

# Influence of Community Based Tourism Promotion Policy on Solidarity of Tourism Communities in Thailand: The Theoretical Perspective

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## Abstract

This research aims to analyze a community-based tourism promotion policy in Thailand. It also examines how it started, what dynamism transpired it, and its impacts on the solidarity. The research also proposes a theoretical framework for analyzing and investigating the influences of the policy on community solidarity. Thailand has various policies for economic development, especially tourism promotion policy. The previous Thai government tried to promote it through various tourism activities and projects, and also tried to apply the policies to implementation at the community level in the form of community tourism promotion policy. However, the result of the policy has brought reordering and more conflicts in the communities. Various data from the National Social and Economic Development Plans, development plans are related to tourism agencies, and a structured interview conducted with tourism communities in Thailand. Data was analyzed by content analysis.

The research findings reveal that Thailand has utilized tourism as a major strategy for its economic development for five decades in an attempt to distribute tourism-oriented earnings to communities, and to seek new tourist attractions. The government has issued community-based tourism promotion policy with dynamism on mass tourism, ecotourism, community-based tourism, and all of things are a community tourism. The changes in has affected state agencies, and caused them to employ different development instruments which communities have to adapt to the policy. Each policy development has brought about changes in communities, because such tourism has led to changes of community relationship patterns in terms of access to community resources, assistance from the public sector, power relationship in community management, and conflicts within communities. Therefore, the research

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findings reveal that community development is not in accordance with tourism principles, weakening the communities, and causing community solidarity problems.

**Keywords:** solidarity theory, community-based tourism promotion policy, tourism communities

## อิทธิพลของนโยบายส่งเสริมการท่องเที่ยวชุมชนกับความเป็นปีกแผ่นของชุมชน ท่องเที่ยวในประเทศไทย: กรอบแนวคิดเชิงทฤษฎี

### บทคัดย่อ

การวิจัยครั้งนี้มีวัตถุประสงค์เพื่อวิเคราะห์นโยบายส่งเสริมการท่องเที่ยวของชุมชนในประเทศไทยถึงการก่อเกิดและพัฒนาของนโยบาย และผลกระทบต่อความเป็นปีกแผ่นของชุมชน และเสนอกรอบแนวคิดการวิเคราะห์อิทธิพลของนโยบายการส่งเสริมการท่องเที่ยวชุมชนต่อความเป็นปีกแผ่นของชุมชน โดยประเทศไทยมีนโยบายที่หลากหลายสำหรับการพัฒนาเศรษฐกิจโดยเฉพาะนโยบายส่งเสริมการท่องเที่ยว รัฐบาลไทยที่ผ่านมาพยายามส่งเสริมในกิจกรรมการท่องเที่ยวและโครงการต่างๆ และพยายามนำนโยบายไปสู่การปฏิบัติในระดับชุมชนในรูปแบบนโยบายส่งเสริมการท่องเที่ยวชุมชน อย่างไรก็ตามผลของนโยบายดังกล่าวทำให้เกิดการเปลี่ยนแปลงระบบความสัมพันธ์ในชุมชนและอาจก่อให้เกิดความขัดแย้งในชุมชน ในการศึกษาครั้งนี้ได้ทำการรวบรวมและวิเคราะห์ข้อมูลจากแผนพัฒนาเศรษฐกิจและสังคมแห่งชาติ แผนการพัฒนาของหน่วยงานด้านการท่องเที่ยว และการสัมภาษณ์แบบมีโครงสร้างชุมชนการท่องเที่ยวในประเทศไทย วิเคราะห์ข้อมูลด้วยการวิเคราะห์เนื้อหา (Content analysis)

ผลการวิจัยพบว่าประเทศไทยใช้ประโยชน์จากการท่องเที่ยวเป็นกลยุทธ์สำคัญในการพัฒนาเศรษฐกิจของประเทศไทยมากกว่า 5 ทศวรรษ เพื่อให้เกิดการกระจายรายได้จากการท่องเที่ยวสู่ชุมชน ตลอดจนการแสวงหาแหล่งท่องเที่ยวใหม่ รัฐบาลจึงกำหนดให้มีนโยบายส่งเสริมการท่องเที่ยวในชุมชนขึ้น ซึ่งมีลักษณะเป็นผลวัตร โดยเริ่มจากยุคการท่องเที่ยวแบบมวลชน (Mass Tourism), การท่องเที่ยวเชิงนิเวศ (Eco Tourism), การท่องเที่ยวโดยชุมชน (Community based Tourism (CBT)) สู่การพัฒนาที่อยู่อาศัยท่องเที่ยวชุมชน (All of thing are a Community Tourism) ผลจากการปรับเปลี่ยนนโยบายได้ส่งผลให้หน่วยงานภาครัฐใช้เครื่องมือในการพัฒนาที่แตกต่างกัน และส่งผลให้ชุมชนมีการปรับตัวตามนโยบาย ในแต่ละพัฒนาการของนโยบายได้ก่อให้เกิดการเปลี่ยนแปลงในชุมชน เพราะการท่องเที่ยวในชุมชนมีผลต่อการเปลี่ยนแปลงแบบแผนความสัมพันธ์ในชุมชน ทั้งในด้านของการเข้าถึงทรัพยากรในชุมชน และความช่วยเหลือจากภาครัฐ รวมถึงความสัมพันธ์เชิงอำนาจในการจัดการชุมชน เกิดความขัดแย้งในชุมชน ดังนั้นสิ่งที่ปรากฏจากการวิจัยสะท้อน



ให้เห็นว่าพัฒนาการของชุมชนไม่เป็นไปตามหลักการของการท่องเที่ยวโดยชุมชน ผลงานนโยบายส่งผลให้ชุมชนอ่อนแอก ไม่เข้มแข็ง และมีปัญหาด้านความเป็นปีกแห่งของชุมชน

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## Introduction

In the past five decades, tourism has influenced the economic growth of many countries. Thailand is one of the countries with the highest growth earnings from the tourism industry. In 2018, the income from tourism was 2,007,503 million baht (Office of the Permanent Secretary, Ministry of Tourism and Sports, 2018). So, the previous government tried to promote tourism policy through various tourism activities which the policy brought more foreign tourists to Thailand, and stimulated the overall economy.

However, the development and promotion of tourism policies in the past were focused on the number of tourists and income from tourism however omitted the effects that occur in tourism communities and society ~~including~~ the impact on the environment. Therefore, developing and promoting tourism that focuses on environmental conservation and community lifestyle in various forms such as Eco Tourism, Biodiversity Based Tourism, Communities Based Tourism, Communities Enterprise Based Tourism, and Homestay. All of this should be a part of and called the community based tourism promotion policy.

Theoretically, community-based tourism, is a tourism type based on social, cultural and environmental sustainability. Communities are involved in defining directions, management, rights and ownership in order to create a sense of leaning on visitors (Community Based Tourism Institute, 2012). Community-based management is expected to be a tourism management method with potential. It focuses on community participation in managing and supporting the conservation of natural and tourism resources. The target of community-based tourism is expected to be a tool in various dimensions of community development including the economy, the society and the environment by empowering community organizations to manage tourism resources. Community members are involved in managing and specifying directions, based on the concept that everyone is the owner of resources and the stakeholders of tourism, and obligated to create sustainable tourism, to conserve environment as well as to distribute income fairly. Therefore, the promotion of community-based tourism has spread



rapidly. In the future, it is expected that the community tourism networks would be established and strengthen. (Sarobol, 2004)

Although the policy focuses on the tourism management in community, the policies that occur can affect to community in various dimension. Previous empirical data on community-based tourism had both positive and negative impacts on the community. On the positive side, there was an increasing and distribution of tourism-related income to community members, leading to an improvement of community infrastructure (Dokbua, 2008). Moreover, community members were proud of their culture and there was more revitalization of their conventional traditions and culture (Suparatpreecha, 2010). Furthermore, natural resources and community environment had been well maintained. The negative impacts of tourism on the communities including replication of inappropriate behavior<sup>4</sup> and commercialization of traditions and culture (Chusongdate, 2012). In addition, ways of community life had changed with more outsiders migrating into the communities<sup>5</sup> and only certain groups of individuals benefited from tourism (Suparatpreecha, 2010). These individuals were more influential, had more monetary power, better perceived relevant policies, and better adapted to the advent of tourism by entering into the service sector like resorts, hotels, restaurants, souvenir shops or local guides. On the other hand, local residents had little participation and were usually becoming workers in the tourism industry (Sittikarn, Jaima, & Comesan, 2006). When communities responded to the policy, tourism associations, clubs or community enterprises were formed, and led to conflicts in resource exploitation as well as conflicts of interest. Thus, have agreements or regulations on tourism management in communities, which might benefit one group, not the other group agreed, because the latter needed privacy. These changes have indicated that community-based tourism promotion policy has brought about reordering of the community and more conflicts at the same time. These conflicts have affected and weakened community solidarity.

However, past researches regarding above matters have been studied the effects of tourism, yet failed to give priority and mention on the social dimension, especially the solidarity in the community which is very important for the existence of the community. Therefore, this research addressed on the opted matter specifically on solidarity in the community, and how it was affected by community-based tourism. Thus, this research aims to analyze the community-based tourism promotion policy in Thailand on how it was formed, and what dynamism it has transpired, in an attempt to reflect policy changes in the forms of policy, and the impacts on the communities, particularly on community solidarity. In this paper,



various data were gathered from the National Social and Economic Development Plans, development plans of relevant tourism agencies, and a structured interview conducted with tourism communities in Thailand. Data was analyzed by the method of content analysis. Most importantly, this paper is expected to show how the community-based tourism promotion policy in Thailand was formed, what dynamism does it possess, and how does the policy dynamism affect the solidarity of the community. In order to use the research results to guidelines for pushing the Community Based Tourism Promotion Policy to support Community solidarity in further.

## Objectives of Study

1. To examine the formation and dynamism of the community base tourism promotion policy in Upper Northern Thailand
2. To propose a theoretical framework for analyzing and investigating the influences of the policy on community solidarity.

## Literature Review

### The Perspective of Solidarity Theory

In reality, human cannot live alone because each person has limited capacity to handle responsibilities and duties, at the very least. There are gender restrictions, and age that determine the ability to perform different functions. Thus, the division of labor was introduced and employed. Duties are divided naturally to ensure a stable society. Whether human beings in a society live simply or even with society of a complex existence, each person would bond with other human beings in the society. This bonding force is called solidarity, which social scientists refer to integration, unity, and solidarity (Sawatdipong, 2004)

Laitinen (2013) examines how solidarity can be understood as a form of mutual recognition<sup>±</sup> or possibly<sup>;</sup> as a social phenomenon<sup>;</sup> which combines different forms of mutual recognition. The emphasis is put upon the connection between ‘thin’ universal mutual respect, and the thicker relations between people, more sensitive to their particular needs, contributions and attachments which social solidarity involved. There were three claims argued regarding the matter: firstly, thin mutual respect already constitutes a relationship of unity between persons, which can be seen when (more or less encompassing and demanding) moral duties are seen not as monadic but dyadic or communal; secondly, thick social solidarity as an ongoing practice of mutual aid and support contains three kinds of recognition that go beyond thin respect and thus provide a thicker unity; thirdly, the three contexts of solidarity



as distinguished in contemporary debates, namely moral solidarity, political solidarity, and social or group solidarity can each be illuminated as part of this picture starting from mutual respect and aiming at thicker mutual aid and support.

As a concept, solidarity could be explained both descriptively and normatively. Solidarity in its different descriptive sense refers to a kind of connection to other people, to other members of a group either large or small. One may also describe various micro phenomena such as actions, motivation and attitude as more or less solidary. Solidarity could be used to describe and explain the normal order as well as the normative social integration in societies or communities as opposed to chaos, conflict, and order based on coercion or maximization of self-interest. But it might also refer to more or less revolutionary critical social movements criticizing the normal order and the prevailing injustices. Solidarity may reign in small communities, combative political movements, or entire societies. (Laitinen & Pessi, 2014)

Discussing on solidarity, Fourier (1822) described it as a link to live and work together in common households, which is limited only to its members. Leroux (1985) argued that solidarity community is not just limited in the household level because it could be formed solely on the basis of a social contract among atomized individuals. His concept of solidarity focusses on the social relationship of interdependence and reciprocal identification that binds people together in a society (Leroux, 1985; Wildt, 1999). For Leroux, socialism strives towards the enlarging of solidarity by including ever wider groups in society.

In a similar way, Durkheim (1893) emphasized on solidarity of groups in society. He divided social solidarity into two types. The first type is the mechanical or similitude solidarity, with a focus on interdependence, a relationship of society in the past. The second type is the organic solidarity, where each social unit is assigned a duty about who they are, what their duties are, what their status is, and what role they should play. When the duties have been assigned and social members have played their respective roles, social solidarity will be derived. Consequently, societies would be developed, members would be carried out their duties, and the organic solidarity would be formed.

In addition, Landecker (1951), agreed in Durkheim concept and applied the solidarity concept of Durkheim. The term “solidarity” is changed to “integration” instead, and has expanded social solidarity further from Durkheim's concept into 4 dimensions. Firstly, cultural integration refers to the congruence between individuals and community culture. Secondly, normative integration refers to awareness on community norms. Thirdly, functional integration refers to interdependence of community members and exchange of tourism-related work among members. Finally, communication integration refers to communication with individuals or social groups.

To date, many of the empirical studies support social solidarity studies. Kyle M. Woosnam (2011) has expanded Durkheim's concept to examine the level of emotional solidarity of residents and tourists. By saying that in the way of interaction, residents largely



focused on when or where interactions occurred throughout the county. Such conceptualizations were likely easiest for residents to recall specific interactions and encounters with tourists. Degree of interaction intimacy with tourists was a secondary focus for residents, with an even split between those residents who felt their interactions were less personal and those who felt their interactions were quite personal.

While Woosnam (2011) explored the theoretical framework of emotional solidarity between residents and tourists. In general, participants communicated positive sentiments toward tourists. Feelings were that of sympathetic understanding or empathy for tourists. Also, this reflects the residents' willingness to realize that they are not entirely different from tourists, when it comes to negotiating negative social impacts of tourism in their community.

The findings of residents feeling empathy for tourists stands in stark contrast to some previous works. Research in human geography highlighted the fact that some tourists through their heterosexual gaze and their lack of understanding have actually "degayed" the local homosexual space (Holt & Griffin 2003; Pritchard, Morgan, & Sedgley 2002). The opposition is true in cultural heritage research, whereby residents have been more empathetic toward tourists because the latter have indicated the desire to understand the local culture and preserve local ways of life (Besculides, Lee, & McCormick 2002).

Moreover, Norman and Woosnam (2010) studied measuring residents' emotional solidarity with tourists. They conceptualized the relationship between residents and tourists as "us versus them." It devalues the potential for intimate relationship to exist, whereby residents and tourists have many things in common. In a similar way, Woosnam (2011) made an interesting point when he extended Durkheim's model to comparing residents' and tourists' emotional solidarity with one another. The model proposed in this article is positioned in the context of tourism. It is proposed that residents' degree of shared beliefs, shared behavior, and interaction with tourists significantly predict residents' emotional solidarity they experience with tourists visiting their community. Her research shows that the scale produced with the same factors is welcoming nature, emotional closeness across residents and tourists, and sympathetic understanding.

In this study, community solidarity refers to awareness of households on the feeling of community solidarity, similarities, relationship closeness, unity, generosity, reciprocity, sharing, collective activities for public benefits, consensus, assistance and changes of individuals' roles through mutual and continuous interactions and activities in an attempt to achieve community goals. In this investigation, community solidarity is related to four dimensions of community-based tourism management, based on the concept posited by Landecker (1951), who applied the solidarity concept of Durkheim. The term "solidarity" is changed to "integration" instead.

Sociologically, solidarity is a concept which aims to explain how a society differentiates various social structures and how an individual is connected or related to other social members. In this paper, community solidarity is an awareness of unity in the community by



considering the awareness of having similar things, strong ties with harmony, generosity, support, and help, and sharing the same direction in tourism according to the roles of each person through continuous social activities. In order to achieve the goals of the community, this research employed the concept of Landecker (1951) to formulate the frame analysis of the solidarity communities in the tourism community in 4 dimensions including cultural integration, normative integration, functional integration, and communication integration to describe the change in the relationship system in the community and solidarity changing of the community as a result from the community base tourism promotion policy.

## Research Methodology

This research is based on the data from a documentary research and a structured interview with tourism communities in Upper Northern Thailand for analyzing a community-based tourism promotion policy of the country. It also examines how it started, what dynamism transpired it, and its impacts on the solidarity. The data sources are entailed as follows.

1. The documentary research is based on the National Social and Economic Development Plans, which have put significance on ecotourism and designated ecotourism as a national policy. The data are also based on development plans of relevant tourism agencies such as Tourism Authority of Thailand (TAT), Ministry of Tourism and Sports, Tourism Department, and Special Zone Administrative Organization for sustainable tourism. Moreover, the data from researches, documents and reports related to ecotourism and community-based tourism promotion policy were incorporated. The coverage included the formation and dynamism of the policy in Thailand as a means to analyze changes in communities due to the promotion of tourism policy in local communities.

2. The structured interview provided the in-depth data on the formation and dynamism of the policy, and the implementation of the policy at the community level that affected the solidarity of tourism communities. After that, the analyzed the literature review by deductive method to variable synthesis including to analyzed interview data for propose a theoretical framework for analyzing and investigating the influences of the policy on community solidarity.



## Results and Discussion

### 1. The formation and dynamism of the community-based tourism promotion policy in Thailand

The development of the tourism industry in Thailand from 1972 to 1996 (The 3rd to 7th National Social and Economic Development Plans) focused on economic growth and prosperity measured by the number of foreign visitors and income from tourism. It was spectacularly successful. Income from tourism has been on the top until today. In 2016, tourism-related income accounted to 2,237,187 million baht (Office of the Permanent Secretary, Ministry of Tourism and Sports, 2016). The statistics indicates that economic growth from tourism has been stable and continuous. Consequently, successive governments have perceived the importance of the tourism industry and issued tourism promotion policies by every means. One of the various types of tourism is community-based tourism.

#### Origin and concept of community-based tourism promotion policy

The concept of the policy was based on the impacts of tourism. Although previous tourism promotion and development had dramatically increased, the focus was on attractions in big cities like Bangkok, Phuket, Pattaya and Chiang Mai, in order to earn more foreign currencies. The emphasis was also on tourist numbers and tourism-related earnings. However, negative impacts from tourism promotion policies had been overlooked, e.g., clustering of tourists in big cities, socio-cultural and environmental problems, and clustering of earnings in the hotel, accommodation, restaurant, souvenir and transportation sectors. The earnings were not distributed to local communities. Furthermore, a population increase in big cities has brought about a plethora of problems, for instance, water, air and noise pollution, an increase of toxic substances, degradation of natural resource and environment, and a poorer quality of life of residents and communities.

Besides the negative impacts of tourism, there have been factors contributing to the community-based tourism promotion policy, that is, the global communities have realized about sustainable tourism and tourism alternatives, which have influenced the significance of “sustainable tourism”. Additionally, ecotourism, based on visiting nature, has been the mainstream of the Thai tourism industry. It was spearheaded by the Tourism Authority of Thailand (TAT) and was based on the policy to distribute tourism to local communities. Articles 46 and 56 of the 1997 Constitution on Rights and Power Distribution to Communities specify that the state must decentralize its power to communities for their independence and decision



making on their activities. The articles reflect the decentralization of more power to local communities to manage their respective natural resources and environment.

From the actual problems and negative impacts, together with the awakening on sustainable development and decentralization as well as human rights policies, it was the start of the consideration on problems and impacts from the tourism promotion policy. Alternatives on solving previous problems have been incorporated into the tourism concept for conserving natural resources, the environment and local ways of life with public participation in fair exploiting of and benefiting resources. The main focus is on resource conservation for the implementation of sustainable tourism at the policy level in the forms of ecotourism, conservation tourism or community-based tourism.

#### **Dynamism of community-based tourism promotion policy**

The promotion of ecotourism policy and community-based tourism development was clearly reflected in the fact that TAT designated ecotourism as a national policy, so that concerned agencies were seriously involved in organizing ecotourism activities. It was also in line with the 7th National Development Plan (1992-1997) with a focus on participation of the state, private and popular sectors. In 2002, TAT specified a major policy in developing the national ecotourism with six aspects: management of resources and the environment; management of tourism infrastructure and services; management of natural information and study; management of local public participation; marketing and tourism service promotion; and promotion of investment.

Furthermore, the government utilized tourism to stimulate the economy by connecting it with the One-Tambon-One-Product (OTOP) Program in 2001. It was meant to be a value addition to tourism products and services by exploiting Thai identities and uniqueness that reflect in local cultures and community lifestyles. The program promotes income generation to communities from tourism. In 2004, the Homestay Standardization was established. It could be seen that there were various types of tourism promotion to communities, and community-based tourism was used as a tool for community development directed by the state. Tourism was used as a condition to provide community organizations an opportunity to play an important role in planning the directions of community development. Presently, the policy has been implemented at the community level in various aspects, e.g., the Promotion of OTOP Villages for Tourism, Creative Industry Villages, OTOP Na Wat Wi Thee Project, Agro-tourism Villages, Cultural Tourism Villages and many more.



From the origin and concept of the community-based tourism policy as well as the policy development, it reflects the dynamism of the policy from the type with a focus on popular destinations, tourist numbers and earnings that caused serious socio-cultural and environmental problems to the kind with a focus on conservation that emphasizes learning, natural resource conservation and revitalization of local traditions and customs. Besides conservation, community-based tourism emphasizes participation of local residents in tourism management and value addition of tourism products and services by exploiting local cultural identities and lifestyles. This development reflects the realization on the impacts of the policy and on providing alternatives of tourism activities that emphasize conservation of natural resources and the environment. The implementation of the policy at the community level has been diverse with different impacts on communities, as summarized in the following table.

**Table 1.** Summary and Synthesis of Policy Development of Community Tourism Promotion Policy in Thailand

Development Issue	Mass Tourism (1960-1992)	Eco Tourism (1993-2002)	Community based Tourism (CBT) (2002-2012)	Everything are a community Tourism (2012-Present)
Actors	<ul style="list-style-type: none"> <li>- Government (Tourist Organization of Thailand or TOT)</li> <li>- Tourism Authority of Thailand (TAT)</li> <li>- Institution of education (Higher education)</li> <li>- The Thailand Research Fund (TRF)</li> </ul>	<ul style="list-style-type: none"> <li>- Tourism Authority of Thailand (TAT)</li> <li>- The Thailand Research Fund (TRF)</li> <li>- Department of Tourism</li> <li>- Tourism Authority of Thailand (TAT)</li> <li>- Designated Areas for Sustainable Tourism Administration (Public Organization) or DASTA</li> </ul>	<ul style="list-style-type: none"> <li>- The Thailand Community Based Tourism Institute (CBT-I)</li> <li>- The Thailand Research Fund (TRF)</li> <li>- Department of Tourism</li> <li>- Tourism Authority of Thailand (TAT)</li> <li>- Designated Areas for Sustainable Tourism Administration (Public Organization) or DASTA</li> </ul>	<ul style="list-style-type: none"> <li>Various agencies</li> <li>- Community Development Department</li> <li>- Ministry of Culture</li> <li>- Ministry of Industry</li> <li>- Local administration</li> </ul>
Development Tools	Policy Top-Down	Participatory Action Research (PAR)	<ul style="list-style-type: none"> <li>- Participatory Action Research (PAR)</li> <li>- Co-management</li> </ul>	<ul style="list-style-type: none"> <li>- Participatory Action Research (PAR)</li> <li>- Community Enterprises</li> <li>- Learning Center</li> </ul>



Development Issue	Mass Tourism (1960-1992)	Eco Tourism (1993-2002)	Community based Tourism (CBT) (2002-2012)	Everything are a community Tourism (2012-Present)
Type/ Community role in development	Passive	<ul style="list-style-type: none"> <li>- Active</li> <li>- Focus on conservation</li> <li>- Sharing</li> <li>- Potential communities And ready for develop to Communities tourism</li> </ul>	<ul style="list-style-type: none"> <li>- Active</li> <li>- Localism</li> <li>- Culture/ Way of life/ Homestay</li> <li>- Potential communities And ready for develop to communities tourism</li> </ul>	<ul style="list-style-type: none"> <li>- Active + Passive</li> <li>- Benefit</li> <li>- Fund</li> <li>- Every community can be a tourism community</li> </ul>

The analysis indicates that patterns of tourism in every policy development are based on the development and promotion of community-based tourism in an attempt to create more jobs, generate more income and distribute more benefits to local communities. However, when community-based tourism gets supported, community, ways of life and solidarity of community members might be overlooked. Some communities have experienced an over-carrying capacity. Thus, community-based tourism has brought about both positive and negative impacts. On the other hand, communities have been transformed into tourism products. It is an economical value addition of tourism based on their being communities but overlooking various impacts on the communities. These communities are a social institute with historical and cultural roots, lifestyles, reciprocity, co-existence with nature as well as social and power relationships in socio-cultural, economic and environmental dimensions. When communities have responded to and implemented the policy, various interest groups would be formed, that might lead to conflicts of interest and unfair resource exploitation. New regulations or agreements on community-based tourism management would be drawn, depriving certain groups of individual of benefits. These changes illustrate that the policy has led to community reordering and could lead to conflicts that weaken community solidarity.

## 2. The conceptual framework for analyzing and investigating influences of the policy on community solidarity

The policy concept and community-based tourism principles are in contrast with the actual impacts on the communities. The implementation of the policy has yielded the opposite results with conflicts in the communities. Some communities abandoned community-based tourism all together. Sociologically, community solidarity is a concept for community studies. It aims to explain how a society differentiates various social structures and how an individual is connected or related to other social members. In this study, community solidarity refers to awareness of households on the feeling of community solidarity and on similarities,



close relationship, unity, generosity, reciprocity, sharing, collective activities for public benefits, consensus, assistance and changes of individuals' roles through mutual and continuous interactions and activities, in an attempt to achieve community goals. In this investigation, community solidarity is related to four dimensions of community-based tourism management, based on the concept posited by Landecker (1951), who applied the solidarity concept of Durkheim. The term "solidarity" is changed to "integration" instead. Firstly, cultural integration refers to the congruence between individuals and community culture by considering cultural behaviors and practices, the feeling of the existence of the culture according to normal life patterns of the community, and the feeling that community traditions and culture are maintained, despite having and managing community-based tourism. Secondly, normative integration refers to awareness on community norms by considering acceptance and conventional actions in managing community-based tourism without conflicts but with a positive attitude toward community-based tourism management and adaptation to community-based tourism management. Thirdly, functional integration refers to interdependence of community members and exchange of tourism-related work among members by considering individuals' duties, exchange of responsibilities and interdependence of the duties in managing community-based tourism. It is believed that the more there is work exchange, the more individuals are obliged to be in contact with others, making it even more difficult for them to separate from their society or community. Finally, communication integration refers to communication with individuals or social groups by considering communication patterns among social members, communication frequencies and formal and informal social participation. Additionally, consideration is also on hostile relationship, enmity or conflicts among individuals due to the management of community-based tourism, which can be indicative of the failure of communication integration.

Community solidarity is a powerful concept in explaining the existence relationship of a community. The community-based tourism policy is an external factor that affects communities and households. The policy has both direct and indirect effects because the drive to implement the policy at the community/macro level could change community structures. This structural factor influences behaviors or practices of individuals at the household/micro level. The change at this level could change the relationship system of community members or community solidarity. It can be seen that the policy has brought about community reordering with a formation of community organizations to manage tourism. Moreover, tourism-related earnings and benefits are involved, which could lead to conflicts of interest and the weakening of community solidarity.

From the literature review, there are factors at the community/macro and household/micro levels that influence community solidarity as a result of the community-based tourism policy. The two levels require a deeper analysis since they affect community structures and management at the household/micro level. To strengthen the claim of this



research that the policy influences the solidarity of tourism communities, it is imperative to analyze the two levels. At the community/macro level, the analysis focuses on the implementation of the policy at the community level. These structural factors affect the household factors, and the factors at both levels, in turn, affect community solidarity. From investigating related theories and literature, the factors at each level are detailed as follows.

1. Community or macro-level factors, consisting of

1.1 The results of community based tourism promotion policies, consider from

- Policy Recognition of Leader
- Time to tourism management in community
- The receiving a budget to develop community tourism

1.2 External support, consider from

- Supporting from public organizations and network organizations
- Participation in the Community Tourism Network

1.3 Tourism management in community, consider from

- Tourism Group Formation
- Strength in tourism management
- Number of tourists
- Community availability in tourism management

2. Household or micro-level factors, consisting of

2.1 Response of the households towards the tourism community policies, consider from

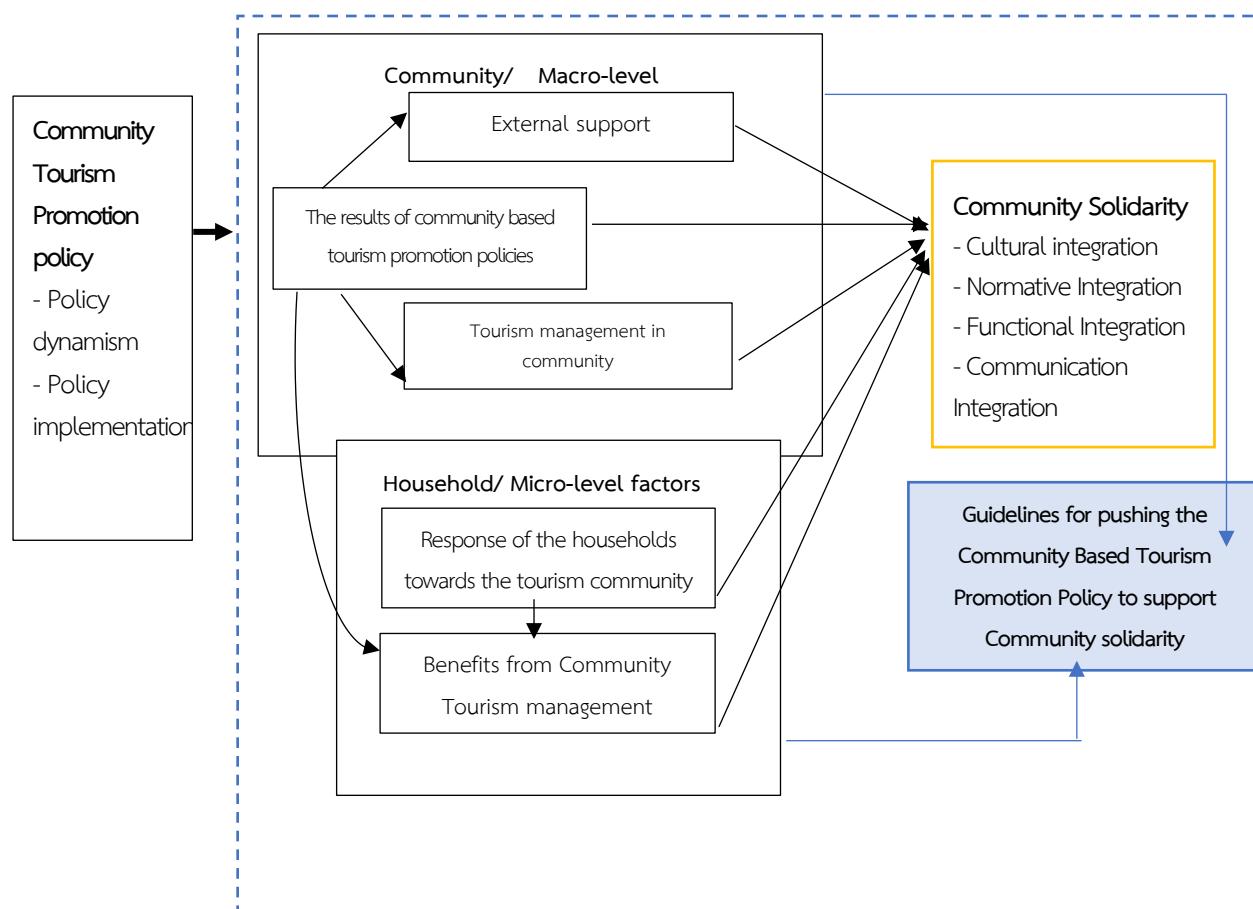
- Policy Recognition of household
- Tourist friendly
- Experience in tourism
- Participation in tourism management

2.2 Benefits from community tourism management, consider form

- income from tourism

The relationship of the factors at the two levels that influence solidarity of tourism communities is shown in the following diagram.





**Figure 1.** Theoretical Perspective on Community Based Tourism Promotion Policy and Communities Solidarity

From the above diagram, an analysis of community solidarity is derived from the bond of households expressed toward community membership. If a household feels conflicted or distant from the solidarity, it means that community solidarity has been weakened. The analysis of the solidarity due to the tourism promotion policy is a unit of analysis larger than the household level, which means that an analysis at the community level must be conducted. This is because the approval of and participation in community-based tourism activities are derived from the decision making at the household/micro level. A part of the decision making is defined by the factors at the community/macro level. It is thus essential to analyze the phenomena at the two levels in order to understand and designate the directions of community-based tourism development. In the research dimension, besides a multilevel analysis, factors at the policy and household levels as well as solidarity variables contain a variety of components and indicators, both latent and observable variables.

## Conclusions

The development of community-based tourism policy in Thailand was derived from seeking a guideline to distribute tourism-related earnings to local communities. It was based on the concept that community-based tourism development and promotion would distribute more tourism benefits to communities. Previous development implemented the policy at the community level in various forms, ranging from mass tourism (1960-1992), ecotourism (1993-2002), community-based tourism (2002-2012) to whatever is community-based tourism (2012-present). These changes indicate that the implementation of the policy in each period was conducted by different agencies and in different means, which led to the changes in community aspects or to reordering community relationships. Theoretically, these policy changes have both macro and micro-level factors that affect community existence or solidarity. The difference in the social structures directly influences the household/micro-level factors because they influence the behaviors and practices of community members. Moreover, the factors in the two levels influence the solidarity of tourism communities.

## Recommendations

1. The result of the analysis of the community-based tourism promotion policy in Thailand on the beginning, dynamism, and its impacts on the solidarity found that, the community-based tourism policy is a top-down policy. Some communities have not been well prepared to implement it, resulting in conflicts of interest or resource management. It is thus recommended that before the implementation of the policy, communities have be well prepared, or those with well preparedness and potential be selected, so that the implementation involves participation of all sectors in the communities. Community members decide and manage tourism activities and fairly benefit from them. In this case, tourism can be beneficial to all and sustainable.
2. This paper is an academic article with the objective of mainly analyzing academic perspectives proposed a theoretical framework for analyzing and investigating the influences of the policy on community solidarity. Therefore, in order to expand conducting a research on the influences of community-based tourism policy on community solidarity in the future, a conceptual framework which reflects the influences of both macro and micro-level factors



should be established. Meanwhile, policy effects and community solidarity are concepts; a deductive method should be based on the synthesis of more than one indicator, in order for the precision of the explanations. Therefore, research questions have to focus on the congruence between the measurement and conceptual models.

In reality, the influences of community-based tourism policy on community solidarity are dynamic, complex and temporally serial. Consequently, the research must incorporate both causal and multilevel path analyses.

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