

Dynamic Development of Community-based Ecotourism Management: Tungyeepeng, Sala-dan Sub-district, Koh Lanta District, Krabi Province*

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Abstract

This article is aimed to study a process of community development on Tungyeepeng's community-based ecotourism management by using a method of qualitative research. The data were collected using non-participant observation, in-depth interviews and focused group with 15 persons from community tourism board, local leader, travel boat/fishing group, mangrove conservation group leader and community based tourism member. The qualitative data were categorized, interpretation, conclusion and was presented by descriptive analysis. The results show that Tungyeepeng community context has changed from its original to be in line with the dynamic development of tourism in Lanta Island in terms of environmental resources, socio-culture and economy. The community has turned crisis into opportunity by using the community-based tourism management process as a tool for its development. This community enables to adapt itself and creates a barrier to prevent it from flowing along the stream of disadvantages. Lessons learned from tourism development process are holding on to the principles of self-reliance along with traditional knowledge as well as the link between bottom-up and top-down to plan community development. The Community set up tourism operations committee and there is the rules and regulations for working together tangibly Including is a clear community based ecotourism management

* This article is a part of a research topic called "A Model of Community-based Ecotourism Management based on Landscape ecology in Southern Thailand".

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master plan by the participation of members. Tourism activity is related resource and focused on local experience and participation in mangroves conservation as well as the distribution of benefits to the group members and the community, both directly and indirectly. Internal and external stakeholders are obliged to engage in the tourism management through ideas/actions contributing in discussions and substantial operations. However, the community must be continuously adjust itself to the dynamic development enclosed by tourism by using not only the internal power but also outside cooperation to sustain its resources while flowing along the current of development.

Keyword: Tungyeepeng, Community based Ecotourism Management, Dynamic Development

Introduction

A process of community-based tourism development planning has changed over time which has been associated with the phenomena of the relationship between inside and outside people or stakeholders as a result of the development process. Therefore, such process has to be analyzed in order to understand the social phenomena in views of system management and important components of community-based tourism development (Pulido-Fernández and Merinero-Rodríguez, 2016). However, a gap which is the right to tourism resources management can lead to community exploitations rather than being pushed local people into participation of tourism management. Lack of the right to manage their own resources being popular tourist places may create negative impacts on community natural and cultural resources from conventional inconsideration entrepreneurs who seek for more benefits from the community. In the past, the development of many tourism facilities was not fit with a community context and its resources. In many places, the local people role was only an employee that, subsequently, the economic benefits distributing to the community was very low. Communities have learned from the past that they should pay more attention to promote more roles in tourism management. Due to the challenge of transforming and conflicts occurring in the community, many members aim at finding a common approach to achieve reconciliation in the use of shared resources. Therefore, the tourism development process is considered as an important tool for community primary preparation (Farmaki, 2017).

Nowadays, community-based tourism (CBT) concept has been increasingly recognized by all sectors. It is an important tool to create human resource development mechanism in a community to manage and decide the development direction that further results in upgrading environmental and socio-cultural resources, quality of life and economic

development promotion, community engagement, and local pride. In addition, it is a tool for conserving environmental resources, rejuvenating cultural heritage, and creating learning experience and knowledge transforming between hosts and visitors. The foundation of the environmental conservation and community development is partial funded by the tourism revenue (Sinth Sarobol, 2004; Pornpen Wijakprasert, 2006; Jittasak Putjorn et al., 2007; Apiradee Suantan, 2008; SNV and University of Hawaii, 2007; APEC, 2009; Pojana Suansri et al., 2011 and Gabito, 2012). However, the end benefits of tourism development being received by the community may not be at a complete satisfaction because its conditions and local perceptions are different in terms of needs, expectations, and capacities in development (Sen, 1999).

Tungyeepeng community located in Sala-dan Sub-district, Koh Lanta District, Krabi Province. It is a rural community to enclosed by mass tourism, that being negative impact on natural resources and change local cultural such as degradation of mangroves resources, social problems, locals leaving home to work in city, garbage, drugs, inappropriate tourist behaviors and the upcoming of capitalists were parts of the exploitation. However, currently they can adapt to the development of tourism into the community by using community based tourism concept to guide the operations and create participation with local people. This community has continuously developed itself to be in line with tourism development process in order to manage its resources and sustainable tourism, as a result from continuously collaborative process, local people are more involved participation in determining to direction of Community based ecotourism Management Master plan on The community and The provincial level. From classification of potential 19 community in Community Tourism Master Plan 2014-2020 of Krabi province, which has three levels. Tungyeepeng community has high potential, good operation, strong community organization and they has continuously developed tourism. (Krabi Provincial Organization, 2014) How the community learns from the development? How the locals presently manage tourism in the area? The data from this study can be used as a guideline for other communities regarding tourism development.

Objectives

To study the process of community development that leads to community-based ecotourism of Tungyeepeng

Methods

The following qualitative method was used in this study:

1) Data Providers: 15 Key persons by using Homogeneous sampling selected from the population with background and experience on tourism development process /mangrove forest conservation from start up to the present, namely community tourism board, local leader, travel boat/fishing group, mangrove conservation group leader and community based tourism member.

2) Research Tools: Researchers use a semi -structured interview and focused group discussion were used to collect data. The questions were constructed from a review of literatures related to the concepts of development and community-based ecotourism management which were consistent with the objectives. For in-depth interviews with leader groups related in tourism development process. And using non-participant observation collect realistic phenomenon data into community.

3) Data Collection: Primary data and secondary data were the source of data collection by interviewing members of the community tourism board in issues of community context, development process, and tourism management in the areas of resources and site composition, community organization, management, and community involvement.

4) Data Analysis: Data from non-participant observation and interview was used to analyze and categorized the data that finally led to various study issues, interpretation, conclusion and was presented by descriptive analysis.

Results

1. Context of being Tungyeepeng community

The feature of the community geographical landscape is a large island where houses are separately built along the roads of about 4.5 km. The north of the community is bordered with Loh Du Yong Village while the south is Jah Lee Village. The area of about 6 Rai in the west is in a form of forest land or what villagers call “Thon Toh Kaeo” which is an important primary water source for the community. There is a mountain located between the community and an urban area which is where the main tourism development for Lanta Island occurs. The east of Tungyeepeng community is the coastal line of Lanta Bay, 1,995 Rai of land that is rich with mangroves forest. The area also contains various species of flora that is considered an important resource of traditional fishery for community members. Since 2010, this area has been declared as the community conservation site under the forest caring committee. Moreover, around Lanta Bay, the area of 1,060 Rai becomes an expansion source

of sea herbage, which are an important food source for Dugongs, and one of the best habitats for marine lives.

The social feature of Tungyeepeng community is in a form of a highly extended family. Most community members or 99% are Muslim. In fact, they were the second group that originally migrated to this Lanta Island in which Toh Yee Peng family from Saiburi State, Malaysia was the first one to move in. The first migration group was Chao Leh Lumoh Lawoit (U-rak Lawoit) who landed at the area of presently called Sriraya Housing. The last group moving in was the Thai Buddhists who were mainly the government officials being transferred to work in the community in 1901. Today, this community comprises of 141 residences and their main occupation is traditional fishing followed by farming of mostly rubber plantations along with some trading. Their supplement career is tourism service providers while some use their local wisdoms to attract people which include bare-hand shrimp catchers, handcraft, shrimp paste makers, creating fish habitats as well as making a place for curing herpes. Tungyeepeng community has evolved its development in accordance with the government system. This community used to be a remote area which was difficult to approach that the development of its infrastructure was much more delayed than other communities within the island. Subsequently, the community does not transform into an urban society like the western area of Lanta Island where there are a lot of ongoing developments for a tourism purpose (Data summarized from the Focus group on 29 July 2015)

2. Development Steps toward the Approach of Tourism Mainstream

In the past, Tungyeepeng community was an area of forestry concession for being a place where mangrove trees were cut for use in a charcoal industry and the cutting was ended in 1982. The result of such concession was enormous degradation of the resource as the original mangroves forest was destroyed, leaving only some small plants. The main profession of community members, at that time, was rice farmers followed by traditional fishing. Due to the decomposed marine resources, the locals were unable to get any benefits from them whereas the mangrove forest area was still degraded and the community had no clear policy in its conservation. In 1987, an occurrence of land trading became intensified; many pieces of lands were sold to groups of outside operators. Some locals reserved the lands around the decomposed areas and sold them to those operators. Many original rice fields were transformed into shrimp ground tanks in which more than 80% belonged to those outsiders. Waste water from the tanks was directed to the natural water resource that, subsequently, marine lives were unable to survive. Hence, the main motive that made community members sell their own work lands came from 2 factors: (1) power and money (2) declination on the

popularity of rice farming. This was because more development had occurred around Lanta Island which came with more facilities. Many members saw an opportunity to make money by selling their less valuable decomposed lands.

In 1990, the community stepped into a new chapter of transforming into a development scheme of the mainstream tourism. Its members were not prepared to confront with such development, not to mention how to manage problems coming with it.

The number of tourists who were mostly foreigners increased and subsequently impacted its society and cultures, especially with Muslim community. Moreover, the locals who, in fact, gained less from the development became a victim as more lands were sold to outsiders to build resorts or hotels to accommodate tourists and a lot of the locals abandoned their farming career to become employees in the tourism industry. This situation affected the community social conditions as well as lifestyles. A lot had changed overtime. The locals focused less on family contentment while the closeness within family members was ignored. Most people no longer worked in their houses or lands and things had to be done quickly with the hospitality work.

Unfortunately, some family were in debt because their incomes did not match expenses which partly were due to higher cost of living. In 1992, travelling into Lanta Island became much more convenient. There were boats bringing tourists from Krabi or Phuket direct to the island. This forthcoming of the mainstream tourism started to provide opportunities to community members who possessed different views on the development. Many began to grasp the chances by reserving more lands around the mangroves forest at an area of the port with an aim that they could make use of them to facilitate the increasing number of tourists. Controversy occurred between a group of those who wanted to conserve the forest and another group of those who wanted to build community tourism business. In order to solve the problem of this conflict, a dialogue was initiated. On 22 June 2003, a platform was conducted and participated by representatives from 3 groups (1) 8 community members (2) Saladan Sub-district organization administrators (3) Mangroves Forest Resource Development Station 29 (Lanta Island-Krabi). The notion was to permit the community to be part of the conservation and that self-management was also allowed. The community ecotourism based management must be done only by its members in order to prevent any controversies in fighting over benefits gained from mangroves forest resource which should not be for any individuals, but for all. From this dialogue, communities members later gathered among themselves and formed a cooperation called “Natural and Environmental Conservation

Tourism” with an aim to manage its community tourism and use the tourism as a tool in curing and maintaining the mangroves forest resource.

“Topics on the conservation of mangroves forest and the community tourism are new to the locals, that is, these are new issues for them. Many are unsure that they would be able to conduct community self-management as they are used to depending on the government guidance. There used to be unsuccessful attempts of many previous groups that scared the locals. Therefore, a lot of locals fail to initially participate in the arrangement. However, a group of mainstays and local leaders see the possibility and gather with 15 community members to contribute 800 baht each as the first amount for the management expenses” (The interview from one of leader tourism group on 01 August 2015) After the gathering, the group members met again for a discussion and plan on tourism operation by based on self experience of leader tourism group together with lessons learned from their previous mistakes.

At the beginning, their management on tourism activity was only to take tourists on a long-tailed boat / paddling boat tour to admire the natural beauty around Lanta Bay. Their dividend of the first year was only 6 baht each. However, the development on community tourism along with mangroves forest conservation continued. In late 2004, there was a tsunami, the disaster that halted all tourism activities. The locals who worked for hotels moved back to the community, and unfortunately unemployed. Luckily, their area had small impact from the disaster as the mangroves forest was their shield. This was an important reason for the locals to realize the significance of this forest. Once more people moved back, the driving force to work and set a plan for the continuation with the previous activity was arisen. In 2009, based on their work experience and the field trip to other locations, a new cooperation called “Ban Tungyeepeng Community Enterprise Tourism Conservation Group” was established and replaced the old one. This cooperation opens for all locals to join and contribute their share that presently 121 people are its members. They set a group structural system and a clear management plan along with the development on various tourism capabilities through an ongoing support from the related agencies. In 2010, a committee undertaking forest in the area as well as making announcement for community forest area was set up to be in charge of 1,995 Rai of land.

Community adaptation to impact. Nevertheless, although Tungyeepeng community is able to use tourism as its tool in mangroves forest conservation and maintaining some parts of marine resource, there exist many unsolved problems such as the problem of 500 Rai of shrimp ground tanks belonged to the outsiders that still make numerous impact to the

environment through waste water, garbage, and a lot of waste in which, partly, tourism business operators smuggle in the area around the mangroves forest. Moreover, Tourist behaviors of feeding animals make crab-eating macaques around the forest area change their behavior by becoming more aggressive, taking things from people and destroy the area buildings. Other problems include emigrants who migrate in with different cultures and do not understand the Muslim ways of living. As see Summary in Diagram 1 and Describe more information in the table 1

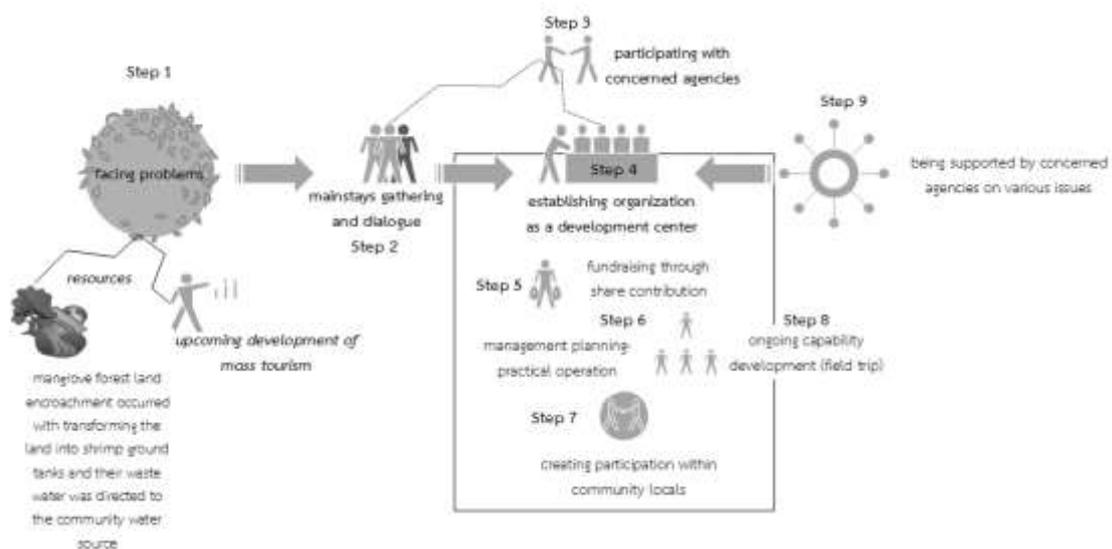


Diagram 1: Summary on Dynamic Development to Community-based Ecotourism Management

Table 1: Summary on the lessons of community development and the preparation on readiness

Operational Background on community ecotourism	Perception and operational principles	Process of ecotourism management plan
<p>In 1982, the Mangrove forest concession ended.</p> <p>In 1987, the problem of forest land encroachment occurred with transforming the land into shrimp ground tanks and their waste water was directed to the community water source.</p> <p>In 1990, there were many problems about upcoming development of tourism mainstream in the</p>	<p>1) Tourism was utilized as a tool in curing and conserving mangroves forest resource</p> <p>2) Creating group participation to encourage the locals to conduct self-management in order to shield themselves from the intrusion of the mainstream tourism.</p> <p>3) Creating incomes and improving traditional professions.</p>	<p>1) The community mainstays solved the existing problems by gathering people who shared the same ideas to discuss the problems and came up with possible solutions as well as further submitted to the concerned government agencies.</p> <p>2) “Tungyeepeng Conservation based Tourism Group” was established as a core in leading the development and creating community participation</p>

Operational Background on community ecotourism	Perception and operational principles	Process of ecotourism management plan
<p>community.</p> <ul style="list-style-type: none"> - The number of tourists visiting the area increased but the community gained almost no benefits. - There were constructions of resorts on the lands sold to outside entrepreneurs. - Community members abandoned their original farming profession to work in tourism industry. <p>In 2003, there was a gathering of the community members and grouping into a tourism conservation cooperation aimed for self-management and using the tourism as a tool in curing and conserving mangroves forest resource.</p> <p>In 2009, Ban Tungyeepeng Community Enterprise Tourism Conservation Group was established to replace the old one and, up to today, 121 people locals are members. There are various ongoing tourism capability developments with supports from concerned agencies.</p>	<p>4) Managing community ecotourism based together with green step to sustainable tourism</p>	<p>among the locals. The mainstays comprised of 14 locals who contributed their share of 800 baht/person as the development cost.</p> <p>3) Organizing a management plan with the concerned agencies in regard to managing the areas for community benefits and tourism activities.</p> <p>4) Operating as plan along with submitting schemes to support budget granting on development of tourism facilities.</p> <p>5) Providing the locals with opportunities to participate in the management through becoming a member of the group and contributing their share while playing different roles and functions.</p> <p>6) Creating participation with both internal and external agencies so that they can provide their supports in issues that the community is unable to perform.</p> <p>7) The community participates in researches with the local research commission office in order to organize its knowledge and set the primary plan in its development.</p>

3. Tungyeepeng' s community based ecotourism management

3.1 Tourism resource: the community focuses on managing the resources based on its original possessions which include natural resource, local lifestyle and cultures. *Natural resource:* enriched mangroves forest, and different outstanding species of fauna around the mangroves forest such as fiddler crabs, dandelion shells, small edible sea crabs, great brown common kingfishers, white collared kingfishers, red hawks, great egrets, birdies, etc. Moreover, the existence of sea herbage is a main food source for some rare animals that are at the verge of extinction like Dugong. Such existence also makes the mangroves forest become an important tourist attraction where visitors are able to do many activities that further become

tourists' options especially those who prefer learning and doing activity at natural areas such as walking and sightseeing natural tracks, kayaking, boat riding along canals that ending at Lanta Bay mouth. *Cultural resource*: The lifestyle of traditional fishery is also one of the activities that attracts tourists. The community grasps this idea as an opportunity to invite its tourists to join in the environmental conservation resource by doing some activities such as making a fish house, planting some mangroves around the forest, planting sea herbage, etc. The tourism resources related to local wisdoms originated from the learning process of looking for community outstanding aspects such as bare-hand shrimp catching, crafting, shrimp paste making, herpes curing, etc. are parts of the attraction. Nevertheless, the future development of tourism activities around the mangroves forest may impact the area richness if there is no control on tree cutting or tourism development or uncontrollable expansion of the operators. Presently, it is found that one restaurant operator has secretly occupied some area in the mangroves forest. Apart from having tourist attractions within the area, the community also gains benefits of resources from the nearby areas such as Bubu Island, Nui Nork Island, Nui Nai Island by combining them in a form of boat riding and sightseeing, swimming, coral touring, etc. Land tourism programs are also parts of the combining which include touring around Sri Raya Market, Ban Sang-ga, Khao Maikaew Cave, Lanta Bay View Point at Ban Jah Lee, Saladan Market, Sirilanta Bridge, Toh Baliew Community, and Tanode Cape as well as Lanta Island National Park.

3.2 Community Organization Management: The establishment of a tourism group was originated from the locals' gathering with an intention to conserve the mangroves forest as well as an occurrence of the upcoming tourism that transformed "community lifestyles and resources". The meeting and dialogue were initiated by 14 mainstays who wanted to extend the tourism ideas based on the conservation. Participants were asked to be parts of the tourism brainstorming, conducting and managing. A committee was set up to be in charge of the management. (as see in Diagram 2) However, at their first meeting, the members were with very little knowledge, almost none, on tourism management. Yet, they tried and learnt from their mistakes and, at the same time, conducted field trips to other communities. Today, this community establishes an organization called "Ban Tungyeepeng Community Enterprise Tourism Conservation Group" with 108 members and a share of 100 baht/each.

The community organization has a strong leadership system as its leader is a “natural” one who is selected from members of the tourism group. Presently, the community committee consists of 18 members who are its economic driving force under the community board. The committee has 2 major roles (1) as a management whose responsibility is at the policy level (2) as members of other committees in which each one selects a leader whose responsibility includes coordination with members within the group.

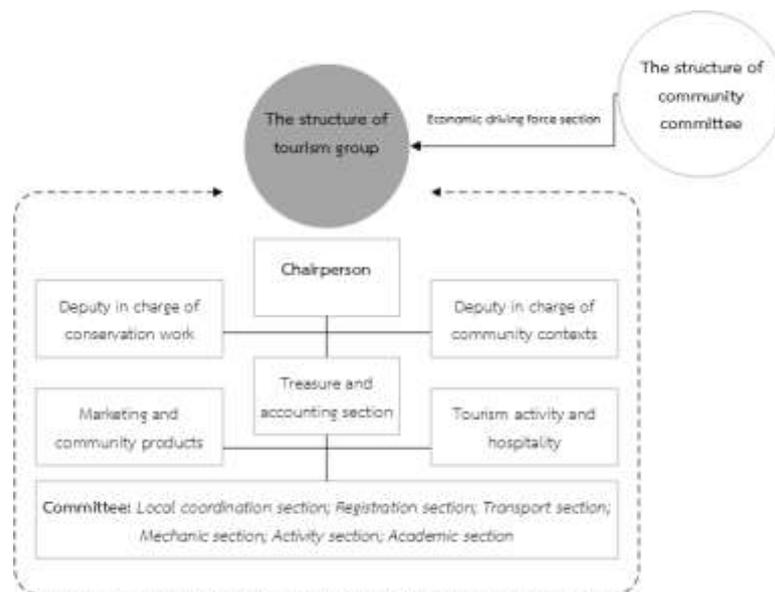


Diagram 2: A structure of tourism groups

The tourism group organizes a monthly meeting on every 2nd day of each month with an aim to discuss and exchange ideas and in case there is an urgent agenda. The principles of management and agreement are set as the following.

1) Members attending the meeting must participate in the management of a concerned sector.

2) Members must be community people living in the area and are “those who are listed in the house registration of Tungyeepeng community and that everyone has an equal right to be a member”. Outsiders who relocate and live in this community, despite having listed in the house registration, can become a member after having been and registered in the area for more than 6 months.

3) Those who work are obliged to get benefits from it. This means that “in case of attending a meeting or working, one must be paid for their time contribution.”

4) There is no expiry on being a member and shareholders. In fact, it can be inherited to their next generations in case of decease.

3.3 Ecotourism Management

3.3.1 Tourism Activity Management: this community focuses mainly on ecotourism activity by dividing into 2 programs (1) a program of community and Lanta Island tour (2) a field trip program. The real intention is to make use of the community resources. Tourism activities organized by the community serve as a filter in selecting groups and types of tourists. Such organized activities are based on the resources not on tourists' needs. The activities include boat riding and sightseeing the nature of mangroves forest, fishery ways of life, tour of Lanta Bay and other nearby islands, kayaking and sightseeing mangroves forest and Lanta Bay, gondola boat riding, having meals with the locals, and cycling while conservation activities are making fish houses, planting sea herbage, etc. There are also other tour activities of sightseeing the island main tourist attractions as well as learning activities on different professions such as making shrimp paste, fish cultivating in nets. The service fees are varied; in case of using a transport e.g. boat tour around the sea of not more than 10 people, it is 4,500. baht; kayaking/ hour is 350. baht/person; cycling is 60. baht/person/hour. A package tour program is also available, as followed.

1) Community Tour Program: this is the tour around the island. The package costs 900. baht/person which includes picking up and dropping off, prices of arranged activities and one meal. The arranged activities can be touring in a gondola, kayaking and boat riding for sightseeing the nature (the program of having meal with the locals is excluded and if a person wants to add some special shows such as Hulu-Thai traditional dramatic performance (Likea), local folk songs, poetry reading on tidal waves, that person must pay an addition of 1,000. baht/show).

2) Field Trip Program: this is to exhibit the management of community tourism, mangroves forest resource conservation, community professional group in which the cost is mostly on the venue usage, activities, speakers and meals.

3.3.2 Service Management on Lodgings and Meals: the community arranges two types of accommodations (a) home-stay (b) home network. There are 5 home-stays (in which the number and how are considered based on the appropriation since the community does not seriously focus on the home-stay development) with the cost of 200. baht/person. The home network helps lodging operators facilitate their tourists within the network. Food management are in 3 forms (1) having meals with the home-stay owners (2) having meals at a community food shop (Rarn Krua Taboondam, the food shop organized by community members) in which 10% of its revenue goes to the tourism group fund while 10% of the benefit after the fund deduction goes to the community central fund. This is a popular food

shop for tourists of one-day-trip (3) having meals with the locals which is a management form that allows the locals to make use of their house into a small kitchen and open it for tourists to have meals with them. They do not need to extend their house but their place must be evaluated by the committee to ensure cleanness and food quality although there is no clear standard of such evaluation, only appropriation. A rotation is arranged in a form of “queue system” and the coordinator from the tourism group manages in sending tourists to different kitchens, and 10% from this revenue goes to the community central fund. Today, there are 4 houses doing this service which are Krua Talengbeng, Ban Kangsom, Ban Borpla, and Ban Phakbia. The cost starts from 150. baht/person, depending on types of food.

3.3.3 Management on Benefits: revenues from various activities (kayaking, boat trip, picking up and dropping off, food, field trip, home-stay) are collected into the tourism group as a total income and being finalized once a year. The total income after deducting expenses is 100%; 10% goes to the community fund; 10% goes to environment fund for forest and marine conservation; 10% goes to committee welfares and bonuses for members who deserve them. The remaining amount is calculated as 100% where 30% is dividend for the management committee and 70% is dividend for the members. This is an arrangement format of, first, a whole, then, distribution to members.

3.4 Community Participation Looking back and realizing problems along with the significances of local resources are the starting point in grouping, discussing and finding solutions of problems in different situations such as at a beverage shop, at an important festival venue or other occasions that subsequently motivate some community people to express their views and finally set a direction for development. The main factor in the driving force for creating the locals’ participation within Tungyeepeng community is the fact that the mainstays group sets an example through trying to push and build the participation through actual practices.

“When there is an actual occurrence of tourism and conservation from the locals’ management, community members earn their living from the tourism and at the same time marine lives are easy to find while their number grows. The community people are the ones who gain the benefits. When a problem gets bigger and affects the overall members such as tsunami disaster, it makes community people realize the significance of resources and the togetherness to look for solutions” (The interview from one of member conservation group on 3 August 2015).

The participation from within Tungyeepeng community is in a form of “Bottom up” which starts from the community base that this group of people becomes the mainstays who lead other members. Presently, the members participate both directly and indirectly in tourism management and resources conservation. Their participation is in a form of survey, listening to ideas, jointly making decision and planning (from the drafted plan of the administration committee), being a shareholder, jointly working as plan and conducting an assessment as well as gaining benefits in terms of both economic and enriched environmental resources. However, although there might be a good mechanism in the participation, the community is still unable to make all operators and all locals participate in the management. Therefore, the tourism group always looks for a tool in creating activities that make everyone in the community takes parts and shares ideas such as tourism development project, conservation scheme, and local researches by asking concerned agencies for support in knowledge providing and creating understanding to the locals in the community.

Conclusions and Discussion

In the past, the community had its social system in maintaining the simple ways of life which was exhibited within the second emigrant group who relocated to reside in Lanta Island. Their relationship was of a strong extended family and 99% was Muslim, being called “Muslim Community”. Their main profession was rice farmers, followed by fishery. They encountered various problems of resources degradation due to forest concession with mangrove trees being cut for the charcoal industry as well as land encroachment around the decomposed mangroves forest areas along with the transformation of such areas into shrimp ground tanks. The results from those problems led to another severe problem on environment as waste water from the tanks was directed to the natural water source. Subsequently, people in the community gathered to discuss leading to the cooperation with concerned agencies in order to bring back the enrichment to their mangroves forest. This shows that the driving force of community development starts from seeing problems occurring within the areas. After that, an ongoing tourism development in Lanta Island was forced to grow which also affected to Tungyeepeng community in terms of changes in natural resource, environment, economy, society and culture. The results of the flowing tourism development made the locals adapt themselves in terms of work toward the service business and many left their original professions. This is in line with the paper of Jedsarid Sangkapan, Kettawa Boonprakarn, Chutima Wanbenmud and Nunthiyarat Suriyo (2016) who states that when there is a tourism development where the management is not done by the locals, the community

will adapt itself into tourism aspects by working in different areas within the system as employees and attempt themselves in transforming their ways of living to suit modernization that comes with the development.

Moreover, an encroachment through the tourism mainstream development had other effects on Tungyeepeng community which could be clearly seen in terms of environmental resources as lands were sold to external operators for building hotels/resorts to accommodate tourists and conduct tourism business. Such occurrence led to problems of waste, controversy on benefits from mangroves forest resource that subsequently created a chain effect toward community social and cultural systems or Muslim ways of living. In addition, the locals abandoned their original agricultural careers to become employees in the tourism business. Such conditions impacted their society and lifestyle while relationship within families also changed. Family happiness became less important while the locals had to race with time to work. Many were in debt because of the unmatching of incomes and expenses while the cost of living was also higher. Although some problems on the controversy of benefits from the resource could be solved through the ideas of ecotourism using the community as a tool of driving force, other problems still existed that, in order to correct them, other tools and methods must be created. The tourism development might have a lot of effects on community society and resources, but the locals learned to adapt themselves and transformed many problems that came with the development into opportunities. They started by acknowledging the problems, creating dialogues in various occasions and finally leading to a grouping of the mainstays who were ready for the next actions based on the idea of self-development. They relied on the original community knowledge along with various supports from the external concerned agencies on both knowledge and budget which is in line with the study of Chapin Iii, Knapp, Brinkman, Bronen, & Cochran (2016) which indicates that the combination of self-reliance and traditional knowledge base together with the development of bottom up and top-down is a crucial element for a community development plan. It creates an adaptation among the community people on their internal needs while taking opportunity to develop, based on the external development. The mainstays group was an important mechanism in the driving force as the group became a leader in ideas that led to actual effective practices where the locals were the ones who gained benefits. The discussion was ongoing with a main point of creating more understanding and participation. This led to an official grouping in a form of cooperation or organization as community enterprise with a clear structure of work, roles and responsibilities resulting in a strong driving force for the community tourism development.

In conducting the tourism management, Tungyeepeng community focuses on related to main resources that are mangroves forest conservation area enriched from the locals' reforestation, areas around Lanta Bay, and other nearby areas. Moreover, the locals adapt their lifestyle but still rely on their foundation base and wisdom while making use of their present careers and transform them into tourism activities aimed for tourists' knowledge gaining to understand and realize the value of natural resources and local lifestyles. This is consistent with the study of Mathew and Sreejesh (2017) which states that a community that strongly manages responsible tourism through maintaining the balance between development and conservation has more opportunities to become sustainable tourism management than others. Such community contains capabilities in upgrading its people. Tungyeepeng community sets up its organization group in a form of an enterprise with group rules and regulations while establishing clear structure, roles and responsibilities. However, its main roles are among 2-3 mainstays who have many functions and responsibilities as others are not ready to sacrifice while feeling insecure to become a leader because of their insufficient experience and knowledge.

An important mechanism in a group of community participation is: the ideas that its people can actually practice and know that they are able to gain benefits, both directly and indirectly, from tourism development. As for organizing tourism activities, the community focuses mainly on ecotourism by dividing into 2 programs (1) a program of the community and Lanta Island tour which is mostly in the form of a package tour (2) a field trip program which creates options to support tourism activity. Since there are diversities of tourists who also have different needs, flexibility is required in managing the service on lodging and meals by based on various changes in the present social system. There are 2 types of lodging arrangement (1) homestay (2) home network. An aim of the home network is to ensure that everyone benefits from this scheme by creating a coordination network among all lodging operators to forward customers to others within the network. Similarly, the lodging operators would send their customers to eat at food shops belonged to community members. Another mechanism is also created on food through an arrangement of tourists having meals with locals which is an opportunity opening for the locals to earn their living on food selling in local menus without having to own a food shop. This is not only a cost reduction in the development but also provides opportunity for tourists to learn and feel the community ways of living through a culinary culture. In case of community benefit arrangement, a dividend is managed annually to shareholders whereas one amount is set as an environment fund for the conservation of mangroves forest and marine resources. Members of the tourism group are responsible for

their roles and functions while a monthly salary is arranged for them. In regard to community participation toward ecotourism development, it is found that the participation is of a bottom up and the community is able to coordinate and team up with all concern sectors within the areas. Tungyeepeng community has been effectively developed in creating a participation among its members and stakeholders which can be seen from the number of people becoming members of the tourism group as well as from a joint development program with external agencies.

Acknowledgements

This paper is parts of doctoral research being funded by the graduate school and the factory of environmental science, Prince of Songkla University. An additional fund is granted by National Research Council of Thailand (NRCT), 2016. The researchers are grateful for the support from both Prince of Songkla University and National Research Council of Thailand. Also, they would like to thank the chairperson of Tungyeepeng Community-based tourism group as well as its members and the evaluating committee for the hospitality provided to them at the time of data collection.

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