

## **THE DEVELOPMENT OF COMMUNITY-BASED TOURISM STANDARD: A CASE STUDY OF BANTEAY CHHMAR COMMUNITY-BASED TOURISM, CAMBODIA**

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### **ABSTRACT**

Through conducting pilot survey and reviewing previous studies, the author found that there are problems regarding to operational process and environmental management in Banteay Chhmar community-based tourism (CBT) even it has been already labelled as the CBT standard by Cambodia Community Based Ecotourism Networks (CCBEN) in 2009. The aim of this study is to demonstrate gaps between Banteay Chhmar CBT standard operational processes with the CBT standard theory of Cambodia by comparing its operational processes with the CBT standard theory of Cambodia. The qualitative methodology was used by utilizing the documentary research, in-depth interview, survey check-list, survey research, and participant observation methods to find out the real practice of Banteay Chhmar CBT. The content and synthesize analysis methods were used to analyse the data. The contribution of the study, finally, will be useful guideline for improving knowledge and operational process for Banteay Chhmar CBT standard, relevant stakeholders, and other cases that have similar characteristics.

**Keywords:** Community-based tourism, community-based tourism standard, banteay Chhmar community-based tourism

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## 1. Introduction

In Cambodia, beside major tourist zones such as Angkor Wat temple in Siem Reap province and Phnom Penh city, Community-based tourism initiatives have been increased in rural areas with aim to integrate between conservation and development (CCBEN, 2009a; Ol, Williams, & Baromey, 2009). Banteay Chhmar community-based tourism which is one of those initiatives located in Banteay Meanchey province, Cambodia with supporting by Global Heritage Fund (GHF) (GHF, 2010). Also, the CBT initiative was strongly believed to bring economic earning, social well-being, while the resources should be managed in the sustainable way. To do so, it faces many barriers as well as challenges in terms of misunderstanding of community member's role and responsibilities, unclear benefit sharing mechanism in the area, lacking of community participation in strategic planning, and offering limited level of comfort (CCBEN, 2009 in Sok, 2013, p. 77).

To deal with these problems, nevertheless, Cambodia Community Based Ecotourism Network (CCBEN) finished final draft of Community-Based Tourism Standard in 2009 through the involvement from their partners as model to adopt nationwide. At that time, there were only five CBTs including Banteay Chhmar CBT that met and/or qualified the criteria (CCBEN, 2009c). In the case of Banteay Chhmar CBT, even it has been qualified for CBT standard suggested by CCBEN, however, there are two problems at Banteay Chhmar CBT related to providing poor service and product quality, lack of communication skills in English language, poor control on waste management even there are criteria to follow up (Ellis, 2011; Hang & Song, 2011). These problems can cause negative effects to reduce image and quality of destination.

The reason choosing Banteay Chhmar CBT, because; it is the only one cultural attraction in Banteay Meanchey province, Cambodia. Banteay Chhmar temple is one of the Cambodia's top-listed historical sites being nominated for UNESCO's world heritage (GHF, 2009 in Hang & Song, 2011, p. 78). However, being cultural world heritage site, it needs to meet not only one/more of six criteria, but also meets

condition of Outstanding Universal Value (OUV) which comprised of "*integrity*" and "*authenticity*" (Government, 2012). The integrity needs to emphasize the "*wholeness and intactness*" of heritage property and in what way it brings values to its dominated site. At the same time, authenticity relates to truly expression of property in terms of original material or conceptual form which cannot copy or recreation. Moreover, this community is located nearby international Cambodia-Thai border (approximately 105km from Poi Pet border) and it is the central destination between Poi Pet border and World Heritage site, Angkor Wat temple. This provides great opportunity to attract more international tourists as well as Thai tourists after opening ASEAN Economic Community (AEC) 2015.

Based on the literature reviews analysis, most studies focus on the development process of CBT standards among ASEAN countries while there is lack of study related to its implementation even it is necessary to evaluate the CBT standard performance in reality. Likely, in Cambodia, the implementation as well as promotion of CBT standard in Cambodia still remain limited (Sok, 2013, p. 81). As result, it leads to be knowledge gap related to efficiency of its performance in reality. Therefore, it is necessary to conduct research related to CBT standard development at Banteay Chhmar CBT by comparing the CBT standard theory of Cambodia with its operation in reality (see figure 1).

On one hand, to improve operational process in Banteay Chhmar CBT, this paper purposely focuses on the gap between CBT standard theory and operation process of Banteay Chhmar CBT. The current study reveals more findings compared to previous pilot survey conducted by researcher in April, 2014. The main objective of this paper, therefore, is to discuss the gaps between Banteay Chhmar CBT operational processes with the CBT standard theory of Cambodia.

Since there is lack of research related to its implementation in real practice, the contribution of this study can help the Ministry of Tourism of Cambodia and CCBEN to improve the CBT standard of Cambodia. Also, as currently, the Ministry of Tourism of

Cambodia handles for developing common ASEAN CBT standard and this would be a lesson learnt for Cambodia to prepare such suitable CBT standard for ASEAN community. In addition, tourism marketers (e.g. tour operators, NGOs, and Banteay Chhmar CBT) are able to marketing and promote such good and confident quality services/products to identified tourist markets. At the same time, tourists can taste those products/services which believed to minimize negative impact to local way of life and environment. Also, it contributes useful

guidelines for Banteay Chhmar CBT, relevant local authorities and its partners (NGOs) to prepare such an effective plan for tourism products/services development and management. In addition, it also raises awareness of the CBT group members and local community related to providing good quality of products and services, and improving quality of live within Banteay Chhmar community. Finally, it is also a lesson learnt for other CBT initiatives in ASEAN countries, particularly Cambodia as well.

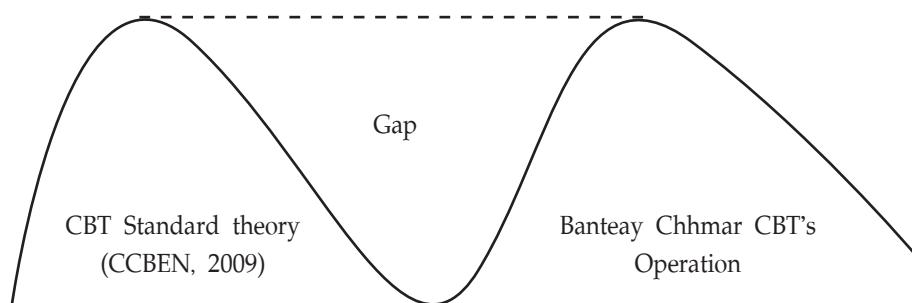


Figure 1 Theoretical framework for this study

## 2. Literature Reviews

### 2.1 Community-Based Tourism

Community-based tourism (CBT) is an alternative tourism which different from mass tourism through the characteristics and seeks to develop sustainable tourism with long term operation process in the communities. The nature or definition of community-based tourism is the form of tourism development which involves group of people in the community to own and manage through cooperation with other stakeholders with the aims to generate supplement economic, improve social well-being, and conserve resources within sustainable way (CCBEN, 2009a). In this sense, the equity benefit sharing, participation among stakeholders, and tourism resources conservation should be taken into account. It is similar to Xavier & Veronica (2013) stated that community-based tourism is the tourism that involves community participation and attempts to generate benefits for local community by allowing tourists to interact with local community and local environment which brings new knowledge and experiences for them (Lucchetti & Font, 2013).

#### 2.1.1 The CBT principles in Cambodia

Truly understanding about the CBT's principles is crucial theme for improving awareness of local community related to purpose and/or concept of CBT development. However, the principles of CBT seem to be different due to different contexts. In the case of Cambodia, there are ten principles for CBT development (CCBEN, 2009c). First, *involving and empower community members* – the community members are equally encouraged to involve democratically with specific role (e.g. voting every 2-5 years) and responsibilities while the benefit sharing is equity rotated (CCBEN, 2009c). Second, *establishing partnership with relevant stakeholders* – community members need to establish partnership with relevant stakeholders for funding project, consultation, and business activities (CCBEN, 2009c). In this sense, community might need cooperation from government sector in terms of official recognition as well as subsidize while consultation and technical assistance seem to be donated by NGOs. Third, *gaining legal recognition from relevant authorities* – the recognition from commune council, provincial, and national level

can empower community members to manage the development smoothly, which in return, eliminates the conflict of interest among other communities nearby (CCBEN, 2009c). Fourth, *achieving social well-being and human dignity* – this aims to improve social well-being as better living standard (CCBEN, 2009c). However, sex tourism, drug and human trafficking, and child labour activities are strongly prohibited. Fifth, *establishing a fair and transparent benefit sharing mechanism* – the need to create a fair transparent of benefit sharing mechanism (CCBEN, 2009c). In this case, for instance, equity rotation needs to be encouraged in the community. Sixth, *enhancing linkages to local and regional economy* – the CBT initiatives need to link and establish partnerships with local as well as regional economy in terms of purchasing local goods and employing local community by providing direct and indirect employments (CCBEN, 2009c). Seventh, *respecting the local culture and tradition* – this is necessary to obey the local culture and tradition within the local community (CCBEN, 2009c). In this case, the CBT needs to enhance local cultural identity and need to set up rules, regulations, codes of conduct, and laws to protect culture and heritage. Eighth, *contributing to natural resource conservation* – there is a need to establish clear rules, regulation, and laws for protecting environment and wildlife. In addition, waste management system must be applied with avoids, reduces, reuses, recycles principles (CCBEN, 2009c). However, zoning is also good tool for managing tourism destination, for example. Ninth, *improving quality of visitor experiences by strengthening meaningful host and guest interaction* – the CBT needs to ensure safety and security and offer quality of products and services which creates good experiences for visitors with offering accurate, updated information, and interpretation entire community and its surrounding. In addition, cross-cultural communication and understanding between visitors and community are encouraged (CCBEN, 2009c). Tenth, *working towards financial self-sufficiency* – the CBT initiatives need to ensure long term business operated by community by identifying right target markets and market segments. It has

to establish transparent and fair pricing for visitors and community through cost-effective means which respond positively to socio-cultural, environmental, and economic outcome (CCBEN, 2009c).

### 2.1.2 The CBT products and services

Regarding to the main CBT products and services which included in the operational component are CBT guide, CTB tour, CBT food and beverage, CBT accommodation, and CBT friendly tour operator (CCBEN, 2009c).

The characteristics of CBT guide, basically, have to be a member of community, which recognised by the local people with the trust that he/she, can interpret about the community properly. In addition, the CBT guide must interpret accurate information to tourists with good skills, knowledge and experiences while positive ethical and moral are also taken into account. It is similar to Suansri & Somphop (2013) state that local guide has to be a local community members who is eligible to distribute reliable information to tourists based on good knowledge, experiences, skills related to the community while behaves appropriately during the trip (Suansri & Yeejaw-haw, 2013). However, they add that being good guide with good quality, there are needs to be good at problem solving, self-controlled, and good judgement.

For the CBT tour, the tour activities and design, are arranged by community members with the aims to involve tourists to discover and experience about the culture and environment within the local community (CCBEN, 2009c). However before organising a tour/trip, bear in mind that code of conducts and good experiences should be well distributed to tourists. Furthermore, the quality and purposes of the tour need to be established properly for serving tourists. Food and beverage need to be cooked and served by community members to tourists. On the other hand, to provide good quality of food and beverage, there are several criteria taken into consideration such as the management, hygiene, and types of meal. First, the management of food and beverage should be well prepared in advance for the tourists in terms of timing, food sufficiency, and available of updated menu and price with clear waste management

system. Second, the hygiene of the food and beverage must be ensured for the tourists. The community members have to aware about how to cook and/or store food in the clean condition which means they have to ensure hygiene of food since before cooking, during cooking, and after cooking. Likely, hygiene is really importance for health, and as the food and beverage are not clean, it will cause tourists feel unhealthy (Suansri & Yeejaw-haw, 2013). Third, the diversities of meal should be introduced to tourists which related to local ingredient, especially food; food for vegetarian, and dessert and fruity. In the case of community-based tourism, normally, accommodation is recognized as homestay and/or guesthouse which operated under the CBT's guidelines and management (CCBEN, 2009c). In Cambodia, the CBT homestay should include the following criteria. First, the management framework should be taken into account in order to control the process of reservation and operation system in the homestay. Second, the CBT group needs to consider about the building and structure of homestays. However, local styles might be encouraged for decoration into homestays. Third, guest sleeping room need to be clean and hygiene. For instance, pillow, blanket, mat and Krama need to be clean for tourists. Fourth, the homestay's owners have to provide suitable bathrooms with clean and hygiene facilities. In this case, basic facilities such as clean water, toilet paper and bin should be cleaned daily. Fifth, safety and security must be ensured for tourists. The safety and security procedure would be available within the homestays such as first aid kit, fire and medical emergencies.

To be CBT friendly tour operators, they have to be responsible tourism operators who concern about the sustainability of socio-cultural, economic, and environmental conservation within the community (CCBEN, 2009c). In this sense, the CBT friendly tour operators should be behave with responsible manner to minimize negative impact on cultural and natural resources, support the local economy, promote the joy discovery, knowledge and respect, and promote satisfying and safe experience for the tourists and community (CCBEN, 2009c).

## 2.2 Community-based tourism standard

Community-based tourism standard is recognized as useful framework and guideline for community-based tourism initiatives to provide good standard services and products quality, which in return, brings good experience, reliable, and confidence for patters as well as tourists (CCBEN, 2009c; Simatupang, 2013; Suansri, 2013; Suansri & Yeejaw-haw, 2013). In addition, it will improve analysis skills, planning, and management capacity through sufficient participation to implement CBT standards through a sense of community ownership and shared responsibility (Suansri & Yeejaw-haw, 2013). This caused ASEAN countries such as Cambodia, Thailand, and Indonesia to create their own CBT standard based on specific context while others still under process of CBT standard development.

Thailand demonstrates useful lesson learnt in terms of good cooperation with NGOs and community involvement in sustainable tourism development. For instance, the crucial effort was initiative between Community-Based Tourism Institute (CBT-I), and Responsible Environmental Sustainable Tourism (REST) and Thailand Designated Areas for Sustainable Tourism Administration (DASTA) through supporting by EU Funded has created useful CBT standard guideline for improving CBT development in Thailand. Besides, the community involvement in developing and operating CBT standard is encouraged by local NGOs, the Community-Based Tourism Institute (CBT-I) and Community-Based Research (CBR). These local NGOs aim to enhance the needs, capacity building, and knowledge, operation, and management skills for communities by conducting "local action research" (Suansri & Yeejaw-haw, 2013). Indonesia highlights the role and participation of rural communities as the actor and beneficiary of tourism activities while empowering village community was one of the fundamental assets of tourism development (Simatupang, 2013). These revealed crucial notions related to local community involvement in natural and cultural protection, and raising awareness about role and responsibility in tourism development. In addition, it addresses that a community does not collapse due to poor benefit

sharing mechanism, but lack of skills and knowledge to manage income.

### 2.2.1 Community-based tourism standard in Cambodia

In 2009, the Cambodia Community Based Ecotourism closely cooperated with partners; universities, communities, the private sectors, NGOs, and the Ministry of Tourism to share different aspects and views on CBT development. As the result, the agreement was reached by participants to design CBT standard criteria for CBT development. The CBT standard comprises of two main standards such as the CBT Standards which respond to ten principles of CBT as explained earlier, and CBT Services and Products standards.

However, each standard, such as the CBT Standard (based on ten principles) consist of 59 indicators, and the CBT Products and Services Standard comprise of; CBT Tour standard (29 indicators), CBT food and beverage standard (43 indicators), CBT guide standard (31 indicators), CBT accommodation standard (43 indicators), and CBT friendly tour operator standard (71 indicators).

### 2.3 Banteay Chhmar community-based tourism

Banteay Chhmar CBT is located in Northwest of Banteay Meanchey province, Cambodia which is approximately 65km from the provincial capital, Sisophon (Svay). Banteay Chhmar community-based tourism, initially, was started in January 2006 through a participatory territory survey which was supported by French NGO, AGIR POUR LE CAMBODGE (APLC). However, since 2009, Banteay Chhmar CBT has been supported by Global Heritage Fund (GHF) and this initiative is the part of its conservation project on the Banteay Chhmar Temple. Currently, there are 13 committees and other 74 community members directly involved in CBT as tour guides, cooks, homestay owners, and providers of services/products (Sophal, 2013).

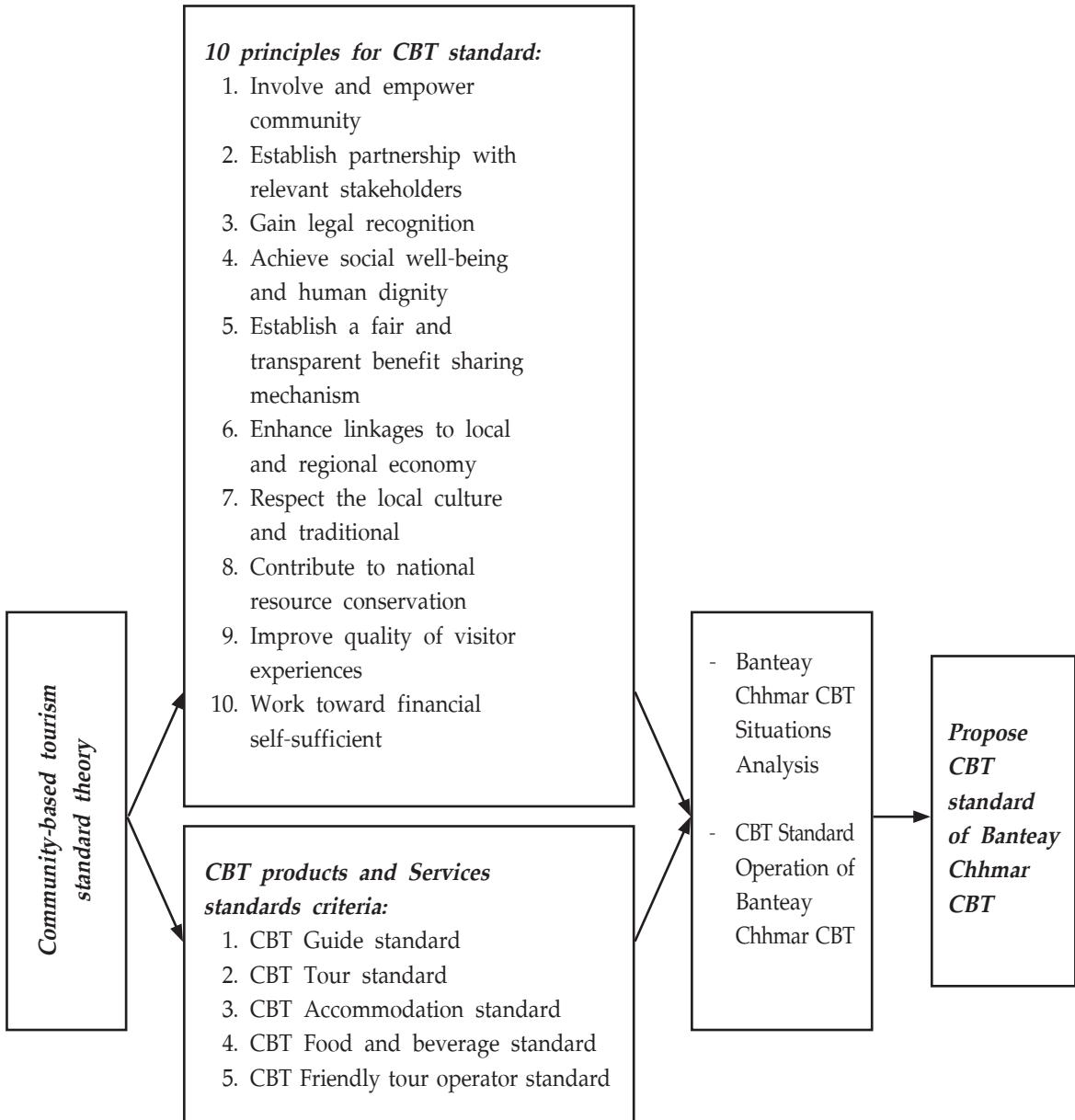
The main tourism products and/or attractions in

Banteay Chhmar are Banteay Chhmar temple and its surrounded temples such as Ta Promh temple, Chinchem Trey temple, Samnang Tasok, and Yeay Chou. The other supporting attractions are rural lifestyle and culture within the entire commune. Also, beside the ancient temples; there is natural attraction, Choeung Kruos Water Reservoir, which was built the Pol Pot (Khmer Rouge) regime for agriculture purpose (Hang & Song, 2011).

In the case of Banteay Chhmar, the community members involve in tourism initiative through associating with the committees and regular participate in tourism activities based on their works such as cooking group, homestay group, and other members are in activities group (e.g. Dal ombok, ox-cart and Kuyon rides, silk weaving, tour guide and traditional music) (Ellis, 2011). On one hand, through field study observation conducted by researcher in April, 2014, the operational pattern of Banteay Chhmar is based on “decentralized pattern” which tasks/orders are sent from the top (the CBT committees). For example regarding to booking from the tour operators/organizations, the vice president of CBT said that, “we and GHF coordinator have the main role focusing on all bookings/requests from tour operators/organizations through online booking, phone and even email. Then, all information related to booking will be sent to community members with different groups to prepare services/products for the tourists.” However, through utilizing decentralised management can share fairly among members in terms of economic aspect and revenues. Not only economic aspect and revenues, but also members can participate in all levels such as planning, and operation (Nonsiri, 2012).

### 2.4 Conceptual Framework Development

The conceptual framework is developed by the researcher through comparing the CBT standard theory of CCBEN in 2009 with the real practice of Banteay Chhmar CBT (see figure 2).



### 3. Research methodology and design

#### 3.1 Qualitative methodology

As the purpose of this study is to demonstrate gaps between Banteay Chhmar CBT standard operational processes with the CBT standard theory of Cambodia, the phenomenology methodology which is one of qualitative methodologies is appropriate for this study. Likewise, the nature of qualitative methodology seeks to study deeply regarding to the thought, concepts, ideas, and other phenomenon in the social change (Jennings, 2010, p. 127).

The research process is devised into two parts.

First, the documentary research was also conducted by researcher to investigate the situations and operational process of Banteay Chhmar CBT. Then, the case study was conducted through accessing to the sources online (internet), books, journals, and other documents which demonstrate specific information for the study in terms of issues, trends of CBT standard among ASEAN countries. Second, the field-study will be conducted by the researcher through applying, survey research, in-depth interview, survey checklist, and participant observation tool for primary data collection.

The survey research was used on site to study about current situations of Banteay Chhmar in terms of tourism potential, attractions, and local people way of life while in-depth interview which based on the semi-structure form was used to explore the general background related to CBT situations as well as the operational process of Banteay Chhmar. Moreover, participant observation was used to observe and/or investigate the action and behaviour of research participants while offering services to tourists within the destination. Relatively, according to Gayle (2010), the main method used by phenomenologists is "participant observation" (Jennings, 2010, p. 167). Finally, survey checklist which was developed by CCBEN in 2009 was adopted by researcher to recheck with semi-structure form in order to find out (gap) which criteria considered suitable and not suitable at Banteay Chhmar CBT by matching to the CBT standard theory of Cambodia.

### 3.2 Data collection

Data collection was conducted at the end of December, 2014 until the end of January, 2015 (one month period). The non-random purposive sampling was used by researcher to determine purposively who would be involved in the study. Basically, the population does not have equal chance to be included in the study (Sarantakos 2005 & Neuman 2006 in Jennings, 2010, p. 139). However, through using purposive sampling enables researcher to identify reliable representatives and/or target participants who have potential knowledge as well as information related to the study's focus. In this case, all the 15 key informants of Banteay Chhmar community including; the president, vice president, assistance, accountant, Global Heritage Fund coordinator, Head of Banteay Chhmar commune, and other 9 committees from each group (e.g. homestay (3 persons), cooking (2 persons), tour guide (1 person), and activities group (3 persons) ) were selected for the study. They are key informants who provide information related to situations and operational process of Banteay Chhmar.

The non-random accidental sampling was utilized for other 15 participants (11 local people and 4 tour operators). The number of sample was based on

the limited time and saturation of information (one month period). The local people, who live around Banteay Chhmar temple and involve indirectly in tourism, were asked with an in-depth interview on site related to situations of Banteay Chhmar CBT. While tour operators were also accessed by researcher on site for completing survey checklist, the last part of CBT products and services standard (CBT friendly tour operator standard checklist). In this sense, the researcher asked these persons accidentally for permission to conduct the interview and checklist on site.

The informed consent (full adult autonomy) was received from participants. Their confidential information was assured and permission for audio-record during the interview was asked by researcher. Moreover, to ensure validity of all questions before collecting data, the Index of Congruence (IOC) was checked by three tourism lecturers, who specialize in tourism field, from Naresuan University.

### 3.3 Data analysis

To deal with data analysis phase, researchers used content analysis and synthesize methods for data analysis in his study. Firstly, the content analysis was used to describe situations and operational process of Banteay Chhmar CBT and also explored best practice CBT standard in ASEAN countries which enable to deliver suitable criteria to the case study. The units was determined by classification type, such as letters, interview transcriptions and organization administration documents, and their appropriateness to the study topic, question or problem" (Sarantakos 2005, in Jennings, 2010, p. 212). However, in this sense, the explanation technique was utilized to explain data being interpreted based on the categories of contents and generalise the major themes of that contents (Saunders et al. 2007 in Lo & Lee, 2011, p. 329). Secondly, the synthesize method was used for data analysis related to situations and operational process of case study with the CBT standard theory of Cambodia. In addition, it interpreted the units which were determined by researcher in order to explain relationship of each contents of CBT standard theory with the real practice.

#### 4. Results and discussion

The data collection was conducted within one month period through utilizing various methods; documentary research (secondary data), survey research, survey check-list, in-depth interview, and participant observation. Then, all data are analysed by using content and synthesize analyses methods. The 15 key informants from various group members of Banteay Chhmar CBT and other 15 participants, the local people and tour operators were interviewed. The results of the study are illustrated as the following.

##### 4.1 The profile of research participants

The 15 key informants from various groups were interviewed. Most of them are male with age 41-50 and have worked with CBT group members about 6 to 9 years. The education is still limited as most participants studied at high school level. For local people, most of them are vendors with average age 20-30 years old. Most of them studied under high school level and there are a few bachelor degrees. Moreover, all local people have been living in this community over 9 years. On one hand, most tour operators are male with average age 31-50 years old and they have completed bachelor degree. Their working period with Banteay Chhmar CBT is less than three years.

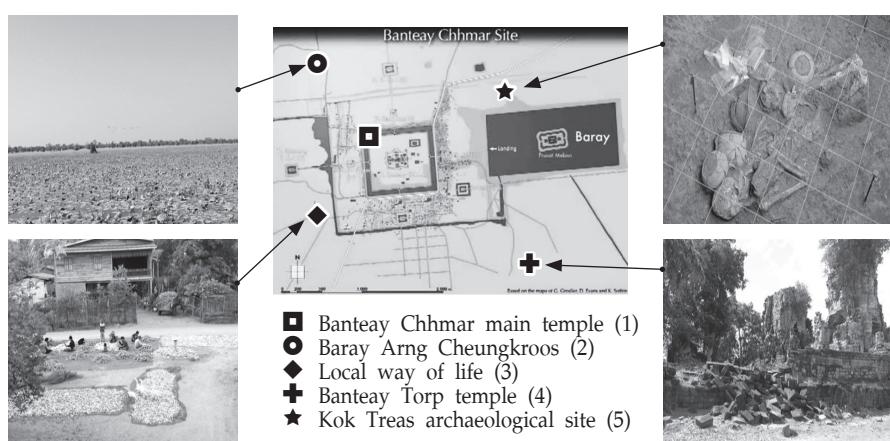
Impressively, all local people and most tour operators do not know that this community has been labelled as community-based tourism standard. This is due to lack of announcement from Banteay Chhmar

CBT. This result shows that information related to community-based tourism standard implementation in Cambodia is still limited. Likely, according to Sok (2013), states that the implementation as well as promotion of CBT standard in Cambodia still remain limited (Sok, 2013, p. 81). In this case, the updated information related to CBT standard should be informed to relevant stakeholders widely which in return can raise awareness for them, particularly the local community.

##### 4.2 The situations and operational process of Banteay Chhmar CBT

###### 4.2.1 Banteay Chhmar CBT situations

Through conducting the documentary research (secondary data), survey research, participation observation, and in-depth interview with local people as well as key informants of Banteay Chhmar CBT, the results reveal that this community is located in isolated area, northwest of Cambodia, which riches of cultural treasure and local way of life to discover. In addition, most people in Banteay Chhmar commune are farmers with under and high school degree and there slightly amount among them are vendors, taxi and motor drivers. The infrastructure of this community is still basic and limited. Also, there is tourism potential beside Banteay Chhmar temple complex for developing as tourism attraction such as Banteay Torp temple, Baray Arng Cheungkroos, Kok Treas archaeological site, and local way of live (see figure 3).



\*Source: (1 & 5 adopted from [visitbanteaychhmar.org](http://visitbanteaychhmar.org); 2, 3, 4 took photo by researcher)

Figure 3 Tourism potentials in Banteay Chhmar

The findings related to tourism potential are support to previous researchers. Likewise, Hang & Song in 2011 and Ellis in 2011 stated that Banteay Chhmar temple and its surrounding temples are core attraction in this community while local way of life and culture are supporting (Ellis, 2011; Hang & Song, 2011). For instance, the researcher found the historical Baray Arng Cheungkroos which is similar to Hang & Song (2011) hilitaged that Baray Arng Cheungkroos is historical site which was built during Pol Pot regime. In this sense, to increase length of stay as well as tourist expenditure, it would be great opportunity for community to develop those potentials as new tourist attraction by offering variety tourism activities and experiences. The visit not just only focuses Banteay Chhmar temple, but also visit other places which in return generates economic and jobs entire community. Tourism potentials play importance role in generating economic and jobs generation entire the community. In this case, beside Banteay Chhmar mian temple, there are other tourism potentials can be developed to attract tourists come to visit and stay longer in Banteay Chhmar. In addition, the community members can offer extra services and products to tourists. For instance, the CBT group members can offer transportation service with local guide interpretation, Kuyon rides (small tractor) and picnic lunch for trip to Kok Treas archaeological site and Banteay Torp temple where an old temple is located in the Southern of Banteay Chhmar with distance approximately 10km. Besides, tourists can use services and products offered by CBT group members through discovering local way of life and historical site which was built during Pol Pot regime, Baray Arng Cheungkroos. By doing so, tourists can learn about the tradition and culture which is pride of this community through worthy interpretation from local guide. Moreover, through conducting survey research found that Baray Arng Cheungkroos is beautiful natural view of the Dong Rek Mountain which is border between Cambodia and Thailand. It would be great opportunity for tourists who love watching birds; sun rise and sun set activities. On the other hand, local people also involve indirectly

in serving tourists through selling local products and services for tourists. The local food and fruits in Banteay Chhmar market and other services such taxi and motor rides can be utilized for generating extra income.

Besides, the local residents really concern once Banteay Chhmar temple is officially recognized as the World Heritage site. They are worry that they cannot access for benefits as usual and keep ignorance. Especially, the Banteay Chhmar CBT itself will face big competitors who have experiences and specialize in tourism business such as private tour companies. Through the interviewing, most participants revealed that;

*“Our future concern is the challenges from private tour company....once Banteay Chhmar temple accepted as the World Heritage, they will invest in this community which will be big competitors for us”. (GHF-coordinator, CBT president, vendors and fruit sellers, taxi and motor drivers)*

In this case, we all experienced from Angkor Wat temple (the World Heritage site) where there are outsiders invested there more than local residents. In the competitive era, the local residents could not compete with those private companies and they are now living in suborn area far from the economic zone. On the other hand, the national government needs to ensure how benefits generation can be shared entire community after including Banteay Chhmar temple as World Heritage site. As the Australian government reported that, being the World Heritage, there is need to include Outstanding Universal Value (OUV) which comprised of “integrity” and “authenticity” (Government, 2012). Also, the local community collaboration for World Heritage site management and protection should be taken into account. It means that once values shared entire Banteay Chhmar community and authenticity (local culture and tradition) is well expressed, the local collaboration in improvement and protection for the World Heritage site will be appeared.

#### 4.2.2 Operational process of Banteay Chhmar CBT

Generally, when we talk about the pattern of CBT operation, we might think of Top-down and Bottom-up operation. However, there are critiques

regarding to traditional method, Top-down, as it fails to include detail knowledge (e.g. need, interest and capacity) of community to support policy amendment (Fraser D.G Evan et Fraser, Dougill, Mabee, Reed, & McAlpine, 2006). On the other hand, through utilizing decentralised management, offers fairly among members in terms of benefit

sharing and participation in planning, and operation (Nonsiri, 2012). In addition, understanding about their role and responsibility is also importance key to determine the platform of operational pattern of this community. Consequently, these two operational patterns were used as framework to study operational pattern of Banteay Chhmar CBT.

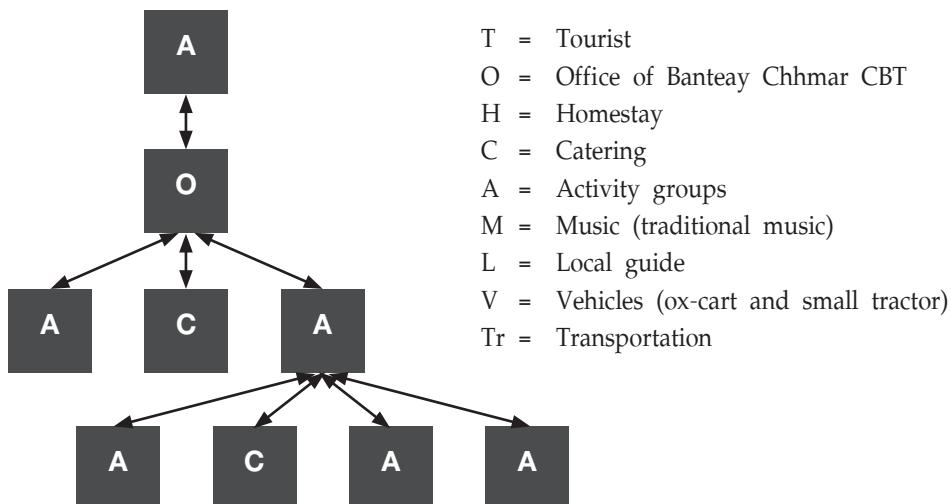
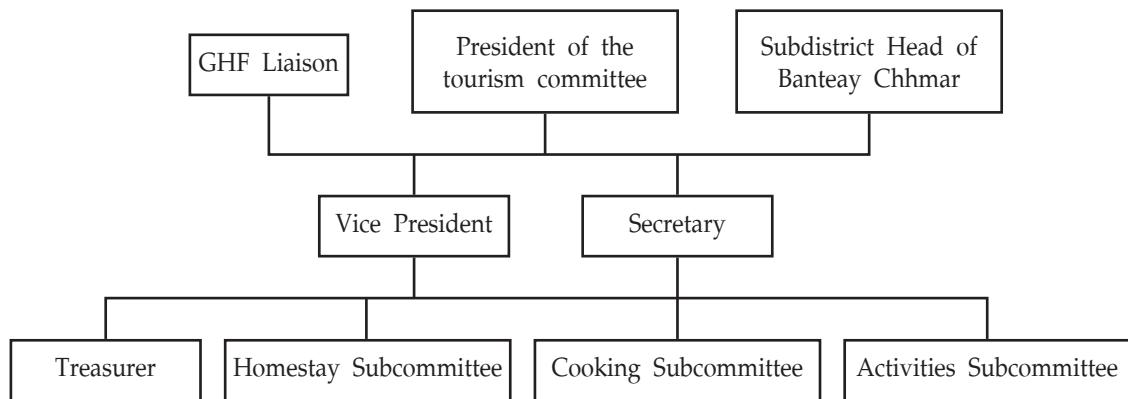


Figure 4 The operational pattern of Banteay Chhmar CBT

Based on (figure 4) and through conducting in-depth interview as well as participant observation with key informants, the results reveal that the operational pattern of Banteay Chhmar CBT is based on the *“Decentralized pattern”*. The task or order is sent from top management to the community group members. Then, they share works and responsibilities differently regarding to their position.

Regarding to role and responsibility, the top six CBT committees such as the CBT president, vice president, assistance, accountant (secretary), GHF-coordinator, and the head of Banteay Chhmar commune handle general management of operational process in terms of facilitating monthly meeting, setting up policy and regulation, and preparing program tour for the community, and handling booking/reservation from tourists. However, the GHF-coordinator and head of the commune are not official members of CBT, but they are key persons who facilitate

operational process of this community. The GHF-coordinator roles mainly for dealing with internal and external communications such as facilitating monthly meeting, setting up policy and regulation, and preparing program tour for the community, booking/reservation, and making annual report for GHF whereas head of the commune coordinates for any request related to safety and security as well as tourism development within the community. On one hand, the sub-committees who work closely with community members which separated into various group members such as cooking, homestay, tour guide, and activity groups (see figure 5). They are responsible for preparing services and products for tourists. In this sense, once the GHF-coordinator or CBT president gets booking/reservation from tour companies and/or tourists; he will pass all booking details to sub-committees of each group to prepare services and products for tourists.



**Figure 5** The structure of Banteay Chhmar CBT Source: adopted from (Ellis, 2011, p. 65)

Benefit sharing opportunity for CBT group members is made by utilizing rotation (queuing) mechanism. The CBT group members take turn to serve service and product for tourists. However, the rotation technique is flexibly operated within the community. Due to the community members are busy with agricultural work and demand from tour operator for good location and quality homestay, the rotation technique is not fit to the line. As the remote area with small amount of tourist arrivals and tourism is importance sector supporting live of community-based tourism initiative, this community finds hard to reject that request from tour operator.

Related to participation, in the case of Banteay Chhmar, the community members participate in tourism activities by serving services and products based on their works such as cooking group, homestay group, and other members are in activities group (e.g. Dal ombok (flatted rice), ox-cart and Kuyon rides (small tractor), tour guide and traditional music) (Ellis, 2011). In this case, they can obtain extra income from tourism. On one hand, local people who involve indirectly also get benefit from tourism through selling products and services to tourists. For example, through observation, there were tourists buy local food and use taxi and motor drivers' services within Banteay Chhmar. However, to involve community members to take part in planning tourism policy is hard to achieve. In this sense, the CBT committees and sub-committees are recognized as key representative of their group members and they are also key

decision-makers within the community. This is due to limited knowledge and skills, and busy time as the president of CBT said that,

*“Sometimes we are hard to involve all members to take part in meeting related planning for tourism development due to they are busy with their works, various degree of education, skills, and so on. So, the representative of each group is invited for meeting instead.”* (KI 02)

Based on above participation, however, the CBT group members mostly take part in implementation rather than planning for tourism development and/or management while the decision-making is made by those CBT committees. This shows that the operational pattern intents to be “centralized pattern” which a group of people role mainly related to planning, managing tourism development, and decision-making. Also, the disadvantages of centralized pattern leads lack of democracy and conflicts among community members (Nonsiri, 2012, p. 49). However, the willingness of community members and good representatives, who take care about the common needs and interest of community member from each group, can ensure longer survival of their business. Undoubtedly, there is no best operational pattern model practically implemented. In this case, the willingness of community members and good management from representatives who carefully consider about the common needs and interest of community members can avoid the conflicts within community.

### 4.3 Synthesizing situations and operational process of Banteay Chhmar CBT with the CBT standard theory of Cambodia

Through synthesizing situations and operational process of Banteay Chhmar CBT with the CBT standard theory of Cambodia, the results reveal criteria which Banteay Chhmar CBT has adopted properly and at the same demonstrate impressive gaps that this community cannot follow as the criteria of community-based tourism standard theory as the following.

#### 4.3.1 CBT products and services standard

The CBT products and services standard comprises of CBT guide, food and beverage, homestay, village tour, and friendly tour operator. These products and services are created to ensure good quality standard, responsible and confident, and good experience for consumers. Based on survey checklist and participant observation reveal that the CBT products and services standard, in the real practice, are suitably adopted by Banteay Chhmar CBT.

#### 4.3.2 The CBT guide

The local guide committee (leader) was asked to response to survey checklist (CBT guide checklist from) and the results show that the CBT guide is local community member and there is clear guideline for recruiting the tour guide within Banteay Chhmar CBT. The local guide has good experience and skill in interpreting with English language related to local history, culture, and tradition to the tourists. The result is different from Ellis (2011) which stated that community members lack of communication skills with English language (Ellis, 2011). In contrast, through the observation, the local guides, some homestay and village tour committees can speak English well. Also, the capacity building related to English language and interpretation skills programs were provided for local guides which supported by Global Heritage Fund and Heritage Watch in 2012. This also shows great effort of their partners to support and improve capacity building of community members.

On the other hand, the local guide encourages tourists to take part in tourism activities which in turn provides good and memorable experience

for them. Furthermore, the local guide works independently and behaves properly in leading tour within the community. However, the results from survey checklist also reveal that waste management principle (avoid, reduce, reuse, recycle) is not applicable within this community which contrasts to the CBT guide standard criteria.



**Figure 6** Local guide interpreting history of Banteay Chhmar temple *Source: picture took by researcher*

#### 4.3.3 CBT food and beverage

The reply of the cooking leaders to survey check list reveals that they do not follow hundred per cent from the CBT food and beverage standard criteria. In this case, they responded to same thing related to waste management principle (avoid, reuse, reduce, and recycle), and bio-degradable package which they cannot follow. Besides, they aim to provide local food and beverage with local ingredient and decoration. The food is available as mentioned in the menu with clear price and food is diversity for tourists to choose. To increase good memorable experience, tourists are allowed to take part in cooking activities with food and beverage group members. By doing this, the food learning exchange between tourist and host community offers good experience and joyful.



**Figure 7** Local food in Banteay Chhmar CBT *Source: Adopted from (visitbanteaychhmar, 2015a)*

On the other hand, the quality and quantity, and price of food are acceptable for the tourists. Through observation, for example, during meal tourists showed thumb and said that "...that was delicious food". Not only the tourists, but also tour guide from tour operator admired about the food. One of tour guides said that;

*"They gave me as well as my guests sufficient food with good taste and the hygiene was also acceptable. Moreover, I had good chance to taste local food of Banteay Chhmar". (Tour guide)*

#### 4.3.4 The CBT homestay

The results from survey check-list reveal that the CBT homestay is owned by CBT group members and worked under the management of Banteay Chhmar CBT. Moreover, it responses to the CBT homestay standard theory in terms of providing clean and hygiene sleeping room, bathroom, and toilet while the cross-cultural is actively interacted

by family of homestay owners and the tourists. The local decoration for homestay is encouraged by the CBT as it can offer opportunity for the tourists to learn and new experience during their stay. On the other hand, the sensitive decorations like using death wildlife (e.g. animal skin or horn) is discouraged and prohibited by Banteay Chhmar CBT. Besides, safety and security are ensured for the tourists during their stay in Banteay Chhmar community. In this case, the CBT committees will report to police officers about the tourists' information in order to ensure security and safety for the tourists. However, the CBT homestay does not have any reservation and/or booking system which booked directly by tour operators/tourists. In this sense, mostly; the GHF-coordinator and/or CBT president handle with booking via email and phone. Then, they pass all information to each committee who are responsible for homestay group members.



**Figure 8** Homestay of Banteay Chhmar CBT *Source: adopted from (visitbanteaychhmar, 2015c)*

Through the observation, the facilities of homestay are really basic. The basic facilities such as local bed room style, fan, pillow, and bathroom are well-prepared for serving tourists. As the remote community, this kind of basic facilities with local

hospitality would be great new experiences for tourists who looking for 100% pure local life and culture. However, to extend tourist market, especially tourists from ASEAN countries there is need to improve those basic facilities and offer much more

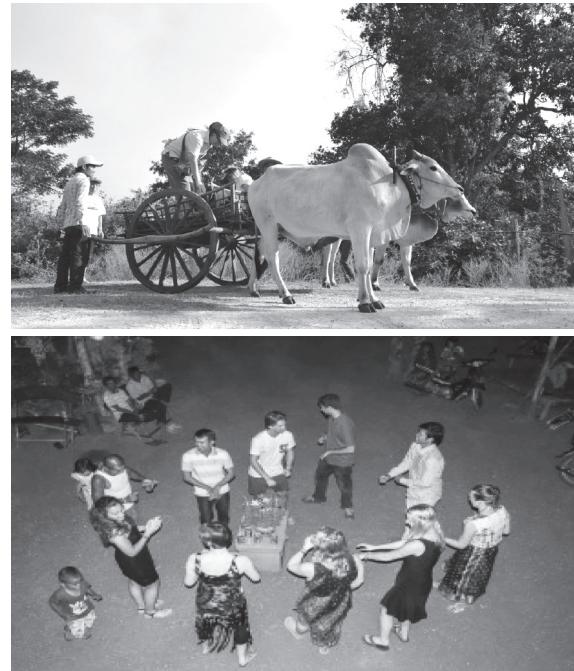
better facilities which acceptable by both, the hosts and tourists. Once providing good standard services and products quality, it will bring good experience, reliable, and confidence for patters as well as tourists (CCBEN, 2009c; Simatupang, 2013; Suansri, 2013; Suansri & Yeejaw-haw, 2013).

Based on researcher's experience almost two years holding master degree in tourism management in Naresuan University, Thailand. There were many study tours were arranged to various community-based tourism initiatives such as Bana Ton Chann, Phu Hin Rong Kla providing good and comfort facilities with local hospitality to tourists. In addition, even those homestays are located in same community, there are few homestays offering extremely basic facilities for tourists and the room is not clean. In this sense, to improve the quality of facilities and cleanliness of room in homestays should be taken into account for homestay owners as well as Banteay Chhmar CBT.

#### 4.3.5 CBT village tour

This is activity group responsible for preparing tourism activities as well as the program for tourists in terms of ox-cart riding, Koyoun ridding (small tractor), Dal Ombok (flattened rice), fishing, traditional dance and music, picnic meals etc. The results from the survey check-list demonstrate that this community has its own package tours which designed by the activity group with clear rate. As the community riches of cultural and historical treasure, the tourism activities and/or products are created with existing resources in Banteay Chhmar in terms of local way of life, cultural treasure and tradition, and history sites. The package tours are shared to external via its own website as well as tour operators in Cambodia. Moreover, the tourists are encouraged to take part in the activities for exploring new experiences. As stated by one of tourism activity committees;

*"The tourists were happy when they took part with the traditional dance and music. They played Khmer traditional music with traditional music group. In addition, there were some tourist involve in cooking class with Khmer ingredient food which taught by cooking members". (Activity committee)*



**Figure 9** Tourists took part in traditional dance  
Source: adopted from (visitbanteaychhmar, 2015e)

Regarding to codes of conduct during the trip in this community, the tourists were informed in advance by local guide. In this case, inappropriate activities (dress sexy, sex tourism, drug and human trafficking) are prohibited. In contrast to the CBT village tour standard criteria, this CBT cannot follow waste management principle (avoid, reuse, reduce, and recycle) as indicated by previous groups.

#### 4.3.6 The CBT friendly tour operator

The CBT friendly tour operator is last part of CBT products and services standard (CBBEN, 2009). In this sense, the contribution of this friendly tour operator to support community-based tourism is taken into account and needed to explore from real practice within Banteay Chhmar CBT. The tour guides responded to survey checklist form and the results reveal that they are willing and happy to use and support local products and services which in return provide extra jobs, economic generation, and improve livelihood within community. The CBT group members and local people get extra income from their main occupation, agriculture. The various group of Banteay Chhmar CBT involve in providing

products and services to tourist. For example, cooking group serve food and beverage; tour guides interpret and lead tour in the community; homestay owners offer hospitality service and homestay for tourists during their trip; and activity group provide vehicle service (ox-cart and small tractor riding).

Apparently, the economic generation look like chain within the community. To provide those products and services to tourists, the CBT group members buy local products such as fresh meat, fruits, rice, vegetable and other products from Banteay Chhmar market. In addition, through observation, the local taxi and motor drivers could provide service to tourists by bringing those tourists to visit other temples beside main temple, Banteay Chhmar temple while local street food was tasted by tourists. Impressively, during trip in Banteay Chhmar community; tour guide from tour operators did not do anything besides coordinate for any request from tourist. Whereas, local guides leaded whole program tour within Banteay Chhmar community while other CBT group members were ready to serve tourists as well. On the other hand, that extra income will be used to support their daily expenditure of each family and other purposes.

Moreover, to involve in environmental conservation, those tour operators have set policy which aims to improve and conserve the environment in the community. One tour operator mentioned policy *“say to no to plastic garbage, try to recycle battle water and water refill”* which alerts tourists to keep clean. Through the participant observation, the tourists (international tourists) kept everything clean during their trip and they knew well how to conserve the environment. For instance, they drew disposal and plastic in bin and sometimes they kept plastic in their bag. Also, to respect local culture and tradition, in addition; they informed their quests in advance regarding to local way of life, culture and tradition, and Dos and Dons in Banteay Chhmar community by explaining before taking trip and noting in their package tour as well. The tour guides highlighted that;

*“No sex tourism ...sexy dress...no beer drinking... we informed all those things to the tourists. Dos*

*and Dons are informed well to tourists (e.g. take off hat when go inside the pagoda ...local ways of life ...we always interpret about local way of life... culture and tradition”.* (Tour operators)

This reveals that friendly tour operators play vital role to support local economy, protect local culture and environment, and promote good experience for tourists and hosts community. The friendly tour operators promote local products and services by including village tour programs into their package tour. They offer village tour program to their tourists which all those products and services are served directly by CBT group members as well as indirectly by local people. In this sense, the extra job and income beside agriculture are dispersed entire the community, which in return, improves livelihood quality for the community. However, the friendly tour operators also support and protect the tourism resources within Banteay Chhmar CBT. They have policy to protect local culture and environment such as “dos and dons” and “say no to plastic” policies. On one hand, international tourists also help keep clean environment in Banteay Chhmar. For instance, they throw disposal plastic or paper in the bin and somehow they bring with them.

To promote good experience for tourist and hosts community, the friendly tour operators provide real existing local products and services which represent local culture and tradition. In addition, tourists are encouraged to buy local products (e.g. handicrafts, food and fruits) and involve in tourism activities (e.g. traditional dance, flattened rice, harvest rice, and plant/chop cassava). Furthermore, these tour operators do not lead tour program in Banteay Chhmar which affect the CBT group members whereas their role as coordinator dealing with any request from tourists. This means they allow the CBT group members handle everything during tour in Banteay Chhmar. For instance, the local guide leads whole program tour in Banteay Chhmar on behalf of tour operators' guide. This reflects genuine and responsible tour operators supporting Banteay Chhmar CBT and their contribution is vital support to sustain operational process of Banteay Chhmar.

#### 4.4 CBT Principles Standard of Cambodia

Based on survey checklist, in-depth interview, and participant observation reveal impressive gaps that this community cannot follow as the criteria of CBT principles standard as the following.

##### 4.4.1 The rotation mechanism

Basically, rotation mechanism is a component of the *establishment a fair and transparent benefit sharing mechanism criteria*, the CBT standard criteria of Cambodia. The rotation mechanism is established to ensure fair benefits sharing entire the community. Likely, according to CCBEN (2009), this mechanism has been established for community-based tourism initiatives to prevent for any conflict of interests among CBT group members (CCBEN, 2009c). However, by utilizing in-depth interview, observation, and survey checklist form, the result reveals that the rotation mechanism is not properly practiced within Banteay Chhmar CBT. Also, it is flexible which makes unclear benefits sharing mechanism within community. This is similar fashion to CCBEN (2009) stated that unclear benefits sharing mechanism within area is one of barriers for community-based tourism initiatives in Cambodia which leads this organization and its partners to develop CBT standard as model for those CBT initiatives to adopt nationwide (CCBEN, 2009 in Sok, 2013, p. 77). However, since then until now; the rotation mechanism of Banteay Chhmar CBT has not been operated properly which contrasts to what has been mentioned in the CBT standard of Cambodia. This shows that the benefits sharing mechanism of CBT standard is not properly practiced due to several reasons as explained below. As remote area where agriculture is main economic generation while tourism is extra income, somehow, the CBT group members spend much more time on their farm rather than taking rotation. In this sense, they are busy with main job such agriculture which leads those members, who will handle for rotation, transfer his/her rotation to the next member. On the other hand, once they are free, they take rotation and prepare services for serving tourists. This matches to the observation during data collection which showed that there were few members stand-by at the office for serving tourists while other members

were harvesting their crops at the field. As the CBT assistance said that;

*"Our main job is agriculture and tourism just extra income for us. Sometimes, we let the next member to handle the rotation instead when we are busy".* (CBT assistant)

The request from tour operator for convenience location and good quality of homestay to serve tourists can cause bias rotation within community. In this case, a few homestays are selected for their booking as they think that those homestays are suitable for serving their tourist markets in terms of good location, facility, and easy to access. Also, even tourism is extra income generation, it plays importance role to support business of community in long live (CCBEN, 2009c). In this case, this community really needs support (booking/reservation) from tour operators in order to support long live for this community. As small CBT business initiative with small amount of tourist arrivals and tourism is importance sector supporting the live of community-based tourism, this community finds hard to reject the request from tour operator. Therefore, those selected homestays will get more rotation even it is not their turn to take the rotation. For example, the good quality homestays which located near each other and/or close to the Banteay Chhmar temple can get more rotation compared to those homestays located alone and far from the temple. In addition, once tourists (especially big group) stay in the homestays that close to each other, it is easy for tour leaders to gather the team and access to each other. As stated by the CBT president and GHF-coordinator;

*"Actually, a few tour operators had identified specific homestay for their guests during their inspection in terms of good location and facilities, and accessibility. Therefore, when they booked our services, they had mentioned already for selected homestays. Also, the tourists came to visit Banteay Chhmar as group stay in homestays that close to each other. This was easy way for tour guide leader to manage and gather their team during the trip".* (GHF-coordinator & CBT president)

Based on above explanation, the benefits sharing mechanism is still unclear and it cannot be practically operated by this community even though it has been set up rotation/queuing mechanism to follow up. In addition, even the rotation is not fit with the line queuing, for example, the CBT group members are proud to be members of this community and they are happy to serve tourists as they are free from their main job, collecting rice and cassava. This means that their willingness also affect to the rotation process within this community. However, to contribute a fair benefit sharing within this community; tour operators should respect rotation/queuing which set up by community members. By doing so, it can build positive perception for the CBT group members and local community while diversity of homestay is offered for tourists.

#### 4.4.2 Waste management system

The waste management system is one component in the *contribution to natural resource conservation criteria*, the CBT standard criteria. Theoretically,

waste management system is established to ensure clean environment and natural resource conservation initiative (CCBEN, 2009c). This means the community needs to follow waste management principle (avoid, reduce, reuse, and recycle). Based on the results from in-depth interview, survey checklists, and participant observation, demonstrate that Banteay Chhmar CBT has waste management project but they cannot practice as the theory which means they cannot separate into different part such as liquid, paper, and solid waste. In contrast, they just collect rubbish around Banteay Chhmar temple and burn it as traditional way. The main reason that they cannot adopt this concept is lack of skills as well as fund to support this waste management system. As illustrated by the GHF-coordinator and CBT president;

*"As we are a remote CBT, we lack of skills and fund to support and manage the waste management system. However, we have rubbish collecting program for managing rubbish in this community". (CBT president & GHF-coordinator)*



**Figure 10** Garbage disposal around Banteay Chhmar temple and inside market Source: pictures took by researcher

On the other hand, even they have rubbish collecting program around and inside the temple, it still remains a lot of rubbish around this temple especially in front of the market (see figure 10). In this sense, the lack of awareness and cooperation from local people and tourists (mostly domestic tourist), and lack of formal announcement from local authority as well as Banteay Chhmar CBT are two main reasons cause rubbish management not so effective. Through the personal observation, some local people seem do not know about negative impacts and they threw rubbish wherever they want even though there is bin for them to keep the rubbish. Besides, raising awareness regarding to rubbish management is still limited. In fact, there is lack of formal meeting and/or announcement regarding to waste management program to the local people. *"Our local people majority is not aware about negative impacts of throwing rubbish and they threw everywhere they want. In addition, they seem*

*lack of cooperation in keeping clean environment in Banteay Chhmar as there is bin but they do not throw rubbish into the bin". (Head of commune, Activities committee, Fruit seller and Motor driver)*

For waste management system, theoretically, requires high skill and knowledge for managing the waste. In this sense, there is need technical skills to separate waste into different part such as liquid, paper, and solid waste (CCBEN, 2009a). On the other hand, practically; this community has limited skills and knowledge for dealing this waste management system. Traditionally, they just collect all those wastes and burn them all as normal way. Not only limited skills and knowledge, but also lacked of fund to support such a big project, waste management system project. In this case, the waste management is under management of Banteay Chhmar CBT by utilizing traditional way, collect and burn all wastes. However, the local authority is coordinator for any request related to place for storage the waste. The findings also reveal that lack of awareness and cooperation from local people and domestic tourists in keeping clean environment cause waste management project not effectively operated. This means a lot of rubbish still remains along the road around Banteay Chhmar temple, especially in front of the market. Some local people and domestic tourists do not even know and care about negative impacts of bad environment. They threw rubbish wherever they want even there is bin for them to keep that waste. In this case, Banteay Chhmar CBT needs to work closely with head of commune through preparing a formal meeting with local people and inform domestic tourists related to negative impacts of bad environment. Moreover, stakeholders' collaboration in keeping clean environment need to consider while sign boards related to keep clean environment slogan should be provided.

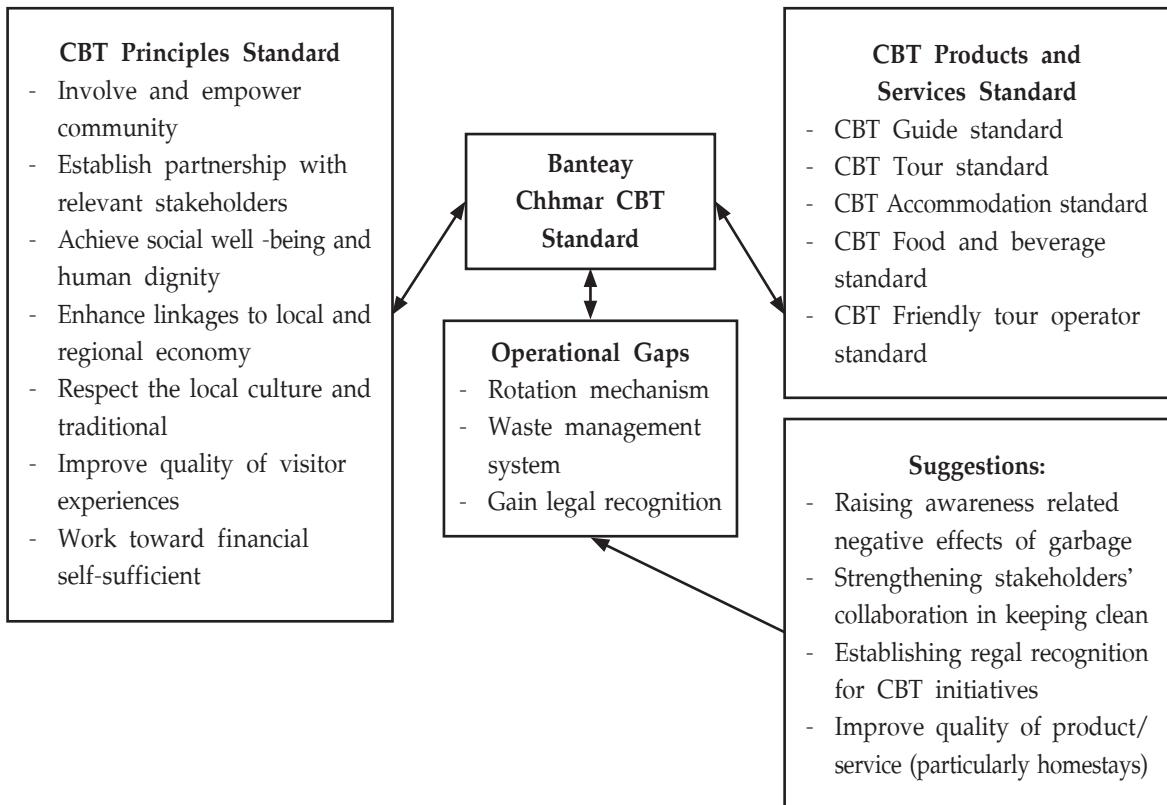
#### 4.4.3 Getting legal recognition from relevant authorities

Getting legal recognition from relevant authorities is a CBT standard criterion created to ensure long live for CBT initiatives to operate their business.

On the other hand, in the case of Cambodia, there is no legal law and/or legal recognition established by relevant authorities for the CBT initiatives yet (Sok, 2013). Through conducting survey checklist and in-depth interview, the result supports to above statement which in reality this community has not gotten any legal recognition from relevant authorities (local, provincial and national authority). It just got the supporting from provincial ministry of tourism in the form of Memorandum of Understanding (MOU). *"At the moment, we do not get any legal recognition from relevant authorities of Cambodia. What we got just MOU which signed by Provincial Ministry of Tourism<sup>^</sup> (CBT president & CBT vice president)* Theoretically, the community initiatives need to obtain legal recognition from government authority in order obtain support in terms of financial and/or technical assistance for running business (CCBEN, 2009c). In contrast, this community has not gotten any legal recognition from the government and it got only MOU which signed by Provincial Ministry of Tourism in 2009. In the near future, it might challenge with private tour company for competition. Once this community lacks of legal recognition, the power of private investment in terms of money, skills, and economic boom, will affect stable of this community. Therefore, the national government should address these issues by establishing legal recognition law for CBT initiatives which ensures they are able to run business in sustainable way.

#### 5. Propose Banteay Chhmar CBT Standard

Banteay Chhmar has shown gaps between theory and real practice. This means that this community cannot adopt all criteria mentioned in CBT standard theory and put them into real practice. This similar to Font in 2002, stated there is not all standard criteria fit to different contexts. In this case, the suitable criteria should be adjusted within the specific area (Font, 2002). As result, proposing Banteay Chhmar CBT standard is highlighted as below (see figure 11).



**Figure 11** Banteay Chhmar community-based tourism standard

## Conclusion

Banteay Chhmar community is an isolated area where riches of cultural treasure and local way of life to discover. Also, there are other tourism potentials (Arng Cheungroos, Banteay Torp temple, local way of life, and Kok Treas) for developing. This would be great opportunity for this community to develop those potentials for expanding more tourists' arrivals and expenditure which can generate extra income and job within community while tour operators and tourists have opportunity to consume diversity of products and services. In this sense, the Banteay Chhmar CBT should work closely with relevant stakeholders, particularly to local community to establish tourism development plan for creating new attraction with aim to improve quality of life, cultural and environmental conservation within community.

Based on the operational pattern of this community, the CBT group members mostly take part in implementation rather than planning for tourism

development and/or management while the decision-making is made by those CBT committees. This shows that the operational pattern intents to be "*centralized pattern*" which a group of people role mainly related to planning, managing tourism development, and decision-making. However, the willingness of community members and good representatives, who take care about the common needs and interest of community member from each group, can ensure longer survival of their business. Undoubtedly, there is no best operational pattern model practically implemented. In this case, the willingness of community members and good management from representatives who carefully consider about the common needs and interest of community members can avoid the conflicts within community.

Another impressive finding is the future concern regarding to including Banteay Chhmar temple as World Heritage site. The CBT group members and local community are worry of keeping away from

economic generation within this community and challenging from private companies. In this case, the government should establish legal recognition law for this CBT which can ensure long term survival and minimize competition from private tour companies. Related to CBT products and services standard, there are some homestays offer extremely basic facilities comparing to other homestays in Thailand and/or even within same community. To offer good quality products and services which can create good experiences for tourists, the Banteay Chhmar CBT needs to improve and provide good quality facilities within homestays. On the other hand, to offer a fair rotation for owners of homestay, tour operators should respect rotation/queuing that set up by this community and not just sending tourists to same homestays while other kept ignore. By doing so, it can create positive perception for community members while verities of homestay introduced to tourists. On the other hand, regarding to CBT principles standard, the gaps that this community cannot adopt from theory and put into practice have been captured while the findings also highlight issues make these things cannot be adopted. For the *benefits sharing mechanism* –rotation is flexibility changed due to CBT group members are busy with agriculture work, and request from tour operators for good location and quality homestays. In addition, regarding to *waste management system* –a lot of garbage is uncollected around and inside Banteay Chhmar temple. This is due to lack of skills as well as fund, lack of awareness and cooperation from local people and tourists (mostly domestic tourist), and limited formal announcement from local authority as well as Banteay Chhmar CBT. The local authorities and Banteay Chhmar CBT need to raise awareness and community participation program related to clean environment and negative impacts of bad environment for host community and tourists (especially domestic tourists). Finally, for the *recognition from relevant authorities* –there is no legal recognition established yet in Cambodia. Getting legal recognition from relevant authorities; the community can apply for financial support and technical assistance, and minimize competition from

private tour companies. Also, this community really needs this recognition from relevant authorities and the Cambodia government should consider this issue carefully as it can affect the sustainability of this community.

Banteay Chhmar CBT demonstrates useful lesson learnt related to developing and implementation of CBT standard. Also, it highlights the good practice and gaps which cannot be adopted in real practice which could be guideline for other community-based tourism initiatives in Cambodia as well as ASEAN countries to establish strategic plan to manage and improve their standard. At the same time, other CBT initiatives which under process of CBT standard development can prepare such suitable CBT standard criteria for their communities.

### **Limitation**

Through utilizing non-random purposive sampling and non-random accidental sampling for selecting small number of participants for this qualitative study, the results might not generalize as whole population within Banteay Chhmar commune. For example, the ideas received from the key informants and local people around Banteay Chhmar temple (mostly are sellers) might not be sufficient understanding cover all contents. On the other hand, a few tour operators were accessed with limited period. This due to limited of time and money, therefore; there was limited sample for this study. The future research should study on the effectiveness of community-based tourism standard implementation from the perception of demand side, the tourists. In this case, the satisfaction level of tourists related to various types service and product quality should be studied and evaluated. In addition, the study should focus on the different generational group. This would help to identify which service/product they like the most? And which generational group are they from? By doing this, it will help tourism marketers whether it is importance to develop different strategies to promote service/product for those tourists. The suitable date for data collection should be during high season (October until February) which there are many tourists come to Banteay Chhmar.

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