

**EASTERN PHILOSOPHY OF ECOTOURISM MANAGEMENT  
MODEL IN MAE HONG SON PROVINCE, THAILAND**

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**WILASINEE ANOMASIRI**

**A THESIS SUBMITTED IN PARTIAL FULFILLMENT  
OF THE REQUIREMENTS FOR  
THE DEGREE OF DOCTOR OF SCIENCE  
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**EASTERN PHILOSOPHY OF ECOTOURISM MANAGEMENT MODEL  
IN MAE HONG SON PROVINCE, THAILAND**



.....

**Mrs. Wilasinee Anomasiri**  
Candidate



.....

**Assoc. Prof. Charlie Navanugraha, Ph.D.**  
Major-advisor



.....

**Assoc. Prof. Rungcharas Hutacharoen, M.Sc.**  
Co-advisor



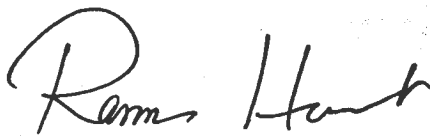
.....

**Asst. Prof. Sura Pattanakiat, Ph.D.**  
Co-advisor



.....

**Mr. Wadanyu Nathalang, M.Arch., M.A.**  
Co-advisor



.....

**Assoc. Prof. Rassmidara Hoonsawat,**  
Ph.D.  
Dean  
Faculty of Graduate Studies



.....

**Assoc. Prof. Manas Watanasak,**  
Ph.D.  
Chair  
Doctor of Science Programme in  
Technology of Environmental Management,  
Faculty of Environment and Resources Studies

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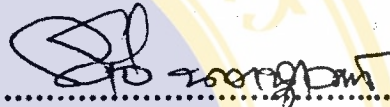
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For the degree of Doctor of Science  
(Technology of Environmental Management)**

**on**

**March 12, 2004**



.....  
**Mrs. Wilasinee Anomasiri  
Candidate**



.....  
**Assoc. Prof. Charlie Navanugraha, Ph.D.  
Chair**



.....  
**Assoc. Prof. Rungcharas Hutacharoen  
M.Sc.**

**Thesis Defence Committee**



.....  
**Asst. Prof. Dachanee Eamphandhu,  
Ph.D.**

**Thesis Defence Committee**



.....  
**Asst. Prof. Sura Pattanakiat,  
Ph.D.**

**Thesis Defence Committee**



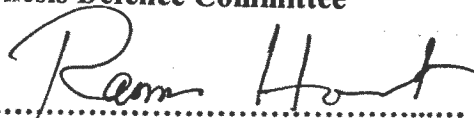
.....  
**Assoc. Prof. Manas Watanasak,  
Ph.D.**

**Thesis Defence Committee**



.....  
**Mr. Wadanyu Nathalang M.Arch., M.A**

**Thesis Defence Committee**



.....  
**Assoc. Prof. Rassmidara Hoonsawat,  
Ph.D.**

**Dean**

**Faculty of Graduate Studies  
Mahidol University**



.....  
**Assoc. Prof. Anuchat Pongsomlee,  
Ph.D**

**Dean**

**Faculty of Environment and Resources Studies  
Mahidol University**

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**Wilasinee Anomasiri**



การศึกษาปรัชญาตะวันออกซึ่งเป็นแบบจำลองในการจัดการท่องเที่ยวเชิงนิเวศ จังหวัดแม่ฮ่องสอน (EASTERN PHILOSOPHY OF ECOTOURISM MANAGEMENT MODEL IN MAE HONG SON PROVINCE, THAILAND)

วิลาสินี อโนมะศิริ 4137613 ENTM/D

วท.ด. (เทคโนโลยีการบริหารสิ่งแวดล้อม)

คณะกรรมการควบคุมวิทยานิพนธ์ : ชาลี นาวานุเคราะห์, Ph.D., รุ่งจิรศ หุตะเจริญ, M.Sc., สุระ พัฒนเกียรติ, Ph.D., วัทัญญ ณ กลาง, M.Arch., M.A.

#### บทคัดย่อ

การศึกษาปรัชญาตะวันออกซึ่งเป็นแบบจำลองในการจัดการการท่องเที่ยวเชิงนิเวศ ในจังหวัดแม่ฮ่องสอน มีวัตถุประสงค์เพื่อสร้างแบบจำลองการจัดการท่องเที่ยวเชิงนิเวศตามทัศนะของปรัชญาตะวันออก นอกจากนี้ยังได้มีการตรวจสอบแบบจำลองตามสภาพความเป็นจริงและนำมาสร้างเป็นแนวทางในการจัดการการท่องเที่ยวเชิงนิเวศในจังหวัดแม่ฮ่องสอน ระเบียบวิธีวิจัยในการสร้างแบบจำลองเป็นการทำในลักษณะคู่ขนานระหว่างหลักการรูปแบบการจัดการท่องเที่ยวเชิงนิเวศที่เป็นอยู่ในปัจจุบันกับการจัดการท่องเที่ยวเชิงนิเวศตามทัศนะของปรัชญาตะวันออก การวิเคราะห์การผันแปรทางเดียวเป็นสถิติที่ใช้ในการทดสอบความแตกต่างระหว่างปัจจัยที่เกี่ยวข้องกับแบบจำลอง นอกจากนี้กรณีศึกษาและการตรวจสอบจากสภาพความเป็นจริงจะเป็นการยืนยันความเป็นไปได้ของการนำแบบจำลองการจัดการท่องเที่ยวเชิงนิเวศตามทัศนะของปรัชญาตะวันออก แนวทางในการจัดการท่องเที่ยวเชิงนิเวศตามทัศนะของปรัชญาตะวันออก อย่างไรก็ตามแนวคิดดังกล่าวนี้ยังเป็นองค์ความรู้ใหม่ในการจัดการท่องเที่ยวเชิงนิเวศและยังได้นำมาใช้ผสมผสานกับระบบสารสนเทศทางภูมิศาสตร์เพื่อเพิ่มประสิทธิภาพของการจัดการด้วย

ผลของการศึกษาพบว่า องค์ประกอบที่มาจากสาระสำคัญของปรัชญาตะวันออกที่สามารถนำมาผสมผสานในการจัดการท่องเที่ยวเชิงนิเวศ ได้แก่ ความสงบ ความเรียบง่าย ความกลมกลืน ความสมดุล และการกระทำอย่างมีศีลธรรม ผลดังกล่าวนี้สามารถนำไปเป็นแกนในการสร้างตัวชี้วัดและใช้เป็นตัวประกอบที่สำคัญของการพัฒนาการท่องเที่ยวเชิงนิเวศอย่างยั่งยืนได้ต่อไป นอกจากนี้การแสดงผลในรูปแบบที่แสดงให้เห็นถึงการกระจายของพื้นที่ที่ศึกษาภาพในการจัดการท่องเที่ยวเชิงนิเวศมีกระจายเป็นจำนวนมากในพื้นที่จังหวัดแม่ฮ่องสอน การทดสอบทางสถิติโดยการวิเคราะห์การผันแปรทางเดียวพบว่า ระดับการพัฒนาหมู่บ้าน, จำนวนครัวเรือนในหมู่บ้าน, หนาแน่นและการเข้าเรียนต่อชั้นมัธยมของประชาชนท้องถิ่น เป็นปัจจัยที่มีผลต่อศักยภาพของการบริหารจัดการการท่องเที่ยวเชิงนิเวศ แนวทางในการจัดการท่องเที่ยวเชิงนิเวศที่ได้นำเสนอมุ่งประเด็น ทรัพยากรการท่องเที่ยวเชิงนิเวศ การบริหารจัดการการท่องเที่ยวเชิงนิเวศ การจัดการสาธารณูปโภคบริการ และการจัดการด้านการตลาดการท่องเที่ยวเชิงนิเวศ

ข้อเสนอแนะในการวิจัยครั้งต่อไป ได้แก่ การศึกษาเกี่ยวกับระบบเส้นทางท่องเที่ยวเชิงนิเวศ การศึกษาความเป็นไปได้ของการจัดทำวิสาหกิจชุมชนท่องเที่ยวเชิงนิเวศ และการศึกษาเกี่ยวกับจริยธรรมกับการท่องเที่ยวเชิงนิเวศ นอกจากนี้การกำหนดเป้าหมายในภูมิภาคเพื่อการพัฒนาท่องเที่ยวเชิงนิเวศที่เชื่อมโยงกับการรักษาความหลากหลายทางชีวภาพ นอกจากนี้หมู่บ้านควรเป็นศูนย์กลางในการพัฒนาเพื่อการดำรงไว้ของทรัพยากรในพื้นที่ การพัฒนาสาธารณูปโภคควรเน้นความกลมกลืนกับธรรมชาติ โปรแกรมการจัดการทรัพยากรท่องเที่ยวควรมีห้องปฏิบัติการส่วนตำบลและท้องถิ่นเป็นผู้ดูแล สาธารณูปโภคและการบริการควรแสดงออกถึงความเป็นตะวันออก เช่น เครื่องใช้เกี่ยวกับไม้ไผ่ การบริการล่องแพด้วยไม้ไผ่ การทำแปลงปลูกไม้ไผ่เพื่อการทำแพ การทำเฟอร์นิเจอร์ และมุมการเรียนรู้เกี่ยวกับไม้ไผ่ เป็นเรื่องที่ควรส่งเสริม การหากองทุนเพื่อส่งเสริมกิจกรรมดังกล่าวควรเร่งดำเนินการ อย่างไรก็ตามการวิจัยการตลาดประชาชนควรส่งเสริมอย่างเร่งด่วน

EASTERN PHILOSOPHY OF ECOTOURISM MANAGEMENT MODEL IN MAE HONG SON PROVINCE, THAILAND

WILASINEE ANOMASIRI 4137613 ENTM/D

D.Sc. (TECHNOLOGY OF ENVIRONMENTAL MANAGEMENT)

THESIS ADVISORS : CHARLIE NAVANUGRAHA, Ph.D., RUNGCHARAS HUTACHAROEN, M.Sc., SURA PATTANAKIAT, Ph.D., WADANYU NATHALANG, M.Arch., M.A.

ABSTRACT

This study has the objective of constructing a model for ecotourism management in the perspective of Eastern philosophy, verifying that model, and formulating guidelines for ecotourism management. This study's model for ecotourism management parallels the Conventional Ecotourism Management Model. The case studies for verification confirmed the strength of the Eastern philosophy based model.

In using Eastern philosophy for ecotourism management the following components were introduced: peaceful life, simplicity, harmony, balance, and moral action. The result is a potential map of ecotourism management based on Eastern philosophy to be used in many areas in Mae Hong Son to promote it as an ecotourism destination. One-way analysis of variance showed that the less developed villages, the smaller households, the mid-level enrollment in secondary schools, and the Lahus tribes showed more potential for Eastern-based ecotourism management (0.05). The study proposals include guidelines for ecotourism resources, for ecotourism management, for ecotourism facility and service, and for ecotourism market management.

Recommendations for further study include the study of route system monitoring, the feasibility study of ecotourism enterprise, and the study of environmental ethics. Specifically there should be local policies that deal with biodiversity in the perspective of Eastern philosophy, and the village should be conserved as a center for maintaining the natural resources in the area. The infrastructure development in the province should maintain an identity and harmony with nature. The programs for ecotourism resources based on Eastern philosophy can be set up and managed by local administrative organizations and local people. The facilities and services that demonstrate Eastern philosophy include those related to bamboo production, which is a symbol of Eastern philosophy. The market research by local people should be done immediately.

KEY WORDS : EASTERN PHILOSOPHY / ECOTOURISM MANAGEMENT MODEL / MAE HONG SON PROVINCE

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## CONTENTS

	<b>Pages</b>
<b>ACKNOWLEDGEMENT</b>	<b>iii</b>
<b>ABSTRACT</b>	<b>iv</b>
<b>LIST OF TABLES</b>	<b>ix</b>
<b>LIST OF FIGURES</b>	<b>xiii</b>
<b>LIST OF MAPS</b>	<b>xv</b>
<b>CHAPTER 1 INTRODUCTION</b>	<b>1</b>
1.1 Background	1
1.2 Problem statement	2
1.3 Research question	5
1.4 Objectives of the study	5
1.5 Hypothesis	6
1.6 Scope of the study	6
1.7 Originality of the study	6
<b>CHAPTER 2 LITERATURE REVIEW</b>	<b>8</b>
2.1 The Philosophy of Ecotourism Management	8
2.2 Overview of Ecotourism	23
2.3 Landscape and Ecotourism Management	43
2.4 Ecotourism Management in the Western and Eastern Perspectives	49
2.5 Scientific methods to support Ecotourism Management	52
2.6 Previous Research of Ecotourism Management Model	54

## CONTENTS (Continued)

	<b>Pages</b>
<b>CHAPTER 3 MATERIALS AND METHODOLOGY</b>	<b>70</b>
3.1 The study area	70
3.2 Materials	71
3.3 Methodology	72
 <b>CHAPTER 4 DESCRIPTION OF THE STUDY AREA</b>	 <b>82</b>
4.1 Overview of Mae Hong Son Province	82
4.2 Tourism attraction in Mae Hong Son	98
4.3 Ecotourism destination in Mae Hong Son	102
 <b>CHAPTER 5 RESULTS OF THE STUDY</b>	 <b>104</b>
5.1 The conceptual model construction of Conventional Ecotourism Management	104
5.2 The conceptual model construction of Ecotourism Management in perspective of Eastern Philosophy	106
5.3 Operational model of ecotourism management	120
5.4 Selection of appropriate model	157
5.5 Verification Model of Ecotourism Management based on Eastern Philosophy	168
5.6 The guidelines of ecotourism management based on eastern philosophy in Mae Hong Son Province	186



## CONTENTS (Continued)

	<b>Pages</b>
<b>CHAPTER 6 DISCUSSION</b>	<b>198</b>
6.1 The Ecotourism Management Model Based on Eastern Philosophy	198
6.2 Characteristics of Ecotourism Sites and Most appropriate for the application of the Ecotourism Management Model based on Eastern Philosophy	201
6.3 The One Way Analysis of Variance results	202
6.4 The Verification of the Ecotourism Management Model	203
6.5 The Guideline of Ecotourism Management based on Eastern Philosophy	204
<b>CHAPTER 7 CONCLUSION AND RECOMMENDATIONS</b>	<b>205</b>
<b>BIBLIOGRAPHY</b>	<b>210</b>
<b>APPENDIX</b>	<b>230</b>
Appendix A Questionnaire	231
Appendix B	237
Appendix C Ethnic Groups in Mae Hong Son	245
Appendix D	251
Appendix E The background information of the ecotourism villages Ban Huay Hee Tambon Huay Puling Muang district Mae Hong Son	256
Appendix F The description of criteria and indicators for Ecotourism management base on conventional potential are shown on below:	265
Appendix G	284
<b>BIOGRAPHY</b>	<b>298</b>

## LIST OF TABLES

			<b>Pages</b>
<b>Table</b>	<b>2-1</b>	Major Differences Between Theravada & Mahayana Traditions	13
<b>Table</b>	<b>2-2</b>	A typology of nature tourism	35
<b>Table</b>	<b>2-3</b>	Potential ecotourism destinations in mountains regions	37
<b>Table</b>	<b>2-4</b>	Comparing ecotourism management from western and eastern perspectives	49
<b>Table</b>	<b>2-5</b>	Short Description of Various Visitor Management Models by McArthur and Sebastian perspective (1998)	56
<b>Table</b>	<b>4-1</b>	The population in each district in Mae Hong Son	96
<b>Table</b>	<b>4-2</b>	The distribution of public health service in Mae Hong Son	98
<b>Table</b>	<b>4-3</b>	The distribution of ecotourism destination in Mae Hong Son Province	102
<b>Table</b>	<b>5-1</b>	The content analysis essence of eastern philosophy	108
<b>Table</b>	<b>5-2</b>	The synthesis of Eastern Philosophy Approach	114

## LIST OF TABLES (Continued)

			<b>Pages</b>
<b>Table</b>	<b>5-3</b>	Significance of ecotourism sites evaluation factors given by the weighting score	120
<b>Table</b>	<b>5-4</b>	Characteristics of Ecotourism villages from the perspective of conventional ecotourism management in Muang District	124
<b>Table</b>	<b>5-5</b>	Characteristics of Ecotourism villages from the perspective of conventional ecotourism management in Pai District	127
<b>Table</b>	<b>5-6</b>	Characteristics of Ecotourism villages from the perspective of conventional ecotourism management in Pangmapha District	131
<b>Table</b>	<b>5-7</b>	Characteristics of Ecotourism villages from the perspective of conventional ecotourism management in Mae Sariang District	133
<b>Table</b>	<b>5-8</b>	Characteristics of Ecotourism villages from the perspective of conventional ecotourism management in Mae La Noi District	134
<b>Table</b>	<b>5-9</b>	Characteristics of Ecotourism villages from the perspective of Conventional ecotourism management in Khun Yuam District	135
<b>Table</b>	<b>5-10</b>	Characteristics of Ecotourism villages from the perspective of conventional ecotourism management in Sop Mei District	137

## LIST OF TABLES (Continued)

			<b>Pages</b>
<b>Table</b>	<b>5-11</b>	Significance of ecotourism sites evaluation factors given by the weighting score	139
<b>Table</b>	<b>5-12</b>	Characteristics of Ecotourism villages from the perspective of Eastern Philosophy in Muang District	142
<b>Table</b>	<b>5-13</b>	Characteristics of Ecotourism villages from the perspective of Eastern Philosophy in Pai District	145
<b>Table</b>	<b>5-14</b>	Characteristics of Ecotourism villages from the perspective of Eastern Philosophy in Pangmapha District	148
<b>Table</b>	<b>5-15</b>	Characteristics of Ecotourism villages from the perspective of Eastern Philosophy in Khun Yuam District	150
<b>Table</b>	<b>5-16</b>	Characteristics of Ecotourism villages from the perspective of Eastern Philosophy in Mae La Noi District	152
<b>Table</b>	<b>5-17</b>	Characteristics of Ecotourism villages from the perspective of Eastern Philosophy in Mae Sariang District	153
<b>Table</b>	<b>5-18</b>	Characteristics of Ecotourism villages from the perspective of Eastern Philosophy in Sop Mei District	155
<b>Table</b>	<b>5-19</b>	The results of factors and criteria testing	157
<b>Table</b>	<b>5-20</b>	Results of comparative study of potential ecotourism evaluation factors	160



## LIST OF TABLES (Continued)

			<b>Pages</b>
<b>Table</b>	<b>5-21</b>	Results of qualitative comparative study potential of ecotourism sites	165
<b>Table</b>	<b>5-22</b>	Verification of Ecotourism Management in perspective of Eastern Philosophy	177
<b>Table</b>	<b>5-23</b>	Verification of Ecotourism Management based on Eastern Philosophy at Ban Huay Num Mae Hong Son	183
<b>Table</b>	<b>5-24</b>	One Way Analysis of Variance and Conventional Ecotourism Management based on Eastern Philosophy	188
<b>Table</b>	<b>5-25</b>	Ecotourism Resources Guideline	192
<b>Table</b>	<b>5-26</b>	Ecotourism Management Guidelines	194
<b>Table</b>	<b>5-27</b>	Ecotourism Facility and Service Guideline	196
<b>Table</b>	<b>5-28</b>	Ecotourism Market Guideline	197

## LIST OF FIGURES

		<b>Pages</b>	
<b>Figure</b>	<b>2-1</b>	Functional tourism system (Adapted from Gunn :1988)	28
<b>Figure</b>	<b>2-2</b>	Principles of ecotourism (Adapted from Burkley : 1993)	30
<b>Figure</b>	<b>2-3</b>	The approach of Ecotourism Management Ecological, economic and socio-cultural elements	54
<b>Figure</b>	<b>2-4</b>	Emphandhu's Model of Ecotourism Management	65
<b>Figure</b>	<b>3-1</b>	Research Conceptual Model	73
<b>Figure</b>	<b>3-2</b>	The procedure of Construct Ecotourism Management Model based on Eastern Philosophy	75
<b>Figure</b>	<b>3-3</b>	The procedure of operational model construction of conventional ecotourism management	77
<b>Figure</b>	<b>3-4</b>	The procedure of operational model construction of ecotourism management in perspective of eastern philosophy	79
<b>Figure</b>	<b>5-1</b>	Conventional Ecotourism Management Model based on Emphandhu's Model	105
<b>Figure</b>	<b>5-2</b>	Ecotourism Management Model in perspective of Eastern Philosophy	119

## LIST OF FIGURES (Continued)

			<b>Pages</b>
<b>Figure</b>	<b>5-3</b>	The Structure of Ecotourism Committee of Huay Hee in the perspective of villagers (Source : Chee Yoo, 2001)	171
<b>Figure</b>	<b>5-4</b>	Doi Pui	172
<b>Figure</b>	<b>5-5</b>	The prohibit for killing animals : Don't kill gibbons, it makes a unity break up	174
<b>Figure</b>	<b>5-6</b>	The prohibit for killing animals : Don't kill Nycticebus coucang it make slow	174
<b>Figure</b>	<b>5-7</b>	The prohibit for killing animals : Don't kill Green Imperial Pigeon it similar to kill husband	175
<b>Figure</b>	<b>5-8</b>	The agricultural tradition knowledge of Karen to built the water way to the paddy field and that shown the natural way of thinking	180
<b>Figure</b>	<b>6-1</b>	Ecotourism management model based on eastern philosophy	199

## LIST OF MAPS

		<b>Pages</b>	
<b>Map</b>	<b>3-1</b>	The study area, Mae Hong Son Province	71
<b>Map</b>	<b>4-1</b>	Protected is area in Mae Hong Son	83
<b>Map</b>	<b>4-2</b>	Sub Watershed in Mae Hong Son	86
<b>Map</b>	<b>4-3</b>	Stream pattern in Mae Hong Son	88
<b>Map</b>	<b>4-4</b>	Watershed classes in Mae Hong Son	90
<b>Map</b>	<b>4-5</b>	Forest types in Mae Hong Son	92
<b>Map</b>	<b>4-6</b>	Road in Mae Hong Son	94
<b>Map</b>	<b>4-7</b>	Political boundary in Mae Hong Son Province	95
<b>Map</b>	<b>4-8</b>	Health service area in Mae Hong Son	97
<b>Map</b>	<b>4-9</b>	Ecotourism destination in Mae Hong Son	103
<b>Map</b>	<b>5-1</b>	Potential Ecotourism Sites in Mae Hong Son from the perspective of Conventional Ecotourism Management	123
<b>Map</b>	<b>5-2</b>	Potential sites in Muang District from the perspective of Conventional Ecotourism Management	126



## LIST OF MAPS (Continued)

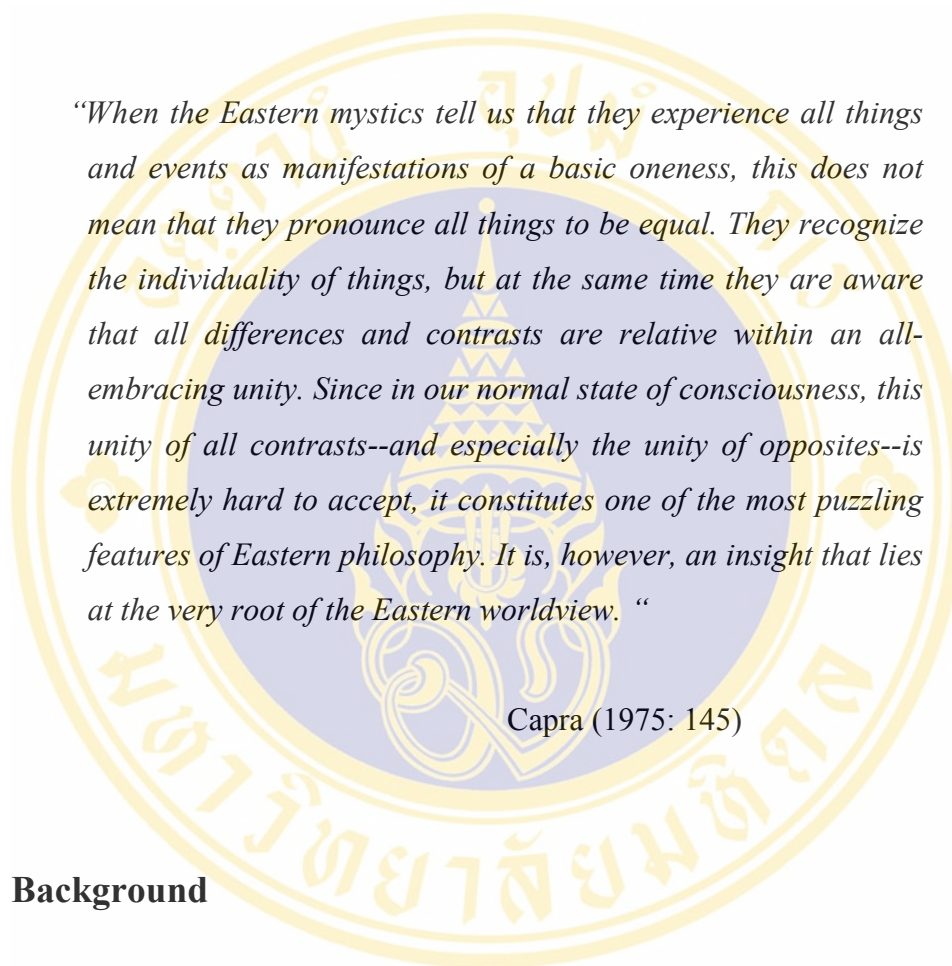
			<b>Pages</b>
<b>Map</b>	<b>5-3</b>	Potential Ecotourism Sites in Pai District from the Perspective of Ecotourism Management	130
<b>Map</b>	<b>5-4</b>	Potential Ecotourism Sites in Pangmapha District from the Perspective of Conventional Ecotourism Management	132
<b>Map</b>	<b>5-5</b>	Potential Ecotourism Sites in Mae Sariang District from the Perspective of Conventional Ecotourism Management	134
<b>Map</b>	<b>5-6</b>	Potential Ecotourism Sites in Mae La Noi district from the Perspective of Conventional Ecotourism Management	135
<b>Map</b>	<b>5-7</b>	Potential Ecotourism Sites in Khun Yuam District from the perspective of Conventional Ecotourism Management	136
<b>Map</b>	<b>5-8</b>	Potential Ecotourism Sites in Sop Mei District from the perspective of Conventional Ecotourism Management	138
<b>Map</b>	<b>5-9</b>	Potential Ecotourism Sites in Mae Hong Son from the Perspective of Ecotourism Management based on Eastern Philosophy	141
<b>Map</b>	<b>5-10</b>	Potential Ecotourism Sites in Muang District from the Perspective of Ecotourism based on Eastern Philosophy	144
<b>Map</b>	<b>5-11</b>	Potential Ecotourism Sites in Pai District from the Perspective of Ecotourism Management based on Eastern Philosophy	147

## LIST OF MAPS (Continued)

			<b>Pages</b>
<b>Map</b>	<b>5-12</b>	Potential Ecotourism Site in Pangmapha District from the Perspective of Ecotourism Management based on Eastern Philosophy	149
<b>Map</b>	<b>5-13</b>	Potential Ecotourism Sites in Khun Yuam District from the Perspective of Ecotourism Management based on Eastern Philosophy	151
<b>Map</b>	<b>5-14</b>	Potential Ecotourism Sites in Mae La Noi District from the Perspective of Ecotourism Management based on Eastern Philosophy	152
<b>Map</b>	<b>5-15</b>	Potential Ecotourism Sites in Mae Sariang District from the Perspective of Ecotourism Management based on Eastern Philosophy	154
<b>Map</b>	<b>5-16</b>	Potential Ecotourism Sites in Sop Meoi District from the Perspective of Ecotourism Management based on Eastern Philosophy	156

## CHAPTER 1

### INTRODUCTION



*“When the Eastern mystics tell us that they experience all things and events as manifestations of a basic oneness, this does not mean that they pronounce all things to be equal. They recognize the individuality of things, but at the same time they are aware that all differences and contrasts are relative within an all-embracing unity. Since in our normal state of consciousness, this unity of all contrasts--and especially the unity of opposites--is extremely hard to accept, it constitutes one of the most puzzling features of Eastern philosophy. It is, however, an insight that lies at the very root of the Eastern worldview. “*

Capra (1975: 145)

#### 1.1 Background

Sustainable tourism has been conceptualized around the idea of sustainability. This latter term refers to sustainable development or development that satisfies the needs of the present generation without limiting the potential for satisfying the needs of future generations and it has been applied in many diverse contexts. Sustainable tourism is based on a philosophy of tourism management that permits visitors to enjoy the attractions of a community or a region in a way that does not adversely affect the local culture and environment or in other words leaves them intact for the enjoyment of future generations. Tourism can be sustainable if the culture and the natural and artificial environment interact harmoniously and support each other indefinitely. One of the most common forms of sustainable tourism is ecotourism. The term

'ecotourism' is commonly used to describe any form of holiday or recreation in natural surroundings where the natural surroundings play a dominant role in shaping the tourists' motivations for traveling to his or her holiday destination or recreation site. Such motivations may have a scientific or an aesthetic dimension, or indeed both simultaneously.

The world's natural resources for instance landscapes, animals, plants etc, embody such beauty that even from this point of view alone they can be considered to be valuable ecotourism resources, and need to be preserved in terms of their aesthetics. However, aesthetics has a philosophical component which extends to a consideration of man's spiritual connection to the earth's living systems and his ethical obligations to protect them, an approach associated with the global environmental movement known as deep ecology. Moreover, this approach posits close connections between certain streams in world religions and deep ecology, which demonstrate deep meaning of human life.

## **1.2 Problem statement**

Nepal (1999) believes that ecotourism in the mountains will foster responsible tourist behavior, conservation of important wildlife habitats and ecosystems, appreciation of local cultures and traditional life styles, and will provide sustainable forms of livelihood for people living in remote and communities. Indeed, countries with mountain communities around the world have promoted ecotourism to ameliorate problems of environmental degradation and underdevelopment. However, there is a negative side too. Adverse ecological impacts of ecotourism are particularly visible at ecologically fragile higher altitudes as can be seen in countries such as Nepal and in the Northern parts of Thailand, especially Chiang Mai, Chiang Rai and Mae Hong Son, where a complex network of hills and river valleys has been known as an ecotourism destination for over fifty years (Monzon, et al. 1992).



Approximately 100,000 trekkers, each year, have been traveling to Northern Thailand to visit hill tribe villages and observe their culture and way of life. Hiking through the wilderness of the northern forests by elephant riding and rafting is usually part of the trekking package. These trekking tours generate an income of about 53 million baht each year derived from accommodation, handicrafts, transportation (elephant riding and rafting) and miscellaneous services, such as the sale of food and drinks, opium, and marijuana (Dearden, 1991). However, Israngkura (1996) pointed out that there are negative impacts of ecotourism including plant damage, the disturbance of animal habitats and soil erosion. Overcrowding or unmanaged ecotourists can also increase pollution in the form of garbage, air pollution and water pollution. It can also increase the frequency of forest fires. Monzon, et al. (1992) mentioned that trekking routes outside national parks are usually degraded with similar effects to those of shifting cultivation. She explained that route competition by tour operators and heavy utilization for trekking leads to routes being change when they become 'too' degraded in terms of showing signs of serious soil erosion from trampling, and the depletion of native flora and fauna. Although a main positive socio-economic impact has been the availability of additional occupations and income for local people, this has been offset to some extent by an inequitable distribution of income, especially in the poorest areas. Mae Hong Son is one of the poorest provinces in Northern Thailand and 324 villages out of 407 (79.60%) were announced as target villages for recent poverty reduction efforts by the National Economic and Social Development Board.

Mae Hong Son Province shares a border with Myanmar to the North and West, and a strong Burmese influence can be seen in many of its temples and other buildings and in the people's lifestyle. In the past, the town was isolated because it lacked transportation and communications networks. The province has numerous important features including a beautiful terrain, unique karst topography, abundant natural vegetation, and a diversity of ethnic groups and is ideal as a case study of an ecotourism destination of the Northern region. A limited amount of tourism related research has been conducted on the area. Santasombat (2001) focused on the diversity of ethnic groups found in this area. Rattanasorn and Suansri (2000) highlighted Ban

Huay Hee as a community base for ecotourism management. Scientific research on the fauna has highlighted the rich biodiversity of Mae Hong Son, especially in the Pai Basin Wildlife Sanctuary (Wongthirawat, 1999) and Piluk (2001) pointed out that most wild orchids in Mae Hong Son were epiphytes and appeared along ecotourism trails. She attempted to develop *Dendrobium chrysotoxum* Lindl seeds and transfer them to local villages along ecotourism trails to increase their attractiveness. In general, most studies have suggested that the area has considerable ecotourism potential and urge that it be properly planned and managed, preferably on the basis of a deep understanding of the philosophy of sustainable development.

Such a management philosophy would eschew an exclusive focus on income generation, especially the generation of foreign exchange, and instead emphasize the aesthetic, spiritual, scientific and cultural aspects of ecotourism and the importance of conserving the region's dwindling biodiversity. These are the real attractions of ecotourism sites and placing a proper value on them can push tourism management toward a sustainable path, especially if management policies and practices are based on natural principles and environmental and religious ethics. Without this approach to ecotourism management, environmental degradation and the extirpation of many important species of native flora and fauna is certain.

The principles and ethics could conceivably be more easily derived from the Asian religious traditions, particularly Buddhism, Taoism and Zen, than say deep ecology, as these traditions are still an integral part of the lives of many Asians and could therefore serve as a basis for ecotourism planning and management in Mae Hong Son. The goal in both Taoism and Buddhism is to transcend life on earth as a physical being, and to achieve harmony with nature and the universe. The ultimate goal for both religions is to achieve immortality. The Taoists called this ultimate goal the Tao, while the Buddhist refers to it as Nirvana. In addition Taoism recognizes that nature in the sense of the natural ecosystems of the Earth is not only an object of devotion, but also a necessity for the continued existence of the human race and other living creatures that must co-exist. In the Zen way, individuals comes to fully know their own nature by cutting through intellectualism, cultural barriers, conditioned responses, and

socially constructed rules that get in the way of perceiving the 'essence'. One who sees the essential nature of things has wisdom. Wisdom leads naturally to compassion. Wisdom and compassion are at the heart of our essential nature.

Eastern belief systems like Buddhism, Taoism and Zen contain elements of both religion and philosophy. For example, Taoism has both a cosmological view that addresses spiritual issues and a core philosophy that provides a system for relating to the world in a meaningful and effective manner. This philosophical method can be practiced without any conflict with any major world religion. Taoists texts talk of "action through non-action". Non-action in this context has a very specific meaning. It does not suggest passivity, but rather "appropriate action" or "correct action". This strongly suggests that Taoism and the other religious traditions mentioned would be an effective basis for a philosophy of ecotourism management and could provide guidance when formulating management policies and deciding management practices. Then, the used of philosophy and scientific tool like Geographic Information System (GIS) are shown the new technology and effective management which can be developed and update the real world information.

### **1.3 Research question**

Can the major eastern religious traditions of Buddhism, Taoism, and Zen form a basis guideline for sustainable ecotourism management?

### **1.4 Objectives of the study**

1.4.1 To construct an ecotourism management model on the basis of eastern philosophy.

1.4.2 To verify the appropriateness of the ecotourism management model based on Eastern Philosophy to the ecotourism sites in Mae Hong Son Province.

1.4.3 To formulate ecotourism management guidelines relevant to Eastern Philosophy Ecotourism Management Model.

## 1.5 Hypothesis

The major eastern religious traditions of Buddhism, Taoism, and Zen can form a basis guideline for sustainable ecotourism management.

## 1.6 Scope of the study

The study area is Mae Hong Son Province covering seven districts of Muang Mae Hong Son, Pai, Pangmapha, Sop Mei, Khun Yuam, Mae Sariang and Mae Lanoi. Areas with a concentration of ecotourism activities were the focus of the study.

The target groups of this study were the ecotourism management stakeholders in the ecotourism sites such as local people, village leaders and policy makers at local level.

## 1.7 Originality of the study

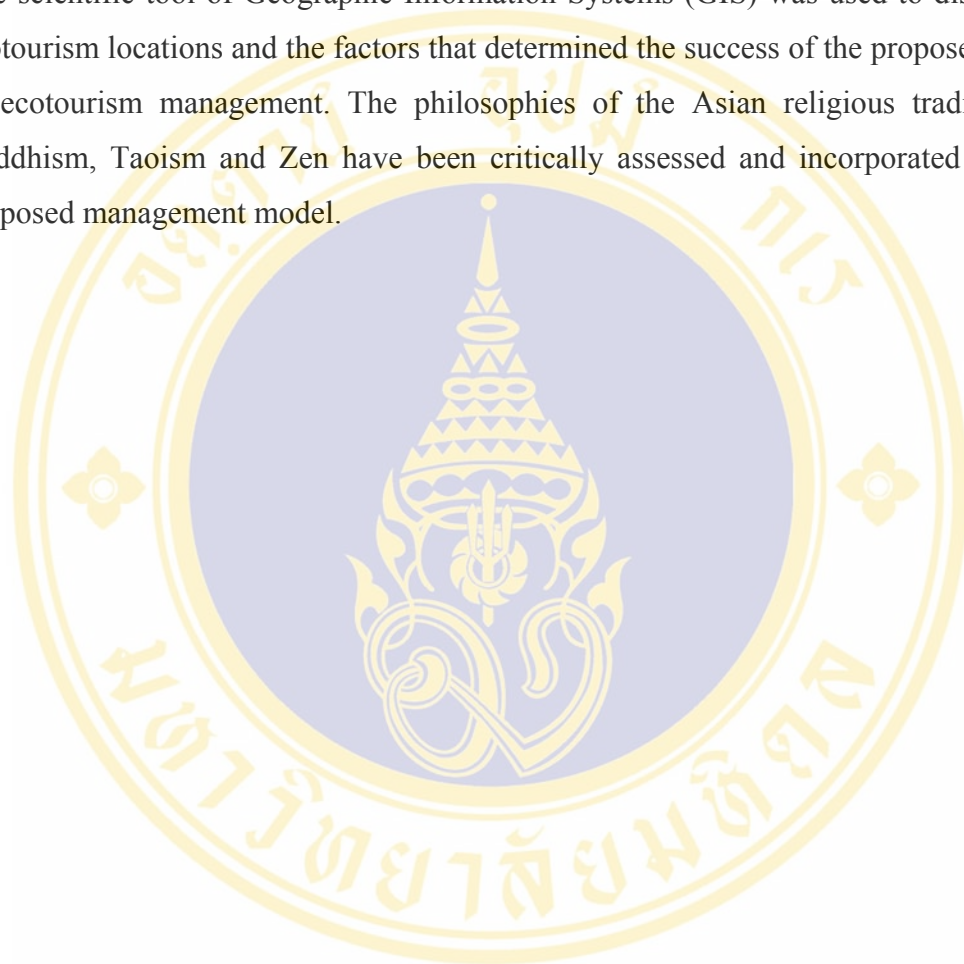
1.7.1 The conceptual framework of this study is different from those of other researches, which have been conducted in relation to holistic nature of ecotourism in Mae Hong Son Province. This study conveys the idea that ecotourism should be managed largely on the basis of the eastern philosophy found in Buddhism, Taoism and Zen rather than only on economic development or sustainable development.

1.7.2 This study is the first to focus on integrating knowledge of the sciences and philosophy in order to establish an ecotourism model for an area that still has an



abundance of bio-diversity in Mae Hong Son Province so that this area can avoid falling into the ‘tourism trap’ that other places have fallen into.

1.7.3 The integration of science and philosophy has been fully demonstrated. The scientific tool of Geographic Information Systems (GIS) was used to display the ecotourism locations and the factors that determined the success of the proposed model of ecotourism management. The philosophies of the Asian religious traditions of Buddhism, Taoism and Zen have been critically assessed and incorporated into the proposed management model.



## CHAPTER 2

### LITERATURE REVIEW

The aim of this chapter is to formulate a system of ecotourism management based on a philosophical approach derived from Buddhism, Taoism and Zen. Both Eastern philosophy and ecotourism management concepts are subjected to dialectics, a powerful philosophical technique, in order to reach a higher order synthesis, which is a new concept of ecotourism management.

#### **2.1. The Philosophy of Ecotourism Management**

##### **2.1.1 The meaning of philosophy**

The word philosophy is derived from the Greek word meaning “love of wisdom” and is among other things, a system of thought that governs conduct. Philosophy concentrates on the development of thought in an evolutionary way and the search for increased wisdom and understanding. Philosophy, by nature, is constantly testing itself by allowing philosophers to bring as many perspectives as possible to the discussion (Raju, 1962). However, philosophy and religion have been closely related. It has been postulated that religion has its origin in the desire to escape danger, whereas science, as we have already mentioned, was born from a desire to know the truth of nature (Payutto, 1991) Thus, it can be said that philosophy is the theoretical aspect and religion the practical aspect of this principle.

The East is often taken to be a general symbolism of the ancient world where civilization was born. In fact the Middle East is known as the "cradle" of civilization. Ancient cultures and values are strongly associated with the east and wisdom is associated with the Far East. The West represents the direction of scientific progress and

advanced scientific culture. This symbolism has gained such a wide acceptance that one can talk of Western and Eastern world views (Fraim, 1995) Moreover, according to Fraim other continents and nations of the world have different symbolic associations. India, like Africa, for example, is an old country, but India serves more as a symbol for man's spiritual nature whereas Africa serves as a symbol for his primitive nature. On the other hand, the European continent serves as a symbol for man's intellectual nature rather than his spiritual nature. The Far East is a symbol for wisdom gained from ancient knowledge and the tranquility that comes with this knowledge. The South American continent symbolizes the exotic and the romantic, while the North American continent represents the pragmatic and the materialistic (Fraim, 1995).

Western philosophy has its roots in both Greek philosophy and the Hebraic tradition and represents a long march from the wisdom tradition to secular intellectualism. The history of philosophy in the West stems ultimately from the twin giants of Plato and Aristotle. The development of the major eastern philosophical traditions occurred primarily in India, China and Japan. Western philosophy differs significantly from eastern philosophy. The Western division led to considering nature as an object and its study as science. In contrast, Eastern philosophy such as Chinese philosophy placed the emphasis on monism and harmony and led to aesthetics more than to logic, to a search for deeper meanings rather than to a search for the falsification or verification of propositions. The context of both Western and Eastern philosophies is discussed below.

### **2.1.2 Eastern Philosophy of Nature and Sustainability**

Philosophy as a whole, should take advantage of this trend and seek to actively participate in comparative and explorative thought from around the world; specifically Eastern thought. Eastern thought is usually considered as East Indian, Chinese and Japanese (Raju, 1962) like all great religions, Buddhism which originated in India, teaches the importance of spiritual or holy values. Buddhists believe in reincarnation, which is common in the East. Zen Buddhism, on the other hand, is the Buddhist sect of Japan and China. It is based on the practice of meditation rather than on adherence to a particular scriptural doctrine. The integration of man and nature is a central theme in

Chinese philosophy. It was first stated by Taoist philosophers around 500 BC and later accepted, expanded, illustrated systemically by the philosophers of several other schools from the Song and Ming dynasty (Qi, 2001).

The development of science and technology over the past few hundred years, and especially in the past few decades, has been responsible for producing modern secular society. Grey (1986) suggested that, the evils of modern societies are produced by a particular set of anthropocentric attitudes and beliefs, which can be uncovered by examining the deep psychology of technological society. In the new vision it should be the role of religion as a social control mechanism to articulate and promote a management philosophy which is based on community values, community and regional interests, harmony with nature, sustainable world development, natural and spiritual ecology. The essence of eastern philosophy from the major religions should be integrated with anthropocentric and ecocentric thinking in contemporary society, especially as the main concepts and principles of the major religions of Buddhism, Zen and Taoism strongly support the idea of nature conservation. These religions take it as axiomatic that (Kabilasingha, 1997).

- Everything is interdependent
- Everything forms a unity
- Nature has value for the human spirit.

However, eastern philosophy which offers an ideal for human society and for its production and distribution activities must function not only for "winners", but for *everyone* in society, including the weak, stupid, sick, lazy, unproductive, and unworthy. Furthermore, the essence of eastern philosophy, such as is found in Buddhism, Taoism and Zen, recognizes that Nature in the sense of the natural ecosystem of Earth is not only an object of devotion, but a necessity for the continued existence of the human race and other living creatures which must co-exist.



## **1) The essence of Buddhism**

### **Ultimate goal**

The ultimate goal of Buddhism is Nirvana. Buddhism teaches that meditation and the practice of good religious and moral behavior can lead to Nirvana, the state of enlightenment, although before achieving Nirvana one is subject to repeated lifetimes that are good or bad depending on one's actions (karma).

### **Doctrine**

The doctrines of the Buddha describe temporal life as featuring "four noble truths":

#### **1. Life is suffering:**

All living beings have a sense of 'unfulfillment'. The young desire to be old, the old desire youth. The prisoner desires escape, the lonely desire friends, the hungry desire food, the unenlightened desire enlightenment, and so on. All lead to more suffering. All things with a beginning will end and to desire anything will lead to pain and loss. Life is suffering.

#### **2. Suffering is caused by Desire:**

To solve any dilemma, one must know the cause. The Buddha taught that the cause of suffering is desire, and that we are ignorant of our desire or attachment. We all desire something, but all things will end. Why attach oneself so fervently to something that will end? Such desire leads us to ignorance of our true divine nature. This ignorance leads to karma. Karma means activity. More specifically, activities we do over and over again- activities rooted in desire and governed by the law of cause and effect. Every act of body, speech and thought generates a result. Karma is like a scientific law. It will happen. Karma is not good or bad, but action and its consequences can be good or bad. Your car breaking down is not due to "bad" karma. We still have free will and conscious choice. Intended action will always result in consequences. So, if our desire is intended action, our desires will lead to consequences. It is cyclical. Desire leads to suffering, because desire is unfulfilling, karma dictates that it will continue, as will the suffering.

### **3. To end Suffering, end Desire**

#### **4. To end Desire:**

To end desire and thus end suffering one should follow the eight-fold path. Right: thought, speech, action, livelihood, exertion, concentration, meditation, insight.

This seems a simple enough system for living. Of course, anyone who has attempted it knows all too well how difficult it is to follow such a path. Thus, the eight-fold path will lead you to the goal of Nirvana. The practical teachings of Buddhism are meant to carry us to safety, peace, happiness, tranquility and the attainment of Nirvana - to salvation and individual emancipation through diligently developing wholesome, virtuous qualities and eliminating unwholesome, non-virtuous qualities from the personality. There are two major schools of Buddhism, Mahayana and Theravada. The Great Vehicle or Mahayana Buddhism is divided into many schools which for the most part agree with the doctrines of Theravada Buddhism with the exception that they identify a transcendent, eternal reality or Suchness, Truth, or Law that permeates and regulates the universe and coexists with the cycles of human existence. The Theravada School, however, believes that everything is fleeting and nothing is transcendent. Buddha was an enlightened being but not unique since anyone who follows the Four Noble Truths and the Eightfold Path can also attain nirvana and freedom from suffering and the cycles of rebirth. The major difference between the two schools is illustrated in Table 2-1.

**Table 2-1** Major Differences Between Theravada & Mahayana Traditions

<i>Theravada Buddhism</i>	<i>Mahayana Buddhism</i>
Intense, dedicated and time-consuming effort required to attain enlightenment.	Enlightenment is achieved through a normal life with varying degrees of spiritual involvement.
Reaching Nirvana is the ultimate goal of the Theravada Buddhist.	Vow to be reborn in order to help <i>all</i> other sentient beings reach Nirvana <i>first</i> .
Strives for wisdom first.	Compassion is the highest virtue.
Centers on meditation, and requires personal dedication such as being a monk or nun.	Encourages practice in the world and among the general community.
Followed as a teaching or philosophy.	Followed with reference to higher beings, more like a religion.
Moved primarily South and West covering Indochina and Ceylon (Sri-Lanka).	Moved primarily North and East, covering China, Korea, Japan, and Tibet.
Early works written in Pali (e.g. kamma, dhamma).	Early texts are in Sanskrit (e.g. karma, dharma)

In the transformation and growth of all things, every bud and feature has its proper form. In this they have their gradual maturing and decay illustrating the constant process of transformation and change. The natural law cyclical, as can be seen in the ecosystem processes. Buddhists believe that natural processes are directly affected by human morality. (Swearer, 1998) According to revered Thai monk, Buddhadasa Bhikkhu, “The entire cosmos is a cooperative. The sun, the moon, and the stars live together as a cooperative. The same is true for humans and animals, trees, and the earth. When we realize that the world is a mutual, interdependent, cooperative enterprise . . . then we can build a noble environment. If our lives are not based on this truth, then we shall perish.” A Western Buddhist, observing that the Buddhist worldview or *dharma*

not only refers to the teachings of the Buddha but also to all things in nature, characterizes Buddhism as a “religious ecology.” (Swearer, 1998). This interrelationship of humans and nature was captured by Buddhadasa Bhikkhu when he called his forest monastery in the south of Thailand “the Garden of Empowering Liberation”. He observed that: “The deep sense of calm that nature provides through separation from the stress that plagues us in the day-to-day world protects our heart and mind.”

### **Practice**

Buddhists believe in reincarnation, which is common in the East. It means we are born many times, and in each new life strive to be better than we were before. According to the teachings of Buddha, the good are rewarded by being born into higher forms of goodness, and those who achieve the highest form of goodness finally escape both life and death. These people, having reached the final stage of goodness, are not born again and therefore do not die again, but remain forever in the Buddhist heaven, called Nirvana. Buddhism teaches that meditation and the practice of good religious and moral behavior can lead to Nirvana, the state of enlightenment, although before achieving Nirvana one is subject to repeated lifetimes that are good or bad depending on one's actions (karma).

Through meditation, Buddhists seek to attain a deeper understanding of the nature of reality. This is an extremely rational thought process, which interacts with the deeper levels of awareness within the individual.

## **2) The essence of Taoism**

### **Ultimate goal**

Taoism was founded in China by Lao-tzu, who is traditionally said to have been born in 604 B.C. Its number of followers is uncertain. It derives primarily from the *Tao-te-ching*, which claims that an ever-changing universe follows the Tao, or path. The Tao can be known only by emulating its quietude and effortless simplicity; Taoism prescribes that people live simply, spontaneously, and in close touch with nature and that they meditate to achieve contact with the Tao. Taoism is one of the major



philosophies, which has influenced the development of East Asian culture. The meanings of Tao means path, or way. There are three ways this can be understood.

- Tao is the way of ultimate reality. Like other religious traditions that hold the ultimate nature of reality to be beyond conception, beyond words to be ineffable Taoism holds that the Tao cannot be named or characterized fully in language.

- Tao is the way of the universe. Though the Tao is transcendent, it is also imminent, and is the norm, the rhythm, and driving pulse of nature. It cannot be exhausted, for the more it is drawn upon, the more it flows.

- Tao as way of human life. Taoism characterizes a way of living so that a human life and human societies are compatible with the previous two meanings of the Tao—the goal as a human is to live in harmony with the Tao of the universe and the Tao of ultimate reality, to bring human affairs into a harmonious relationship.

### **Doctrine**

Tao doctrine shows on yin-yang doctrine is based on the concept that there are continuous transformations within the Tao, the principle that embraces nature. The yin-yang had always been a foundation of Chinese thought and cosmology. Yin-yang is based on the essential idea that the universe is run by a single principle, the Tao, or Great Ultimate. This principle is divided into two opposites, or two principles that oppose one another in their actions, yin and yang. The yin and yang represent all the opposite, but complementary, principles one finds in the universe. The principles of yang are light, heat, Heaven, male, sun, etc. The principles of the yin are darkness, cool, earth, female, moon, etc. Everything consists of this balance, it is what constitutes reality.

Taoism has both a cosmological view that addresses spiritual issues and a core philosophy that provides a system for relating to the world in a meaningful and effective manner. This philosophical method can be practiced without any conflict with major world religious views. The essence of Taoism can be characterized as follows:

1. The word Wu-Wei in Chinese philosophy means "*Non-action*". In the Taoist context this also suggests "*action through non-action*". Non-action in this context has a very specific meaning. It does not suggest passivity, but rather "appropriate action" or "correct action". In many instances correct action is to take no action at all (non-action). In all instances action through non-action means to act in accord with Tao. By acting in accord with the forces surrounding us our actions seem effortless because these forces propel us forward rather than hinder our progress. Non-purposive action and seeking without striving indicate that we should only be concerned that at each moment our actions are correct, allowing the consequences of those actions to flow from the rules of change. If the action is correct, the outcome will be favorable. Note that this does not imply immediate gains from correct action, but that ultimately correct action results in the best possible outcome. This concept is important for environmental management, especially for those areas that we intend to preserve.

2. The law of nature as the basic premise of Taoism is that nature has its own structures and patterns. The goal of life should be to live close to nature and reproduce those patterns in your own behavior. LaFarugue (1998) suggested that Taoists were "nature-lovers" in the modern mode, and based their thought on "the laws of nature," understood in contrast to human culture and human laws. The actions of the Taoist sage thus arise out of his intuitive wisdom, spontaneously and in harmony with his environment. (Capra, 1991) The traditional Taoist notion of "what is natural" (*ziran*) is quite different; it does not refer to what lies completely outside human culture. (LaFarugue, 1998). Taoism is, basically, a way of liberation from this world and is, in this respect, comparable to the ways of Yoga or Vedanta in Hinduism, or to the Eightfold Path of the Buddha. In the context of Chinese culture, the Taoist liberation meant, more specifically, liberation from the strict rules of convention. (Capra, 1991)

3. The Taoists saw all changes in nature as manifestations of the dynamic interplay between the polar opposites yin and yang, and thus they came to believe that any pair of opposites constitutes a polar relationship where each of the two poles is dynamically linked to the other. For the Western mind, this idea of the implicit unity of all opposites is extremely difficult to accept. (Capra, 1991)

The best symbol of the Tao is water. Water moves gently forward, it seeks its level and adapts itself to its surroundings. When it is still it becomes clear. It also has tremendous power and is able to wear away the hardest stone. Taoism in its original form taught that men should avoid aggressiveness and competition. It is a monistic philosophy which asserts that all things are an expression of the Tao. All is one. This includes even those things which are contrary to one another such as good and evil, light and dark. All these things are relative, not absolute, and they all go back to the Tao.

The opposite poles are called Yin and Yang. *Yin* originally meant "shady, secret, dark, mysterious, cold." It thus could mean the shaded, north side of a mountain or the shaded, south bank of a river. *Yang* in turn meant "clear, bright, the sun, heat," the opposite of yin and so the lit, south side of a mountain or the lit, north bank of a river. From these basic opposites, a complete system of opposites was elaborated. Yin represents everything about the world that is dark, hidden, passive, receptive, yielding, cool, soft, and feminine. Yang represents everything about the world that is illuminated, evident, active, aggressive, controlling, hot, hard, and masculine. Everything in the world can be identified with either yin or yang. Earth is the ultimate yin object. Heaven is the ultimate yang object. Of the two basic Chinese "Ways," Confucianism is identified with the yang aspect, Taoism with the yin aspect.

Although it is correct to see yin as feminine and yang as masculine, everything in the world is really a *mixture* of the two, which means that *female* beings may actually be mostly yang and male beings may actually be mostly yin. Because of that, things that we might expect to be female or male because they clearly represent yin or yang may turn out to be the opposite. Taoism takes the doctrine of yin and yang, and includes it in its own theory of change.

### **Practice**

Taoism applied to everyday life the maxim "Practice not-doing and everything will fall into place" (Chapter 3). In Taoism this is the concept known as "wu wei". Wei



wu wei is the practice of doing and not-doing. This concept comes from the theory of the Yin and Yang. The Yang, along with wei, is the practice of doing. The Yin, along with wu wei, is the practice of not-doing. One compliments the other, and each cannot exist alone. The Tao tells people to practice not-doing because it will bring happiness in their life. By not-doing, the Tao means not performing actions, that are unnecessary and uncalled for.

### **3) The essence of Zen**

#### **Ultimate goal**

Zen and Buddhism are not different. Zen is one method or school of Buddhism, and those who practice according to this method regard it as the very essence of Buddhism. Therefore, when we use the term Buddhism, it is refer to the religious tradition stemming from the teaching of Buddha as a whole; when we use the term Zen, it is to refer to a school or method of meditation within that tradition. Zen is thus an ancient way, handed down from teacher to student over many centuries, of cultivating awareness of reality, of grappling with the question of life and death, and of actualizing the harmony between ultimate reality and the world of daily life. (Thien-An, 1975 )

*"The ultimate goal of Zen is nothing more, and nothing less, than becoming truly what one is: truly human, whole, at peace, at one with everything, yet emptied of everything.* (Thien-An, 1975)

The ultimate goal of Zen, through the influence of Taoism, is to become one with the Nothing. Zen makes no distinction about good and bad. It's all the same in light of the Nothing.

#### **Practice**

In Zen practice, seated meditation and enlightenment are one. No preliminary training or long preparation is necessary to realize the Way. Zen also stresses that the world of enlightenment is the everyday world we all know. "*Carrying water and chopping wood are the activities of the Buddha,*" and "*The everyday mind is Buddha,*" are two of the most well known Zen sayings. Zen realization shows us that we are



directly connected to, and dependent on, all living beings and everything that exists. Compassionate concern for the welfare of others and for the environment flow naturally from this insight. Traditionally Zen practice was reserved for monasteries. In China, where it really started to take form, then later in Korea, and especially in Japan, monks in a monastery setting practiced Zen. The advantage those people had been, first of all, that they had a religious foundation. If it wasn't Buddhist, in China it was Taoist, and in Japan eventually it was Buddhism, and also in Korea, but they were always religious people living in a monastery. So when Zen was introduced, it was not difficult for them to adapt to the mode of practice of zazen meditation. Meditation, of course, has been an oriental invention. The Indians practiced it, and the Chinese and the Japanese, in one form or another, so it was not alien to them as it is to Westerners. So they adopted meditation with no difficulties, and they had the basis of their religious understanding. All they had to do was to free themselves of all their religious understanding in order to have Zen realization.

### **2.1.3 Western Philosophy of Nature and Sustainability**

Western philosophy developed a dualistic approach to reality, distinguishing man from nature, subject from object, and mind from matter. This seems to have evolved from Judeo-Christian thought which has been a dominant form of natural philosophy in Western civilization with a supposition that the "human is a special creation, apart from nature."(Choi and Carter, 2001) This dualistic perspective permeates all Western cultures and members of all societies have extensive knowledge of the organisms and environments in which they live (McIntoch, 2001). The Western division led to considering nature as an object and its study as science; whereas the study of the human subject or spirit led to logic, to epistemology, and to the study of human psychology and freedom. The dualistic perspective has been a major philosophical ground for resource exploitation, particularly in North America prior to the 20<sup>th</sup> Century, and contrasts with the idea of stewardship that has been a focal point for promoting the sustainable use of nature in more recent times.

The western philosophy of environmental concern was expressed clearly in *"Our Common Future"* which became widely known as the Brundtland Report, and in the subsequent United Nations Conference on the Environment and Development called The Earth Summit in 1992, in which sustainability emerged as a key issue in development. The adoption of Agenda 21 at The Earth Summit further elaborated and expressed the sustainable development approach which has been defined as:

***"Economic and social development that meets the needs of the current generation without undermining the ability of future generations to meet their own needs". (WCED: 1987)***

In 1997, the General Assembly at its special session to review the implementation of Agenda 21 noted the importance of tourism and requested the development of an action plan specific to tourism development. Moreover, 2002 was the International Year of Ecotourism (IYE) which was supported by the United Nations Environment Program (UNEP). The International Year of Ecotourism offered an opportunity to review ecotourism experiences worldwide, in order to consolidate tools and institutional frameworks that ensure its sustainable development. The World Tourism Organization (WTO, 1998) defined sustainable tourism as follows:

***"Sustainable tourism development that meets the needs of present tourists and host regions while protecting and enhancing opportunity for the future. It is envisaged as leading to management of all resources in such a way that economic, social, and aesthetic needs can be fulfilled while maintaining cultural integrity, essential ecological processes, and biological diversity, and life support systems "***

Some key principles of sustainable development which have valuable application to sustainable tourism development are:

- Intergenerational equity and the equitable distribution of wealth, resources, and food within the generations, on a global basis,
- The maintenance of ecosystems and biological diversity, observing the principle of optimal sustainable yields in the usage of natural resources.

- The need for effective management with cooperation, and local participation in decision making.

However, Wall (1997) suggested that sustainable tourism be in many ways about the competition for and distribution of finite resources. A balance must be struck between tourism and other existing and potential activities. Trade-off between sectors may be necessary in the interests of the greater good if sustainable development is to be achieved. Wall (1997) also points out that tourism is just one of a number of agents for change and that research should incorporate all elements to be accurate in its diagnoses. Tourism is not always the cause of change, but may be a response to it. To further complicate this, tourism is an integrated system in which the constituent parts are linked. A change in one part affects the other parts. This implies that sustainable tourism requires a holistic approach (Leiper, 1990; Swarbrooke, 1999). A high level of cooperation is one of the key components of ecotourism management, and collaboration and integration are required to achieve a holistic approach.

In addition to the western philosophy of sustainability, deep ecology offers an alternative philosophy of environmental management. In 1973 Norwegian philosopher Professor Arne Naess introduced the name "deep ecology movement" into environmental literature. In an article based on a talk he gave in Bucharest in 1972 at the Third World Future Research Conference Naess discussed the longer-range background of the ecology movement and its connection with respect for Nature and the inherent worth of other beings. Both historically and in the contemporary movement Naess saw two different forms of environmentalism, not necessarily incompatible with one another. One he called the "long-range deep ecology movement" and the other, the "shallow ecology movement." The word "deep" in part referred to the level of questioning of our purposes and values, when addressing environmental conflicts. The "deep" movement involves deep questioning, right down to fundamentals. The shallow stops before the ultimate level (Drengson, 1999).



Capra (1991) also sees deep ecology as a new (and better) vision of reality, an ecological vision in a sense which goes far beyond the immediate concerns with environmental protection. To emphasize this deeper meaning of ecology, philosophers and scientists have begun to make a distinction between 'deep ecology' and 'shallow environmentalism'. Whereas shallow environmentalism is concerned with more efficient control and management of the natural environment for the benefit of 'man', the deep ecology movement recognizes that ecological balance will require profound changes in our perception of the role of human beings in the planetary ecosystem. In short, it will require a new philosophical and religious basis. In addition, Capra (1996) defined deep ecology by contrasting it with shallow ecology and showing that it is a network concept. Deep ecology is founded on two basic principles: one is a scientific insight into the interrelatedness of all systems of life on Earth, together with the idea that *anthropocentrism* - human-centeredness - is a misguided way of seeing things. Deep ecologists say that an *ecocentric* attitude is more consistent with the truth about the nature of life on Earth. Instead of regarding humans as something completely unique or chosen by God, deep ecologists see humans as integral threads in the fabric of life. They believe we need to develop a less dominating and aggressive posture towards the Earth if the planet and we are to survive.

People representing social ecology, socialist ecology, liberal democracy, and ecofeminism has criticized deep ecology. Deep ecology activists, they claim, ignore socio-economic factors in environmental problems, and are prone to mysticism and misanthropy. The point of view social ecologists and socialist ecologists is that deep ecologists overemphasizes cultural factors such as religion and philosophy in diagnosing the roots of, and solutions to, environmental problems, thereby minimizing the roles played by the social, political, and economic factors inherent in global capitalism.



## 2.2 Overview of Ecotourism

### 2.2.1. Ecotourism Definition

Tourism is often promoted as the world's fastest growing industry and ecotourism is quoted as the fastest growing component of this (The Economist, 1998). The evolution of ecotourism can be traced to the twin ideas of natural resources conservation and the human need for recreation. The simplest definition of ecotourism consists of just two words:

$$\textit{Ecology} + \textit{Tourism} = \textit{Ecotourism}$$

Ceballos – Lascurain who is a Special Advisor on Ecotourism to IUCN and the Director of the International Consultancy's Ecotourism Programme defines ecotourism as:

*“Environmentally responsible travel to relatively undisturbed natural areas, in order to enjoy and appreciate nature (and any accompanying cultural features) that promotes conservation, has low visitor impact, and provides for beneficially active socio-economic involvement of local populations”* (Ceballos-Lascuráin, 1996).

The International Ecotourism Society (1991) defined ecotourism as:

*“Responsible travel to natural areas that conserves the environment and sustains the well-being of local people.”*

The United Nations Environment Programme (UNEP) considers ecotourism to be of special interest to UNEP because of its relationship with conservation, sustainability, and biological diversity, and the Quebec Declaration on Ecotourism defined ecotourism as “embracing” the principles of sustainable tourism... and the following principles which distinguish it from the wider concept of sustainable tourism:

- Contributes actively to the conservation of natural and cultural heritage,
- Includes local and indigenous communities in its planning, development and operation, contributing to their well-being,
- Interprets the natural and cultural heritage of the destination to visitor,
- Lends itself better to independent travelers, as well as to organized tours for small size groups".

Ceballos-Lascuráin (1996) mentioned that the main components and issues that should be considered in defining ecotourism are, broadly speaking nature, local community, economics, conservation, culture, and interpretation. In a more detailed way, it was agreed upon by most participants that ecotourism should be determined by the following standards:

1. Tourism activity is carried out in a relatively undisturbed natural setting.
2. Negative impacts of tourism activity are minimized.
3. Conserves natural and cultural heritage
4. Actively involves local communities in the process, providing benefits to them
5. Contributes to sustainable development and is a profitable business
6. Education/appreciation/interpretation component (of both natural and cultural heritage) must be present.

In addition, Ecotourism has been defined as tourism and recreation that is both nature-based and sustainable (Lindberg and McKercher, 1997). It is a part of natural area tourism and may combine elements of both nature-based tourism and adventure travel. There are five key principles, which are fundamental to ecotourism. They are that ecotourism is nature-based, ecologically sustainable, environmentally educative, locally beneficial and generates tourist satisfaction (Dowling, 1997). The first three characteristics are considered to be essential for a product to be considered

'ecotourism' while the last two characteristics are viewed as being desirable for all forms of tourism.

According to the Tourism Authority of Thailand (TAT)(1996) ecotourism is a way to sustainable development and can be defined as:

*"A visit to any particular tourism area with purpose to study, enjoy, and appreciate the scenery—natural and social—as well as the life style of the local people, based on the knowledge about and responsibility for the ecological system of the area."* (TAT, 1996).

The Thailand Institute of Scientific and Technological Research (TISTR) (1997) defined ecotourism as responsible travel in a natural area that has a special identity and a culture closely related to the area's ecosystems. Local participation in ecotourism management is intended to create awareness about the need for ecosystem conservation.

Most of the demand for ecotourism is from tourists who are willing to consume nature with an appreciation of its aesthetic qualities. Often such tourists are looking for an alternative to the material world. Webster (2003) concluded that the American dissatisfaction with urban life in the wake of industrialization led to a rediscovery of nature. This was powered by an admiration of the attributes of vigor, self-reliance and independence that resulted in the creation of a new recreational landscape, one that was neither rural nor wilderness, but which can be called rustic. The recreations pursued by visitors to these new areas defined a close relationship to nature through time-spent learning and mastering skills and knowledge needed for outdoor living. Moreover, Americans redefined their relationship with nature in the rustic landscape. In general nature was seen as providing opportunities to engage in nature appreciation. Lintott (2002) argues that nature appreciation has yet to be fully understood. She agrees with the vast majority of aestheticians who argue that a successful model of nature appreciation will take into account the ways in which natural objects differ from art objects. Here nature is understood as the physical world,

inhabited by plants and animals, mountains and minerals, which is also inhabited by human beings. Man's "human nature" is the core of identification that, at once, links him to nature.

### 2.2.2 Ecotourism Motivation

The primary motive that drives all recreation travel is the need for change. This often means the need to escape the routine, to explore new environments and to enjoy novel situations. Most traveling is driven by the need to satisfy a combination of needs and wants, some of which may not be recognized by travelers themselves. Many reasons for traveling have been defined as follows (May and Jarvis, 1981):

- Escape from Routine and Responsibility: While a temporary change in environment characterizes all travel, people often seek changes of other kinds. These may include a change in daily routine, a change in social group, or a change in leisure or work activities.

- Relaxation: In everyday life, the term relaxation usually means physical rest. In a tourism context, however, relaxation often means taking time to pursue activities of interest. For tourists, engaging in physical activities often results in mental relaxation.

- Regression: When people are comfortable they often feel freer to engage in behavior that they may not participate in at home. Hence, the need to "regress" or do things outside of everyday life drives some to travel.

- Status and Prestige: Many people travel for recognition, attention, and appreciation. Certainly some destinations are more prestigious than others are and these will attract those tourists for whom status is a primary motive.

- Family and Friend Togetherness: Family and friend considerations are an important travel motivation. The majority of all trips are taken to visit with family and friends in their home communities. Besides these visits, many people see the opportunity to travel and vacation as a family or friend group as a way to bring members closer together.



- Meet New People: The desire to meet new people is satisfied by people-oriented trips, as opposed to place-oriented trips. Meeting new people means different things to different individuals. It can mean briefly meeting people from different backgrounds, developing permanent new friendships, or interacting with local people.

- Self-Discovery: Many people find that travel experiences help them to learn more about themselves. When traveling, people have the opportunity to learn how they react to new situations, such as meeting new people, overcoming hardships, and observing different cultures.

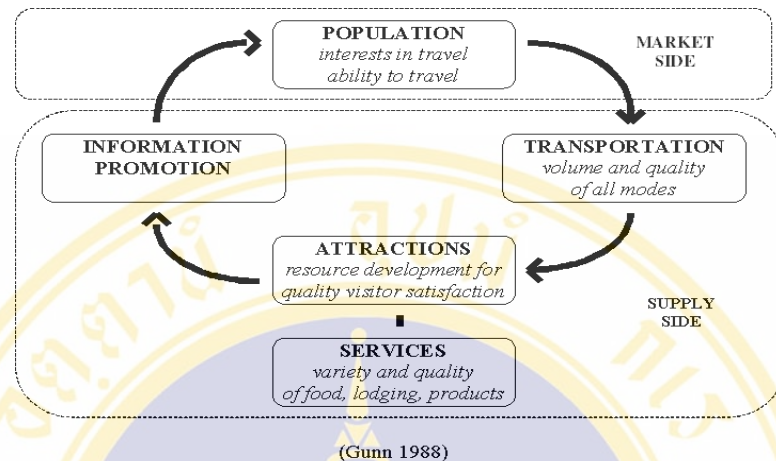
- Education: A strong motive for travel is the desire to learn about a place, a historical period, or another culture. The education that travels provide is seen by many as a means for developing a well-rounded individual. For this reason, family travel is often undertaken for educational purposes.

- Novelty: The need for novelty refers to curiosity, adventure, and the need to experience things that are new and different. People who are driven to travel primarily by this motive rarely visit the same destination twice. While this market may not yield a high degree of return visitation to a destination, its members are likely to spend sufficient time and money to thoroughly explore all that it has to offer.

In addition to these motivations for traveling, there is various other factors influence to tourists decision making process.

### **2.2.3 Ecotourism System**

The general tourism system consists of the two ways that markets and destinations are linked through transportation and communications. These linkages between markets and destinations complete the functional tourism system.



**Figure 2-1** Functional tourism system (Adapted from Gunn, 1988)

In general business have two perspectives - markets and products - but the tourism business is different: whereas manufacturing distributes its products to markets, tourism moves markets to products. This means that the “production,” marketing and consumption of tourism are inseparable from each other or from the destination. (Ritchie and Goeldner, 1987). However, tourism products are found in destinations that contain the attractions and services that provides tourism experiences and benefits to visitors. Moreover, travel markets represent those people willing and able to spend their time and money to seek out those common experiences and benefits. Thus, the three main components of the tourism system are tourism resources, tourism services and tourism markets or tourists.

### 2.2.3.1 Ecotourism Components

Ecotourism has been viewed as consisting of four elements or components as follows (TISTR, 1997) (See Figure 2-2):

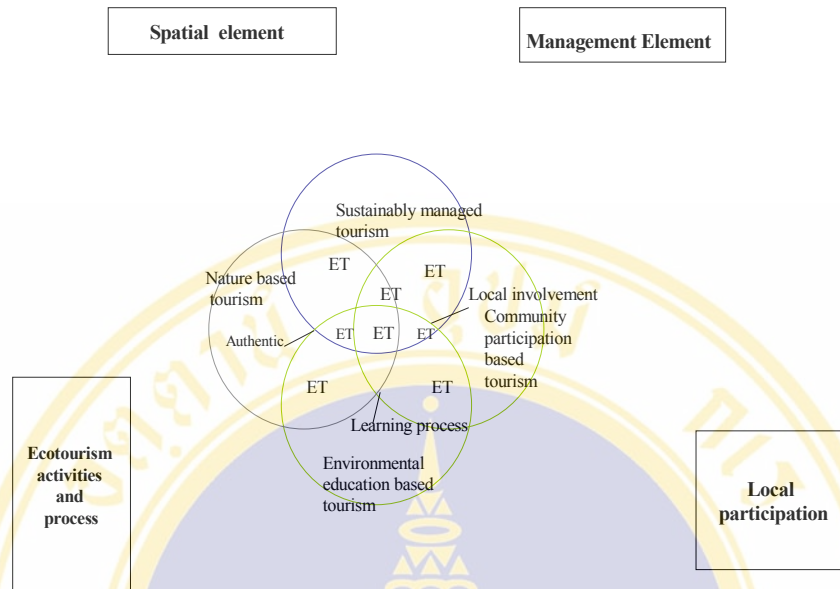
***Spatial Element*** This element is of prime relevance to the natural resources of the destination. It may have a unique, authentic or endemic identity. Besides the natural resources in the area there may be cultural and historical elements closely related to the ecosystems in the area.

***Ecotourism Management*** This refers to the responsibility for ensuring a low visitor impact and the sustainability of the resources.

***Ecotourism Activities and Processes*** Ecotourism should provide activities which allow visitors to learn about the destination's ecology. The purpose is to create environmental awareness.

***Local Participation*** Ecotourism is sometimes called community participation – based tourism. This type of tourism places a high value on local participation for well – being and on benefit sharing, particularly the equitable distribution of tourism derived income. Local participation means participation at grassroots level through to the regional level.

Ecotourism differs from cultural tourism as it focuses on exploring the ecosystem and natural resources, which might include a culture and way of life closely, connected to nature.



**Figure 2-2** Principles of ecotourism (Adapted from Burkley, 1993)

Ecotourism management must take into consideration four components (TISTR, 1997), which are:

**The Ecotourism Resources**

Ecotourism destinations are primarily natural destinations, usually national parks or other protected areas (Wong, 2000). Besides national parks, tropical rain forests and mountain areas serve as popular ecotourism destinations. Moreover, ecotourism resources and aesthetics can be divided into two categories. The first category is related to terrestrial ecotourism and these resources cover landscape, flora, fauna, culture and the way of life of local people while its activities consist of trekking, biking, bird watching, cultural study, natural study etc. The second category is marine or coastal zone ecotourism and its resources are islands, coral reefs, offshore waters, mangrove and wetlands rocky coast and sandy beaches and coastal dunes and ecotourism activities include scuba diving, whale watching, cultural study, natural study etc. Ecotourism resources consist of:



a) **Terrestrial ecosystems** are ecosystems located inland. The ecosystems may include a variety of forests. There are two main types of forests in Thailand: Evergreen Forest and Deciduous Forest.

**Evergreen forest.** The Evergreen Forest is subdivided into the Tropical Evergreen Forest, the Pine Forest, the Mangrove Forest and the Beach Forest.

**-Tropical evergreen forest.** The Tropical Evergreen Forest is found all over the moist parts of the country. This type of forest is also subdivided into the Tropical Rain Forest, the Semi-evergreen Forest and the Hill Evergreen Forest.

**-Tropical rain forest** is characterized by a very rich diversity of flora and very dense undergrowth. This type of forest is commonly found in the Southern and the eastern regions where rainfall is above 2,000 millimeters. It is also found along rivers and/or in valleys in other parts of the country. The predominant species are, for example, *Dipterocarpus spp*, *Hopea spp*, *Lagerstroemia spp*, and *Shorea spp*, whereas the lower store species are bamboos, palms and rattans.

**-Semi-evergreen forest** is scattered all over the country where the rainfall is between 1,000-2,000 millimetres. The predominant species are *Dipterocarpus spp*, *Hopea spp*, *Diospyros spp*, *Azelia spp*, *Terminalia spp*, and *Artocarpus spp*. The main undergrowth species consist of bamboos and rattan.

**-Hill evergreen forest** is found on the highland parts (above 1,000 metres from sea level) of the country where the climate is the Humid Subtropical type. The presence of mosses and lichens on trees and rocks is the indicator of this forest type. The predominant species are oaks and chestnuts, or *Castanopsis spp*, *Quercus spp*, and *Lithocarpus spp*.

**Pine forest.** There are two species of tropical pines in Thailand. They are *Pinus merkusii* locally called Son Song Bai (the two-needle pine) and *Pinus kesiya* locally called Son Sam Bai (the three-needle pine). *Pinus merkusii* is found in the

northern and the western part of the Central region, where the soil is poor gravel, lateritic and podzolic. *Pinus kesiya* is found only on the highlands of the northern and northeastern regions.

***Mangrove and beach forests.*** Mangrove and beach forests occur along the coastal areas of the Eastern, Central and Southern regions. The Mangrove forest is scattered along the estuaries of rivers and muddy seashores where the soil is muddy and influenced by the tide. The predominant species are *Rhizophora spp*, *Xylocarpus spp*, *Avecennia spp*, *Bruguiera spp*, *Nypa spp*. The Beach Forest occurs along the sandy coastal plains especially in the eastern coast of the Southern regions. The main species in this type of forest are *Diospyros spp*, *Croton spp*, *Lagerstroemia spp* and *Casuarina spp*.

***Deciduous forest.*** The Deciduous Forest is commonly found throughout the country. It is broadly subdivided according to the species composition into the Mixed Deciduous Forest (with and without teak) and the Dry Dipterocarp Forest.

***Mixed deciduous forest.*** The Mixed Deciduous Forest is among the most commercially valuable forest of Thailand. In the Northern Region, this type of Forest contains teak trees (*Tectona grandis*), *Xylia kerrii*, *Pterocarpus macrocarpus*, *Azalia xylocarpus* and *Dalbergia spp* (rose wood).

***Dry dipterocarp forest.*** The Dry Dipterocarp Forest is commonly found in the dry area (rainfall below 1,000 millimetres) where the soil condition is infertile and sandy or gravelly lateritic soil. The predominant species are mainly in the family of Dipterocarpaceae such as *Dipterocarpus tuberculatus*, *Dipterocarpus obtusifolius*, *Shorea obtusa*, *Shorea siamensis*, with the presence of other species such as *Dalbergia spp*, *Lagerstroemia spp*, *Terminalia spp*.

**b) Marine Ecosystem** The Marine System consists of the open ocean overlying the continental shelf and its associated high-energy coastline. Marine habitats are exposed to the waves and currents of the open ocean and the water regimes are

determined primarily by the flow of oceanic tides. Salinities exceed 30 ppt [parts per thousand], with little or no dilution except outside the mouths of estuaries. Shallow coastal indentations or bays without appreciable freshwater inflow, and coasts with exposed rocky islands that provide the mainland with little or no shelter from wind and waves, are also considered part of the Marine System because they generally support typical marine biota.

### **Ecotourism Facilities and Services**

Ecotourism facilities and service This includes tourism services such as transportation, food, lodging, guiding and interpretation services which cause minimal damage to the biological and cultural environments and promote a better understanding of the natural and cultural history of an area. Lodging must be located near a natural area. Many establishments call themselves "eco", but in practice don't meet the philosophy or principles of ecotourism. On the other hand, ecolodge is a term used to identify lodges that base their activities on nature as well as following the philosophy and principles of ecotourism. However, there are no internationally accepted guidelines for ecolodges at present. Despite this, Epler (1998) agree that some characteristics of ecolodges are already well known. For example, ecolodges are:

- Designed in harmony with the local natural and cultural environment, using the principles of sustainable architecture;
- Minimize the use of non-renewable energy resources and avoid the use of non-renewable materials for construction.
- Use recycled materials where possible;
- Work in harmony with communities offering jobs with a wide range of responsibilities and employment via contracts with other vendors;
- Provide benefits to local conservation and research initiatives both public and private;
- Offer excellent interpretative programs to educate the visitor about the local environment and culture.



## **Ecotourism Market and a Typology of Ecotourists**

### **Ecotourism Market**

Ecotourism, has the potential to serve as a tool for development of local communities, poverty alleviation, or conservation of natural and cultural assets. Although eco-tourism still tends to be modest in scale, it is one of the fastest growing segments of the expanding international tourism industry since the international tour operators and their ground-based counterparts perceived rapid market gains associated with certain destinations such as the Galapagos Islands, Costa Rica, Kenya or Nepal. Ecotourism has developed during the last 20 years and nowadays it constitutes a niche market in constant growth. It has been estimated that the ecotourism sector currently represents between the 15 and 20 per cent of the tourism market as a whole. (Mar, 2002) Mar pointed out that 50 per cent of tourists are willing to visit natural areas. The growth in the number of visitors to the national parks of Costa Rica (from 65,000 in 1982 to 400,000 in 1998) suggests the existence of a potentially important market. The WTO has estimated that global spending on eco-tourism increases by 20% per year, about five times the average rate of growth in the tourism industry as a whole, and the main destinations are countries such as Costa Rica, Ecuador, Belize, South Africa, Kenya, Botswana and Nepal. (Mar, 2002)

### **Ecotourists Typology**

Ecotourism can be divided into two main types: Active ecotourism and Passive ecotourism. Active ecotourism entails a behavior or lifestyle change in participants and involves actions that contribute to the well – being of the environment. Passive ecotourism entails well – being and satisfaction and the activities should not result in negative impacts. Active ecotourists are sometimes referred to as *hardcore* or *dedicated* nature tourists and passive ecotourists are referred to as *mainstream* or *casual* nature tourists (See Figure 2-1).

However, it is also important to recognize that, ecotourists are not a homogenous group and that they embrace a spectrum of participants from hard-core nature tourists to casual day visitors Ecotourists can be categorized into four groups,



according to the depth of their interest in taking ecotrips. Lindberg classifies ecotourists as: (Table 2-2)

**Table 2-2** A typology of nature tourism

<i>Details</i>	<i>Hardcore nature tourists</i>	<i>Dedicate nature tourists</i>	<i>Mainstream nature tourists</i>	<i>Casual nature tourists</i>
Characteristics	Researchers or specialist educational groups. Local conditions essential as part of experience.	Make trips specifically to see protected areas. Local conditions are part of the experience	Elite, status conscious groups, on expensive, unusual tours. Local conditions tailored so can ,rough it™ in comfort	Incorporated into tour itineraries. Seek Western amenities
Examples in Asia	Collaborative research projects at Danjugan, PI and Banggai, ID	Seahorse watching at Handumon, PI	Tiger Tops, Chitwan Hotel Everest View, Nepal	Taman Negara Resort, Malaysia

**Source :** Based on Lindberg (1991)

However, TISTR (1997) suggested that natural study, trekking, bird watching, home stay, cave exploring, camping, rafting, canoe kayaking, diving to see coral reefs in both shallow and deep sea are "intensive ecotourism". Biking, climbing, safari, fishing and astronomy study are semi-ecotourism.

## **Ecotourism Management**

The United Nations Environment Programme (UNEP, 2002) stated that “managing tourism destinations is an important part of controlling tourism's environmental impacts. Destination management can include land use planning, business permits and zoning controls, environmental and other regulations, business association initiatives, and a host of other techniques to shape the development and daily operation of tourism-related activities.”

### **2.2.4 Examples of Ecotourism Destination Management**

Mountain areas are among the world's most important tourist destinations. Their soaring peaks and beautiful landscapes are becoming increasingly attractive as a place of escape in a stressful, urbanized world. But tourism presents both opportunities and dangers for mountain regions. Tourism revenues have become a primary source of income for many mountain communities. Yet, the influx of visitors into mountain regions poses a threat to these unique and often pristine environments. Mountain people are the stewards of mountain ecosystems, so any decision to develop tourism must be made with their involvement and agreement. Most of all, tourism must be sustainable, planned to ensure that the beauty of mountains can be enjoyed by present and future generations. Sport-based tourism in particular has boomed in mountain regions over the past 30 years. It has expanded from the traditional areas of North America and the European Alps to largely untouched mountain regions, including parts of Central Asia, the Himalaya, Karakorum, Caucasus, Andes and even Antarctica. Typical mountain activities include hiking, skiing, snowboarding, climbing and bird – watching.

William et al (2001) suggested that potential mountain ecotourism destination include: (See Table 2-3)

**Table 2-3** Potential ecotourism destinations in mountains regions

<i>Geographic Region</i>	<i>Destination</i>
<b>North America</b>	America Alaska (Denali, Katmai, Alexander Archipelago) Yukon (Dawson Range and Pelly Mountains) Northwest Territories (Mackenzie Mountains) British Columbia (Columbia Mountains, Pacific Ranges, Vancouver Island Ranges) USA (Pacific Northwest, Cascade Range, Rocky Mountains, Olympic Mountains, and Sierra Nevada Appalachian Mountains Mexico (Sierra Chincua)
<b>Europe</b>	Pyrenees, Cantabrians, Taurus, Apennines, Balkans, Western Carpathians, Jotunheim, and the highlands of Scandinavia Altai Mountains in Russia
<b>Asia</b>	Northern hills of Thailand (Chiangmai and Chiangrai provinces), Highlands of China (Yunnan and Fujian provinces), and Korea
<b>South America</b>	Upland massifs in Brazil and Venezuela, Andean Cordillera (Argentina, Bolivia, Chile, Columbia, Ecuador, Peru, Venezuela)
<b>Africa</b>	Atlas Mountains (North Africa) Drakensberg Range (South Africa) Virunga Volcanoes (Central Africa)
<b>Australia</b>	Australian and New Zealand Alps

**Sources:** Williams et al, 2001; Mountain Agenda, 1999

Agrusa and Guidy (1999) mention Central America as appropriate for being an ecotourism destination of the tropical rain forest type. They focus on the Maya Forest spanning Mexico, Guatemala, and Belize. The Maya Forest is the largest humid, subtropical forest remaining in Central America. This area stretches from the Mexican State of Chiapas, across northern Guatemala, into the southern Yucatan Peninsula, and across the Central American nation of Belize. The three nations that share the Maya Forest are also tied together by rich cultural roots of the Maya people who have lived in the forest for a millennium. Along with cultural resources that the ancient Maya have left, there is a forest filled with species useful to human beings and one of the world's premier ecotourism destinations. . Maya Rain Forest has been a successful ecotourism destination that can be sustainable and preserve the rain forest, especially if the local population has to be involved. Conflicts, unauthorized farming and logging, and the inability to successfully manage and police parks have demonstrated that the needs of local populations must be taken into consideration in order to protect natural areas.

Kakamega forest is the only place in Kenya which offers the experience of the diversity and beauty of a tropical rain forest. Kakamega Forest supports a wide diversity of beautiful butterflies. Some of these include the Regal Swallowtail, the Black-tipped Diadem and the Forest Mother of Pearl. Kakamega Forest is also known for its diversity of snakes, with over 40 species.

**Monteverde Cloud Forest Reserve** is one of Costa Rica's most famous cloud forests, attracting numerous birders and other nature lovers from the world over. Yet, the 400 species of birds within the area are actually a small portion of the biological wealth within this private reserve. These misty heights protect an enormous variety of wildlife, as well as provide visitors with a beautiful and mostly accessible view of the cloud forest ecosystems. Managed by the Tropical Science Center, the reserve provides a living laboratory for visiting scientists each year. Well-established volunteer programs are also a constant part of the community, participating with reforestation programs, reserve maintenance and local English as Second Language programs.



Australia is an important marine ecotourism destination Fang (2000) states that marine ecotourism is a fast growing industry in Australia. Interpretive talks and guided activities are now routinely provided for visitors to the Great Barrier Reef, and many specialized rainforest and reef educational packages are available. Whale watching is a growth industry from the Whitsunday Islands (Qld) to Albany (WA). The dolphins of Monkey Mia (WA) have achieved national and international fame. The whale sharks at Ningaloo Reef (WA) and even great white sharks at Port Lincoln (SA) are the focus of dive tourism industries. As the quality of the marine environment deteriorates elsewhere in the world, Australia's significant areas of undisturbed coasts, seas and reefs will assume even greater importance for international ecotourism. Wong (2000) suggested that the coasts of Australia, California, Thailand, New Zealand, Indonesia and Malaysia have well-established coastal ecotourism sites. Moreover, he concludes that the development of coastal ecotourism demands not only the knowledge of the coastal zone and coastal resources but also a high level of environmental responsibility and management skills. The protection of coastal resources through marine parks is essential to ensure the future success of coastal ecotourism enterprises. Apart from the well-known Great Barrier Reef Marine Park, many of the marine parks in the APEC regions have little or no management. Measures in zoning, tracking visitors, coastal zone planning and management, and coordinated coastal zone management are required for achieving the objectives of sustainable coastal development.

Several mountain or marine ecotourism destinations in are located in protected areas and have, as a result, more regulations and rules for management. Several of these destinations are world heritage sites such as Komodo National Park in Indonesia and Kinabalu Park in Sabah, Malaysia.

### **2.2.5 Considerations for Identifying Potential Ecotourism Sites**

There are two main components to be assessed when considering potential ecotourism sites. The first component is the site's ecotourism resources, that is its ecosystems, its biodiversity and its physical, natural and cultural identity and attractions. The second component to be assessed is the area's ecotourism management potential.

### **Ecotourism resources potential**

The characteristic of an ecotourism destination's attractions and identity form the core component of ecotourism destination area. They satisfy demand in a destination and help to distinguish a place as an outdoor recreation destination; historic attractions help to distinguish a place as a cultural destination. Attractions that may be important to different travel markets include the following:

- Natural Attractions: lakes, forests, parks, beaches, and a warm and sunny climate. These attractions often appeal to markets seeking outdoor recreation.
- Man-Made Attractions: theme parks, well-known restaurants, a string of antique shops, and a modern factory tour.
- Historic Attractions: battle sites, old forts, historic museums and monuments, pioneer churches, and homes of famous persons.
- Ethnic and Cultural Attractions: historic re-enactments, ethnic communities, such as Karen, Lahu, Lisu Hmong Thai Yai and Chinese Haw. These attractions give tourists the opportunity to view unfamiliar customs.
- Special Events: home tours, music festivals, craft events, antique shows, sports events, and agricultural celebrations. These are usually built around a community theme, entertaining, educating, and often allowing visitor participation.

Services are support elements in the tourism system. Once attractions have pulled tourists to a destination area, services meet their needs. Services are administered by commercial and public sectors. Services are a very important part of the tourism product from both the visitors and community's viewpoint. Examples of services are home stay accommodation, toilets, fresh water for drinking, safety of the villages.

The physical components are less visible but are as important as attractions and services. The physical component includes infrastructure, such as roads, sidewalks, facilities, convenient access, litter and trash management. The more attractive and accommodating a community's physical environment is the more likely it will be that tourists will have a satisfying visit.

Hospitality: refers to the human environment. Visitors to tourist destinations are greatly impacted by the friendliness of local populations. Ecotourism destination communities that have been most successful with tourism have recognized the importance of hospitality, and have launched community-wide educational and public relations programs to encourage citizens to be informed and friendly natives.

### **Potential of ecotourism management**

The most important factors related to ecotourism management are (TISTR, 1997):

1) Environmental Education. Management must ensure that ecotourists have a learning experience and this can be accomplished through high quality environmental education programs.

2) Environmental protection and conservation has been demonstrated. Management must ensure that carrying capacity is not exceeded and that the environment is properly maintained to avoid severe degradation.

3) A partnership between the responsible organization and the local people will increase the chances of meeting the management objectives.

Hence, TISTR (1997) suggested that potential ecotourism sites should be natural sites that have intact ecosystems and rich biodiversity. They should offer environmental education and include cultural aspects that support sustainable ecotourism activities.

### 2.2.6 Ecotourism Impact

Although ecotourism has been perceived as sustainable tourism it can also have negative impacts. For example, the increasing number of trekkers and mountaineers in the high Himalayas promotes firewood sales by the local people resulting in forest clearing and degradation (Bhattarai, 1985, Puntenney, 1990). The Mount Everest Trek Route is so littered that people have started calling it the 'garbage trail' and the base camp is derogatorily referred to as 'the highest garbage dump in the world' (Bhattarai, 1985). Whelan (1991) indicated that foreign tour operators are a large part of the problem in most of the developing countries. Often foreign tour operators bring their own supplies and staff and hire local guides at a low price to assist on their trips. Furthermore Monzon (1992) showed that trekking tours in Thailand, which are a popular ecotourism activity, frequently adversely impact the physical and socio economic environment and the local culture in trekking areas, especially in Chiang Mai Chiang Rai and Mae Hong Son. She noted that trekking routes outside national parks were usually degraded similar to the effects of "*shifting cultivation*". Soil erosion from trampling and depletion of native flora and fauna are very eminent. SeSega (2001) states that ecotourism in the Pacific Islands has brought serious problems in its wake such as invasive alien species introduced by the tourists. The main positive socio- economic impact was the availability of additional occupations and income for local people, but income distribution in the trekking areas is very uneven, especially in the poorest areas and this leads to conflicts in the village. Fang (2000) reveals that the negative environmental effects of tourist and recreational facilities in marine ecotourism destinations are likely to include beach and dune erosion, loss of habitat, decline in wildlife and fisheries, and loss of water quality. Adverse socio-economic impacts may include destruction of cultural heritage sites, loss of amenity values, altered quality of life for established communities, increased cost of living, increased crime and traffic, and building congestion.



## 2.3 Landscape and Ecotourism Management

### 2.3.1 The Meaning of Landscape

Landscape is an important attraction of ecotourism destinations. However, Appleton (1980) noted that '*Landscape is not synonymous with environment, it is the environment perceived, especially visually perceived*'. Unlike other aesthetic objects, such as buildings and paintings, landscape is not a discrete object; rather it is an unwieldy aesthetic object with an indeterminate form. Landscape is more than physical features. It is the interpretation, interaction, and emotions generated by the experience of the environment's natural and cultural elements. Furthermore, Steiner (1991) defined landscape as all the natural features such as fields, hills, forests, and water that separate one part of the earth from another part. Usually a landscape is that portion of land or territory that the eye can comprehend in a single view, including all its natural characteristics. Landscape character is the nature or identity of the landscape (O'Brian and Ramsay, 1992). It is the combination of the natural and cultural elements and their processes.

How an individual perceives the landscape will be the result of a combination of factors. Zube *et al* (1982) suggested that an interpretation of the landscape might partly be the result of intuition which instinctively recognizes those elements in the environment which are useful for survival, such as lush vegetation and areas of shelter. Cultural rules are transmitted socially and are often symbolic interpretations of landscape which ensure the self perpetuation of the social structure.

Although sacred places are often rich in aesthetic experience, most visitors tend to be more interested in the origins, meaning and function of the sacred objects, forms, symbols, and shapes that compose the art and architecture of a sacred place. It is through the art and architecture that the sacred or the divine is manifest or represented. (Witcombe, 1998) Sacred places are frequently sited in areas where in the natural features of the landscape where perceived the forms or shapes of a divine being. This naturally occurring feature is then artificially enhanced to define the perceived likeness more clearly. This idea of perceiving forms in the landscape is first encountered in the

caves at Lascaux in France where natural shapes and forms in the walls and ceiling of the cave reminded the painter and engraver of animals which he or she then enhanced with paint or an engraving tool. (Witcombe, 1998). Furthermore, Munier (1998) defines a sacred place "as a space separate from the profane, a space of mystery, divine, both intimidating and appealing". From the above, we can conclude that protecting a diversity of recreation opportunities is an important objective of protected area management.

### **2.3.2 The symbolism of landscape**

A major aspect of T. S. Eliot's poetry, which has been overlooked by most critical studies, is his highly sophisticated use of landscape as a symbol. Throughout his poetry, Eliot employs both urban and rural landscape to symbolize the diverse moral and emotional states of the human soul as it moves from a meaningless existence to one which is spiritually significant. (Hargrove, 1978) Landscape as a symbol of sacred places holy places can be found in different cultures, past and present, all over the world. Such places are frequently marked or embellished by architectural structures and art.

There is a spatial dimension to the cultural and spiritual beliefs associated with a landscape feature. The relationships that the sacred have with the surrounding landscape elements have strong implications for resource conservation. Sacred sites demonstrate an important link between the community's cultural identity and traditional patterns of land conservation and use. Beliefs about the sacredness of mountains support survival strategies designed to live within the bounds of the resources at hand. Resources are "safe" when traditional beliefs and practices are in place, and are threatened when they are ignored.

#### **Stones as a symbols**

Stones of various kinds and sizes have been invested with sacredness from the earliest times. The worship of stones can be found in most ancient cultures, while sacred stones can be found in most of the world's religions.

Witcombe (1998) explained that large stones usually identified as burial mounds such as in Ireland. Little is known about the purpose or meaning of these megalithic constructions, but it is universally agreed that they mark or embellish a sacred place in the landscape. Examples of megaliths can also be found in countries around the world, such as the Beforo monument near Bouar in the Central African Republic, the Tatetsuki stone circles standing the summit of a tumulus at Okayama in Japan. Smaller individual stones can also become invested with the sacred. The Stone of Scone, also known as the Coronation Stone or the Stone of Destiny, until very recently rested on a shelf beneath the seat of the Coronation Chair in Westminster Abbey in London. Another example of a holy stone is the very sacred Black Stone inside the holy shrine of the Ka'ba at Mecca.

Stones and rocks in Japan were initially seen as symbols of *mononoke* which means supernatural forces which permeate matter and space. Elsewhere in Japan are many stones and stone arrangements representing the male and female principle, such as the stone circle at Oyu in Akita Prefecture in Northeastern Japan. The emotional attachment to natural stones, originally religion-inspired, has persisted in Japan and is manifest today in the creation of richly symbolic and spiritual stone gardens.

### **Mountains as Symbols**

Witcombe (1998) demonstrated that mountains loom large in any landscape and have long been invested with sacredness by many peoples around the world. They carry a rich symbolism. The vertical axis of the mountain drawn from its peak down to its base links it with the world-axis, and, as in the case of the Cosmic Tree is identified as the centre of the world. This belief is attached, for example, to Mount Tabor of the Israelites and Mount Meru of the Hindus. In Japan, Mount Fuji (Fujiyama) is revered by Shintoists as sacred to the goddess Sengen-Sama, whose shrine is found at the summit. Named after the Buddhist fire goddess Fuchi, the mountain is believed to be the gateway to another world. The mountain was originally sacred to the Ainu, the aboriginal inhabitants of Japan.



In China there are nine sacred mountains, 5 Taoist and 4 Buddhist; all are sites of pilgrimage. According to Taoist belief, mountains are a medium of communication through which people communicate with the immortals and the primeval powers of the earth. Chinese sacred mountains are believed to be especially powerful sites of telluric power, a sacred force or energy known as the dragon current which runs through the earth itself. Practitioners of feng shui study it. The dragon current is of two kinds: the *yin* (or female) and *yang* (male). Mountains are regarded as embodying primarily the *yang* force.

In Tibet, Mount Kailas, one of the tallest peaks in the Himalayas, near the source of the Ganges, is venerated by, and is a pilgrimage site for, Hindus, Jains, and Buddhists. Buddhists regard the mountain as a mandala.

Bernbaum (2002) states that mountains may be considered sacred in several ways. First, certain hills and peaks are designated as sacred mountains by particular cultures or religious traditions and enveloped with myths, beliefs and religious practices. Second, a mountain or mountain range that may or may not be revered itself may be associated with the activities of holy persons or beings or may contain sacred sites such as temples and groves. Third, mountains that may not be considered sacred in any traditional sense may awaken a sense of wonder and awe that sets them apart as places imbued with cultural and inspirational value for particular individuals or groups of people.

### **Valleys**

The symbolism of the valley has a close association with creation and the birth of civilization. This symbolism relates back to the early development of civilization in the Nile River Valley. J.C. Cooper's *An Illustrated Encyclopaedia of Traditional Symbols*, notes that the valley represents "life, fertility, cultivation, flocks and the sheltering feminine aspect." In Chinese symbolism the valley is the *yin*, shadowy state, with the mountain as the *yang* and sunny state. (Cited in Fraim, 1995) Fraim (1995) suggested that symbolism of valleys is associated with this "sleepy" and peaceful state.



### **Trees as symbols**

Witcombe (1998) showed that from the earliest times, trees have been the focus of religious life for many peoples around the world. As the largest plant on earth, the tree has been a major source of stimulation to the mythic imagination. Trees have been invested in all cultures with a dignity unique to their own nature, and tree cults, in which a single tree or a grove of trees is worshipped, have flourished at different times almost everywhere. In Ancient Egypt, several types of trees appear in Egyptian mythology and art, although the hieroglyph written to signify tree appears to represent the sycamore (*nehet*) in particular. The sycamore carried special mythical significance. According to the *Book of the Dead*, twin sycamores stood at the eastern gate of heaven from which the sun god Re emerged each morning. The sycamore was also regarded as a manifestation of the goddesses Nut, Isis, and especially of Hathor, who was given the epithet Lady of the Sycamore. Sycamores were often planted near tombs, and burial in coffins made of sycamore wood returned the dead person to the womb of the mother tree goddess.

In Egypt, the evergreen date palm was a sacred tree, and a palm branch was the symbol of the god Heh, the personification of eternity. The oak tree was also sacred to Zeus, especially the tree at the sanctuary of Zeus in Dodona, which also served as an oracle; it would seem the rustling of the leaves was regarded as the voice of Zeus and the sounds interpreted by priestesses. The identification of sacred trees as symbols of renewal is widespread. In China, the Tree of Life, the Kien-Luen, grows on the slopes of Kuen-Luen, while the Moslem Lote tree marks the boundary between the human and the divine. From the four boughs of the Buddhist Tree of Wisdom flow the rivers of life. The great ash tree Yggdrasil of Nordic myth connects with its roots and boughs the underworld and heaven.

### **Forest as a symbol**

Although forest symbolism is complex, Fraim (1995) summarized that forest is connected at all levels with the symbolism. The forest is the place where vegetable life thrives and luxuriates, free from any control or cultivation. And since its foliage obscures the light of the sun, it is therefore regarded as opposed to the sun's power and

as a symbol of the earth... Since the female principle is identified with the unconsciousness in Man, it follows that the forest is also a symbol of the unconsciousness.

### **Water as Symbol**

Witcombe (1998) illustrated that water is a primordial element which underlays creation myths and stories around the world. In the Koran are the words *We have created every living thing from water*. In India, the sacred River Ganges embodies for Hindus the water of life. Bathing in the Ganges frees the bather from sin, the outward purification serving as symbolic support of inward purification. The source of the Ganges lies in the Himalayas, the mountains of the Gods, and descends to the plains of India as if from Heaven. The identification of the sources of rivers, streams, springs, and wells as sacred is very ancient. Springs and wells were perceived as the dwelling place of supernatural beings, and stories and legends grew up around them. From these underground sources also bubbled forth-mineral water which could be bathed in to effect cures. Later, these springs became baths and spas.

### **Caves as Symbols**

Witcombe (1998) showed that caves are ambiguous spaces, offering both protection and shelter but can also trap and imprison. Because of its location within the earth, which many cultures have identified as female, the cave has been identified as the womb of Mother Earth, and associated with birth and regeneration. Natural caves have long been a focus of veneration and appear frequently in both mythological and religious stories. In India, the use of caves for religious practices by individuals and groups goes back in time for millennia. The Buddha dwelled and meditated in caves, forests, and other kinds of sites, practices which became common for Buddhist monks and nuns during his lifetime and beyond (Munier, 1998). Long before Buddhism came to Thailand, paintings imply that shamans practicing animism, a religious belief in spirit beings in nature, used caves for ritual purposes. One of the most famous is the Spirit Cave in Mae Hong Son province in the north which was used around 9,000 years ago (Munier, 1998:155). Some caves are famous and visited by tourists, whereas others are

kept secret. Many Thais fear caves because they believe ghosts and spirits (phi) inhabit them (Munier, 1998:159).

## 2.4 Ecotourism Management in the Western and Eastern Perspectives

The perspectives of western and eastern philosophy lead to differences in ecotourism management as can be seen in Table 2-4 :

**Table 2-4** Comparing ecotourism management from western and eastern perspectives

<b>Ecotourism management</b>	
<b>Western perspective</b>	<b>Eastern perspective</b>
<p><b>Definition</b></p> <p>Ecotourism defined as a holistic system of management of natural resource for sustainable tourism, environmentally responsible travel to enjoy and appreciate nature involve education and interpretation of natural environment, <i>conservation</i>. (Sofield and Li, 2003: 146, Ceballos-Lascuráin 1996, Ecotourism Society (1991) Most of them address some combination of motivation, philosophy, conduct and economic benefit to conserve.</p>	<p><b>Definition</b></p> <p>The definition of ecotourism in eastern such as China have a background from eastern philosophy of Buddhism and Taoism. They suggest that <b>Man is based on earth, earth is based on heaven, heaven is based on the Way and the way is based on <i>da-jiran</i> (Nature)</b> Thus, from this perspective (Sofield and Li, 2003) humans should live and work in harmony with nature and improve themselves through the inspiration of nature.</p>

**Table 2-4** Comparison of ecotourism management between western and eastern perspectives (Continued.)

<b>Ecotourism management</b>	
<b>Western perspective</b>	<b>Eastern perspective</b>
<p><b>Ecotourism resources</b></p> <p>1. “Management is a crucial element for the long-term survival of the environmental and cultural resources upon which ecotourism depends and is frequently the weak link in the connection between tourism and the environment.” (Valentine, 1993 : p. 108-109)</p> <p>Management of tourism operations should minimize or reduce their negative environmental impact.(Buckley, 1994)</p> <p><b>Ecotourism facility and services</b></p> <p>Hawkins et al. (1995) suggested that facilities must be designed in harmony with the local natural and cultural environment, using the principles of sustainable design.</p>	<p><b>Ecotourism resources</b></p> <p>1.Ecotourism resources end always to have symbolic meaning attached them by ecotourists.</p> <p>2.Man and Nature Marching in Harmony (Sofield and Li, 2003: 147) Nature oriented and ecotourism activity must be centered or oriented around the natural environment of the tourism area. (Abidin, 1999)</p> <p>3. Does not degrade the resource. (Abidin, 1999)</p> <p>4.To seek ultimate wisdom in Nature (Chan, 1969, Overmyer, 1986.)</p> <p><b>Ecotourism facilities and services</b></p> <p>1.Concentrates on the intrinsic rather than the extrinsic values. Facilities and services developed are only to facilitate visitation with the intrinsic resources. (Abidin , 1999)</p>



**Table 2-4** Comparison of ecotourism management from western and eastern perspectives (Continued.)

<b>Ecotourism management</b>	
<b>Western perspective</b>	<b>Eastern perspective</b>
<p><b>Ecotourism market and Ecotourists</b></p> <p>1. Components of the natural environment are the basis for a marketable tourism attraction or product (Buckley, 1994).</p> <p>2. Ecotourists seek to fulfill aesthetic and educational goals, rather than specific recreation and physical activity goals. (Butler, 1992)</p> <p>3. Ecotourist will be guest or client.</p> <p><b>Ecotourism administration</b></p> <p>1. The ecotourism management integrity benefit wildlife and the ecosystem.</p> <p>3. Ecotourism can provide economic and social benefits to host communities by expanding the community's economic base (Ceballos-Lascarain 1987 Higgins 1996.).</p>	<p><b>Ecotourism market and ecotourists</b></p> <p>1. Ecotourists look for the environment as it is, and do not expect any modification for their convenience or comfort (Abidin, 1999)</p> <p>2. Ecotourists frequently have a higher social status than the host. But from the spiritual point of view they are equal.</p> <p><b>Ecotourism administration</b></p> <p>1. Promotes positive environmental ethics (Abidin, 1999) based on eastern philosophy.</p> <p>2. Müller (1996) states that mountain tourism must be characterized by a participatory planning process, efficiency, environmental friendliness, authenticity, slow development, high quality, and a humanistic (ie, people-centered) philosophy and management</p>

## 2.5 Scientific methods to support Ecotourism Management

### 2.5.1 The measurement of the Recreation Opportunity Spectrum (ROS)

#### Evaluation

The Recreation Opportunity Spectrum (ROS) is a system of recreational categorization developed in 1980s to map various recreation opportunities consistently across all areas and organizations. All forest and range land is divided into one of the following seven ROS classes - indicating an area's remoteness and natural integrity:

- Primitive
- Semi-primitive non-motorized
- Semi-primitive motorized
- Natural road
- Rural
- Urban

Criteria for defining each class are very clear. For example, the most remote ROS classification - primitive - indicates areas that are over 5,000 hectares in size, over 8 km from the nearest road, and predominantly unaltered by human activity. Modified roaded lands, on the other hand, are within 1 km of roads and have a landscape dominated by human activity. The definition of opportunity classes might follow the basic specifications of the Recreation Opportunity Spectrum system, commonly utilized by the U.S. Forest Service (Stankey, 1985) to produce narrative descriptions of resource, social, and managerial conditions defined as appropriate and acceptable for each opportunity class.

The Recreation Opportunity Spectrum specifies six classes ranging from the primitive (a fairly large area characterized by an essentially unmodified, natural environment) to the urban (an area characterized by urbanization and substantial modification). Each class describes a consistency between the social, managerial, and environmental conditions. For example, high levels of visitation would correspond to a highly visible management presence and to a more developed recreation site. Managers

seek to not only describe the conditions within each class, but also the distribution of these recreation opportunity classes across the protected area.

### **2.5.2 The application of Geographic Information System (GIS)**

Geographic Information Systems (GIS) is one of the tools for addressing the problems associated with the management of natural resources and the environment. GIS arose at the interface of earth science and information science. Their development involves various disciplines involved in the collection, storage and analysis of spatial data, such as geography, cartography, computer science and remote sensing. GIS synthetic techniques and approaches from these disciplines, combines spatial and non-spatial data from different databases, and provides useful information for planning, management and decision-making through visual display and modeling. The basic advantage of the technology is its ability to manage and perform complex processing of spatial data and their visualization impact. Without an integrating methodology, identifying viable technological and institutional options for sustainable development of the mountain areas is not possible.

Despite widespread use of GIS in the global context, in mountain environments its use is somewhat limited. In mountain areas GIS should be implemented differently than it is in the lowlands. The application of GIS seeks to preserve mountain environments and advance mountain cultures by promoting worldwide partnerships that create innovative and sustainable solutions to global mountain problems. Examples of the application GIS can be found in Makalu-Barun National Park and Conservation Area, Nepal where there was a need for a biodiversity database to provide management and applied research information to park decision-makers and community stakeholders. Langtang National Park, Nepal incorporated a GIS analysis of tourism effects and GIS maps to encourage responsible tourism during the latter half of 1996. As part of the Sikkim Biodiversity and Ecotourism Project, India, initial GIS analysis has focused on watershed characterization for land-use/cover and dynamics, EIA, soil-physiographic relationship information, and drainage basin details using remote sensing. A snow cover characterization of the upper morph genetic

regions of the Teesta River is also underway. Planned applications include site development plans for tourist destinations, to minimize negative environmental impacts and maximize local economic returns. Study exchanges between GIS/remote sensing personnel in Nepal and Sikkim have already taken place.

## 2.6 Previous Research of Ecotourism Management Model

According to the definition of ecotourism the approach of ecotourism management models are discussed by Bisaz and Lutz (1998) that Ecological, economic and socio-cultural elements must carefully integrated into community-based mountain tourism, but they must also be balanced in order to keep tourism sustainable (See Figure 2-3).



**Figure 2-3** The approach of Ecotourism Management Ecological, economic and socio-cultural elements

Furthermore the ecotourism management models are considered in protected area and use the different emphasis. McArthur and Sebastian (1998) suggested that the highest profile models discussed and implemented in protected areas over the past decade or two reveals that each model reflects different emphasis in the use of:



- behavior regulation (Carrying Capacity);
- site modification (Recreation Opportunity Spectrum)
- understanding visitors (Visitor Activity Management Program);
- understanding the relationship between the visitor and condition of the site (Visitor Impact Management Model and Visitor Experience and Resource Protection model);
- predetermining standards then monitoring them and altering management accordingly (Limits of Acceptable Change).

In addition, the New South Wales National Parks and Wildlife Service in 1997 (McArthur and Sebastian, 1998) published a proposed model for the icon destinations it is responsible for managing as part of a Draft Nature Tourism and Recreation Strategy. The model essentially had four main components:

- Establishing the management objectives for managing visitors, which would cover environmental, experiential, managerial and economic dimensions, and be supported by indicators and their benchmarks;
- Monitoring the condition of the indicators;
- Reporting on the condition of the indicators relative to their benchmarks and management objectives; and
- Responding to the reporting by identifying and implementing management actions needed to improve performance.

**Table 2-5** Short Description of Various Visitor Management Models by McArthur and Sebastian perspective (1998)

<b>Model</b>	<b>Functions</b>
Recreation Carrying Capacity (RCC)	<ul style="list-style-type: none"> <li>-Determines the threshold level of activity beyond which will result in the resource base deteriorating.</li> <li>-Has main dimensions are biophysical, socio-cultural, psychological and managerial.</li> <li>-Is used for planning, site design and development, and administration.</li> </ul>
The Recreation Opportunity(ROS)	<ul style="list-style-type: none"> <li>- Creates a diversity of experiences by identifying a spectrum of settings, activities and Spectrum opportunities that a region may contain.</li> <li>- Helps review and reposition the type of visitor experiences most appropriate to a heritage site.</li> </ul>
Visitor Impact Management(VIMM)	<ul style="list-style-type: none"> <li>- Focuses on reducing or controlling the impacts that threaten the quality of heritage and Model visitor experience.</li> <li>- Uses explicit statements of management objectives and research and monitoring to determine heritage and social conditions, then generates a range of management strategies to deal with the impacts.</li> </ul>

**Table 2-5** Short Description of Various Visitor Management Models by McArthur and Sebastian perspective (1998) (Continued)

<b>Model</b>	<b>Functions</b>
The Limits of Acceptable (LAC)	<ul style="list-style-type: none"> <li>- Focuses on the management of visitor impacts by firstly identifying desirable conditions Change (LAC) for visitor activity to occur, then how much change is acceptable.</li> <li>- A monitoring program determines whether desirable conditions are within acceptable standards.</li> <li>- A decision making system determines management actions required to achieve the desired conditions.</li> </ul>
Visitor Activity Management.	<ul style="list-style-type: none"> <li>- Is a planning system that integrates visitor needs with resources to produce specific visitor opportunities.</li> <li>- Is designed to resolve conflicts and tensions between visitors, heritage and heritage managers.</li> <li>- Requires heritage manager to identify, provide for, and market to designated visitor groups</li> </ul>

**Table 2-5** : Short Description of Various Visitor Management Models by McArthur and Sebastian perspective (1998) (Continued)

<b>Model</b>	<b>Functions</b>
Tourism Optimization (TOMM)	<ul style="list-style-type: none"> <li>- Instead of limiting activity it focuses on achieving optimum performance by addressing</li> <li>Management Model the sustainability of the heritage, viability of the tourism industry, and empowerment of stakeholders.</li> <li>-Covers environmental and experiential elements, as well as characteristics of the tourist market, economic conditions of the tourism industry and socio-cultural conditions of the local community.</li> <li>-Contains three main parts; context analysis, a monitoring program and management response system.</li> </ul>

Particularly of ecotourism management model, Abidin (1999) attempted to identify sustainability criteria and indicators for evaluating sustainable ecotourism development in Taman Negara National Park (TNNP), Malaysia. This was an attempt to develop sustainability measurements for the evaluation of ecotourism from the theoretical concept of sustainable development. The Delphi method and public survey were used to solicit opinions from an interdisciplinary panel of Malaysian experts and public groups The objectives were to develop a methodology for identifying criteria and indicators, generating criteria and indicators most important for measuring sustainable



ecotourism. Development and initiating development of a sustainability evaluation procedure for TNNP. Three rounds of Delphi procedure and two rounds of public survey using questionnaires were used to converge and identify priority criteria and indicators.

The difference in the way of thinking in Indonesia is very interesting. The Ministry of Cultural and Tourism of Republic of Indonesia (2002) demonstrated that philosophy of ecotourism in Indonesia based on Islam and called the development concept ***Balance of Life***. This concept has been used as a basis in all development activities whether it is economy, social affairs, culture, technology, environment, etc. Balance of life covers all aspects as follows :

- Vertical and horizontal balance (relationship between man and God; and relationship between man and its fellows, relation between man and its environment)
- Physical and spiritual balance
- Macro and micro-cosmic balance

This balance of life concept teaches man not to be greedy and to always take into consideration the balance between “**exploitation or resources**” and “**preservation of resources**”. In its operational terms, this development concept puts emphasis on the balance between use of resources and conservation. In the development terminology, the concept of balance is commonly referred to as the sustainable development concept.

Ecotourism in Indonesia puts emphasis on the development of community-based tourism where the social welfare of the local people is placed in the forefront of the development objectives. The active participation of the local community becomes the focal point of the ecotourism development. Ecotourism is seen as a model for the integration of tourism and conservation purposes; a model for cost-efficient development during our difficult times; a model for educating the public as well as the tourists to take responsibility for the conservation of the environment and cultural heritage; a model for community empowerment; all of which are indicators for sustainable development. However, Ecotourism in Indonesia becomes an effective tool

for the conservation of natural environment, heritage sites and traditional values of the community. Ecotourism is also a tool for the enhancement of the local prosperity as it generates more income and expands job opportunities.

Additionally some ecotourism management models which concern the cultural impact. The example of Carter (2000) showed that a model of cultural change derived inductively from interactions with communities of the Asia Pacific region. It identifies that cultural expressions, the 'physical' manifestation of culture, are often a 'product' for tourism. Many host communities trade cultural expressions for benefits that tourism can provide. As such, cultural expressions are a direct link between a host culture and the tourist. The model proposes that cultural expressions are linked and that a change in one affects others. The magnitude of change to a cultural expression, and flow-on effect, depends on the significance of the cultural expression to the culture, the number of links and the strength of these links, determined by practice and its contribution to maintaining social structure and providing physical benefits to the individual and community. The model of the change process in expressions is presented as a heuristic device as well as a prognostic tool for cultural impact assessment. The paper identifies how the model can be used to provide insight to the likely changes that tourism might bring to a community.

Many literatures attempt to highlight the critical importance of local participation in the planning and management of ecotourism. Drake (1991,132), who maintains that 'local participation is a necessary component of sustainable development. Drake then goes on to outline a model approach for planning local participation in ecotourism projects. While this model is certainly valuable, particularly in that it serves to highlight the need for local participation in the process of developing ecotourism, it can be argued that it suffers from a number of defects in terms of when and how local participation is to be introduced. Although by no means fatal, these defects would tend to imply that the potential benefits that might be gained by encouraging local participation in ecotourism through the use of such a model approach would not be maximized. In 2002 Garrod (2002) propose a revised model approach to incorporating local participation into the planning and management of ecotourism projects which

based on Drake's Model. The intention is to adapt Drake's model according to a number of new lessons that have been learned over the decade or more since Drake proposed her model. The paper then highlights some elements of best practice in incorporating local participation in the planning and management of ecotourism. These include the requirement for effective leadership, the need to empower local communities to participate, linking economic benefits to conservation, and allowing the local community to participate at all stages of the project cycle (especially monitoring and evaluation).

Yoon (2002) studied the development of a structural model for tourism destination competitiveness from stakeholders' perspectives and found that tourism stakeholders' preferences about tourism attractions/resources development are a function of perceived tourism development impacts as well as place attachment. The more the stakeholders' preference is for developing tourism attractions/resources, the more likely they were to support destination competitive strategies such as marketing efforts and activities, and destination management organizations' role. An additional finding that was not hypothesized indicated that tourism stakeholders, who have perceived benefits from tourism development, particularly its economic and cultural aspects, are likely to support enhancement strategies for destination competitiveness. The implications of these findings can be applied to the enhancement of tourism destination competitiveness.

Chan (2003) aimed to explore the relationship between humanity and nature in the thought of Paul Tillich and examine Tillich's ideas in the context of the contemporary discussions in environmental ethics in order to construct a relevant model of Christian ecological theology. The main aim is to point out that Tillich's ecological thought is on the boundary of both ecocentrism and anthropocentrism, in fact both of them are integrated in Tillich's ecological thought. From an ecocentric perspective, Tillich emphasizes the interrelationship and interdependence of humanity and nature under the essential ontological structure of being. Tillich appropriates Schelling's philosophy of nature to construct a basic ontological structure between humanity and environment/world and a dynamic vision of the multidimensional unity of life.



According to Tillich, under the coalition of existential estrangement, nature and humankind participate in the fall and salvation. From an anthropocentric perspective, for Tillich, the human being is not only in nature but also above nature. The transcendence of humanity vis-a-vis nature is manifested in human culture, technological culture and historical process. This thesis concludes with the suggestion that the vision of multidimensional unity of life, ecological ontology of love and the priesthood of the universe are the main themes of Tillich's ecological thought that integrates ecocentrism and anthropocentrism in a creative way and overcomes some of their respective shortcomings. Furthermore, the conclusion suggests that the dialogue between Tillich's ecological thought and Confucian idea of anthropocosmic vision of reality may provide a model of Chinese ecological theology.

Specifically, Nepal (1999) suggested that recent trends indicate a surge in visitors to ecotourism destinations such as remote wilderness areas, where access is only possible on foot or by air. Hiking, camping, mountain and rock climbing, mountain biking, wildlife viewing, and other forms of non-consumptive recreation are in growing demand, particularly in North America. Mountain tourism destinations in developed countries are characterized by consolidation of businesses to increase profits and efficiency through reduced management costs and internal structural adjustments. But apart from these measures, strict regulations and control in the quality of services and facilities, implementation of environmental measures such as emission and pollution standards, minimization of energy costs, appropriate measures for solid waste disposal, and treatment of sewage have become focal concerns. The ecotourism management model of this area is to be concerned.

Similar to Gurung (1999) showed that Ecotourism in Nepal is based on three premises :

- (1) Promoting people participation in planning and management of tourism resources;
- (2) Increasing community development, nature conservation and tourism linkages; and
- (3) Using tourism incomes to safeguard resources on which it is based.



Furthermore several interrelated lessons are learnt from Nepal's experiences in ecotourism which are summarized for ecotourism management model as follow:

- ***Proactive Planning and Management to Increase Tourism Carrying Capacity*** : This includes developing appropriate infrastructure and facilities with due social, cultural and environmental considerations. This also includes promoting alternatives to reduce pressures on natural and cultural resources, such as exploring and introducing alternative sources of energy where forest depletion is the major issue.

- ***People Participation and Empowerment for Sustainability***: The stakeholders' participation, from program identification, design, implementation, management, monitoring and local institutional building, is crucial to achieve sustainability.

- ***Promote Cross-Sectoral Linkages for Wider Distribution of Tourism Benefits***: Ecotourism should not be considered in isolation, it should rather be an integral part of community development and bio-diversity conservation efforts.

- ***Product Marketing to Sustain Investments***: Ecotourism is a new product and marketing is the key to achieve its success. Unless the destination is marketed well and people start to receive the expected volume of visitors and benefits, ecotourism efforts will mean very little. Thus, private sectors and other line agencies must be consulted and information shared, to promote the uniqueness of the destination both nationally and internationally.

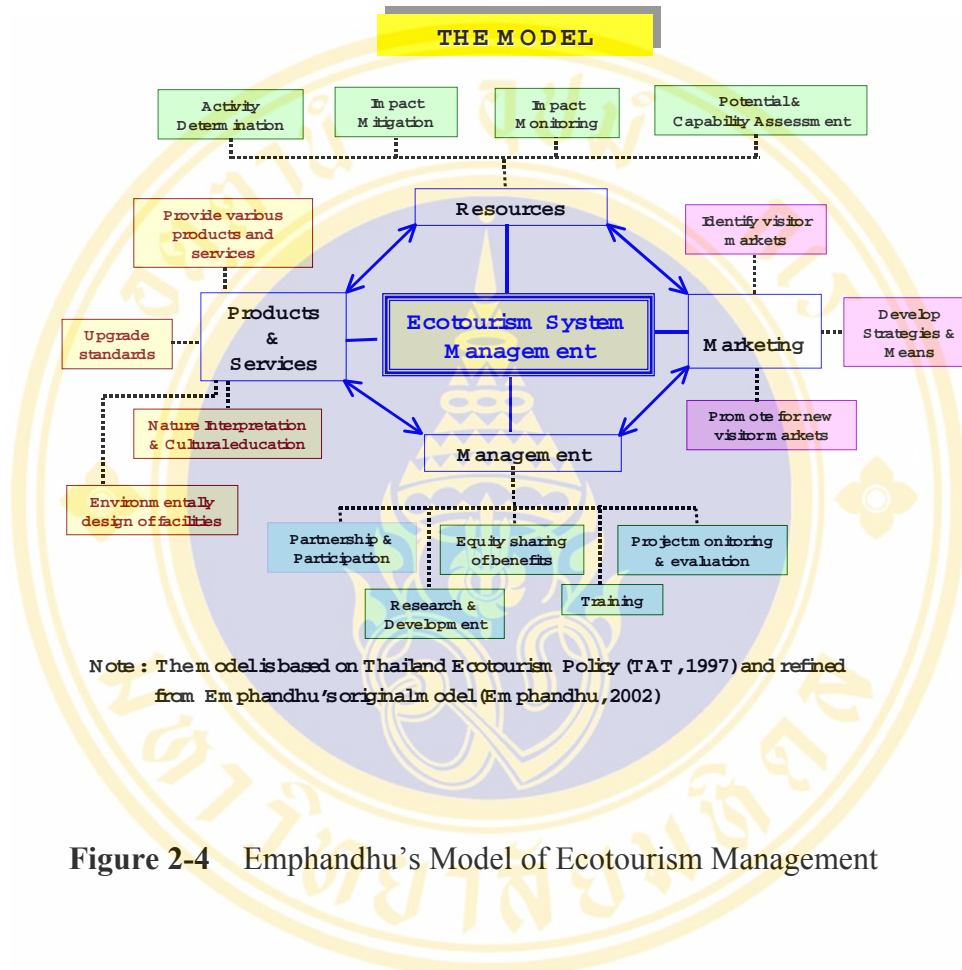
- ***Education and Sensitization for Mutual Respect***: Tourism provides opportunities for contact and interaction between the host country and people from all over the world. But to make the relationship between tourists and the local people enjoyable and productive, both should know about each other's cultural backgrounds as well as about their expectations and needs. Thus, the success of ecotourism by large depends on education and sensitization programs which should focus on fostering

mutual respect between tourists and local people, along with promoting cooperation to work together for the common cause.

Müller (1996) stated that mountain tourism must be characterized by a participatory planning process, by efficiency, environmental friendliness, authenticity, slow development, a higher quality, and a humanistic (i.e., people-centered) philosophy and management. These requirements are particularly relevant to mountain ecotourism. Furthermore, Nepal (1999a) provides an overview of the trends in mountain ecotourism management and suggests that any attempts towards mountain ecotourism should focus on sustainability, diversity, institutional reforms, gender equity, local, regional and global economic integration, local financial incentives, and peace and security.

Similar to Thailand the concerning of community based tourism is interesting. Thullen (2000) illustrated that a community-based sustainable tourism project as a sustainable tourism model has been implemented at the ethnic Karen village of Baan Huay Hee in the northwestern Thai province of Mae Hong Son. The concept of community-based sustainable tourism (CBST) was developed as a way to overcome or minimize negative effects of tourism in a remote, rural area. CBST was developed as a form of tourism aimed at empowering local communities to be self-reliant, use a group process for local decision-making, support people's human rights and capabilities and help people raise incomes and improve standards of living on their own terms. Local knowledge, community participation, supports for local capabilities and cultural exchange with tourists would help to sustain both cultural and natural resources. The NGO (PRLC) helped the Karen village at Huay Hee become the first site for CBST. The village became a successful model for over 60 villages and communities. The project for CBST became holistic in its approach and included natural resource management, sustainable tourism development, strengthened civil society, prevention of HIV/AIDS and drug abuse and youth leadership development. The community-based sustainable tourism project implemented by Karen villagers at Baan Huay Hee in Mae Hong Son Province can serve as a model for other communities. They can be empowered to control the impact of tourism, avoid degrading the environment and create a stronger, empowered community.

However, the ecotourism management model in Thailand firstly created by Emphandhu (2002) and was shown on Figure 2- 4



**Figure 2-4** Emphandhu’s Model of Ecotourism Management

This model covered the four components of Ecotourism Management system consist of Resources, Products and Services, Marketing and Management. However the model has suitability for Thailand because it based on Thailand Ecotourism Policy in 1997. Thus the use of this model as a Conventional Ecotourism Management Model should be done in this thesis.

The other ecotourism studies always show some variables which relevant to ecotourism management model and described below;

### **Water based activities**

Wight (1996) suggested that water based activities are also important, particularly for experienced ecotourists. The travel trade activity list also includes a considerable number of water based activities.

### **Gender**

Wight (1996) found that any significant differences in ecotourism preferences on the basis of gender. Such activities as visiting national parks or protected areas, wildlife viewing, cycling, ocean sailing/kayaking, and cross-country skiing were equally important to males and females. It is evident that both genders are equally interested in the overall range of ecotourism experiences. However, for specific activities, there may be slight gender differences in the degree of interest and these may vary over time.

### **Education**

The literature has consistently suggested that **ecotourists** tend to be much better educated than general tourists (Tourism Research Group 1988; Fennell and Smale, 1992)

### **Specialists and generalists**

Boyd and Butler (1993) found that ecotourist specialists and generalists have trip duration, with specialists engaging in a recreational activity for more than seven days and generalists less than 48 hours. Wight (1993) found that where the distinction is based on the degree of specialized interest and some characteristics of the experienced ecotourist are being incorporated into mainstream markets.

### **Bird watching activities**

Havenegaard, (1996) studied that tourists, ecotourists, and birders at Doi Inthanon National Park, Thailand. The purpose of this study was to investigate the demand side of ecotourism within the broader tourism context. To this end, the study compares ecotourists with other tourist types, on the basis of conservation involvement and socio-demographic characteristics. Moreover, the study examines recreation



specialization among birders, as one subset of ecotourists, and evaluates the substitutability of ecotourism activities.

### **Trip Characteristics and Preferences**

Boo (1990) found that fewer nature tourists traveled alone and more traveled in groups than other types of tourists. The location (tropical destinations) or the type of experience may have influenced these findings.

### **Trip Duration**

Wight (1996) suggested that the ecotourists wished for others experiences on their trip in addition to those related to nature, culture, or adventure. It has varied tremendously and is usually destination specific rather than market-specific. For example, the average length of stay for all tourists in Nepal is 9.3 nights per visit; but while trekkers to Nepal stay an average of 25.8 nights in the country, pleasure tourists average only 5.9 nights.

### **Ecotourism Facilities and Services**

Two important factors for successful ecotourism destinations go beyond quality of services and facilities to include the quality of the experience itself and the positive host environment (Moore and Carter 1993) Similar to Sheldon, (1999) suggested that optimism about the goals of ecotourism is high if the industry's ethical code is strictly followed; if services and facilities are improved to increase visitor satisfaction.

McKenna (1999) studied sustainable ethnic tourism in northern Thailand and her study was to examine the sustainability of ethnic tourism in northern Thailand from the perspective of a selected hill tribe population. To achieve this goal, a case study of the hill tribe trekking industry in the Karen village of Ban Raummit was undertaken. The findings of this study suggest that tourism in Ban Raummit faces many challenges such as managing the perceived authenticity of the attraction, controlling the development of an unplanned front stage (tourism district), addressing the needs of the changing tourist types, and dealing with a shifting ethnic balance within the village. At

the same time, the trekking industry seems to provide an attractive and appropriate opportunity for the Karen people in this village to maintain a viable lifestyle within a rapidly changing Thai state.

### **Application for ecotourism management**

Hung (2002) used GIS for forest recreation planning on the Longleaf Ridge Special Area of the Angelina National Forest. In this study, GIS was used to develop a forest recreation concept plan on Longleaf Ridge Special Area (LRSA). Most of the geo spatial data came from public entities. Information for demand analysis on forest recreation was obtained from the 2000 National Survey on Recreation and the Environment database. U.S. Forest Service recreation fee envelope data were analyzed to depict existing recreational use. To minimize impacts from recreation development, overlay analysis was executed in GIS to identify limitations. Based on the recreation demand, existing resources, and the limitation composite, a conceptual site design was proposed for recreation use on LRSA. The application of GIS was used in Mohamedahmed (2000) He investigated the effectiveness of coupling computer based Geographical Information System (GIS) approaches with traditional social sciences survey methods to improve assessments of nature-based recreation activities and experiences, and their environmental impacts.

Weekley (2002) used the ROS evaluation technique to match the appropriate setting opportunities with the level of recreation specialization of selected climbers and to develop a model of different setting opportunities. Questionnaires were distributed and analyzed to create a specialization index level. Associations with setting variables were analyzed using Kendall's tau-b correlation and model selection loglinear analysis. Of the relationships examined, four variables were significant using Kendall's tau-b and two using model selection ( $\alpha = .05$ ). These results show that the setting becomes more important as specialization increases and those more specialized climbers tend to go to more areas than less specialized participants. The study also showed that access to the area and management of the climbing setting become more important as climbers increase their specialization level. These factors are significant for managers, because it suggests a difference in setting preferences based on specialization levels of climbers.

Canzonieri's (2002) research incorporates ethics, ecology and alternative cultural frameworks to propose the creation of Plans for Regional Landscape Structure (PRLS). These plans are developed specifically from the point of view of the environment and for the care of the physical environment. These plans are designed to be spatially comprehensive and temporally preceding other plans for development. The PRLS is a strategy set at the national level, whose implementation would occur in a multi-scale, hierarchical, iterative process. The PRLS is a four level processes that: (1) identifies key, place-determined features, (2) compares alternative networks of connections, (3) establishes a main frame to protect, and (4) evaluates the remaining, surrounding matrix for areas where future change might occur. An application of the PRLS is illustrated by a series of maps of the Six Nations Indian Reserve on the Grand River in Ontario, Canada. The study looks at the Six Nations Indian Reserve/Grand River Territory to develop coherent actions with respect to the territory, to repair and strengthen ecological integrity, to increase the quality of visual image and to reinforce cultural identity of the landscape.

Toupal, (2002) developed an exploratory methodology to establish a different approach to understanding cultural concerns through landscape perceptions. She used cultural landscape theories and applications from the natural and social sciences, to examine the landscape perceptions of four groups concerned with management planning of the Baboquivari Wilderness Area in southern Arizona: the Bureau of Land Management, landowners of the Altar Valley, recreationists, and members of the Tohono O'odham Nation. The methodology is based on a human relationships rather than cultural aspects or features. It takes a holistic approach that differs from other perception studies by including aspects of data collection and analysis; a spatial component, triangulation of data collection through narrative and graphic descriptions; ethnographic, on-site interviews; and consensus analysis and small-sample theory. The results include: verification of four cultural groups; two levels of consensus among the population of concern, and in each group overlap in some aspects of landscape perception; descriptions of four cultural landscapes that illustrate similarities and differences among the groups, and include patterns and representations of spatial relationships.

## **CHAPTER 3**

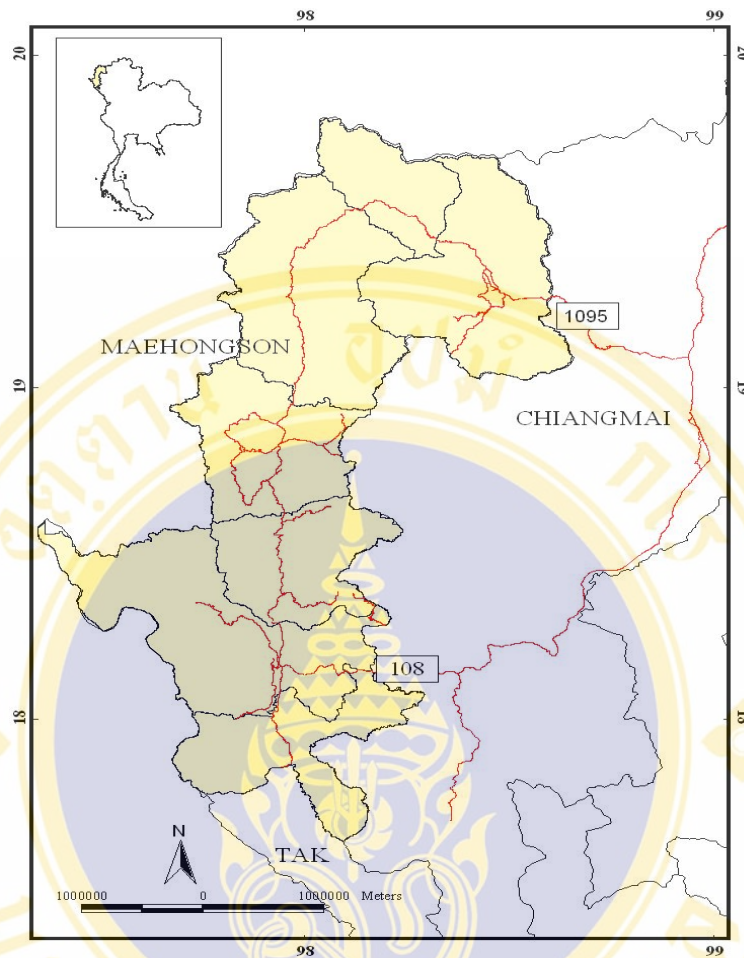
### **MATERIALS AND METHODOLOGY**

To achieve the objectives of the study on Philosophy of Ecotourism Management Model at Mae Hong Son Province both quantitative and qualitative approaches were used as described below.

#### **3.1 The study area**

The study area is in Mae Hong Son Province, northern Thailand. Its geographical co-ordinates are 17° 34' to 19° 49' N latitude and 97° 23' to 96° 46' E longitude. The total area covers approximately 12,681,259 sq.km. This study area consists of 7 Amphur, namely Muang Mae Hong Son, Mae Sariang, Khun Yuam, Pai, Mae La Noi, Sop Mei and Pangmapha (See Map 3-1).





**Map 3-1** The study area, Mae Hong Son Province

## 3.2 Materials

The materials in term of hardware and software were used in this thesis. The materials can be shown;

3.2.1 Topographic map in digital file scale 1: 50000 source from Royal Thai Army 2000.

3.2.2 Land use in digital file scale 1: 50000 source from Royal Land Development 2000.

3.2.3 Forest map in digital file scale 1: 50000 source from Royal Forest Development 2000.

3.2.4 The Geographic Information System database of Mae Hong Son, source Department of Environment Quality Promotion (DEQP) 2000.

3.2.5 Equipment and Software

- Global Positioning System (GPS) Timber Pathfinder II
- GIS software
- Computer set

### **3.3 Methodology**

#### **3.3.1 Determination of Research Framework**

The process of establishing the conceptual framework for research is described below.

First, a review of the literature on eastern philosophy and ecotourism management based on the concept of sustainable development was carried out. Then the main ideas from these two streams were synthesized to create a conceptual model of ecotourism management based on eastern philosophy. Next, to manage ecotourism on the basis of eastern philosophy an operational model of ecotourism management based on eastern philosophy was constructed, and measurement and evaluation criteria were determined. The operational model included both spatial data for the application of GIS to potential ecotourism sites selected on the basis of eastern philosophy, and non-spatial data, namely demographic data, socio economic data. Last, the ecotourism management model based on eastern philosophy was verified in Mae Hong Son province (See Figure 3-1).

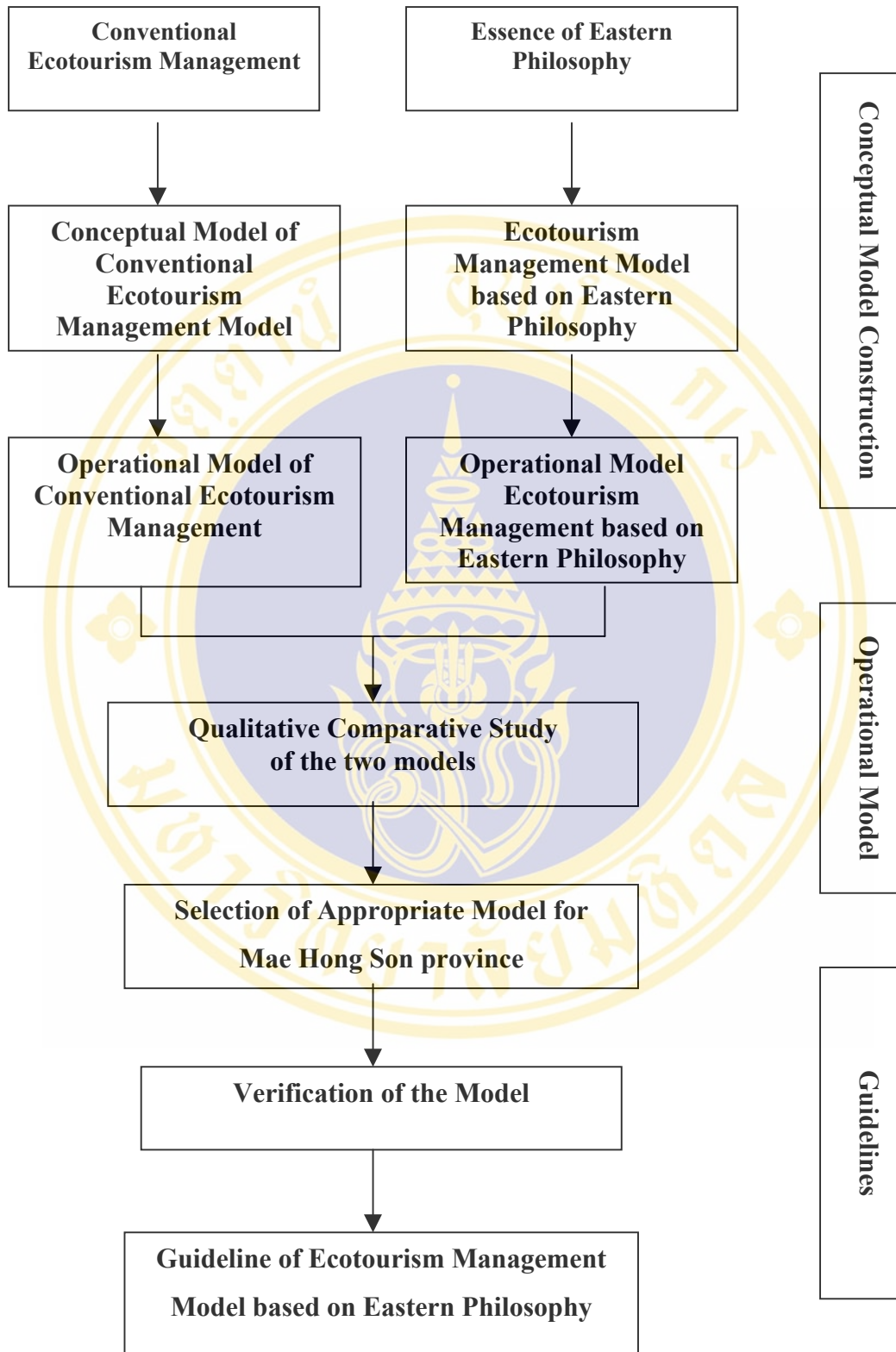


Figure 3-1 Research Conceptual Model

### 3.3.2 Construction of Ecotourism Management Model

#### 3.3.2.1 Conceptual Model Construction

##### 1) Conventional ecotourism management model

###### *Step 1 Review literature*

The process of construction Conventional Ecotourism Management Model was carried out from the review literature. This consisted of a review of relevant texts on existing ecotourism management model in the world and the suitability for Thailand.

###### *Step 2 The selection of the suitability Conventional Ecotourism Management Model*

The varieties of ecotourism management model from the review literature and are shown on in Chapter II. The conventional ecotourism management model is selected for the study based on Thailand Ecotourism policy 1997 and sustainable tourism concepts.

##### 2) Eastern philosophy of ecotourism management model

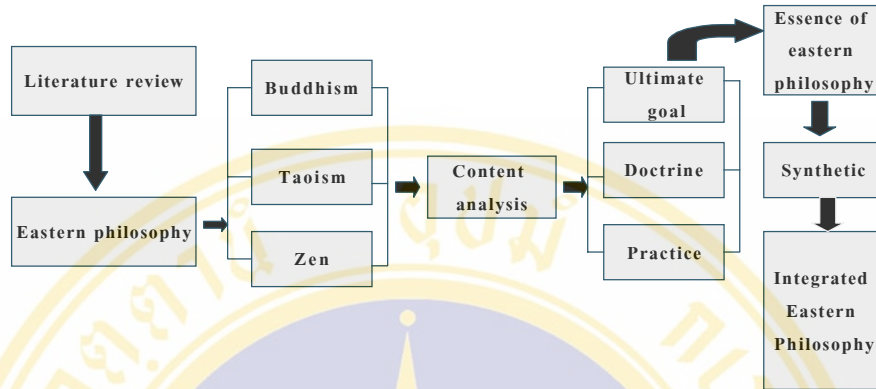
###### *Step 1 Review literature*

The process of construction Ecotourism Management Model based on Eastern Philosophy was carried out from the review literature. This consisted of a review of relevant texts on three major eastern philosophies: Buddhism, Taoism and Zen. Then, the three philosophies were subjected to a content analysis through the lens of their ultimate goal, their doctrine and their practice.

###### *Step 2 Model Synthesized and construction*

Common concepts were identified and then synthesized to form the basis for conceptual model of eastern a philosophy of ecotourism management. The process of model construction is shown on Figure 3-2.





**Figure 3-2** The procedure of Construct Ecotourism Management Model based on Eastern Philosophy

### 3.3.2.2 Operational Model Construction

#### 1) Conventional ecotourism management model

Operational model is constructed based on conceptual model by the following steps :

##### *Step 1 Review of indicators and criteria*

After the conventional ecotourism management model is selected, then the review of indicators and criteria for the model is performed. Indicators and criteria are used for evaluation of ecotourism site potential.

##### *Step 2 Ecotourism site s potential evaluation*

Indicators and criteria identified above are used to evaluate the potential of ecotourism sites in Mae Hong Son province. Weighting score method are employed.

$$P = \frac{\sum_{i=1}^{n_i} W_i R_i}{\sum W_i}$$

**Potential sites** = sites potential for ecotourism management

**Weighting ( $W_i$ )** = The importance factors ecotourism management in perspective of conventional when compare with other factors. The meanings of the each score are

0	=	No significance
1	=	Low significance
2	=	Medium significance
3	=	High significance

**Rating ( $R_i$ )** = The potential evaluative score of factors. The meanings of each score are

0	=	No potential
1	=	Low potential,
2	=	Medium potential,
3	=	High potential

**Number ( $i$ )** = number of factors

However, the Weighting and Rating Score method to evaluate ecotourism sites potential in this study is conducted by academic expertise and stakeholders in Mae Hong Son

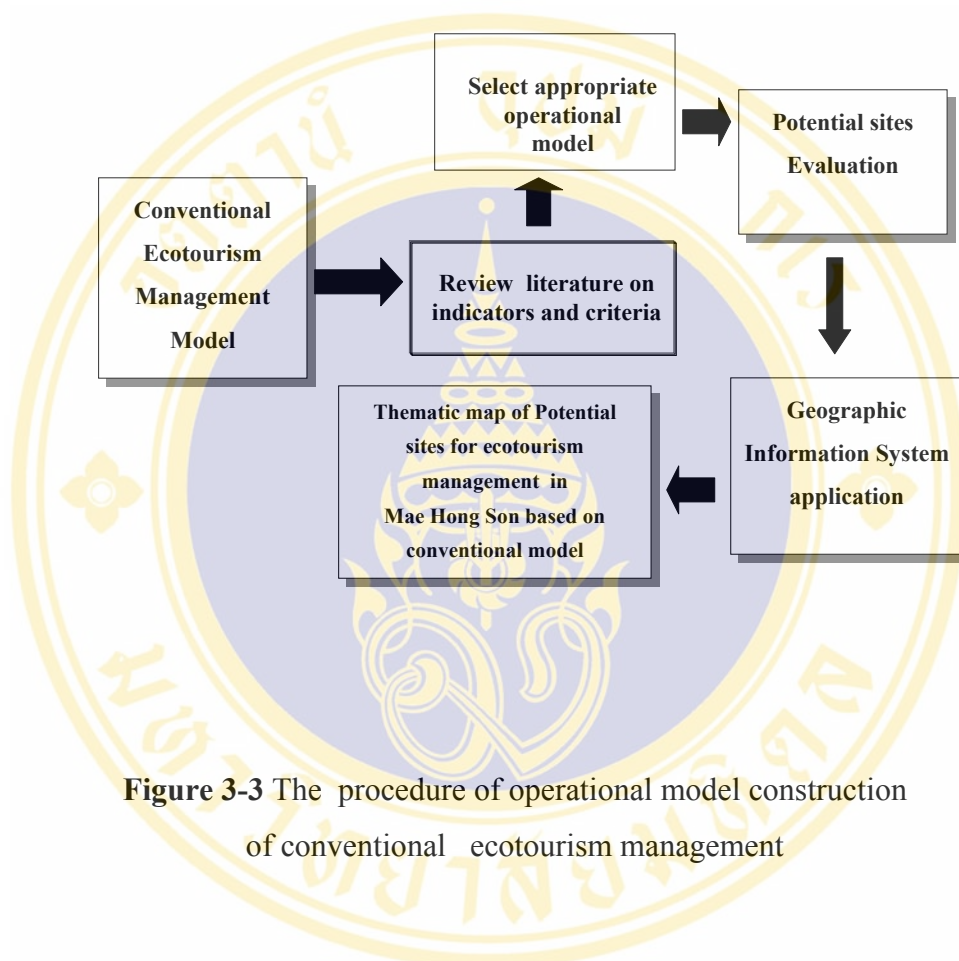
The overall criteria of the potential site evaluation are as the followings:

High potential sites score	=	169 –252
Medium potential sites score	=	85 – 168
Low potential sites score	=	0- 84

### ***Step 3 Geographic Information System application***

The thematic maps of political boundary, ecotourism village points protected boundary and ecotourism sites potential are also mapped. Then, the

ecotourism villages are buffered in radiant not far from 500 metres from the village centers to show the ecotourism sites potential in spatial aspect. (See figure 3-3)



**Figure 3-3** The procedure of operational model construction of conventional ecotourism management

## 2) Eastern philosophy of ecotourism management Model

Operational model for eastern philosophy of ecotourism management is then constructed based on the conceptual model of eastern philosophy by the following steps :

### *Step 1 Factors determination and criteria set up*

The ecotourism sites potential indicators and criteria are proposed accordingly to the results of eastern philosophy conceptual model.

### ***Step 2 Ecotourism site s potential evaluation***

Indicators and criteria identifies above are used to evaluate the potential of ecotourism sites based on eastern philosophy in Mae Hong Son province. Weighting and Rating score method are employed. The weighting rating score were set to evaluate the potential ecotourism sites. :

$$P = \frac{\sum_{i=1}^{n_i} W_i R_i}{\sum W_i}$$

**Potential sites** = sites potential for ecotourism management

**Weighting (W<sub>i</sub>)** = The importance factors ecotourism management in perspective of conventional when compare with other factors. The meanings of the each score are

0	=	No significance
1	=	Low significance
2	=	Medium significance
3	=	High significance

**Rating (R<sub>i</sub>)** = The potential evaluative score of factors. The meanings of each score are

0	=	No potential
1	=	Low potential,
2	=	Medium potential,
3	=	High potential

**N (i)** = number of factors



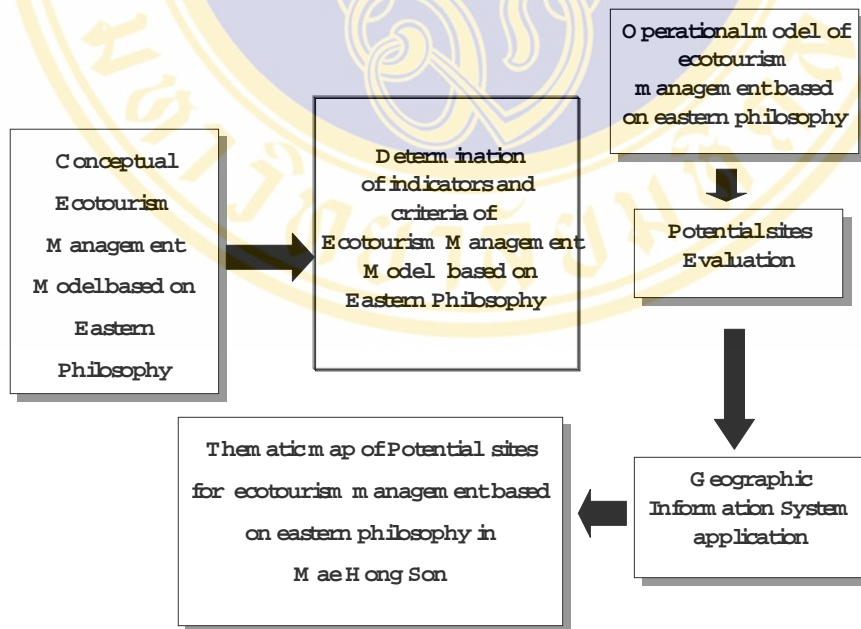
However, the Weighting and Rating Score method to evaluate ecotourism sites potential in this study is conducted by academic expertise and stakeholders in Mae Hong Son

The overall criteria of the potential sites evaluation are as the followings :

- High potential sites score = 140-207
- Medium potential sites score = 70-139
- Low potential sites score = 0-69

**Step 3 Geographic Information System application**

The thematic maps of political boundary, ecotourism village points protected boundary and ecotourism sites potential are also mapped. Then, the ecotourism villages are buffered in radiant not far from 500 metres from the village centers to show the ecotourism sites potential in spatial aspect (See figure 3-4).



**Figure 3-4** The procedure of operational model construction of ecotourism management in perspective of eastern philosophy

### 3.3.3 Selection of appropriate model for ecotourism management in Mae Hong Son Province

#### *Step 1 Comparative study of ecotourism sites potential evaluation factors*

This step attempts to make a decision of appropriateness model by comparing the ecotourism potential evaluation factors. The method of qualitative study is used to analyze. The factor analysis of similarity and difference is done to demonstrate the strength of each model.

#### *Step 2 Comparative study of the outcome from ecotourism sites potential evaluation*

The qualitative comparative study of ecotourism sites potential is used. The comparisons between the two models together with standardized suitability.

#### *Step 3 Evaluation of the appropriateness of the model to study area*

Each model then is evaluated in terms of the appropriateness of applying to the study area.

Factors and criteria to evaluate the appropriateness of the ecotourism management model for Mae Hong Son Province is set up as the followings:

- 1) Ease of model utilization
- 2) Local acceptance of the model
- 3) Expert requirements
- 4) The consistency of socio – cultural situation in Mae Hong Son Province

The criteria are :

- 0 = Not suitability
- 1 = Low suitability
- 2 = Medium suitability
- 3 = Most suitability

### **3.3.4 Verification of ecotourism management model based on eastern philosophy**

This verification is an on site verification and is done in 2 villages in Mae Hong Son Province where ecotourism sites potential are high, with one site is characterized by having formal ecotourism management committee and the other is informal.

#### ***Step 1 The criteria set up for stakeholders selection***

The criteria set up for stakeholders' selections are shown on this step. Approximately of 30 stakeholders are selected for in-depth interview and questionnaires in order to verify the appropriateness and feasibility of the selected model from 3.3.3. They are asked to review the evaluation factors and give opinion on how appropriate they are for ecotourism evaluation at their sites. Descriptive statistic of percentage is employed.

### **3.3.5 Guidelines for Ecotourism Management of Mae Hong Son Province**

One Way Analysis of Variance is used to determine factors related to ecotourism site potentials based on eastern philosophy so that guideline can be suggested accordingly.

## CHAPTER 4

### DESCRIPTION OF THE STUDY AREA

#### 4.1 Overview of Mae Hong Son Province

##### 4.1.1 Location

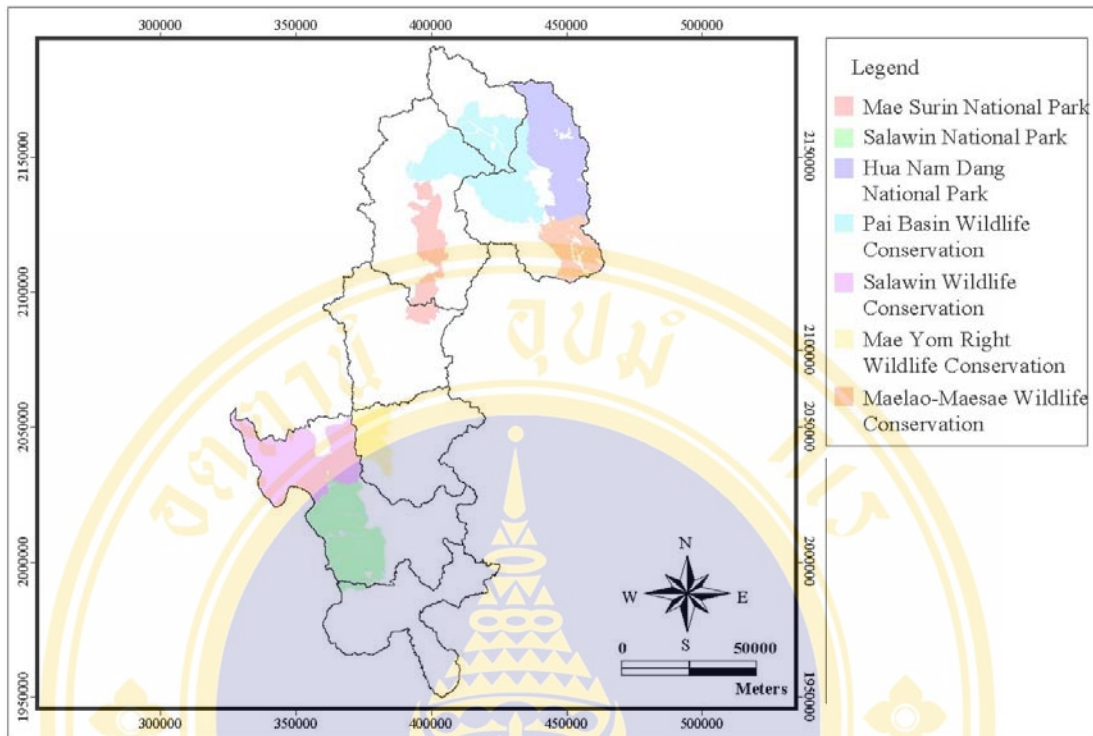
Mae Hong Son Province is geographically located at the upper part of northern Thailand. (See Map 4-1) It lies between latitudes 17° 34' and 19° 49' N and 97° 23' and 96° 46' E. It covers an area of about 12,681,259 square km. Mae Hong Son is surrounded with complex mountains of Dan Laos to the north, which is the borderline between Thailand and Myanmar. Situated in this province, the Thanon Thong Chai Mountain has three lies comprising Western Thanon Thong Chai, Middle Thanon Thong Chai that is located between Yuam River and Cham river, and Eastern Thanon Thong Chai which is the borderline between Mae Hong Son and Chiang Mai Province. Most of the areas are hills and mountains covering approximately 96.11% of the total area of the province. This province is bounded by neighboring provinces and neighboring country including:

**North and West:** Three states of Myanmar consist of Shan state, Kayah and Kongtulae.

**South:** Tha Song Yang of Tak province

**East:** Wing Hang, Chiang Dao, Mae Cham, Mae Theng, Hort and Om Koy district of Chiang Mai province





**Map 4-1** Protected is area in Mae Hong Son

**4.1.2 Climate**

Mae Hong Son Province is under a Tropical Humid Climate Zones (A) and Tropical Savanna Climate (Aw). It has a characteristic of clear-cut seasonal alternation of wet and dry periods. The annual precipitation is 35-70 inches in average while the temperature is quite different in each season. The hot season begin in February – May the maximum temperature is recorded at 43.6° c in May1999. The rainy season begins in middle of May – October while the cool season starts in middle of October – February. The lowest temperature in cool season occurs in December at about 3.9° C. However, the cool weather in October is suitable for tourism making the peak season in this month.

### **4.1.3 Topography**

The topography of Mae Hong Son can be divided into 5 groups as follow:

#### **4.1.3.1 Flood plain**

This kind of terrain covers an area of about 74,213 rai. It was formed by the sediment in steep valley with the slope range of 0-2 %. Tha Muang and Sappaya soil series were found in this area.

#### **4.1.3.2 Alluvial fan**

This area covers an area of approximately 9,760 rai. The characteristic of the area is near flat and slightly undulating with slope range of 2-6%.

#### **4.1.3.3 Low terrace**

The Low terrace area covers about 7483 rai. The terrain is featured by flat to near flat. Characteristic of the area was plain. The soil series were found in this area such as Hang Dong, Kamphangsan Mae Sai Parn and lop Buri.

#### **4.1.3.4 High terrace**

It covers an area of about 114,358 rai with slope range of 2-16%. The Mae Rim, Mae Theng, and Hang Chat soil series are generally found in this terrain.

#### **4.1.3.5 Hill and mountains area**

This area covers about 7,518,152 rai with slope range of greater than 30%.

### **4.1.4 Sub Watershed**

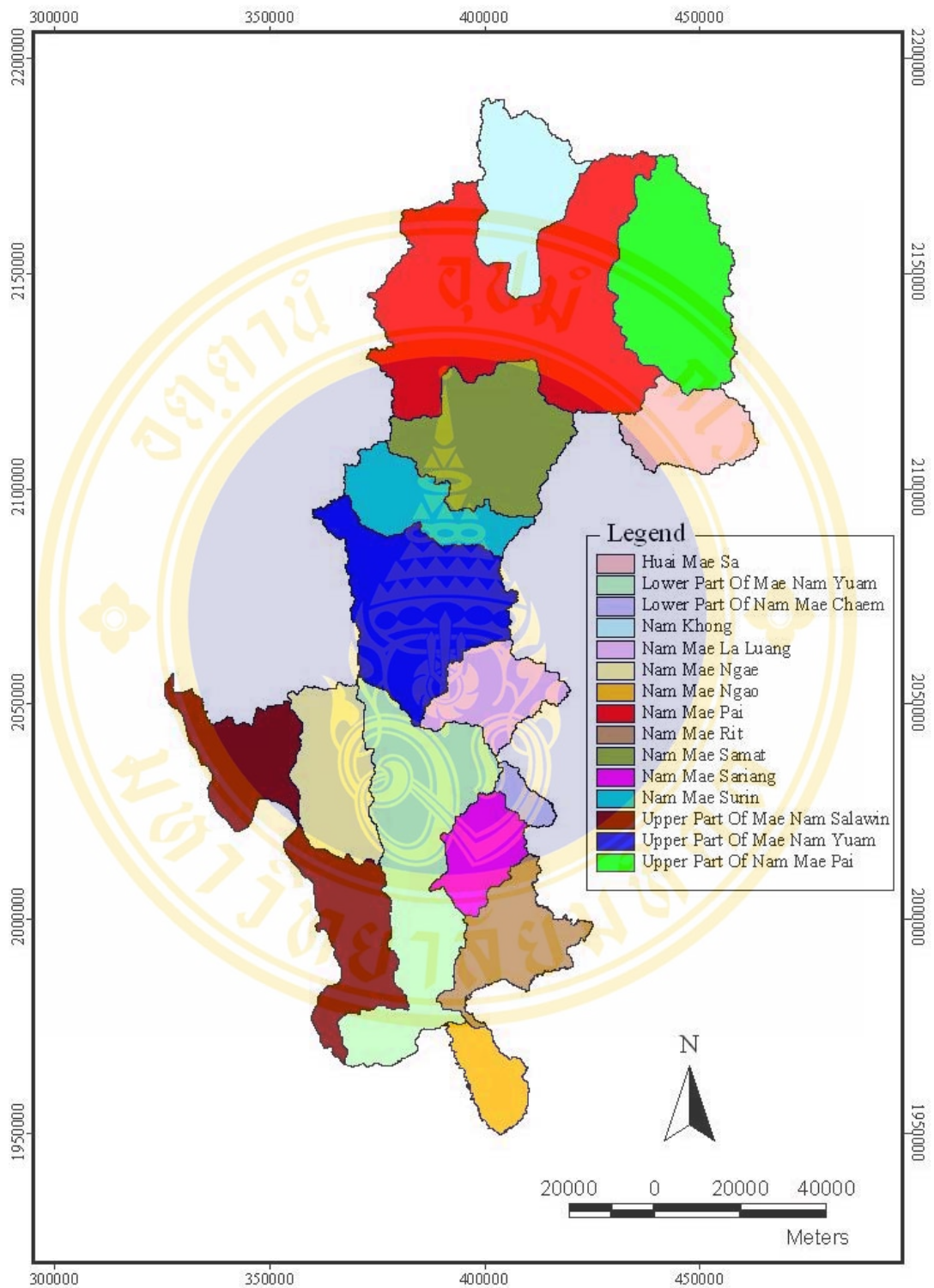
According to most of Mae Hong Son area is hill and mountains area, it has been an origin of headwater such as Pai River, Yuam River, Sa Nga River, Nam Lang Nam, Khong Nam, Mae Lamad and Nam Mae Surin. Consequently, this province has richness of surface water. The important sources of surface water are as follow:

#### **4.1.4.1 Pai River**

Originated from Doi Chang, Doi Sam Muan and Doi Khun Huay Ru in Pai district and connected with Chiang Mai Province. The river has been flown pass through Pai district and run off into Salawin River. It has 180 kilometers length and particular located apart of Mae Hong Son 135 kilometers. The river has provided an important contribution for Pai District and Muang District for a long time. Utilization for rafting is one of the main purposes of this river.

#### **4.1.4.2 Yuam River**

Originated in the East of khun Yuam District and run pass through southern part of Mae Hong Son such as Mae Lanoi, Mae Sariang and Sop Mei District. This river mainly supports water supply for agricultural activities in this province (See Map 4-2).



**Map 4-2** Sub Watershed in Mae Hong Son



#### **4.1.5 Stream pattern**

Stream pattern in Mae Hong Son can be classified into 6 characteristics as follow (See Map 4-3):

4.1.5.1 Major river

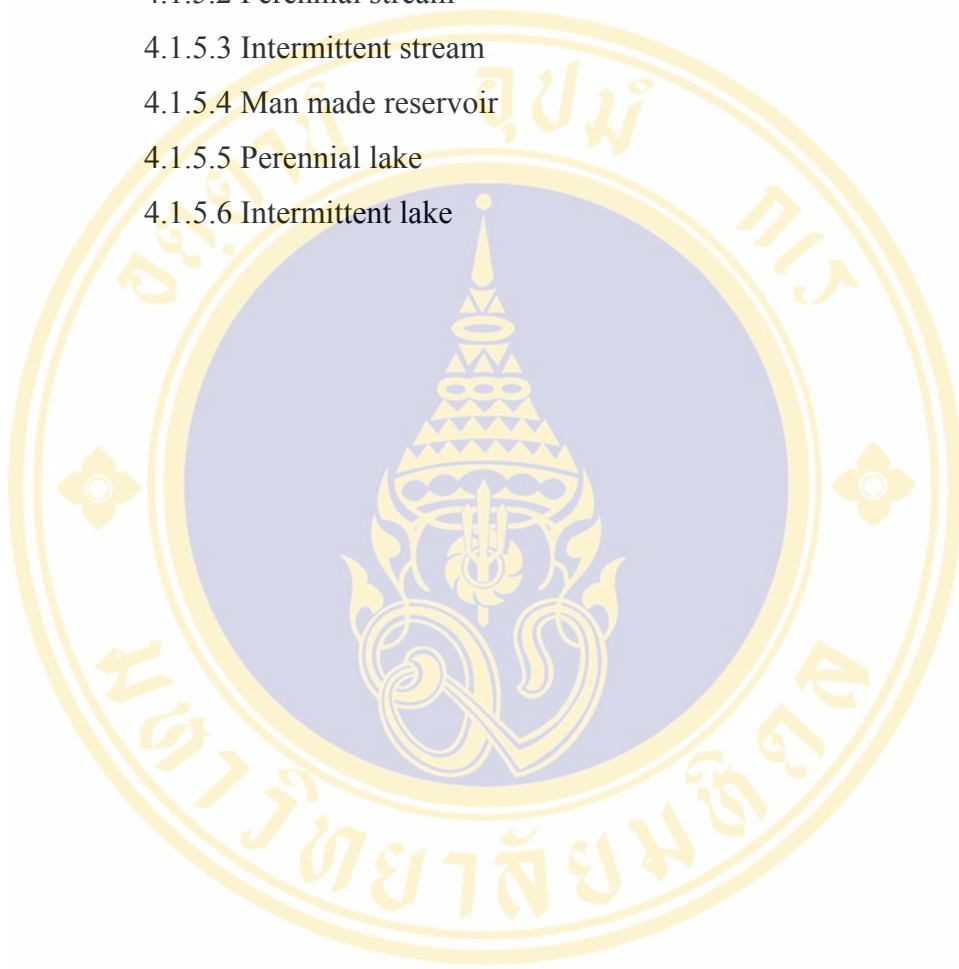
4.1.5.2 Perennial stream

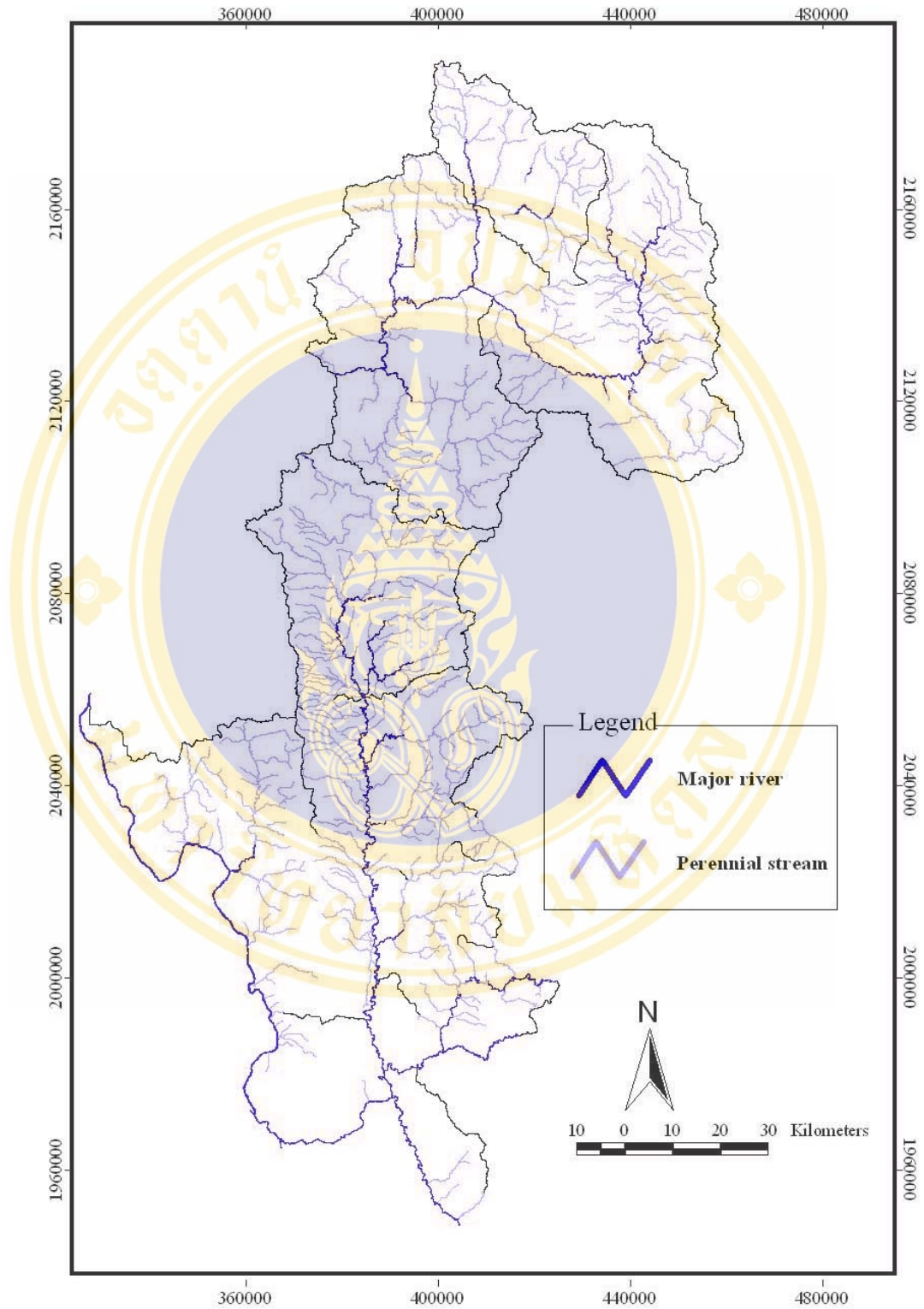
4.1.5.3 Intermittent stream

4.1.5.4 Man made reservoir

4.1.5.5 Perennial lake

4.1.5.6 Intermittent lake





**Map 4-3** Stream pattern in Mae Hong Son

#### **4.1.6 Watershed Classes**

Watershed class in Mae Hong Son can be classified into 5 classes as follow;  
(See Map 4-4)

##### **4.1.6.1 Watershed classes 1A**

Protected forest area including headwaters of rivers having high elevation and steep slopes, No human activities in this zone.

##### **4.1.6.2 Watershed classes 1B**

Protected forest area including headwaters of rivers having high elevation and steep slope. Human activities are in this zone.

##### **4.1.6.3 Watershed class 2**

Higher elevations and steep to very steep but with landform that erode less easily than class 1A or 1B, mining and logging will usually be permitted.

##### **4.1.6.4 Watershed class 3**

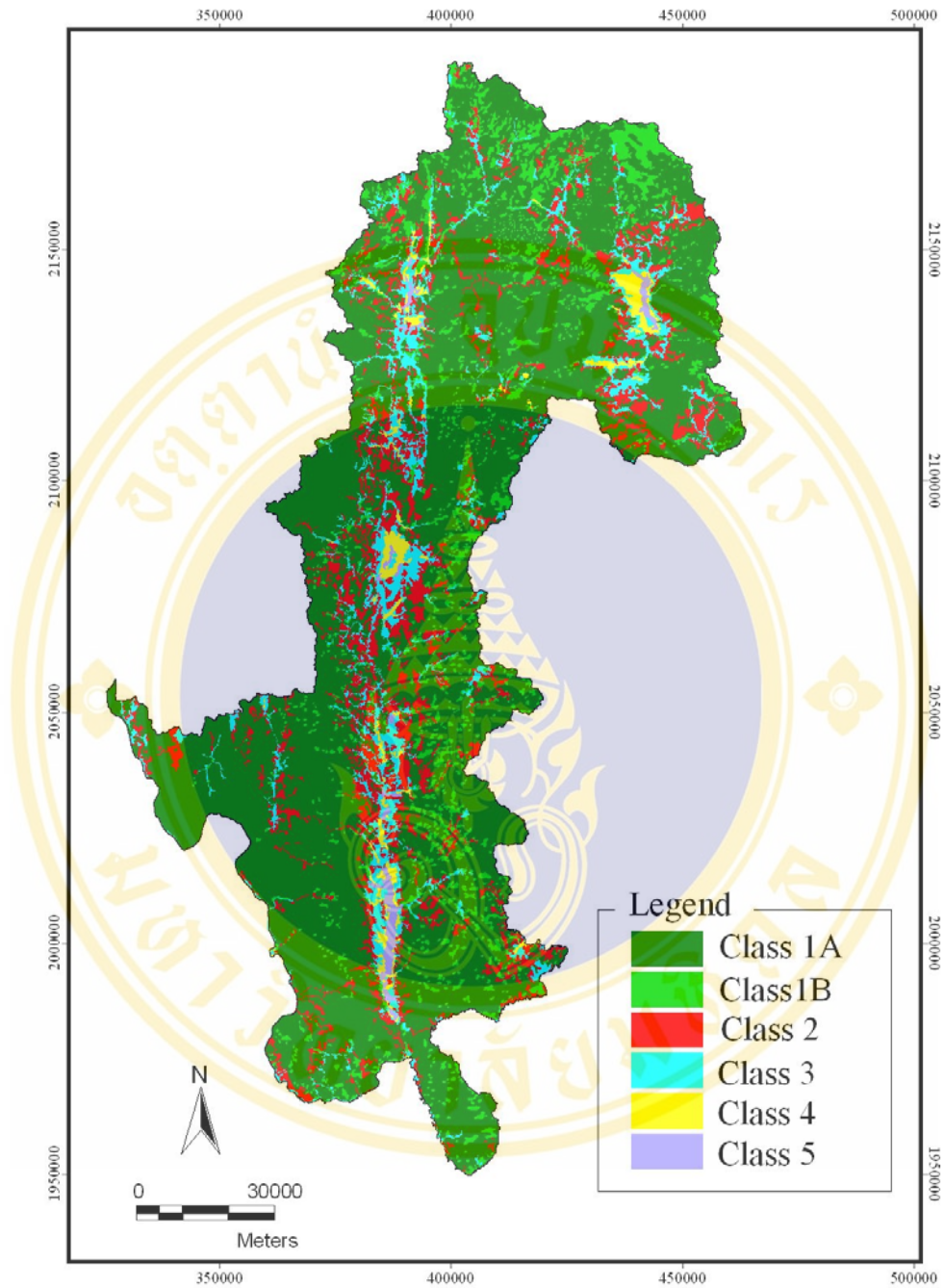
Upland area with steep slopes, fruits trees and commercial logging are permitted in this area.

##### **4.1.6.5 Watershed class 4**

Area of gentle slope, upland farming is acceptable in this area.

##### **4.1.6.6 Watershed class 5**

Areas of relatively flat slope paddy, fields or other agriculture activities are permitted with few of no restriction.



**Map 4-4** Watershed classes in Mae Hong Son



#### 4.1.7 Forest

Deciduous forest is the main forest type that is generally found in Mae Hong Son. This kind of forest can be broadly subdivided, according to the species composition, into the Mixed Deciduous Forest (with and without teak) and the Dry Dipterocarp Forest as below:

##### 4.1.7.1 Mixed deciduous forest.

The Mixed Deciduous Forest is among the most commercially valuable forest of Thailand. In the northern region, this type of forest is named as the Teak (*Tectona grandis*), *Xylia kerrii*, *Pterocarpus macrocarpus*, *Azelia xylocarpus* and *Dalbergia spp* (rose wood).

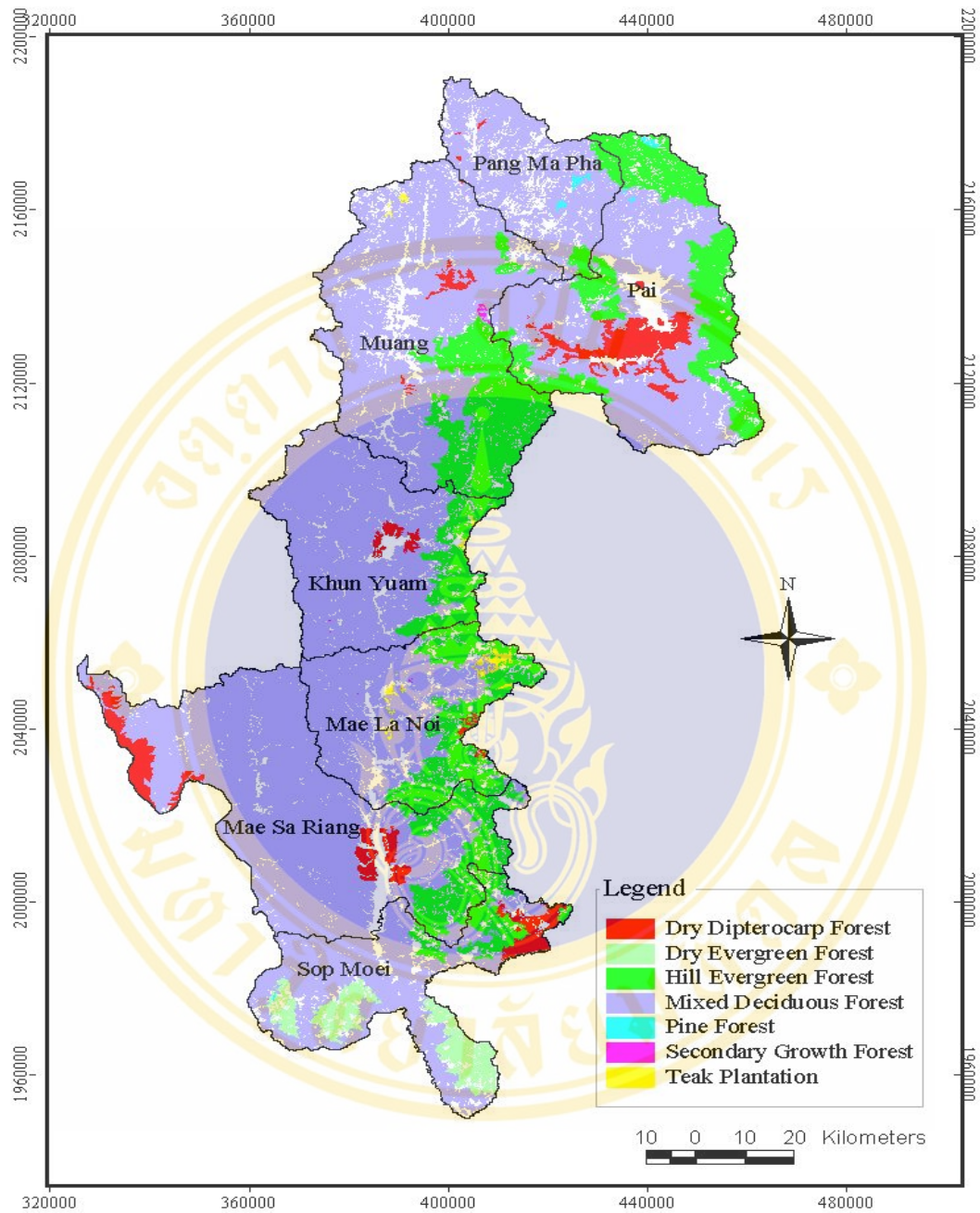
##### 4.1.7.2 Dry dipterocarp forest.

The Dry Dipterocarp Forest is commonly found in the dry area (rainfall below 1,000 millimeters) where the soil condition is infertile and sandy or gravelly lateritic soil. The predominant species are mainly in the family of Dipterocarpaceae such as *Dipterocarpus tuberculatus*, *Dipterocarpus obtusifolius*, *Shorea obtusa*, *Shorea siamensis*, with the presence of other species such as *Dalbergia spp*, *Lagerstroemia spp*, *Terminalia spp*.

##### 4.1.7.3 The hill evergreen forest

In addition to the above-mentioned Deciduous Forest, the Hill Evergreen Forest is found on the highland parts above 1,000 meters from the sea level of the country where the climatic condition is the Humid Subtropical type. The presence of mosses and lichens on trees and rocks is the indicator of this forest type.

**4.1.7.4 Pine forest.** There are two species of tropical pines in Thailand. They are *Pinus merkusii* locally called Son Song Bi, the two-needle pine and *Pinus kesiya* locally called Son Sam Bi, the three-needle pine. We can find these types of forest at Khun Yuam and Pai District (See Map 4-5).



**Map 4-5** Forest types in Mae Hong Son

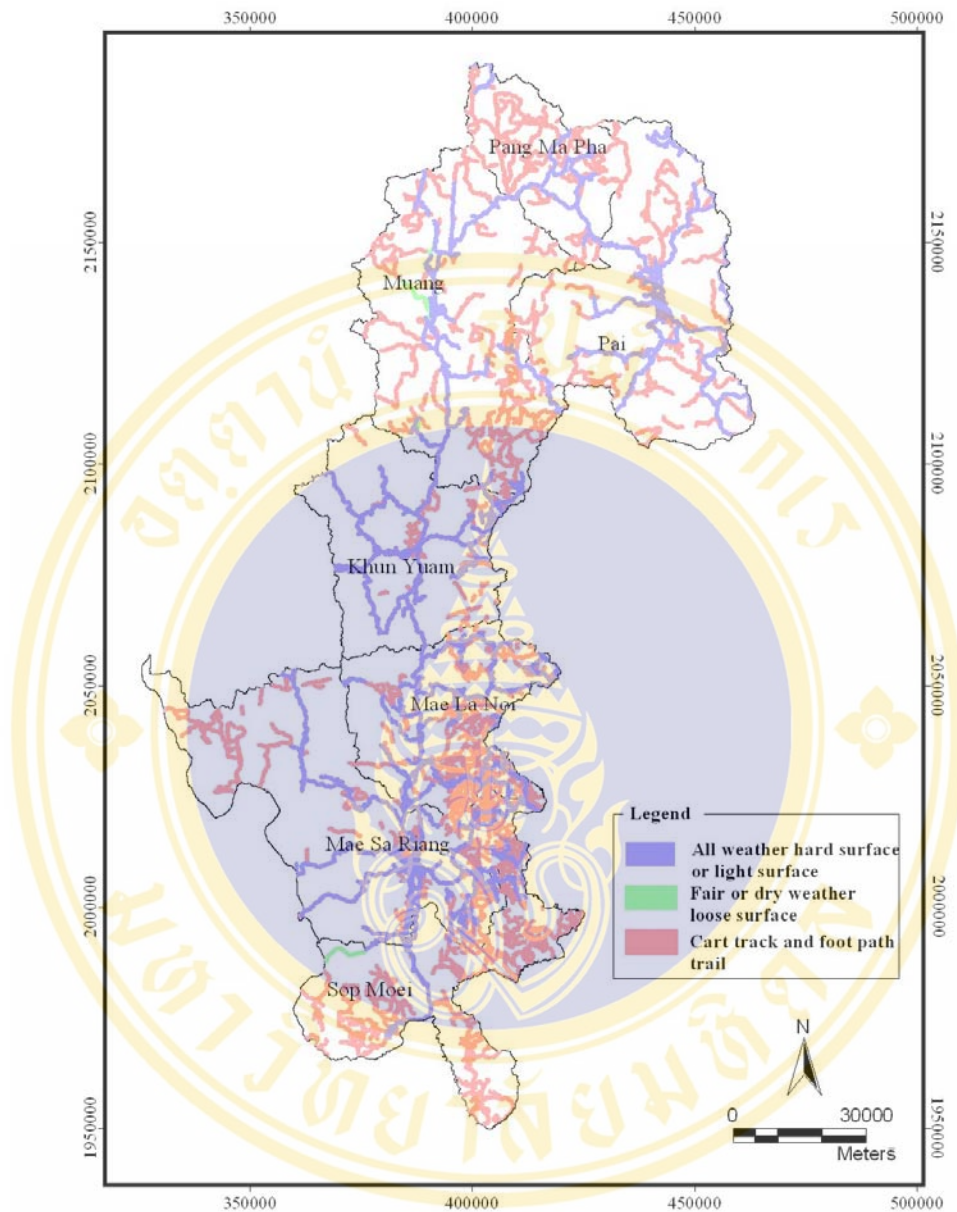
#### 4.1.8. Infrastructure

The important infrastructures in Mae Hong Son are difficult to be developed according to the hill and mountains area. However, because of its high potential to be promoted as tourism destination, basic infrastructure particularly access roads have been developed as shown in map 4-6.

##### 4.1.8.1 Road

The characteristic of roads in Mae Hong Son can be divided as follow:

- All weather hard surface, two or more than two lanes wide
- All weather loose or light surface two or more than two lanes wide
- All weather hard surface one lane wide
- All weather loose or light surface one lane wide
- Fair or dry weather loose surface
- Cart track
- Foot trail

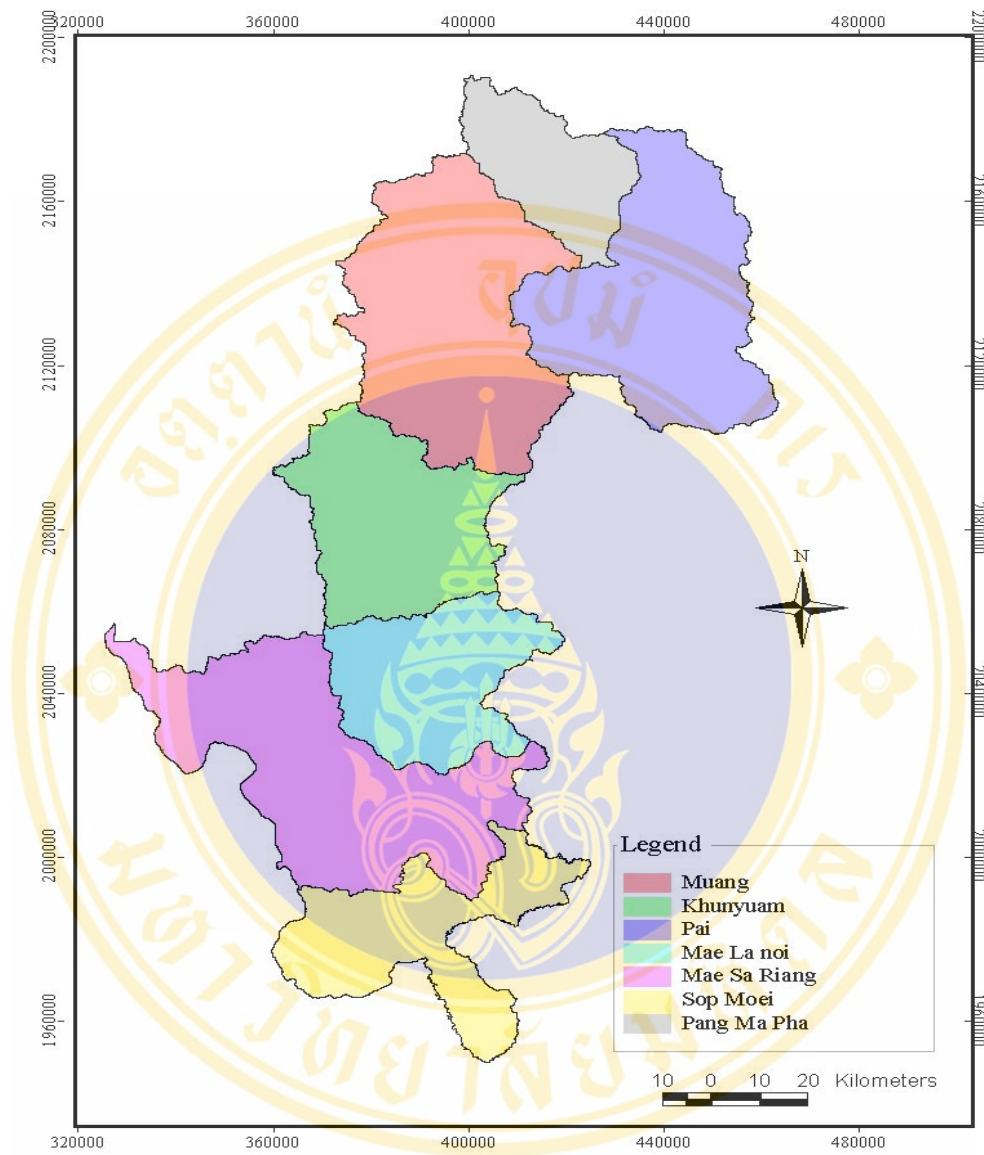


**Map 4-6** Road in Mae Hong Son

**4.1.9 Political Boundary**

Mae Hong Son Province has its 7 administrative subdivisions so-called districts namely Muang Mae Hong son, Pai, Mae Sariang, Sop Mei, Pangmapha, Khun Yuam and Mae Lanoi (See map 4-7). There are currently 44 Tambon, 407villages, and 48 Local organizations.





**Map 4-7** Political boundary in Mae Hong Son Province

**4.1.10 Population**

Office of Mae Hong Son Province reported that the total population of Mae Hong Son in the year 2002 is 236,993, 122,726 of which are men and 114,267 are women. The descriptive of population in each district can be seen as below (Table 4-1).

**Table 4-1** The population in each district in Mae Hong Son

District	Population	Area	Density
1.Muang Mae Hong Son	46,482	2,481.8	19
2.Mae Saring	51,252	2,612.6	20
3.Pai	28,712	2,270.7	13
4.Khun Yuam	21,709	1,611.5	13
5.Mae Lanoi	33,751	1,362.2	25
6.Sop Mei	39,302	1,417.7	28
7.Pangmapha	15,785	924.8	17
<b>Total</b>	<b>236,993</b>	<b>12,681.3</b>	<b>19</b>

**Source:** Office of Mae Hong Son Province, 2002

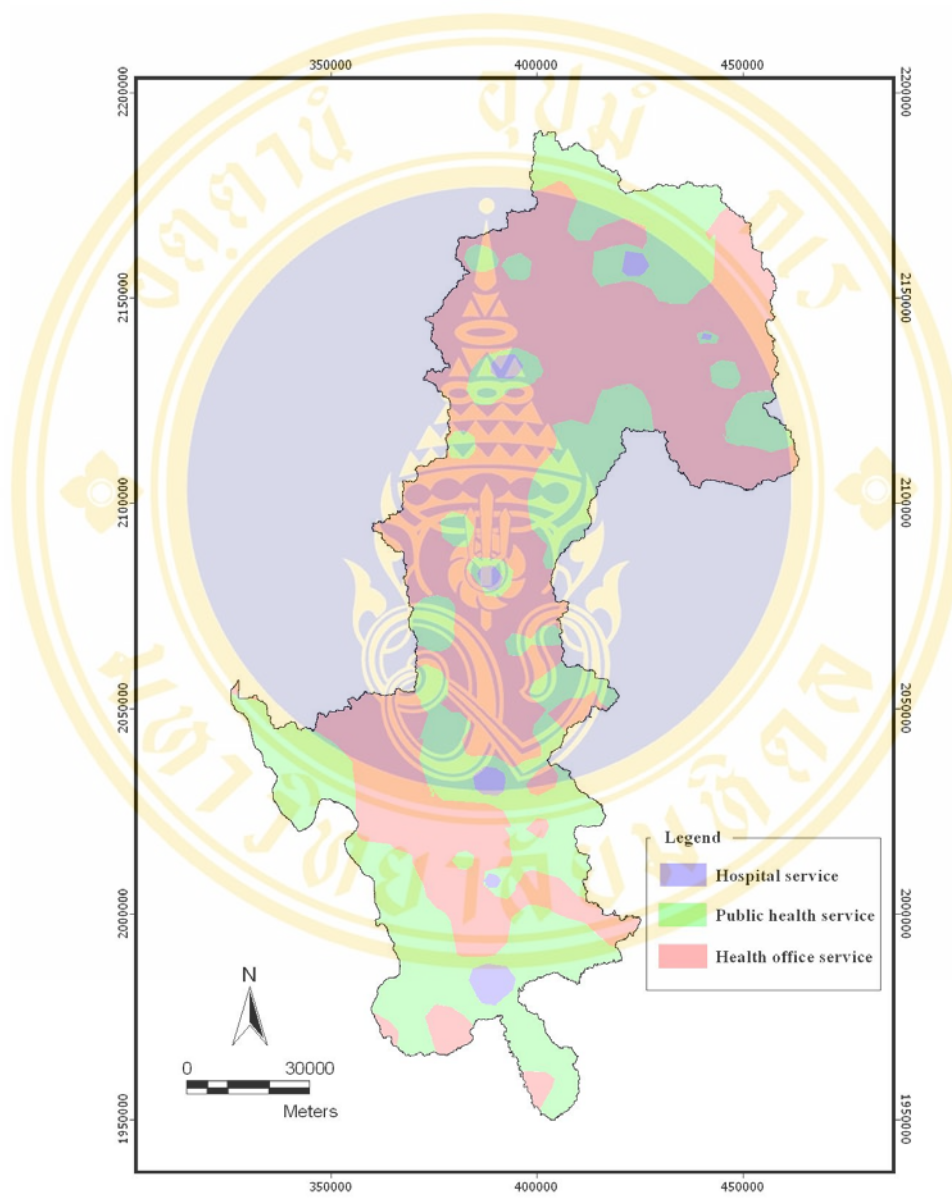
The population in Mae Hong Son can be divided into two groups of City People and Hill Tribes people. The majority of the people in Mae Hong Son are ethnic Shans, a group that is closely related to the Thais. In fact, the Thais call them Thai Yai. The word "shan" actually comes from the Chinese word meaning "flash". The originality of this culture and people come from Yunnan, China. The hill tribes' people, most of them come from various ethnic groups and can see the details in appendix E.

### **Religious**

According to the Office of Mae Hong Son Province reported (2002) religious, most of the population in Mae Hong Son, about 77.50%, are Buddhism while 20.90% are Christianity and 0.50 % are Islamic. There are 137 temples of Buddhism, 129 temples of Christianity, and 3 Mosques in this province.

### 4.1.11 Public Health Service

There are many offices of public health service, which distribute in Mae Hong Son Province as follow (See Map 4-8 and Table 4-2).



**Map 4-8** Health service area in Mae Hong Son

**Table 4-2** The distribution of public health service in Mae Hong Son

<i>District</i>	<i>Health Service</i>		
	<i>Hospital</i>	<i>Health Office</i>	<i>Public Health Office</i>
Muang	1	16	5
Mae Sariang	1	11	12
Khun Yuam	1	10	6
Pai	1	11	6
Mae Lanoi	1	10	14
Sop Mei	1	8	11
Pangmapha	1	5	7
Total	7	71	61

## 4.2 Tourism attraction in Mae Hong Son

The ecotourism attraction sites in Mae Hong son can be divided into two mains groups, natural site and cultural site. Natural sites are mountains, hot spring, cave, fall, and so on.

### 4.2.1 Natural sites attraction

#### Caves

This province has a unique Karst topography with many caves in Pangmapha District. They form an extensive cave system, some parts of which extend into the Shan Plateau of China. The caves are of limestone with a high calcium carbonate content which is easily dissolved in the acids produced by organic materials. The deepest cave in Thailand is located in Mae Hong Son, namely Thum Pha Puek, which was found by Canberra Speleological Society in 2000. However, Tham Mae Lana is the longest and was discovered in 1986 by the Canberra Speleological Society. In 2000 cave surveys found that Tham Phra Wang Daeng in Phitsanulok is the longest



cave in Thailand. The cave system is very challenging for ecotourists to explore and get educational value, apart from their aesthetic features.

There are also important caves in others district along Highway 108, namely Mae Hu Cave located some 7 kilometers to the east of the district, and Mae La Ka Cave between Amphoe Khun Yuam and Amphoe Mae La Noi. Tham Pla Forest Park is situated at Ban Huai Pha, 17 km from Mae Hong Son town-ship area on Highway No.1095 to Pai. The surrounding areas have brooks and cool hilly forests suitable for relaxation. A special feature is the hollow cave filled with Phluang fish, which is of the same family as the carp.

Caves in Mae Hong Son are among the most popular natural sites for tourists. Most of them are located in Pangmapha district such as:

- Lod Cave: one of the most famous site where a number of tourists have frequently visited.

- Pha Puek: located about 15 kms from the main road. On the way tourists can stop to enjoy the wonderful views of mountains and Shan and Black Lahu villages. The mouth of the cave is so wide that sunlight casts its light right inside the cave.

- Phi Men Cave: situated about 1 km from the town. Inside the cave, there are ancient wooden coffins.

- Pha Deng Cave: located about 10 kms north of the Khong River. There is a small stream that runs through the cave that tourists can walk all the way from one end to the other during the dry season.

- Bang Kham Cave: lies 25 kms to the north from the road. The road to Bang Kham village hugs the border of the Shan State in Burma and is very beautiful.

This cave is 800 m long but is suitable for exploration only by those experienced in caving.

- Su Sa cave: situated in what is still unspoiled jungle, and in the area there are more than 20 waterfalls. There is a large stream running through the cave. The cave is 800 metres long and inside there is an underground waterfall.

- Mae Lana Cave: the stream inside the cave is habitat to eyeless and colourless fish that live in a dark environment.

In addition to the caves, waterfall sites are one of natural attraction in Pai and Muang District such as:

- **Mae Yen Waterfall** is situated in Ban Mae Yen, Tambon Mae Hi, about 7 kilometers from Amphoe Pai. It is a three-tiered waterfall and one of the most beautiful waterfalls in the district. It takes visitors 3-5 hours to get to this waterfall on foot.

- **Mo Paeng Waterfall** is located 9 kilometers from Amphoe Pai and can be reached conveniently by car. The surrounding area is shady and beautiful. Nearby are Muang Soi Waterfall and a peaceful Muser tribe village.

Besides, there are many hot springs located in Amphoe Pai area such as Muang Paeng Hot Spring in Tambon Muang Paeng, Pong Ron Hot Spring in Tambon Mae Hi and Pong Duat-Hot Spring in Tambon Thung Yao.

#### 4.2.2 Cultural identity attraction

Thai Yai Architectural Style has developed into something different from other Lanna communities. Their living quarters are usually built with tall floors and low roofs, the sizes differing according to one's social status and position. Homes of the ordinary folks are usually with one single level of roof, while those of the local aristocrats have two or more levels forming a castle-like shape. The space thus

provided is believed to help air circulation. An interesting feature of the Thai Yai style is the perforated designs along the eaves, which are an architectural identity of the area.

Poi Sang Long Procession is in fact the celebration of novice ordination, which the Thai Yai tribe people hold to be a highly meritorious occasion. Traditionally, the candidate-novice, his head cleanly shaven and wrapped with head-cloth in the Burmese style, will don a prince-like garment and put on valuable jewels and games, and ride a horse or be carried over the shoulders of a man to the city shrine. Then he will visit abbots of various monasteries to beg for forgiveness. On the ordination eve, a procession of offerings will be paraded through the town streets and then placed at the monastery where the ordination will take place the next day. It is usually held during March-May before the Buddhist Rain Retreat period.

Chong Phara Procession the Chong Phara in the Thai Yai dialect means a castle made of wood. Covered with colorful perforated papers and decorated with fruit, flags and lamps. It is placed in the courtyard of a house or a monastery as gesture to welcome the Lord Buddha on his return from giving sermons to his mother in heaven, according to traditional belief. The rite is held during the post rain retreat season from the full-moon day of the 11 the lunar month (around October) to the waxing moon night of the same month.

Loi Krathong Festival is held on the full moon night in the month of November every year. Villagers make "krathongs" to float in rivers. At Nong Chong Kham, various entertainments and a contest of large krathongs are held near the central pond. Lamps and candles are lit all around the area. Moreover, at Wat Phra That Doi Kong Mu, there is a ceremony of releasing candle-lit krathongs bound with balloons to the sky (known as "Loi Krathong Sawan").

We can see the identity of temples architecture and identity of culture of hill tribes villages along the trail where have a trek or nature walk around Mae Hong Son.

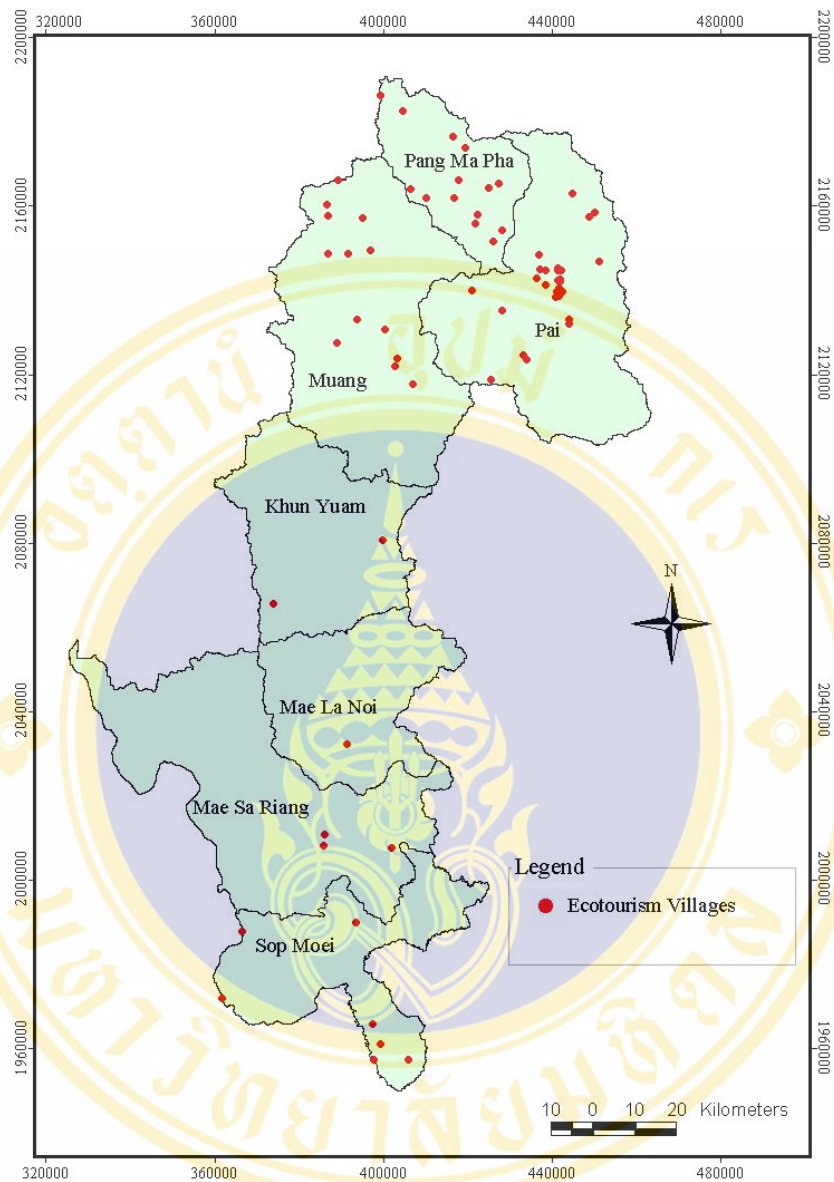
### 4.3 Ecotourism destination in Mae Hong Son

The data collection attempts to identify the location of ecotourism destination and was done in September 2002. The result showed that only 66 villages could be discussed as ecotourism destinations while 317 villages cover non-ecotourism destinations. There is 24 villages cannot be surveyed due to violence and nature disasters in the area. Therefore, this research focused only 66 villages that were identified as ecotourism destinations. The location of 66 villages are shown on Table 4-3 and Map 4-9.

**Table 4-3** The distribution of ecotourism destination in Mae Hong Son Province.

<i>District</i>	<i>Villages classified by District</i>	<i>Number of Non Ecotourism Destination Villages</i>	<i>Number of Ecotourism Destination Villages</i>	<i>Non-available data</i>
Khun Yuam	42	20	2	20
Muang Mae Hong Son	68	54	14	0
Pai	62	35	26	1
Pangmapha	38	25	13	0
Mae Sariang	75	70	3	2
Mae La Noi	69	68	1	0
Sop Meoi	53	45	7	1
<b>Total</b>	<b>407</b>	<b>317</b>	<b>66</b>	<b>24</b>





**Map 4-9** Ecotourism destination in Mae Hong Son

## CHAPTER 5

### RESULTS OF THE STUDY

The results to solve the objectives of the research were achieved and eastern philosophy can offer important insights into and can guide for ecotourism management. In this chapter, the results were presented in terms of the integration of eastern philosophy and ecotourism management. The outcomes of the assessment of ecotourism sites from the perspective of eastern philosophy in Mae Hong Son Province were shown. The results used to develop a guideline after the proposed ecotourism management model based on eastern philosophy were verified. The results are shown as the following;

#### **5.1 The conceptual model construction of Conventional Ecotourism Management**

According to the literature review of ecotourism management model found that most of ecotourism management model based on sustainable concepts. The examples of Bisaz and Lutz (1998) and others concepts of Limited Acceptable Change or Carrying capacity. This approach concentrated that Ecological, economic and socio-cultural elements must carefully integrated into community-based mountain tourism, but they must also be balanced in order to keep tourism sustainable.

### 5.1.1 The selection of the suitability conventional ecotourism management model

The results showed that Emphandhu’s Model (2002) familiar with the Conventional Ecotourism Management in Thailand because the model was constructed based on Ecotourism Policy in 1997. Thus this model is suitable to apply for Conventional Ecotourism Management in this thesis. (See Figure 5-1)

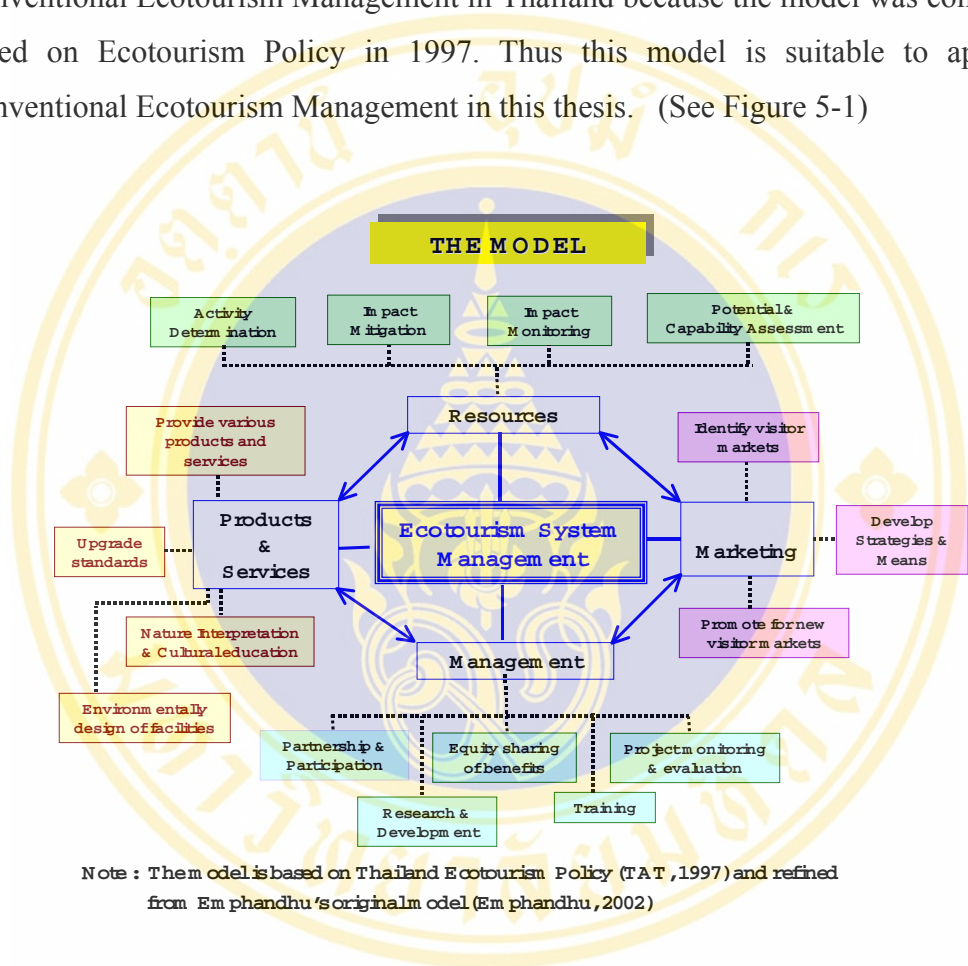


Figure 5-1 Conventional Ecotourism Management Model based on Emphandhu’s Model

## 5.2 The conceptual model construction of Ecotourism Management in perspective of Eastern Philosophy

### 5.2.1 The literature review essence of eastern philosophy

The essence of three major eastern philosophies namely Buddhism, Taoism and Zen have been considered in terms of ultimate goal, doctrine and practice.

The results show that the ultimate goal of Buddhism is *nirvana* - the ending of the cycle of birth and rebirth. Buddhism teaches that meditation and the practice of good religious and moral behavior can lead to Nirvana, the state of enlightenment, although before achieving Nirvana one is subject to repeated lifetimes that are good or bad depending on one's actions (karma). The doctrines of the Buddha describe temporal life as being characterized by the "four noble truths": Existence is a realm of suffering; desire, along with the belief in the importance of one's self, causes suffering; achievement of Nirvana ends suffering; and Nirvana is attained only by meditation and by following the path of righteousness in action, thought, and attitude.

The goal in Taoism is to live in harmony with the tao, to find the way and become one with the Tao. Taoists believe that people are by nature, good, and that one should be kind to others simply because such treatment will probably be reciprocated. Some of the basic tenets of Taoism are: *Non-contention*, solve problems by peaceful means rather than with conflict and violence; *Non-action*, when one is attuned to the Tao one does less and accomplish more; *Non-intention*, perform virtuous deeds without regard to reward; *Simplicity*, make everyday living uncomplicated and effortless; *Wisdom*, transcend the limits of logic by using your intuition. Insights come from living the Tao rather than from book knowledge; *Humility*, the more you learn, the more you realize how much you do not yet understand; *Duality*, all worldly qualities are defined by the existence of their opposites, something is loud only by comparison to something that is quiet.



"Zen is... a unique blend of the philosophies and idiosyncrasies of three different cultures. It is a way of life which is typically Japanese, and yet it reflects the mysticism of India, the Taoists' love of naturalness and spontaneity and the thorough pragmatism of the Confucian mind." (Suzuki, 1956). The perfection of Zen is thus to live one's everyday life naturally and spontaneously. The experience of Zen is thus the experience of satori, and since this experience, ultimately, transcends all categories of thought, Zen is not interested in any abstraction or conceptualization. It has no special doctrine or philosophy, no formal creeds or dogmas, and it asserts that this freedom from all fixed beliefs makes it truly spiritual. Zen practice comes from the word Zen that is a transliteration of the Sanskrit word *dhyana*, meaning concentration or meditation. Zen meditation or *zazen* offers a way of experiencing the fundamental nature of the universe directly for oneself. In fact, the practice of *zazen* itself is direct expression of one's own true nature.

The content analysis result of the essence of eastern philosophy can be seen in Table 5-1.

**Table 5-1** The content analysis essence of eastern philosophy

Eastern Philosophy	Essence		
	Ultimate goal	Doctrine	Practice
<b>Buddhism</b>	<p>1. Nirvana is the ultimate goal and the highest state of spiritual bliss, as absolute immortality through absorption of the soul into itself, but preserving individuality.</p> <p>2. Buddhist believed that nirvana is to accomplish total enlightenment and liberation.</p> <p>Enlightenment is the sudden discover of your true nature.</p> <p>When they find their true nature, inner peace and joy ensue.</p>	<p>1. Good or bad affects result from good or bad actions (karma).</p> <p>2. Four noble truths as follows;</p> <p>2.1 Life is suffering</p> <p>2.2 Suffering is caused by desire</p> <p>2.3 To end suffering, one must end desire</p> <p>2.4 To do so, follow the eight-fold path:</p> <p>Right Thought,</p> <p>Right Speech,</p> <p>Right Action,</p> <p>Right Livelihood,</p> <p>Right Exertion,</p> <p>Right Mindfulness,</p> <p>Right Meditation,</p> <p>Right Understanding</p>	<p>1. Buddhist seeks to attain a deeper understanding of the nature of reality by meditation.</p> <p>2. Buddhism teach that meditation and the practice of good religious and moral behavior can lead to Nirvana, the state of enlightenment.</p>

**Table 5-1** The content analysis of essence of eastern philosophy (Continued)

Eastern Philosophy	Essence		
	Ultimate goal	Doctrine	Practice
<b>Taoism</b>	<p>1. The goal in Taoism is live in harmony with the tao, to find the way. Tao is the ultimate reality, a presence that existed before the universe was formed and which continues to guide the world and everything in it. Tao is sometimes identified as the Mother, or the source of all things. That source is not a god or a supreme being, as Taoism is not monotheistic. The focus is not to worship one god, but instead to live in harmony with Tao (Hartz, 8).</p>	<p>The yin-yang doctrine is based on the concept that there are continuous transformations within the Tao, the principle that embraces nature. The yin-yang has always been a foundation of Chinese thought and cosmology. Yin-yang is based on the essential belief that the universe is run by a single principle, the Tao, or Great Ultimate. This principle is divided into two opposites, or two principles that oppose one another in their actions, yin and yang. The yin and</p>	<p>The goal for the Taoist is to find balance within the flow of nature so one may move more easily through the creative and destructive cycles of coming into existence. Fundamentally there are two different ways which have developed, each containing different goals. The Taoist practice of the Hindu Raja Yoga (similar to Theravada meditation) focuses the Tao mind on conserving energy.</p>

**Table 5-1** The content analysis of essence of eastern philosophy (Continued)

Eastern Philosophy	Essence		
	Ultimate goal	Doctrine	Practice
<b>Taoism</b>	Taoist tries to balance the yin/yang energy of the self within the natural world.	Yang represents all the opposite principles one finds in the universe. The principles of yang are light, heat, Heaven, male, sun, etc. The principles of the yin are darkness, cool, earth, female, moon, etc. Everything consists of a balance, it is what constitutes reality.	This yoga involves assuming a position, most commonly the lotus, and stilling the body and breath. Conversely Tai Chi Chuan is practiced to build up energy and develop immortality. The goal in assuming a number of moving stances is to regulate the breath and increase the flow of life force, 'chi', to the body.



**Table 5-1** The content analysis of the essence of eastern philosophy (Continued)

Eastern Philosophy	Essence		
	Ultimate goal	Doctrine	Practice
<b>Zen</b>	<p>1.The basic ultimate goal of Zen comes from Buddhism.</p> <p>2. Zen teaches that the potential to achieve enlightenment, is inherent in everyone but lies dormant because of ignorance. It is best awakened not by the study of scriptures, the practice of good deeds, rites and ceremonies, or worship of images but by a sudden breaking through of the boundaries of common, everyday, logical thought.</p>	<p>Zen has no doctrine.</p> <p>The mystical experience in Zen is called Satori (wu in Chinese). Satori is that which lies beyond most forms of insights such as those arising from contemplation or via imagery and is a intuitive grasp of the reality "beyond forms."</p> <p>Suzuki demonstrate Satori has these characteristics:</p> <ol style="list-style-type: none"> <li>1. Irrationality.</li> <li>2. Intuitive Insight.</li> <li>3. Authoritativeness</li> </ol> <p>the most interior part of consciousness.</p> <ol style="list-style-type: none"> <li>4. Affirmation.</li> <li>5. Sense of the Beyond.</li> <li>6. Impersonal Tone.</li> </ol>	<p>Zen emphasizes on the interrelation of enlightenment and practical conduct.</p> <p>"Satori has to permeate daily life. To realize itself, it has to contribute to social betterment." (Masunaga,; 1964)</p> <p>The real aim and result of the Zen life is precisely to be in a position to use morality as an instrument of free and creative living, and hence Zen masters continue to act in a way which is, relatively, moral, although without motivation or constraint by relative issues.</p>

**Table 5-1** The content analysis of the essence of eastern philosophy (Continued)

Eastern Philosophy	Essence		
	Ultimate goal	Doctrine	Practice
Zen		7. Feeling of exaltation. 8. Momentariness. "Source: Suzuki, 1956 p 103 - 108	Zen practice includes meditation, precepts, chanting, and engagements with a deeply realized and experienced teacher who can see and challenge all of the ego's endless protective games and encourage the student to maintain a deeply questioning mind of humility and openness.

Thus, the essence of eastern philosophy can be summarized as following;

1. The ultimate goal of eastern philosophy need to achieve the peaceful life and find the true nature, inner peace and joy ensue. The way lead to the peaceful was suggested to live harmony with the nature, balance with the surrounding and find nothing in mind.

2. The practice in eastern philosophy demonstrated the peaceful, simplicity, balance, harmony and moral action. The core practice include meditation, silence action, reduce greedy etc and it makes peaceful in mind and reduce to destroy the nature.

3. The doctrine lead to dictate the find the problems by themselves.

## **5.2.2 The Synthesize and construction model of Ecotourism Management based on eastern philosophy**

### **5.2.2.1 The synthesis of eastern philosophy**

The syntheses of eastern philosophy have demonstrated as follow;

**Table 5-2** The synthesis of Eastern Philosophy Approach

<b>The approach</b>	<b>Eastern Philosophy</b>		
	<b>Buddhism</b>	<b>Taoism</b>	<b>Zen</b>
<b>The ultimate goal</b>	Nirvana is to accomplish total enlightenment and liberation.	The goal of life is to live in harmony with way Tao is the way, a presence that existed before the universe was formed and which continues to guide the world and everything in it.	The potential to achieve enlightenment, is inherent in everyone but lies dormant because of ignorance.
<b>Peaceful life</b>	1. Four Noble Truth That this peaceful and blissful Enlightenment is achieved through a gradual training, a Path, which is, called the Middle Way or the Eightfold Path.	Peace and Nature go together The method behind achieving lasting peace and harmony in life is waking with persistence to reach the spiritual level	Through meditation practice one learns to be still and allow the neglected intuitive forms of consciousness to operate. To do that, we first learn to pay attention, to be fully present in each moment



**Table 5-2** The synthesis of Eastern Philosophy Approach (Continued)

The approach	Eastern Philosophy		
	Buddhism	Taoism	Zen
Peaceful life	<p>2. <i>Vipassana</i> is a technique of truth realization, of self-purification through self-observation. By practicing <i>vipassana</i> one eradicates defilements from the deepest level of the mind.</p> <p>The mind becomes pure, full of infinite love, infinite compassion, infinite sympathetic joy, and infinite equanimity.</p> <p>These are the basic characteristics of a pure mind, and all actions, which emanate from a pure mind, are full of peace, harmony and goodwill.</p>	<p>Peace and Nature go together The method behind achieving lasting peace and harmony in life is waking with persistence to reach the spiritual level</p>	<p>and aware of the nuances of life.</p> <p>The peaceful life and simplicity will be result.</p>

**Table 5-2** The synthesis of Eastern Philosophy Approach (Continued)

<b>The approach</b>	<b>Eastern Philosophy</b>		
	<b>Buddhism</b>	<b>Taoism</b>	<b>Zen</b>
<b>Moral action</b>	<p>The doctrine of five moral precepts is</p> <p>The Pancha Shila</p> <p>The doctrine showed the moral action necessary in daily life.</p>	<p>Tao is simply an assertion of truth, or a religion. But from a Taoist perspective, the Tao is much more than a religion. It is a way of life; it is a moral force; it is nothing; it is everything.</p>	<p>There is evidence that enlightenment requires certain moral foundations.</p>
<b>Simplicity</b>	<p>Buddha’s Second and Third Noble Truths view attachment as the cause of human misery, and non-attachment is seen as the key to our liberation from suffering. The simple life of the monk is an example of non-attachment.</p>	<p>Taoism in its purest definition promotes simplicity, openness, and wisdom (Houston, 143).</p>	<p>The radical simplicity of such experiences is what makes them enlightening. According to Zen, thoughts and divisions unnecessarily and artificially complicate what we call “normal” consciousness.</p>

**Table 5-2** The synthesis of Eastern Philosophy Approach (Continued)

<b>The approach</b>	<b>Eastern Philosophy</b>		
	<b>Buddhism</b>	<b>Taoism</b>	<b>Zen</b>
<b>Balancing</b>	<p>Balancing the ‘controlling faculties’ or “<i>Indriya</i>” means the harmonizing of all five controlling faculties. This is one of the factors of the Buddha’s enlightenment</p>	<p>Yin-yang is based on the essential. This principle is divided into two opposites, or two principles that oppose one another in their actions, yin and yang. This production of yin from yang and yang from yin occurs cyclical motion and is continuous. This constant balancing happens so that at no time one principle dominates the other</p>	<p>The harmony and balancing properties of the natural environment are used to slow the thinking, soothe the emotions and calm the mind.</p>

**Table 5-2** The synthesis of Eastern Philosophy Approach (Continued)

The approach	Eastern Philosophy		
	Buddhism	Taoism	Zen
<b>Harmony</b>	Harmonized faculties will be well balanced and ready to perform their functions efficiently for the progress of mental practice.	The goal of Taoists is to attain harmony with the Tao. This attainment of harmony with the Tao is also seen as living in accord with nature. Taoism is profound in its naturalism. Nature is something that should not be exploited and abused; it should be befriended not conquered (Houston, 138).	The harmony and balancing properties of natural environment are used to slow the thinking, soothe the emotions and calm the mind.

Thus the essence of Eastern Philosophy for Ecotourism Management should include the components of a peaceful life, Simplicity, Harmony, Balance and Moral action. Ecotourism management based on eastern philosophy can be designed as follow;

*“Ecotourism Management based on Eastern Philosophy is defined as a moral action which illustrates a peaceful life based on simplicity as a way to achieve balance between people and their natural environment.”*



The sentence demonstrated to be a main idea of ecotourism development, which should be suitable in Thailand. Additionally Thailand is one of the countries in Asia continental and has a eastern traditions.

### 5.2.3 Ecotourism Management Model in perspective of Eastern Philosophy

According to the review literature common concepts of eastern philosophy were identified and then synthesized to form the basis of a philosophy of ecotourism management. Then a synthesis of the essence of eastern philosophy and the principles of was carried out. The output of this is an ecotourism management model based on eastern philosophy. (See figure 5-2)



Figure 5-2 Ecotourism Management Model in perspective of Eastern Philosophy

Then the core idea of ecotourism management based on eastern philosophy consists of peaceful, simplicity, harmony, balance and moral action. The four components of ecotourism (ecotourism resources, ecotourism facility and service, ecotourism administration and ecotourism market and ecotourists) approach to have action based on core idea of eastern philosophy.

## 5.3 Operational model of ecotourism management

### 5.3.1 Conventional ecotourism management

#### 5.3.1.1 Ecotourism management model and weighting score

Base on sustainability concept, Emphandhu (2003) constructed the ecotourism management model in perspective of conventional to evaluate the sites potential for ecotourism. There are five components: ecotourism resources, ecotourism facility and service, ecotourism management and ecotourism market. Indicators and criteria within each component are then constructed (See at Appendix F). The ecotourism site potential then is calculated based on weighting score method. The researcher then weighting the importance of each factor can see at Table 5-3 and the 66 sites of ecotourism destination are shown on Table 5-5 to Table 5-11

**Table 5-3** Significance of ecotourism sites evaluation factors given by the weighting score

Characteristics	W
<b>Ecotourism resources potential</b>	
1.Natural and cultural ecotourism resources	3
2. Diversity of Flora	3
3. Diversity of Fauna	3
4.Suitable weather for ecotourism	2
5.Scenic views and landscape forms appropriate for an ecotourism destination	3

**Table 5-3** Significance of ecotourism sites evaluation factors given by the weighting score (Continued)

<b>Characteristics</b>	<b>W</b>
<b>Ecotourism resources potential</b>	3
6.Environmental health and ecosystem integrity	
7.The suitability of the area for existing ecotourism activities	3
8.Accessibility	2
9.Potential of the area for future development	2
10.Historical and cultural intrinsic value	3
<b>Ecotourism facility and service potential</b>	3
11.Harmonious and suitable facilities	
12.Tourists safety management system in place	3
13.Ecotourism zoning in place	2
14.Service quality meets the requirements of ecotourists	2
<b>Environmental and cultural management potential</b>	3
15.Waste disposal management in place	
16.Water quality and impact management system in place	3
17.Noise quality management system in place	3
18.Environmental and social and impact assessment & mitigation system in place	3
19.Ecotourism plan in place	3
20. Offers opportunities for learning about nature and local culture	3
21.Locals possess knowledge that can form the basis of an interpretation plan	3
22. Activities develop ecological awareness among ecotourists	3
23.Local community members aware of both positive and negative impacts of ecotourism	3

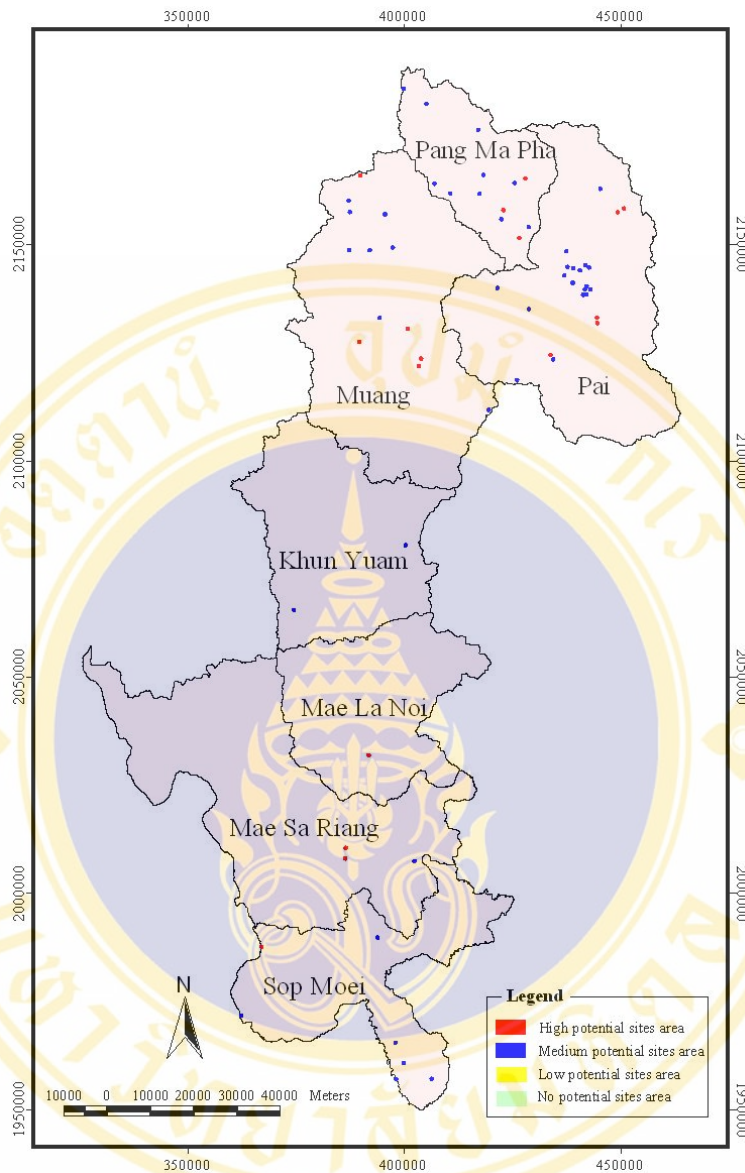
**Table 5-3** Significance of ecotourism sites evaluation factors given by the weighting score (Continued)

<b>Characteristics</b>	<b>W</b>
<b>Environmental and cultural management potential</b> 24. Community perceives advantages of environmental and cultural conservation	3
25. Community perceives economic advantages of ecotourism	3
26. Community perceive benefits of being empowered	3
27. There is support from government and other organizations for development and people's participation	3
28. Locals are willing to be involved in decision making for ecotourism management	3

### **5.3.1.2 Ecotourism sites potential evaluation in perspective of conventional**

Potential Ecotourism sites can be divided into three groups of High Potential, Medium Potential and Low Potential. They are distributed in the three district of Muang Mae Hong Son, Pangmapha, Pai and some area of Mae Sariang, Khun Yuam and Sop Mei. (See Map 5-1) and always-located close to protected area such as Pai Basin Wildlife Conservation, Salawin National Park and Mae Surin National Park.





**Map 5-1** Potential Ecotourism Sites in Mae Hong Son from the perspective of Conventional Ecotourism Management

Additionally, the potential ecotourism sites in Muang district from the perspective of Conventional Ecotourism Management are shown on Table 5-4 and Map 5-2

Additionally the potential sites in Muang District consist of the characteristics are shown on Table 5-4 and the criteria is The groups of potential sites can be divided as follow:

- High potential sites (H) = 169-252
- Medium potential sites (M) = 85-168
- Low potential site (L) = 0-84

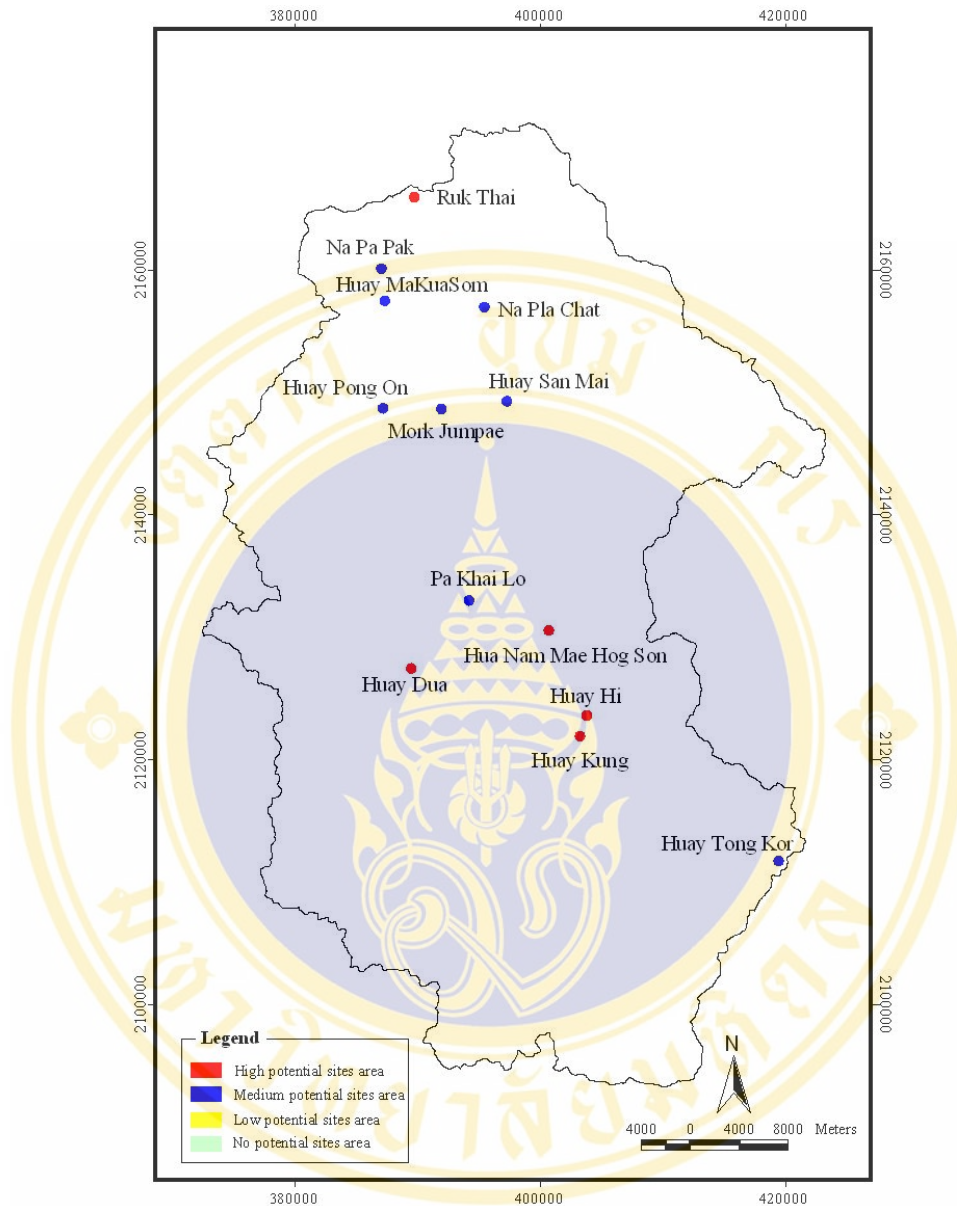
**Notice:** Ecotourism Resources Capital Factors = ER, Facility and Service Management Factors=FS, Ecotourism and Culture Management Factors = EC, Interpretation and Awareness Factors = IA and Local Participation and Stakeholders Factors=LP

**Table 5-4** Characteristics of Ecotourism villages from the perspective of conventional ecotourism management in Muang District

Ecotourism villages	Total Score	Characteristics				
		ER	FS	EC	IA	LP
Tambon Huay Puling at Ban Hua Nam Mae Hong Son	H( 201)	H	H	M	H	H
Ban Huay Hi,	H(197)	H	H	H	H	H
Huay Kung	H(178)	H	H	H	M	M
Ban Huay Tong Kor	M(156)	H	M	H	M	M

**Table 5-4** Characteristics of Ecotourism villages from the perspective of conventional ecotourism management in Muang District (Continued)

Ecotourism villages	Total Score	Characteristics				
		ER	FS	EC	IA	LP
<b>Tambon Mok Cham Pae</b> Ban Huay Pong On	M(148)	M	M	M	M	M
Ban Huay Makuasom	M(148)	M	M	M	M	M
Ban Mork Jumpae	M(138)	M	M	M	M	M
<b>Tambon Huay Pha</b> Ban Huay San Mai	M(147)	M	M	M	M	M
Ban Huay San Nok	M(142)	M	M	M	M	M
Ban Na Pla Chat	M(149)	M	M	M	M	M
<b>Tambon Mok Cham Pae</b> at Ban Ruk Thai	H(185)	H	H	H	M	M
Ban Na Pa Pak	M(143)	M	M	M	M	M
<b>Tambon Pang Mu</b> at Ban Pa Khai Lo	M(152)	H	M	H	M	M
<b>Tambon Pabong</b> at Ban Huay Dua	H(175)	H	H	H	M	M



**Map 5-2** Potential sites in Muang District from the perspective of Conventional Ecotourism Management

The potential ecotourism sites in Pai district from the perspective of Conventional Ecotourism Management are shown on Map 5-3 and can be found at Table 5-5.



**Table 5-5** Characteristics of Ecotourism villages from the perspective of conventional ecotourism management in Pai District

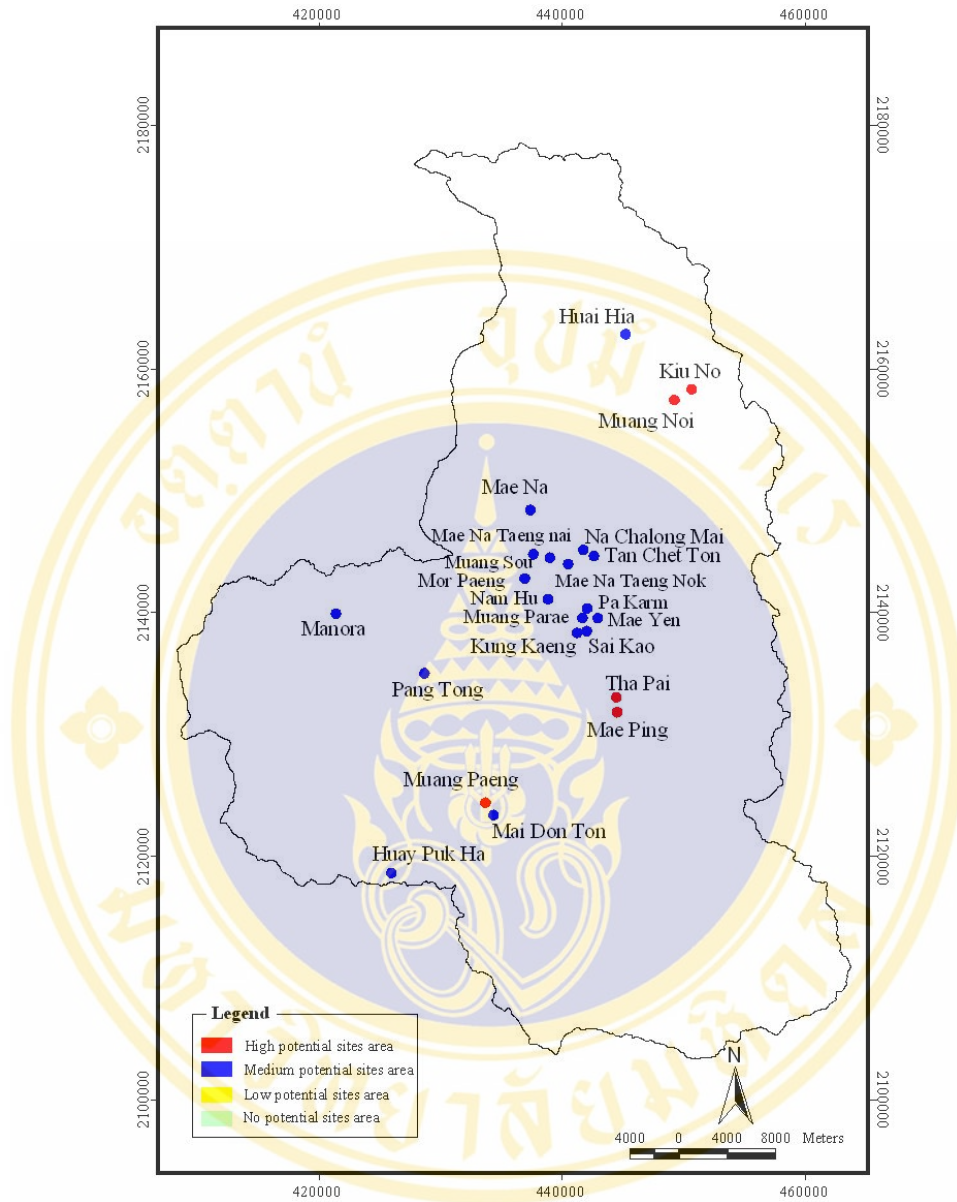
Ecotourism villages	Total Score	Characteristics				
		ER	FS	EC	IA	LP
<b>Tambon Thung Yao</b> Ban Manora	M(151)	M	M	M	M	M
Ban Kung Kaeng	M(152)	M	M	M	M	M
Ban Pang Tong	M(146)	M	M	M	M	M
Ban Tha Pai	H(168)	H	H	M	H	H
<b>Tambon Pai</b> Ban Huay Puk Ha	M(151)	M	L	M	M	M
<b>Tambon Muang Paeng</b> Ban Mai Don Ton	M(138)	M	M	M	M	M
Ban Muang Paeng	H(185)	H	H	H	H	H
<b>Tambon Mae Hi</b> Ban Mae Ping	H(182)	H	H	H	H	H
Ba Sai Kao	M(152)	M	M	M	M	M
Ban Mae Yen	M(148)	M	M	M	M	M

**Table 5-5** Characteristics of Ecotourism villages from the perspective of conventional ecotourism management in Pai District (Continued)

Ecotourism villages	Total Score	Characteristics				
		ER	FS	EC	IA	LP
<b>Tambon Wiang Nua</b>						
Ban Huai Hia	M(154)	M	M	M	M	M
Ban Kiu No	H(190)	H	H	H	H	H
Ban Sri Don Chai	M(144)	M	M	M	M	M
Ban Huai Mae Muang	M(139)	M	M	M	M	M
Ban Hong	M(145)	M	M	M	M	M
Ban Muang Noi	H(182)	H	H	H	H	H
Ban Tan Chet Ton	M(136)	M	M	M	M	M
<b>Tambon Mae Na Taeng</b>						
Ban Na Chalong Mai	M(143)	M	M	M	M	M
Ban Mae Na	M(157)	M	M	M	M	M
Ban Mor Paeng	M(147)	M	M	M	M	M
Ban Muang Soi	M(145)	M	M	M	M	M
Ban Mae Na Taeng Nok	M(146)	M	M	M	M	M
Ban Mae Na Taeng Nai	M(150)	M	M	M	M	M

**Table 5-5** Characteristics of Ecotourism villages from the perspective of conventional ecotourism management in Pai District (Continued)

Ecotourism villages	Total Score	Characteristics				
		ER	FS	EC	IA	LP
<b>Tambon Wiang Tai</b>						
Ban Num Hu	M(154)	M	M	M	M	M
Ban Muang Parae	M143)	M	M	M	M	M
Ban Pa Karm	M(142)	M	M	M	M	M



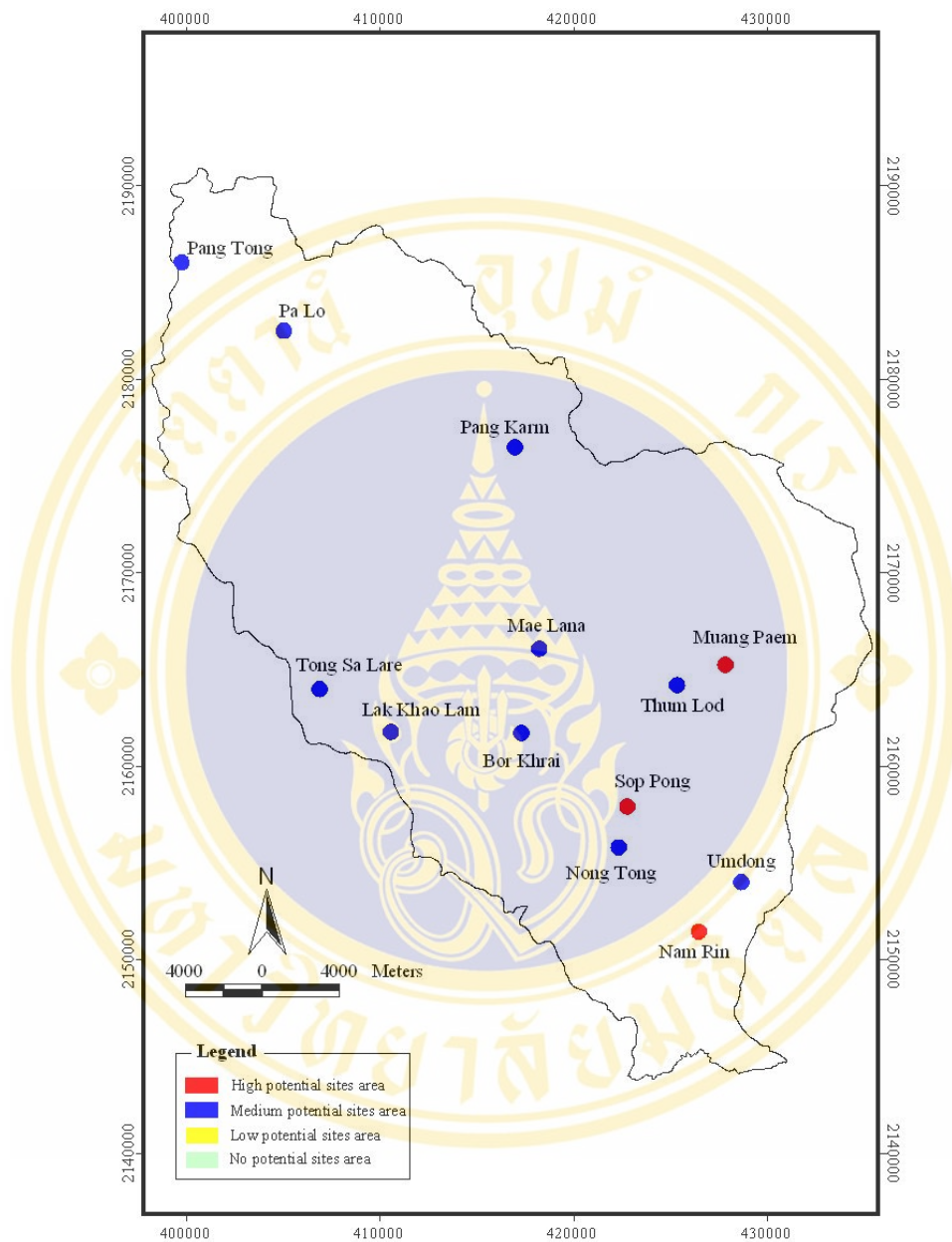
**Map 5-3** Potential Ecotourism Sites in Pai District from the Perspective of Ecotourism Management

The potential ecotourism sites in Pangmapha district from the perspective of Ecotourism Management are shown on Table 5-6 and Map 5-4



**Table 5-6** Characteristics of Ecotourism villages from the perspective of conventional ecotourism management in Pangmapha District

Ecotourism villages	Total Score	Characteristics				
		ER	FS	EC	IA	LP
<b>Tambon Thum Lod</b>						
Ban Thum Lod	H(170)	H	H	M	H	H
Ban Muang Paem	H(191)	H	H	H	H	M
<b>Tambon Pangmapha</b>						
Ban Bor Khrai	M(149)	M	M	M	M	M
Ban Lak Khao Lam	M(152)	M	M	M	M	M
Ban Pang Karm	M(156)	M	M	M	M	M
Ban Mae Lana	M(156)	M	M	M	M	M
<b>Tambon Na Pupom</b>						
Ban Pang Tong	M(147)	M	M	M	M	M
Ban Pa Lo	M(151)	M	M	M	M	M
Ban Tong Sa lare	M(156)	M	M	M	M	M
<b>Tambon Sop Pong</b>						
Ban Nong Tong	M(155)	M	M	M	M	M
Ban Umdong	M(151)	M	M	M	M	M
Ban Nam Rin	H(177)	H	H	H	H	H
Ban Sop Pong	H(174)	H	H	H	H	H

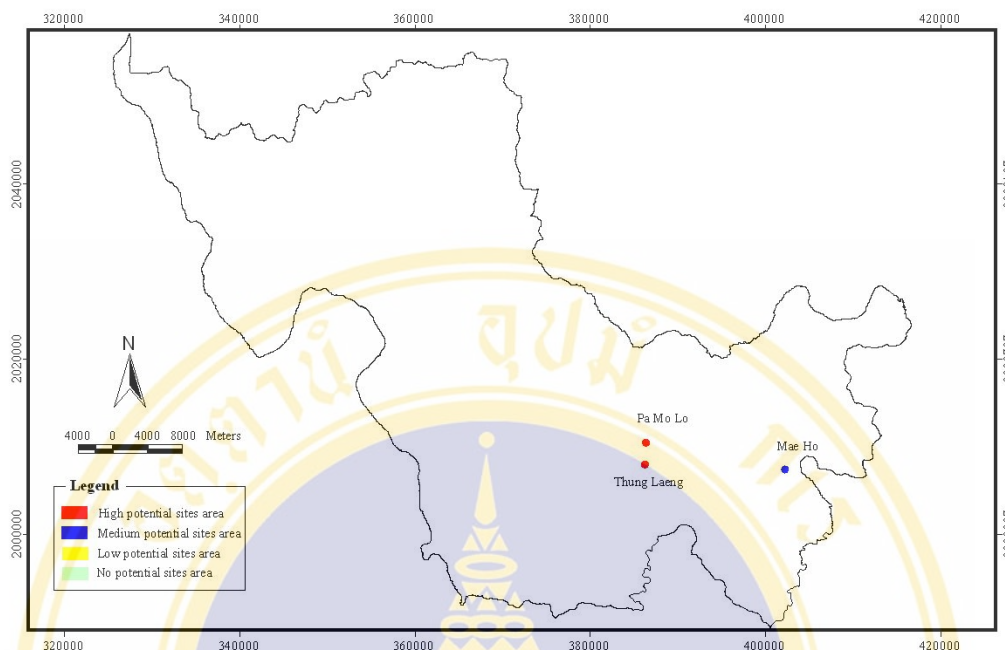


**Map 5-4** Potential Ecotourism Sites in Pangmapha District from the Perspective of Conventional Ecotourism Management

The high and medium potential ecotourism sites in Mae Sariang District from the perspective of Conventional Ecotourism Management are shown on Map 5-5 and Table 5-7:

**Table 5-7** Characteristics of Ecotourism villages from the perspective of conventional ecotourism management in Mae Sariang District

Ecotourism villages	Total Score	Characteristics				
		ER	FS	EC	IA	LP
<b>Tambon Ban Kard</b> Ban Pa Mo Lo	H(180)	H	H	H	M	H
<b>Tambon Mae Khong</b> Ban Thung Laeng	H(180)	H	H	M	H	H
<b>Tambon Mae Ho</b> Ban Mae Ho	M(143)	M	M	M	M	M



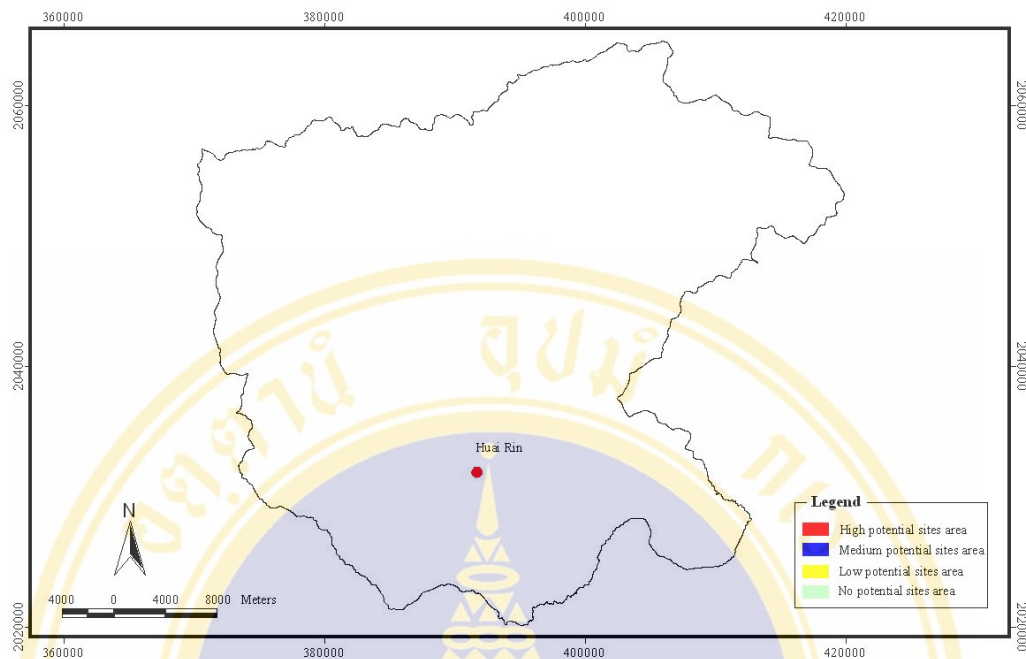
**Map 5-5** Potential Ecotourism Sites in Mae Sariat District from the Perspective of Conventional Ecotourism Management

The only high potential ecotourism sites in Mae La Noi District from the Perspective of Conventional Ecotourism Management are shown on Map 5-6 and Table 5-8

**Table 5-8** Characteristics of Ecotourism villages from the perspective of conventional ecotourism management in Mae La Noi District

Ecotourism villages	Total Score	Characteristics				
		ER	FS	EC	IA	LP
Tambon Mae La Noi Ban Huay Rin	200	H	M	H	H	H



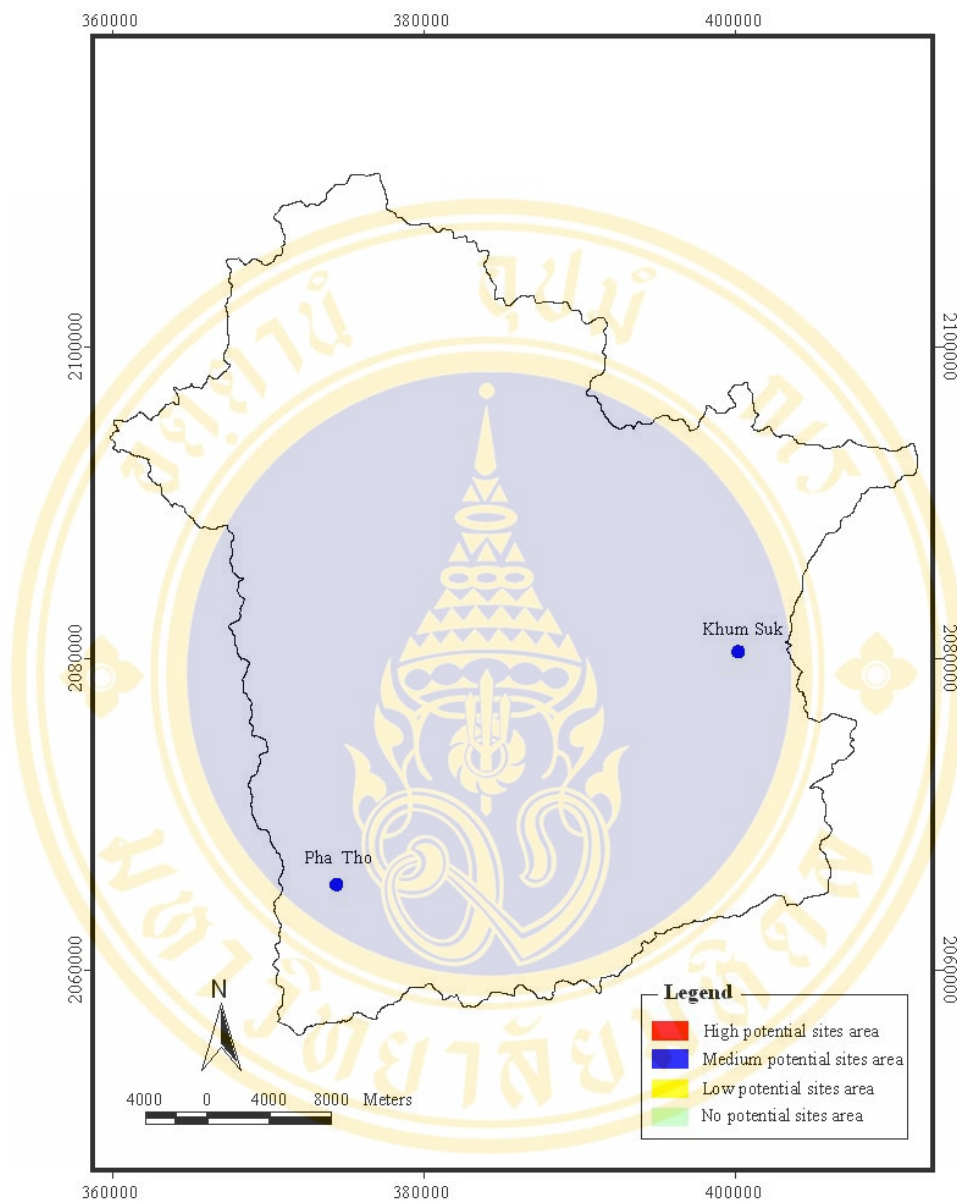


**Map 5-6** Potential Ecotourism Sites in Mae La Noi district from the Perspective of Conventional Ecotourism Management

The potential ecotourism sites in Khun Yuam district from the perspective of Conventional Ecotourism Management are also shown on Table 5-9 and Map 5-7

**Table 5-9** Characteristics of Ecotourism villages from the perspective of Conventional ecotourism management in Khun Yuam District

Ecotourism villages	Total Score	Characteristics				
		ER	FS	EC	IA	LP
<b>Tambon Mae U Kor</b>						
Ban Khum Suk	M(148)	M	M	M	M	M
<b>Tambon Mae Ki</b>						
Ban Pha Tho	M(157)	M	M	M	M	M

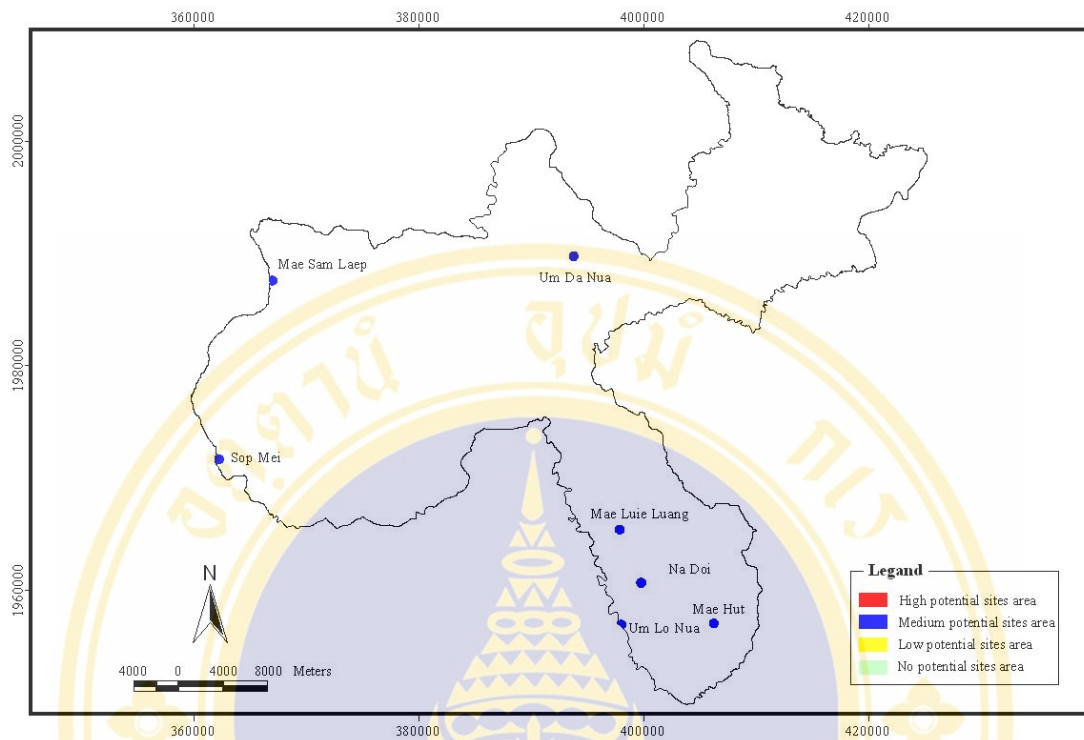


**Map 5-7** Potential Ecotourism Sites in Khun Yuam District from the perspective of Conventional Ecotourism Management

The high and medium potential ecotourism sites management in Sop Meoi district from the perspective of Conventional Ecotourism Management is shown on Map 5-8 and Table 5-10.

**Table 5-10** Characteristics of Ecotourism villages from the perspective of conventional ecotourism management in Sop Meoi District

Ecotourism villages	Total Score	Characteristics				
		ER	FS	EC	IA	LP
<b>Tambon Mae Sam Laep</b>						
Ban Sop Meoi	M(156)	M	M	M	M	M
Ban Mae Sam Laep	H(178)	H	H	H	H	H
<b>Tambon Mae Suad</b>						
Ban Sop Khong	M(152)	M	M	M	M	M
Ban Na Doi	M(141)	M	M	M	M	M
Ban Mae Hut	M(141)	M	M	M	M	M
Ban Um Lo Nua	M(141)	M	M	M	M	M
Mae Luie Luang	M(141)	M	M	M	M	M
Ban Um Da Nua	M(140)	M	M	M	M	M



**Map 5-8** Potential Ecotourism Sites in Sop Mei District from the perspective of Conventional Ecotourism Management



### 5.3.2 Ecotourism management based on eastern philosophy

#### 5.3.2.1 Ecotourism management model and weighting score

The construction of ecotourism management model in perspective of eastern philosophy to evaluate the sites potential for ecotourism. There are five components: ecotourism resources, ecotourism facility and service, ecotourism management and ecotourism market. Indicators and criteria within each component are then constructed based on the result of essence of eastern philosophy (See Appendix H). The ecotourism site potential then is calculated based on weighting score method. The researcher then weighting the importance of each factor can see at Table 5-11 and the 66 sites of ecotourism destination are shown on Table 5-12 to Table 5-18.

**Table 5-11** Significance of ecotourism sites evaluation factors given by the weighting score

<b>Characteristics</b>	<b>W</b>
<b>Ecotourism resources potential</b>	3
1.Ecotourism destinations reflect peaceful living	
2. Geographic characteristics display the symbols of Eastern philosophy	2
3. There is a balance of Yin and Yang in the area	3
4. A large number of animal species depend on the forest habitat and demonstrate a symbiotic relationship with it	3
5.Length of stay in ecotourism villages allows opportunities for the development of insight and for producing changes in the visitors' ways of thinking	3
6.There is a balance of ecotourism resource types	3

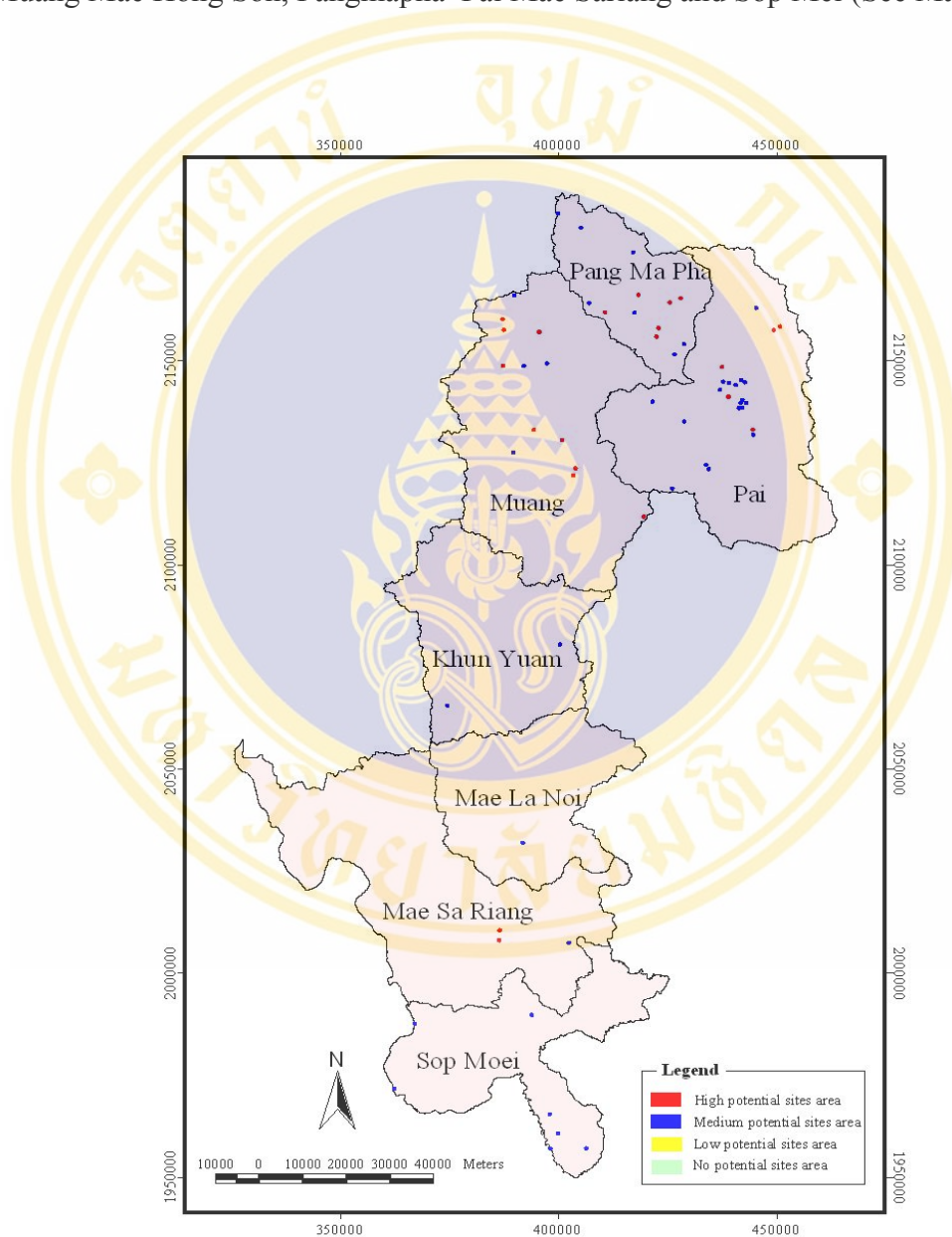
**Table 5-11** Significance of ecotourism sites evaluation factors given by the weighting score (Continued)

Characteristics	W
<b>Ecotourism facility and service</b>	3
7. Simplicity of access	
8. Facilities are in harmony with nature	3
9. Facilities create a peaceful atmosphere	3
10. Facilities are rustic style	2
11. The level of local management in accommodation services can sustain the desired atmosphere and conditions	3
12. Services are well known	3
13. Services provided are simple	3
14. Services reflect the way of life of local people	3
15. Eastern style hospitality is emphasized	3
16. Ecotourism activities reflect Eastern philosophy	3
17. Ecotourism activities provide opportunities to explore Eastern philosophy	3
18. Ecotourism activities lead to a peaceful feeling	3
<b>Ecotourism management</b>	3
19. Benefit sharing in ecotourism villages	
20. The basic management principles are derived from Eastern philosophy	3
21. Ecotourism managers operate ethically	3
22. Ecotourism management system is stable	3
23. Local people demonstrate ethical behaviour	3

Additionally, the description of criteria and indicators for Ecotourism management based on eastern philosophy potential which constructed by researcher were shown on Appendix H.

### 5.3.2.2 Ecotourism site s potential evaluation in perspective of eastern philosophy

The potential ecotourism sites can be divided into three groups of High Potential, Medium Potential and Low Potential. They are distributed in seven districts of Muang Mae Hong Son, Pangmapha Pai Mae Sariang and Sop Mei (See Map 5-9).



**Map 5-9** Potential Ecotourism Sites in Mae Hong Son from the Perspective of Ecotourism Management based on Eastern Philosophy

Additionally the potential sites in Muang District consist of the characteristics are shown on Table 5-12 and the criteria is The groups of potential sites can be divided as follow:

- High potential sites (H) = 140-207
- Medium potential sites (M) = 70-139
- Low potential site (L) = 0-69

The high and medium potential ecotourism sites in Muang District from the perspective of Ecotourism Management based on Eastern Philosophy are shown on Map 5-10) and Table 5-12 below:

**Notice:** Ecotourism Resources in Eastern perspective Factors = ERE, Ecotourism Facility in Eastern Styles Factors = EFE, Ecotourism Service in Eastern Styles Factors = ESE, Ecotourism Administration in Eastern Styles Factors = EAE, Ecotourism activities in perspective of Eastern Philosophy Factors = EACT

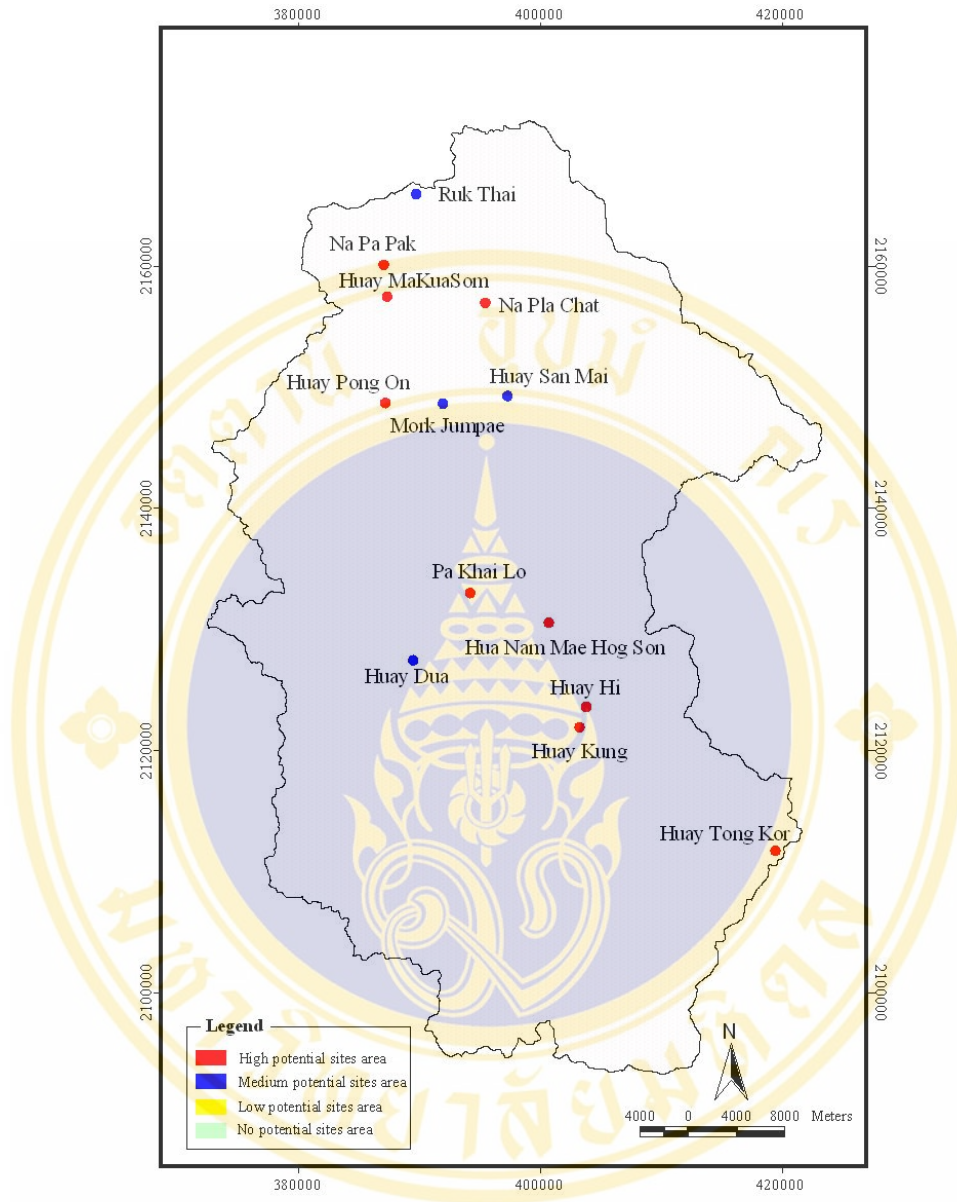
**Table 5-12** Characteristics of Ecotourism villages from the perspective of Eastern Philosophy in Muang District

Ecotourism villages	Total Score	Characteristics				
		ERE	EFE	ESE	EAE	EACT
Tambon Huay Puling at Ban Hua Nam Mae Hong Son	H(182)	H	H	H	H	H
Ban Huay Hi,	H(178)	H	H	H	H	H
Huay Kung	H(165)	H	H	H	H	H



**Table 5-12** Characteristics of Ecotourism villages from the perspective of Eastern Philosophy in Muang District (Continued)

Ecotourism villages	Total score	characteristics				
		ERE	EFE	ESE	EAE	EACT
Ban Huay Tong Kor	H(167)	H	H	H	H	H
<b>Tambon Mok Cham Pae at</b>						
Ban Ruk Thai	M(128)	M	M	M	M	M
Ban Na Pa Pak	H(152)	H	H	H	H	H
<b>Tambon Pang Mu at</b>						
Ban Pa Khai Lo	H(153)	H	H	H	H	H
<b>Tambon Pabong at</b>						
Ban Huay Dua	M(130)	M	M	M	M	M
<b>Tambon Mok Cham Pae</b>						
Ban Huay Pong On	M(128)	M	M	M	M	M
Ban Huay Makuasom	H(150)	H	H	H	H	H
Ban Mork Chom Pae	H(152)	H	H	H	H	H
<b>Tambon Huay Pha</b>						
Ban Huay San Mai	M(124)	M	M	M	M	M
Ban Huay San Nok	M(127)	M	M	M	M	M
Ban Na Pla Chat	H(150)	H	H	H	H	H



**Map 5-10** Potential Ecotourism Sites in Muang District from the Perspective of Ecotourism based on Eastern Philosophy

The high and medium potential ecotourism sites in Pai District from the perspective of Ecotourism Management based on Eastern Philosophy are shown on Map 5-11 and Table 5-13 below:

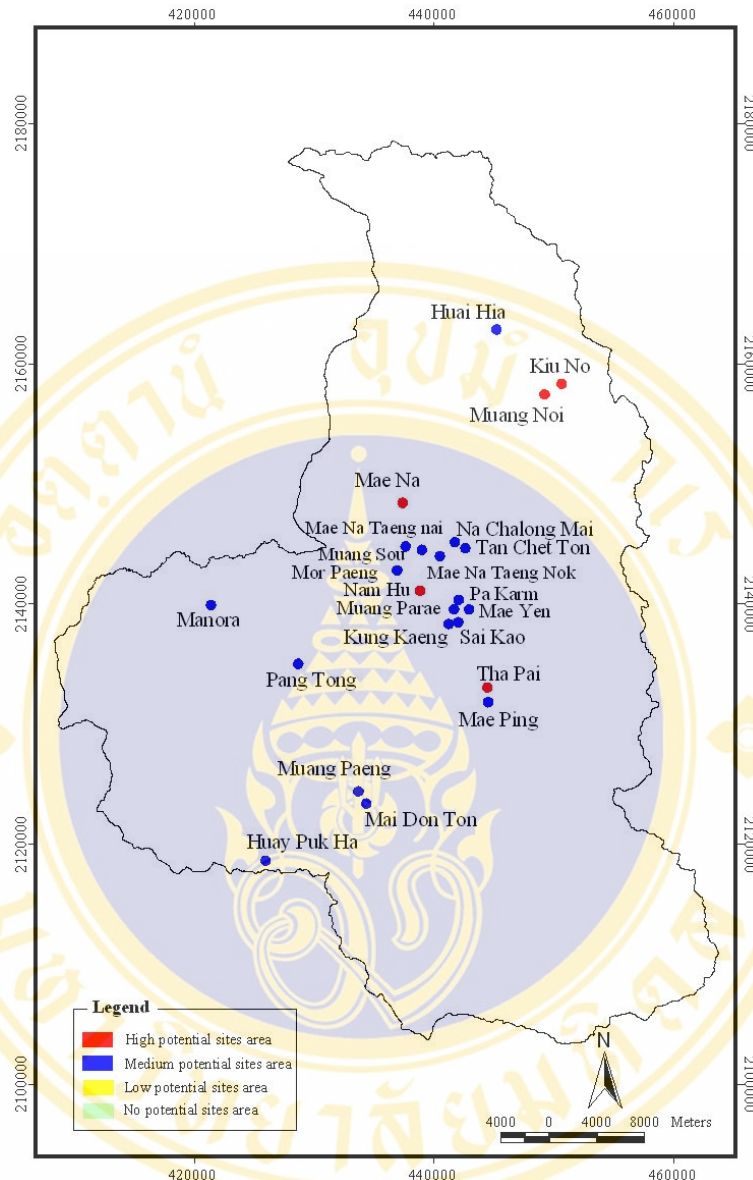
**Table 5-13** Characteristics of Ecotourism villages from the perspective of Eastern Philosophy in Pai District

Ecotourism villages	Total Score	Characteristics				
		ERE	EFE	ESE	EAE	EACT
<b>Tambon Thung Yao</b> Ban Manora	M(124)	M	M	M	M	M
Ban Kung Kaeng	M(132)	M	M	M	M	M
Ban Pang Tong	M(124)	M	M	M	M	M
Ban Tha Pai	H(161)	H	H	H	H	H
<b>Tambon Pai</b> Ban Huay Puk Ha	M(126)	M	M	M	M	M
<b>Tambon Muang Paeng</b> Ban Mai Don Ton	M(127)	M	M	M	M	M
Ban Muang Paeng	M(125)	M	M	M	M	M
<b>Tambon Mae Hi</b> Ban Mae Ping	M(128)	M	M	M	M	M
Ba Sai Kao	M(128)	M	M	M	M	M
Ban Mae Yen	M(129)	M	M	M	M	M

**Table 5-13** Characteristics of Ecotourism villages from the perspective of Eastern Philosophy in Pai District (Continued)

Ecotourism villages	Total Score	Characteristics				
		ERE	EFE	ESE	EAE	EACT
<b>Tambon Wiang Nua</b>						
Ban Huai Hia	M(133)	M	M	M	M	M
Ban Kiu No	H(157)	H	H	H	H	H
Ban Sri Don Chai	M(101)	M	M	M	M	M
Ban Huai Mae Muang	M(127)	M	M	M	M	M
Ban Hong	M(124)	M	M	M	M	M
Ban Muang Noi	H(161)	H	H	H	H	H
Ban Tan Chet Ton	M(121)	M	M	M	M	M
<b>Tambon Mae Na Taeng</b>						
Ban Na Chalong Mai	M(123)	M	M	M	M	M
Ban Mae Na	H(166)	H	H	H	H	H
Ban Mor Paeng	M(125)	M	M	M	M	M
Ban Muang Soi	M(125)	M	M	M	M	M
Ban Mae Na Taeng Nok	M(124)	M	M	M	M	M
Ban Mae Na Taeng Nai	M(128)	M	M	M	M	M
<b>Tambon Wiang Tai</b>						
Ban Num Hu	H(162)	H	H	H	H	H
Ban Muang Parae	H(129)	M	M	M	M	M
Ban Pa Karm	M(122)	M	M	M	M	M



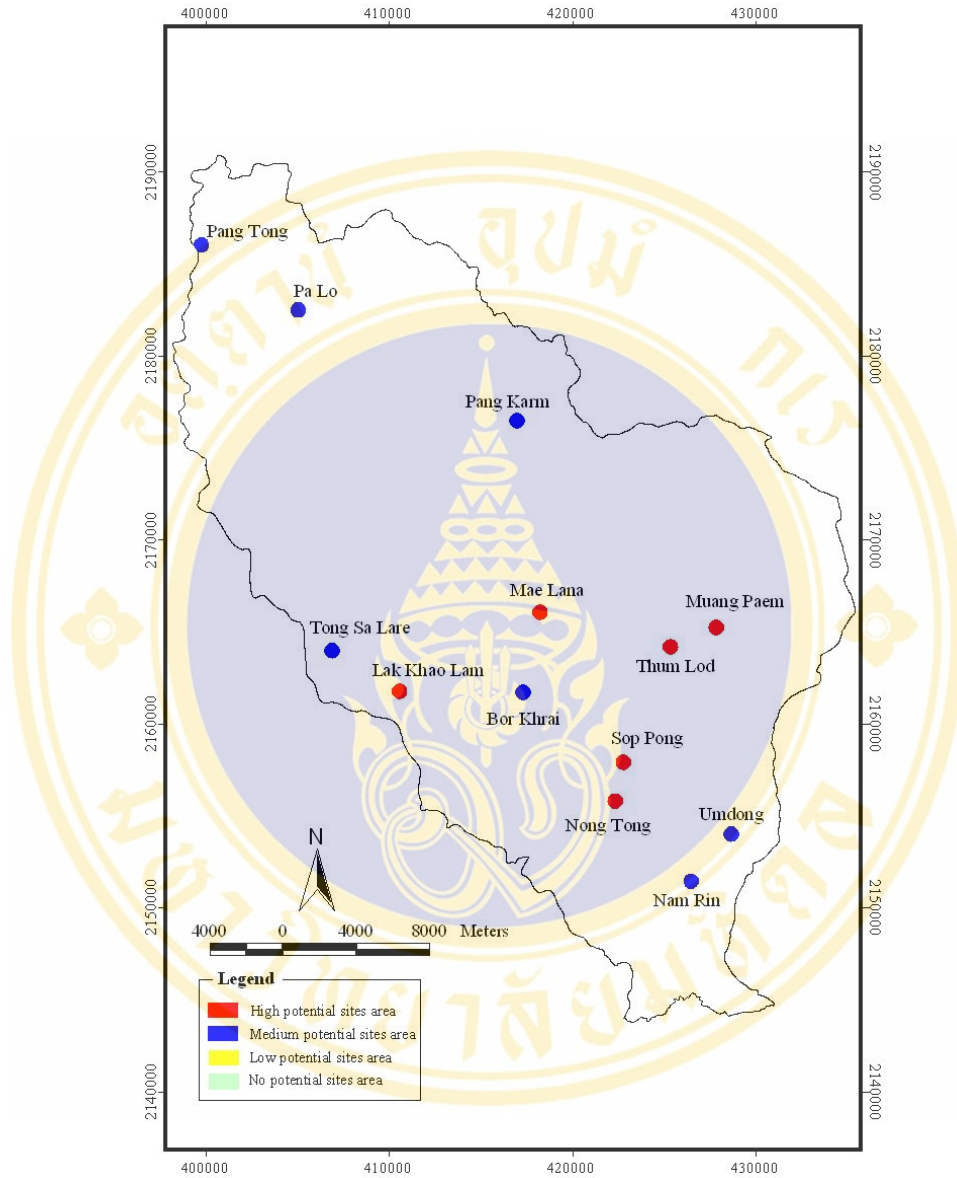


**Map 5-11** Potential Ecotourism Sites in Pai District from the Perspective of Ecotourism Management based on Eastern Philosophy

The high and medium potential ecotourism sites in Pangmapha District from the perspective of Ecotourism Management based on Eastern Philosophy are shown on Table 5-14 and Map 5-12 below:

**Table 5-14** Characteristics of Ecotourism villages from the perspective of Eastern Philosophy in Pangmapha District

Ecotourism villages	Total Score	Characteristics				
		ERE	EFE	ESE	EAE	EACT
<b>Tambon Thum Lod</b>						
Ban Thum Lod	H(155)	H	H	H	H	H
Ban Muang Paem	H(153)	H	H	H	H	H
<b>Tambon Pangmapha</b>						
Ban Bor Khrai	M(129)	M	M	M	M	M
Ban Lak Khao Lam	H(158)	H	H	H	H	H
Ban Pang Karm	M(126)	M	M	M	M	M
Ban Mae Lana	H(154)	H	H	H	H	H
<b>Tambon Na Pupom</b>						
Ban Pang Tong	M(128)	M	M	M	M	M
Ban Pa Lo	M(128)	M	M	M	M	M
Ban Tong Sa lare	M(128)	M	M	M	M	M
<b>Tambon Sop Pong</b>						
Ban Nong Tong	H(153)	H	H	H	H	H
Ban Umdong	M(130)	M	M	M	M	M
Ban Nam Rin	M(130)	M	M	M	M	M
Ban Sop Pong	H(157)	M	M	M	M	M



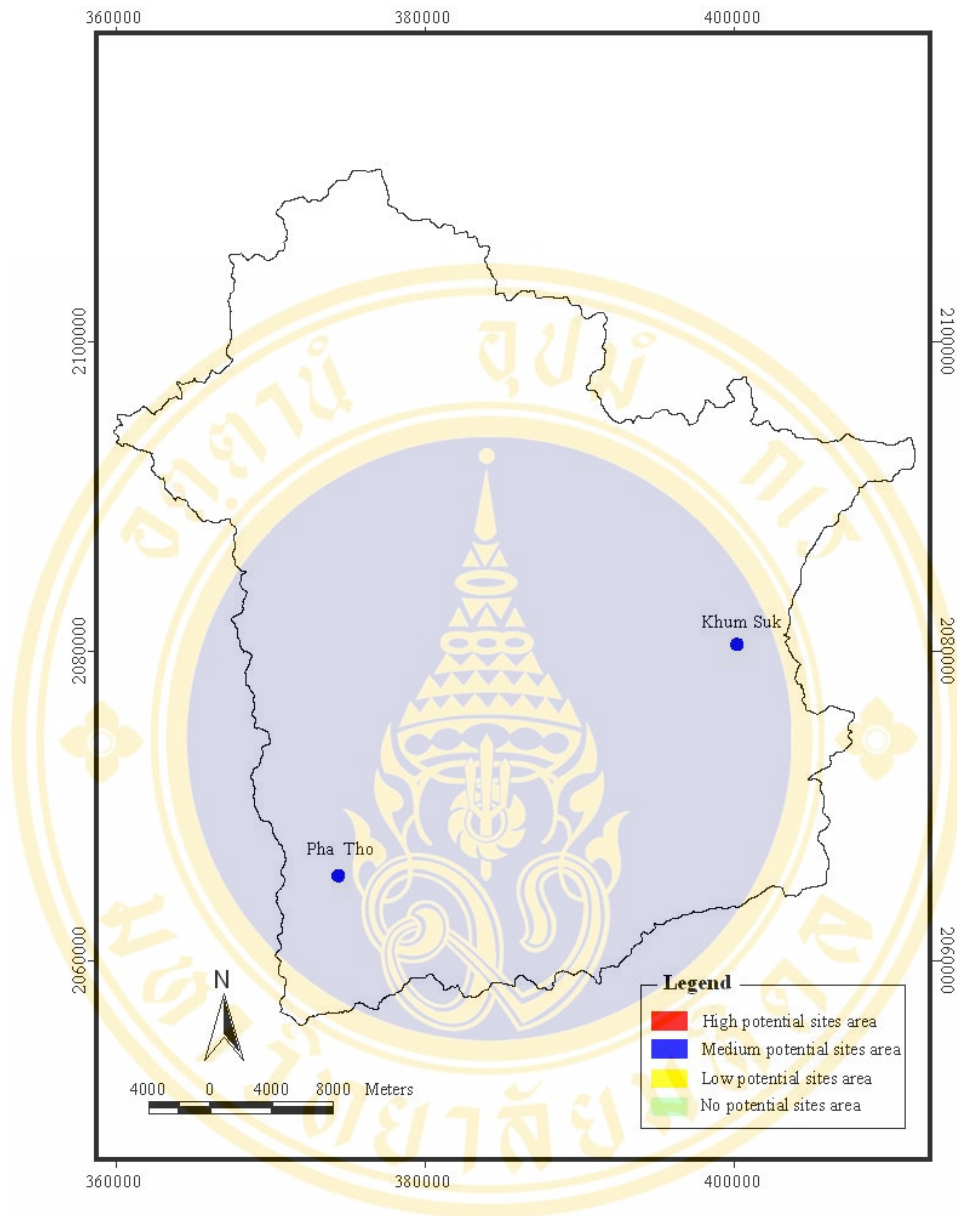
**Map 5-12** Potential Ecotourism Site in Pangmapha District from the Perspective of Ecotourism Management based on Eastern Philosophy

There are not high potential ecotourism sites in Khun Yuam District from the perspective of Ecotourism Management based on Eastern Philosophy (See Map 5-13). Addition to medium potential ecotourism sites in Khum Yuam from the perspective of Ecotourism Management based on Eastern Philosophy that are Ban Kham Suk, Ban Pa To (See Table 5-15 and Map 5-13)

**Table 5-15** Characteristics of Ecotourism villages from the perspective of Eastern Philosophy in Khun Yuam District

Ecotourism villages	Total Score	Characteristics				
		ERE	EFE	ESE	EAE	EACT
<b>Tambon Mae U Kor</b> Ban Khum Suk	M(134)	M	M	M	M	M
<b>Tambon Mae Ki</b> Ban Pha Tho	M(124)	M	M	M	M	M



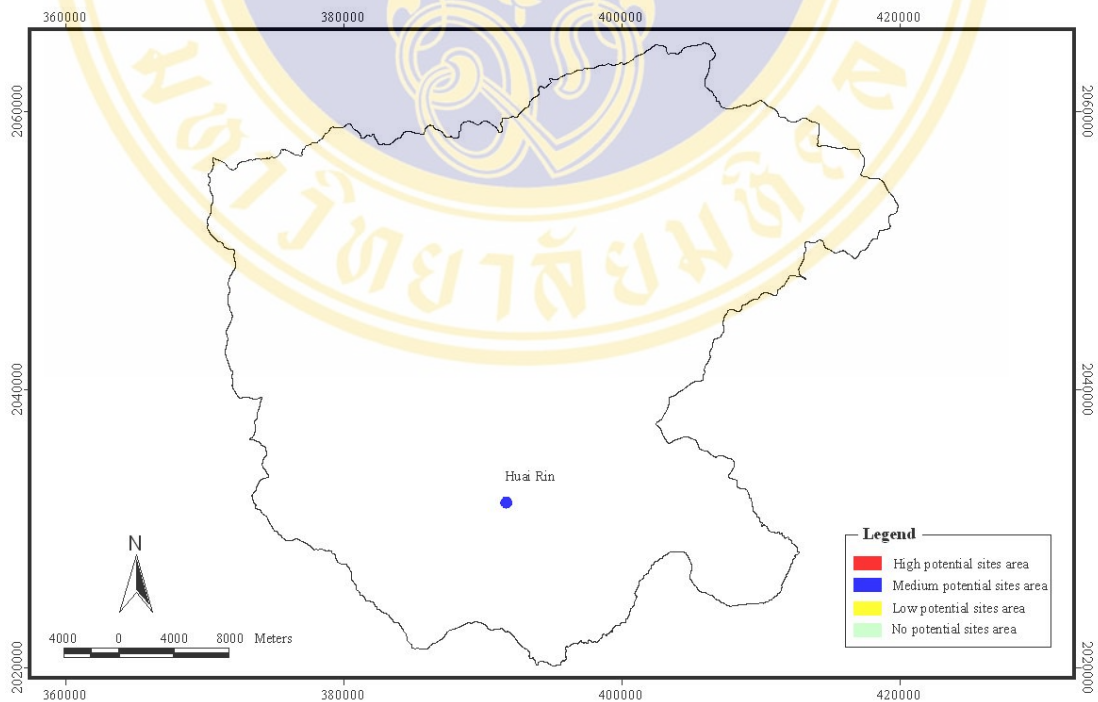


**Map 5-13** Potential Ecotourism Sites in Khun Yuam District from the Perspective of Ecotourism Management based on Eastern Philosophy

There are not high potential ecotourism in Mae La Noi District from the Perspective of Ecotourism Management based on Eastern Philosophy. Addition to the medium potential ecotourism sites in Mae La Noi from the Perspective of Ecotourism Management based on Eastern Philosophy was shown at Ban Huay Rin. (See Table 5-16 and Map 5-14)

**Table 5-16** Characteristics of Ecotourism villages from the perspective of Eastern Philosophy in Mae La Noi District

Ecotourism villages	Total Score	Characteristics				
		ERE	EFE	ESE	EAE	EACT
Tambon Mae La Noi Ban Huai Rin	M(130)	H	M	M	M	M

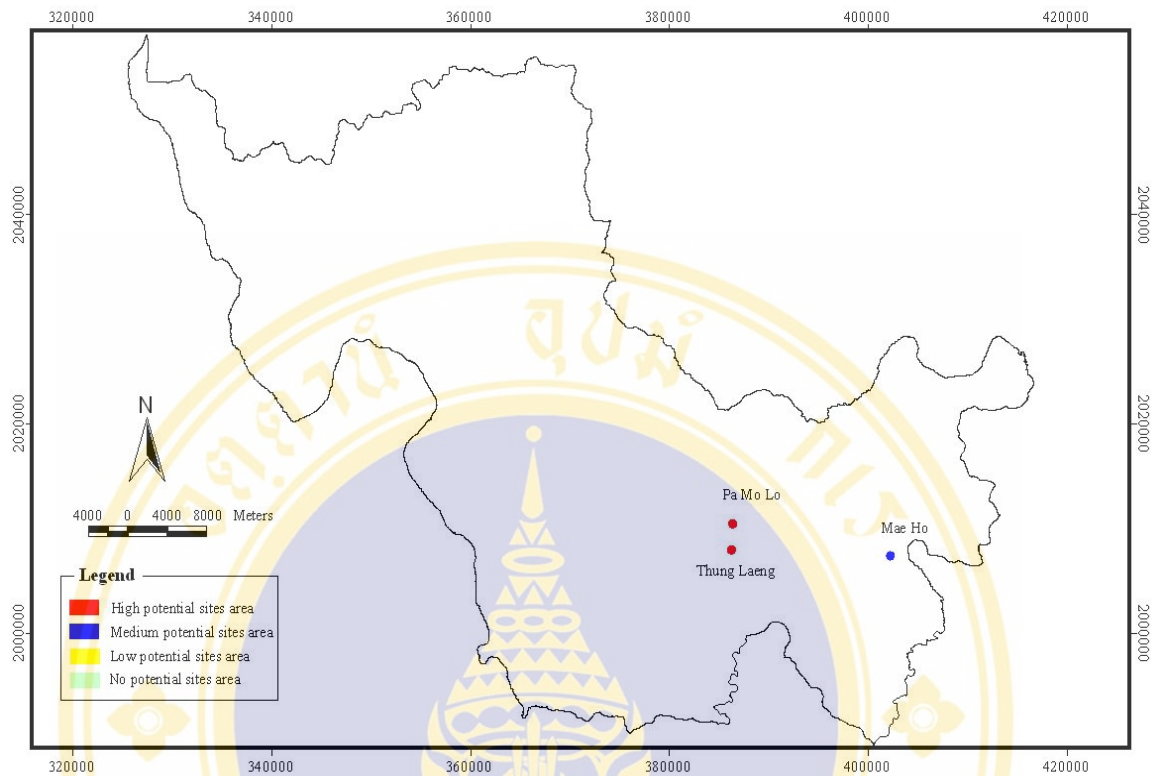


**Map 5-14** Potential Ecotourism Sites in Mae La Noi District from the Perspective of Ecotourism Management based on Eastern Philosophy

The high and medium potential ecotourism sites in Mae Sariang District from the Perspective of Ecotourism Management based on Eastern Philosophy are shown as follows at Table 5-17 and Map 5-15:

**Table 5-17** Characteristics of Ecotourism villages from the perspective of Eastern Philosophy in Mae Sariang District

Ecotourism villages	Total Score	Characteristics				
		ERE	EFE	ESE	EAE	EACT
<b>Tambon Ban Kard</b> Ban Pa Mo Lo	H(156)	H	H	H	H	M
<b>Tambon Mae Khong</b> Ban Thung Laeng	H(156)	H	H	H	M	H
<b>Tambon Mae Ho</b> Ban Mae Ho	M(128)	M	M	M	M	M



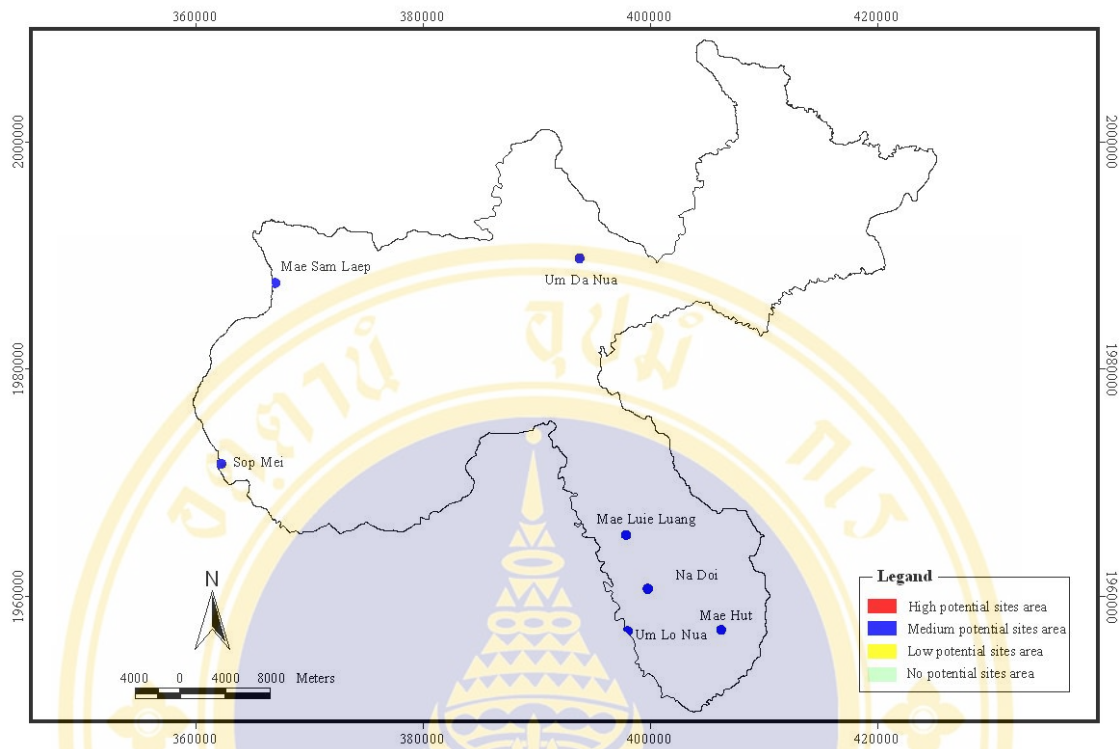
**Map 5-15** Potential Ecotourism Sites in Mae Sariang District from the Perspective of Ecotourism Management based on Eastern Philosophy

There are no high ecotourism sites in Sop Mei District from the Perspective of Ecotourism Management based on Eastern Philosophy. The medium potential sites in Sop Mei from the Perspective of Ecotourism Management based on Eastern Philosophy are shown on Table 5-18 Map 5-16 below:



**Table 5-18** Characteristics of Ecotourism villages from the perspective of Eastern Philosophy in Sop Mei District

Ecotourism villages	Total Score	Characteristics				
		ERE	EFE	ESE	EAE	EACT
<b>Tambon Mae Sam Laep</b>						
Ban Sop Mei	M(128)	M	M	M	M	M
Ban Mae Sam Laep	M(125)	M	M	M	M	M
<b>Tambon Mae Suad</b>						
Ban Sop Khong	M(126)	M	M	M	M	M
Ban Na Doi	M(124)	M	M	M	M	M
Ban Mae Hut	M(126)	M	M	M	M	M
Ban Um Lo Nua	M(123)	M	M	M	M	M
Mae Luie Luang	M(124)	M	M	M	M	M
Ban Um Da Nua	M(122)	M	M	M	M	M



**Map 5-16** Potential Ecotourism Sites in Sop Meoi District from the Perspective of Ecotourism Management based on Eastern Philosophy

## 5.4 Selection of appropriate model

### 5.4.1 Selection factors and criteria determination

Stakeholders in Mae Hong Son Province do the results of factors and criteria testing. According to the total score of factors and criteria showed that ecotourism management model based on eastern philosophy more appropriate for Mae Hong Son Province than conventional ecotourism management model and the results shown on Table 5-19 as follow:

**Table 5-19** The results of factors and criteria testing

<b>Criteria</b>	<b>Conventional ecotourism management model</b>	<b>Ecotourism management model based on eastern philosophy</b>
1. Ease of model utilization	2	3
2. Local acceptance of the model	3	2
3. Expert requirements	2	3
4. The consistency of socio-cultural situation in Mae Hong Son	2	3
<b>Total</b>	<b>9</b>	<b>11</b>

## 5.4.2 Appropriate model evaluation

### 5.4.2.1 Comparative study of ecotourism sites potential evaluation factors

The results of comparative study of ecotourism sites potential evaluation factors are shown in three factors consist of ecotourism factors, ecotourism facility and service and ecotourism management and administrative.

#### 1. Ecotourism resources

The results can analyze that the both concepts of ecotourism management based on conventional and ecotourism management based on eastern philosophy concern natural attraction in conventional or naturalness symbiosis in eastern concept and capacity of the area in conventional or balance of the area in eastern concept.

The difference concerning of two models are utilization of ecotourism resources in conventional concept. These concepts can explain that the utilization of resources based on economics concepts in Western perspective. The maximize of resources in term of economics demonstrated the worth wide of the resource in the world of consumption. While the eastern perspective concern peacefulness and symbolic of ecotourism resources. This perspective of eastern philosophy illustrated natural resources valuation in term of the deep emotion more than consumption in term of materials. The results are shown on Table 5-38 below.

#### 2. Ecotourism facility and service

The results of ecotourism facility and service comparative showed that the common concepts of this are harmony with the nature or environment.

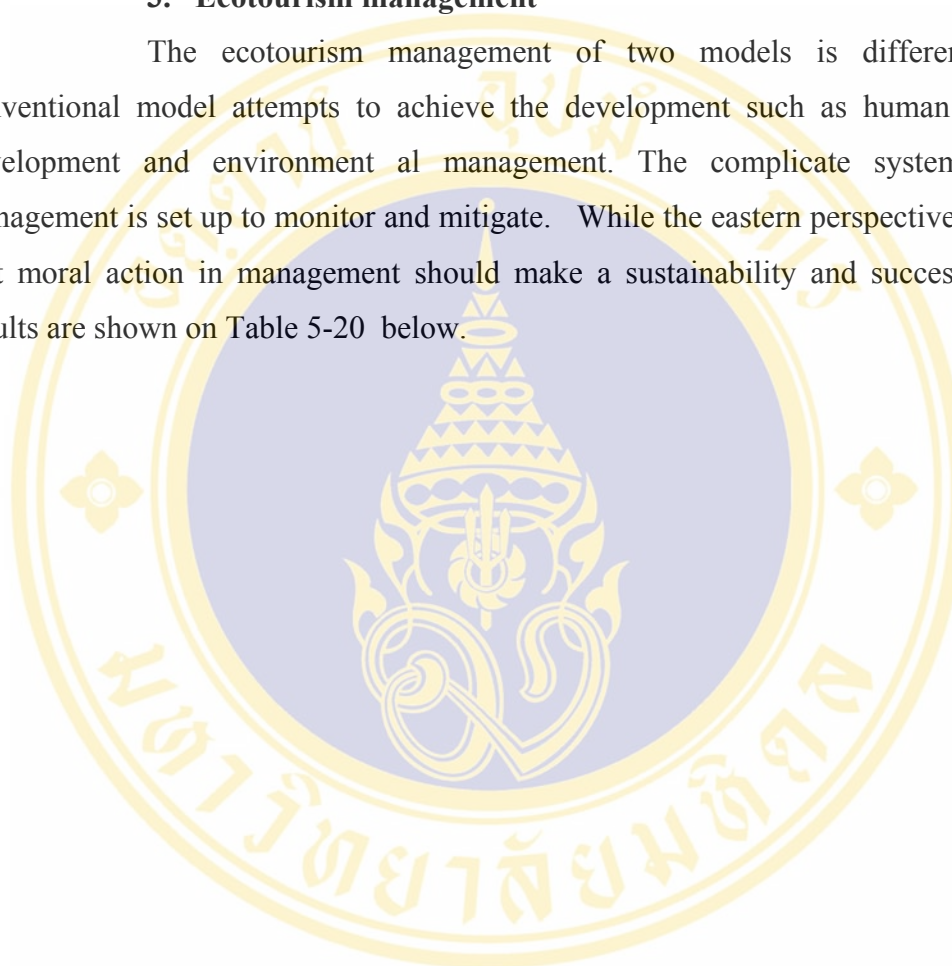
The difference of the two models are ecotourism can be managed by the control system of tourists safety management, control ecotourists service quality and ecotourism zone. The learning experience consideration should be shown in conventional perspective. While the eastern philosophy styles concentrated the



simplicity and peaceful living and easy to manage by the local people. Moreover, the perspective of eastern philosophy concerns the insight and self-thinking more than learning by teaching or organized it.

### 3. Ecotourism management

The ecotourism management of two models is difference. The conventional model attempts to achieve the development such as human resource development and environmental management. The complicate system of the management is set up to monitor and mitigate. While the eastern perspective assumed that moral action in management should make a sustainability and successful. The results are shown on Table 5-20 below.



**Table 5-20** Results of comparative study of potential ecotourism evaluation factors

<b>Conventional ecotourism management factors</b>	<b>Ecotourism management based on eastern philosophy factors</b>
<b>Ecotourism resources</b> Fauna diversity attraction	<b>Ecotourism resources</b> Estimate of the species depend on forest habitat and demonstrate the symbiosis
Environmental sensitivity and ecosystem	Estimate times are taken to stay in ecotourism village destination that provide an insight and Way of Thinking
The suitability of the area for existing ecotourism activities	The balance of Yin and Yang in the area
Floral diversity attraction	Ecotourism resources have a balance
Natural and cultural ecotourism resources	Geographic characteristic demonstrate as a symbolic of eastern philosophy
Scenic and landscape in ecotourism destination and surrounding	Location of the ecotourism destination demonstrate as a peaceful place
Historical and cultural intrinsic value	
Suitability weather for ecotourism	
Accessibility	
Potential of the area for future development	
<b>Analysis results showed :</b> Utilization Natural attraction* Capacity of the area concerning**	<b>Analysis results showed :</b> Naturalness and symbiosis* Balance** Peacefulness Symbolic

**Table 5-20** Results of comparative study of potential ecotourism evaluation factors (Continued).

<b>Conventional ecotourism management factors</b>	<b>Ecotourism management based on eastern philosophy factors</b>
<b>Ecotourism facility and service</b> Harmony and suitability of facility	<b>Ecotourism facility and service</b> Suitability of facility have a peaceful circumstance
Tourists safety management	Suitability of facility harmony with the nature
Ecotourism Zoning	Simplicity of accessibility.
Ecotourists Service quality	The level of local management in accommodation  Suitability circumstance demonstrate the rustic styles
<b>Interpretation and Awareness Characteristics</b> Learning advantage	<b>Ecotourism service</b> Have a simplicity service
Suitability activities toward ecotourists awareness process	Level of eastern perspective on ecosystem and way of life
Suitability tourism and take an advantages towards community awareness	Suitability of hospitality service in Eastern styles
Aspect of knowledge content and suitability interpretation	Well known service

**Table 5-20** Results of comparative study of potential ecotourism evaluation factors (Continued).

<p align="center"><b>Conventional ecotourism management factors</b></p>	<p align="center"><b>Ecotourism management based on eastern philosophy factors</b></p>
<p><b>Ecotourism facility and service</b></p>	<p><b>Ecotourism facility and service</b> <b>Ecotourism activities</b> The ecotourism activities that demonstrate eastern philosophy</p>
	<p>Suitability of Ecotourism activities concentration for peaceful life</p>
	<p>The ecotourism activities that explore to eastern philosophy.</p>
<p><b>Analysis results showed :</b></p> <ul style="list-style-type: none"> <li>- Harmony*</li> <li>- Control system</li> <li>- Learning experience</li> </ul>	<p><b>Analysis results showed :</b></p> <ul style="list-style-type: none"> <li>- Harmony*</li> <li>- Simplicity</li> <li>- Peaceful living</li> </ul>



**Table 5-20** Results of comparative study of potential ecotourism evaluation factors (Continued).

<p align="center"><b>Conventional ecotourism management factors</b></p>	<p align="center"><b>Ecotourism management based on eastern philosophy factors</b></p>
<p><b>Ecotourism management and administration</b> <b>Environmental and cultural management</b> Waste disposal management</p>	<p><b>Ecotourism management and administration</b> <b>Ecotourism administrative</b> The level of ecotourism destination demonstrate as a moral action</p>
<p>Ecotourism Plan</p>	<p>The stability of ecotourism management</p>
<p>Water quality and impact management</p>	<p>The basically management in Eastern perspective</p>
<p>Noise quality management</p>	<p>The level of ecotourism destination demonstrate as a moral circumstance</p>
<p>Environmental and Social Mitigation and Impact Assessment</p>	<p>Benefit sharing in ecotourism villages</p>
<p><b>Local participation and Stakeholders characteristics</b> The development and participation supporting from government and other organizations</p>	
<p>Local Involving and opportunity for decision making in ecotourism management</p>	
<p>Community take a benefit in Economic</p>	
<p>Community take a benefit in Environmental and cultural conservation</p>	
<p>Local Empowerment Benefit</p>	

**Table 5-20** Results of comparative study of potential ecotourism evaluation factors (Continued).

<p align="center"><b>Conventional ecotourism management factors</b></p>	<p align="center"><b>Ecotourism management based on eastern philosophy factors</b></p>
<p><b>Analysis results showed :</b></p> <ul style="list-style-type: none"> <li>- Environmental management</li> <li>- Mitigation and impact assessment</li> <li>- Human resource development</li> </ul>	<p><b>Analysis results showed :</b></p> <ul style="list-style-type: none"> <li>- Moral action in administrative</li> <li>- Basically management</li> </ul>

**5.4.2.2 Comparative study of the outcome from ecotourism sites potential evaluation**

The comparative study of the outcome from ecotourism sites potential Evaluation showed that

The 46 points of ecotourism sites in Mae Hong Son or 69.70% demonstrated the similarity of the potential. Additionally, the 11 points of ecotourism sites or 11.67% are similar high potential and 35 points of ecotourism sites or 53.03 % are similar medium potential.

Although the similarity of the ecotourism sites showed that 8 points have a higher percentage of ecotourism management potential based on conventional more than ecotourism management potential based on eastern philosophy and 12 points have a higher percentage of ecotourism management based on eastern philosophy more than ecotourism management potential based on conventional.

The difference of percentage above implied that some ecotourism sites demonstrated as remote area such as Ban Huay Num Mae Hong Son, Ban Huay Hee

and Ban Huay Kung, they showed themselves peacefulness in eastern philosophy. Then the score of ecotourism management potential based on eastern philosophy are higher than conventional ecotourism management potential. The results are shown on Table 5-21 below:

**Table 5-21** Results of qualitative comparative study potential of ecotourism sites

No.	Sites	Potential sites by conventional model		Potential sites by eastern model		Analysis
		Potential level	%	Potential level	%	
1	Ban Hua Nam Mae Hong Son	H	84.81	H	90.55	Similar
2	Ban Huay Hee,	H	83.12	H	88.56	Similar
3	Huay Kung	H	70.46	H	82.09	Similar
4	Ban Huay Tong Kor	M	65.82	H	83.08	Difference
5	Ban Ruk Thai	H	78.05	M	63.68	Difference
6	Ban Na Pa Pak	M	60.33	H	75.62	Difference
7	Ban Pa Khai Lo	M	64.13	H	76.12	Difference
8	Ban Huay Dua	H	68.76	M	64.68	Difference
9	Ban Huay Pong On	M	62.45	M	63.48	Similar
10	Ban Huay Makuasom	M	62.45	M	63.68	Similar
11	Ban Mork Jumpae	M	58.22	H	75.62	Difference
12	Ban Huay San Mai	M	62.03	M	61.69	Similar
13	Ban Huay San Nok	M	59.91	M	63.18	Similar
14	Ban Na Pla Chat	M	62.87	H	74.63	Difference

**Table 5-21** Results of qualitative comparative study potential of ecotourism sites  
(Continued)

No.	Sites	Potential sites by conventional model		Potential sites by eastern model		Analysis
		Potential level	%	Potential level	%	
16	Ban Manora	M	63.71	M	61.69	Similar
17	Ban Kung Kaeng	M	64.14	M	65.67	Similar
18	Ban Pang Tong	M	61.60	M	61.69	Similar
19	Ban Tha Pai	H	70.46	H	80.10	Similar
20	Ban Huay Puk Ha	M	63.71	M	62.69	Similar
21	Ban Mai Don Ton	M	57.98	M	63.18	Similar
22	Ban Muang Paeng	H	78.06	M	62.19	Difference
23	Ban Mae Ping	H	76.79	M	63.68	Difference
24	Ba Sai Kao	M	64.14	M	63.68	Similar
25	Ban Mae Yen	M	62.45	M	64.18	Similar
26	Ban Huai Hia	M	64.98	H	66.17	Difference
27	Ban Kiu No	H	80.17	H	78.11	Similar
28	Ban Sri Don Chai	M	60.76	M	50.25	Similar
29	Ban Huai Mae Muang	H	58.65	M	63.18	Difference
30	Ban Hong	M	61.18	M	61.69	Similar
31	Ban Muang Noi	H	76.79	H	80.10	Similar
32	Ban Tan Chet Ton	M	57.38	M	60.20	Similar
33	Ban Na Chalongsong Mai	M	60.34	M	61.19	Similar
34	Ban Mae Na	H	66.24	H	80.59	Similar
35	Ban Mor Paeng	M	62.03	M	62.19	Similar



**Table 5-21** Results of qualitative comparative study potential of ecotourism sites  
(Continued)

No.	Sites	Potential sites by conventional model		Potential sites by eastern model		Analysis
		Potential level	%	Potential level	%	
36	Ban Muang Soi	M	61.18	M	62.19	Similar
37	Ban Mae Na Taeng	M	61.60	M	61.69	Similar
38	Ban Num Hu	M	64.98	H	80.60	Difference
39	Ban Muang Parae	M	60.34	M	64.18	Similar
40	Ban Pa Karm	M	59.91	M	60.70	Similar
41	Ban Thum Lod	M	64.14	H	77.11	Difference
42	Ban Muang Paem	H	80.59	H	76.12	Similar
43	Ban Bor Khrai	M	62.87	M	64.18	Similar
44	Ban Lak Khao Lam	M	64.10	H	78.61	Difference
45	Ban Pang Karm	M	65.82	M	62.69	Similar
46	Ban Mae Lana	M	65.82	H	76.62	Difference
47	Ban Pang Tong	M	62.03	M	63.68	Similar
48	Ban Pa Lo	M	63.71	M	63.68	Similar
49	Ban Tong Sa lare	M	65.82	M	63.68	Similar
50	Ban Nong Tong	M	65.40	H	76.12	Difference
51	Ban Umdong	M	63.71	M	64.68	Similar
52	Ban Nam Rin	H	74.68	M	64.68	Difference
53	Ban Sop Pong	H	73.42	H	78.11	Similar
54	Ban Pa Mo Lo	H	75.95	H	77.61	Similar
55	Ban Thung Laeng	H	75.95	H	77.61	Similar
56	Ban Mae Ho	M	60.34	M	63.68	Similar
57	Ban Huai Rin	H	75.53	M	64.68	Difference

**Table 5-21** Results of qualitative comparative study potential of ecotourism sites  
(Continued)

No.	Sites	Potential sites by conventional model		Potential sites by eastern model		Analysis
		Potential level	%	Potential level	%	
58	Ban Khum Suk	M	62.45	H	66.67	Difference
59	Ban Pha Tho	H	66.24	H	66.69	Similar
60	Ban Sop Mei	M	65.82	M	63.68	Similar
61	Ban Mae Sam Laep	H	75.11	M	62.19	Difference
62	Ban Sop Khong	M	64.14	M	62.69	Similar
63	Ban Na Doi	M	59.49	M	61.69	Similar
64	Ban Mae Hut	M	59.49	M	62.69	Similar
65	Ban Um Lo Nua	M	59.49	M	61.19	Similar
66	Mae Larb	M	59.43	M	61.69	Similar
67	Ban Um Da Nua	M	59.07	M	60.70	Similar

## 5.5 Verification Model of Ecotourism Management based on Eastern Philosophy

### 5.5.1 The results of criteria set up for stakeholders selection

The results of criteria set up for stakeholders selection are 2 groups which are :

- Ecotourism management committee Chairman of ecotourism committee in the village, 10 members of ecotourism committee, 17 of local people, and 1 local guide and 2 Government Officers in the area (Health Workers and Teacher).

- Non ecotourism management committee consist of 1 village leader, 3 village committee, 4 Public health volunteers, local guide=1, 20 local people, 2 Government Officers in the area (Health Workers and Teacher).

### **5.5.2 The Result of appropriate ecotourism sites case Study for ecotourism management model based on eastern philosophy verification**

The criteria of the most appropriate ecotourism sites was set up from the One Way analysis of Variance and proposed Ecotourism Management Model based on Eastern Philosophy in Figure 5-3 and are listed of criteria below:

#### **Ecotourism village case study**

- The high potential ecotourism sites from the perspective of Eastern Philosophy and
- The high potential ecotourism sites from the perspective of Conventional Ecotourism and
- Has been an ecotourism villages destination 5 years or more and
- Ecotourism villages have a committee has been operating 2 years or more.

#### **Second ecotourism village case study**

- The high potential ecotourism sites from the perspective of Eastern Philosophy and
- The high potential ecotourism sites from the perspective of Conventional Ecotourism and
- Has been an ecotourism villages destination 1-4 years and
- Have no ecotourism committee for operating

Thus, the appropriate ecotourism villages' case study for ecotourism management based on Eastern Philosophy should be two villages, which are Ban Huai Hee and Ban Huay Num Mae Hong Son. The reason of this is the two villages are used of the same ecotourism resources which are Doi Pui and others resources in the

area. Additionally the cases are in the criteria, which are set up. The villages which are in criteria shown on Appendix F.

### **5.5.3 The result of case study of Ecotourism management model based on Eastern Philosophy**

The collection of this case study has done in October 2002, December, 2003 and February 2004. The leaders of the village and local people who involve in ecotourism management are the key informants. The guideline is a tool for collecting data. The issues in this guideline consist of;

- The background information of the ecotourism villages
- The conventional ecotourism management of the village
- The ecotourism management in the perspective of eastern philosophy

#### **5.5.3.1 Ban Huay Hee at Tamon Huay Puling, Muang District**

Ban Huay Hee located near the Mae Surin National Park and has beauty scenic which attractive the ecotourists and can see the context or background information in Appendix G.

##### ***1) The conventional ecotourism management of the village***

The village started an ecotourism project in November 1997, supported by the Thailand Research Fund, the Thai Volunteer Service and the German Heinrich-Böll-Foundation. The objectives are:

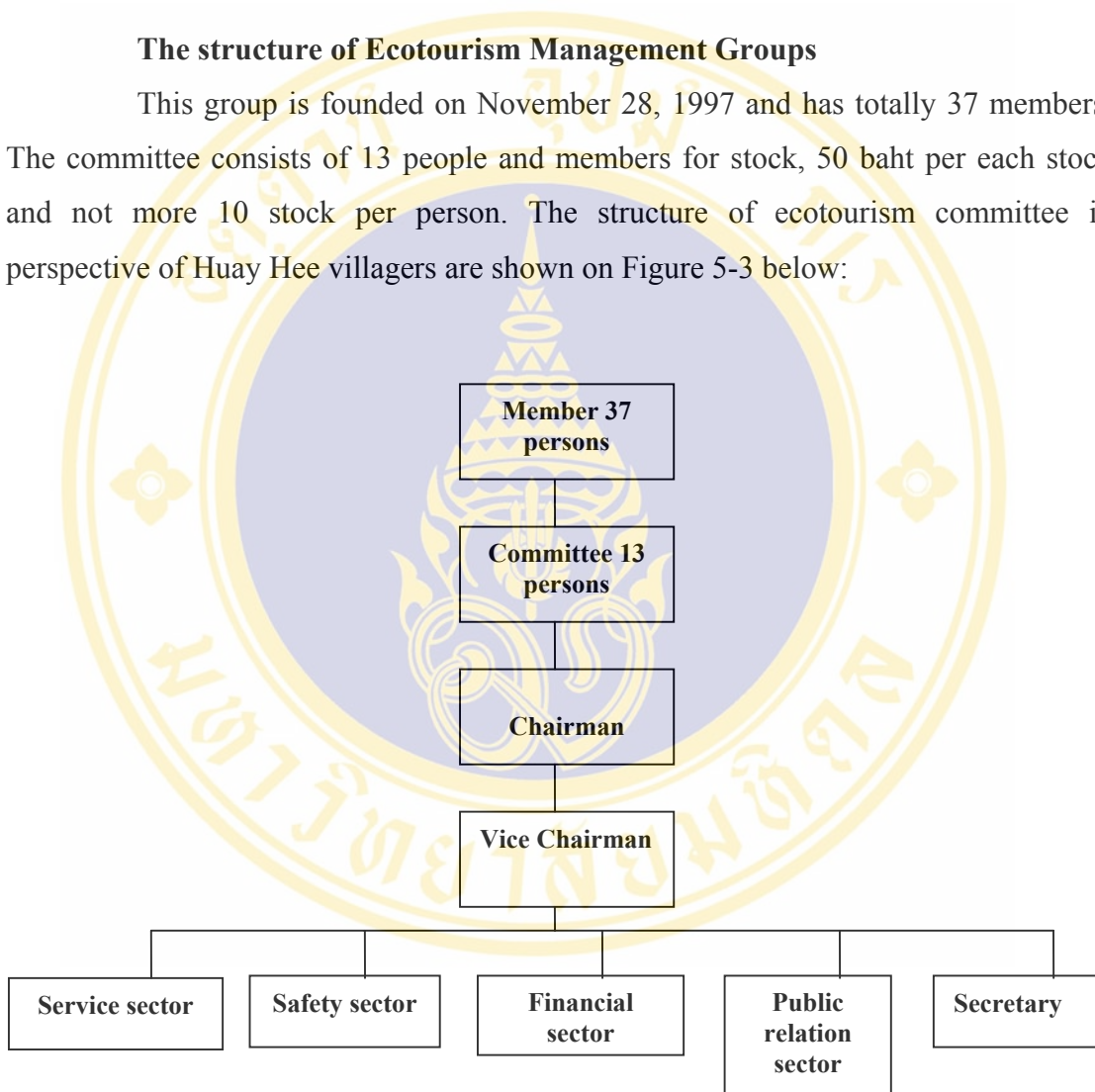
- a. To conserve natural resources and way of life cultural traditions sustainability.
- b. To is a learning center and demonstrate natural conservation and community cultural explorer for several agencies such as Non Government Organization, Government Organization and Tourists.
- c. To is a way of life and natural cultural conservation learning for young generation.
- d. To increase more income for community.



Additionally Rattanasorn and Suansri (2000) showed that the ecotourism in Huay Hee is an alternative for perceived as a new way of natural resource management. The ecotourism resources which attractive the ecotourists are Doi Pui, (Figure 5-4) wild orchid, fern and scenic.

**The structure of Ecotourism Management Groups**

This group is founded on November 28, 1997 and has totally 37 members. The committee consists of 13 people and members for stock, 50 baht per each stock and not more 10 stock per person. The structure of ecotourism committee in perspective of Huay Hee villagers are shown on Figure 5-3 below:



**Figure 5-3** The Structure of Ecotourism Committee of Huay Hee in the perspective of villagers (Source : Chee Yoo, 2001)



**Figure 5-4** Doi Pui

The whole village has been involved in the project from the beginning, operating a rotation system in which each household acts as host in turn, which also applies to local guides. The rate and service of Huay Hee as follow:

**Home stay service:** The tourists who stay overnight in Ban Huay Hee stay in paris in each family's house. The price for accommodation is 100 Bath a night per person. Of this money, 80 Baht go to the family hosting the tourists. The other 20 Baht go to the village foundation.

**Food and Beverage service:** For each meal the tourists pay 50 Baht, of which 40 Baht go to the family and 10 Baht to the village foundation.

**Local guide service:** For a local guide the same system applies, namely that of the 200 Baht tourists pay a day per two persons, 160 Baht go to the local guide and 40 Baht end up in the village foundation.

The village foundation is used for different activities like forest conservation and orchid replanting, equipment for hosting tourists, like blankets, mosquito nets and mattresses, as well as traveling and training of villagers in the project.

**The ecotourism activities:** The main ecotourism activity is trekking along the way to Doi Pui, the peak mountain near the village. The activities at Doi Pui are the time to appreciate the beauty scenic view of Mae Hong Son in the top view and some can stay overnight by tents at this place. Others activities for tourists include handicrafts, weaving clothe tablecloths and bags. Cotton dyeing is also displayed. Other activities include the work of the village blacksmith and plaiting.

### **The ecotourism regulations in perspective of villagers:**

The ecotourism regulations can be divided four parts and consist of

- Regulations for Members
- Regulations for Ecotourism Committee
- Regulations for Households Groups which provide ecotourism service
- Regulations for Ecotourists

However, most of regulations intend to control the discipline and safety for everyone. Additionally the regulations can be achieved the natural conservation such as the prohibited to bring some species out of the area. Some regulations intend to minimize the impact on waste.

### **The Benefit Sharing**

Ecotourism committee specify the clearly benefit sharing as follows:

Money 100 baht can share for Members fee	80 baht
The Ecotourism Groups	15 baht
Public	5 baht

## **2) Ecotourism Management in perspective of Eastern Philosophy**

The information from the key informants showed the eastern indigenous knowledge. The prohibit for killing animals which relate to the way of life is an important point to illustrate. The examples:



**Figure 5-5** The prohibit for killing animals :  
Don't kill gibbons, it makes a unity break up



**Figure 5-6** The prohibit for killing animals :  
Don't kill Nycticebus coucang it make slow





**Figure 5-7** The prohibit for killing animals :  
Don't kill Green Imperial Pigeon it similar to kill husband

**Source :** Sakol Kasemphan Photographer

The transformation of the folklore of wildlife or birds is one of the examples that are shown local people have the eastern perspective background and the capability to demonstrate the symbiosis between people and natural.

However, the partly ecotourism management of the village still supported by Project for Recovery of Life and Culture (PRLC). This organization is a Non Government Organization (NGO) under the North-Net Foundation, a network of rural community development organizations based in the five upper provinces of northern Thailand.

Additionally **PRLC** currently has projects in community based natural resource management, sustainable agriculture, alternative occupations, promoting civil society, and youth leadership development. *Community Based Tourism* is a way to

address the conflict between the goals of conserving the country's natural and social environment and promoting tourism development.

### 5.5.3.2 Result of Verification at Ban Huay Hee

The results are shown on Table 5-23 and the detail of the results as follow:

- Most of the stakeholders (70% or more) agree with Ecotourism Resources in Eastern perspective Factors
- Most of the stakeholders (73% or more) agree with Ecotourism Facility in Eastern Styles Factors
- Most of the stakeholders (73% or more) agree with Ecotourism Service in Eastern Styles Factors
- Most of the stakeholders (76% or more) agree with Ecotourism Administration in Eastern Styles Factors
- Most of the stakeholders (73% or more) agree with Ecotourism activities in perspective of Eastern Philosophy Factors

Although, the stakeholders more than 70% agree with ecotourism management model based on eastern philosophy, they are some recommendation as following:

- The model should achieve in the ecotourism villages that primary started for ecotourism destination. The supporting of this idea is normally of the ecotourism villages have a background of eastern philosophy in their way of life and they have an indigenous knowledge. This is a human capital, which should be developed by their own way.
- The concerning of the difference between the villages, some villages have a developed and some are developing or underdeveloped. The level of villages development have an effect to local perception. The example of Ban Huay Hee has a development by Non Government Organization (NGO). We have many opportunities to propose the project and many cooperations with the outsiders. They can more develop than the others.

**Table 5-22** Verification of Ecotourism Management in perspective of Eastern Philosophy

Items	Opinion			Total
	Agree Number (%)	Moderate Number (%)	Disagree Number (%)	
<b>Ecotourism Resources in Eastern perspective Factors</b>				
1.Location of the ecotourism destination demonstrate as a peaceful place	21 (70.00)	9 (30.00)	0 (0.00)	30 (100.00)
2. Geographic characteristic demonstrate as a symbolic of eastern philosophy	22 (73.34)	4 (13.33)	4 (13.33)	30 (100.00)
3. The balance of Yin and Yang in the area	24 (80.00)	4 (13.33)	2 (6.67)	30 (100.00)
4. Estimate of the species depend on forest habitat and demonstrate the symbiosis	25 (83.33)	3 (10.00)	2 (6.67)	30 (100.00)
5.Estimate times are taken to stay in ecotourism village destination that provide an insight and Way of Thinking	28 (93.33)	2 (6.67)	0 (0.00)	30 (100.00)
6.Ecotourism resources have a balance	26 (86.67)	4 (13.33)	0 (0.00)	30 (100.00)
<b>Ecotourism Facility in Eastern Styles Factors</b>				
7. Simplicity of accessibility.	25 (83.33)	3 (10.00)	2 (6.67)	30 (100.00)
8.Suitability of facility harmony with the nature	22 (73.34)	4 (13.33)	4 (13.33)	30 (100.00)

**Table 5-22** Verification of Ecotourism Management in perspective of Eastern Philosophy (Continued)

Items	Opinion			Total
	Agree Number (%)	Moderate Number (%)	Disagree Number (%)	
9.Suitability of facility have a peaceful circumstance	26 (86.67)	4 (13.33)	0 (0.00)	30 (100.00)
10.Suitability circumstance demonstrate the rustic styles	25 (83.33)	3 (10.00)	2 (6.67)	30 (100.00)
11.The level of local management in accommodation	25 (83.33)	3 (10.00)	2 (6.67)	30 (100.00)
<b>Ecotourism Service in Eastern Styles Factors</b>				
12.Well known service	26 (86.67)	4 (13.33)	0 (0.00)	30 (100.00)
13. Have a simplicity service	26 (86.67)	4 (13.33)	0 (0.00)	30 (100.00)
14.Level of eastern perspective on ecosystem and way of life	22 (73.34)	4 (13.33)	4 (13.33)	30 (100.00)
15.Suitability of hospitality service in Eastern styles	26 (86.67)	4 (13.33)	0 (0.00)	30 (100.00)
<b>Ecotourism Administration in Eastern Styles Factors</b>				
16.Benefit sharing in ecotourism villages	22 (73.33)	5 (16.67)	3 (10.00)	30 (100.00)



**Table 5-22** Verification of Ecotourism Management in perspective of Eastern Philosophy (Continued)

Items	Opinion			Total
	Agree Number (%)	Moderate Number (%)	Disagree Number (%)	
17.The basically management in Eastern perspective	22 (73.33)	5 (16.67)	3 (10.00)	30 (100.00)
18.The level of ecotourism destination demonstrate as a moral circumstance	23 (76.67)	7 (23.33)	0 (0.00)	30 (100.00)
19.The stability of ecotourism management	26 (86.67)	4 (13.33)	0 (0.00)	30 (100.00)
20. .The level of ecotourism destination demonstrate as a moral action	26 (86.67)	4 (13.33)	0 (0.00)	30 (100.00)
<b>Ecotourism activities in perspective of Eastern Philosophy Factors</b>				
21.The ecotourism activities that demonstrate eastern philosophy	22 (73.34)	4 (13.33)	4 (13.33)	30 (100.00)
22. The ecotourism activities that explore to eastern philosophy materials and activities	26 (86.67)	4 (13.33)	0 (0.00)	30 (100.00)
23.Suitability of Ecotourism activities concentration for peaceful life	22 (73.33)	5 (16.67)	3 (10.00)	30 (100.00)

### 5.5.3.3 Second Case Study of Ban Hua Nam Mae Hong Son at Tambon Huay Puling, Muang District

#### 1) *The ecotourism management of the ecotourism village*

The village have a difference of the pattern for ecotourism management from Ban Huay Hee where has an empower pattern in perspective of conventional ecotourism.

There are not ecotourism committees in the village. The ecotourism activities in the village are occurred by the cooperative between local people and local guide who seek to access the new primitive location for client. Local guide and local people especially the owner of the houses whom to be hosts are sharing the benefit. Local guide and ecotourists communicate to make a decision for ecotourism activities.

The highlight of ecotourism activities in this village happens along the way to access to the village by trekking and Doi Pui. Along the way we can have a natural explore of the method of agricultural tradition knowledge of Karen to build the waterway to the field in natural way of thinking.



**Figure 5-8** The agricultural tradition knowledge of Karen to built the water way to the paddy field and that shown the natural way of thinking

The insects and there is sound which make the people peaceful in mind because when you can hear the insects' voice the environment surrounding keeps silence. The local guide discussed to client and one sentence he can show the eastern ecotourism philosophy that is:

*“Arts has been body of arts for a long time and can hide in the silent of forest, and the people whom to be a natural insight and appreciate it so they can insight arts body and create themselves an artists who created simple arts for others.”*

The ecotourism management of the village has a warm welcome, they organize some space of a house divided to tourists to take a rest, infrastructure such as toilet and bath room were built from local guide suggestion six months ago. However, the ecotourism management upon the determination of local guide who know the tourists demand and capacity of local supply. In the point of view of Chan the local guide saw that Karen conserve natural in the way with harmony. They do not clear the way in the forest where go through their village. The expenditure for accommodation between local and local people commitment not stables. The average prices for home stay about 50-150 Baht.

Most of the local people in this village have no ecotourism activity and do not know and understand the ecotourism procedures especially the rest area and the rest room. In addition, the tourist guides have to instruct how to construct, improve, and maintain the rest room. There has still no connection of ecotourism between villages as well as good cooperation between tourist guides and ecotourism operators for establishing or enhancing the new markets.

## **2) Ecotourism Management in perspective of Eastern Philosophy**

The ecotourism management in the village had shown as simplicity styles. The leader of the village said that



***“I do not need the road to access my village easily, I need to live with the peaceful life, road make my village congestion.”***

The selection of the house for ecotourists homestay upon the ecotourists and local guide. Some suggestion of this tradition is

***“Karen have a perspective of ecotourists or visitors are a honor visitors and should give them a good service and hospitality.”***

The perspective of this example is, the local people at Huay Nam Mae Hong Son prefer to have a simplicity way of life and peaceful while the demand from the outside increase.

#### **5.5.4 The results of Verification at Ban Huay Num Mae Hong Son**

The results are shown on Table 5-24 and the detail of the results as follow

- Most of the stakeholders (80% or more) agree with Ecotourism Resources in Eastern perspective Factors
- Most of the stakeholders (80% or more) agree with Ecotourism Facility in Eastern Styles Factors
- Most of the stakeholders (80% or more) agree with Ecotourism Service in Eastern Styles Factors
- Most of the stakeholders (80% or more) agree with Ecotourism Administration in Eastern Styles Factors
- Most of the stakeholders (86% or more) agree with Ecotourism activities in perspective of Eastern Philosophy Factors

Additionally these villages agree with the ecotourism management model more than 80% and they supported that they have a peaceful life and simplicity this model suitability more than conventional because it is a complicate. They satisfied this way of life and need no more of the development in term of materials.



**Table 5-23** Verification of Ecotourism Management based on Eastern Philosophy at Ban Huay Num Mae Hong Son

Items	Opinion			Total
	Agree Number (%)	Moderate Number (%)	Disagree Number (%)	
<b>Ecotourism Resources in Eastern perspective Factors</b>				
1.Location of the ecotourism destination demonstrate as a peaceful place	29 (96.67)	1 (3.33)	0 (0.00)	30 (100.00)
2. Geographic characteristic demonstrate as a symbolic of eastern philosophy	24 (80.00)	3 (10.00)	3 (10.00)	30 (100.00)
3. The balance of Yin and Yang in the area	24 (80.00)	3 (10.00)	3 (10.00)	30 (100.00)
4. Estimate of the species depend on forest habitat and demonstrate the symbiosis	26 (86.67)	4 (13.33)	0 (0.00)	30 (100.00)
5.Estimate times are taken to stay in ecotourism village destination that provide an insight and Way of Thinking	26 (86.67)	4 (13.33)	0 (0.00)	30 (100.00)
6.Ecotourism resources have a balance	24 (80.00)	3 (10.00)	3 (10.00)	30 (100.00)
<b>Ecotourism Facility in Eastern Styles Factors</b>				
7. Simplicity of accessibility.	26 (86.67)	4 (13.33)	0 (0.00)	30 (100.00)
8.Suitability of facility harmony with the nature	29 (96.67)	1 (3.33)	0 (0.00)	30 (100.00)

**Table 5-23** Verification of Ecotourism Management based on Eastern Philosophy at Ban Huay Num Mae Hong Son (Continued)

Items	Opinion			Total
	Agree Number (%)	Moderate Number (%)	Disagree Number (%)	
9.Suitability of facility have a peaceful circumstance	24 (80.00)	3 (10.00)	3 (10.00)	30 (100.00)
10.Suitability circumstance demonstrate the rustic styles	24 (80.00)	3 (10.00)	3 (10.00)	30 (100.00)
11.The level of local management in accommodation	26 (86.67)	4 (13.33)	0 (0.00)	30 (100.00)
<b>Ecotourism Service in Eastern Styles Factors</b>				
12.Well known service	24 (80.00)	3 (10.00)	3 (10.00)	30 (100.00)
13. Have a simplicity service	24 (80.00)	3 (10.00)	3 (10.00)	30 (100.00)
14.Level of eastern perspective on ecosystem and way of life	26 (86.67)	4 (13.33)	0 (0.00)	30 (100.00)
15.Suitability of hospitality service in Eastern styles	26 (86.67)	4 (13.33)	0 (0.00)	30 (100.00)
<b>Ecotourism Administration in Eastern Styles Factors</b>				
16.Benefit sharing in ecotourism villages	24 (80.00)	3 (10.00)	3 (10.00)	30 (100.00)
17.The basically management in Eastern perspective	24 (80.00)	3 (10.00)	3 (10.00)	30 (100.00)

**Table 5-23** Verification of Ecotourism Management based on Eastern Philosophy at Ban Huay Num Mae Hong Son (Continued)

Items	Opinion			Total
	Agree Number (%)	Moderate Number (%)	Disagree Number (%)	
18.The level of ecotourism destination demonstrate as a moral circumstance	26 (86.67)	4 (13.33)	0 (0.00)	30 (100.00)
19.The stability of ecotourism management	26 (86.67)	4 (13.33)	0 (0.00)	30 (100.00)
20. .The level of ecotourism destination demonstrate as a moral action	24 (80.00)	3 (10.00)	3 (10.00)	30 (100.00)
<b>Ecotourism activities in perspective of Eastern Philosophy Factors</b>				
21.The ecotourism activities that demonstrate eastern philosophy	29 (96.67)	1 (3.33)	0 (0.00)	30 (100.00)
22. The ecotourism activities that explore to eastern philosophy materials and activities	26 (86.67)	4 (13.33)	0 (0.00)	
23.Suitability of Ecotourism activities concentration for peaceful life	26 (86.67)	4 (13.33)	0 (0.00)	

## **5.6 The guidelines of ecotourism management based on eastern philosophy in Mae Hong Son Province**

The Ecotourism Management Model based on Eastern Philosophy can form the guideline as follow;

The Ecotourism Management Model based on Eastern Philosophy is proposed upon the One Way Analysis of Variance results. The differences of means in each factor are showing the factors towards potential of ecotourism management based on eastern philosophy.

The independent and dependent variables are determined. The independent variables were physical factors, the socio economic factors and ecotourism management. The physical factor is location of the villages. The socio economic factors comprised average Income / year, number of households in the village, the enrollment in secondary school of local people and Tribes. The ecotourism management factors comprised number of years, which the village had an ecotourism destination. The dependent variables of the model is potential of ecotourism management based on eastern philosophy

The results are shown below:

### **5.6.1 One Way Analysis of Variance for Ecotourism Management based on Eastern Philosophy**

#### **Community Factors**

The results showed that location of the village in or out side have no significant of means in relation to the ecotourism management potential based on eastern philosophy. Means of the village inside forest higher than villages outside forest and can see at Table 5-24



The development levels of ecotourism villages are significantly related to the Ecotourism Management based on eastern philosophy at 0.05. Underdevelopment level villages have the highest means in ecotourism management potential based on eastern philosophy.

### **Socio economic Factors**

The results (Table 5-24) showed that the different means of number of the households in the village, the enrollment in secondary school of local people and Tribes are significantly related to the Ecotourism Management based on eastern philosophy at 0.05. Range of households 60 and below have the highest means in ecotourism management potential based on eastern philosophy. Furthermore the groups which have 60%-79% enrolled in secondary school have the highest means in ecotourism management potential based on eastern philosophy. Similar to Lisu Tribes have the highest means in ecotourism management potential based on eastern philosophy. The average income of the village / year have no significant of means in relation to the ecotourism management potential based on eastern philosophy. Although means of the average income / year in-group of 10,000 baht / year and below has the highest means.

### **Ecotourism Management**

The results of Ecotourism Management Factors (Table 5-24) showed that Number of years that village has been an ecotourism destination have no significant of means in relation to the ecotourism management potential based on eastern philosophy. Although means of ecotourism village has been an ecotourism destination between 2 years – 5 years are the highest means.

**Table 5-24** One Way Analysis of Variance and Conventional Ecotourism Management based on Eastern Philosophy

Variables / Categories	$\bar{X}$	S.D	N	Sig. of F
<b>Community Factors</b>				
<b>Location of the villages</b>				
-Out of forest	85.25	16.19	34	.072
-Inside forest	97.25	19.52	32	
<b>Development level of the villages</b>				
-Underdeveloped	108.67	8.19	9	.001*
-Developing	98.05	18.57	44	
-Developed	80.77	15.09	13	
<b>Socio economic factors</b>				
<b>Average Income of the village / year</b>				
- 10,000 baht and below	96.13	16.77	47	.091
- 10,001 baht – 20,000	85.37	20.14	19	
- 20,001 baht or more	96.00	0.00	1	

**Table 5-24** One Way Analysis of Variance and Conventional Ecotourism Management based on Eastern Philosophy (Continued.)

<b>Variables / Categories</b>	<b><math>\bar{X}</math></b>	<b>S.D</b>	<b>N</b>	<b>Sig. of F</b>
<b>Number of households in the village</b>				
- 60 households and below	101.36	15.72	22	.014*
- 61 households - 120 households	92.62	18.33	20	
- 121 households or more	86.16	17.70	24	
<b>The enrollment in secondary school of local people</b>				
-80%-100% have enrolled in secondary school.	99.67	15.69	35	.000*
-60%-79% have enrolled in secondary school.	114.00	6.00	3	
-59% and below	82.35	16.13	38	

**Table 5-24** One Way Analysis of Variance and Conventional Ecotourism Management based on Eastern Philosophy (Continued.)

Variables / Categories	$\bar{X}$	S.D	N	Sig. of F
<b>Tribes</b>				
-Karen	95.92	16.29	24	.000*
-Hmong	98.00	11.73	5	
-Thai Yai	81.52	17.76	25	
-Lahu	110.00	7.48	9	
-Chinese Haw	94.00	0.00	1	
-Lisu	112.00	5.66	2	
<b>Number of years that a village has been an ecotourism destination</b>				
-one year and below	87.33	14.90	18	.114
-2 years – 5 years	94.43	17.28	35	
-6 year or more	89.57	22.29	13	



## **5.6.2 The guidelines of ecotourism management based on eastern philosophy in Mae Hong Son Province**

The guidelines of ecotourism management based on eastern philosophy in Mae Hong Son Province should be considered as following :

### **5.6.2.1 The priority set up**

According to the results of One Way Analysis of Variance illustrated that the concerning of ecotourism management based on eastern philosophy should be set the priority of ecotourism management based on eastern philosophy as following:

- The ecotourism villages that have an underdevelopment by the village development level criteria of Ministry of Interior should be firstly promoted for ecotourism management based on eastern philosophy.
- The ecotourism villages that have a number of households between 60 and below should be concentrated.
- The target groups of ecotourism villages which have 60%-79% enrolled in secondary school should be trained in first priority.
- Lisu tribes is first priority for promoting ecotourism management based on eastern philosophy

### **5.6.2.2 The guidelines for ecotourism management based on eastern philosophy**

**5.6.2.2.1 The guidelines for Ecotourism Resources development**, which has an objective to a frame for ecotourism management, based on Eastern Philosophy in Mae Hong Son Province and the best practice guideline should be shown at Table 5-25

**Table 5-25** Ecotourism Resources Guideline

Objectives	Guideline	Responsibility
<b>1. Ecotourism resources in eastern perspective promotion</b>	1. Include ecotourism based on Eastern Philosophy in their planning schemes and promotional campaigns. 2. Bamboo and local species should be promoted as an eastern symbolic. 3. Highlight the ecotourism resources as follow by the folklores and way of life in Mae Hong Son 4. Encourage the creation of supporting nature and peacefulness.	Tourism Authority co operates with the Provincial government and local people at ecotourism destination.
<b>2. Private sector involvement</b>	5. The new campaign of ecotourism in Mae Hong Son should be shown the new idea such as <i>“Ecotourism in Mae Hong Son showed a moral action which illustrates a peaceful life based on simplicity as a way to achieve balance between people and their natural environment.”</i>	Tour operators, local guide and local people.

**Table 5-25** Ecotourism Resources Guideline (Continued)

<b>Objectives</b>	<b>Guidelines</b>	<b>Responsibility</b>
<b>3.Training programs for ecotourism resource management in perspective of eastern philosophy</b>	6. These training programs must include the subjects of religious ecology, such as <b>Ecology subjects consist of</b> - Biodiversity in Mae Hong Son and conservation <b>Religious and nature</b> - Symbiosis of man and the environment, local culture, and way of life.	Tourism Authority of Thailand Provincial government and local people at ecotourism destination

**5.6.2.2.2 The guidelines of Ecotourism Management** which has an objective to promote the destination especially the new sites and potential site for ecotourism management based on Eastern Philosophy and the guidelines should be shown at Table 5-26;

**Table 5-26** Ecotourism Management Guidelines

<b>Objectives</b>	<b>Guidelines</b>	<b>Responsibility</b>
<b>1. Identify the potential sites which based on the eastern perspective</b>	<p>1.The priority of the ecotourism management based on the potential sites in perspective of Eastern Philosophy.</p> <p>2.Undevelopment by the village development level criteria of Ministry of Interior should be firstly promoted for ecotourism management based on eastern philosophy.</p>	The provincial government and Tourism Authority of Thailand
<b>2.The Community Plan for Ecotourism Management which has an objective to determine role of the local and improve the potential for project proposal development</b>	<p>3.The propose of ecotourism plan project which cooperate to the natural and cultural conservation project such as Bamboo Plantation Project or Museum project. The consideration of the project should be demonstrated the eastern thought.</p>	Ecotourism villages, Local Administration Organization and Provincial government



**Table 5-26** Ecotourism Management Guidelines (Continued)

<b>Objectives</b>	<b>Guidelines</b>	<b>Responsibility</b>
<p><b>3.The learning experience of the ecotourism villages</b></p>	<p>4.The pilot ecotourism villages set up</p> <p>5.The ecotourism villages will learn the experience from the high potential site villages in the perspective of eastern philosophy.</p>	<p>Local Administration Organization and ecotourism villages</p>
<p><b>4.The program for ecotourism entrepreneur promotion will be considered</b></p>	<p>6. The training programs for ecotourism entrepreneur initially. Additionally the high potential sites in perspective of eastern philosophy should be firstly trained for ecotourism entrepreneur</p> <p>7. The groups of ecotourism villages development for ecotourism entrepreneur should be considered to</p> <ul style="list-style-type: none"> <li>- Development level by the criteria of Ministry of Interior</li> <li>- Ecotourism villages that have a number of households between 60 and below</li> </ul>	<p>Ecotourism villages, Local Administration Organization and Tourism Authority of Thailand</p>

**5.6.2.2.3 The guidelines Ecotourism Facility and Service,** which has an objective to promote the destination especially, the new sites and potential site for ecotourism facility and service based on Eastern Philosophy. The guidelines should be shown on Table 5-27:

**Table 5-27** Ecotourism Facility and Service Guideline

<b>Objectives</b>	<b>Guidelines</b>	<b>Responsibility</b>
<b>1.Facility will harmony with the nature</b>	1.The promoted facility decorating in perspective of eastern philosophy such as the painting gallery of local people especially Mae Hong Son view	The tour operators and hotel, resort and homestay service owners
<b>2.The service which based on eastern philosophy promotion</b>	2.The promoted the service which based on eastern philosophy such as tradition tales of Mae Hong Son for young ecotourists, make the ecotourists seem to be their home	The tour operators and hotel, resort and homestay service owners

**5.6.2.2.4 Ecotourism market** the objective need to train the local people to plan their market and determine the visitors. The guidelines should be shown on Table 5-28:

**Table 5-28** Ecotourism Market Guideline

Objectives	Guidelines	Responsibility
1.Ecotourism market skill supporting	1.The markets training which attempt the local people have a skill in market planning and management. 2. The groups of ecotourism villages training consider to the undeveloped by the criteria of Ministry of Interior 3.Tribes are the target groups for market training especially Lisu and lahu.	Ecotourism villages, Local Administration Organization and Tourism Authority of Thailand

Thus, the guidelines for ecotourism management based on eastern philosophy consider to The level of villages development by the criteria of Ministry of Interior , number of households, ecotourism villages which have 60%-79% enrolled in secondary school and tribes.

## CHAPTER 6

### DISCUSSION

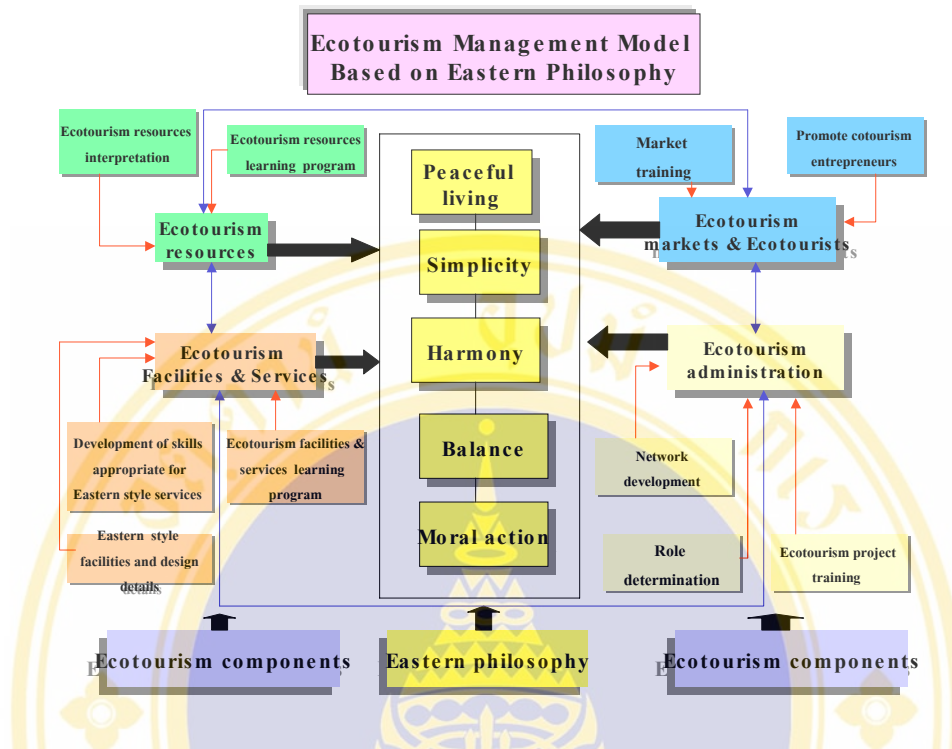
The discussion of the study of ecotourism management from perspective of Eastern philosophy is based on the results of the study and deal with the proposed ecotourism management model based on Eastern philosophy, the characteristics of the potential ecotourism sites, the cases studies, the verification of the model and the guidelines for ecotourism management in Mae Hong Son.

#### **6.1 The Ecotourism Management Model Based on Eastern Philosophy**

On the basis of the review of the literature and the synthesis of three Eastern philosophies, namely Taoism, Theravada Buddhism and Zen, the five key concepts of Harmony, Simplicity, Balance, Peaceful Living and Moral Action have been identified for the development of the alternative model of ecotourism management. Although the ultimate goal of each of the three "source" philosophies can be described as spiritual liberation, the way identified by each philosophy refers to the mode of living in this life (expressed by the aforementioned five concepts) and thus can serve as an input to the model construction process. Thus:

***“Ecotourism Management based on Eastern Philosophy is defined as a moral action which illustrates a peaceful life based on simplicity as a way to achieve balance and harmony between people and their natural environment.”***





**Figure 6-1** Ecotourism management model based on eastern philosophy

The issues under discussion are:

6.1.1 The objective of ecotourism management based on eastern philosophy is to create an atmosphere whereby visitors can develop/cultivate a peaceful mind in simple and peaceful surroundings. This can lead to moral action and have implications for the sustainability of the ecotourism resources and for the wider society. Sustainability requires individuals to eschew ruthless exploitation of natural resources and to put aside self-interest for the sake of the wider biotic and human community. The world's religions and all the great religious teachers are unequivocal in stating that self-interest can only be overcome by means of a peaceful mind. Political activists in particular have criticized this approach seeing it as escapism and turning one's back on political realities, but this misses the point: The engaged Buddhist, or Taoist for that matter, doesn't selfishly wallow in a peaceful mind - he or she takes that peaceful mind out into the world in order to change it non-violently and to reorient it in line with moral principles.

6.1.2 The degree of development in ecotourism areas is one of the most controversial issues as over-development has led to the destruction of unique cultures and environments and created a homogenous wasteland in its wake. But in some cases under-development has been equally problematic and the solution is to bring some development project to the under-developed area, particularly projects which are environmentally and culturally sensitive and which promote self-reliance of the local people. Most ecotourists demand some services and facilities whatever their motivation for coming to the destination. The model put forward in this study suggests that that the development should be based on the aforementioned concepts that have been derived from eastern philosophy, that be: peaceful living, simplicity, harmony, balance and moral action. This style of ecotourism may not completely satisfy those "soft" ecotourists who demand a high degree of comfort and many of the accoutrements of their usual life style, but it will appeal to the 'hard' ecotourists who are looking for something very different from their usual way of life and who are often searching for spiritual meaning.

6.1.3 Education has an important role to play if local people are to fully participate in the management of ecotourism resources and businesses, and in the provision of services and facilities. It should also enable them to communicate with foreign and domestic tourists. Special training in marketing will be necessary as this is one of the most difficult tasks involved in ecotourism management and has important consequences for the distribution of benefits derived from ecotourism. If marketing is left in the hands of outsiders there may arise conflicts between the locals and the outsiders and the majority of benefits may be siphoned off only to end up outside the destination area. Locals should be taught the skills of marketing and budgeting and perhaps skills in information technology. Ecotourism management on the basis of eastern philosophy is not synonymous with primitivism. Most ecotourists will probably live in urban areas, be highly educated and have close familiarity with information technologies. Indeed they are likely to have heard about the destination through a web site or an Internet chat room. This can be a good marketing technique if locals have the skills to make appropriate use of it. Of course there are some dangers

involved in introducing these technologies to rural areas, but with careful planning and management these can be avoided and the benefits can be reaped.

## **6.2 Characteristics of Ecotourism Sites Most Appropriate for the Application of the Ecotourism Management Model Based on Eastern Philosophy**

The characteristics of ecotourism sites most appropriate for the application of the ecotourism management model based on eastern philosophy are discussed as follows:

6.2.1 Mae Hong Son Province's overall forest cover amounts to 80% of the total area of the province. The high and medium potential ecotourism sites viewed from the conventional perspective also have a potential based on the perspective of eastern philosophy show that the potential sites from the perspective of eastern philosophy are scattered throughout the province. Most of these can be promoted to ecotourists who have a more spiritual motivation for visiting the destination.

6.2.2 Potential sites from the perspective of eastern philosophy can be divided into 3 groups according to their characteristics. The first group includes those villages that can act as a terrestrial starting point for ecotourism activities along an ecotourism route or trail. Some high potential villages in this group are Ban Pha Khai Lo at Tambo Pang Mu, Muang District, Ban Soppong Tambon Soppong, Pangmapha District and Ban Tha Pai, Pai District. The second group includes the villages which can act as a water based starting point for ecotourism activities along the river and can connect with terrestrial sites such as Ban Huay San Nok at Tambon Huay Pha and Ban Huay Dua Tambon Phabong Muang District. The third group includes those villages along the ecotourism route, which are suitable as resting point or points of intrinsic interest worth visiting. These characteristics can determine the high potential

ecotourism villages that can be developed appropriately according to the concepts identified earlier to offer a wide range of ecotourism activities.

6.2.3 There was some difficulty in distinguishing sites based on conventional ecotourism management criteria and ecotourism management based on criteria derived from Eastern philosophy. To some extent this can be expected in remote rural regions where the forest cover is extensive. Nevertheless, Ban Huay Hee and Ban Huay Num Mae Hong Son are the most appropriate case studies for ecotourism management in Mae Hong Son as they can demonstrate the differences between the two types of ecotourism management referred to in this study. In addition, the presence of Karen tribes allows a consideration of the traditional way of thinking as an ecotourism resource. Those that have studied the Karen in Thailand suggested that this ethnic minority do not base their cultural identity on a distinctive religion. According to one author:

*"The Karen follow a number of different religions while still remaining Karen: traditional forms of spirit and ancestor worship, a tattooing cult (cekosi), several varieties of millenarianism, Christianity, and different types of Buddhism... few, if any, local groups of Karen in Thailand hold that particular religious forms distinguish Karen from non-Karen" (Hayami, 1992: 2).*

### 6.3 The One Way Analysis of Variance results

6.3.1 The One way Analysis of Variance (ANOVA) was used to show the differences between the factors selected on the basis of principles derived from Eastern philosophy. There was no significant difference because most of the area in Mae Hong Son is extensively covered with forest and almost all people live in proximity to the forest. Similar to the average income of the villages was no significance because most of them are low income in the same groups of 10,000 baht and below.



6.3.2. The number of households in the villages, the enrollment in secondary school of local people and tribes are significant because there is considerable homogeneity in these respects throughout the province. In fact the government is promoting tourism as an alternative and additional source of income for local people in the area. Additionally Ross (2003) indicated that ecotourism is often defined as an activity-oriented or nature-based tourism and this seems to be an appropriate definition in Thailand because it usually refers to activities such as trekking, canoeing, elephant riding, rock climbing and scuba diving. But ecotourism encompasses a learning component too and often includes an element of cultural exchange and understanding of other people. In Thailand, ecotourists can visit and even stay overnight at elephant camps or in the homes of hill-tribe people. Through this kind of education and understanding, ecotourism can generate an interest in the protection and conservation of natural environments and local cultures. Thus, ecotourism is unlikely to erode the cultural identity of the ecotourism villages.

#### **6.4 The Verification of the Ecotourism Management Model**

The opinions of the stakeholders in both Ban Huay Hee and Ban Huay Num Mae Hong Son reveal minor differences. The majority of people in Ban Huay Hee agree with ecotourism management based on eastern philosophy (approx. 70%) while in Ban Huay Num Mae Hong Son approximately 80 % agree. The difference can be explained by the fact that the former village has benefited from a Thai – German Project and NGO (PRLC) activities whereas the latter has had no such interventions. This probably effects the way of thinking about development and ecotourism management.

## 6.5 Ecotourism Management Guidelines Based on Eastern Philosophy.

Ecotourism management guidelines have been formulated on the basis of principles derived from eastern philosophy. The core ecotourism components consist of ecotourism resources, ecotourism facilities and services, ecotourism management and ecotourism marketing. The stakeholders, especially the local community, should play an integral part in ecotourism management as they should be the prime beneficiaries and are the *de facto* resource managers. There is a need to come up with new ideas about resources conservation and new designs for facilities and services derived from eastern philosophy and local people should be fully involved in this activity. The government decision makers and policy makers should play a supportive role and above all should aim to empower local people. This will help to improve the quality of life of the local people and in turn motivate them to conserve the ecotourism resources in order to sustain the benefits associated with them.

## **CHAPTER 7**

### **CONCLUSION AND RECOMMENDATIONS**

The study area consists of 7 Amphur, namely Muang Mae Hong Son, Mae Sariang, Khun Yuam, Pai, Mae La Noi, Sop Mei and Pangmapha. The approach posits close connections between certain streams in world religions and deep ecology. The management philosophy eschews an exclusive focus on income generation, especially the generation of foreign exchange, and instead emphasizes the aesthetic, spiritual, scientific and cultural aspects of ecotourism and the importance of conserving the region's dwindling biodiversity. This strongly suggests that Taoism and the other religious traditions mentioned would be an effective basis for a philosophy of ecotourism management and could provide guidance when formulating management policies and deciding management practices. Moreover, Eastern philosophy and scientific tools like Geographic Information System (GIS) are compatible and suggest that a new post-modern form of ecotourism management is feasible.

The purpose of this study was to construct an Ecotourism Management Model based on Eastern Philosophy. The model was verified in Mae Hong Son and ecotourism management guidelines based on Eastern Philosophy were formulated.

A comparison of ecotourism management factors and ecotourism management sites potential were made between the Conventional Ecotourism Management Model and an Ecotourism Management Model based on Eastern Philosophy. One Way Analysis of Variance (ANOVA) was used to show the differences factors which relevant to ecotourism management potential based on eastern philosophy.

The results showed that for Ecotourism Management Model based on Eastern Philosophy should emphasize Peaceful Living, Simplicity, Harmony, Balance and Moral Action.

Although tourism and recreation are considered to be green industries, they can have significant impacts on the environment. Nonetheless, we cannot deny the importance of tourism, as it is a chance to increase the incomes of local people as well as an opportunity to share the scenic beauty and cultural identity of the ecotourism destination. Many regulations are currently used to manage ecotourism destinations, especially those in protected areas, but the destruction of the natural environment has been difficult to halt. An ethical approach based on Eastern philosophy could be more effective as it emphasizes self-regulation or moral action leading to a peaceful life, harmony, balance and favours simplicity over consumerism.

Opportunities for ecotourists to learn from traditional Buddhist wisdom and other eastern religious traditions should be arranged in ecotourism destinations. Especially the ecotourism villages which demonstrate the low development level by the criteria of Ministry of Interior, the ecotourism villages that have a number of households between 60 and below, the target groups of ecotourism villages which have 60%-79% enrolled in secondary school and Lisu tribes are the highest ecotourism management potential based on eastern philosophy.

## **Recommendations**

The recommendations from the study are as follows:

### **Recommendations for further study**

1. A study focusing on route system monitoring should be conducted. Initially this should begin in the high potential sites from both of the conventional ecotourism management perspective and from the perspective of ecotourism management based on eastern philosophy.



2. A feasibility study of ecotourism enterprises should be carried out. This study can show the ecotourism management potential of the ecotourism villages.

3. A study of the role environmental ethics in ecotourism management should be conducted.

4. The study of carrying capacity of sensitive area should be considered.

### **Recommendations for Ecotourism Resources**

1. Tourism in Northern Thailand is largely dependent on and a major user of natural resources and biodiversity, it is recommended that tourism be specifically addressed by regional policies that deal with biodiversity and conservation.

2. Provincial level planning should be developed and adopted for tourism. This should take into account both impacts on natural resources and local communities. In addition villagers should be empowered to manage natural resources within the boundary of the village.

3. Infrastructure development in the province should be in harmony with the local identity and with nature.

4. It is further recommended that a national environmental planning program be developed using a landscape scale for the implementation of the national system for establishing, managing and monitoring protected areas.

5. Programs for ecotourism management based on Eastern Philosophy should be set up and managed by the Local Administrative Organization and local people.

6. Research on the environmental impacts of tourism should receive high priority and such research should be integrated with national management and monitoring plans for natural areas and biodiversity. Funding for this research should be

provided by the National Ecotourism Programs or other sources, and conducted by researchers with experience in assessing ecological and social impacts.

### **Recommendations for Ecotourism Facilities and Services**

7. Facilities should be developed in harmony with local identity and with nature.

8. Bamboo is recommended as a construction material for tourism facilities and service centres as this would better express the values of eastern philosophy. In addition, a rafting service should be promoted. A plantation of bamboo for constructing rafts, for building furniture and for research and study of this unique material should be established.

### **Recommendations for Ecotourism Marketing**

9. It is recommended that a national system of conservation covenants be investigated. This would involve legally binding Conservation Management Agreements for private lands with high conservation values and sympathetic managers/owners who wish to develop a tourism enterprise. Part of the revenue from such enterprises would go toward managing the private reserve. Lands covered by such Agreements should be given support for their rehabilitation.

10. A monitoring and reporting program to determine the effectiveness of rehabilitation should be developed; of data concerning ecotourism resources should be integrated into this. In addition, assistance should be given for the development of Ecotourism enterprises. Such assistance could include business planning, training, product development and marketing

11. Preparation of guidelines or frameworks for workshops to specifically address issues related to resource management, biodiversity conservation and ecotourism market planning should be arranged by the Tourism Authority of Thailand.(TAT)

12. Market research by local people, such as primary surveys and analyses of data, should be undertaken to improve general understanding of the whole tourism market's attitude to and preferences for natural and traditional cultural environments. In addition, visitor surveys should be improved by incorporating questions specifically directed to nature-based tourism and ecotourism. The attributes and preferences of visitors should be identified as part of this information gathering.

### **Recommendations for Ecotourism Administration**

13. Innovative funding mechanisms and policies to cover costs of research, market analysis, and environmental management should be investigated. Ecotourism has the potential to contribute to the funding process. Governments should also consider methods of raising revenue from tourism in general and from other sources. To validate the economic benefits of public revenue-raising and expenditure programs for the protection of natural areas and promotion of the ecotourism trade, the application of benefit-cost analysis and financial studies is strongly recommended.

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## Appendix A

**Form A  
Village Leader**

**Questionnaire  
For  
Dissertation  
Entitle  
Eastern Philosophy of Ecotourism Management Model in  
Mae Hong Son Province, Thailand**

### **Introduction**

**This dissertation is a partial fulfillment of my Doctor of Science (Technology of Environmental Management) (International Programe) Faculty of Environment and Resources Study, Mahidol University. Dr. Charlie Navanugraha and his committee are the advisors. The dissertation has an objective to investigate structure function and changing in ecotourism route system in Mae Hong Son province.**

**The questionnaire is one of the procedures for data collection. For this opportunity I need your help to fill my questionnaire every items and send me back. Finally, I should say Thank you and appreciate for giving me a hand.**

**Wilasinee Anomasiri  
Doctoral of Science Candidate**

**Section 1**

1.Name of the village.....

2.Location of the village in

Mu.....Tambon.....Amphur.....MHS

3.Location in UTM.....

4.Name of recent village leader.....

5.Address.....

Tel.....Mobile telephone.....

6.How long are you in the village leader position

- Less than one year     One year     More than one year

(Please specify.....Years)

**Section 2      Village data**

1. Demographic and socio economic data

Village data	Year				
	2002	2001	2000	1999	1998
<b>Demographic</b>					
1.Number of households					
2.Number of birth					
3.Number of in migration					
4 Number of out migration					
5.Number of death					

Village data	Year				
	2002	2001	2000	1999	1998
<b>Social</b>					
6.The percentage of households literacy					
7.The percentage of households have to connect with higher education					
<b>Economic</b>					
8.Average households income					
9.Numbers of households have a tourism occupation (local guide, guesthouse for rent, restaurant and food service etc.)					

2.What is the uniqueness of the village which attract the tourists

No

Yes please (specify the uniqueness.....

.....

.....

.....

.....

.....





5. Have a committee (formal committee consist of headman and members) in the village for ecotourism management

- No
- Yes and committee started for
  - Less than one year
  - One year
  - One year and more than ( specify.....)

6. What are the important function to take advantage from ecotourism management in the village (can answer more than one choice)

- Inside the village**
  - Committee and members
  - Local people in the village
  - Others please (specify.....)
- Outside the village**
  - Government sector (specify.....).
  - Non government sector (specify.....).
  - Private sector (specify.....).

7. The accommodation for ecotourism period since the first year it started up to the present (Please fill the answer in every items)

Year	Number of ecotourist	Number of accommodation					
		Hotel	Home stay	Guesthouse	Camping service	Resort	Others

8. The total income gained from ecotourism activities and income distribution to interest groups (Please fill the answer in every items)

Year	Income from ecotourism	Percentage of income generating					
		Inside the village			Outside the village		
		Local people	Individual	Others specify	Local people	Individual	Others specify

**Section 4**

**The answers I have given are true and welcome for education use**

**Signature.....**

**Village leader**

**Date.....Month.....2002**

### Appendix B

**Table 1** Conventional ecotourism management components and characteristics of data

<b>Ecotourism management components</b>	<b>Spatial data</b>	<b>Non spatial data</b>	<b>Characteristic of GIS data</b>	<b>Sources of data</b>
<b>Ecotourism resources - Natural resources</b>	Topography	Slope	Polygon	Department of Environment Quality Preservation : 2000
	Stream	Characteristic of stream	Line	Department of Environment Quality Preservation : 2000
	Location of natural heritage	Characteristic of natural heritage	Point	Department of Environment Quality Preservation : 2000
	Forest types area TISTR : 1997	Characteristic of forest area	Polygon	Royal Forest Department: 2000
	Forest use area TISTR : 1997	Characteristic of forest use area	polygon	Royal Forest Department : 2000

**Table 1** Conventional ecotourism management components and characteristics of data (Continued)

<b>Ecotourism management components</b>	<b>Spatial data</b>	<b>Non spatial data</b>	<b>Characteristic of GIS data</b>	<b>Sources of data</b>
<b>-Non natural resources</b>	Location of ecotourism village destination	Characteristic of ecotourism village destination	Point	Department of Environment Quality Preservation: 2000
	Location of cultural heritage TISTR:1997	Characteristic of cultural heritage	Point	Department of Environment Quality Preservation: 2000
<b>Ecotourism facility and services</b> <b>-Types of facility</b>	Road	Characteristic of road	Line	Department of Environment Quality Preservation: 2000
	Location of health service	Characteristic of health service	Point	Department of Environment Quality Preservation: 2000
	Location of public communication service	Characteristic of communication service	Point	Department of Environment Quality Preservation: 2000



**Table 1** Conventional ecotourism management components and characteristics of data (Continued)

<b>Ecotourism management components</b>	<b>Spatial data</b>	<b>Non spatial data</b>	<b>Characteristic of GIS data</b>	<b>Sources of data</b>
	Location of telephone service in the villages	Location of telephone service	Point	Department of Environment Quality Preservation: 2000
	Location of electric use in the village	Name of the village	Point	Department of Environment Quality Preservation: 2000
<b>Types of services</b>	Location of ecotourism activities	List of Ecotourism activities	Point	Questionnaires
	Location of home stay service	List of villages where have home stay	Point	Questionnaires
	Village have a fresh water drinking	List of village where have a percent of fresh water drinking	Point	Basic Minimum Needs in 2001, Ministry of Interior
	Villages have a toilet utilization	List of village where have a percent of toilet utilization	Point	Basic Minimum Needs in 2001, Ministry of Interior

**Table 1** Conventional ecotourism management components and characteristics of data (Continued)

<b>Ecotourism management components</b>	<b>Spatial data</b>	<b>Non spatial data</b>	<b>Characteristic of GIS data</b>	<b>Sources of data</b>
<b>Ecotourism market and ecotourists</b>	Range of staying (Days) TISTR:1997	List of village where have a range of staying (Days)	Points	Questionnaire
<b>Ecotourism administration</b>	Political boundary	List of district	Polygon	Department of Environment Quality Preservation : 2000
	Location of level of village development TISTR:1997	Name of the villages	Points	Kor Chor Chor 2 Khor Ministry of Interior
	Location of the village where have a formal ecotourism committee	Name of the villages	Points	Questionnaire

**Table 1** Conventional ecotourism management components and characteristics of data (Continued)

<b>Ecotourism management components</b>	<b>Spatial data</b>	<b>Non spatial data</b>	<b>Characteristic of GIS data</b>	<b>Sources of data</b>
	Location of percent of village safety TISTR:1997	Name of the villages	Points	Basic Minimum Needs in 2001, Ministry of Interior
	Location of the village which have benefit sharing from ecotourism distribution in the village (TISTR:1997)	Name of the villages	Points	Questionnaire

**Table 2** Ecotourism management based on philosophy and data characteristics

<b>Ecotourism management components basd on eastern philosophy</b>	<b>Spatial data</b>	<b>Non spatial data</b>	<b>Characteristic of GIS data</b>	<b>Sources of data</b>
<b>Peaceful life -Villages safety</b>	Location of the villages safety	The level of villages safety	Point	Basic Minimum Needs in 2001, Ministry of Interior
Peaceful place	Location of ecotourism village which demonstrate peaceful place	The level of peaceful place	Point	Department of Environment Quality Preservation : 2000
Silence place	Location of silence place	Characteristic of silence place	Point	Department of Environment Quality Preservation : 2000
Migration of the villages	Location of the villages which have migration	Characteristic of migration	Point	Department of Environment Quality Preservation : 2000



**Table 2** Ecotourism management based on philosophy and data characteristics  
(Continued)

<b>Ecotourism management components basd on eastern philosophy</b>	<b>Spatial data</b>	<b>Non spatial data</b>	<b>Characteristic of GIS data</b>	<b>Sources of data</b>
<b>Simplicity</b> -The facility utilization	Location of the villages where have a facility utilization	The facility utilization in the villages	Point	Department of Environment Quality Preservation: 2000
The accessibility to the villages	Road	Road characteristic	Line	Department of Environment Quality Preservation: 2000
The rustic of life style	Location of villages which have an agriculture households	Characteristics of villages which have an agriculture households	Point	Department of Environment Quality Preservation: 2000
<b>Balancing</b> -Population density	Location of the villages which have a population	Characteristics of the villages which have a population	Point	Department of Environment Quality Preservation: 2000

**Table 2** Ecotourism management based on philosophy and data characteristics  
(Continued)

<b>Ecotourism management components based on eastern philosophy</b>	<b>Spatial data</b>	<b>Non spatial data</b>	<b>Characteristic of GIS data</b>	<b>Sources of data</b>
The construction harmony with the nature	Location of the villages where have a harmony with the nature	Characteristics of the villages where have a harmony with the nature	Point	Department of Environment Quality Preservation: 2000
Forest shading	Area of forest covered	Forest types	Polygon	Forest Department, 2000

## Appendix C

### Ethnic Groups in Mae Hong Son

#### Karen

The Karen belongs to the Sino-Tibetan linguistic family. They are divided into four major sub groups:

1. The Skaw Karen or White Karen who call themselves and other subgroups Pga-gan-Yaw.
2. The Pwo Karen or Plong who are also known as White Karen but sometimes they are wrongly called Red Karen.
3. The Pa-O or Taungthu who are also known as Black Karen. The Bwe or Kayah or Red Karen.

Karen settlements tend to be in areas of lower altitude compared with those of other tribes. Most of them are located in valleys or mountain saddles at an average height of 500 metres above sea level. The Karen practice monogamy, and most households are nuclear. They are mostly practice the Buddhism and Animism. And some follow the Christian faith. Their New Year celebration takes place in January or February.

In Mae Hong Son, Karen being the largest group and have lived in this area for more than 100 years, and can be separated into 2 groups: Pwo Karen, who can be found in Mae Sariang and Sop Moei districts, and Skaw Karen who can be found in every district.

## Lahu

The Lahu are divided into several ethnic sub groups of which only six are present in Thailand. These are:

- Lahu Nyi or Musur Daeng
- Lahu Na or Musur Dam
- Lahu Shehleh or Musur Na Muey
- Lahu Laba
- Lahu Phu
- Lahu Shi

The main subgroups are further subdivided into smaller groups. The Lahu include two groups: Black Lahu and Red Lahu. Lahu villages are usually located high in the mountains at about 1000 meters. The Lahu base their economy primarily on swidden agriculture. Like other pioneer swiddeners, the Lahu clear fields in the forest by slash-and-burn. A plot of land is used for as long as the yields are good, and after the soil becomes exhausted, the owner looks for other places to exploit.

## Lisu

The Lisu are believed to have originated in southern China and first appeared in Chiang Rai Province about 80 years ago. The Lisu belong to the Tibeto-Burman branch of the Sino-Tibetan linguistic family. They are divided into two ethnic subgroups:

- The Flowery or Hua Lisu
- The Black or He Lisu Most of the Lisu in Thailand are flowery Lisu.

Lisu settlements are located in the highlands at an average altitude of about 1,000 meters. Lisu solidarity wider circles to the tribe as a whole. Lisu solidarity,



despite the lack of a political secular leader at village level, depends on this in a way that differentiates them from other tribes.

Culturally speaking, the Lisu have adopted much, which is Chinese. For example, they celebrate their New Year on the same day as the Chinese. They are, however, principally animists and ancestor worshippers and their reputation as individualists makes them quite distinct. The Lisu can be found around Pai and Pangmapha.

### **Lawa**

Lawa is ancient aboriginal people of north Thailand, The Lawa people live in Mae La Noi and Mae Jem in Chiang Mai province. Austro-Asiatic, Mon-Khmer language, Palaung-Wa group (or, perhaps, as with the Mlabri, their language is more ancient, absorbing Mon-Khmer characteristics only relatively recently in their existence). Buddhist with ancient traditional beliefs.

### **Hmong**

Three subgroups of Hmong are found in Thailand including:

1. The Blue Hmong (Mong Njua), who are also known as the black Meo, Flowery Meo or Striped Meo in Thai. Women in the subgroup wear the distinctive indigo-dyed pleated skirt or kilt with a batik design.

2. The White Hmong (Hmong Daw). White Hmong women wear a white pleated skirt only on ceremonial occasions, but when engaged in everyday work, they put on indigo-dyed trousers.

3. The last subgroup is known as the Gua M'ba Meo (Hmong Gua M'ba) that literary means Armband Hmong and only recently entered Thailand from Laos. They are actually a subgroup of the White Hmong. Most are confined to refugee camps.

Hmong religion is a combination of pantheism and shamanism with the emphasis on ancestor-worship. The Chinese influence is obvious in their beliefs and practices. They prefer to locate their villages at high altitudes (1,000-1,200 m.). They are pioneers of primary-shifting cultivators. Rice and corn are the main subsistence crops, and opium is the principal cash crop. The Hmong are more heavily engaged in opium production than any other highlanders in Thailand. Recently, they have been stayed at Tambon Mok Jum Pae in Muang District of Mae Hong Son.

### **Padong**

Their traditional life-style is no longer possible, and although only a very small percentage wore the neck-rings before, now almost all five year-old girls are fitted with the rings. Some speak a Karen dialect, but they may be a kind of Tai Yai. They've legends, which associate them with the Khmer, but their language is considered Tibeto-Burman. The rings make for a whispery voice; those who wear them cannot yell. They wear rings on the arms and legs, too - often 20 or 25 kilos of weight altogether. Yet they still carry loads, like jars of water atop their heads, and gather firewood.

The Padong are friendly, and love visitors but they also love quiet. They are usually Buddhist, but believe in their animistic shamans too. Their small houses, built on short poles with a small porch in front, have a hearth in the middle of the floor. Nowadays the Padong organize their lives to please tourists, their only source of cash income. The Padong, or Long-Necked Karen, live in Ban Nai Soi, Ban Nam Pieng Din and Ban Huay Sua Tao.

## Haw Chinese

The Haw Chinese are the Chinese Nationalists from the 93rd Regiment and their descendants who fled China during the revolution and settled in Pai, Pangmapha and Mae Hong Son municipalities. In some places they have set up their own villages or communities, composed only of Haw Chinese, such as Sandisuk village in Pai district and Mae Aw village in Mae Hong Son. However these hill tribes are very attractive for tourist. The visiting of hill tribe's villages is one of the campaigns we can found from tour operators in Chiang Mai and Mae Hong Son.

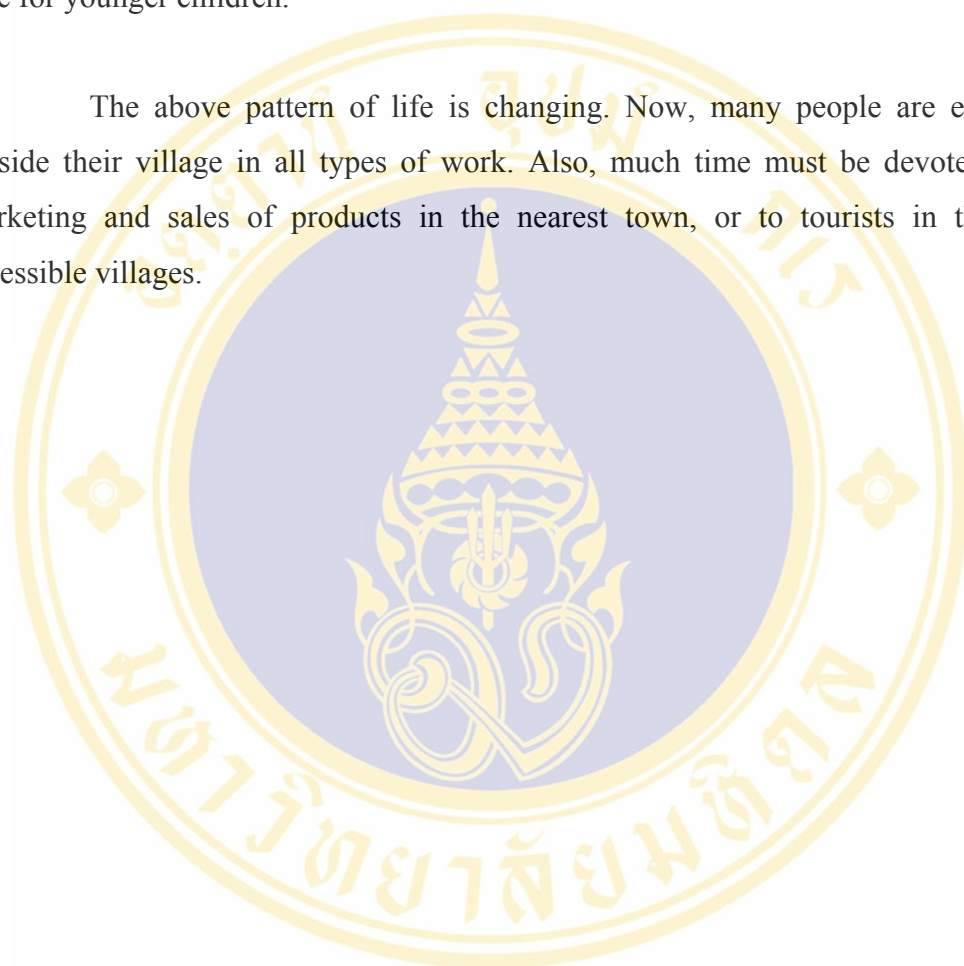
Ethnic groups' societies have always been complex and sophisticated. The sight of T-shirts, Coca-Cola, motorbikes, TVs and pick-up trucks are commonplace, and in no way invalidate the 'authenticity' of the culture. The tribes are one of the main tourist attractions in the north of Thailand. Each tribe is as different in culture - costume, beliefs and language. Their most obvious skills are in their handicrafts; and particularly in the design and production of the most beautiful women's costumes, in many different colors and designs, varying from tribe to tribe. However, we can admire many more things in them, such as their spirituality, holistic medicines, and tolerance. Who knows what effective cures are hiding in the hills, which have been used by the mountain peoples for a long time?

The hill tribes are predominantly animists, although amongst the Karen, Yao and Akha there are Christian and Buddhist minorities. Animists believe that conscious spirits with powers over humans exist throughout their surroundings. Some spirits are protective and beneficial, others are potentially harmful. By adopting the correct way of life, and making offerings to enlist the help of good spirits, life will be harmonious. The tribes also believe that certain members of their society are able to communicate with this complex spirit world, and these shamans are of great importance to everyone's quality of life.

The majority of hill tribe people are farmers, their lives largely dictated by the rhythm of the seasons. Their basic crops are mountain rice in the wet season and

corn in the dry season. A variety of other vegetables and fruit are grown. Animals are hunted when time is available, and domesticated pigs and chickens also provide animal protein. Both men and women share farming work, as do children as soon as they are able. Grandparents too old to work in the fields or by their older brothers and sisters care for younger children.

The above pattern of life is changing. Now, many people are employed outside their village in all types of work. Also, much time must be devoted to the marketing and sales of products in the nearest town, or to tourists in the more accessible villages.





## Appendix D

**Notice :**        \*        =        in the criteria of first ecotourism village case study  
                      \*\*        =        in the criteria of second ecotourism village case study

**Table 1**        List of Ecotourism villages’ destination

Ecotourism villages	Potential sites of Ecotourism management in perspective of Conventional Ecotourism	Potential ecotourism sites from the perspective of Eastern Philosophy	Has been an ecotourism villages destination 5 years or more	Ecotourism villages have a committee
<b>Khun Yuam District</b>				
1.Ban Kham Suk	Medium	Medium	10	3
2.Ban Pa Tho	Medium	Medium	1	0
3.Ban Pang Tong	Medium	Medium	5	0
<b>Pai District</b>				
4.Ban Manora	Medium	Medium	3	10
5.Ban Kung Kaeng	Medium	Medium	1	1
6.Ban Huai Puk Ha	Medium	Medium	5	0
7.Ban Mai Don Ton	Medium	Medium	1	0
8.Ban Maueng Paeng	High	Medium	3	0
<b>9.Ban Mae Ping</b>	<b>High</b>	<b>Medium</b>	3	1
<b>10.Ban Tha Pai**</b>	<b>High</b>	<b>High</b>	<b>15</b>	<b>0</b>
11.Ban Sai Khao	Medium	Medium	N/A	0
12.Ban Mae Yen	Medium	Medium	1	0
13.Ban Huai Hia	Medium	Medium	3	1

**Table 1** List of Ecotourism villages' destination (Continued)

<b>Ecotourism villages</b>	<b>Potential sites of Ecotourism management in perspective of Conventional Ecotourism</b>	<b>Potential ecotourism sites from the perspective of Eastern Philosophy</b>	<b>Has been an ecotourism villages destination 5 years or more</b>	<b>Ecotourism villages have a committee</b>
<b>14.Ban Kiu No</b>	<b>High</b>	<b>High</b>	N/A	1
<b>15.Ban Muang Noi*</b>	<b>High</b>	<b>High</b>	<b>5</b>	<b>1</b>
16.Ban Tan Chet ton	Medium	Medium	1	1
17.Ban Na Cha Long Mai	Medium	Medium	5	0
<b>18.Ban Mae Na</b>	<b>High</b>	<b>High</b>	1	0
19.Ban Mor Paeng	Medium	Medium	15	0
20.Ban Muang Soi	Medium	Medium	7	0
21.Ban Mae Na Teng Nai	Medium	Medium	1	0
22.Ban Mae Na Teng Nok	Medium	Medium	1	0
23.Ban Num Hu	Medium	High	5	0
24.Ban Muaeng Pare	Medium	Medium	10	0
25.Ban Pa Karm	Medium	Medium	27	0
26.Ban Sri Don Chai	Medium	Medium	3	1
27.Ban Huai Mae Muaeng	Medium	Medium	3	3
28.Ban Hong	Medium	Medium	N/A	0
<b>Muang Mae Hong Son District</b>				
Ban Huai Dua **	High	Medium	15	0
<b>Ban Huia Hi*</b>	<b>High</b>	<b>High</b>	<b>7</b>	<b>5</b>
Ban Tong Ko	Medium	High	5	3

**Table 1** List of Ecotourism villages' destination (Continued)

<b>Ecotourism villages</b>	<b>Potential sites of Ecotourism management in perspective of Conventional Ecotourism</b>	<b>Potential ecotourism sites from the perspective of Eastern Philosophy</b>	<b>Has been an ecotourism villages destination 5 years or more</b>	<b>Ecotourism villages have a committee</b>
<b>Ban Huay Num Mae Hong Son**</b>	<b>High</b>	<b>High</b>	<b>4</b>	<b>0</b>
<b>Ban Huai Kung**</b>	<b>High</b>	<b>High</b>	<b>3</b>	<b>3</b>
Ban Huay Pong On	Medium	High	5	0
Ban Ruk Thai	High	Medium	8	2
Ban Huai MaKua Som	Medium	High	10	0
Ban Na Pa Pak	Medium	Medium	5	0
Ban Mok Cham Pae	Medium	High	5	1
<b>Ban Pha Khai Lo</b>	<b>High</b>	<b>High</b>	<b>7</b>	<b>0</b>
Ban Huai San Mai	Medium	Medium	1	5
Ban Na Pla Chad	Medium	High	N/A	0
Ban Huai San Nok	Medium	Medium	5	5
<b>Sop Meo District</b>				
Ban Sop Mei	Medium	Medium	6	0
Ban Mae Sarm Laep	High	Medium	10	0
<b>Ban Na Doi</b>	Medium	Medium	3	0
Ban Mae Hut	Medium	Medium	3	0
Ban Um Lo Nua	Medium	Medium	3	0

**Table 1** List of Ecotourism villages' destination (Continued)

<b>Ecotourism villages</b>	<b>Potential sites of Ecotourism management in perspective of Conventional Ecotourism</b>	<b>Potential ecotourism sites from the perspective of Eastern Philosophy</b>	<b>Has been an ecotourism villages destination 5 years or more</b>	<b>Ecotourism villages have a committee</b>
<b>Ban Mae Lue Luaeng**</b>	Medium	Medium	3	0
Ban Um Da Nua	Medium	Medium	3	0
Ban Sop Khong	Medium	Medium	3	0
<b>Mae Saring District</b>				
<b>Ban Pamolo**</b>	<b>High</b>	<b>High</b>	<b>5</b>	<b>0</b>
<b>Ban Thung Laeng **</b>	<b>High</b>	<b>High</b>	<b>3</b>	<b>0</b>
Ban Mae Ho	Medium	High	5	0



**Table 1** List of Ecotourism villages' destination (Continued)

<b>Ecotourism villages</b>	<b>Potential sites of Ecotourism management in perspective of Conventional Ecotourism</b>	<b>Potential ecotourism sites from the perspective of Eastern Philosophy</b>	<b>Has been an ecotourism villages destination 5 years or more</b>	<b>Ecotourism villages have a committee</b>
<b>Pangmapha District</b>				
Ban Muaeng Paem	Medium	High	10	5
<b>Ban Thum Lot*</b>	<b>High</b>	<b>High</b>	<b>20</b>	<b>10</b>
Ban Bor Krai	Medium	Medium	3	3
Ba Lak Kaew Larm	Medium	High	3	0
Ban Pang Karm	Medium	Medium	5	0
Ban Mae Lana	Medium	High	5	5
Ban Pang Tong	Medium	Medium	1	0
Ban Pa Lo	Medium	Medium	1	0
Ban Tong Sa Lae	Medium	Medium	1	0
Ban Nong Tong	Medium	High	10	0
Ban U Momg	Medium	Medium	10	0
Ban Num Rin	Medium	High	8	0
<b>Ban Sop Pong**</b>	<b>High</b>	<b>High</b>	<b>7</b>	<b>0</b>
<b>Mae La Noi District</b>				
Ban Huai Rin	High	Medium	1	0

## Appendix E

### The background information of the ecotourism villages Ban Huay Hee Tambon Huay Puling Muang district Mae Hong Son

#### Location

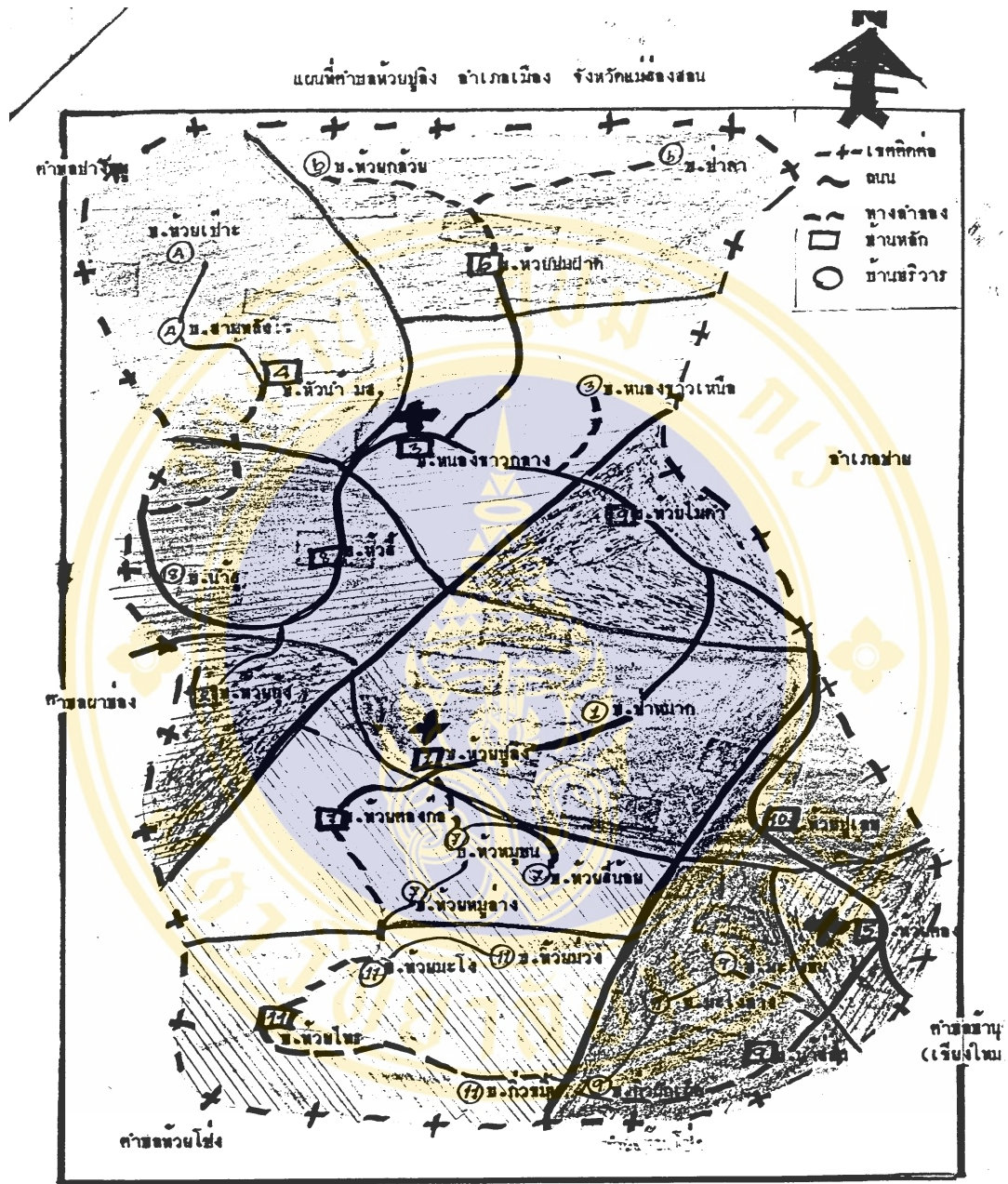
Tambon Huay Puling (See Map 5-32) located in Watershed Class 1, which means that all of the area has been classified as a forest conservation area.

<b>North</b>	Nong Kaw Klang
<b>South</b>	New Huay Kung
<b>East</b>	Old Huay Kung
<b>West</b>	Hua Num Mae Sa Kud and Hua Num Mae Hong Son

Huay Hee the old Karen village located at Mu 8 Tambon Huay Puling and near Nam Tok Mae Surin National Park. However, the past more than ten years Huai Hee villagers had farmland within the national park boundary.

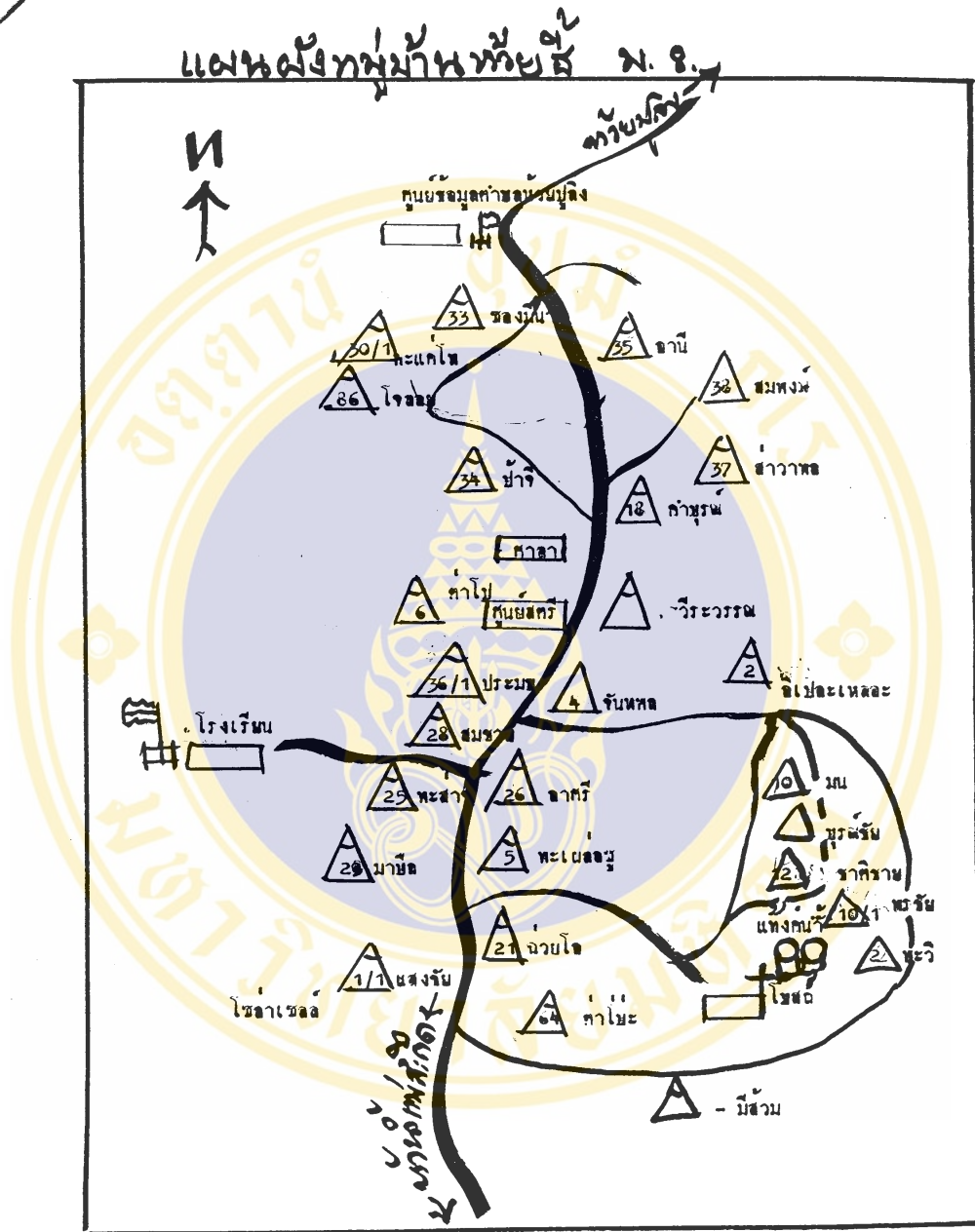
#### History

CheeYoo (2001) the recently leader of the village reported that Huay Hee (See Map 5-33 ) is an old Karen village that was founded 183 years ago and is situated at about 800 m altitude. In 1821 the leader name Po Yae set up the village and had a several migration. Finally most of the villages respect on Christianity in 1969 and the formal village settlement was guarantee by Department of Provincial Administration (DOPA) in 1981.



Map 1 Draft map of Tambon Huay Puling , 2003.

Sources : Nong Kaew Tambon Health Station



Map 2 Draft map of Ban Huay Hee, Tambon Huay Puling, Muang District

Source : Nong Kaw Health Office Station, 2003



The Karen traditional is swidden agriculture, operating on a seven-year cycle of field usage, a methodology now recognized as being of least ecological harm to natural forest. Additionally the mainly subsistence agriculture of the rotational type. Traditionally the village has five locations for upland farming, and villagers cultivate an area together. In the subsequent year some farmers move to a new location, while some stay in the old area to cultivate the remaining land that was not cultivated in the first year. This cycle then repeats itself so that in each location there is a mixture of cultivated and fallow land. Due to the surrounding steep slopes, there is no paddy cultivation and the village thus has to rely on upland rice for its staple food, interplanted with vegetables. Some livestock are reared and there are also perennial crops grown. (See Figure 1)



**Figure 1** Upland rice at Karen village in Mae Hong Son

### **House**

Karen houses are made of bamboo and are usually on stilts, the space underneath being used for animals such as chickens or pigs. At Huay Hee there is no electricity in these villages. Toilets are minimal, and situated in a separate outbuilding with no septic tanks. The Karen people have simplicity life styles, they usually sleep on mats on the floor. Cooking is over an open fire or the wooden floors of the house.

Occasionally, a wooden frame is built to store equipment. There is generally no furniture. The homestay for ecotourists will stay together with the owner. The example of house for homestay can see on Figure 2 below:



**Figure 2** House for ecotourists homestay at Huay Hee

The document of the village specifies that they can form the regulations of the villages for natural resources protection. The examples are shown on Box 1

**Box 1** The regulations of Community Forest conservation (From the village committee)

- Only villagers may cut timber and use it in the community ;
- Permission to cut timber has to be sought from the village committee;
- No chainsaws are permitted; Hunting in conservation forest is prohibited;
- Trees cannot be cut in conservation forest or near streams;
- Anyone who sees community forests on fire must extinguish them;
- Agricultural areas can only be burnt if a firebreak is built and permission sought from village committee;
- Fishing with explosives, electric shocks or poison is prohibited;
- Fines for contravention amount to 100-500 Baht to the village committee

**Source :** Chee Yoo (2001) p.5

### **Land use**

The total of the village is 31,176 Rai, Conservation Forest 20,000 Rai, Used Forest 5000 Rai, Rotation area 5786 Rai, Permanent area 200 Rai, Paddy field 50 Rai, Resident area 100 Rai, Traditional area and cemetery area 10 Rai. Others and Public space 30 Rai.

### **Health**

The principal diseases in Karen society are malaria, typhoid, amoebic dysentery, dengue fever, kidney stones, goiters, eye diseases, and intestinal diseases. (Source : Nong Kaw Health Office, Mae Hong Son)

### **Population**

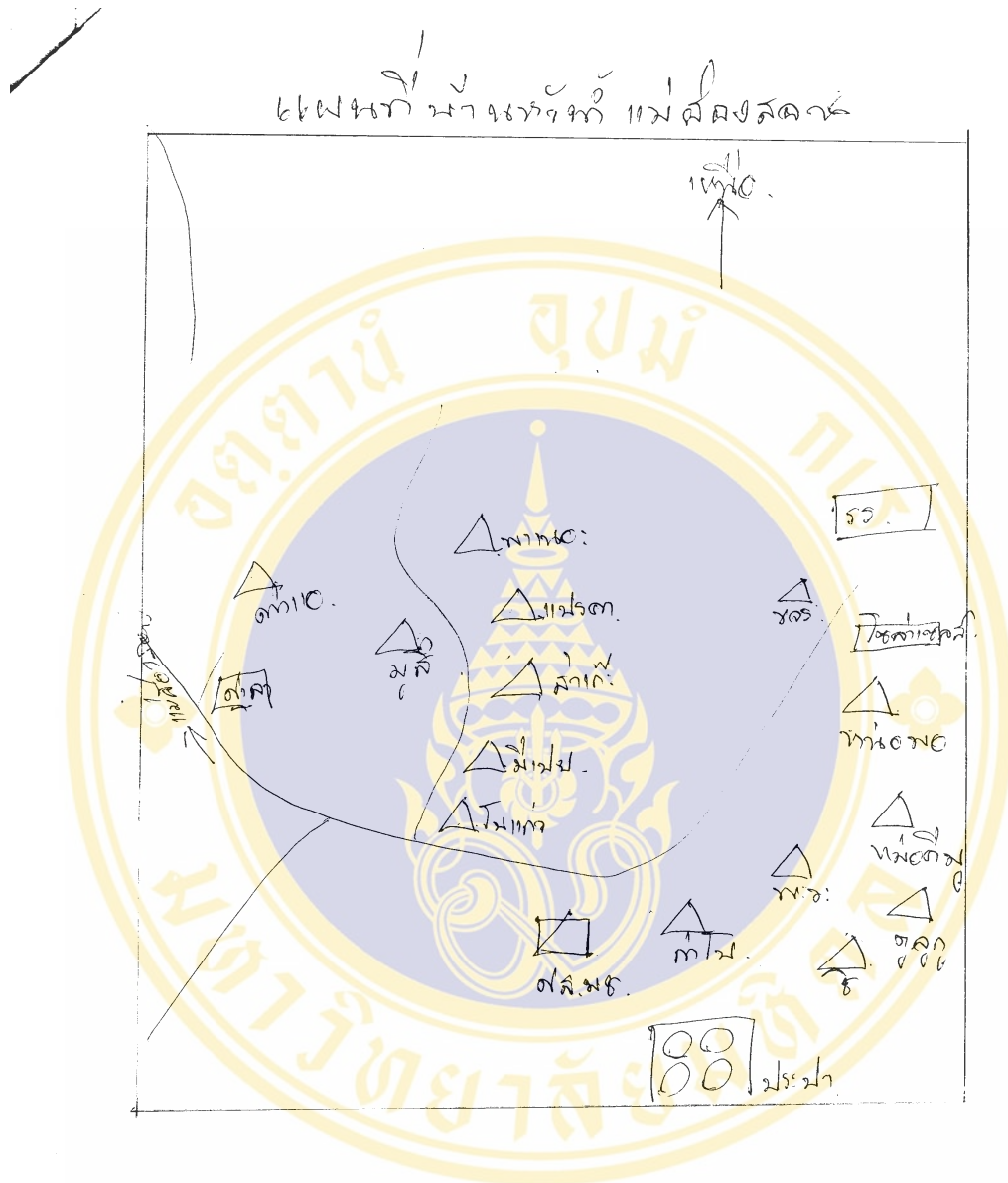
In 2003 Nong Kaw Health Office Station reported that there are 164 people and 29 households at Huay Hee village.

## **The background information of the ecotourism villages Ban Huay Num Mae Hong Son Tambon Huay Puling Muang district Mae Hong Son**

### **Location**

<b>North</b>	Tambon Pang Mu
<b>South</b>	Ban Huay Hee
<b>East</b>	Ban Nong Kaw Klang
<b>West</b>	Tambon Pabong

The village consists of 3 groups of the households, some locate 1-2 kms, and some locate 3 kms. and some locate six kms faraway. The access to each other can walk through. (See Map 3)



**Map 3** Draft map of Ban Hua Num Mae Hong Son, Tambon Huay Puling, Muang District

**Source :** Nong Kaw Health Office Station, 2003.



### **History**

The local people in the village migrated from Myanmar for a long time and location of the village near the border between Thai and Myanmar. The historical of Huay Num Mae Hong Son and Huay Hee seem to be similarity about the settlement but they different in the way of thinking. The agriculture is a main activity included paddy field which is shown on figure 3 below:



**Figure 3** Paddy field at Huay Num Mae Hong Son

### **Population**

The population in the village totally 121 people and 30 households. The are Karen.

### **Way of life**

The way of life of local people who are Karen raise various kinds of domestic animals including pigs, chickens, water buffaloes, cattle and elephants.

Some animals, mostly chickens, are killed for ceremonial offerings and feasts, and other are used as beasts of burden. The Karen derive cash income from the sale of cattle, and local produce, from wage labor.

### Religion

Through their religion the Karen seek solutions to the problem of survival. In it we see their constant striving for harmony between themselves and the spirit realm-'Lord of Land and Water', household spirits, jungle spirits, or any other forces.



**Figure 4** 'Lord of Land and Water', household spirits, jungle spirits, or any other forces at Huay Num Mae Hong Son.

## Appendix F

The description of criteria and indicators for Ecotourism management base on conventional potential are shown on below:

**Table 1** Criteria of Ecotourism Resources Characteristics

Characteristics	Criteria
<b>1.Natural attraction</b> Ecology and cultural attraction of the area	
Not have an identity of ecotourism environment and landscape or degradation and cannot restoration	0
Interesting and not have an appearance identity can be found anywhere	1
Identity of ecotourism destination , have natural historical and cultural value and can b found in somewhere	2
Identity and uniqueness and have a valuable that cannot find anywhere	3
<b>2.Flora richness</b> Community richness and high flora diversity low disturbance primitive forest natural flora and have a new found of rare flora or herb species or endanger species report	
Absolutely degradation of flora and difficult to restore	0
A somewhat of community flora, appearance of destroy and degradation	1
Almost rich of community flora, natural tree some appearance of destroys and some cannot restoration.	2
High richness of community flora, not have an appearance of destroying natural flora rare and found endangered species in the area	3

**Table 1** Criteria of Ecotourism Resources Characteristics

Characteristics	Criteria
<b>3.Fauna richness</b> Diversity and fauna richness , having report of local fauna endangered species or new found of fauna and chance to found the fauna in natural way	
Degradation or loss of fauna biodiversity circumstance clearly and difficult to restore	0
A little chance to see wildlife animals birds butterfly and insects not more than 10	1
Medium chance to see wildlife animals birds butterfly and insects not more than 20	2
High chance to see wildlife animals birds butterfly and insects more than 20	3
<b>4.Suitability weather for ecotourism</b> Weather , temperature windy and climate current transmission humid and rainfall in ecotourism sites evaluation	
Hottest and coolest all the day and poor climate current transmission	0
Hottest and coolest all the day tidy wind at level 1 in Bofort measure (Windy 1.5 – 4.8 Kms per hour smoke can flow by wind and wind cannot flow wind measure to return. A little rainfall 250-500 mm. per year)	1



**Table 1** Criteria of Ecotourism Resources Characteristics (Continued.)

Characteristics	Criteria
High change of temperature in the day such hottest in the day and coolest at night. Tidy wind in level at level 2 in Bofort measure (Windy 6.4-11.3 Kms per hour, wind flow and make the leaf move and flow wind measure follow in wind direction Medium rainfall 500-1000 mm. per year)	2
Cool temperature at about 20-25 c not change of temperature all the day. Tidy wind in level at level 3 in Bofort measure (Windy 12.9-19.3 Kms per hour, leaf can move by wind and flag move straight Much more rainfall 1000- 2000 mm. per year)	3
<b>5.Scenic and landscape in ecotourism destination and surrounding</b> The beautiful scenic and make an impression	
Conflict of landscape and visual pollution , absolutely of scenic disturbance	0
Normal landscape not harmony with nature in the eye view or lack of beauty by natural	1
Almost beauty landscape not identity and impression good view	2
Environment surrounding identity and special beautiful most aesthetic scenic	3

**Table 1** Criteria of Ecotourism Resources Characteristics (Continued.)

Characteristics	Criteria
<p><b>6.Environmental sensitivity and ecosystem</b></p> <p>Level of sensitivity in changing and have an impact on environment, ecosystem local cultural development or activities. The consideration to the difficulty of restoration and time to restore</p>	
<p>Most sensitivity in changing. Although a few people or activities, seriously to access. Difficulty of restore and take a long time</p>	0
<p>Sensitivity Some impact on ecosystem and biodiversity. Can restore and take a moment time</p>	1
<p>Carrying capacity of the area able to carry mass. Difficulty to destroy High materials development. Easy to restore and take a short time</p>	2
<p>Absolutely change from natural. No impact from ecotourism activities</p>	3
<p><b>7. The suitability of the area for existing ecotourism activities</b></p> <p>The relationship of the area circumstance and existing ecotourism activities and have no conflict between them</p>	
<p>Not suitability of area circumstance and existing ecotourism activities</p>	0
<p>Existing ecotourism activities have a conflict</p>	1
<p>Existing ecotourism activities have no conflict and suitability for the area</p>	2
<p>Existing ecotourism activities have no conflict, have linkage and supporting each others and have no area conflict</p>	3

**Table 1** Criteria of Ecotourism Resources Characteristics (Continued.)

Characteristics	Criteria
<b>8.Accessibility</b> Near and far from the main or minor roads, quality comfortable and safety of routes. The suitability of route, the clearly label and exactly bus time	
Difficulty to access, high attempts and far from main or minor roads	0
Have an entrance and exit way , difficulty to access, dry weather loose surface, no label on the way no public bus and not far from main or minor roads	1
Have an entrance and exit way , fairly comfortable , all weather hard surface, some label on the way, have a public bus sometimes	2
Have an entrance and exit way, comfortable, easy to access, concrete or asphalt all weather use, clearly label on the way and have public bus and exactly time.	3
<b>9.Potential of the area for future development</b> The ability of the area size to develop fundamental facility and have a capacity to expand for ecotourism in the future	
Absolutely limited potential of the area size development	0
Limited of the area size for ecotourism activities. Not suitability and not a relationship of activity aspects and capacity for necessary facility and little chance to expand	1

**Table 1** Criteria of Ecotourism Resources Characteristics (Continued.)

<b>Characteristics</b>	<b>Criteria</b>
Fairly of the area size can be developed for necessary facility at medium level and have a chance to expand	2
Most of the area size for ecotourism activities. Can be developed for necessary facility at high level and have many chance to expand	3
<b>10. Historical and cultural intrinsic value</b> The linkage between ecotourism resources and historical and cultural and connected to ecosystem	
Ecotourism resources and historical and cultural are not link and connected to ecosystem	0
Somewhat Ecotourism resources and historical and cultural are link and connected to ecosystem	1
Medium Ecotourism resources and historical and cultural are link and connected to ecosystem.	2
Most Ecotourism resources and historical and cultural are directly link and connected to ecosystem.	3
<b>11. Harmony and suitability of facility</b> Suitability of facility management for visitors or ecotourists and ecotourism activities or resources conservation and ecotourism resources based on harmony with the nature	
None a facility management for visitors or ecotourists and ecotourism activities or resources conservation and ecotourism resources are not based on harmony with the nature and have a conflict and have an impact seriously	0



**Table 2** Criteria of Facility and Service Management Characteristics

Characteristics	Criteria
Somewhat a facility not enough to service for ecotourists, lack of planning, not support valuable of ecotourism resources and make ecotourism destination degradation	1
Facility management enough to service for ecotourists, have a planning for facility management, design harmony with the nature, some can be supported ecotourism destination valuable, have a partly for resource preservation from ecotourism activities.	2
Facility management enough to service for ecotourists, have a planning for facility management, illustrated the natural and cultural identity of the area and can be awareness stimulation towards natural principles of ecotourism and most suitability facility covered dimension of area management	3
<b>12. Tourists safety management</b>	
Having a regulation to take care for tourist safety	
No regulation to take care for tourist safety, tourists have a high risk in the area and in ecotourism activities	0
Somewhat of safety management , not enough an officers to take care uncomfortable to connect, have no skill to provide safety knowledge, cannot trust for safety	1
Medium of safety management, enough office , have a registered rules, label on the way, warning system and suitability equipment, In the emergency circumstance ecotourists feel secure	2

**Table 2** Criteria of Facility and Service Management Characteristics (Continued)

Characteristics	Criteria
High of safety management, Safety planning and equipment, readiness of officer with training, registered rules, warning label suitability of public relation, high feel secure and safety for ecotourists	3
<b>13.Ecotourism Zoning</b>	
No ecotourism zoning aspect	0
Unclear of ecotourism zoning, rough of ecotourism zoning, cannot control the consistency of activities and the area	1
Somewhat of ecotourism zoning can control the consistency of activities and the area	2
Clearly ecotourism zoning as followed by ecology and acceptable activities, effective utilization and control impact in the area.	3
<b>14. Ecotourists Service quality</b>	
Having ecotourists facility and service management and make good impression for visitors	
No ecotourists facility and service management and not make good impression for visitors	0
Having ecotourists facility and service management, lack of responsibility divided, not good for cooperative	1
Having ecotourists facility and service management, have responsibility section comfortable to cooperate and enough information.	2

**Table 2** Criteria of Facility and Service Management Characteristics (Continued)

Characteristics	Criteria
Good ecotourists facility and service management, clearly for responsibility, comfortable to cooperate and fast, good information and necessary service , service mind in each function good impression	3
<b>15.Waste disposal management</b> Having waste disposal management system	
No equipment for waste disposal , ecotourists can do anything for waste disposal, no warning label, no system to manage,	0
Not enough of garbage, the aspect of garbage not harmony with nature have a system of waste disposal management	1
Enough of garbage, the aspect of garbage harmony with nature, warning label for waste disposal pace, and have a right system of waste disposal management	2
Enough of garbage, the aspect of garbage harmony with nature, recycle management for disposal or an alternative, warning label and suggestion to reduce waste in ecotourism destination	3
<b>16.Water quality and impact management</b> Having an effective strategies for water use and waster water and water quality management	
No an effective strategies for water use and waster water and water quality management , the activities in the area can have a waste water in natural sources	0
<b>15.Waste disposal management</b> Having waste disposal management system	

**Table 2** Criteria of Facility and Service Management Characteristics (Continued)

Characteristics	Criteria
<b>15.Waste disposal management</b> Having waste disposal management system	
No equipment for waste disposal , ecotourists can do anything for waste disposal, no warning label, no system to manage,	0
Not enough of garbage, the aspect of garbage not harmony with nature have a system of waste disposal management	1
Enough of garbage, the aspect of garbage harmony with nature, warning label for waste disposal pace, and have a right system of waste disposal management	2
Enough of garbage, the aspect of garbage harmony with nature, recycle management for disposal or an alternative, warning label and suggestion to reduce waste in ecotourism destination	3
<b>16.Water quality and impact management</b> Having an effective strategies for water use and waster water and water quality management	
No an effective strategies for water use and waster water and water quality management , the activities in the area can have a waste water in natural sources	0
Have a quality of water use, have non effective of waste water treatment , cannot control chemical or others before waste into the natural sources	1
Good of water use, have an effective of water treatment, can control chemicals others before waste into the natural sources.	2



**Table 2** Criteria of Facility and Service Management Characteristics (Continued)

Characteristics	Criteria
High and clean of water use, have an effective of water treatment, can control chemicals others before waste into the natural sources, the monitoring system of water use and waste water, public relation and warning label quality of water.	3
<b>17. Noise management</b> Having an effective strategies for noise management and impact in each are of ecotourism area	
No an effective strategies for noise management and impact in each are of ecotourism area	0
No of an effective strategies for noise management and impact in each are of ecotourism area. The high noise disturbance all the time. Have an impact from noise. Noise level more than 70 Db	1
Somewhat regulation of noise management in the area and unclear for practical such as have a warning label but lack of control in practical, noise disturbance sometimes, have noise impact Noise level at 55-69 Db	2
Clearly regulations of noise management and can be noticed. Such as zoning of noise level area and effective of regulation in effective, have a public relation in continuous. No noise impact and Noise level below 55 Db	3
<b>18. Environmental and Social Mitigation and Impact Assessment</b> Having a strategies and planning for Environment and resources mitigation in ecotourism destination	
No strategies and planning for Environment and resources mitigation in ecotourism destination	0

**Table 2** Criteria of Facility and Service Management Characteristics (Continued)

Characteristics	Criteria
Have a strategies for environmental degradation by survey in the area in ordinary	1
The monitoring the resource in the area, list of species and population of resources and social problems issues in ecotourism destination and suitability of strategies for resources destroyed	2
List of existing species and population of resources, study and evaluate ecotourism resources and social impact of assessment. The determination suitability resources preservation, warning label and public relations of practice rules regulation and law	3
<b>19.Ecotourism Plan</b> Having ecotourism plan for expand of ecotourism and is a guidelines for sustainable ecotourism management	
No ecotourism management plan	0
Having ecotourism plan and not complete in the management components such as environmental and socio economic strategies management , activities determination, facility for ecotourists and management	1
Having ecotourism plan complete in the management components but not effective in practical	2
Having ecotourism plan complete in the management components and effective in practical	3

**Table 3** Criteria of Interpretation and Awareness Characteristics

Characteristics	Criteria
<b>20.Learning advantage</b> The satisfaction of tourism and academic value and response to basic needs of ecotourists	
Cannot response to satisfaction of tourism and academic value and cannot response to basic needs of ecotourists	0
A little response to satisfaction of tourism and academic value and cannot response to basic needs of ecotourists	1
Medium response to satisfaction of tourism and academic value and can response to some basic needs of ecotourists	2
High response to satisfaction of tourism and academic value and can response to all basic needs of ecotourists	3
<b>21.Pattern Content Knowledge and suitability interpretation</b> Having an effective and method of interpretation and learning, variety and interesting of interpretation programs, concern of ecotourists experience and continuous interpretation improvement	
No interpretation and learning activities , no response of ecotourists learning in the suitability or potential of the area supported	0
Somewhat interpretation and learning activities, not interesting lack of neat design and not variety	1

**Table 3** Criteria of Interpretation and Awareness Characteristics (Continued.)

Characteristics	Criteria
Having interpretation and learning activities by human and non human made neat design, interesting, make ecotourists some understanding, variety of program	2
Having interpretation and learning activities by human and non human made neat design, interesting, make ecotourists some understanding, variety of program mixed of service method by human or non human	3
<p><b>22.Suitability activities toward ecotourists awareness process</b></p> <p>Aspect and suitability activities toward ecotourists awareness process , the aspect consistency with the potential of the area and ecotourism resources</p>	
The activities are no support awareness process, and have negative environment and social impact	0
The activities are not support learning process and awareness process,	1
The activities are consistency to potential and area valuable , some concentrate to learning process and awareness process	2
The activities are high consistency to potential and area valuable , some concentrate to learning process and awareness process	3



**Table 3** Criteria of Interpretation and Awareness Characteristics (Continued.)

Characteristics	Criteria
<b>23.Suitability tourism and take an advantages towards community awareness</b> Ecotourism activities are support community awareness process and stimulate the valuable of eotourism resources	
Ecotourism activities are not support community awareness process and stimulate the valuable of eotourism resources and have an negative impact	0
Ecotourism activities are not concentrate community awareness process, not link between ecotourism resources value and community quality of life	1
Medium concentration of community awareness process in resources conservation	2
High concentration of community awareness process in resources conservation	3

**Table 4** Criteria of Local participation and Stakeholders Characteristics

Characteristics	Criteria
<p><b>24. Community advantage in Environmental and cultural conservation</b></p> <p>Community can take a benefit from ecotourism destination and partly supporting to control and protect negative impact or community resources degradation. Additionally supporting ecosystem cultural way of life and indigenous in right way of maintenance, identity and environmental value still maintain</p>	
<p>Seriously ecotourism impact on community natural resource and cultural</p>	0
<p>Somewhat natural environment and cultural benefit providing to community, cannot control the degradation and cultural change from ecotourism</p>	1
<p>Medium natural environment and cultural benefit providing to community, can control the degradation and cultural change from ecotourism</p>	2
<p>Ecotourism make a high of natural and cultural conservation in the ecotourism destination and have a environment and cultural restoration</p>	3

**Table 4** Criteria of Local participation and Stakeholders Characteristics  
(Continued)

Characteristics	Criteria
<p><b>25. Community advantage in Economic</b> Community take economic advantage or economic opportunity such as income employee from ecotourism activities in the area</p>	
Community cannot take economic advantage such as income employee from ecotourism activities in the area	0
Low economic opportunity, some commune advantage such as infrastructure development in community	1
Medium economic opportunity, some local people take an advantage such as income which connected direct or indirect of ecotourism activities	2
High economic opportunity, most of local people take an advantage such as infrastructure development in community and receive direct or indirect of ecotourism activities, community have an economic empowerment	3
<p><b>26. Local Empowerment advantage</b> Ecotourism activities are supported community development in perspective of thinking process and take a role in community empowerment process</p>	
Ecotourism activities are not supported community development in perspective of thinking process and take a role in community empowerment process	0
Ecotourism activities are stimulate community development in perspective of thinking process and take a role in community empowerment process	1

**Table 4** Criteria of Local participation and Stakeholders Characteristics  
(Continued)

<b>Characteristics</b>	<b>Criteria</b>
Ecotourism activities are supported community development in perspective of thinking process and take a role in community empowerment process	2
Ecotourism activities are empowered community development in perspective of thinking process and take a role in community empowerment process	3
<p><b>27. The development and participation supporting from government and other organizations</b></p> <p>The supporting from government and other organization to develop such as the opportunity for ecotourism budget supporting and academic supporting</p>	
No supporting from government and other organization to develop	0
Somewhat supporting from government and other organization to develop and not enough, take a long time	1
Medium supporting from government and other organization to develop unclear un continuous and not consistency community needs	2
High supporting from government and other organization to develop clear, continuous and consistency to community needs	3
<p><b>28. Local Involving and opportunity for decision making in ecotourism management</b></p> <p>Community have an opportunity to make decision to participate in ecotourism activities and operate in ecotourism destination</p>	



**Table 4** Criteria of Local participation and Stakeholders Characteristics  
(Continued)

<b>Characteristics</b>	<b>Criteria</b>
Community are not accept ecotourism in their community. Community have not an opportunity to make decision to participate in ecotourism master plan and ecotourism development in the future	0
Somewhat of community are not accept ecotourism in their community. Community have not an opportunity to make decision to participate in ecotourism master plan and ecotourism development in the future	1
Some of community accept ecotourism activities and some of local people interest in participate and make a decision making in policy planning	2
Most of people in the community accept ecotourism activities and most of local people interest in participate and make a decision making in policy planning	3

## Appendix G

### (1) The Ecotourism Management base on Eastern Philosophy factors determination

According to the literature review and synthetic of Eastern Philosophy is shown that

*“Ecotourism Management based on Eastern Philosophy is defined as a moral action which illustrates a peaceful life based on simplicity as a way to achieve balance between people and their natural environment.”*

The perspective of Eastern Philosophy based on the view point of nature and environment are shown on Box 1 :

#### Box 1 Eastern Philosophy view nature and environment

##### Eastern Philosophy Perspective in natural

Yamamoto Shuichi (2000) Wong :((2000),Bleasda and Tapsel (1996) TISTR (1997)

#### (1) Principle of Symbiosis

Everything is somehow connected. Therefore, the very principles of bio-diversity and symbiosis of nature and living things are primary in maintaining our world.

#### (2) Principle of Circulation

The concept of cycles or cycling that birth and death is repeating in the universe is important for considering the system of cycling in society.

Yamamoto Shuichi (2000) Wong :((2000),Bleasda and Tapsel (1996) TISTR (1997)

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**(2) Principle of Circulation**

The concept of cycles or cycling that birth and death is repeating in the universe is important for considering the system of cycling in society.

**(3) Perspective of Recognition of the World**

In Buddhism all phenomena are understood basically in terms of ‘dependent origination,’ the idea of the interdependence and interaction among all existences.

**(4) Relationships of Subject and the Environment**

Both subject and its environment have a mutually interdependent and an interconnected relationship.

**(5) Intrinsic Value of Nature**

All living things and non-living things have the Buddha-Nature, they are regarded as having an equal dignity and an intrinsic value.

**(6) The Rights of Nature**

Human rights are based upon the rights of nature

Addition to Tu Wei Ming (1989) in view of Taoism supports that) Man is based on earth, earth is based on heaven, heaven is based on the way and the way is based on nature

**Table 1** Criteria of Ecotourism Resources characteristics in Eastern perspective

Characteristics	Criteria
<p><b>Ecotourism Resources in Eastern perspective Factors</b></p> <p>The location and geographic characteristic which demonstrate the eastern perspective in the radiant of ecotourism village destinations. The function of natural resources provide cool circumstance and experience in eastern perspective</p>	
<p><b>1. Location of the ecotourism destination demonstrate as peaceful place</b></p> <p>Ecotourism destinations demonstrate peaceful life and keep quiet area.</p>	
<p>Location of the ecotourism villages far from main road more than 10 kms.</p>	3
<p>Location of the ecotourism villages far from main road 6-10 kms.</p>	2
<p>Location of the ecotourism villages far from main road more than 1-5 kms.</p>	1
<p>Location of the villages are not the ecotourism villages</p>	0
<p><b>2. Geographic characteristic demonstrate as a symbolic of eastern philosophy</b></p> <p>Characteristic of landscape and geographic formation which demonstrate the meaning in eastern philosophy</p>	
<p>Demonstrated of geographic characteristic such as cave as a sacred place, river, waterfall and stream as a life, mountainous a way of ultimate life not far from 5 kms and below</p>	3



**Table 1** Criteria of Ecotourism Resources characteristics in Eastern perspective

Characteristics	Criteria
Demonstrated of geographic characteristic such as cave as a sacred place, river, waterfall and stream as a life, mountainous a way of ultimate life, far between 6-10 kms .	2
Demonstrated of geographic characteristic such as cave as a sacred place, river, waterfall and stream as a life, mountainous a way of ultimate life , far more than 10 kms	1
Location of the villages are not the ecotourism villages	0
<b>3.The balance of Yin and Yang in the area</b> <b>Cool shading that demonstrate balance of Yin and Yang in Taoism principles</b>	
Most of the area (70%-100%) covered with the forest	3
Medium of the area (40% - 69%) covered with the forest	2
Somewhat of the area (39% - 20 ) covered with the forest	1
None of the area covered with the forest such as in Municipal area	0
<b>4. Estimate of the species depend on forest habitat and demonstrate the symbiosis</b> The number or frequencies which can hear or see dominant species in the area.	
More than 10 times that can hear or see dominant species in the area.	3
5-9 times that can hear or see dominant species in the area	2
1-4 times that can hear or see dominant species in the area	1

**Table 1** Criteria of Ecotourism Resources characteristics in Eastern perspective  
(Continued.)

Description	Criteria
Cannot hear or see anything	0
<b>5.Estimate times are taken to stay in ecotourism village destination that provide an insight and Way of Thinking</b> Range of day using in the ecotourism village destinations in natural area.	
5 days or more than to stay overnight in the ecotourism villages destination	<b>3</b>
3-4 days to stay overnight in the ecotourism villages destination	<b>2</b>
1-3 days to stay overnight in the ecotourism villages destination	<b>1</b>
Not stay overnight in the ecotourism villages destination	<b>0</b>

**(2) Ecotourism Facility in Eastern Styles Characteristics**

**Table 2** Criteria of Ecotourism Facility characteristics in Eastern Perspective

Characteristics	Criteria
<p><b>Ecotourism Facility in Eastern Styles Factors</b>                      Characteristic of accessibility demonstrate simplicity, level of suitability of facility that harmony with the nature, peaceful, rustic area and local management</p>	
<p><b>6.Simplicity for accessibility</b>                      The characteristics of simplicity road or way to access the ecotourism destination</p>	
<p>The natural way or Cart track and foot path trail</p>	3
<p>Fair or dry weather loose surface</p>	2
<p>All weather hard surface two or one lanes, loose or light surface two or one lanes</p>	1
<p>Highway, hard surface more than two lanes</p>	0
<p><b>7.Suitability of facility that harmony with the nature</b>                      Level of suitability of facility that harmony with the nature</p>	
<p>Most suitability of facility that harmony with the in shade, design and material which made of</p>	3
<p>Medium suitability of facility that harmony with the in shade, design and material which made of</p>	2
<p>A little suitability of facility that harmony with the in shade, design and material which made of</p>	1
<p>Not suitability of facility that harmony with the in shade, design and material which made of</p>	0

**Table 2** Criteria of Ecotourism Facility characteristics in Eastern Perspective  
(Continued.)

Description	Criteria
<b>8.Suitability of facility has a peaceful circumstance</b>	
Level of suitability of facility has a peaceful circumstance	
Most suitability of facility that facility has a peaceful such as natural voice of water, local animal and smell of local flora	3
Medium suitability of facility that facility has a peaceful such as natural voice of water, some local animal and smell of local flora	2
A little suitability of facility that facility has a peaceful such as natural voice of water or local animals and or local flora	1
Not suitability of facility that facility has a peaceful such as natural voice of water, local animal and smell of local flora	0
<b>9.Suitability circumstance demonstrate the rustic styles</b>	
Most of ecotourism destinations area (70% -100%) are an agricultural	3
Medium of the ecotourism destinations area (40% -69%) are an agricultural	2
A little of the ecotourism destinations (39% -20) are an agricultural	1
None of the ecotourism destinations ( 19 % and below ) are an agricultural	0



**Table 2** Criteria of Ecotourism Facility characteristics in Eastern Perspective  
(Continued.)

Description	Criteria
<b>10.The level of local management in accommodation</b> The status level of local management in accommodation at ecotourism destination	
High level of local management in accommodation such as local owner and manage of homestay or resort, or guesthouse and hotel	3
Medium of local management in accommodation such as be an employee in other places of Mae Hong Son homestay or resort, or guesthouse and hotel	2
A little of local management in accommodation such as to be an employee from outside of Mae Hong Son province in homestay or resort, or guesthouse and hotel	1
None of local management in accommodation and have not accommodation service in ecotourism destiantion	0

**Table 3** Criteria of Ecotourism Service characteristics in Eastern Perspective

Description	Criteria
<b>11. Well known service</b> <b>Number of year of ecotourism destinations are well known</b>	
Most well known , 10 year or more than which has been an ecotourism destination	3
Medium well known,5-9 years which has been an ecotourism destination	2
A little well known , 1-5 year which has been an ecotourism destination	1
Not well known or Are not be an ecotourism destination	0
<b>12. Have a simplicity service</b> Have a toilet, freshwater drinking a basically service for minimum needs	
Have 70% - 100% of toilet and freshwater drinking covered in the ecotourism destination	3
Have 40% - 69% of toilet and freshwater drinking covered in the ecotourism destination	2
Have 39% -20 of toilet and freshwater drinking covered in the ecotourism destination	1
Have a toilet 19% and below of toilet and freshwater drinking covered in the ecotourism destination	0

**Table 3** Criteria of Ecotourism Service characteristics in Eastern Perspective  
(Continued.)

Characteristics	Criteria
<b>13.Level of eastern perspective on ecosystem and way of life the status level of eastern perspective on ecosystem and way of life</b>	
High level of eastern perspective on ecosystem and way of life such as Homestay service, museum, folklore, indigenous information of local people.	3
Medium level of eastern perspective on ecosystem and way of life some of Homestay service, museum, folklore, indigenous information of local people and are not continuous	2
A little level of eastern perspective on ecosystem and way of life somewhat of Homestay service, museum, folklore, indigenous information of local people and are not continuous	1
None of eastern perspective on ecosystem and way of life, none of Homestay service, museum, folklore, indigenous information of local people and are not continuous	0

**Table 4** Criteria of Ecotourism Administration characteristics from the perspective of Eastern Philosophy

Characteristics	Criteria
<b>14. Benefit Sharing in the ecotourism villages</b>	
Having sharing benefit in ecotourism villages	
None of benefit sharing	0
Benefit sharing in the ecotourism village	1
Benefit sharing for people outside of ecotourism village	2
Benefit sharing both of in and outside the village	3
<b>15. The basically management in Eastern perspective</b>	
The level of safety for ecotourism villages management	
70% -100% of ecotourism villages have safety from criminal and war =Most safety	3
40%-69% of ecotourism villages have safety from criminal and war = Medium safety	2
39% -20 of ecotourism villages have safety from criminal and war =A little safety	1
19 % and below of ecotourism villages have safety from criminal and war=Low safety	0
<b>16. The level of ecotourism destination demonstrate as a moral circumstance</b>	
The percentage of the households respect on religious	
Most of (70%-100%) the households respect on religious	3
A little of 40% - 69%) the households respect on religious	2
None of the (39%-20%) households respect on religious	1
19 % and below of the households respect on religious	0
<b>17. The stability of ecotourism management</b>	
Range of years for ecotourism management	
10 year or more than which has been an ecotourism committee	3



**Table 4** Criteria of Ecotourism Administration characteristics from the perspective of Eastern Philosophy

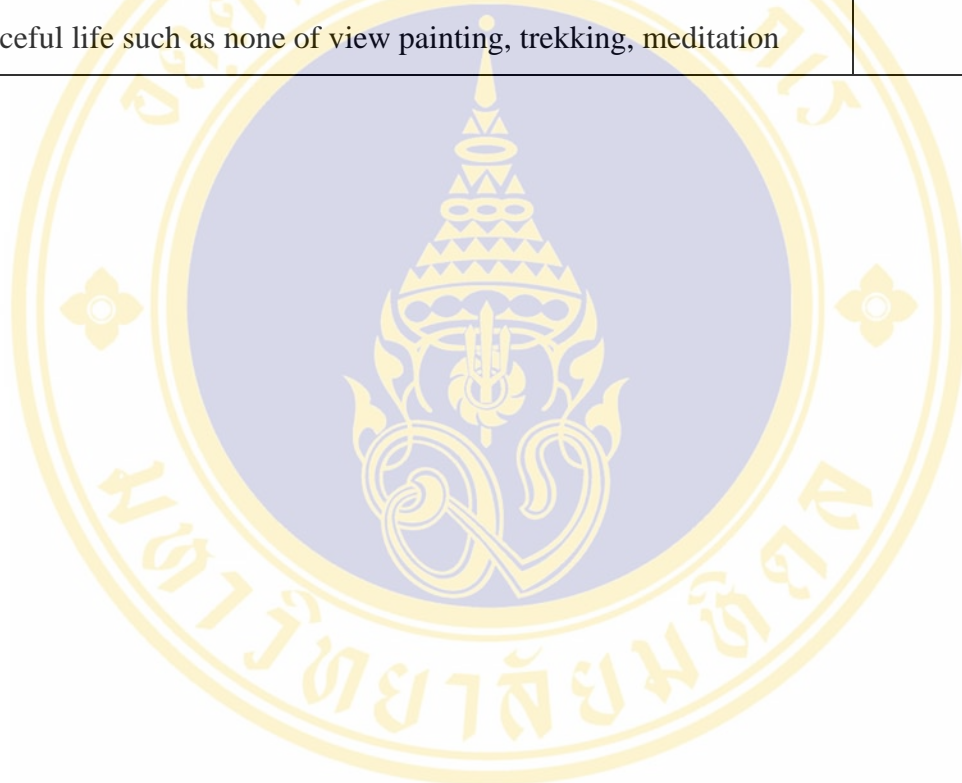
Characteristics	Criteria
5-9 years which has been an ecotourism committee	2
1-5 year which has been an ecotourism committee	1
Have no ecotourism management committee	0
<b>18.The level of ecotourism destination demonstrate as a moral action</b>	
The percentage of the households participate in religious activities	
70%-100% of households participate in religious activities	3
40% -69% of households participate in religious activities	2
39 % - 20 % of households participate in religious activities	1
19% and below of households participate in religious activities	0
<b>19.The ecotourism activities that demonstrate eastern philosophy</b>	
The ecotourism activities which take a long time to do	
3 Days of trekking in natural area and homestay or stay overnight more than three days	3
2 Days of trekking in natural area and homestay or stay overnight two days	2
1 Days of trekking in natural area and homestay or stay overnight one days	1
Trekking in natural area and are not stay overnight in the area	0

**Table 4** Criteria of Ecotourism Administration characteristics from the perspective of Eastern Philosophy (Continued)

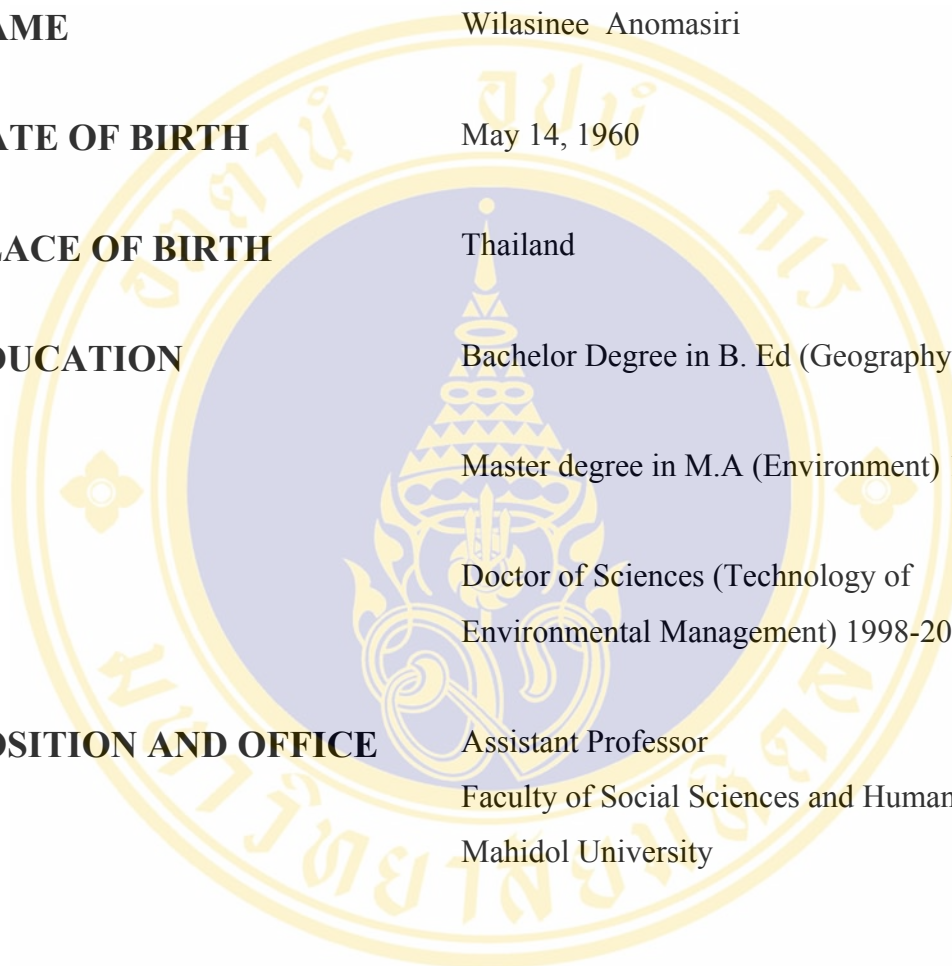
Characteristics	Criteria
<p><b>20. The ecotourism activities that explore to eastern philosophy materials and activities</b></p> <p>The experience that explore to eastern philosophy materials and activities</p>	
<p>The direct experience in the ecotourism destination that has a religious place, and activities such temple sacred place or meditation in the radiant of ecotourism village not far from 1 kms.</p>	3
<p>The direct or indirect experience in the ecotourism destination that has a religious place, and activities such temple sacred place or meditation in the radiant of ecotourism village not far 2-3 kms</p>	2
<p>The direct or indirect experience in the ecotourism destination that has a religious place, and activities such temple sacred place or meditation in the radiant of ecotourism village not far 4-5 kms</p>	1
<p>The direct or indirect experience in the ecotourism destination that has a religious place, and activities such temple sacred place or meditation in the radiant of ecotourism village far more than 6 kms</p>	0
<p><b>21.Suitability of Ecotourism activities concentration for peaceful life</b></p> <p>Level of ecotourism activities suitability concentrate for peaceful life</p>	
<p>Most suitability of Ecotourism activities concentration for peaceful life such as view painting, trekking, meditation</p>	3
<p>Medium suitability of Ecotourism activities concentration for peaceful life such as</p>	2

**Table 4** Criteria of Ecotourism Administration characteristics from the perspective of Eastern Philosophy (Continued)

Characteristics	Criteria
A little suitability of Ecotourism activities concentration for peaceful life such as some of view painting, trekking, meditation	1
None of suitability of Ecotourism activities concentration for peaceful life such as none of view painting, trekking, meditation	0



## BIOGRAPHY



<b>NAME</b>	Wilasinee Anomasiri
<b>DATE OF BIRTH</b>	May 14, 1960
<b>PLACE OF BIRTH</b>	Thailand
<b>EDUCATION</b>	Bachelor Degree in B. Ed (Geography) 1981 Master degree in M.A (Environment) 1986 Doctor of Sciences (Technology of Environmental Management) 1998-2004
<b>POSITION AND OFFICE</b>	Assistant Professor Faculty of Social Sciences and Humanities Mahidol University