthermore, the rapid growth of mass tourism in developing countries, often without appropriate planning, has resulted in many other problems, including excessive foreign dependency, the creation of separate enclaves, the reinforcement of existing socio-economic and spatial inequalities and rising cultural alienation (Brohman, 1996).

### **2.1.2 Alternative Tourism**

Alternative tourism is a concept that has been widely used, meaning many different things, sometimes to define any tourism initiative that is different to conventional tourism, and sometimes just as a trendy and fashionable word. However, according to Telfer (ibidem), some common features can help to define. It is a type of tourism that is small in scale and dispersed, which tries to promote a closer and non-disruptive contact between the tourists and the host communities. The ownership is more oriented to local instead of foreign businesses. It encourages and promotes community participation in the tourism planning as well as in the related development. It emphasizes the idea of sustainability, both from an environmental point of view and from a cultural one. It also respects the host communities in its culture and traditions avoiding or minimizing any possible alienation or disruption of them. Defining the different types of tourism within this concept of alternative tourism is a controversial

matter and still subject to debate. UNWTO (2019) defined the different types of tourism as below (UNWTO, 2019):

**Cultural tourism** is a type of tourism activity in which the visitor's essential motivation is to learn, discover, experience and consume the tangible and intangible cultural attractions/products in a tourism destination.

**Ecotourism** is a type of nature-based tourism activity in which the visitor's essential motivation is to observe, learn, discover, experience and appreciate biological and cultural diversity with a responsible attitude to protect the integrity of the ecosystem and enhance the well-being of the local community.

**Rural tourism** is a type of tourism activity in which the visitor's experience is related to a wide range of products generally linked to nature-based activities, agriculture, rural lifestyle / culture, angling and sightseeing.

**Adventure tourism** is a type of tourism which usually takes place in destinations with specific geographic features and landscape and tends to be associated with a physical activity, cultural exchange, interaction and engagement with nature.

**Health tourism** covers those types of tourism which have as a primary motivation, the contribution to physical, mental and/or spiritual health through medical and wellness-based activities which increase the capacity of individuals to satisfy their own needs and function improved as individuals in their environment and society.

**Business tourism** is a type of tourism activity in which visitors travel for a specific professional and/or business purpose to a place outside their workplace and residence with the aim of attending a meeting, an activity or an event.

**Gastronomy tourism** is a type of tourism activity which is characterized by the visitor's experience linked with food and related products and activities while travelling.

**Eno-tourism (wine tourism)**, as a sub-type of gastronomy tourism, refers to tourism whose purpose is visiting vineyards, wineries, tasting, consuming and/or purchasing wine, often at or near the source.

**Coastal tourism** refers to land-based tourism activities such as swimming, surfing, sunbathing and other coastal leisure, recreation and sports activities which take place on the shore of a sea, lake or river.

**Maritime tourism** refers to sea-based activities such as cruising, yachting, boating and nautical sports and includes their respective land-based services and infrastructure.

**Inland water tourism** refers to tourism activities such as cruising, yachting, boating and nautical sports which take place in aquatic-influenced environments located within land boundaries and include lakes, rivers, ponds, streams, groundwater, springs, cave waters and others traditionally grouped as inland wetlands.

**Urban/city tourism** is a type of tourism activity which takes place in an urban space with its inherent attributes characterized by non-agricultural based economy such as administration, manufacturing, trade and services, and by being nodal points of transport.

**Mountain tourism** is a type of tourism activity which takes place in a defined and limited geographical space such as hills or mountains with distinctive characteristics and attributes that are inherent to a specific landscape, topography, climate, biodiversity (flora and fauna) and local community.

**Education tourism** covers those types of tourism which have as a primary motivation the tourist's engagement and experience in learning, self-improvement, intellectual growth and skills development.

**Sports tourism** is a type of tourism activity which refers to the travel experience of the tourist who either observes as a spectator or actively participates in a sporting event generally involving commercial and non-commercial activities of a competitive nature.

### **2.1.3 Sustainable Tourism**

An overarching and well-known term, that was coined as a response to the largely perceived negative effects of mass tourism in the 1980s, is Sustainable Tourism, which is described by the UNWTO as “tourism that takes full account of its current and future economic, social and environmental impacts, addressing the needs of visitors, the industry, the environment and host communities’ (UNEP and UNWTO, 2005).

Sustainability principles refer to the environmental, economic, and socio-cultural aspects of tourism development, and an appropriate balance must be established between these three dimensions to assurance its long-term sustainability.

According to the World Tourism Organisation: “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.” (UNWTO and UNEP, 2005).

A sustainable tourism:

- 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
- respects the socio-cultural authenticity of host communities, conserves their built and living cultural heritage and traditional values, and contributes to inter-cultural understanding and tolerance
- ensures viable, long-term economic operations, providing socio-economic benefits to all stakeholders that are fairly distributed, including stable employment and income earning opportunities and social services to host communities, and contributing to poverty alleviation
- ‘Maintains a high level of tourist satisfaction and ensures a meaningful experience for the tourists, raising their awareness about sustainability issues and promoting sustainable tourism practices amongst them.’ (UNEP and UNWTO, 2005).

Adopting best practice in Community Based Tourism contributes to each of the ‘three pillars of sustainability’ distributing social, environmental and economic benefits. These three pillars are based on the concept of the triple bottom line for sustainability (often referred to as ‘TBL’ or ‘3BL’) promoted by many international organizations including APEC and the United Nations. The three pillars of sustainability are signified graphically below, indicating that overall sustainability is best achieved when environmental, economic and social objectives are all being met through the similar initiatives. An effective Community-Based Tourism can address social needs, contribute to build a more sustainable environment, and be commercially viable.

More specifically, UNWTO and UNEP identified 12 Aims for sustainable tourism (UNWTO and UNEP, 2005):

1. “Economic Viability: To ensure the viability and competitiveness of tourism destinations and enterprises, so that they are able to continue to prosper and deliver benefits in the long term.
2. Local Prosperity: To maximize the contribution of tourism to the prosperity of the host destination, including the proportion of visitor spending that is retained locally.
3. Employment Quality: To strengthen the number and quality of local jobs created and supported by tourism, including the level of pay, conditions of service and

availability to all without discrimination by gender, race, disability or in other ways.

4. **Social Equity:** To seek a widespread distribution of economic and social benefits from tourism throughout the recipient community, including improving opportunities, income and services available to the poor.
5. **Visitor Fulfilment:** To provide a safe, satisfying and fulfilling experience for visitors, available to all without discrimination by gender, race, disability or in other ways.
6. **Local Control:** To engage and empower local communities in planning and decision making about the management and future development of tourism in their area, in consultation with other stakeholders.
7. **Community Wellbeing:** To maintain and strengthen the quality of life in local communities, including social structures and access to resources, amenities and life support systems, avoiding any form of social degradation or exploitation.
8. **Cultural Richness:** To respect and enhance the historic heritage, authentic culture, traditions and distinctiveness of host communities.
9. **Physical Integrity:** To maintain and enhance the quality of landscapes, both urban and rural, and avoid the physical and visual degradation of the environment
10. **Biological Diversity:** To support the conservation of natural areas, habitats and wildlife, and minimize damage to them.
11. **Resource Efficiency:** To minimize the use of scarce and non-renewable resources in the development and operation of tourism facilities and services.
12. **Environmental Purity:** To minimize the pollution of air, water and land and the generation of waste by tourism enterprises and visitors.”

## **2.2 Community-Based Tourism**

This section aims to provide the concept, definition and principals of the Community-Based Tourism.

### **2.2.1 Concept of Community-Based Tourism**

The concept of Community-Based Tourism (CBT) has been proposed as an alternative approach to tourism development. Its proponents advocate maximizing the benefits of tourism to local people and achieving community development objectives through building community capacity and empowerment (Rocharungsat, 2008). CBT emphasizes the central role of local communities in tourism and has a larger correlation with community development than other forms of tourism. Well-managed CBT has the potential to address all three aspects of sustainability: economy, society and environment (APEC Tourism Working Group and STCRC, 2010).

In fact, the concept of CBT in developing countries is not new. Murphy (1985) wrote of the idea of local community involvement in tourism development, but Pearce, (1992) proposed that new types of tourism, alternative and soft tourism, which sought to bridge the gap between tourist and host, were promoted in the forms of tourism development projects in developing countries beginning in the 1970s. Such projects sprung from concern of tourism's impacts from mass tourism development on local communities, and many mirrored what is known as ecotourism, as they focused on promoting the conservation of protected areas and national parks with the involvement of the destination community; the tourist revenue generated by these conservation projects was intended to be invested back into the community (Goodwin & Santilli, 2009). These early CBT initiatives were rooted in the belief that the best approach to collective community effort was through environmental conservation of the community's own natural environment (Goodwin & Santilli, 2009).

According to Brohman (1996), CBT "should seek to strengthen institutions designed to enhance local participation and promote the economic, social and cultural well-being of the popular majority". Rozemeijer (2001) noted that CBT provides three main benefits: improved community development spurred by increased income; natural resource management and sustainability; and increased value in the tourism product. In even more simplistic terms, CBT is a grass-roots process whereby tourism is planned, implemented, managed by and benefits the local community in which tourism occurs (Matarrita-Cascante, Brennan, & Luloff, 2010). At its core, CBT is a paradigm shift

away from the top-down approach of large-scale tourism where policies and decision-making occur at the top of the stakeholder pyramid, and instead allows the local community to direct itself (Razzaq, et al., 2012). A destination community that is involved in tourism planning and activity is a mechanism for sustainable tourism (Tukamushaba & Okech, 2011), a viable long-term tourism plan that is owned by the local community and benefits it economically, environmentally, and socially.

Different ideas and concepts are found in much of the literature regarding CBT. According to Goodwin and Santilli, the participatory approach or so-called “bottom up” method has emerged for community based projects along with the failure of “top-down” approaches as recognized by both conservation and development organizations. While CBT is developed as a community-based project particularly for the tourism industry, the concept of CBT is a product of the participatory approach derived from NGOs. The concept is also found to be consistent with grassroots development: promoting community participation, equity and empowerment. However, the concept of CBT is used flexibly and there are no consensus as different practitioners hold different views.

Regarding the concept of CBT, the Thailand Community-Based Tourism Institute holds as follows:

“Tourism that takes environmental, social and cultural sustainability into account. It is managed and owned by the community, for the community, with the purpose of enabling visitors to increase their awareness and learn about the community and local ways of life.” (REST, 1997).

According to the ASEAN CBT standard, the concept of Community-Based Tourism is presented as follows:

“Community-Based Tourism (CBT) is a form of tourism that seeks to empower communities to manage tourism growth and achieve community aspirations relating to their well-being, and includes economic, social and environmental sustainable development.” (ASEAN, 2014).

Therefore, CBT not only community (and external) support for small tourism enterprises, which in turn commit to providing support for community projects that improve collective well-being, but also involves a partnership between the community and tourism businesses to deliver benefits to both parties. CBT empowers host communities to control and secure their socio-economic futures through fee-for-service activities that usually: present and celebrate local traditions and lifestyle; conserve natural and cultural resources; and foster equitable and mutually beneficial host-guest

interaction. CBT usually supplies for niche markets such as cultural tourism, adventure tourism, and eco-tourism, but draws on local products and services to spread the economic benefit from engaging in tourism.

Based on the concepts held by different institutions, it can be seen that the participation of the community is key and the impact of CBT is also well considered in terms of social, environmental and cultural conservation. Meanwhile, WWF International suggests that a major proportion of the benefits from the CBT needs to remain within the community which thereby becomes the core beneficiary of CBT.

### **2.2.2 Definition of Community-Based Tourism**

Community-Based Tourism (CBT) has many interpretations and there is no universal consensus to its definition. Despite the different meanings ascribed to the concept, it is commonly promoted as a form of tourism that can be used as a developmental tool for poor and marginalized communities.

The standardized definition of Community-Based Tourism for ASEAN countries is as follow.

“Community Based Tourism (CBT) is tourism activity, community owned and operated, and managed or coordinated at the community level that contributes to the well-being of communities through supporting sustainable livelihoods and protecting valued socio-cultural traditions and natural and cultural heritage resources.” (ASEAN, 2014).

### **2.2.3 Principles of Community-Based Tourism**

Principles for CBT are discovered in much of literature and many of the principles are more or less the same as the ASEAN Community-Based Tourism Standard which are as follows (ASEAN, 2014):

1. Involve and empower community to ensure ownership and transparent management,
2. Establish partnerships with relevant stakeholders,
3. Gain recognized standing with relevant authorities,
4. Improve social well-being and maintenance of human dignity,
5. Include a fair and transparent benefit sharing mechanism,
6. Enhance linkages to local and regional economies,
7. Respect local culture and tradition,

8. Contribute to natural resource conservation,
9. Improve the quality of visitor experiences by strengthening meaningful host and guest interaction, and
10. Work towards financial self-sufficiency.

According to the Mountain Institute, any development of CBT must follow the following assumptions (Mountain Institute, 2000):

1. CBT must contribute to increasing and/or improving conservation of natural and/or cultural resources;
2. CBT must contribute to local economic development through increasing tourism revenues and other benefits to community participants, and ideally to an increasing number of participants;
3. CBT must have a level of participation, ideally progressing toward self-mobilization, but not always necessary; and
4. CBT has to provide a socially and environmentally responsible product to the visitors. In short, it is important to note that the objectives of CBT are not always focused on natural conservation and economic prosperity. Cultural preservation, community empowerment, poverty alleviation, and income generation are also significant goals.

### **2.3 Impacts of Community-Based Tourism Development**

In many developing countries, it is difficult to avoid the perceived growth potential of tourism development (Brohman, 1996). The sector is recognized as a vital tool to foster economic growth (UNWTO, 2014) and development (Dredge & Jamal, 2015; Telfer & Sharpley, 2015). Due to its unique characters of sustaining growth, opportunities for sharing benefits, utilizing resources and offering new attractions and infrastructure, the tourism sector has been linked to a pathway to development (Telfer & Sharpley, 2015; Telfer & Sharpley, 2007). According to Sharpley and Telfer (2002), modernization, dependency, economic neoliberalism, and alternative development paradigms have contributed to positive development. They credited view that alternative development “addressed the weaknesses of the previous three paradigms, which paid little attention to the environment or the concept of sustainability” (Sharpley & Telfer, 2002). The alternative development model brings local community involvement into sustainable development in the long run.

The United Nations (UN) and the World Tourism Organization (WTO) have been emphasizing the importance of participating local communities in tourism to upward social and economic development. Tourism is considered as a key strategy to generate economic, social and environmental benefits to communities, foster community development, and alleviate poverty (Binns & Nel, 2002). While it is obvious that the positive impacts of tourism industry can be seen in economic development, poverty alleviation, preserving natural and cultural resources, many negative impacts can also be caused especially in developing countries (Ghosh, 2011; Fennell, 2001).

A region can become vulnerable to impacts when tourism becomes the dominant industry with limited linkages with other non-tourism sectors (Crandall, 1987). The negative social, cultural and environmental effects of the industry have been highlighted previously. It has become a necessity to plan and manage the sector to sustain development (Wahab & Pigram, 1997; WTO, 1996; Mathieson & Wall, 1982). Nyaupane, Morais, & Dowler (2006) pointed that tourism “is not inherently good or bad” and depends on diverse political, economic and social situations of a certain country. Accordingly, the impacts of tourism can be classified into two categories, positive and negative.

### **2.3.1 Positive Impacts**

**Economic impacts:** Obvious economic impact of the tourism sector is job opportunities created directly or indirectly (Ahmed & Krohn, 1992; Backman & Backman, 1997; Milman & Pizam, 1988; Var & Kim, 1989). Jobs in transportation, tourists’ guides, security, accommodation are considered direct jobs. Agriculture, food, and health care services can be linked to the industry and considered indirect job creation. The tourism industry also provides opportunities for small-scale business enterprises, which is especially important in rural communities. The small-scale business enterprises can gain a lot of benefits from the tourism sector contributing to tax revenues from hotels and airports, which can provide better social services such as schools, housing, hospitals and so on (Ardahaey, 2011; Lankford & Howard, 1994; Long & Wall, 1993; Liu & Var, 1986).

**Environmental Impacts:** Tourism can help to protect and promote conservation of wildlife and natural resources such as rainforests. Tourism helps create a greater awareness and appreciation for the need to preserve the environment to capture its natural beauty for tourist purposes, and increase investments in the infrastructure of the host country (Var & Kim, 1989). Tourism has the potential to reduce problems such as over-fishing and deforestation in developing countries by creating alternative sources of employment (UNESCO, 2013; Ånstrand, 2006).

**Socio-Cultural Impacts:** The fact that a unique culture of a certain community is the main reason attracting tourists can realize local communities to preserve their cultures (Stronza & Gordillo, 2008; Murphy, 1988). Interaction of communication between tourists and local communities in tourist destinations can widen horizon in both ways eliminating xenophobic attitudes and increasing more understanding of different cultures, heritages and beliefs (Kim, Chen, & Jang, 2006). Tourism is even seen as a medium to attain world peace (Airey & Chong, 2010). Growth potential of the tourism sector attracts attention from the governments to provide essential services (roads, electricity, communications, and piped water) for rural communities, which, otherwise, might have been excluded from such services in those areas. Tourism encourages the preservation of traditional customs, local handicrafts and national festivals. Interaction between hosts and guests could lead to a better cultural understanding and could help raise global awareness of important issues of poverty and human rights violation by cultural exchanges of the tourism industry (UNESCO, 2013; Ånstrand, 2006; Tosun, 2002).

### **2.3.2 Negative Impacts**

**Economic Impacts:** Successful tourism relies on tourism services including the provision for visitor centers, restaurants and hotels. Usually the cost of providing the basic infrastructure for tourism activities falls on the government, so it has to come out of tax revenues (Jovanovic & Ivana, 2016). The seasonal nature of the industry put many people off making them leave the sector altogether to pursue opportunities in other sectors, where jobs are more secured (Lee, Bergin-Seers, Galloway, O'Mahony, & McMurray, 2008). Also, tourism businesses can negatively affect local economies, for instance through economic leakage resulted by international investments in tourist

destinations (Singh & Wright, 2011). Where tourism industry is booming, local property prices and the cost of goods and services can be risen. Tourism revenues may leak out to huge international companies such as hotel chains, and therefore reduce the benefits for local community (Lee, Bergin-Seers, Galloway, O'Mahony, & McMurray, 2008). Besides, tourist destinations might be affected by events such as terrorism, natural disasters and economic recession (Satarat, 2010).

**Environmental Impacts:** The mass and enclave tourism activities have contributed to adverse effects on the environment (Cañizares, Tabales, & García, 2014; Henkens, et al., 2005). The natural and physical environment can be eroded by the tourism activities (Sinclair-Maragh, Gursoy, & Vieregge, 2015; Durbarry & Seetanah, 2015; Moeller, Dolnicar, & Leisch, 2011; Brida, Osti, & Barquet, 2010). The overuse of the natural and cultural resources, such as water supply, beaches, coral reefs and heritage sites could be a threat of depletion (Pizam, 1978). Generally, tourists are not always aware of how limited these resources are in developing countries. Problems can arise when tourists maintain their normal consumption patterns in the tourist destination aggravating resource scarcity for the locals. Increased pollution through traffic emissions, littering, sewage and noise has been reported in various studies (Koenen, Chor, & Christianson, 1995; Var & Kim, 1990). All stakeholders need to work in a cooperative way to control or mitigate negative impacts affected by tourism development (Satarat, 2010).

**Socio-Cultural Impacts:** The spread of cultural values influenced by tourist behavior is likely to affect lifestyle choices and culture of the host community (Tomlinson, 1991). For instance, certain crimes, such as drugs, and prostitution could be on the rise due to demand from the tourists. Congestion and alcohol problem could be found as well (Backman & Backman, 1997; Lankford & Howard, 1994; Liu & Var, 1986). Scholars point that most developing countries have been influenced by huge tourism businesses which affect local values, beliefs, lifestyle and consumption patterns to be more Westernized (Kusluvan, 1994). Additionally, tourism can also affect human rights when locals are displaced from their land to make room for tourist establishments. The interchange between locals and tourists can also lead to an erosion of traditional cultures and values because cultural domination usually happens from the interactions (Sinclair-Maragh, Gursoy, & Vieregge, 2015; Tosun, 2002; Weaver & Oppermann, 2000).

#### **2.4. Community Participation in Community-Based Tourism**

There are a lot of benefits to be gained from tourism industry in developing countries. However, some short comings, such as increasing foreign dependency with a subsequent loss of local control over the tourist resources, lack of coordination between tourism sector and other sectors, increasing neocolonial patterns in social and economies, unsustainable environmental practices and loss of cultural identity by local people, need to be treated with care. This leads to unsustainable tourism development and has originated debates about the concept of sustainability in tourism research. Many scholars see community-based tourism as a more sustainable form, as can be seen in the following quotation from Timothy (2002):

"Community-Based Tourism is a more sustainable form of development than conventional mass tourism because it allows host communities to break away from the hegemonic grasp of tour operators and the oligopoly of wealthy elites at the national level".

According to Timothy (2002), Community-Based Tourism is the result of applying the community approach to the tourism field, in which, the focus is the empowerment of the community mainly in two areas, the decision-making and the benefits of tourism. Mearns (2003) also opines that CBT is not an end in itself but a means to empower the local people and to help in the execution of their own development through the control and use of their own resources and land. For the CBT initiatives to be sustainable, there are four important dimensions: to be economically viable by generating at least enough income to cover expenses; to be environmentally sustainable in that the use of natural resources do not harm the environment; to have equal costs and benefits distribution among the participants of the tourism initiatives; and finally to have a transparent organization in which the interest and voices of all the community members are truly represented (*ibidem*).

#### **2.5 Review on Previous Studies**

The following studies were observed as parts of the literature review.

Khin Thandar Htay (2018) studied on the Effects of Community-Based Tourism in Kyaikthale Village. The study found that significant positive effectives to the community especially in the environmental and sociocultural context but the economic effects to the community showed lower results than projected. It found that the CBT offered some potential to directly assist in poverty reduction in the short and medium

term at a small scale, it was questionable for the long term to more sustainable and large scale. In addition, the findings of the study revealed that limited representatives from community side were involving in the decision making process of how to share profits and the rest local people have little knowledge about the management of the community fund.

Mie Mie Khaing (2017) studied on the Community Based Tourism in Myanmar (A Case Study of CBT Project). The study found that tourist arrival to Myanmar was increased year by year; slightly increased from 2006 to 2012 and sharply increased in 2013. The findings of the study showed that local residents form all CBT pilot project areas except Irrawaddy Dolphin, Mandalay received various trainings related to tourism and CBT could create more job opportunities for local people and raised the living style of local people. In addition, the study stated that the comparison of the situation of six different pilot projects in every detail as those CBT projects had a very different background and their operations had been only for a year.

East Asia Institute (2016) studied on the Community-Based Tourism in Myaing and Thandaunggyi: Assessing Community Participation and the Impact of CBT Initiatives on Host Communities. The findings of the study showed that both initiatives had community participation: women's participation was equal in Thandaunggyi while more women participate in Myaing. The study also revealed that CBT initiatives on the host community in terms of social, economic, and culture, both CBT initiatives seemed to have more positive than negative impacts on their communities.

Satarat (2010) studied on "Sustainable Management of Community-Based Tourism in Thailand". Major findings revealed that CBT in Thailand generally emerged from both inside and outside factors, including economic difficulties, environmental degradation as well as government policy. The success of CBT depended on various issues, such as the abundance of tourism resources, level of community participation, strong leadership, the strength of community organization, fair benefit distribution, effective natural resource management and sufficient outside support. The result of the study also highlighted that CBT, which had been perceived as a sustainable tourism, would create both advantages and disadvantages to local people in various aspects, including economic, environmental, social and cultural impacts.

## **CHAPTER III**

### **HISTORICAL BACKGROUND OF CBT DEVELOPMENT IN KAYAH STATE**

#### **3.1 Overview of Myanmar Tourism Sector**

Myanmar, officially known as the Republic of the Union of Myanmar, is one of the members of South East Asian countries. Myanmar is bordered by Bangladesh and India in the west, China in the north, Laos and Thailand in the east and the Andaman Sea and the Bay of Bengal in the south. The country covers a size of 676,578 kilometer squares as well as the largest and richest in natural resources mainland country among Southeast Asia. Myanmar is also known as golden land because of its glittering pagodas, golden timbers and teaks across the country and is famous for its precious gems and historical pagodas. Since it has diverse ethnicity, Myanmar offers a rich tapestry of cultures, environments and ways of life to explore its colourful and exciting festivals throughout the year – among them, Thingyan Water Festival, Thadingyut Lighting Festival, Naga New Year and the Hot Air Balloon Festival are well known festivals.

According to the 2014 Census, Myanmar has 51.4 million populations that comprise eight major national races, including Burma, Kachin, Kayah, Kayin, Chin, Mon, Rakhine and Shan, in which 135 different ethnic minority groups each with their own unique traditional costumes, dialects, and customary activities. Over 80% of the population is Buddhist. Burmese is the most common language, with many ethnic dialects spoken. Naypyitaw is the new capital city of Myanmar since 2005.

The direct contribution of Travel and Tourism to GDP was MMK 2,647.2 billion (USD 2,012.6 million), 2.7 % of total GDP in 2017 and is forecast to rise by 5.2% in 2018, and to rise by 7.0% per annum, from 2018-2028, to MMK 5,466.9 billion (USD 4,156.4 million), 2.9% of total GDP in 2028. The data primarily reflect the economic activity generated by industries such as hotels, travel agents, airlines and other passenger transportation. Travel & Tourism directly supported 570,000 jobs

(2.5% of total employment) and this is expected to increase by 2.2% in 2018 and rise by 4.6% per annum to 914,000 jobs (3.6% of total employment) in 2028 (WTTC, 2018).

In 2011, after five decades of military rule, the government of the Republic of the Union of Myanmar initiated political, social and economic reforms. The National League for Democracy (NLD) led by Daw Aung San Suu Kyi, released a statement that the sanction to tourism should be lifted and it would “welcome visitors who are keen to promote the welfare of the common people and the conservation of the environment and to acquire an insight into the cultural, political and social life of the country while enjoying a happy and fulfilling holiday in Burma.” (Irrawaddy, 2011). In 2013, the government announced a much longer list of permitted areas for tourists to visit without, and in some cases with prior permission. As a result of these changes, the country has recently seen an unprecedented growth in international tourist arrivals.

UNESCO has awarded Bagan World Heritage status by in July 2019. The news of World Heritage status will likely to boost tourism.

### **3.1.1 Tourism Situation in Myanmar**

As soon as the country made its reforms and widely open in countries different sectors including tourism, tourists have rushed in to explore a nation that is both rich in culture and heritage. Myanmar today continues to attract visitors from all over the world. Myanmar received a total of 3.55 million foreign travelers in 2018, a sharp increase from 3.44 million in 2017, according to the Ministry of Hotels and Tourism. The 3.55 million tourists in 2018 included 1.3 million who came by air, and 9,370 by cruise ship. Of the total, 1.4 million came with visas and 2.2 million came through border crossings, according to the ministry.

The following Table 3.1 and Figure 3.1 express the tourism arrivals via Yangon, Mandalay, Myeik/ Tachikeik/ Myawaddy/ Hteekhee/ Kawthaung/ Tamue/ Muse/ Recalder, Nay Pyi Taw and Border Gateways from the year 2011 to 2018. The border tourism gateway is the main gateway which had the highest number of tourists through border regions of Myanmar except 2012. After it, Yangon gateway is the second highest number of the tourists entering through the international airport of Yangon. In 2015, Yangon Gateway became the highest number of tourist entry point in compared to the rest of the years (2011-2018). Mandalay Gateway also follows the trend of gradual rising of the number of tourists.

**Table 3.1: International Visitor Arrivals in Myanmar (2011-2018)**

(Number)

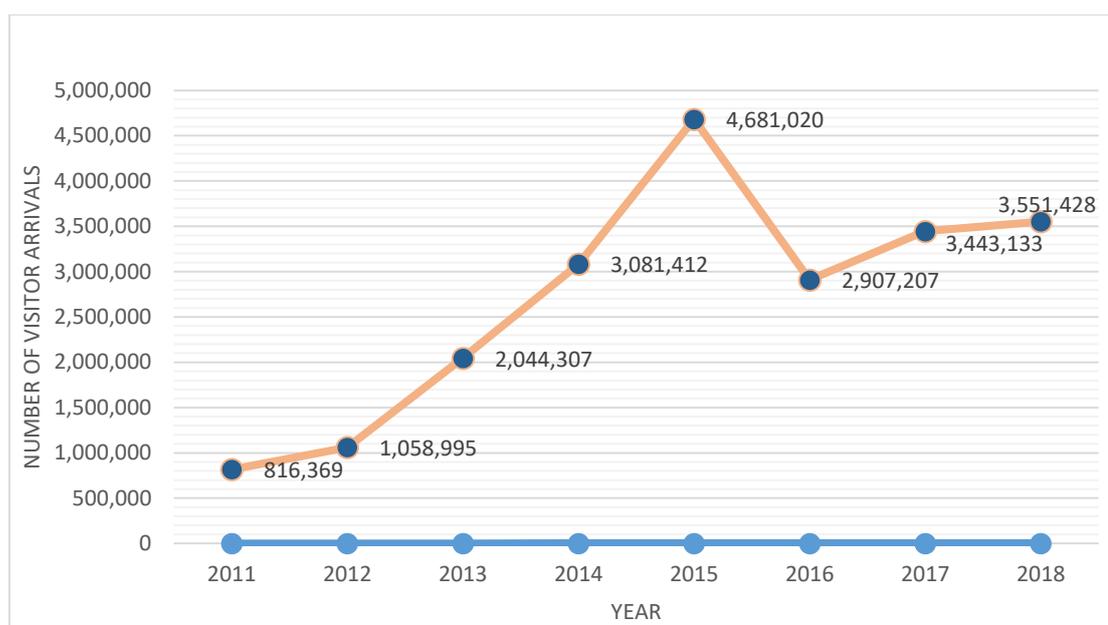
Year	Name of Entry Points					
	Yangon	Mandalay	Myeik/ Tachikeik/ Myawaddy/ Hteekhee/ Kawthaung /etc.	Nay Pyi Taw	Border Gateways	Grand Total
2011	364,743	20,912	-	5,521	25,193	<b>816,369</b>
2012	559,610	32,521	-	1,250	465,614	<b>1,058,995</b>
2013	817,699	69,596	1,024	11,842	1,144,146	<b>2,044,307</b>
2014	1,022,081	90,011	271	19,261	1,949,788	<b>3,081,412</b>
2015	1,180,682	107,066	-	13,835	3,379,437	<b>4,681,020</b>
2016	1,080,144	128,387	47,841	16,224	1,634,611	<b>2,907,207</b>
2017	1,146,069	157,860	41,942	17,077	2,080,185	<b>3,443,133</b>
2018	1,158,747	169,852	16,242	53,257	2,153,330	<b>3,551,428</b>

Source: Myanmar Tourism Statistics 2016, 2017, 2018

Significant differences can be seen in the number of foreign tourists visiting Myanmar since democratization in 2011. Before democratization, only about 800,000 foreign tourists were visiting Myanmar per year, but this number began growing rapidly after 2011, reaching a total of 3.5 million by the year 2018. 2013 was the year in which Myanmar “opened up” again for tourism and received significant attention in the international press and media as the “new” travel destination. Therefore, the number of arrivals almost doubled from 1,058,995 to 2,044,307 in 2013 and the growth continued during 2014-2015. The number of foreign tourists visiting Myanmar declined to 2.9 million in 2016 because the MOHT used a new system of counting tourist arrivals which did not include day trippers with border passes. Therefore, there is beyond doubt that the numbers of international tourists visiting Myanmar are increasing gradually.

There are still limited tourist accesses to some areas of the country because of on-going conflicts with various ethnic armed groups. The tourism industry overlooks the most attractive places to tourists, such as Mount Hkakabo Razi, the highest mountain, in Kachin State, RI (Heart) Lake in Chin State, and some beautiful places. As the political situation was not stable, reliable security could not be reached in those areas.

**Figure 3.1: International Visitor Arrivals in Myanmar (2011-2018)**



Source: Myanmar Tourism Statistics 2016, 2017, 2018

Table 3.2 shows visitor arrival in Myanmar by nationality from 2011 to 2018.

**Table 3.2: Visitors Arrival in Myanmar by Nationality (2011-2018)**

(excluding border gateways)

Countries/ Years	2011	2012	2013	2014	2015	2016	2017	2018
USA	20,487	36,476	49,669	55,260	57,507	64,499	62,661	65,057
UK	10,550	23,291	31,172	33,943	35,412	40,586	39,853	36,609
France	19,288	29,686	33,250	34,505	34,766	36,017	41,499	43,218
Germany	13,245	21,856	25,565	26,564	27,028	28,747	29,177	28,838
Italy	6,960	10,738	10,951	10,929	12,165	15,211	15,243	16,855
Russia	3,473	3,650	3,686	3,557	3,009	3,435	3,775	5,451
Singapore	15,386	26,253	38,709	46,024	43,074	48,137	57,920	58,657
Thailand	61,332	91,817	116,128	165,661	160,852	207,033	232,818	291,231
India	12,314	16,755	20,523	29,987	31,976	35,663	38,512	43,281
Korea	22,508	34,694	54,599	56,609	62,306	63,049	63,612	72,852
China	35,178	41,542	54,325	78,109	99,821	126,489	143,039	333,085
Japan	21,265	47,501	66,772	78,606	86,491	95,393	95,908	104,376
Others	109,869	164,537	289,179	251,506	253,468	304,136	314,709	298,588
<b>Total</b>	<b>351,855</b>	<b>548,796</b>	<b>794,528</b>	<b>871,260</b>	<b>907,875</b>	<b>1,068,395</b>	<b>1,138,726</b>	<b>1,398,098</b>

Source: Myanmar Tourism Statistics 2016, 2017, 2018

Myanmar is shifting its tourism promotion towards the Chinese and South-East Asia markets after the Western and European tourist inflow showed a decline due to the turmoil in northern Rakhine State. In 2018, the government rolled out a visa on arrival (VOA) for tourists from mainland China, Hong Kong and Macao. Other nationalities still require a normal visa or E-visa. From 1 October 2019 onwards, visitors from Italy, Spain, Russia, Germany, Switzerland and Australia can also get a Visa on arrival. The total number of tourists in 2019 is increasing at a very healthy rate, the first half of 2019 shows a good rise over 2018.

### 3.1.2 Tourism Expenditure and Average Length of Stay

The total expenditure and average length of stay significantly increased in 2016 as shown in Table 3.3. In that year, Myanmar received a total of approximately USD 2.1 billion in tourism expenditure.

**Table 3.3: Total Expenditure, Average Expenditure and Average Length of Stay (2011-2018)**

Year	2011	2012	2013	2014	2015	2016	2017	2018
Total Expenditure (Million in USD)	319	534	926	1,789	2,122	2,197	1,969	1,651
Average Expenditure (USD Per Person Per Day)	120	135	145	170	171	154	153	122
Average Length of Stay (Nights)	8	7	7	9	9	11	9	9

Source: Myanmar Tourism Statistics 2017, 2018

### 3.1.3 Tourism Policy Framework in Myanmar

Tourism is a national priority of the Government of the Republic of the Union of Myanmar due to its ability to promote inclusive economic growth and accelerate poverty reduction. The tourism sector was chosen on the basis of the seven priority export sectors identified under the National Export Strategy (NES) of the Ministry of Commerce. The 2013-2020 Tourism Master Plan provides a set of clear guidelines for the development of the sector over the next seven years, channeling the industry's short term growth into long term benefits. The plan states a short-term action plan covering the years 2013-2015, and a long-term framework for 2013-2020. The plan's stated goal is to "maximize tourism's contribution to national employment and income generation

and ensure that the social and economic benefits of tourism are distributed equitably.” One of the key objectives of the Tourism Master Plan is to strengthen Community Involvement in Tourism. It encourages Community-Based Tourism (CBT) development with an emphasis on local participation and ownership. CBT is one of the priority projects to be implemented by the tourism ministry included in the 100-day plan set forth by the new government in 2016.

Since 2012, the Ministry of Hotels and Tourism (MoHT) has initiated the gradual development of responsible tourism in Myanmar. The initiatives include policies and pilot projects to increase the involvement of local communities in tourism, which was previously discouraged under the military government. Pioneering policies included the ‘Responsible Tourism Policy’ (2012) and the ‘Policy on Community Involvement in Tourism (CIT)’ (2013). The ‘CIT’ policy aimed to increase opportunities for local community members to participate in tourism and to achieve a “medium level” of community participation, where locals will be consulted on and involved with tourism development and to minimize the negative impacts of tourism growth. Therefore, this policy document provides the framework for ensuring that local people gain access to opportunities in tourism and encourages community-run tourism activities and enterprises development in Myanmar. Furthermore, the Ministry of Hotel and Tourism has developed the Ecotourism Policy and Management Strategy for Protected Areas 2015-25 to promote responsible and sustainable tourism.

### **3.2 Community-Based Tourism Initiatives in Myanmar**

During the past two decades, multiple CBT initiatives have been developed in Asia and around the world. Around Asia, hundreds of CBT programs have been developed by local communities, with support from governments, tour operators and NGOs. CBT is a key tourism policy priority in Myanmar. In 2016, the new government included the CBT project as one of the priority projects to be implemented by the tourism ministry in the 100-day plan set forth. CBT in Myanmar becomes increasingly popular in the tourism industry.

The number of CBT destinations in Myanmar has grown from 6 pilot projects in 2014, to over 24 projects in 2019. At present, there are 20 CBT sites currently operating and four CBT sites under implementation in Myanmar. Table 3.4 shows the CBT initiatives in Myanmar as of August 2019 (MOHT, 2019).

**Table 3.4: Community-Based Tourism Initiatives in Myanmar**

State/Region	CBT Sites
<p><b>Kachin State</b></p>	<p><b>1. Inndawgyi Lake Wildlife Sanctuary in Kachin</b></p> <p>The Inndawgyi Lake Wildlife Sanctuary, one of ASEAN heritage sites was Myanmar’s first eco-tourism site. It is one of the biggest lakes in South East Asia and is flanked by (18) beautiful and crooked rivers and composed well live water. CBT has been implemented in four villages: Lone Tone, Haipu, Nant Mee Laung He and Nyaung Pyinat since January 2016. Local residents offer bed-and-breakfast accommodation as part of the CBT programmes. Visitors can enjoy kayaking, cycling, explore villages, bird-watching and even discover the history of religious sites.</p>
<p><b>Kayah State</b></p>	<p><b>1. Loikaw, Kayah</b></p> <p>The small Kayah State (Loikaw) was offered the CBT initiative in four villages: Pan Pet, Hta Nee La Leh, Daw Ta Ma Gyi and Htay Kho, in 2016. As the state is rich with distinctive tribes packed with diverse culture and traditions, cultural tours in this region give tourists a detailed insight into the authentic lifestyle of the villagers. Visitors can enjoy and observe traditional norms of customs such as Kayan People’s culture, lifestyle, handicrafts, silversmithing, local songs and dancing, trekking, making Kayah sausage, eating traditional food, riding ox-cart, and weaving and can buy local souvenirs.</p>
<p><b>Kayin State</b></p>	<p><b>1. Than Taung Gyi, Kayin</b></p> <p>CBT initiatives were implemented in Than Taung Gyi, Kayin State in 2016. Villagers offer bed and breakfast services to tourists as well as local guiding services. Visitors will obtain great experiences in this CBT village through a trekking trip, learn about the historical background of the village, and celebrate their festivals.</p>

<p><b>Chin State</b></p>	<p><b>1. Sor Long Village, Kan Pet Let, Chin</b></p> <p>Sor Long Village has been one of Chin State’s CBT sites in Kan Pet Let Township since January 2017. The tours offer a fascinating and unforgettable experience as visitors can observe the Chin people’s culture and traditions. Visitors can climb the Mt. Khaw Nau Sone, go to a crucial area for various bird species, witness the scenic beauty of Kawlong Waterfall, spend the night in a nearly untouched village and interact with the locals there. Tourists can also enjoy celebrating like the locals by dancing and drinking traditional Chin wine.</p> <p><b>2. Ta Suan Village, Falam, Chin</b></p> <p>Ta Suan village, well-known for its great historical value, was initiated as a CBT site in March 2018. Ta Suan is the village of Chin National Leader, Bo John Bi (Bo Soon Part). The village was also a communication hub between Chin State and India during World War II. Visitors can observe Chin traditional house, unique village formations and social life and see historical evidence of days gone by such as Bo John Bi Museum and Tombs, ancient memorable monuments, the accessories of the Chin people, and old building camps of the British army.</p>
<p><b>Shan State</b></p>	<p><b>1. Pa-o, Shan</b></p> <p>The CBT sites of Pa-O Region were initiated in four villages: Lwe Kaw, Inne, Hteenae and Kakku villages in December 2015. The villages offer ample opportunities to tourists who wish to discover more about Pa-O’s culture, craft, cultivation and cooking skills. Tourists can join the locals in dancing and singing to folk songs enjoyed by the villagers as well as participate in cooking and tasting traditional delicacies that can only be found in the villages.</p> <p><b>2. Sikyaa Inn &amp; Pin Sein Pin Villages, Pindaya, Shan</b></p> <p>The Danu CBT focusses on the Danu people along with their traditions and skills. Based at Pin Sein Pin and Sikyaa Inn villages</p>

in Pindaya Township, visitors can immerse into the authentic lifestyle of the villagers by staying there with the locals. One lodge is available in each village, offering close interaction between tourists and locals. Villagers offer to bring tourists to trek the landscape of the area while introducing traditional agriculture to them. Tourists are also invited to dance and sing with the locals in cultural events to experience the traditional routines of the Danu people.

### **3. Lwenwe Phaya Taung Yay Seit Village, Nyaung Shwe**

CBT in Lwenwe Phaya Taung Yay Seit Village, Nyaung Shwe Township, Shan State was implemented in 2016. They have six bungalows which each being able to accommodate up to 12 visitors. As locals are also living nearby, tourists can observe and even participate in the daily routines of these villagers. Visitors can enjoy and experience kayaking, traditional agriculture, culture and scenic beauty around the environment.

### **4. Samkar Village, Nyaung Shwe, Shan**

CBT was initiated in Samkar Village, Nyaung Shwe Township in Shan State in 2016. An old two-storey building was renovated to accommodate visitors who participate in the programmes. In Sakar, locals will demonstrate the art of clay-making and guide visitors to produce clay pottery on their own using the traditional way. Visitors can also witness the beauty of Mway Taw pagoda near the village.

### **5. Lwal Pann Sone CBT, Pekon, Shan**

The Lwal Pann Sone CBT at Pekon Township was initiated in November 2018. There are 4 CBT lodges to accommodate visitors who participate in its programmes. Visitors can enjoy and experience kayaking, traditional agriculture, sightseeing and learning about the culture of the villagers.

	<p><b>6. Ywar Ngan, Shan (Implementing CBT Site)</b></p> <p>The CBT in Taungmyint and Yazagyi villages is being negotiated as a project with the permission of Danu Self-Administrated Zone Committee. The village committee has been organized and the local villagers who participate in CBT have to attend the local guide training, hotel services training, and history and destination knowledge training.</p>
<p><b>Sagaing Region</b></p>	<p><b>1. The Irrawaddy Dolphins in Sagaing</b></p> <p>In this CBT programme, six Irrawaddy villages between Sagaing and Mandalay involve and it has caught the attention of many tourists for its unique activity that showcases a special interaction between local fishermen and the famous Irrawaddy Dolphins. Visitors also gain hands-on experience in fishing and casting nets under the guidance of local fishermen/women involved in the programme. Boat trips along the Ayeyarwady River reward tourists with the splendid view of nature and wildlife. Tourists can also observe village life and learn about architecture, religion, tradition, and even handicraft skills.</p> <p><b>2. Nwe Nyein Village, Shwebo, Sagaing</b></p> <p>Nwe Nyein Village is the largest of the four large scale pottery villages: Shwe Khun, Shwe Tiek, Melar and Makhauk in Shwe Bo, the main trading city of the Sagaing Region and lies near the site of the ancient Pyu city-state of Hanlin, now a UNESCO world heritage site. CBT was initiated in Nwe Nyein Village in November 2017. Tourists can observe local agriculture, ceramic ware and glazed earthen jars pottery making business, Irrawaddy dolphin watching, the natural beauty of the countryside, the old Hanlin.</p> <p><b>3. Banmauk, Katha, Sagaing</b></p> <p>Although Zalon Taung CBT in Khamoe-Naungthayar-Khopyin Villages was initiated in December 2017, foreign tourists are not allowed entry as the area is still one of the restricted zones in Myanmar. However, there were 76,854 domestic visitors visited in CBT programmes from December 2017 to September 2018.</p>

<p><b>Magway Region</b></p>	<p><b>1. Myaing, Magway</b></p> <p>Myaing is the site of Myanmar's first-ever Community Based Tourism (CBT) project. The initiative was implemented in 4 villages in Magway: East Kangyi Taw, West Kangyi Taw, Inn Yaung and Suli Pan in 2016. It offers a comfortable and convenient stay for tourists. Visitors can cycle around the villages and observe the routines of the locals as well as visiting the impressive 170-year-old monastery, and enjoy taking a ride on the traditional bullock-cart. Visitors can also observe SME (small-medium-enterprise) businesses such as Ma-ywe snack making, weaving and craft, the main livelihood of the village people.</p> <p><b>2. Magyikan Village, Chauk, Magway</b></p> <p>CBT was implemented in Magyikan Village (Tamarind Lake Village Homes) in October 2016. It serves as a platform for locals to showcase their culture and traditions to tourists. Visitors can enjoy traditional activities, learn the local people's culture, and walk and trek around the village with the locals, taste the village's traditional cuisines and local snacks (Motte Pyar Tha Latt), ride on bullock carts, and visit Salay tamarind juice production sites.</p> <p><b>3. Htan Pin Gone Village, Magway</b></p> <p>In this village, tourists can enjoy activities included in the CBT initiative like sightseeing, exploring natural forests and witnessing the villages' agriculture. There is also an old monastery nearby believed to be 100 years old. The intriguing sight of the monastery usually attracts tourists to join the programmes offered by CBT. Visitors can also enjoy weaving, fishing, swimming, bamboo raft raiding under the guidance of the locals.</p>
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<p><b>Mandalay Region</b></p>	<p><b>1. Sithe &amp; Myitkangyi Villages, Singu, Mandalay</b></p> <p>CBT sites were initiated in Sithe Village and MyitKanGyi Village in Singu Township, Mandalay Region in October 2016. Visitors can observe the authentic traditional lifestyle of the villagers through architecture, people, activities, handicraft-making, pottery and cooking. Tourists can experience in casting nets to catch fish in the traditional way.</p> <p><b>2. Mingun-kyauk Myaung, Mandalay</b></p> <p>CBT has been implemented in six Irrawaddy River villages between Mingun and Kyaukmyaung, In Daung, Ywar Thit, Myay Sun, Sein Pan Gone, Aye Kyun and HsinKyun villages. Visitors can observe distinctive clans showcasing different culture and traditions. Visitors can get involved in the fishing tour interaction between Irrawaddy Dolphins and the fishermen as they learn about traditional fishing.</p> <p><b>3. Sin Taung, Tharsi, Mandalay (Implementing CBT Site)</b></p> <p>The CBT initiative in Sin Taung Village, Tharsi Township in Mandalay Region has been in negotiation as projects since 2016. There have also been talks about building a village lounge with comfortable rooms that are enough to accommodate tourists involved in the programme. If a CBT is launched in this village, tourists will get to experience the authentic traditional lifestyle of the locals.</p>
<p><b>Yangon Region</b></p>	<p><b>1. Kyaikthalaе Village and Bio Garden, Twantay, Yangon</b></p> <p>CBT was implemented in Kyaikthalaе village, Twante Township in February 2017. It offers tourists to witness the planting of the Bio-garden in Yangon. Visitors can also observe how locals weave baskets, visit monastic schools and talk to the students residing in the area, and at the same time offering them harvest from the bio-garden. Tourists can also learn the interesting process of creating natural fertilizer, cultivating crops and also poultry farming.</p>

<p><b>Thanintharyi Region</b></p>	<p><b>1. San Hlan Village, Dawei, Thanintharyi</b></p> <p>The CBT initiative in San Hla Village is the very first CBT pilot project in Taninthayi Region. There are over 400 houses and more than 1,900 people living in Sanhlan village in Longlon Township which is 16 miles from Dawei. It has 3 lodges that can accommodate up to 20 visitors. As the area is near the beach, visitors can relax with comfort or participate in water activities like snorkeling, swimming, enjoying the panoramic view and also learn how to fish using traditional ways from local fishermen.</p> <p><b>2. Donnyaungmhine Village, Myeik, Thanintharyi (Implementing CBT Site)</b></p> <p>Despite proposing to initiate a CBT project in Makyonegalet Village, Kaw Thaung, the initiative has to be put on hold due to land ownership issues, making the village a pending CBT site rich with cultural and natural diversity waiting to be explored.</p> <p><b>3. Makyongalet Village, Kaw Thaung, Thanintharyi (Implementing CBT Sites)</b></p> <p>Despite proposing to initiate a CBT project in Makyonegalet Village, Kaw Thaung, the initiative has to be put on hold due to land ownership issues.</p>
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Source: MOHT, 2019

### 3.3 Historical Background of Kayah State

This section aims to provide a short summary of the current background of Kayah State, which includes elements of its recent history, a brief description of the sources of livelihood, and a description of both the tourism policy context.

#### 3.3.1 Profile of Kayah State

**History and Politics:** Kayah was known as Karenni State until the late 1950s, when it was renamed Kayah State. It is Myanmar's smallest state and is situated in the hilly eastern part of Myanmar, borders Thailand to the east, Shan State to the north, and Kayah State to the southwest. The total land area of the state is about 4,529.61 square miles (11,731.64 square kilometers). It has a tropical monsoon climate with approximately 103 rainy days and rainfall of 47.16 inches. The Lawpita Dam built on the Balu Chaung river is famous and produces a quarter of the total hydroelectric power for Myanmar (MMRD, Kayah State Investment Opportunity Survey Report, 2018).

Kayah state is divided into two districts (Bawlakhe and Loikaw), which comprise seven townships and one sub township, along with 106 wards and village tracts and 517 villages. The capital of Kayah State is Loikaw, which serves as the economic, political and social hub of the state as well (Population Department, 2014).

Kayah State previously lacked regional stability and the region was presented as a "brown" area (partially stabilized areas - meaning there was an active conflict between the Myanmar army and the ethnic armed groups). Kayah State has been in a state of conflict for more than 60 years; hence, it is one of several heavily landmine-contaminated areas of the country. As a result of the conflicts in Kayah State, nearly 15,000 people have sought refuge in Thailand and still reside in camps there (many since the mid-1990s) (MOHT Loikaw, 2018).

**Peoples, Cultures and Faiths:** Kayah is home to nine different ethnic groups; Kayan Padaung (Kayan Ke` Khong), Kayan Lahta (Za Yein), Kayan Gay Kho (Kayan Ke` Dot), Yin Baw (Kayan Ka Ngan), Mo Nu, Gay Par, Kayah, Kayaw and Yinnatale`. Kayah State's ethnic mix is: Kayah (60%), Bamar (15%), Shan (15%), Kayah (8%) and others (2%). Moreover, Pa-O and Intha with small populations of Indian and Chinese people are also living in the Kayah State. Kayah has a population of about 286,627 people, including 143,213 males and 143,414 females (Population Department, 2014).

25.6 percent of total households live in urban area while the rest 74.4 percent are in rural area (MOHT Loikaw, 2018).

Many tribal people still dress in traditional costumes and practice indigenous customs, which have been passed between generations for centuries. Kayah people were traditionally animists. They paid respect to spirits, through sophisticated ceremonies, often known as ‘kaetoebu.’ Villagers offered animals and food in return for protection, and to appease spirits in the event of misfortune. Women are forbidden from entering certain areas of ‘Kaetoebu’, animist shrines. Nowadays, it is more common for families to follow faiths like Catholicism, Baptism and Buddhism. Kayah’s religious diversity means that tourists can observe many local, spiritual and religious festivals. These include Animist harvest festivals, Christmas, Easter, and also Buddhist New Year and Lent (MOHT Loikaw, 2018).

**Livelihoods:** Agriculture is the main source of livelihood for most households in Kayah. Kayah’s political and geographic isolation have enabled local, ethnic communities to conserve many aspects of their traditional ways of life and decision making processes. However, this remoteness has also contributed to slow and limited infrastructure development. Improving these basic services is a critical priority for local community members (MOHT Loikaw, 2018).

**Major Festivals and Celebrations:** There are two types of traditional kayah festivals: some are social feasts, while others are related to spirituality. The most famous festival is ‘Kaetoebo Tagundaing’, held annually in April. On this event, offerings are made to the spirit guardian, to request “peace for the region, fair weather and successful, bountiful harvest, free from dangers”. In October, the ‘Kawhyin Htoke’ (glutinous rice wrapping) festival takes place. Other important festivals and events are held at various times throughout the year, for house warming, hunting, and funerals. Kayah State Day is held on January 15th, every year (MOHT Loikaw, 2018).

### **3.3.2 Tourism Development in Kayah State**

Kayah State was a restricted area in the past and had very little tourism. Once the Myanmar Government signed a ceasefire agreement with Karenni National Progressive Party (KNPP), the Ministry of Hotel and Tourism (MOHT) declared the area officially opened for international tourism. Since then, tourist arrivals to Kayah State have increased rapidly and, many tour companies and industry experts predicted that the tourism sector is likely to grow rapidly in Kayah State. In 2014, MOHT State Office was opened in Loikaw to promote the state's tourism sector. Loikaw, HPruso, and Demoso have accessible since 2011, while other areas still need permission at this time. Some restricted areas in Kayah State have been re-opened by the Ministry of Home Affairs starting from January 2017 to attract more tourists in those areas. To boost tourism, trade and rural development projects, Kayah State and Mae Hong Son Province officials signed a Memorandum of Understanding (MOU) on 9 March 2017 (THAI BIZ) .

The natural beauty, impressive natural limestone caves, traditional foods, crafts, clothing and ethnic diversity, an example of local traditions showcase Kayah State's massive potential for eco-tourism and community-based tourism. Hoteliers Association, Tourism Association, Tourist Guide Association and Restaurants Association were established in Kayah State and developed a model for tourism sector development. There are ten tour companies in Kayah State. 15 Guides and 303 Regional Guides are issued licenses and the majority of them directly contact with hotels for work.

Concurrently the 'Netherlands Centre for the Promotion of Imports from developing countries' (CBI), the 'International Trade Centre', and 'Directorate of Hotel and Tourism' have jointly implemented a 3-year tourism sector systematic development project initiating Community-Based Tourism, developing human resource and bringing up new itineraries. Consequently, there is a significant increase in the number of hotels, motels, inns and guesthouses. Table 3.5 shows the numbers of hotel, motel, inn and hostel in Kayah State.

**Table 3.5: Hotel, Motel, Inn and Hostel in Kayah State (2014-2018)**

No	Year	No. of hotel/ motel	No. of room
1	2014	8	175
2	2015	9	201
3	2016	13	291
4	2017	18	384
5	2018	29	422

Source: Kayah State Directorate of Hotel and Tourism

Tourism in Kayah State is booming. Table 3.6 shows yearly tourist arrivals and tourism expenditure. Domestic travelers increased by up to 54 percent while foreign travelers rose by 49 percent in 2018 compared with 2017. It is known that the Kayah State was listed in the top 5 most attractive and visited areas for international visitors in 2015, according to local tour companies.

**Table 3.6: Tourist Arrivals and Tourism Expenditure in Kayah State (2014-2018)**

Year	Tourist Arrivals			Tourism Expenditure	
	Local	Foreigner	Total	Kyats	USD
2014	15,123	2,662	<b>17,785</b>	208,271,100	68,628
2015	13,778	3,933	<b>17,711</b>	327,275,253	107,627
2016	16,994	6,374	<b>23,368</b>	682,935,990	68,611
2017	33,492	8,975	<b>42,467</b>	975,548,770	96,763
2018	73,175	10,200	<b>83,375</b>	1,619,970,971	65,753

Source: Kayah State Directorate of Hotel and Tourism

Although there is a considerable annual visitor growth, the numbers are still low compared to the neighboring city, Mae Hong Son city. Mae Hong Son city and Pai city are Thai cities, located on the border with Mese. These Thai cities welcome 3 million visitors annually while only 9,000 visitors arrive Kayah State. Border point BP-13 at Mese Township is vital for tourism from Thailand into Myanmar. Government to Government agreements are necessary to streamline this border crossing. Currently, the majority of the visitors to Kayah State stay for two nights on average. Some areas in Kayah State are still restricted to visit due to security issues (MMRD, Kayah State Investment Opportunity Survey Report, 2018).

### **3.3.3 CBT Initiatives in Kayah State**

According to the National Export Strategy (NES) of Ministry of Commerce, the International Trade Center (ITC), Ministry of Commerce and CBI (Netherland) implemented NFI III Inclusive Tourism Project (2014-2017) project focused on fostering economic opportunities in Kayah State. Kayah State was selected because of its rich culture and untapped potential to develop cultural tours, linking food producers and handicraft to the tourism value chain, all while addressing high poverty levels, particularly among ethnic minorities. The Kayah government has opened Community-Based Tourism in ethnic minority villages, Hta Nee La Leh (Kayah Village) and Pan Pet (Kayah Village) in Demoso Township and Htay Kho (Kayaw Village) and Daw Tama Gyi (Kayah Village) in Hpruso Township.

The Pan Pet and Hta Nee La Leh CBT sites received the Diamond Award, the grand prize of Golden City Awards at ITB Berlin 2016 and the ASEAN Community-Based Tourism Award 2017 at the 36th ASEAN Tourism Forum held in Singapore.

### 3.3.4 Tourism Destinations in Kayah State

The following Table 3.7 shows the tourism destinations to visit in Kayah State.

**Table 3.7: Tourism destinations in Kayah State**

No	Place to visit	Location	Distance from Loikaw City (mile)
1	Taung Kwel Pagoda	Loikaw	
2	Myo Nan Pagoda	Loikaw	
3	Christ The King Church	Loikaw	
4	Htee Se Kha Waterfall	Loikaw Township	16.25
5	Aung Tha Pyay Cave	Loikaw Township	7.00
6	Lwel Ta Mu Cave	Loikaw Township	3.25
7	Three Mountain Pagoda	Loikaw Township	3.63
8	Kyet Cave	Loikaw Township	11
9	Lawpita Waterfall	Demoso Township	11.50
10	Kandarawadi Haw Palace	Demoso Township	22.63
11	Loi Nan Hpa Mountain	Demoso Township	22.63
12	Elephant Mountain (Sin Taung)	Demoso Township	26.50
13	Ngwe Taung Dam	Demoso Township	11.00
14	Htee Pwint Kan (Umbrella Pond)	Demoso Township	13.38
15	Htee Nee La Leh (Kayah Tribe)	Demoso Township	16.50
16	7 Serial Lakes	Demoso Township	18.00
17	Pan Pet Group (Kayan Tribe)	Demoso Township	26.13
18	Htee Prunu Cave	Hpruso Township	24.13
19	Htay Kho Village (Kayaw Tribe)	Hpruso Township	42.00
20	Daw Ta Ma Gyi (Kayah Tribe)	Hpruso Township	37.00

Source: 2018 Kayah State Investment Opportunity Survey

### 3.4 Background of Demoso Township

Total population	79,201		
Males	38,936		
Females	40,265		
Sex ratio	97 males per 100 females		
Percentage of urban population	7.1%		
Area (Km2)	1,190.4		
Population density (persons per Km2)	66.5 persons		
Number of wards	1		
Number of village tracts	26		
	Total	Urban	Rural
Population in conventional households	78,068	5,474	72,594
Number of conventional households	15,347	1,137	14,210
Mean household size	5.1 persons		

Source: The 2014 Myanmar Population and Housing Census, Demoso Township

Demoso Township is located in the Loikaw district with the second most populous one in Kayah State. It is surrounded by Loikaw Townships in the East and North, Hpruso and Bawlekhe Townships in the South and Shan State in the West. Demoso is not only a hilly region with many forest areas but also a township with plenty of rivers and stream. According to the 2014 census, Demoso Township contained a total population of 79,201, consisting of 38,936 males and 40,265 females. This population comprised of 27 village tracts with a total area of 1,209 square kilometers. The majority of people live in rural areas while 7% of the population living in urban areas. The population density of Demoso Township is 67 persons per square kilometer.

Since it is situated closer to Loikaw that benefits their communities in terms of the services, employment and infrastructure. With a mix of highland and lowland agriculture, Demoso has benefitted from irrigation schemes that improve yields. A notable potential economic growth sector for Demoso is the tourism sector that related to Seven Ponds Lake, Pan Pet and The Ne Lar Le. Eastern parts of Demoso (Daw Phu) remain relatively remote and lack of basic services. Demoso has also benefited from the support of several NGOs and INGOs. Challenges in health services, education and rural roads are consistent with other areas in Kayah.

## **CHAPTER IV**

### **SURVEY ANALYSIS**

#### **4.1 Survey Profile**

The profile of Pan Pet Village and its CBT initiative are firstly presented. And then, it provides the survey design followed by the tabulated result of data analysis and key information from interviews. The data between August 2019 to October 2019 was analyzed in this study.

##### **4.1.1 Background of Pan Pet Village**

Situated in Demoso Township of Loikaw District, Pan Pet Village includes five hamlets, namely, Rang Ku, Daw Kee, Salong Kana, Kathe Ku, and Pem Song. It is approximately 21 miles from Loikaw City and 12 miles from Demoso town. Pan Pet can be visited all year round. Travelers can get to Pan Pet by car and motorbike from Loikaw City.

The village was first built on the hill and later the villagers moved to the foot of the hill. Pan Pet is the village of Kayan/ Padaung ethnic group and is famous of long-neck women. There are different legends often told by locals when talking about the history of wearing the rings on the necks. The tradition of neck rigs, in fact, started as protection from tigers. Several Kayan tribe women were killed by tigers far back in the past. Hence, the tribe leader decided to have women wear these brass neck rings to protect their tribe from extinction. As per tradition, the more neck rings a woman wears on her neck, the more beautiful she is. Women in the village began wearing brass rings on their necks since they were young, resulting in having long necks. Some women even wear brass rings on their legs that would become loose as they grow older. A grownup woman can wear as many as 25 rings, weighing a total of five kilos. In the past women wore the rings to honor their ancestor's traditions.

The village has 226 households with a population of 1,606 inhabitants (female 816 and male 790). Pan Pet is a Kayan village with a strong tradition of Animism mixed with Buddhism and Christianity. The climate is rather cool all year round and is quite

cold during winter. With its very fresh air, the ecosystem of this area is still fertile and is an ideal environment for trekking. There are many alpine trees in the forest.

Pan Pet villagers had no electricity until 2016. In 2017, the villagers accessed to the electricity after the President's visit to the village in which he suggested prioritizing village electricity in the township development plan. There is still no tap water in Pan Pet. Because of insufficient water, they have created their own cisterns where they collect rainwater and use them later. There are one primary school and one sub-health center in the village.

Many years ago, these areas were marred by battles and the Kayan people had to escape to Monpaung, Monpan and Kyarbo villages which are located in Mae Hong Son District of Thailand. Thailand has been using the refugee Kayan people to attract Tourists under the name of Community-Based Tourism (CBT).

#### **4.1.2 CBT Initiative in Pan Pet Village**

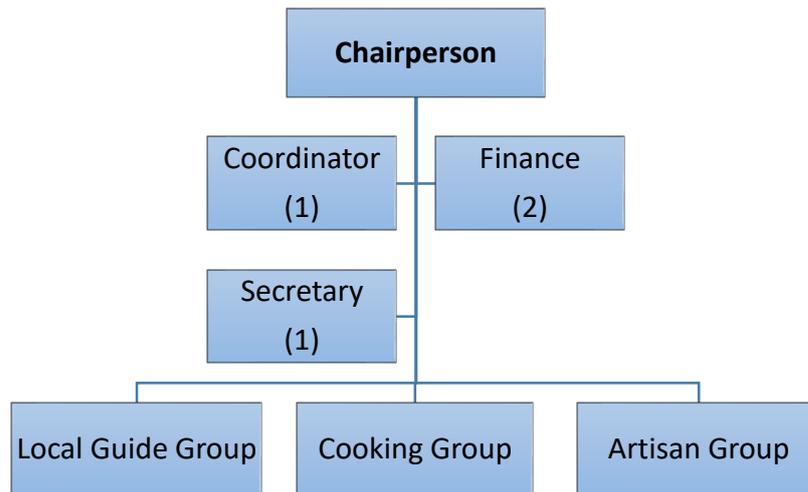
The International Trade Centre (ITC) initiated a CBT pilot project in Pan Pet Village in 2014. However, the project provided technical support only. In 2015, ITC organized a study tour to Mae Haung Saung CBT sites which have 17-year experiences in CBT for the representatives from four hamlets of Pan Pet Cluster. Then, the host communities received several pieces of trainings from ITC on how to establish a CBT Club, how to serve as community guides, how to tell their village stories, how to offer clean and hygienic traditional food, how to welcome tourists, how to take bookings, and how to issue receipts and manage accounts. The village could receive visitors through the CBT program in 2016.

##### **(i) Management of CBT**

There is a CBT Club with seven members (two males and five females). Figure 4.1 illustrates the structure of the CBT club. The roles of key committee members are as below.

- Chairman - arranges meeting and coordination between ITC and the community
- Coordinator - receives booking, managing cooking groups, maintaining visitors list
- Finance - maintains financial records

**Figure 4.1: Structure of Pan Pet Community-Based Tourism Club Chart**



Source: Survey Data, August 2019

**(ii) Operation of Pan Pet’s CBT**

The Pan Pet’s community-based, cultural tours offer a fascinating, fun insight into local life and culture of Kayan ethnic people, including the short trek, Cultural and Nature Trail, the Artisans’ Trail, and shopping for souvenirs on the way home.

All visitors must book via the Pan Pet’s CBT Coordinator, and use the services of a ‘local community guide’. On arrival, visitors are met and welcomed to the village by a local community guide, who is also a member of the CBT Club. The local community guide fee is 8,000 Kyats to visit artisans’ homes and trekking. Visitors must also make a contribution of 3,000 Kyats per home visit. Guests can either enjoy a scenic picnic lunch on the hilltop or eat lunch at a local home in nearby Salong Kana hamlet with the cost of 5,000 Kyats per person. The visitors make payments only directly to the CBT club and can pay expenses before or after the visit.

**(iii) Income Distribution**

90% of income goes to the people who provide tourism services such as local guides, artisan houses, local food and trekking after deducting 10% for the community fund to be used in village development activities.

Table 4.1 exhibits the total number of visitors, tourism revenue and community fund in the village between 2016 and 2018. The number of visitors, who did not take the CBT program, was not taken into account.

**Table 4.1: Visitor Number, Tourism Revenue and Community Fund in Pan Pet (2016-2018)**

Year	Numbers of Visitor	Tourism Revenue (MMK)	Community Fund (MMK)
2016	811	4,460,500	446,050
2017	1,343	7,589,900	758,990
2018	2825	16,377,800	1,637,780

Source: Survey Data, August 2019

## 4.2 Survey Design

### 4.2.1 Sampling Design

Total numbers of the sample were 100 households which represent 44% of total households in the selected CBT site. The selected households were from five hamlets of Pan Pet Village, including (i) Rang Ku (ii) Daw Kee, (iii) Salong Kana, (iv) Kathe Ku and (v) Pem Song as shown in Table 4.2. The participants for key informant interviews were selected from various targeted sectors to gain diverse perspectives and to ensure a well-informed analysis. The selected participants included one village leader, four CBT Club members, including chairperson of CBT club, CBT coordinator, local guide, food provider, three representatives from travel and tour companies, one representative from the Kayah State Directorate of Hotel and Tourism, and one representative from the International Trade Center.

**Table: 4.2: Households and Population of Study Village**

Sr No.	Village Tract	Village	Total HHs	Population			Selected HHs	Represent %
				Male	Female	Total		
1	Pan Pet	Salong Kana	36	204	248	452	20	53%
2	Pan Pet	Pan Pet Kathe Ku	20	64	67	131	8	45%
3	Pan Pet	Pan Pet Pem Song	38	106	111	217	18	47%
4	Pan Pet	Pan Pet Daw Kee	56	159	154	313	23	41%
5	Pan Pet	Pan Pet Rang Ku	76	257	236	493	31	41%
<b>Total</b>			<b>226</b>	<b>790</b>	<b>816</b>	<b>1,606</b>	<b>100</b>	<b>44%</b>

Source: Village Administrative Office, Pan Pet, August 2019

#### **4.2.2 Questionnaire Design**

The research used both qualitative and quantitative data analysis methods and data was collected through a structured questionnaire as a main tool for the study. Two types of the questionnaire were used; one was for household and the other was for Key Informant Interviews. The survey questionnaires were adopted from the study Community-Based Tourism: local participation and perceived impacts by Liedewij van Breugel. The survey questionnaire contained six parts. Part I was related to the primary information about the socio-demographic specifications of the respondents. Part II to V were about local people's opinions on economic, environmental, social and cultural impacts on a 5-point Likert scale, ranging from strongly agree, agree, neither agree nor disagree, disagree to strongly disagree. Part VI focused on community participation in the CBT initiative.

#### **4.3 Survey Analysis**

The completed questionnaires were collated, analyzed and presented using descriptive statistics of simple percentages, frequency distribution, means and ranges where applicable.

##### **4.3.1 Socio-demographic Characteristics of Respondents**

In a descriptive analysis on socio-demographic factors of the 100 respondents in the survey, number and percentage distribution on age, residing period, race, education level, marital status, occupation, monthly income, and expenditure were included.

**Table 4.3: Socio-demographic Characteristics of Respondents**

Characteristics		Respondents			
		Male	Female	Total	Percentage
Age in Years	18-25 years	10	17	27	27%
	26-50 years	15	31	46	46%
	51 years and above	11	16	27	27%
	<b>Total</b>	<b>36</b>	<b>64</b>	<b>100</b>	<b>100%</b>
Residing period	The whole life	31	54	85	85%
	Over 20 years	1	3	4	4%
	Over 10 years	0	1	1	1%
	Under 10 years	4	6	10	10%
	<b>Total</b>	<b>36</b>	<b>64</b>	<b>100</b>	<b>100%</b>
Races	Kayan	36	64	100	100%
	Kayah	0	0	0	0%
	Other	0	0	0	0%
	<b>Total</b>	<b>36</b>	<b>64</b>	<b>100</b>	<b>100%</b>
Educational Level	Illiterate	14	43	57	57%
	Primary School	12	13	25	25%
	Middle School	5	5	10	10%
	High School	4	3	7	7%
	Graduate/or higher	1	0	1	1%
	<b>Total</b>	<b>36</b>	<b>64</b>	<b>100</b>	<b>100%</b>
Marital Status	Married	27	48	75	75%
	Divorced	1	0	1	1%
	Widow	0	8	8	8%
	Single	8	8	16	16%
	<b>Total</b>	<b>36</b>	<b>64</b>	<b>100</b>	<b>100%</b>
Main Occupation	Farming (Agriculture)	35	61	96	96%
	Shop keeper	0	2	2	2%
	Staff	1	0	1	1%
	Other	0	1	1	1%
	<b>Total</b>	<b>36</b>	<b>64</b>	<b>100</b>	<b>100%</b>
Yearly Income	Under 100,000 Kyats	25	50	75	75%
	100,001-200,000 Kyats	9	6	15	15%
	200,001-300,000 Kyats	1	5	6	6%
	Above 300,000 Kyats	1	3	4	4%
	<b>Total</b>	<b>36</b>	<b>64</b>	<b>100</b>	<b>100%</b>
Yearly Expenditure	Under 100,000 Kyats	21	38	59	59%
	100,001-200,000 Kyats	12	15	27	27%
	200,001-300,000 Kyats	1	6	7	7%
	Above 300,000 Kyats	2	5	7	7%
	<b>Total</b>	<b>36</b>	<b>64</b>	<b>100</b>	<b>100%</b>

Source: Survey Data, August 2019

According to the survey results described in Table 4.3, the socio-demographic characteristics of the respondents are as follows;

**Gender:** 64% of the overall respondents were female while 36% of the respondents were male.

**Age in years:** About 46% of the respondents were between the age of 26-50 years old, followed by between 18-25 years old 27% and over 50 years old 27% age groups. According to the survey results, 85% of respondents live in the village for their whole life, 4% live over 20 years, 10% live under 10 years, and 1% live over 10 years.

**Race:** 100% of respondents were Kayan race and no other races resided there.

**Education Attainment:** Education opportunities were very limited in the village. Of all respondents, about 57% had no education, 25% were educated to the primary school level, 10% attained middle school level, 7% gained high school level, and only 1% received a bachelor's degree.

**Main Occupation:** Almost 96% of the overall respondents were subsistent farmers, who practiced wet rice and shifting cultivation, 2% were small shop-keeper, 1% were government staff and the other 1% worked another job.

**Income from Major Occupation:** Approximately 75% of the overall respondents had a lower income of less than 100,000 Kyats per annum, followed by 15% (between 100,001-200,000 Kyats), 6% (between 200,001-300,000 Kyats), and 3% (over 300,000 Kyats).

**Expenditure:** Around 59% of the overall respondents had a lower expenditure less than 100,000 Kyats per annum, around 27% of them utilized between 100,001-200,000 Kyats per year and around 7% of the respondents had expenditures between 200,001-300,000 Kyats and another 7% of those spent over 300,000 Kyats per annum. The average yearly expenditure was more than income, the families solved their income storage by borrowing from their relatives and friends.

### **4.3.2 Local Views on Impacts of Pan Pet’s CBT Initiative**

This section provides the results of respondents’ views on the impacts of Pan Pet’s CBT initiative. The questions used a 5-point Likert scale, which represented 1 for strongly disagree and 5 for strongly agree.

It should be noted that for the positive impacts, the variable which has the mean value of the score between 4 and 5 is high, positive and a good result; between 3 and 4 is moderately high, positive result; between 2 and 3 is moderately low, mixed result; and less than 2 is low, negative result. Conversely, for the negative impacts, the variable which has the mean value of score over 4 and 5 is high, negative result; between 3 and 4 is moderately high, negative result; between 2 and 3 is moderately low, mixed result; and less than 2 is low, positive and good result. By comparing these mean values, the most significant and the least significant for the respondents are explored.

In order to understand the local community’s views about tourism impacts on their community, it is important to gain a deeper understanding of their perspectives to provide the uncovered details in the questionnaire survey. The findings of semi-structured interviews provide a broader picture of the local community’s view about tourism impact on the local community.

#### **(i) Economic Impact**

Table 4.4 shows local views on the economic impact of Pan Pet’s CBT initiative on the local community. As shown in Table 4.4, the overall mean agreement level of economic impact is 3.39. The result indicates that the majority of respondents believed that the CBT initiative had a positive economic impact on the community. Among the statements, the “Community members have better wellbeing because of tourism” received the highest mean value of 3.90, followed by the statement “Tourism encourages wide profit distribution in the community” with the mean value of 3.74. However, the statements “Local products can be sold at higher prices” and “Community has changed their career from traditional farming to business related to tourism” had mixed results, 2.91 and 2.77 respectively.

**Table 4.4: Economic Impact**

No.	Statements	Mean	Standard Deviation
1	Household income has increased because of tourism	3.42	1.04
2	Younger generations are able to earn additional income from doing tourism related jobs	3.32	0.99
3	Tourism creates many new jobs in the community	3.61	0.9
4	Community members have better wellbeing because of tourism	3.90	0.74
5	Tourism encourages wide profit distribution in the community	3.74	0.72
6	There are additional commercial opportunities and services related to tourism available for local people	3.42	0.89
7	Local products can be sold at higher prices	2.91	1.07
8	Community has changed their career from traditional farming to business related to tourism.	2.77	1.09
<b>Average Mean Value</b>		<b>3.39</b>	

Source: Survey Data, August 2019

According to the KII, most of the key informants also indicated that the CBT initiative has a positive economic impact. The housewives who involve in a cooking group indicated the benefits from the CBT program and the ability to children's education, snack and family healthcare. One of the young local guides mentioned as:

*“We don't have any income before. It is too difficult to get a job in formal sector for young people who do not pass the matriculation exam. Due to the CBT, we can generate income through a local guide, and have confidence”.*

Also, long-neck women had no income before. Because of CBT, they can generate income from selling craft such as bracelets made from brass rings on their necks, weaving shawl, and performing music and dance. Nevertheless, the majority of long-neck women expressed that they would like to have monthly stipend like long-neck villages in Thailand because they earned from the CBT activities as supplementary income and not much.

**(ii) Environmental Impact**

Table 4.5 describes the findings of both the positive and negative environmental impacts of CBT as indicated by the respondents. The average mean value of the positive environmental impact is 3.05 while the negative environmental impact is 1.92. It shows that the CBT initiative has a good result in both positive and negative environmental impacts. The highest mean value for positive impact is 3.42 with the statement of “CBT creates a sense of love and care for natural resources and the environment among community members”. Interestingly, the positive statement “Systematic wastewater management has been developed because of CBT” received a mixed result with the mean value of 2.05 while the negative statement “CBT causes a wastewater problem” received a low result with the mean value of 1.92. It means that neither systemic wastewater management developed nor wastewater problem had occurred in the village due to CBT.

**Table 4.5: Environmental Impact**

No.	Statements	Mean	Standard Deviation
<b>Positive Impacts</b>			
1	CBT creates a sense of love and care for natural resources and the environment among community members	3.42	0.97
2	CBT increases an awareness of natural resources among community members	3.38	1.01
3	Systematic waste management has been developed because of CBT	3.33	1.16
4	Systematic wastewater management has been developed because of CBT	2.05	0.76
<b>Average Mean Value</b>		<b>3.05</b>	
<b>Negative Impacts</b>			
5	CBT creates a waste problem	2.16	0.83
6	CBT creates a water shortage	1.86	0.59
7	CBT causes a wastewater problem	1.92	0.56
8	Deforestation is increasing because of CBT	1.75	0.59
9	Natural scenery is damaged by many construction projects related to CBT	1.92	0.61
<b>Average Mean Value</b>		<b>1.92</b>	

Source: Survey Data, August 2019

According to the KII, most of the respondents expressed that systematic waste management had been developed and personal hygiene of the villagers had significantly been improved because of CBT. One of the long neck women stated that:

*“The village is much cleaner and nicer. There was full of cow manure in the house compounds and on the village paths in the past. Now we make our house and village environment cleaned to receive visitors.”*

Some said that they have awareness of forest conservation and tree plantation. However, some pointed out that more awareness-raising on environmental conservation is still needed. Also, they pointed out that neither systemic wastewater management developed nor wastewater problem had happened in the village due to CBT because the visitors normally visit the village as day return and not overnight in the village.

### **(iii) Social Impact**

Table 4.6 presents the findings of both the positive and negative social impacts of CBT as indicated by the respondents. The average mean value of the positive social impact is 3.61 while the negative social impact is 1.85. It means that the CBT initiative has a high result in positive social impact and a low result in negative social impact. Most respondents strongly agreed on the positive statement “Local roads have been developed to a good condition to facilitate CBT” scored at 4.11 and “Local roads have been developed to a good condition to facilitate CBT” scored at 4.05. On the other hand, the statement “The return of migrant people has increased because of CBT” received a mixed result with a score of 2.56. In addition, the study shows that CBT did not bring any drug problems to the community and no conflicts between visitors and the host community, in which the statement scored at 1.77 and 1.78, respectively.

**Table 4.6: Social Impact**

No.	Statements	Mean	Standard Deviation
<b>Positive Impacts</b>			
1	CBT improved the electricity in the community	4.05	0.63
2	Local roads have been developed to a good condition to facilitate CBT	4.11	0.55
3	The water supply system has been improved to facilitate CBT, which also can reduce the problem of drought in dry season	3.73	0.72
4	The return of migrant people has increased because of CBT	2.56	1.00
<b>Average Mean Value</b>		<b>3.61</b>	
<b>Negative Impacts</b>			
5	CBT creates the problem of land sales	1.83	0.59
6	The number of immigrants in the community has increased because of CBT	1.94	0.65
7	The number of emigrants has increased because of CBT	1.91	0.71
8	Drug problems have increased because of CBT	1.77	0.53
9	Conflicts between tourists and community members have increased	1.78	0.63
<b>Average Mean Value</b>		<b>1.85</b>	

Source: Survey Data, August 2019

According to the KII, all key informants highlighted that all villagers had better living standards because the village's infrastructure (electricity, road and education) had been improved because of CBT. They also stated on the poor status of water supply in the village. One of the CBT Club members reported that:

*“We didn't have access to electricity until 2016. The village has electricity in 2017 due to the CBT initiative. The government also improved the road from Demoso town to the village and upgraded the school from post primary school to middle school (Sub).”*

Moreover, many respondents mentioned that CBT bridged among community members. They were more friendly and trusted each other. Besides, they had confidence in communicating with outsiders. On the other hand, some long neck women returned

to the village from Thailand since they could generate income in the village through the CBT program. A key informant highlighted that:

*“Only men could generate income before the CBT initiative but now women also have income through the CBT activities. There is more power balance at home compared to before”.*

They also stated that tourism also brought some negative impacts to the local community. There had a conflict among hamlets because they did not have a common interest in tourism development in the village. Some villagers objected to the previous trekking paths. Some community members were being influenced by negative mindset/attitude of tourism. They asked for money when a visitor takes photos.

#### **(iv) Cultural Impact of Pan Pet’s CBT initiative**

**Table 4.7** shows the findings of both the positive and negative cultural impacts of CBT as indicated by the respondents. The average mean value of the positive cultural impact is 3.84 while the negative social impact is 2.01. It meant that the CBT initiative has a high result in positive social impact and a mixed result in negative social impact. The highest score for the positive statement “Because of CBT, local people of all ages are proud of their unique culture” was 4.14. The second-highest score, 4.02, lied on the positive statement “CBT helps preserve local culture, traditions, customs, and wisdom”. The negative statement “Teenagers are exposed to modern fashion (e.g. short pants, paghetti straps, strapless) because of the increasing number of tourists” received a mixed result scored at 2.01.

**Table 4.7: Cultural Impact**

No.	Statements	Mean	Standard Deviation
	<b>Positive Impacts</b>		
1	Community members have improved their language skills from communicating with foreign tourists	3.58	1.00
2	Community members acquire new knowledge from communicating and discussing with tourists	3.64	0.94
3	CBT helps preserve local culture, traditions, customs and wisdom	4.02	0.59
4	Because of CBT, local people of all ages are proud of their unique culture	4.14	0.43
5	Local people change their way of life due to CBT	3.81	0.95
	<b>Average Mean Value</b>	<b>3.84</b>	
	<b>Negative Impacts</b>		
6	Teenagers are exposed to modern fashion (e.g. short pants, strapless) because of the increasing number of tourists	2.01	0.78
	<b>Average Mean Value</b>	<b>2.01</b>	

Source: Survey Data, August 2019

According to the KII, the majority of key informants mentioned that CBT helped preserve local culture, traditions, customs, and wisdom. In the past, only older women wore a brass neck and leg rings. Now adults and children were interested in the history of the village, culture, traditions, and customs, and learns from old persons. Young girls loved wearing brass neck.

**Table 4.8: Summary of Average Mean Values of Positive and Negative Impacts**

Positive Impacts	Average Mean Value	Negative Impacts	Average Mean Value
Economic Impact	3.39	Economic Impact	-
Environmental Impact	3.05	Environmental Impact	1.92
Social Impact	3.61	Social Impact	1.85
Cultural Impact	3.84	Cultural Impact	2.01
<b>Average</b>	<b>3.47</b>	<b>Average</b>	<b>1.93</b>

Source: Survey Data, August 2019

Table 4.8 shows the summary of the average mean values of the positive and negative impacts of the Pan Pet's CBT. The average mean value of positive impacts is 3.47 and negative impact is 1.93. It means that the CBT program has more positive impact on the local community rather than the negative impact.

### 4.3.3 Local Community Participation in CBT Initiative

The survey results from Table 4.9 show that about half (50%) of the respondents' household members were involved in tourism. This is perhaps because tourism still offers villagers supplementary occupations and incomes at this stage, while the major occupation is still agriculture. Pan Pet residents participated in tourism operation in various ways including performing cultural shows and traditional music, providing local guide services, giving traditional massages, providing local food, selling a range of local products.

**Table 4.9: Community Participation in Tourism Planning and Management**

Community Participation Items	Answer (scoring system)	Percentage (%)
A household member is involved in CBT	Yes	50%
	No	50%
Have you been involved in any type of meeting where you discussed tourism development in your community?	Yes	41%
	No	43%
	Don't know	16%
If yes, how many times have you involved in any type of meeting?	1-3 times	60%
	4-9 times	28%
	10 times and above	13%
Have you been asked about your opinion on tourism by those who plan tourism development?	Yes	19%
	No	70%
	Don't know	11%
If yes, how many times have you been asked about your opinion?	1-3 times	94%
	4-9 times	6%
	10 times and above	0%
When major decisions concerning tourism development in your community were made, were you informed?	Yes	29%
	No	54%
	Don't know	17%
If yes, how many times were you informed?	1-3 times	58%
	4-9 times	31%
	10 times and above	11%
Do you think that major decisions concerning tourism development in your community are made primarily by?	The whole community	51%
	A group of people in the community	22%
	Outside of the community	17%
	Other	10%

Source: Survey Data, August 2019

In terms of local people's participation in any type of meeting related to tourism development, 41% of the respondents were involved in any type of meeting, 43% never participated in, and 16% did not know about the meeting.

In terms of asking the community's opinion on tourism development, the result shows that 19% of the respondents were asked their opinion on the village tourism development, 70% were never requested and 11% did not know the questions.

In terms of involvement in making major decisions concerning tourism development, about 29% of the respondents stated that they were informed when making major decisions while 54% were never informed. 17% of respondents did not know.

About 51% of respondents believed that major decisions concerning tourism development were made through the whole community. Around 22% of the respondents believed that a group of people in the community, followed by 17% of respondents understood outside of the community and the rest 5% though other.

According to KII, over 50% of women is reportedly involved in the meetings of CBT development. Many men thought that tourism are not related to them; hence, their participation is less than women.

Pan Pet community does not have a high level of participation in tourism operation and management. The CBT Club members explained that only four households from two hamlets, Pem Song and Salong Kana, were involved in the CBT activities at the starting time. The other three hamlets became members of CBT later. Currently, over 70 households have participated in the CBT program in 2019.

## **CHAPTER V**

### **CONCLUSION**

#### **5.1 Findings**

This study aims to examine the economic, environmental, social, and cultural impacts of CBT on local community development and to explore the community's participation in the CBT initiative. The research was conducted in Pan Pet Village in Demoso Township, Kayah State, where a CBT was introduced to generate supplemental income for local communities. The survey had 100% respondent rate from the targeted 100 respondents with 64% of the respondents being female and 36% being male.

According to the results of the survey in Pan Pet Village, the demographic section showed that 57% of the respondents were illiterate and 25% attained primary school education. The CBT participants have limited education and low level of education dominating the whole population.

Almost 96% of the respondents' main occupation was wet rice and shifting cultivation. The majority of respondents (75%) earned a yearly income under 100,000 Kyats only. The village could access electricity only in 2017 and has been left behind modern technology for several years. These factors caused a lack of job opportunities in the areas, and as a result, they are below the poverty line.

According to this survey, the CBT initiative brought more positive impacts than negative impacts in terms of economic, environmental, social, and cultural.

In terms of the economic impact, the survey found that the overall mean agreement level of economic impact was above 3. The local people had greater well-being and younger people could also earn supplementary income from tourism. The CBT initiative increased household revenue and created new jobs for local people. Besides, there was a wide profit distribution within the community through the community fund.

In terms of environmental impact, the survey found that the average mean value of positive environmental impact was 3.05 while negative environmental impact was

1.92. This indicates that the CBT brought a positive environmental impact rather than the negative one. The study found that tourism promoted better environmental management in the communities. Several families, especially artisan households improved the cleanness of their houses and compounds to accommodate visitors. The village was much cleaner and nicer compared to the past.

In terms of social impact, the survey found that the average mean value of the positive social impact was 3.61 while negative social impact was 1.85. The survey found that the CBT initiative created better living standards for the host communities. Several infrastructures (electricity, road, and education) were developed in the village to facilitate tourism development. The infrastructures benefited not only the residents who were involved in tourism but also the whole villages. The respondents, who were involved and not involved in tourism, view tourism as an agent of development, which had carried positive changes to the communities, especially improving their living conditions and lifestyles. In addition, some long neck women returned to the village from Thailand since they could generate income in the village through the CBT program. The survey also found a negative impact that tourism brought a negative attitude to the local people. Some villagers asked for money when they were taken a photo by visitors. Those behaviors might lead the young children having negative attitudes.

In terms of cultural impact, the survey found that the average mean value of the positive cultural impact was 3.84 while the negative social impact was 2.01. It was found that CBT helped preserve local culture, traditions, customs, and wisdom, improve knowledge, and local people were proud of their unique culture. The findings showed no negative cultural impact on the community.

Regarding the community participation, the survey found that participation of local people in the CBT program was not very high at the starting time, because they did not see any benefit in relation to the CBT. They gained a better understanding of the CBT slowly by the CBT Club. Some households were involved in two or more tourism activities. Another finding regarding capacity development was that there was a moderate turnover rate of the local guide and there was a gap to provide tour guide training to new local guides and hygiene training to new members of cooking groups.

With regard to the meeting participating and decision making, the survey found that medium level participation (41%) in the meetings related to tourism development; however, low level (19%) in the decision-making process. Another interesting finding

was that 51% of respondents believed the major decisions concerning tourism development were made primarily by the whole community.

## **5.2 Suggestions**

To enhance the CBT services and facilities in Pan Pet village, the state government should provide necessary resources for more infrastructures such as water systems, village paths, sanitation (latrines) in the village. The MOHT Kayah should work with other stakeholders to provide additional training on cooking, tour guiding, handicraft production, and facility management. These would allow local communities to more participate in tourism activities and manage community fund by themselves. The exchange of lessons learned among villagers should be promoted. For sustainability purposes, the state tourism department should consider establishing a tourism training center in Loikaw and deliver tourism-related pieces of trainings. Training of Trainers (ToT) course should also be provided for long-term sustainability. It is also important to advocate tour operators and guides to use CBT programs. Local products such as local dishes, handicrafts, weaving produce, etc. should be improved and market to generate additional income for villagers. The donor organizations, the public sector and the local tour operators should provide the communities technical assistance and equipment for quality improvement of craft production.

At the village level, the CBT Club should develop new destinations in consultation with villagers for managing increased visitation in the future. The traditional utensils and plates should be used in cooking and plating for more attractive. It is important to use a systematic rotation system in assigning cooking groups, local guides, and artisan houses to avoid any conflicts among members.

Active community participation is one of the major factors leading to the success of CBT. Participation in tourism planning, operation and management means that local people feel a sense of ownership and responsibility for CBT. At both state and village levels, community participation in CBT operations and management should be promoted.

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## **APPENDIX A. Key Informant Interview Questions for CBT in Pan Pet Village**

**Name/ Age/ Education/ Gender**

### **General questions**

- How long has CBT been running in this community?
- Who initiated the community-based tourism development in your Community?
- Why did you want to develop CBT in this community?
- Why do you think CBT is best suited to this community?
- What are the attractions and destinations in the community for visitors and tourists?
- Please tell us about the operation of CBT in the community briefly?
- Roughly, how many of tourists and visitors come and visit this place?
- Who are the majority of visitors? (national or international)

### **Participation in the CBT**

- How many of the local community are involved in CBT?
- What is the percentage of the participation of women and youth in the development of tourism in your community?
- Do they participate in the meetings and discussions regarding CBT?
- Who is involved in the decision-making about CBT?
- How are you involved in CBT?

### **Impact of Tourism**

- What are the economic impacts of implementing CBT in the community? (e.g. job opportunities and income increase)
- What are the environmental impacts of implementing CBT in the community? (conservation of forest, water and land)
- What are the social impacts of implementing CBT in the community? (getting better education, transportation, hospital)
- What are the cultural impacts of implementing CBT in the community? (cultural exchange, culture maintenance)

## APPENDIX B: Questionnaires for Interviews

### Part 1 - Demographic and Socio-economy Situation

1. Name ..... Household Leader.....
2. Age ..... Male  Female
3. Education Level  
 Illiterate  Primary  Secondary  
 High  Bachelor and above
4. Race  
 Kayah  Kayan  Kayaw  Gaycho  
 Gaybar  Manu Manaw  Yintale  Yinbaw  
 Shan  Bumar  Other \_\_\_\_\_
5. Marital Status  
 Married  Divorced  Widow/Widower  Single  Other
6. Total Family Members ( ) Male ( ) Female ( )
7. Main Occupation  
 Farming (Own)  Shop Keeper  Daily wages  
 Service Provider (Own)  Staff  Other \_\_\_\_\_
8. Family's Monthly Income  
 100,000 Kyats and below  between 100,001Kyats and 200,000 Kyats  
 between 200,001 and 300,000  above 300,000
9. Family's Monthly Expenditure  
 100,000 Kyats and below  between 100,001Kyats and 200,000 Kyats  
 between 200,001 and 300,000  above 300,000
10. How long have you been in this area?  
 The whole life  over 20 years  over 10 years  under 10 years

## Part 2 - Economic Impact

No	Questions	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
1	Household income has increased because of CBT					
2	Younger generations are able to earn additional income from doing tourism related jobs					
3	Tourism creates many new jobs in the community					
4	Community members have better wellbeing because of tourism					
5	Tourism encourages wide profit distribution in the community					
6	There are additional commercial opportunities and services related to tourism available for local people					
7	Local products can be sold at higher prices					
8	Community has changed their career from traditional farming to business related to tourism.					

## Part 3 - Environmental Impact

No	Questions	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
1	CBT creates a sense of love and care for natural resources and the environment among community members					
2	CBT increases an awareness of natural resources among community members					
3	Systematic waste management has been developed because of CBT					
4	Systematic wastewater management has been developed because of CBT					
5	CBT creates a waste problem					
6	CBT creates a water shortage					
7	CBT creates a wastewater problem					
8	Deforestation is increasing because of CBT					
9	Natural scenery is damaged by many construction projects related to CBT					

### Part 4 - Social Impact

No	Questions	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
1	CBT improved the electricity in the community					
2	Local roads have been developed to a good condition to facilitate CBT					
3	The water supply system has been improved to facilitate CBT, which also can reduce the problem of drought in dry season					
4	CBT creates the problem of land sales					
5	The number of immigrants in the community has increased because of CBT					
6	The return of migrant people has increased because of CBT					
7	The number of emigrants has increased because of CBT					
8	Drug problems have increased because of CBT					
9	Conflicts between tourists and community members have increased					

### Part 5 - Cultural Impact

No	Questions	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
1	Community members have improved their language skills from communicating with foreign tourists					
2	Community members acquire new knowledge from communicating and discussing with tourists					
3	CBT helps preserve local culture, traditions, customs and wisdom					
4	Because of CBT, local people of all ages are proud of their unique culture					
5	Local people change their way of life due to CBT					
6	Teenagers are exposed to modern fashion (e.g. short pants, spaghetti straps, strapless) because of the increasing number of tourists					

## Part 6 - Community Participation in CBT

1. Do you, in any way, provide services or products to visitors?

No

Yes (If yes, please tick below as appropriate)

<b>Local Products</b>	(v)	<b>Services</b>	(v)
<ul style="list-style-type: none"> <li>• Production and selling of traditional weaving products (shawls)</li> <li>• Production and selling of handicrafts</li> <li>• Production and selling of souvenirs</li> <li>• Local food</li> <li>• Other _____</li> </ul>	<input type="checkbox"/>	<ul style="list-style-type: none"> <li>• Hotel/Guest House</li> <li>• Transportation (Car, Bike)</li> <li>• Local Guide</li> <li>• Cultural Performance</li> <li>• Food Provider</li> <li>• Restaurant</li> <li>• Other _____</li> </ul>	<input type="checkbox"/>

2. Have you been involved in any type of meeting where you discussed tourism development in your community?

Yes. \_\_\_\_\_times

No

Don't know

3. Have you been asked about your opinion on tourism by those who plan tourism development?

Yes. \_\_\_\_\_times

No

Don't know

4. When major decisions concerning tourism development in your community were made, were you informed?

Yes. \_\_\_\_\_times

No

Don't know

5. Do you think that major decisions concerning tourism development in your community are made primarily by?

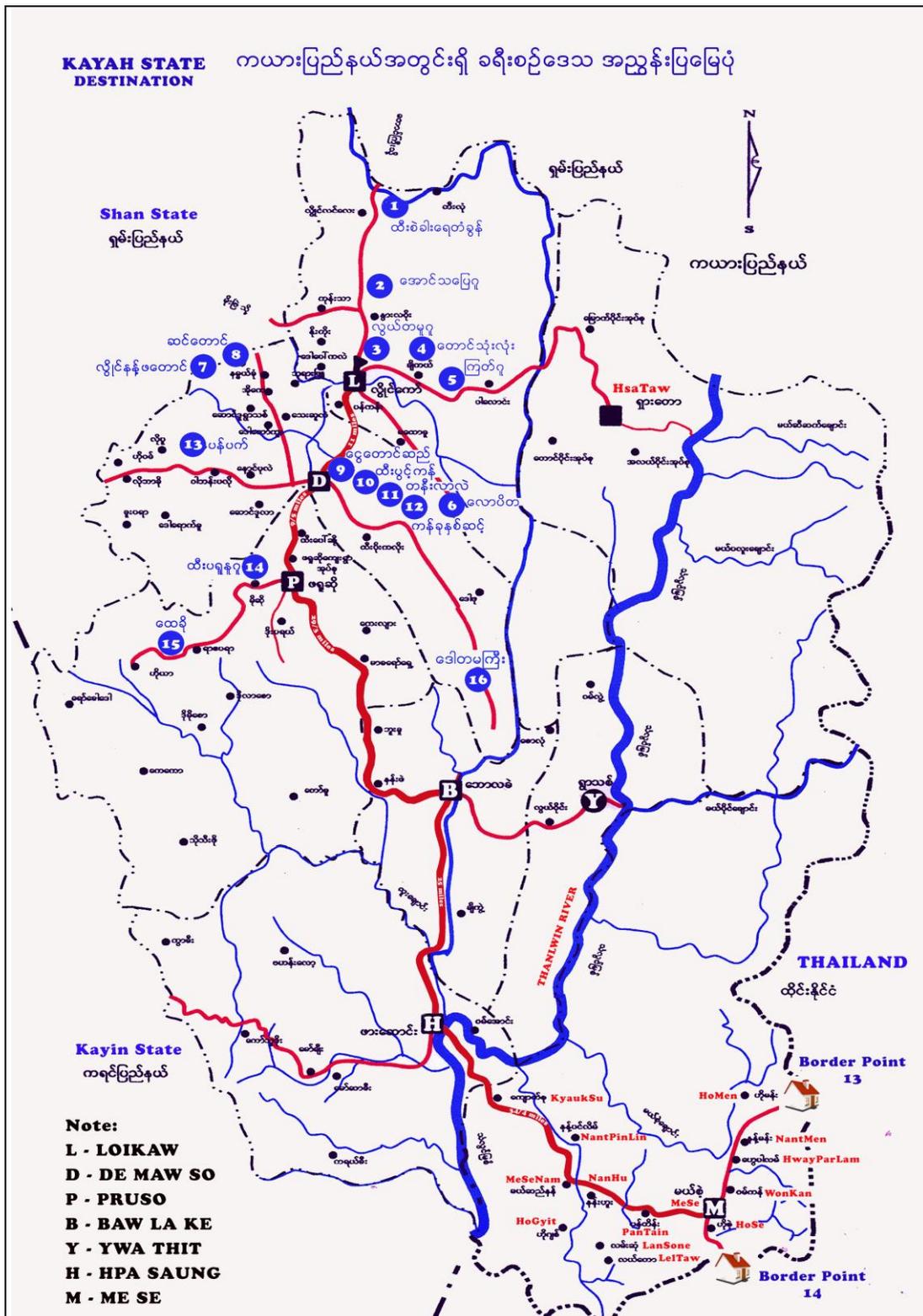
The whole community

A group of people in the community

Outside of the community

Other \_\_\_\_\_

# APPENDIX C. Kayah State Destinations



Source: Ministry of Hotel & Tourism (Loikaw)

## APPENDIX D. Pan Pet Community Tourism Map

