

**Using of Social Marketing to Enhance Capacity of
ASEAN Community-based Tourism**

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Social marketing (SM) is a new area of community-based tourism (CBT) issue that provides ideas to local people and community to change their behavior for their benefits. The objective of this study aims to analyze understanding of SM and ASEAN CBT for supporting development capacity of CBT. The results demonstrate prosperity of ASEAN CBT in the form of outstanding culture, history and nature. The significant issues that ASEAN has confronted with are the tourism quality and loss of distinguished tourism operation. Hence, this study indicated that the SM is the marketing design to change behaviors in the community and maintain their culture. There are ten strategies to increase progress for the community; plan's purpose, situation, target audiences, major marketing objectives, goals, admirable positioning, marketing mixed (four Ps), evaluation, budget, and implementation plans. To accomplish SM aspects, nevertheless, needs the completed feasibility study and seeks for persons to gain their benefits.

Keywords: social marketing, community-based tourism

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Introduction

To develop cooperation on tourism among the Association of Southeast Asian Nations (ASEAN) member countries still keep continuing and tourism will support the important economy for these countries and a very few studies examined ASEAN community-based tourism (CBT) (The Association of Southeast Asian Nations (ASEAN), 2009). Most of current studies involve in ASEAN economic cooperation and general agreements such as ASEAN Free Trade Agreement (AFTA) and ASEAN Framework Agreement on Services (AFAS). (Tan, 2003; The Association of Southeast Asian Nations (ASEAN), 2009). Regarding the industry of travel and tourism in ASEAN region, the most important section is probably the ASEAN Socio-Cultural Community (ASCC). It helps forming the ASEAN identity. The ASCC's basic support is respecting differences of cultures, languages, and religions of the ASEAN people. It focused on values of unity among diverse and adaptable persons to show realities, opportunities, and challenges (World Tourism Organization, 2010). Some advised methods to apply strategies for building the ASEAN identity and they directly related to travel and tourism. It includes sense of owner, integrating unity, and increasing further mutual notion regarding culture, history, religion, and civilization among the ASEAN members. (Khanal & Babar, 2007; World Tourism Organization, 2010).

There are three issues to build the ASEAN identity. Firstly, promoting and preserving the ASEAN cultural heritages can build mindfulness and understanding in the community relating their unique histories, cultural similarities, and differences to protect characteristics of ASEAN cultural heritage. Secondly, promoting cultural creativity and industry is to enhance the ASEAN identity and cooperation on cultural originality and industry. Finally, building commitment the community specifies the ASEAN identity and the centre of people orientation through participation in the society (Williams & Shaw, 2009; World Tourism Organization, 2010). However, the cultural conservation and preservation still requires mutual participation and agreement of the community. The unique community power and cultural characteristics for attracting tourists are realized and protect the field providing impression for tourists (Reinius & Fredman, 2007) to preserve the culture of the community can make changes in behaviors and thoughts of tourists to use social marketing (SM) in order to gain benefits (Kotler & Lee, 2008). The SM capability assured

that representing interferences could be conducted since there were other strategies such as providing knowledge, training, and new concepts. Normally, the objective of most SM campaigns is to change people's behavior; attitudes of residents for tourism development. The cultural conservation and preservation, however, requires mutual participation and agreement of the community (Mbaiwa & Stronza, 2011).

The objective of this study is to learn SM concept whether it can be applied to preserve cultures of CBT and the case study of ASEAN CBT was used. This paper was started by studying the outlook of ASEAN, making understanding about SM to help cultural preservation in the community, and explaining the CBT concept. The result will demonstrate the ASEAN tourism areas. Therefore, taking about SM is a tool of cultural preservation. Finally, argument about understanding of SM methods will be done when people agree to change their behavior.

Literature Review

Overview ASEAN

ASEAN was formed to maintain harmony and strength in Southeast Asia by arranging a conference to discuss and resolve the matters concerning regional instability. The five member countries formally established the association on 8 August 1967: Indonesia, Malaysia, the Philippines, Singapore, and Thailand (IMPST). On 8 January 1984, Brunei also joined the association and they were named ASEAN-6. Furthermore, Cambodia, Laos, Myanmar and Vietnam (CLMV) joined the ASEAN during 1995 and 1997. Propellant to extend the ASEAN was increased in order to foster the ASEAN's voice in the international trade stage such as the Asia-Pacific Economic Cooperation (APEC) forum, the World Trade Organization, and in negotiations with the European Union (The Association of Southeast Asian Nations (ASEAN), 2009).

Social Marketing

Regarding the term of Social Marketing (SM), Kotler & Zaltman invented it in 1971 to apply the marketing methods to solve social problems, ideas, or behaviors. However, SM is common marketing, it is not the theory and its structure was built from many sciences such as psychology, sociology, anthropology, and communications theory to

understand how to influence people's behavior (Kotler & Zaltman, 1971). Notion of SM, however, is more difficult than common marketing since it relates to resource limitation for changing stubborn behaviors, social, and political conditions (Lefebvre & Flora, 1988). Andreasen (1995) demonstrated that SM is commercial marketing to analyze, plan, implement, and evaluate. SM design against people's willing behavior and develop their benefits and society (Andreasen, 1997; MacFadyen et al., 2002). Furthermore, Houston & Gassenheimer (1987) also explained that the effort of social marketers to change behavior was conducted by using the principle, recognition on benefit. In addition, MacFadyen et al. (2002) indicated that SM is marketing procedures such as consumer's marketing research, proportion and goal, and mixed marketing methods should be applied. The above explanation can describe SM in this paper as the starting point of willingness for behavioral change. SM cannot force the change of people's behavior and the SM objective is finally to develop persons and society without business benefit.

Community-based Tourism

Most community based tourism (CBT) explained close connection between tourism communities. It applies tourism to develop and create tourism activities. CBT product is normally provided to village tourism, rural tourism, ecotourism, etc. Nevertheless, it is essential to understand that CBT is determined as a niche market for only community tourism. Efficiently using opportunities for tourism development to accomplish sustainable development should be considered wider content of community tourism (Obenour & Cooper, 2010). Murray (2008) indicated that tourism is described as a cultural destroyer due to subverting social norms and economies, decreasing social structures, destroying communities of personality while other supporters who help the poor and disadvantaged people provide better chances of economic benefits, social transfer, and livelihood. Goodwin & Santilli (2009) clarified that CBT is a tool of community development to foster the effectiveness of rural communities for tourism resources management and assure full community participation. When CBT was suitably used, it can assist community control the impacts from tourism, distribute income, alter the local economy, preserve culture and environment, and provide educational opportunities (Tuffin, 2005). CBT is not a traditional tourism and does not pay attention to investors' profit but the long-term of maximum benefits for the local community will

be needed including limitation of the negative impacts of tourism on local people and their environmental resources. To enable to develop the process, a systematical plan should be adjusted. The synopsis of proposed framework was provided six stages (Tuffin, 2005): (1) choose a destination; (2) complete a feasibility study with the community; (3) create an action plan; (4) set up an administrative system; (5) prepare for operation; and (6) monitor and evaluate. In this study the authors applied with ten steps as shown in discussion. The outlook of these steps is for purpose of forming ability of community to handle CBT and SM process.

Methodology

This study, the qualitative research, comprises of gathering information from primary and secondary sources. Firstly, primary information of Koh-Kred, Pak-Kred District, Nonthaburi Province was classified as the CBT study area in Thailand. The island is a tourist attraction place which approach unique, diversity and culture. The samples were 40 Thai tourists, 8 government officials and community leaders, and 60 local businesses. Observation and in-depth interviews were applied for collecting information of Thai tourists and cultural learning process. Secondly, information was collected from local guides' book, journals, research reports, thesis, and web sites. In Thailand, Cambodia, Vietnam, Laos, and Myanmar, CBT was selected as the case study to examine the outlook in ASEAN CBT which should be proper for current incidents when the related behaviors cannot be managed. The case study approach concerns evidences reaped from direct observation about situations and interviews from relevant people. In addition, inspection applied triangulation from studying documents, observations, and in-depth interviews (Yin, 2003).

The main hypothesis of this study is SM can enhance capacity of CBT. The SM tool to achieve these goal is cultural preservation as shown in Figure 1 and the following hypothesis

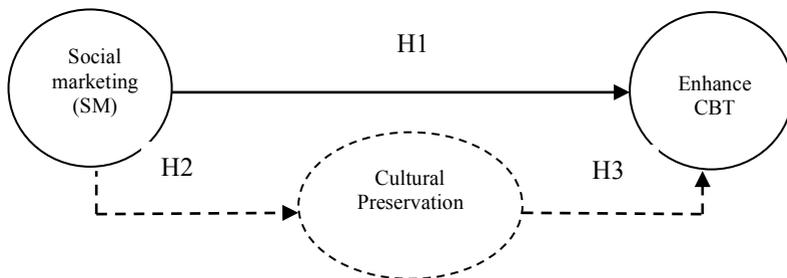


Figure 1 Using of Social Marketing to Enhance Capacity of Community-based Tourism

Hypothesis 1: SM can enhance capacity of CBT.

Hypothesis 2: SM concept is providing idea to people and community to change their behavior toward cultural preservation.

Hypothesis 3: Cultural preservation is a SM method to increase ability of CBT.

Results

Academic Viewpoints of CBT in ASEAN

Community-based Tourism in Thailand: The Study of Koh-Kred Community

In Thailand, all types of tourism related to local and/or traditional communities are being regarded as CBT. Its definitions commonly involves in the phenomenon, the objectives, or principles (Boonratana, 2010). The CBT activities are developed depended on particular components such as local lifestyle, culture, people, inter-relationships, and the characteristics resulting in pride of local people to share them with tourists. Tourists have a chance to learn the community and environment through enjoyable and direct activities by local guides. These include jungle trekking, traditional fishing, natural dying, learning to cook local dishes, etc (The Thailand Community-base Tourism Institute, 2013). Koh-Kred, Pak-Kred District, Nonthaburi Province is the place of the case study in this research by learning seven cultural areas of Koh-Kred: (1) pottery; (2) traditions; (3) dance-music; (4) food; (5) dress; (6) language; and (7) belief. The superior

cultures are pottery, tradition, dance-music and food respectively. Tourists can learn them rather than other cultures including pottery can be learned from the Koh-Kred Pottery Village. Regarding dance-music, it commonly performs on every Saturdays and Sundays and tourists can learn dressing by Mon. Furthermore, there are Mon foods cooked from rice noodle and mixed with curry, Nor-Ka-La fried, dry-cooked rice in cold water and Thai sweetmeat. However, tourists still cannot see or learn traditions and beliefs whole time since the rituals will be performed in festival for only once a year. Some elderly people speak Mon language but not for teenagers. Nevertheless, tourists can learn the Mon language from the Mon village labels. Dressing of Mon people will be shown only on festivals and nowadays is fashion trend.

Community-based Tourism in Cambodia

Regarding Cambodian economic development, the tourism industry has come to be one of the key accelerators. The Cambodia's leader has laid emphasis on the important of tourism in their policy (Ministry of Tourism, 2007). Cambodia is come to be both natural and cultural places for tourists since they have great potential for tourism development based on the magnificent cultural-tourist place such as the World Heritage sites of Angkor Wat and Preah Vihear temple. To achieve the tourism industry, cooperation among stakeholders will be required to promote destination and enhance impressing experiences for tourist (Hall & Ringer, 2000). Cambodia is one of the fastest growing tourist countries and Cambodians are pride on their abundant cultural heritages, particularly Angkor Wat because it is one of the eight wonders of the world and also recorded in the United Nations heritage site. In 1998, the government focused on tourism after the civil war period by appointing the general department of tourism under the Council of Ministers. The department related to participatory planning, implementation process, reinforcing capability of both internal staffs and local communities (Khanal & Babar, 2007).

Community-based Tourism in Vietnam

The natural and cultural tourism places should be the distinguished note of the most proper influential promotional topic to influence tourists' perception and passion for travelling Vietnam. Vietnam adopted the internal strengths that vastly encourage the tourism development in order to compete with other outstanding tourist places in the

ASEAN region. The unique physical and social characteristics in Vietnam include diversity of tourism resources. According to cultural aspect, Vietnam has wealthy historical sites, architectural monuments, French colonial architecture, Indo-Chinese cultural heritage and war memorial. Vietnam has aimed at preserving the natural and cultural resources of the country including the close cooperation with Ministries and local governments to arrange the master plans for tourism development (Tirasatayapitak, 2009). Others studies in Vietnam, Lask & Herold (2004) explored increasing the quantity of stakeholders within the choice method of World Heritage sites in Vietnam, particularly those principally excluded from any decision-making method, appears to be a promising approach. It enlarges the talk and facilitates accord in the least levels on the way to promote and to safeguard World Heritage. Moreover, Rugendyke & Thi (2005) examined the extent to that autochthonal peoples relocated from among one Vietnamese national park have engaged with the emergent tourism industry. The views of relocated people are contrasted with those of villagers who have continued to reside among the national park, exploitation traditional means that of survival, at the side of new initiatives designed to supplement their livelihoods and to reduce their dependence on national park resources for survival.

Community-based Tourism in Laos

In 1970s, tourism as a tool for development was first argued. The key analysis currently focuses on the role of ecotourism, pro-poor tourism and CBT. Thus, the Lao People's Democratic Republic, the international tourism, is the important source of foreign exchange (Harrisonab & Schipanic, 2007). Tuffin (2005) explained that local people and the tourism industry jointly lean on each another: it shows local people's lives, culture, and surrounding environment as the core attractions for tourists. The Home Stay program is a unique pattern to cooperate with local villagers and learn their culture and way of life. Wissansing (2009) explained that Laos is absolutely the "Hidden heart of Asia" and provided tourists an excellent overall image of old South East Asia. Tourists want to be gained to experience from Laos and touched prosperous cultural and natural heritages.

Community-based Tourism in Myanmar

The key informers polled the image of Culturally Golden Myanmar due to its oriented culture. One of the key informants informed that people here are friendly because of the influence of Buddhism. People go to the shrine room in their daily lives every day and most of Myanmar's attractions are depended on culture as well. Therefore, the tourism image on culture in Myanmar should be emphasized as the first priority. Rocharungsat (2009) illustrated eight positioning images: (1) images were unique culture (which represents costume, music, language); (2) fascinating Myanmar (which represents scenery, life style, flora and fauna); (3) enchanting Myanmar (diverse culture); (4) spectrum of scene and sound (motto); (5) Myanmar the golden land); (6) culturally Golden Myanmar; (7) surprise Myanmar; and (8) friendly Myanmar (culture and ways of life). However, the politics of tourism in Myanmar wherever tourism has been formed by internal and external political forces whereas additionally changing into an extremely visible and contested political issue. The political background and its result on Myanmar's tourism are the connection between politics and tourism is advanced and multi-faceted (Henderson, 2003).

The results showed that ASEAN CBT have similar tourism resources such as cultural identity, natural resources, and a similar history. Thus, the study of cultural learning of Koh-Kred community can be considered as representative of the procedure of cultural learning in ASEAN CBT toward cultural preservation, as concluded in Figure 2.

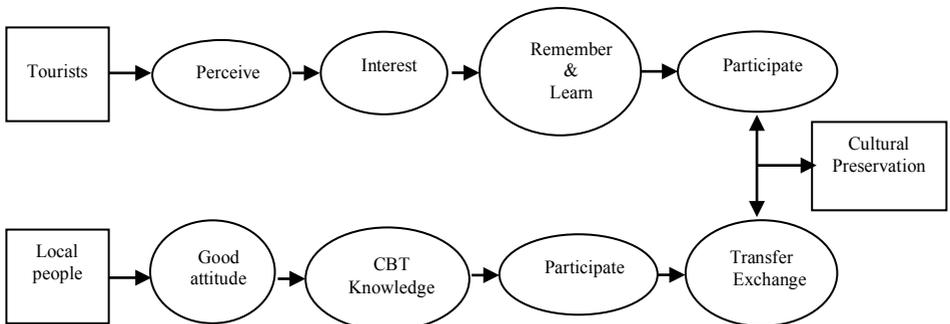


Figure 2 The procedure of cultural learning in ASEAN CBT to cultural preservation

Discussions

Basements of the culture demonstrating unique to community will be left and turned to an international famous culture as crisis of development. The community, the foundation of society, has been impacted by modern development so weakness will be emerged. Therefore, the potency development cannot be occurred without the strong community. Communities are stronger when they enable to keep their unique culture and sustainability (Choibamroong, 2011). Community participation implies requirement avoiding the traditional bureaucratic paternalism as agencies believe that they are adjacent to the members' ideas in the community (Skelcher, 1993). They exactly know what is good for people in the community. By way, community participation means a voluntary action pattern which individuals meet opportunities and responsibilities of citizenship (Tosun, 2000). These are adapted to Andreasen (1997) who indicated that the SM creation is for purpose of manipulating the willing behavior of people to develop their benefits and society.

SM process also means specifying the problems to be resolved, operating background research, creating a solution to reach affected people by the problem, applying the solution by raising consciousness and building demand, and evaluating the consequence of project (Gwynne, 2003). The authors argued that combine the six steps of Tuffin (2005) and ten steps of Kotler & Lee (2008) can be plan to preserved CBT culture in ASEAN. Kotler & Lee (2008) briefly explained the following steps using excerpts from a marketing that focused on plan purpose, target audiences, main marketing objectives and goals, desired positioning, marketing mixed strategies (4Ps), evaluation, budget, and implementation plans (see Figure 3).

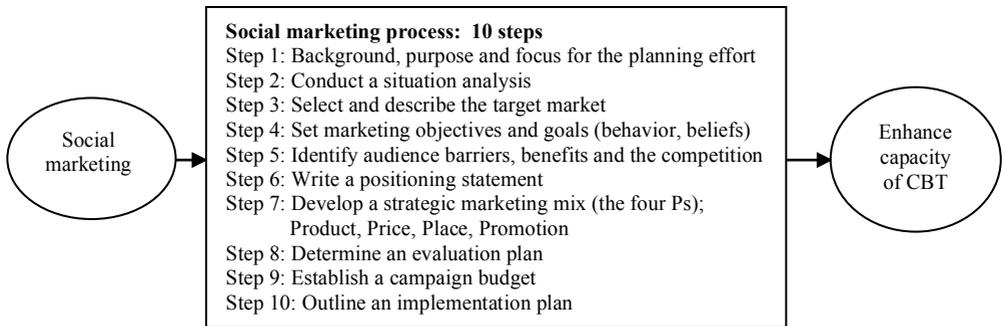


Figure 3 Social Marketing Process

Source: Kotler & Lee (2008)

Figure 3 demonstrated SM is the usage of marketing systems and tools to succeed desirable goals. The planning procedure of SM is same as principal marketing beginning and ending with the research. An analysis of study areas will be firstly conducted for both internal and external. This helps in the marketing proportion and the targeted strategy. Then, defining the problem will be determined objectives for the campaign and the formulation of the marketing strategy will be informed. Next, necessity of the SM mixed will be developed and pre-tested before being applied. Finally, the parallel attainment of the plan is looked into and the outcome will be assessed (Kotler & Zaltman, 1971).

The factor propelling behavioral change is to ensure that local people are satisfied by their effectiveness or proficiency of the change including positive effect on individuals and community. McElroy (1996) indicated that there are four key techniques of accomplishment to complete the change. First, education and communication where employees are persuaded wanted for transformation. Brown & Eisenhardt (1997) explained that internal and external communication concerned successful change. Second, technique is participation where employees' groups encourage the change management and process. Third, Appelbaum et al. (1998) and Burke (2011) indicated that successful communities usually pay attention to customers and their requirements. Community influences to increase sales and greater services to customers, and they realized customers' needs under the concept of community survival. Finally, Brown & Eisenhardt (1997) recommended the research results that successful companies linking with

the present and future through swift change processes. Thus, in CBT activities the customers are tourists and local people that should receive more attention.

ASEAN region is thoroughly flourishing in cultural, historical and natural features. Countries in the ASEAN have faced the critical issues of tourism correction and destination uniqueness in tourism operation was disappeared due to standardization of tourism products (MacFadyen et al., 2002). This paper advised that community should be emphasized to achieve CBT. Firstly, community resource management should be conducted since it is the core CBT product. Not only unique culture and life style (Rocharungsat, 2009) but also natural, heritage tourism attraction, and historical sites are essential (Hall & Ringer, 2000 and Tirasatayapitak, 2009). Secondly, stakeholders have to join in cooperating to accomplish in CBT and promoting full experience to tourists (Hall & Ringer, 2000; Tuffin, 2005; Ministry of Tourism, 2007; Tirasatayapitak, 2009). Ultimately, education and communication (Brown & Eisenhardt, 1997) can increase capacity of CBT by applying SM concept to change local people's behavior for their community benefits (Kotler & Zaltman, 1971; Andreasen, 1997; Brown & Eisenhardt, 1997; Raval & Subramanian, 2004; Kotler & Lee, 2008) as community cultural preservation (see Figure 4).

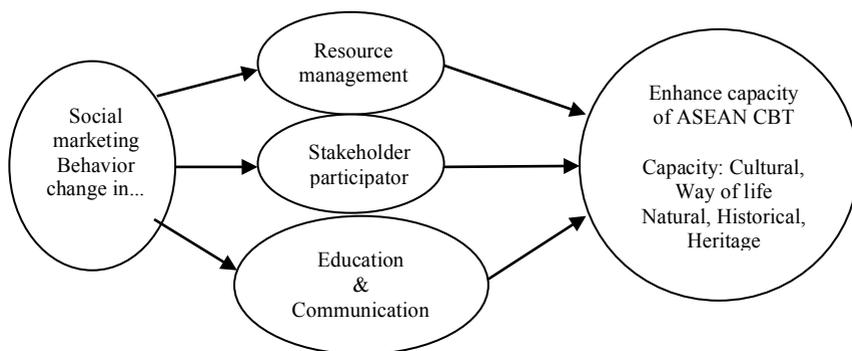


Figure 4 Social Marketing Techniques to Enhance Capacity of ASEAN CBT

The study regarding the process of SM indicates that hypothesis 1, SM can enhance capacity of CBT. The usefulness of SM depends on techniques from marketing persuasion in the community for purchasing idea

and behavioral change to gain community benefits. The various kinds of campaign should be used such as other strategies like market segmentation (local people and tourists), and idea design (what behavior need to change) and the prime focus of SM is based on people (Wood, 2008). SM adjusts theories and concepts of commercial marketing, economics, psychology, and anthropology. All marketers desire to influence people's willing behavior (Andreason, 1997) so that SM enables to create the most productive campaign (Brown & Eisenhardt, 1997). Kotler & Lee (2008) concisely included excellence of the plan's purpose, target audiences, main marketing objectives and goals, desired positioning, marketing mixed strategies (four Ps), evaluation, budget, and implementation plans (Kotler & Lee, 2008).

According to hypothesis 2, SM concept is providing idea to people and community to change their behavior toward cultural preservation and hypothesis 3, cultural preservation is a SM method to increase ability of CBT, which is a pathway to strengthen capacity of CBT. The most difficult factors for changing are value, attitude, and behavior. Burke (2011) disputed that values, norms, deeply held beliefs, attitude, and long-standing historical precedence set up prime aspect of culture. Therefore, the easiest of value, attitude, and behavior to cope with is behavior. The SM target often changes the lifestyles, behavior, and idea. The goal of SM is to form behavioral change and sustain it by using cultural values, especially in multicultural societies. Therefore, comprehending ethnic identities and cultural heritage has become a key factor to achieve the SM programs (Raval & Subramanian, 2004).

Conclusion

SM is a new concept of social science to study improvement for the total life quality of people through adopting, marketing strategies, and skills without focusing on profits. This study monitors understanding of SM and CBT for applying the concept to help community for cultural preservation. The results demonstrated the SM process concerns providing ideas to people rather than selling within behavioral change. Therefore, this study discusses that SM is same as a campaign for changing behavior and it can help community by building an ASEAN identify to promote the conservation and preservation of ASEAN cultural heritage. It also contains ten steps of SM; plan's purpose, situation, target audiences, main marketing

objectives, goals, desired positioning, marketing mixed strategies (four Ps), evaluation, budget, and implementation plans. The basement of SM, however, differentiates from commercial marketing in diverse aspects. Thus, this paper suggested that it is necessary for SM campaign social marketer to find out the community problem and persons who agree to change and achieve for their benefits (Kotler & Lee, 2008; Kotler & Zaltman, 1971).

Acknowledgement

The researchers wish to express our sincere gratitude to Office of the Higher Education Commission, Thailand who was financed this research. Furthermore, this research has been completed with kind helpful of tourist, local people in Koh-Kred, and The Committee of Koh-Kerd Tourism Development, Local Administration Tumbon Koh-Kred, Nonthaburi Province, Thailand, the researchers would also like to acknowledge for their cooperative.

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