

# A Community's Buddhist Arts

## *Conservation-based Voluntourism*

## *Management: A New Innovation Arousing Community's Conservation Participation*

Pannathat Kalaya<sup>+</sup> Yuthakan Waiapha<sup>++</sup> Parnprae Chaoprayoon<sup>+++</sup>  
& Metee Medhasith Suksumret<sup>++++</sup> (Thailand)

### **Abstract**

The purposes of this study aimed to investigate the level of community participation during Buddhist arts conservation-based voluntourism management, and to predict the most influential activities taken from the Buddhist arts conservation-based voluntourism management of which aroused their community participation. The duration of establishing the Buddhist arts conservation-based voluntourism program, which lasted for 7 months, was conducted by the application of participatory action research (PAR) with the AIC techniques. Afterwards, three pilot Buddhist arts conservation-based voluntourism programs were all conducted. Both a questionnaire and an in-depth interview were all carried out for investigating research findings. Data collection was gathered from 173 community members partaking this voluntourism establishment. Descriptive and inferential statistics were both measured for quantitative variables, meanwhile both content analysis and data triangulation check were applied to measure qualitative variables. The results of this study revealed that the level of community participation towards the Buddhist arts conservation-based voluntourism management was in co-operation level in every variables; moreover, the most influential activity which aroused community participation, with level of significant difference of 0.05, were a reading of inscription activity, followed by a Buddhist-arts apology rites, a counting and preliminary numbering of Buddhist-arts activity, and a photograph and academically clean Buddhist-arts activity.

**Keywords:** *Voluntourism, Conservation, Buddhist-Arts, Community Participation*

<sup>+</sup> Pannathat Kalaya, Maejo University, Faculty of Management Science, Lampang Rajabhat University, Building 36, T. Chompu Muang Lampang, 52100 Thailand. voice: +66 89 4799210 fax: +66 54 316780 email: amnat\_gulaya@hotmail.com.

<sup>++</sup> Yuthakan Waiapha, School of Tourism Development, Maejo University, 63 Moo 4 Chiang Mai - Phrao Road, Sansai, Chiang Mai, 50290 Thailand. voice: 66 81 952-2858 fax: 66 53 875166 email: Waiapha@gmail.com.

## Introduction

In Thailand, the tradition, norm, and lifestyle of the citizen are harmoniously ingrained with the spiritual beliefs and Buddhism. Their beliefs produce the way of life, which is mostly related with monasteries and temples. Temple is a sacred and social congregation place for Buddhist people who practice and respect the 3 supreme venerable compositions called “Rattana-trai,” which refers to the most three Buddhist gems composing of the Lord Buddha, Dhamma or Buddha sermons, and Sankha or Buddhist monks. The Dhamma as the sermon of the Lord Buddha nowadays represents by a Buddhist inscriptions, and it has been transferred to laymen by Buddhist monks. The Buddha images which generally represent the Lord Buddha found in every temple, and each image reflects its artistic beauty through various artistic schools. In addition, the Buddhist arts are the creation of arts, which is directly served for Buddhism, and they nowadays reflect on many forms of sculptures, architecture, and painting. Not only has its beauty taken from the creation and intention of artists, but it has been also inserted by the Buddhist philosophy. Moreover, the Buddhist arts have been used as a persuading tool for creating a faith and a practicum and are all transferred from old generations to young generations. (Sookprasert, 2016.)

Temples together with communities and Buddhist arts support each other thoroughly and dynamically because the Buddhist arts are considered physical objects that are sometimes neglected and abandoned. In fact, changes in such a social structure have been affected from its localization to its modernization, especially after the reign of King Rama V of Thailand. As a result, this radical change has been resulted in a rural life. Farmers quit working their paddies to survive, and had a better life from heavy industries. They focus on how to reach wealth and prosperity and overlook their traditional life, a Buddhist-life (Bhomkaow, 2014). This changes also made the conservation of Buddhist art of the community as a minor focus.

From the field survey conducted in Lampang province, it is about 100 kilometers far from Chiang Mai, and it is the center of the northern parts of Thailand. It reported that such a community's Buddhist arts are found unintentionally, and the Buddhist arts are their ancestral treasure legacy, which can benefit historical and social studies. The main symptom is a lack of appropriate conservational knowledge and viewpoints. The primary problems were all induced by 1) lack of protector: the numbers of monks and novices decreased because of the present educational system; 2) lack of conservational knowledge: conservational knowledge in Thailand still reserved for anyone studying from the art school or being charges of fine art department officers, meanwhile the outsiders' no opportunities for their rights were all supported for protecting and conserving their treasures; 3) lack of acting host: national treasures had a fine art department used as an acting host, but for locals, those belonged to the Provincial Administrative Office (PAO), which always have heavy workloads, and 4) lack of budgeting allocation.

From the previous studies, it revealed that the effective management of voluntourism could solve conservational issues, particularly voluntourism situations

+++ Parnprae Chaoprayoon, School of Tourism Development, Maejo University, Chiang Mai, Thailand.  
email: Parnprae\_c@mju.ac.th.

+++ Metee Medhasith Suksumret, Faculty of Liberal Arts, Maejo University, Chiang Mai, Thailand.  
email: mmsuksumret@gmail.com.

found in Thailand. Besides, the Tourism Authority of Thailand also predicted that there was an increasing number of foreign voluntourists, especially a group of youngsters. Their travelling origins are from the United States, and European countries; moreover, both European and American market promoting strategies have been launched (Tourism Authority of Thailand, 2016). Consequently, the voluntourism program was designed as a driven mechanism because it could solve budgeting problems leading to the major obstacle of conservational campaign in rural areas, as well as voluntourists' travelling expectations and experiences were also fulfilled. By far, the community members' effective voluntourism management will arise their community participation, and will build their conservational awareness.

In this research, the level of the communities' conservational participation is explored after partaking the participatory voluntourism management program in Khokha District, Lampang Province; moreover, the most important Buddhist arts conservation-based voluntourism activities arousing their community participation are also predicted. However, the research findings will contribute other areas to apply the Buddhist arts conservation-based effective voluntourism management used as a new innovation arising the communities' conservational participation.

## Literature Review

### Voluntourism

Voluntourism or the generic term "volunteer tourism" applies to those tourists who, for various reasons, volunteers in such an organized way to undertake holidays that might involve aiding or alleviating the material poverty of some groups in such a society, the restoration of certain environments or research into aspects of society or environment, the voluntourism concept, having its own particularity. Host subjects include predominant farmers, private entrepreneurs, cooperatives or communities. Their economic conditions can be diverse, but in most cases, the absence of volunteers cannot noticeably endanger the existence of their businesses (Kotulek, 2011). Volunteer tourism is one of the major growth areas in contemporary tourism, where tourists for various reasons seek alternative goodwill experiences and activities (Alexander, Z., & Bakir, A., 2010).

It is a trend that people from the developed world, especially Westerners, need to do philanthropic work and make their travel useful and memorable by volunteering while they would travel there. There are numerous profits supported by organizations that are given these opportunities to run their business, and many of them are doing very well. These businesses well-prepare the trip and activities for travelers who are willing to volunteer, and then charge them for their services. In most cases, the volunteers have to pay their own transport expenses for their origin countries, transportation within their final destination, food supplies, accommodations, and service fees. Most of the organizations advertise that they charge affordable and reasonable fees while providing quality services with its good security (Pichayakul, 2009).

## Community Participation

A community refers to a group of individuals living or working within the same geographic area with some shared cultures or common interests. This geographical definition of community is essential to understand how community development is linked or the ability of a community is improved for its tourism development.

Such a community, a small spatial unit, together with homogenous social structures is coped with shared norms and common interests. Although current literature reviews on tourism development have noted that a community is central to its sustainable tourism development. It is also defined as the description of the local communities such as the groups of people with a common identity may be involved in an array of related aspects of livelihoods. Furthermore, communities often have customary rights related to the area and its natural resources, and a strong relationship with the area culturally, socially, economically and spiritually.

The community participation can be seen as a process whereby the residents of such a community are given a voice and a choice to participate in issues affecting their lives. Whether community residents participate or not is determined by a variety factors. One such factor is reluctant to participate because the community members do not trust each other. It can, thus, be enhanced by addressing barriers to their participation while at the same time taking the necessary steps to promote the principles of sustainable participation. Moreover, their community participation in tourism development processes cannot only support and uphold local cultures, tradition, knowledge and skills, but it also creates prides in their community heritage. The goal of community participation is to improve their business negotiation among stakeholders in their interests in facilitating their better decision-making and sustainable development.

Thus, community participation is also the mechanism for an activation of community's involvement in their partnership-working, decision-making, as well as their representation in community structures. It should be noted that the community participation often leads to the involvement of people or communities with their government (Aref, 2011).

## Research Objectives

The main objectives of this study are detailed as follows.

1. To investigate the level of community participation during the Buddhist arts conservation-based voluntourism management.
2. To predict the most influential Buddhist arts conservation-based voluntourism activity arousing their community participation.

## Limitation

### Limitation of Participatory Action Research (PAR)

When conducting on this research field, all the data could be collected at the designated time frame due to the Buddhist-arts artifacts varied, according to the numbers of respondents compared with their occupation and seasonality. Then,

formal and informal leaders, as well as authorized officers would implement the AIC technique to gain their controlling authority.

### Limitation of Voluntourism Management

At the voluntourism venue, it could not carry a big number of tourists because of the appropriateness of location, as well as the numbers of evidences. Advanced booking would do help researchers to gather their suitable information and well-management. Although the voluntourism facilitates different communities to solve these problems on the conservation of community cultural heritages, the viewpoints of some villagers and tourists would make conflicts. Also, public hearing to make the collective understandings of people is very necessary.

### Research Methodology

#### Research Areas

Three areas were chosen: Song Kwae Santisuk Community, Sala Meng Community, and Sala Mor Community in Kho-Kha District, approximately 120 kilometers far from Chiang Mai, Thailand whereas this conservation-based voluntourism program was organized for the following reasons:

1. From a Field Survey: more than 1,000 items out of 3 major communities' Buddhist-arts were all abandoned without attention such as wooden Buddha images, palm-leaves inscriptions, Buddhist ritual accessories, etc. This situation would urgently need the prioritizing Buddhist arts-based conservation campaign to prevent the permanent damages and loses.



Figure 1. Sala Mor, Sala Meang, and Song Kwae Santisuk Community Temples.

2. From the current physical status evaluation of Buddhist-arts (evaluated by experts), the Buddhist-arts were all deteriorated and creaky; moreover, all inscribed letters were ware-off. All of them were caused by their communities' inappropriate preservation, and were all needed to be conserved as quickly as possible.





Figure 2. Examples of abandoned Buddhist-arts found in 3 major communities. Source: Author - 2016.



Figure 3. Current Physical Statues. Source: Author - 2016.

### Population

The population of the study included 173 participants joining the voluntourism management organized in Song Kwae Santisuk Community, Sala Meng Community, and Sala Mor Community, as well as by all stakeholders. The population used in this study was categorized by the following groups:

1. 30 respondents partaking in and conducting their Buddhist arts conservation-based voluntourism management. These included community members together with tourism business experts, and coaches from higher educational institutions in Lamapang province, selected by the non-probability sampling, and purposive sampling techniques.
2. 143 community members out of the three major communities and stakeholders, partaking in 7 months to organize this Buddhist arts conservation-based voluntourism management.

### Research Activity

During this Buddhist Arts conservation-based Voluntourism establishment with 7 months, the level of community residents' participation was first investigated, and the important variables during working process were subsequently predicted. Training activities which suited such a community's Buddhist arts conservation-based voluntourism management was selected and applied to their workgroup. It comprised of 1) establishing tourism management committees; 2) training local guides; 3) mind-setting of experts; 4) establishing tourism routes; 5) creating touristic activities; 6) formulating interpretative systems; 7) processing advertising techniques; 8) distributing authorities and responsibilities; 9) setting rules and regulations; 10) establishing evaluation and assessment criteria, and 11) distributing benefits and income.

During the training programs, the quantitative data were all collected by using a questionnaire, meanwhile an in-depth interview, a focus group discussion, and an informal observation were all carried out for data collection.

### Research Variables

1. Demographic variables included 1) gender; 2) age; 3) marital status; 4) income; 5) occupation, and 6) the duration of settlement.
2. Buddhist Arts conservation-based Voluntourism management variables conceptualized by Guntoro et al. (2010) included 1) establishing tourism management committees; 2) training local guides; 3) mind-setting of experts; 4) establishing tourism routes; 5) creating touristic activities; 6) formulating interpretative systems; 7) processing advertising techniques; 8) distributing authorities and responsibilities; 9) setting rules and regulations; 10) establishing evaluation and assessment criteria, and 11) distributing benefits and incomes.
3. Participation variables conceptualized by Cohen (1974) included 1) decision-making; 2) implementing; 3) benefits, and 4) evaluating.
4. Seven major Buddhist Arts conservation-based Voluntourism activities applied from the National Heritage management and conservation protocol, the Department of Fine Arts, the Ministry of Culture included 1) orientation activity; 2) Buddhist-arts apology rites; 3) counting and preliminary numbers of Buddhist-arts activities ; 4) photograph and academically clean Buddhist-arts activity; 5) reading inscription activity; 6) registration activity, and 7) revision activity.

### Research Design

This research applied a pre-experimental research design as one-shot case study (Campbell & Stanley, 1969). Quantitative data were conducted with a questionnaire; meanwhile the qualitative instruments such as an informal observation, an in-depth interview, and a focus group discussion were carried out during the research process in order to collect the qualitative data.



Figure 4. Focus Group Discussion. Source: Author - 2017.

### Conceptual Framework

Research conceptual framework was developed as a research conducted for guidelines. It was reviewed by related literatures, previous studies, and research findings from preliminary surveys and field work taken from 3 major selected communities, as detailed in figure 5.

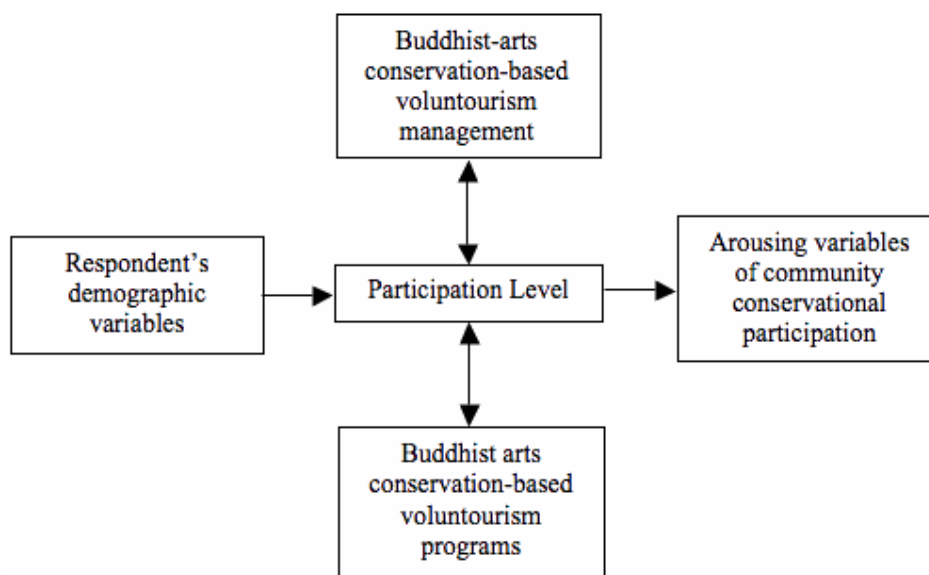


Figure 5. Research Conceptual Framework.

### Measurement of Variables

#### *Demographic Variables Measurement*

The respondent's demographic variables included a personal data of each respondent in relations to his/her age, gender, career, educational level, average income, as well as year of being community member. At last, descriptive statistics such as frequencies, percentages, and means measurement were all carried out for its data analysis.



### Participation Variables Measurement

Participation variables were all implemented for the concept of participation conceptualized by Cohen, (1974). These included 1) decision-making; 2) implementing; 3) benefits, and 4) evaluating. All variables were designed to measure the level of conservational participation throughout the Buddhist arts conservation-based voluntourism management and its activities.

1. The research tools used for data collection were a three rating scale-based questionnaire designed by the consideration of community member's backgrounds and their conservational participation. The evaluation criteria were divided into three major levels: high, moderate, and low as shown in Figure 6.

Scoring criteria	Positive question(s)	Negative question (s)
High participation	3	1
Moderate participation	2	2
Low participation	1	3

Figure 6. Criteria for evaluating respondent's affective learning.

2. Furthermore, the intervals used for data analysis equaled to  $(3-1)/4$  or at 0.50.
3. Subsequently, respondent's level of conservational participation with a score of 0.50 found in such a different level were divided into four levels of conservational participation, shown in Figure 7.

Mean Scale	Level of opinions
2.51-3.00	Empowerment Level
2.01-2.50	Co-operation Level
1.51-2.00	Assistancialism Level
1.00-1.50	Domestication Level

Figure 7. A four-scale levels of respondent's conservational participation with such a different score of 0.50.

### Other Qualitative Variables Measurements

The measurement of qualitative variables encompassed the Buddhist-arts conservation-based voluntourism management, and its Buddhist-arts conservation-based voluntourism activities. The qualitative data were conducted with gathering techniques such as focus group discussions, an informal observation, and an in-depth interview, as well as its content analysis, and data triangulation used as data analysis techniques.

### Research Instruments

According to the measurement of the respondents' conservational participation, related literatures together with previous studies were then reviewed; moreover, research instruments were all designed, and the pilot study was set up to find the level of confidence as followed;

### Questionnaire

In this research, a questionnaire designed to find the level of conservational participation of respondents was divided in to 3 major parts:

Part 1: Respondent's demographic profiles.

Part 2: Level of conservational participation measurement in rating scale.

Part 3: Detailed suggestions (open-ended question).

### The Supplementary Qualitative Instruments

Informal observations, in-depth interviews, and focus group discussions were all applied during the research process to collect its qualitative data.

### Reliability Test

Researchers took a try-out to meet the reliability level of research instruments conducted with 30 respondents from similar contexts of such a selected research area. A questionnaire was used to measure the level of conservational participation of respondents as well as to investigate the influential factors arousing their conservational participation. The researchers used the following treatments:

1. Content validity, validity test, and IOC (index of item-objective congruence) with 21 questions found in a questionnaire with the score of 0.50 – 1.00, and all of them could be carried out to its further reliability treatment.
2. Internal consistency test was analyzed with the Cronbach's coefficient alpha  $\alpha$  method, and the results of total scores were 0.921.

### Statistical Treatment of Data

1. The qualitative data were carried out for its content analysis and data triangulation check.
2. The quantitative data were all analyzed with the following statistical treatments:
  - Demographic profiles were utilized with descriptive statistics such as frequency, and percentage.
  - The level of conservational participation of respondents was analyzed with descriptive statistics such as frequency, mean, and standard deviation.
  - Testing the most influential activity arousing the respondents' conservational participation was validated with its multiple linear regression analysis.

## Research Results

### Pre-Buddhist Arts Conservation-based Volontourism Management

In establishing the Buddhist arts conservation-based volontourism management, the concept of Guntoro et al., (2010) was implemented with the community-based tourism management. These included 1) establishing tourism management committees; 2) training of local guides 3) mind-setting of experts; 4) establishing tourism routes; 5) creating touristic activities; 6) formulating interpretation systems; 7) processing advertising techniques; 8) distributing authorities and responsibilities; 9) setting rules and regulations; 10) establishing evaluation and assessment criteria, and 11) distributing benefits and incomes.

The public hearing was organized in order to make the right understandings among researchers as a coach of voluntourism management and community tourism members as organizers did. It was also offered for the communities' grants to access, and run their voluntourism activities in their community. At first, some misunderstandings occurred during the public hearing stage revealed that researchers together with local coordinators not only attempted to solve the problems, but they also made their understandings with the following issues:

1. Separation between normal tourism and voluntourism: villagers cared about tourists and their behaviors because their paradigm on being a tourist was the person who used and consumed of tourism resources, and might damage Buddhist-arts unintentionally during activities. Researchers, as well as local coordinators explained the differences between voluntourists and normal tourists, as well as their behaviors affecting villagers.
2. Buddhist-arts as a valuable treasure of a community: villagers cared about their valuable treasures that might be disappeared during the program; moreover, both villagers and local coordinators set the local observant committee and invited all villagers to take part during the program.
3. Community's readiness : the infrastructure of the community is sufficient for all voluntourists such as separated sleeping units, separates toilets, its cleanliness, villager's hospitality services, and voluntourists' safe-guarding.
4. Balanced numbers of Buddhist-arts and voluntourists: Buddhist-arts were available for all voluntourists to take part in the program.



Figure 8. Song Kwae Santisuk Community's Public Hearing on Buddhist arts Conservation-based Voluntourism. Source: Author - 2017.

## **Buddhist Arts Conservation-based Voluntourism Management**

### ***Establishing Voluntourism Management Committees***

Voluntourism management committees were chosen from the members of community tourism, comprising of 15 committees who managed 5 main voluntourism-related responsibilities. The researchers, as coaches, organized two focus group discussion sessions in order to make the deeper understandings of voluntourism-related responsibilities and an election of a team leader of Buddhist

arts conservation-based voluntourism and subsidiaries. The following flowchart showed the organization chart and numbers of members for each voluntourism-related responsibilities on multilateral collaboration basis.

### *Training of Local Guides*

The Buddhist arts Conservation-based Voluntourism was generally needed for local guides acting as a facilitator and being a person providing the well-being and right understandings among academic experts and voluntourists. The local guide training course was organized to train 20 interesting participants who were all dedicated themselves as a tour guide. The training course comprised of 2 major sessions : 1) generality task of local guides and 2) specific knowledge for a field work session. The duration of training course lasted 10 days, and at the end, 18 out of 20 attendees passed the course.



Figure 9. Local guides training activity. Source: Author - 2017.

### *Mind-set of Experts*

Experts would lead and supervise all academic-related work during these Buddhist arts conservation-based voluntourism activities. Generally, experts included archeologists, linguists, and specialists in such a specialized branch who worked without any assistance from outsiders, and all of them might sometimes have negative viewpoints on tourists. In order to be complied with the works of experts with their tourism-related activities, experts needed to re-set their minds, and to smoothen the works with voluntourists. Some coaching techniques, and the ways of voluntourists' care-taking were both implemented for 7 major experts conducted during the 2 days in this mind-setting program, as well as focus group discussions.

### *Establishing Tourism Routes*

The Buddhist arts conservation-based voluntourism was a site-work volunteer and community-based tourism. In general, the duration of the program belonged to the size of voluntourists applied into this program; moreover, the total numbers of Buddhist arts were needed to be conserved. The 15 Buddhist arts Conservation-based Voluntourism management members, in the focus group discussion, established 2 full-boarded programs which were suitable for voluntourists and local

community members. These included 1) 2 days and 1 night program, and 2) 3 days and 2 night program. As a result, the voluntourists' accommodation services such as temple-stay services, homestay services, or hotel facilities depended on their preferences and financial budgets. Also, whoever needed a voluntourism to be extended; they could contact the management committee for their extra programs.

### *Creating Touristic Activities*

Buddhist arts Conservation-based Voluntourism activities were created in co-operation between 3 main pillars; experts, voluntourism tourism management members, and coaches. The context of touristic activities would comply with the Fine Art Department's regulations on the conservation of local cultural heritage. A focus group discussion was organized in order to create the activities during this program. The final results was apparent that there were 7 main touristic activities related to the conservation of Buddhist arts works including 1) orientation activity, 2) Buddhist arts apology rites, 3) counting and preliminary numbering of Buddhist-arts activity, 4) photograph and academically clean Buddhist-arts activities 5) reading of inscription activities, 6) registration activities, 7) revision activities. During the program, voluntourists had an opportunity in exchanging with local community members by exploring within their community.

### *Formulating Interpretation System*

In terms of interpretation, voluntourists, would receive and interpret their value propositions and knowledge during their fieldwork. Exchanging with the experts in on-the-job training would maximize their knowledge. The focus group discussion of 15 voluntourism management members was organized to find out the solutions for interpretation system on community capacity basis. The results showed that all designed touristics activities were served for its enclosed knowledge on tourist interpretation system. The extra infographic panel board was designed and created to maximize the right understandings of the program, such a community's historical backgrounds and significance of on-site Buddhist arts. There were also guide-licensed members providing their right understandings during these field works.

### *Processing Advertising Techniques*

The focus group discussion of 15 voluntourism tourism management members was organized to find out the solutions on advertising techniques. An online advertising consisted of web pages embed in Lampang provincial office, and in all local websites and the facebook page. On the other hand, an offline advertising techniques included brochures and information board used to give more information. In order to have deeper or complex information, and a hotline, prospect voluntourists would contact for more information or their arrangement.

### *Distributing Authorities*

The focus group discussion of 15 voluntourism tourism management members was organized to find out the solutions on distributing authorities, meanwhile researchers provided their fundamental knowledge on distributing of authorities. The results showed that all activities were needed to manage the Buddhist arts



conservation-based voluntourism; otherwise, all responsibilities and works should be reported to such a community's chairmen, and each specific task, according to their organizational design and framework were all supported. The consideration on distributing of authorities was based on their quality improvement and operational improvement.

### ***Setting of Rules and Regulations***

Setting rules and regulations was the way to harmonize the tourists' behaviors suited with communities, and allowed them scrupled-absorption with their community. The focus group discussion of 15 voluntourism tourism management members was organized to find out the solutions on setting rules and regulations. The results showed that there were rules and regulations setting on the following issues: 1) carrying capacity, 2) sacred places, 3) pricing, 4) reservation, 5) queuing, 6) conservation, and 7) conflict management. If there were something out of this issue, meanwhile, it's upon chairman's consideration.

### ***Establishing Evaluation and Assessment Criteria***

In order to make the Buddhist arts conservation-based voluntourism sustainable, the focus group discussion of 15 voluntourism tourism management members was organized to find out the way to evaluate tourism management. The evaluation of members was organized with 10 members from all stakeholders to set the evaluation criteria and on-site evaluation annually. This directly led to the community's problems and solutions. The PDCA techniques together with the setting of indication were divided into 4 major issues: 1) tourism resources, 2) sustainable management, 3) organizing, and 4) touristic activities.

### ***Distributing Benefits and Incomes***

The main obstacles influencing on the operation of effective tourism management that resulted in benefits. Both direct and indirect benefits could cause the trustfulness of such a tourism operation. In a focus group discussion of 15 voluntourism tourism management members was organized to find out the solutions for distributing benefits. It also showed that queuing method would help to minimize confliction problems. It occurred after the signing commitment of all members together with good governance, clarification and, transparency of all benefited – related activities.

### ***Voluntourism Activities***

The Buddhist arts conservation-based voluntourism comprised of 7 voluntourism activities implicated with the national heritage management, and conservation protocol, the Department of Fine Arts, the Ministry of Culture included:

#### ***Orientation Activities***

The organizing team opened the orientation section after voluntourists had registered. It emphasized on how voluntourists would work during the program and values taken from the program.

1. Welcoming and introduction of working teams and local teams
2. Previous work and its implications

3. Working procedures
4. Rules and regulations during work

### ***Buddhist-arts Apology Rites***

In northern-Thai believe, each Buddhist-art means one Buddha with inappropriate manners which might be occurred during the work, as well as it might make a sin according to local beliefs.



Figure 10. Buddhist-arts apology rites and orientation. Source: Author - 2017.

### ***Counting and Preliminary Numbering of Buddhist-arts Activities***

Working teams together with local teams took all the Buddhist-arts, which would be used in their conservation activities, out of the storage unit counting for exact numbers and preliminary numbering was found. After that, all the Buddhist-arts would be probed with the first inspection process by experts in order to scrutinize categorized objects by its physical appearances. The categories were divided with the following groups: totally damaged; needed special attention and primarily repaired; fair, and good condition.

### ***Photograph and Academically Clean Buddhist-arts Activity***

All Buddhist-arts categories except totally damage group will be clean by the instruction of expertise. Cleaning procedure should follow Fine Arts Department, Ministry of Culture, formalities under the supervision of expertise. Moreover, all Buddhist-arts will be took photograph. With scale, one for 4 sides; front, back, left side, and right side. After, all will be measure for its size in centimeter and note in the registration form which numbering the ID number. If there are an inscription which need to be read, in order to study, it will pass to reading inscription process.

### ***Reading Inscription Activities***

Buddhist-arts were inscribed and the inscription would be read by experts in order to realize the fact of communities, and the historical evidences of such a community. In this time, voluntourists helped experts to record in the registration form.

### ***Buddhist Arts Registration Activities***

The registration form was used as the evidences of Buddhist-arts general information. Each Buddhist-arts had their serial and recorded by numerical orders. The

registration form contained serial numbers, 4 photographs of each side, name of Buddhist-arts, period of time, materials, physical status, sizes, historical backgrounds (if occurred), and its inscription. All the data would be carried out with data-triangulation techniques to check for its accuracy.

### Revision Activities

Experts organized such a session that was summarized with the historical findings from Buddhist-arts. This activity made the congregation of villagers together with voluntourists, and emphasized on the conclusion of facts taken during the conservation process occurred in the last day morning of the voluntourism program. All the villagers would be invited at the temple in order to listen to the program report, and historical findings. In this time, if villagers had more questions or detailed suggestions found in this session, the organizer allowed them to share. Finally, the 2nd Buddhist-arts apology rites and all Buddhist-arts would be delivered back to such a community.



Figure 11. Counting and preliminary numbering, photograph and academically clean Buddhist-arts, reading inscription and registration, and revision. Source: Author - 2017.

### Participation Level

#### *Respondent's Demographic Profiles*

The 173 respondents of this research were community members who partook the Buddhist arts conservation-based voluntourism management process and members. Their demographic profiles showed that their gender were mostly female of 65.3 %; the rest were male with 34.7%. Their age were mostly rated at the age of 46-55 for 37.6%, followed by 56-65 years by 24.9%. Their general workers were rated at 43.9%, and agriculturists with 30.1% respectively. 62.4% of respondents were in primary school, followed by their high school level of 14.5%. Their incomes

per month were lower than 20,000 THB at 85%, followed by 20,001 and 30,000 THB at 12.1%. Also, the duration of in-community living period was up to 50 years with 29.5% was mostly found, and followed by between 41-50 years at 24.9% respectively.

### *Level of Participation*

According to the questionnaires taken from 173 respondents, it revealed that their overall participation mostly concentrated in the 4 main participation variables included decision-making, implementing, benefits, and evaluating as described in the following tables.

### *Decision Making*

It has been found that the respondent's participation level on their decision-making variables toward the Buddhist art conservation-based voluntourism management was all rated at its mean of 2.32 in terms of attending a report meeting of present Buddhist art dissolution status with its mean of 2.51, followed by attending a meeting to find the cause of present Buddhist art dissolution problems with its mean of 2.39, as well as giving opinion for the suitable guidelines to manage the Buddhist art dissolution problem of community with its mean of 2.31.

Decision Making	Measurement		
	$\mu$	$\sigma$	Participation Level
1. Attend a report meeting of present Buddhist art dissolution status.	2.51	0.720	Empowerment
2. Attend a meeting to find the cause of present Buddhist art dissolution problems.	2.39	0.662	Co-operation
3. Giving opinion for the suitable guidelines to manage a Buddhist art dissolution problem of community.	2.31	0.650	Co-operation
4. Attend the meeting to plan the conservational activity and manage a Buddhist art dissolution problem of community.	2.27	0.628	Co-operation
5. Participation on find any cooperation on conservational activity and manage a Buddhist art dissolution problem of community.	2.28	0.661	Co-operation
6. Decision making on conservational activity and manage a Buddhist art dissolution problem of community.	2.21	0.622	Co-operation
<b>Overall issues on Decision Making</b>	<b>2.32</b>	<b>0.521</b>	<b>Co-operation</b>

Figure 12. Respondents' participation level in decision-making.

### *Implementing*

It has been found that the respondents' participation level on implementing variables toward the Buddhist art conservation-based voluntourism management was mostly found with its mean of 2.26, in terms of attending the summary meeting according to new community historical findings with its mean of 2.34, followed by being a community representative during any conservational activities with its mean of 2.29, as well as their participation on all the process of conservational activities and the management of Buddhist art dissolution problems with its mean of 2.28.

Implementing	Measurement		
	$\mu$	$\sigma$	Participation Level
1. Attend a public hearing on Buddhist art dissolution status and ask for consensus on operating conservational activity and manage community Buddhist art dissolution problem.	2.16	0.598	Co-operation
2. Be a community representative during any conservational activities.	2.29	0.689	Co-operation
3. Partaking on conservational activities and management of a Buddhist art dissolution problem.	2.27	0.655	Co-operation
4. Attend the summary meeting according to new community historical finding.	2.34	0.633	Co-operation
5. Participation on all process of conservational activities and management of a Buddhist art dissolution problem.	2.28	0.652	Co-operation
<b>Overall issues on Implementing</b>	<b>2.26</b>	<b>0.532</b>	<b>Co-operation</b>

Figure 13. Respondents' participation level in implementation.

### Benefits

It has been found that the respondents' participation level on benefits variables toward Buddhist art conservation-based voluntourism management, with its mean of 2.25, was mostly found in terms of modeling to create benefit from community conserved Buddhist arts in the future with its mean of 2.35, followed by generating both direct and indirect benefits obtained during the community's Buddhist arts conservational activities with its mean of 2.31, as well as creating the conserved Buddhist arts resulting in both direct and indirect benefits to their community with its mean of 2.25.

Benefits	Measurement		
	$\mu$	$\sigma$	Participation Level
1. Both direct and indirect benefiting during community Buddhist arts conservational activities.	2.31	0.677	Co-operation
2. Community's Buddhist arts value would maximize an arousal of community's member on conservational awareness and would be diffused to others.	2.18	0.626	Co-operation
3. All conserved Buddhist arts would create both direct and indirect benefit to community.	2.25	0.648	Co-operation
4. There are the model to create benefit from community conserved Buddhist arts in the future.	2.35	0.670	Co-operation
5. Community's Buddhist arts would be used to serve social in any occasion.	2.21	0.643	Co-operation
<b>Overall issues of benefits</b>	<b>2.25</b>	<b>0.526</b>	<b>Co-operation</b>

Figure 14. Respondents' participation level in benefits.

### Evaluating

It has been found that the respondents' participation level on evaluating variables toward the Buddhist art conservation-based voluntourism management, its mean of 2.21, was mostly found in terms of their participation in the conclusion of works to comply with their conservational management plan, as well as their participation in establishing its evaluation system complied with conservational activities and the management of the Buddhist art dissolution problem of community with its mean of 2.25, as well as their participation in post-campaign conservation activities, and managing the community's Buddhist art dissolution problems with its mean of 2.24.



Evaluating	Measurement		
	$\mu$	$\sigma$	Participation Level
1. Participation on monitoring of works to comply with conservational management plan.	2.14	0.635	Co-operation
2. Participation on evaluation of works to comply with conservational management plan.	2.17	0.632	Co-operation
3. Participation on a conclusion of works to comply with conservational management plan.	2.25	0.639	Co-operation
4. Participation on post-campaign conservation activity and manage community Buddhist art dissolution problem.	2.24	0.664	Co-operation
5. Participation on an establishment of evaluation system complied with conservational activity and a management of Buddhist art dissolution problem of community.	2.25	0.639	Co-operation
<b>Overall issues on Evaluating</b>	2.21	0.531	Co-operation

Figure 15. Respondents' participation level in evaluating.

### Most Influential Buddhist Arts Conservation-based Voluntourism Arousing Their Community Participation

In order to scrutinize the most influential Buddhist arts conservation-based voluntourism activity arousing their community participation, it showed that the researchers applied the multiple regression to predict this factors. The analysis of multiple regression was testified with the 4 independent variables that were mutually explained with the alteration of community participation by 89.9%. These included the reading of inscription, Buddhist-arts apology rites, counting and preliminary numbering of Buddhist-arts activity, photograph and academically clean Buddhist-arts activity. By the consideration of the most influential activity arousing their community participation, it was found that the reading of inscription activity was the most influencing activity, followed by the Buddhist-arts apology rites, counting and preliminary numbering of Buddhist-arts activity, and photograph and academically clean Buddhist-arts activity

Variable	B	S.E.	Beta
Reading of inscription	.288	.019	.417
Buddhist-arts apology rites	.275	.017	.411
Counting and preliminary numbering of Buddhist-arts activity	.201	.017	.324
Photograph and academically clean Buddhist-arts activity	.155	.018	.240
R <sup>2</sup> = .899 SEE = .147 F = 383.704*			.05 level of significance

Figure 16. The multiple regression analysis of the most influential activities arousing their community participation at 0.5 level of significant difference.

### Discussion

This research aimed to investigate the level of community participation during the Buddhist arts conservation-based voluntourism management, as well as to predict the most influential activity obtained from the Buddhist arts conservation-based voluntourism management arousing their community participation. With the measurement of 173 respondents out of the 3 selected communities, both qualitative and quantitative research were carried out for its research instrumentation, research findings, and discussions found in the following issues:

### **Community's Conservational Participation.**

All aspects of the community's conservational participation were in co-operation level. This was because the Buddhist arts were the representatives and evidences of community's prosperity; moreover, it could make a mutual proprietorship among community members. In fact, their community residents sometimes forgot this issue related to the condition of today's economic situations and social life-styles. From the Buddhist arts conservation-based voluntourism management, it revealed that their conservational participation increased after their participants had partaken such an activity concerned with their community's historical backgrounds, and some truths about their ancestors. From partaking the program, the community members intentionally acted as partners and heritage proprietors by their co-operation in all the activities of the program, as well as gave a valuable opinion on how to handle the tourists in their community. Most of them changed their mindset about tourists and their behaviors. All the activities which were organized in order to exchange their ideas, discussions, and consensus; otherwise, there was a willingness to attend the program. This phenomenon was consistent with Sumayao (1999) who suggested that the co-operation level was the first level of genuine participation. It was the level which community members met and co-operated with outsiders. The benefits belonged to their own, while their decision-making was resulted from dialogues from both sides. Also, the community members contributed themselves on the overall processes and formalities.

### **Influential Activities Arousing Voluntourists' Conservational Experiences**

The most influential activity taken from the Buddhist arts conservation-based voluntourism management arousing their community participation was found that the reading of inscription activity was the most influencing activity, followed by the Buddhist-arts apology rites, counting and preliminary numbering of Buddhist-arts activity, and photograph and academically clean Buddhist-arts activity, respectively. It could be interpreted that the major variables influencing on the voluntourists were the activities of improving and maximizing their community's knowledge on Buddhist arts and their historical backgrounds. Furthermore, if the researchers closer looked up in its content, all the activities focused not only a renewable program for the Buddhist arts physical status, but also provided the new body of knowledge and awareness. The reading of inscription brought their community back to the true community's history and community's ancestral history, meanwhile the new findings taken from the real evidences could reveal the community's former history and could be a critical edition of community. The other influential activities such as Buddhist-arts apology rites, counting and preliminary numbering of Buddhist-arts activity, and photograph and academically clean Buddhist-arts activity generated their community learning through "learning by doing" activities, this statement was consistent with Bonwell and Eison (1991) who academically explained a learning by doing as "active learning," was the process of managing its learning from the active activity, and utilized the thinking process through its contents (Bonwell and Eison, 1991). Meyer and Jones (1993) also insisted that "active learning" classified into 2 based-hypotheses; 1) learning was the naturally trying of humans and 2) individuals' different ways of learning (Meyer and Jones, 1993). Fedler and Brent (1996) also clarified that learners would change their

role from “knowledge-receiver” to “knowledge co-creator” (Fedler and Brent, 1996 in Naithani, 2008). In overall, all the activities would change the viewpoint from normal tourism to responsible tourism, this was fit with the study of Aref and Redzuan (2009) who stated that the well-managed tourism could make a positive contribution to its destinations, and thus it could receive a support from the local communities.

### Concluding Recommendations

The results of this research might profit the voluntourism organizers to realize that the new format of tourism called “Buddhist arts conservation-based voluntourism.” It would benefit their communities on direct incomes from tourists and it would also be a new mechanism arousing their community conservational participation. The indirect benefits were community treasures that were looked after. The programs were not only the organizing of voluntourism programs, but this program also aroused their community conservational participation as well. This program mainly solved the budgeting problem of community’s conservation of their Buddhist arts, on the other hand, the voluntourists’ fulfillment on giving and sharing were also harmonized. They would also have an opportunity to learn and exchange with such a community. The results of this research would help the selected communities’ well-management to establishing conservational policies and budgeting management.

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