

การวิเคราะห์การท่องเที่ยวโดยชุมชนบ้านถ้ำเสือ: การประยุกต์ปรัชญาของเศรษฐกิจพอเพียง
Analyzing Ban Thamsua Community-Based Tourism: Application of the Sufficiency Economy
Philosophy

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Abstract

The objective of this research was to analyze Ban Thamsua Community-Based Tourism by applying the Sufficiency Economy Philosophy. Information was obtained using an in-depth interview with the two key informants and a focus group discussion with ten local citizens participating in Ban Thamsua Community-Based Tourism. Triangulation was employed to validate the information. Findings from the application of the Sufficiency Economy Philosophy were: 1) moderation by using the existing social capital and getting local citizens involved in income-generating activities; 2) reasonableness by bringing prosperity to the community while having activities to help tourists appreciate the natural beauty and the environmental conservation; 3) self-immunity by expanding networking both inside and outside the community; 4) knowledge by using related knowledge from various organizations in planning and taking action; and 5) morality by using honesty, patience, perseverance, and intelligence in implementing Community-Based Tourism.

Keywords: Community-Based Tourism, Sufficiency Economy Philosophy, tourist, sustainable development

บทคัดย่อ

วัตถุประสงค์ของงานวิจัยนี้เพื่อวิเคราะห์การท่องเที่ยวโดยชุมชนบ้านถ้ำเสือโดยการประยุกต์ปรัชญาของเศรษฐกิจพอเพียง ข้อมูลได้จากการใช้การสัมภาษณ์เชิงลึกผู้ให้ข้อมูลหลักสองคนและการสนทนากลุ่มประชาชนในท้องถิ่นสิบคนที่เข้าร่วมในการท่องเที่ยวโดยชุมชนบ้านถ้ำเสือ ใช้ Triangulation ตรวจสอบความเที่ยงตรงของข้อมูล ผลจากการประยุกต์ปรัชญาของเศรษฐกิจพอเพียงคือ 1)ความพอประมาณ โดยการใช้ทุนทางสังคมที่มีอยู่และการนำประชาชนในท้องถิ่นเข้าร่วมในกิจกรรมสร้างรายได้ 2)ความมีเหตุผลโดยการนำความมั่งคั่งสู่ชุมชนในขณะที่มีกิจกรรมที่ช่วยให้นักท่องเที่ยวชื่นชมความงามของธรรมชาติและการอนุรักษ์สิ่งแวดล้อม 3)การมีภูมิคุ้มกันตนเอง โดยการขยายเครือข่ายทั้งภายในและภายนอกชุมชน 4)ความรู้ โดยการใช้ความรู้ที่เกี่ยวข้องจากหน่วยงานต่าง ๆ ในการวางแผนและการดำเนินการ 5)คุณธรรมโดยการใช้ความซื่อสัตย์ ความอดทน ความเพียร และสติปัญญาในการดำเนินการท่องเที่ยวโดยชุมชน

คำสำคัญ: การท่องเที่ยวโดยชุมชน ปรัชญาของเศรษฐกิจพอเพียง นักท่องเที่ยว การพัฒนาที่ยั่งยืน

Introduction*

The global widespread of COVID-19 has affected people's lives not only the domestic concerns but also the international crises. Even though the confirmed cases of coronavirus infection in Thailand have been declined, its impacts are tremendously illustrated. In 2018, the Gross Domestic Product (GDP) of Thailand was generated mainly by the export and international tourism services from China in particular. The impacts of coronavirus pandemic since 2019 have caused the decline in export and international tourism in Thailand significantly (Office of the National Economic and Social Development Council, 2020). As a result of domestic economic problems, Thai government has launched the accelerated program called "Visiting Thailand" to stimulate tourism in the country as well as to generate income in the communities as a whole.

In searching for the role model in Community-Based Tourism amid the coronavirus pandemic, it is widely accepted that Ban Thamsua is recognized for tourists on the Community-Based Tourism and

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application of the Sufficiency Economy Philosophy. The concept of Community-Based Tourism (CBT) is to focus on the participation of local citizens in tourism community by planning, developing, and having positive impacts on social, economic, and environmental conditions. Local citizens become owners and decision makers in managing tourism for the community's benefits. They will preserve, support, and be aware of the culture, natural heritage, and tourism impacts on the community and environment. Also, they will set aside money at least part of the income from tourism activities to the community as a whole (Nitikasetsoontorn, 2015). The concept of the Sufficiency Economy Philosophy (SE) has brought up since 1974 during His Majesty the King Bhumibol Adulyadej's speech given on December 4, 1974. The SE consists of three pillars and two conditions which are: 1) Moderation refers to sufficiency at a level of not doing too little or too much at the expense of oneself or others. 2) Reasonableness refers to making consideration of the factors concerned and anticipating outcomes carefully which may be expected from such action. 3) Self-immunity refers to the preparation to cope with the likely impacts and changes in various aspects by foreseeing the probability of the future situations. Two conditions underlying the decisions and activities at the sufficient level are as follows: 1) Knowledge refers to bring the relevant knowledge into consideration and understanding the relationship among various fields in order to use them in planning and operation. 2) Morality refers to leading one's life with honesty, patience, perseverance, and intelligence (The Chaipattana Foundation, 2020).

In this research, the triangulation was employed to validate the information including: 1) data triangulation by verifying the data through different points in time; 2) investigator triangulation by exchanging point of view with different observers; and 3) method triangulation by verifying the consistency of findings from the documentary studies, observation, in-depth interview, and focus group discussion (Chanthawanit, 2012). The congruent information acquired from the documentary studies, observation, in-depth interview, and focus group discussion will be certain the validity of the information obtained.

Ban Thamsua was situated in Moo5, Ao Luk Tai sub-district, Ao Luk district, Krabi province, Thailand. There were 149 households with four main families. The idea of having Ban Thamsua become a tourism community has begun since 1999. Key leaders discussed on how to strengthen the community by providing benefits and returning happiness to all citizens. The ideas of participation in planning, brainstorming, being responsible, and profit-sharing have been put into practice. One of the key leaders mentioned that the community was clean and safe. People deducted 10% of their income from the community's activities to the central administration. At the beginning, they donated 200,000 THB to start the activities. The empirical evidence showed that in 2011, Ban Thamsua received the role model award in applying of the SE. In the following year, this community received the role model award in CBT (Ratananan, 2019).

In this research, the objective was to analyze Ban Thamsua by using the concept of the SE. Findings would be useful to understand this community and implement them in other communities at a similar condition and concern.

Materials and Methods*

This qualitative research was carried out from June to September 2019. The information was gathered using 1) the documentary studies about the concept of CBT, the SE, relevant studies, and related researches; 2) the non-participant observation in Ban Thamsua; 3) the in-depth interview with two informants; namely, Mr. Worawat RATANANAN, a coordinator of the local wisdom zone, and Mr. Chatuphon ARAM, an owner of Rai Prida homestay; and 4) focus group discussion with ten local citizens participating in CBT to answer the research question on the application of the SE in Ban Thamsua. The in-

depth interview and focus group discussion was the instrument to collect data. Triangulation was used to validate the information.

Results and Discussion*

1. Moderation by considering not doing too much or too little at the expense of oneself. Based upon the analysis, local citizens at Ban Thamsua have started with what they were and what the community had. They realized that the existing social capital in the community was their livelihoods, the natural heritages, and the strong networking. Authentic foods and desserts such as Shrimp Chili Paste, Crispy Lotus Blossom Cookie, Coconut Balls, Khee Mord Dessert, dried squids, and dried seafood were ready to serve tourists and were available on sale. Tourists would enjoy the activities given such as learning how to tie, dye, and design fabric for their own souvenirs. T-shirts, cotton bags, cotton jackets, scarfs, and etc. designed by tie-dye fabric were displayed and were available on sale also. Local citizens of all age groups would participate in the activities provided for tourists. For example, senior citizens would demonstrate how to weave the coconut leaf baskets while inviting tourists to join them. It was noticeable that the elderly here looked cheerfully and enjoyed laughing. Folkways such as Ronggen dance, Manohra dance, Li Ke Pa performance, and Muay Thai Chaiya demonstration were additional aspects of the social capital which would illustrate significantly the strengths of individuals and their families. Local citizens of all ages, therefore, would be able to involve in and could generate income for their families sustainably. Findings of this research were in compliance with Siriphanupong and Rungkasiri (2017) that to support the balance among social, economy, and environment by applying the concept of the SE would enable to build a strong foundation for sustainable business.

2. Reasonableness by making rational consideration of the factors and outcomes from such action. In Ban Thamsua, related factors to become the role model in CBT were to bring the prosperity to the community. In this regard, tourists might join the activities provided such as bike tour to visit temples, caves, natural sightseeing places, kayaking, or enjoyed the body spa covered by warm sea mud. Based upon the observation, the outcomes from such activities helped tourists get closer to the nature. The more they appreciated the natural beauty, the more they expressed the sense of environmental conservation occurred.

3. Self-immunity by preparing to cope with the likely impacts and changes and foreseeing the probability of future situations. Regarding Ban Thamsua, to cope with and foresee the demand of tourists visiting the community was to expand the networking. For example, three main homestays were available in the community. Ruan Phu Hai homestay could accommodate 15-20 tourists while Ruan Phai Lin homestay could service 30-40 tourists. For large group of tourists (150-200 persons), they could check in at Rai Prida homestay. However, Ban Suan Thip homestay and Laem Sak Seafood homestay situated outside the community could accommodate 20-30 tourists each.

4. Knowledge by bringing the relevant knowledge and understanding the relationship among various fields to use them in planning and taking action. The well-rounded knowledge was clarified since Ban Thamsua was a learning place where expansions of networking were illustrated clearly. Ao Luk District Agricultural Extension Office, Krabi Provincial Community Development Office, Ao Luk Non-Formal Education Center, World Vision Foundation of Thailand, and Bank of Agriculture and Agricultural Cooperatives (BAAC) were external networking to support Ban Thamsua. BAAC in particular has placed this community in its project called BAAC leading towards Thailand tour by following the footsteps of Majesty King Bhumibol Adulyadej.

5. Morality by leading one's life with honesty, patience, perseverance, and intelligence. Local citizens have proved that the honesty in implementing CBT with patience, perseverance, and intelligence by

applying the SE would help them socially, financially, and environmentally sustain. Local citizens enjoyed their livelihoods and lived happily ever after.

Considering the essence of the SE from this research, it was supported by Mongsawad and Thongpakde (2016) that people should behave with moderation and morality in economic decision making. Moderation would filter out greed and consumerist behavior. Morality would lead people to consider the consequence of their actions to others and society. Reasonableness would imply non-extreme risk-taking behavior. Also, findings of this study agreed with Suriyankietkaew and Kantamara (2019) that the moderation, reasonableness, resilience, knowledge, ethnics/morality, compassion and caring for stakeholders were underlying the achievement of the long-term corporate and business enterprise sustainability.

Based upon the findings, it was recommended that to promote the CBT by applying the SE should include: 1) to analyze social capital in the community and wisely use it; 2) to get local citizens involved in, share profits, and set aside money from the income generating activities to the central administration of the community; 3) to promote the success stories of CBT through electronic devices such as social media and internet; 4) to establish both internal and external CBT networking; and 5) to strengthen and expand the roles of young generation to move forward CBT sustainability.

Summary*

Analyzing Ban Thamsua CBT by applying the SE revealed as follows: moderation by considering the strengths of community derived from the existing social capital for the income generating activities; reasonableness by bringing prosperity to the community without scarifying the environmental conservation; self-immunity by foreseeing the demand of tourists in the community and expanding homestays networking; knowledge by using relevant knowledge in planning and taking action; and morality by using honesty, patience, and intelligence in CBT to sustain socially, financially, and environmentally in the community.

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