Chapter - Three

“Tourism in Social and Cultural development of Thailand”
CHAPTER- III

TOURISM IN SOCIAL AND CULTURAL DEVELOPMENT OF THAILAND

Tourism is one of the largest and dynamically developing sectors of economic activities. Its high growth and development rates, considerable volumes of foreign currency inflows, infrastructure development and introduction of new management and educational experience actively affect various sectors of economy, which positively contribute to the social and cultural development of the country as a whole. Most of the country like Thailand has accumulated a big deal of their social and cultural welfare on profits from tourism. This means that social structures, the culture and traditions has been influenced, changed or even completely substituted due to tourism. Changes often occur in community structure, family relationships, collective traditional life styles, ceremonies and morality. Tourism has promoted social development through employment creation, income redistribution and poverty alleviation in Thailand. But this does not mean that this impact has less negative affect on the country. It can create tension, hostility and suspicion, over consumption, pollution, lack of resources, crimes, sex tourism etc.

Social and cultural impacts have more personal interpretation than economy. Tourism is one of many factors which can be linked with socio-cultural change which can be both real and perceived. The aspect of social and cultural development associated with tourism destination development enables people to make sense of their lives by making available ideas and meanings, relate to locate quality of life and sense of place. Social and cultural impacts develop through straight forward direct interpersonal encounters or result from indirect or secondary associations. However, whether real or perceived, direct or indirect, they are all equally important to understand because it is often the social encounter which leaves one of the more lasting impressions on a destination and its visitors. (Godfrey, Kerry & Jackie, Clarke, 2000: 23) Today, the focus of tourism is an exotic cultural figure as the key attractions.

Meaning of Social and Cultural development
There are various definitions of social and cultural development; most of them converge around the concepts of improving the well-being of a country’s citizens, promoting
higher standards of living, employment and conditions of economic and social progress. The concept of socio-cultural development also emphasizes improvements in various indicators, such as improvements in living conditions and the quality of life and well-being of populations. These indicators also include decreasing mortality rates, increased literacy rates, access to healthcare and clean water supplies, as well as broader socio-political aims such as improving freedom of choice, increasing political autonomy, promoting the opportunity for endogenous decision-making and the encouragement of self-reliance.

It is clear from the above description that the concept of social and cultural development is inclusive of economic development but differs from it in the sense that it emphasis the development of the totality of society in its economic, political, social and cultural aspects. A socio-cultural development perspective cannot permit of propositions in which economic development comes first and is later followed by steps to ensure distributive justice through a modified incomes policy or through provisions of an extended network of tax supported social and welfare services. In this sense, socio-cultural development involves planning for simultaneous development on many different flanks (Gore, M. S., 2003: 20-21).

Thus, the concept of development of social and cultural conditions has evolved from economy. When economy improves, a social and cultural condition automatically improves. That is why economy and socio-cultural aspects to some extent are interdependent.

**Tourism and Socio-Cultural development**

'Social impacts' of tourism, as a rule, refer to associated changes in the lives of people who live in destination communities, and these impacts are associated more with direct contact between residents and tourists (Smith, 1977). 'Cultural impacts' refer to changes in the arts, artifacts, customs, rituals and architecture of a people, and are longer term changes which result more from tourism development than other types of development. Because most tourism consequences involve changes to daily life and culture, the term 'social and cultural impacts' is used to refer to changes to residents' everyday experiences as well as to their values, way of life, and intellectual and artistic products. Social and cultural impacts are strongly interrelated and not limited only to the host area.
population. They are significant for the visitors themselves and for transit areas to visitor destinations (Glasson et al, 1995: 34). However, it should be kept in mind that any type of new development brings changes and tourism is only one source of change in the society (WTO, 1994: 35).

To modernize and promote development within a country, tourism has become the preferred growth mechanism of choice for many developing nations. Within the process of development, the economic indicators draw the most attention and where tourism generates foreign exchange, increases employment, attracts development capital and promotes economic independence. As tourism creates jobs and generates income, tourism is therefore said to promote a level of economic development conducive to increase social wellbeing and stability. Tourism has always been regarded as a means of economic development, but has not been seriously considered as a means of social and cultural development. The reason behind this is the lack of a clear understanding of the impact of tourism on a society is partially due to the fact that tourism development is often only a smaller part of larger development schemes, such as national economic development or regional economic improvement plans. So, the purpose of this work is to examine the nature of the relationship between tourism development and social and cultural change as well as development in the host country.

There are now well-developed literatures on social and cultural impacts of tourism. Many research studies are highly specific, and therefore have become of more academic interest rather than of relevance to policymakers. The intention is to denote areas of concern that is, to consider some of the non-economic impacts of tourism, what effect they may have on a society, and what problems may arise from the development of tourism. It is unfortunate that many of the writers on the social and cultural impacts have tended to react negatively to tourism development. These negative reactions should be viewed in the same way that lack of economic benefits are – these are the problems which require proper solutions. As tourism is a great international exchange of people, it is as important to plan for human satisfaction as it is for economic needs.

Many of the social and cultural effects of tourism are portrayed as being essentially negative; early studies by most of the scholars have found out that tourism has caused major changes in the structure, values and traditions of societies. There is
continuing debate as to whether these changes are beneficial or not. The interests of society and the individual are not necessarily similar. There is little doubt, however, that where tourism is of any significance in a country. Tourists bring with them their traditions, values and expectations. In many countries, tourists are not sensitive to local customs, traditions and standards. In a sense, foreign visitors do not integrate into a society, but rather confront it. That is why the travel of foreign visitors to a local community has been very well termed by Eric Cohen as an ‘ecological bubble’: A tourist infrastructure of facilities based on Western standards has to be created even in the poorest host country. This tourism infrastructure provides the mass tourist with the protective ‘ecological bubble’ of his accustomed environment.

Tourism development that “leverages” existing attributes often brings a range of benefits to host communities. Improved infrastructure (power, water, and telecommunications), access, services (banks, transport) and new investments, all serve to enhance the lifestyles of communities. It can also help foster a sense of community pride as visitors choose to visit a location for a reason. However, community pride is generally related to economic prosperity with affluent communities more likely to take pride in their district. Well-presented towns and well-maintained facilities help visitors to feel welcome and can contribute to community pride.

Tourism is an edge for cultural exchange, facilitating the interaction between communities and visitors (domestic and international). Economic benefits aside, outside contact draws attention to the host community. People want to interact with other cultures, learn about traditions and even confront themselves with new perspectives on life and society. It can be used as a tool for raising awareness. Branding of local product and achievements creates regional identity both nationally and internationally. Tourism can also raise awareness of local issues and needs. A growing number of cultural celebrations are emerging highlighting important events and paying homage to ancestry. Cultural events assert cultural identity and help preserve local traditions while influencing visitors. Tourism allows for local crafts, foods and personalities to be kept alive which is the main source of funds for the community. It can boost the preservation and transmission of cultural and historical traditions. This often contributes to the
conservation and sustainable management of natural resources, the protection of local heritage, and a revival of indigenous cultures, cultural arts and crafts.

Tourism is an industry and is dominated by private as well as public enterprise with a purpose of making money by selling experiences. Like all industries, impacts do occur, but the extent to which impacts are positive or negative it totally depends on the society the way it accept it. As we know that tourism has always been accepted by the host country as an economic boom and the country try their best to keep it growing but tourism has contributed to a wide range of issues – many of which seem insignificant but detract from the quality of life of local residents. Intrusion on daily life, loss of privacy, and a sense of crowding contribute to ill feelings towards tourism development.

Many impacts are socio-cultural and an outcome of lack of information, false impressions, misinformation, poor communication and poor knowledge. Negative perceptions and attitudes towards visitors and tourism can also affect tourism communities. Ill feelings towards tourism, delays/obstructions to tourism product development and lack of council or authority support can prevent tourism from flourishing; perhaps these communities are not ready for tourism. It is easy to blame tourism for any economic, social and environmental problems. Open communication channels, proper consultation, transparency and involvement at the community level at all stages of the planning process can aid in communities taking ownership of their tourism product.

A prime consideration to examining the social and cultural impact of tourism development is the nature and composition of the various groups involved in the relationship between them. When the tourist and host meet there are certain reactions to both sides. It is believed that increasing tourism development has caused acculturation when by people in contract borrowed cultural heritage. Tourism creates a ‘give and take’ situation. It also influences in the arts, crafts, customs, ceremony, music and dance etc. So many local performing arts and handicrafts survive and have grown in the country due to tourism development, especially ethnic and rural tourism. Apart from this, tourism has broken down the barriers of suspicion and hospitality. It is a major force for peace, understanding and harmony for the country. It has broadened the mental horizon of both the tourist and the host. Both of them can know about the customs, traditions, beliefs and
ways of life of other people. Thus, unity among diversity is strengthened in the country. The educational value system can also be now well-recognized by the Government of the host country. That is why; the educational institutions as well as government bodies are encouraging and introducing the youth tourism all over the world. Besides these, the tourism development has reduced the distance between the social classes and human races as well as different cultures (Motiram, 2003: 117-119).

From the above description it may be said that, tourism is helpful in promoting country’s arts, culture and improves the quality of life of the people by increasing employment. Most of the countries now a day try to promote cooperation between private, public sector and local communities as well as international cooperation with neighbouring countries in tourism development.

Tourism is recognized as an agent of social and cultural change in many cases. It has been identified as both a force for cultural enrichment or rejuvenation and the loss of cultural integrity. Literature descriptions, 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 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. Through this it can be identified the changes that tourism might bring to an indigenous community considering developing tourism. (Carter, R. W. and Beeton, R. J. S., 2004: 423-444)

This has been identified from the above statement that there are some of the major social and cultural impacts on a society which can result from the development of or an increase in, tourism. Society can refer to a country, region or specific location and to that group of people who collectively live in a location. Over a period of time, a society will develop its own tradition, attitudes and a style of life which may be more or less distinctive. It is this way of life which is usually incorporated in the word culture.

The social and cultural ramifications of tourism warrant careful consideration, as impacts can either become assets or detriments to communities. Influxes of tourists bring
diverse values to the community and influence behaviors and family life. Individuals and the collective community might try to please tourists or adopt tourist behaviors. Interactions between residents and tourists can impact creative expression by providing new opportunities (positive) or by stifling individuality with new restrictions (negative). Increased tourism can push a community to adopt a different moral conduct such as improved understanding between sexes (positive) or increased illicit drug use (negative). Safety and health facilities and staffing tend to increase at the same time safety problems such as crime and accidents increase. Traditional ceremonies may be renewed and revived by tourist interest or lost in alternative activities. Community organisations can be invigorated by facing the opportunities of tourism or overwhelmed by its associated problems. Calamities such as natural disasters, energy shortages, terrorism, political upheaval, disease outbreak, a chemical spill, or even widespread negative publicity could shut down tourism abruptly but sometimes can attract curious visitors. (Kreag, Glean, 2001: 8-9)

Tourism can improve the quality of life in an area by increasing the number of attractions, recreational opportunities, and services. Tourism offers residents' opportunities to meet interesting people, make friendships, learn about the world, and expose themselves to new perspectives. Experiencing different cultural practices enriches experiences, broadens horizons, and increases insight and appreciation for different approaches to living. Often, dwindling interest in host cultures is revived by reawakening cultural heritage as part of tourism development, which increases demand for historical and cultural exhibits. This interest by tourists in local culture and history provides opportunities to support preservation of historical artifacts and architecture. By learning more about others, their differences become less threatening and more interesting. At the same time, tourism often promotes higher levels of psychological satisfaction from opportunities created by tourism development and through interactions with travelers. (Kreag, Glean, 2001: 8-9)

Thus, from the above facts we can distribute socio-cultural impacts of tourism in many different segments. They are:
Socio-cultural impacts of tourism can be classified under ten major topics:

- Community involvement in wider frameworks
- the nature of interpersonal relations
- the bases of social organisation
- the rhythm of social life
- migration
- the division of labour
- stratification
- the distribution of power
- deviance and

On the level of local interpersonal relations, tourism tends to loosen diffuse solidarities and increase individualization and creates stress and conflicts. These in turn generate pressures for a greater formalization of local life. But under some circumstances, especially among marginal ecological or ethnic groups, it also produces a reaction in the opposite direction—i.e. a strengthening of group solidarity in the face of the intruding foreigners. Tourism’s major impact on the bases of social organisation, particularly in simple and traditional societies, consists of an expansion of the economic domain. Many researchers have noted the impact that tourism has on the rhythm of social life. Tourism is a highly seasonal activity that drastically affects the traditional way of life in agricultural communities. It also changes the daily division of time between work and leisure for employees in the industry, which may, in turn, affect family life. Tourism creates new employment opportunities in the host area and hence influences migration. (Carter, R. W. and Beeton, R. J. S., 2004; p: 423-444)

So, therefore, with an expansion of economy with the impact of tourism, there we can also find drastic changes in the traditional way of life. Community involvement increases, interpersonal relations develop, social stratification can be seen and people start migrating in search of jobs because they know that tourism is going to provide them only seasonal satisfaction which is not enough for their family. Thus, impact of tourism on socio-cultural aspect of any country has very less positive value and which can be
measured only in the urban areas. Very few local communities have been benefited from this.

Very often, tourism has been singled out as a culprit for cultural change, if not degradation. Face to face contacts with more affluent strangers has been thought to bring about wasteful and decadent consumerism and confusion toward the established role and relationship between genders. Much of such criticism tends to come from those who view culture as static and who tend to disregard the influence of today’s mass media, which perhaps constitute the strongest of all external influences. Others tend to consider culture as a set of relationships that are continuously evolving to correspond with changes in the economic and social structures of a society. Under this view, tourism can have positive effects in the conservation of traditions and culture as a response to intrusion of external culture or in response to new opportunities arising from the contacts. (www.thailandoutlook.com)

The above facts have very well articulated the pros and cons of tourism on social and cultural aspects of any country. So, therefore, it has become clear that tourism not always show its best for the people but sometimes it becomes curse for the country also. Most jobs for local people in the tourist industry are as servants, house maids, waiters, gardeners and other menial work that may give people a sense of inferiority. At the same time the tourists those who come from other societies with different values and lifestyles, and because they have come seeking pleasure, they may spend large amounts of money. Local people seeing the tourist example may want to live and behave the same way which to some extent is positive in sense in the way that local people start their new lifestyle with giving the best to their family. Other humiliating thing that happens in some of the tourism destination is that tourists may also, out of ignorance or carelessness, fail to respect local customs and moral values. Sometimes due to this behaviour or the acts formed by the tourists, make local people against tourism development in the country. These and other social effects may be among the most important long-term impacts of tourism development.

Planning tourism development, in what scale of tourism is appropriate for the local environment and culture is the biggest task for the host country. Every place has a carrying capacity that cannot be exceeded without bringing about serious changes or even
the collapse of important resources or systems. It is also essential to keep eye on the local communities and their lifestyle which changes drastically from tourism development. While some small-scale tourism can be fit in almost anywhere, large scale tourism can cause major problems if it is not planned very carefully.

The Effects of Tourism on Thai culture and society

Tourism is a modern phenomenon that has had an intense impact on Thailand social life and culture. It has dominated and encouraged changes in the economic organisation of Thai society, shifting it from an agrarian to an industrial and service structure. Tourism has also widened the social networks of the community, crossing ethnic and national borders on an international and global scale. (Gore, M. S., 2003: 20-21) Thailand’s tourist offerings are varied, ranging from natural scenery to man-made attractions. The development of tourism has helped preserve local customs and culture and spurred on the work of restoring ancient monuments since these are of interest to tourists. By causing a demand for various handicrafts, tourism has also helped keep alive many traditional occupations which would otherwise have died out. The end result of all this activity is that the public is more aware of the nation’s long history, seeing tourists coming to admire their country and what it has to offer has made Thais even prouder of their cultural heritage. (National Identity Office of the Prime Minister, 1991: 209) Thai cultural resiliency with respect to the impact of tourism is based strongly upon the main pillars of Thai tradition. Village tourism as a type of cultural tourism aim to develop a tourist attraction and is concerned with local arts, handicrafts, natural beauty, institutions and the system of local government. Its aim is to promote the more even provision of social welfare. (Yamashita, Shinji and J. S. Eades, 2003: 83)

The impact on culture has taken place in two ways: first, through the interaction between the visitors and local community and second, through increasingly open communication and dialogue between local cultures in both the national and global contexts. The process of interaction between visitors and the local community, takes place in a context of interdependence and complementary expectations. The visitors expect an aesthetic cultural experience and this provides economic opportunities for local community. The economic impact on the community has on the one hand encouraged the development of certain attitudes and types of behaviour such as commercialization,
individualism and materialism. On the other hand, the growth of the economy has also been significant and meaningful for the local community in terms of the revitalization of its physical structure as well as its society and culture. The cultural communication and dialogue taking place in relation to tourism have encouraged the growth of a tourist culture with new values in terms of the economy, science and technology, individualism and new forms of secular social institutions. In addition, the spread of new forms of expression and values, together with the dialogue between diverse cultures, has opened up opportunities and challenges, accelerating innovation, creativity and cultural enrichment. (Geriya, Wayan I., ed, 2003: 89)

The above discussion shows briefly that the impact of tourism on culture has both positive and negative characteristics. There have been superficial changes in relation to physical symbols, cultural products, activities and material culture. However, the attitudes of the village community, the functions of social institutions, the relationship between the village community and traditional institutions, the ways and patterns of community life and its physical, socio-cultural and spiritual environments all remain strong, protecting the basic spirit of the culture. (Geriya, Wayan I., ed, 2003: 90)

Thus, the impact of tourism on culture can be seen as both positive and negative. These challenges have different dimensions, both internal and external. The internal challenges are related to development of a sustainable culture, able to keep its identity as a major attraction in Thai tourism accordance with the concept of cultural tourism.

Tourism has also introduced mass culture and new values into Thailand’s culture and the lives of their people. Through tourism, Thailand society and culture are being transformed in a “melting pot” in which the Great traditions and Little traditions, the traditional and the modern and local, national and global cultures all come together. The social and cultural aspects of the country can be divided in the following sections:

- Social structure and social change
- Religion
- Art, Literature, Language and Drama
- Population and minorities (Gore, M. S., 2003: 20-21)

Thailand is ethnically not a homogeneous country. The Thai society is based both on agriculture and heavy industry. The people of here are very conscious of their position
within a hierarchy, be it family, place of work or business. Boundary lines are deep and clear and no one is allowed to overstep them. A male dominated society, until recently no females were permitted to enter important positions in business, trade, government, science and many other fields. The Thai villages are not the foundations upon which class or economic structures are based, because most relationships are based on vertical lines which, cuts across socioeconomic classes. Hence, the description of Thailand may be given as a country with a “loosely structured society.” (R. Kapur- Fic, Alexandra, 1998: 45-53)

Religion plays a very important role in Thai life. Considered an essential pillar of society, it is not the major moral force of the Thai family and community but has also contributed to the molding of this freedom-loving, individualistic, and tolerant people for many centuries. There are Buddhists, Muslims, Christians and few of them are Brahmins. Buddhism, religion, is the professed faith of 95% of the population. There is total religious freedom and all major religious can be found in practice. (National Identity Office of the Prime Minister, 1991: 3-78)

Most classical Thai art originated in or under the patronage of the royal courts. Classical art encompasses Buddhist art as represented in religious architecture, decorative murals and Buddha images. The art reflected the complex formal structure and etiquette of court culture, with its heavy Indian influences and expressed both religious and intellectual impulses. In the purely classical form, Thai drama and dance are indivisible. Acting and dancing are inseparable, each step having a definite meaning which is emphasized by precisely defined music to suggest walking, marching, laughing, etc. Thai literature was primarily concerned with religion and until the mid-19th century was in verse form. Thai verse was written exclusively by the aristocracy or royalty, the only educated classes used to do so. Authors were interested in writing all aspects of Thai culture, from language to folklore and inspired many young people of the country. The official national language, spoken by almost 100 per cent of the population, is Thai, classified by linguists as belonging to a Chinese-Thai branch of the Sino-Tibetan family. (National Identity Office of the Prime Minister, 1991: 3-103)

The population of Thailand is approximately 63.7 million (2004). Every year millions of tourists visit Thailand for holiday tour, excursion, sun lust, trekking, sight-
seeing, shopping and business etc. Bangkok, Pattaya, Phuket, Ko Samui, Hat-Yai and Chiang Mai are the main tourist destination of Thailand. Tourism industry is the only alternative for the survival of expanding the population of the country. Thailand has very rich resources of tourist attraction such as natural features, landscapes, climate, flora-fauna, its varied cultural and social characteristics, development of tourist infrastructures and technology as well as political stability and government policy. All these factors and resources motivate millions of tourists to land up in the country. (Motiram, 2003: 52) The most important ethnic minority are Chinese. Other minority groups include Malays, Kampucheqans, non-Thai hill tribes and some Vietnamese. (National Identity Office of the Prime Minister, 1991: 3)

Socially and culturally tourism has a great influence on Thailand. Tourism can create for the country both a source of international amity, peace and understanding and a destroyer and corrupter of indigenous cultures, a source of ecological destruction, an assault of people's privacy, dignity, and authenticity. Here are possible positive effects of tourism which can be developed through reciprocity between the tourists and the local people of the country.

- Developing positive attitudes towards each other
- Learning about each other's culture and customs
- Reducing negative perceptions and stereotypes
- Developing friendships
- Developing pride, appreciation, understanding, respect, and tolerance for each other's culture
- Increasing self-esteem of hosts and tourists
- Psychological satisfaction with interaction

So, social contacts between tourists and local people may result in mutual appreciation, understanding, tolerance, awareness, learning, family bonding respect, and liking. Residents are educated about the outside world without leaving their homes, while their visitors significantly learn about a distinctive culture. Local communities are benefited through contribution by tourism to the improvement of the social infrastructure like schools, libraries, health care institutions, internet cafes, and so on.
Besides, if local culture is the base for attracting tourists to the region, it helps to preserve the local traditions and handicrafts which maybe were on the link of the extinction. For example, particularly the lowland northern region abounds with many natural attractions such as tribal handicrafts in the bazaars and markets, the preservation of traditional handmade silk and carpets, wicker wares and pottery, and of course to preservation and maintenance of architectural and historical monuments. The north, for centuries an independent kingdom and a center of culture and religion, is dotted with many ancient historical sites and monuments, among them the Sukhothai Historical Park, the Doi Suthep Shrine in Chiang Mai and the Phra Buddha Chinarat image in Phitsanulok. Growing interest in this culture makes the local people proud of their way of life. On the other side tourism can increase tension, hostility, and suspicion. Claims of tourism as a vital force for peace are exaggerated. (National Identity Office of the Prime Minister, 1991: 208)

On the other hand large hotel chain restaurants often import food to satisfy foreign visitors and rarely employ local staff for senior management positions, preventing local farmers and workers from reaping the benefit of their presence. Tourism has the power to affect cultural change. Successful development of a resource can lead to numerous negative impacts. Among these are overdevelopment, assimilation, conflict, and artificial reconstruction. While presenting a culture to tourists may help preserve the culture, it can also dilute or even destroy it. The point is to promote tourism in the region so that it would both give incomes and create respect for the local tradition and culture.

Effects on social behaviour and values

When tourists enter the host country, they do not just bring their purchasing power and cause amenities to be set up for their use. Above all, they bring a different type of behaviour which can profoundly transform local social habits by removing and upsetting the basic and long-established norms of the host population. Tourism is a ‘total social event’ which may lead to structural changes in society. These changes can now be seen in all regions of the world.

During the tourist season in Thailand, the resident population not only has to accept the effects of overcrowding, which may not exist for the remainder of the year, but they may be required to modify their way of life (increase in seasonal work, shift
working) and live in close contact with a different type of visiting population, mainly urban, who are there simply for leisure. This coexistence is not always easy. It often leads to social tension and xenophobia, particularly noticeable in very popular tourist areas or where the population, for psychological, cultural or social reasons, is not ready to be submitted to the tourist invasion.

This demonstration effect results from the close interaction of divergent groups of people, and manifests itself by a transformation of values. Most commonly it leads to changed social values resulting from raised expectations among the local population aspiring to the material standards and values of the tourists. Not unnaturally, changing social values lead to altered political values, sometimes with unsettling consequences. A decline in moral and religious values is also not uncommon and may show itself through increased crime levels. Not only are local attitudes changed, but the targets and opportunities for criminal activity are increased. As tourism is essentially a human activity, it is desirable to avoid conflict between visitors and the host community. The behavioural patterns of the visitors must be acceptable or tolerable to the host community. The resilience of the host community to accept tourism is subject to numerous qualitative parameters: the socio professional structure of the local population; level of education and knowledge of tourism; standard of living; and strength of existing culture and institutions.

Human relations are important, since the excesses of tourism may have very damaging repercussions: the transformation of traditional hospitality in many countries into commercial practice results in economic factors superseding personal relationship. Further effects may be the appearance of consumerist behaviour, relaxation of morals, begging, prostitution, drug taking, loss of dignity, frustration in failing to satisfy new needs. Nevertheless, it would be wrong to blame tourism for all these problems, which are linked also to social changes affecting communities in the process of modernization.

It is appropriate to stress that tourism development can bring with it beneficial socio-cultural impacts. The interchange of ideas, cultures and perceptions can do much to dispel ignorance and misunderstanding. The development of youth tourism, in particular, will tend to generate long-term advantages, not only in relation to repeat journeys, but in a wider understanding of cultural differences.
Tourism can cause change or loss of local identity and values and brings about by several closely related influences as explained below:

**Commercialization of local culture**

Tourism can turn local culture into commodities when religious traditions, local customs and festivals are reduced to conform to tourist expectations. The commercialization of traditional cultural events may lead to the creation of pseudo-culture, ersatz folklore for the tourist, with no cultural value for the local population or the visitors. The issue is the potential conflict between the economic and the cultural interests, leading to culture being sacrificed for reasons of promoting tourism, i.e. creating an additional economic value at the price of losing a cultural value. However, the exposure of resident populations to other cultures due to tourism would appear to be an irreversible process. On a social level, well-organized tourism can favour contacts between holidaymakers and the local population, will encourage cultural exchanges, will lead to friendly and responsible enjoyment and finally, and will strengthen links between countries.

**Culture clashes**

Because tourism involves movement of people to different geographical locations and establishment of social relations between people who would otherwise not meet, cultural clashes can take place as a result of differences in cultures, ethnic and religious groups, values, lifestyles, languages and levels of prosperity. The attitude of local residents towards tourism development may unfold through the stages of euphoria, where visitors are very welcome, through apathy, irritation and potentially antagonism when anti-tourist attitudes begin to grow among local people. Cultural clashes may further arise through:

*Economic inequality* - Between locals and tourists who are spending more than they usually do at home.

*Irritation due to tourist behaviour* - Tourists often, out of ignorance or carelessness, fail to respect local customs and moral values.

*Job level friction* - Due to a lack of professional training, many low-paid tourism-jobs go to local people while higher-paying and more prestigious managerial jobs go to foreigners or "urbanized" nationals.
The main reason for all the above problems are that tourists are short-stay visitors carrying with them their own cultural norms and behavioural patterns. They are usually unwilling to change these norms for a temporary stay and may be unaware that these norms are offensive or unacceptable to the host community.

Another difficulty can be the existence of a language barrier which itself may be a major factor limiting visitor understanding of the host community. Language barriers limit social interchange between tourists and residents. These difficulties will create problems, and require some form of tourism ‘education’ for visitor and host. The main thrust of tourism ‘education’ has been the provision of information for the tourist, giving, for example, ways of behaviour unacceptable to local people, dress codes, and expected courtesies.

A general argument is that tourism contributes to international understanding and harmony. On the contrary it has severely affected indigenous customs and ways of life in certain cases. Tourists are seldom well prepared for an international cultural encounter which is vastly different from their own. Tourists expect a glimpse of ‘native culture’ during their visit. Travelers have traditionally been welcomed, in most societies, to join and participate in rituals, ceremonies and performances- such as festivals, marriages and other rites de passage. (IGNOU, 1994: 10-11)

So, it is not too difficult to identify the socio-cultural problems linked to tourism. What is of more concern is how such problems can be dealt with within the further development of the tourism sector. Given the disparate nature of the problems, it is only possible to suggest a general approach to developing a management strategy to control the social and cultural aspects of tourism.

A Significant Role of Tourism in Social and Cultural Development of Thailand
The aim of development should be to create an environment, rooted in new social and cultural values, in which each individual member of society can contribute constructively towards his own well-being and towards that of his family, his community and his country. Development programmes can only be effective and provide lasting benefits if they are essentially in harmony with existing social and cultural patterns. Development programmes which ignore existing systems and values are offensive, resented and, as a result, will have no firm or enduring foundation in the society which they seek to benefit.
Development is change -- and in change, the social and cultural consequences must be taken into account. With proper planning, development can provide social and cultural enhancement and advancement without it development can lead to the destruction of cultures and the breakdown of societies.

This chapter considers the social and cultural aspects of tourism in order to measure and understand the socio-cultural impact. The main macro-level indicator is employment created by the tourism economy. The discussions cover the gender aspects of employment patterns in the tourism industry. There are various definitions of social and cultural development, and most of them converge around the concepts of improving the well-being of a country’s citizens, promoting higher standards of living, increasing employment and creating conditions of economic and social progress. Employment is one of the most readily available indicators to begin measuring the social and cultural impact of tourism, since job creation generally helps to create the opportunities for better standards of living and related conditions of socio-economic and cultural progress. Tourism contributes significantly, both directly and indirectly, to the creation of employment. (ESCAP, 2007: 32)

The World Summit on Sustainable Tourism Development suggested that the poverty must be alleviated and gender inequalities must be ended in line with respect for fundamental human rights. The quality of life can be enhanced through improved health care, shelter, nutrition and access to education and income-generating skills. The indigenous knowledge, ways of life and respect for the spiritual and cultural traditions of different peoples must be preserved. (ESCAP, 2005: 5)

Basically, social and cultural development means invest in education, reduce the number of people living in extreme poverty, population control, women’s participation in economic and political life, reduce social inequalities and protect and conserve cultural and natural resources. In Thailand due to the impact of tourism industry there are immense developments in the social and cultural field. The quality of life the people have improved just because of the tourist spending in destinations. Unemployed are getting jobs which have reduced the rate of poverty in the country. Education has improved. Women are participating along with men in jobs etc. But there are disadvantages along with the advantages, like crime has increased, prostitution and sex tourism rate is rising,
displacement is growing, gap between rural and urban people is expanding and so on. (Appendix: VII)

Past studies on the impact of tourism on culture revealed that although tourism is not the culprit in itself, it plays a catalytic role in affecting changes. Tourism opens an additional venue for the trade-off between economic, social and cultural consequences until a new form of relationship that best serves the evolving society emerges. In the case of the Bang Fai (Rocket Firing) Festival in the Northeastern provinces of Thailand, the changes in the way the parade is organized does not necessarily indicate social degradation for tourism purposes but is an open reflection of the changes in the status of the social groups or the communities. The elephant village in Surin (also in the Northeast) revealed a similar result. Thirty years ago, in this particular town, the TAT initiated the Elephant Festival based on the tradition of elephant round-up of the Kui tribe. Over time, elephant shows have become a profession of the Kui and the elephants and the Kui are seen roaming in the streets of Bangkok and other major tourist cities seeking income from shows and other elephant-related services. One can wonder if it is tourism that degraded the life of the Kui and their elephants. The Elephant Festival in this village has not caused cultural degradation. The Kui have never nurtured a closed society. The Festival allows the Kui to raise their social status in the Surin province and is in fact an opportunity for the Kui to be proud of them. (www.TAT.com)

However, the important factors shaping the socio-cultural impacts are the level of cultural similarity and dissimilarity and the stage of tourism development that has been attained in the country. When hosts and visitors have similar levels of socio-economic and technological development, socio-cultural differences will tend to be less pronounced and tourism impacts upon society and culture get reduced in consequences. But the maximum social influences tend to occur when a host country is relatively small, underdeveloped and isolated (Williams, Stephen, 1998: 156). For example, the interchanges between Malaysia and Thailand tourists whose life styles have much in common produce comparatively few socio-cultural repressions. Therefore, while assessing the socio-cultural impact of tourism in Thailand, there should have a wider and longer-term perspectives over existing scenario, not a narrow and short-term view whether it makes profit or loss at a given period of time in the country. Tourism has
restored ancient monuments, preserved landscape's beauty and safeguarded national heritages and has developed international understanding with neighbouring countries as well as other parts of the world, especially with those who generate more tourists for Thailand. (Motiram, 2003: 117-119)

Tourism can come to the country with a dark social and cultural side, too and there are few cases found in Thailand also from which we can say that tourism is not always the best. Illegal activities tend to increase in the relaxed atmosphere of tourist areas. Increased underage drinking are found and have become a problem especially, areas with festivals involving alcohol, and ski villages. Bustling tourist traffic has also increased the presence of smugglers and buyers of smuggled products. Lifestyle has also changed such as alterations in local travel patterns to avoid tourist congestion and the avoidance of downtown shopping have started damaging a community socially and culturally. Hotels, restaurants, and shops pushes tourism development into residential areas, forcing changes in the physical structure of a community. Development of tourist facilities in prime locations may cause locals to be or feel excluded from those resources. As local ethnic culture alters to fit the needs of tourism, language and cultural practices have also changed. The potential of meeting and marrying non-local mates have created family stress.

Tourism has brought several socio-economic benefits in Thailand. But at the same time it is often being attacked as a cause of socio-economic and cultural decline in the country. Tourism development in the country has also contributed to an increase in crimes and other social problems as well as socio-economic inequalities. Therefore, other negative impact of bionomic import on tourist cultural centre in the subversion of value system i.e. the overturn norms, customs and tradition that cause enormous moral and social problems, has disrupted social ecosystem in Thailand. The disruption of socio-eco system virtually abolishes the uniqueness of the culture which has served all along as the main attraction of tourism in Thailand. (Motiram, 2003: 123) Foreign tourist frequently insult Thai people and their sensibilities with other moral improper tics e.g. displaying erotic behaviour and going nude at public places and beaches. This can be seen at all sea beaches such as Pattaya, Phuket, Bangkok, Ko Samui, Hat Hai, Songkhla etc. this easy virtue has its subverting effect, particularly on the local youth who tend to
imitate the tourist behaviours. It is manifesting a breakdown of the traditional means of social control. As a consequence young people play their romantic argues, practice sexual promiscuity and are ready to cheat and victimize and even to assault the tourists. (Crandal, L., 1991: 65)

Not only moral problems but so many social and cultural issues arise from the impact of tourism in Thailand. At many places social tensions emerge in the form of:

- Increase in begging
- Prostitution.

For example, the situation has become more strained with the setting of sex tourism in most parts of the country especially in hotels and beaches. Thailand has long been promoted as the ‘sex capital’ of the world, encouraging foreign tourists to come especially for this reason. This has spreaded AIDS and HIV- positive cases in the country, which has currently, become a discouraging factor for foreign tourists to visit. Thai government did not take prompt and appropriate actions to deal with the AIDS crisis, believing that it would delude the economy and job opportunities. Only recently the government started realizing the severity of the situation and tried to tackle the problem by promoting the use of condoms which has stopped the transmissions of the diseases like AIDS and HIV- positive cases in Thailand. (Motiram, 2003: 124- 125)

- Cheating
- Mugging of tourists and
- Drug peddling.

At times certain pre- conceived images are linked with tourists though they may be far from reality. For example, most of the tourists take drugs; indulge in gambling, prostitution etc. Similarly, many tourists believe that the women working in the tourism sector are easily approachable. (IGNOU, 1994: 11) For an example, women are being forced into prostitution. It can also create economic overdependence on tourism and encourage price inflation.

Another social problem and observation of negative impact of tourism development on social and cultural environment in Thailand is the exploitation of local nationals and their authentic productions like handicrafts. They have become brokers of arts (handicrafts, dance, music etc.) for aesthetic (what is pleasing to the tourist) and
commercial interests. All the authentic centers have marked for fake tourist environment. It is believed that local people (artisans) have surrendered their heritages without receiving comfortable benefits. They now feel that they are losing their ethnic identity to a main streamline. Besides these, all the rituals, ceremonies and cultural events of the country have become commercialized and have turned into a kind of show business where the main focus is to make money. For example, arts and crafts manufacturers and some cultural events are organized with the purpose of attracting tourists, but its benefits do not go to local people, rather they slip to organizers and entrepreneurs. Another example is Bang-Fai or the Skyrocket festival in Yasothron Province, which was initially a folk ceremony to bring rain to assure agricultural fertility and beautiful harvest. Over the years, this festival has been completely modified in its form and spirit. This is no longer a village spiritual ceremony; it has now become fashionable where people visit for pleasure and fun. It has acquired new socio-political functions, creating important bonds between villagers and city residents as well as state authorities. Thus, rituals and culture of Thai society have been completely altered through changing societal structure and value. Tourism industry touts actively market the country’s unique culture. The commercialization of culture also causes corruption, gambling and many immoral deeds. (Motiram, 2003: 125)

The explosion of tourism has brought some socio-economic inequalities and problems in the country as population has become polarized between haves and have-nots due to uneven distribution of financial benefits. All the economic benefits have brought prosperity mainly to urban communities and entrepreneurs, but the costs are shouldered by local people who have no direct gain from tourists’ promotions. The rate of economic returns to local and rural people is very low because of the following causes.

- Most of the facilities such as resorts, hotels, restaurants, bars, tour companies etc. belong to investors from urban areas and they enjoy most of the benefits.
- Food, drinks, beverages and other necessary goods used by tourists are generally imported from outside, not produced locally.
- Local labour is employed at marginally low wages and employment opportunities for local people are very limited.
• All the revenues in the form of tax, rent and fees go to the central government. Therefore, tourism has become a two-edged sword which is damaging the indigenous and socio-economic as well as socio-cultural structure of the country. In most parts of the country and tourist destinations, villages are invaded by foreign tourists with different values and disrupting rural culture. There is a decline in participation in rural traditions and cultural practices. Their traditional houses are replaced by modern buildings and hotels. Agriculture which was the basis of traditional life has now become secondary to tourism. (Motiram, 2003: 126)

From the above discussions and explanations it is observed very clearly that there are a number of negative impacts of tourism in the socio-cultural life of Thailand. These impacts of tourism on local people or communities have become stronger; therefore, this sector must be modified to give local people its total benefits.

Over the past decade Thailand has witnessed tremendous social, cultural changes. Like in most part of the country, tourism is also conceived as a powerful means of attracting the coveted foreign exchange and an easy means of boosting the national economy. It brings investment, creates jobs, and promotes sales of crafts and local artifacts, etc. Accordingly the cultural heritage sites, performing arts, crafts and natural resources have all been exploited in attracting the tourists. This approach, however, reduces the cultural heritage and the environmental assets to an economic commodity minimizing or sometime completely ignoring their socio-cultural values. Moreover converging of a large number of tourists of different background on a historic monument or site and location of tourist facilities on the cultural heritage sites have often resulted not only in altering of the original features but also in all kind of pollution damaging or even destroying the fabric of the monuments and works of art. The zeal of collecting mementoes, particularly from the archaeological sites, has also led to vandalism of many sites. Tourism, viewed from another perspective, is also a factor of acculturation which affects attitudes, alters popular beliefs, changes mentalities and spreads new concepts relating to work, money, and human relationship. Sometimes it also destroys the ties that bind people to their faith, religion and aesthetics. In the wake of accumulation of restaurants, bars, discos and other entertainments come disturbing public behaviour,
drunkenness, vandalism, crime, indecency, etc. The youth in many cases emulate the visitors’ behaviour and social conflicts brew. (Kesmanee, Chupinit and Kulawadee Charoensri, 1995: 14-15)

On the other hand tourism, by bringing people of different cultures together, provides a direct contact between them and thus serves as a powerful means of diffusion of world cultures. It provides an opportunity of friendly and peaceful dialogue leading to better understanding between people and nations. It can build bridges and create friendship between nations leading to establishing of peace. Tourism is invariably an encounter between two different cultures. But this does not invariably provide the opportunity to the hosts and the visitors to learn from each other. Instead, contact between the tourist and the villager is often largely mediated by the tour guides who play the role of cultural broker. The problems of drug addiction and prostitution are not always the consequences of tourism, but rather of weak village leadership. (Kesmanee, Chupinit and Kulawadee Charoensri, 1995: 15)

Thus, from the above all statement it becomes clear that tourism bring with both positive and negative features with itself. Tourism also provides opportunities for people of different cultures to meet and interact. So, to keep this intact the main task for the country is to minimize the negative features so that tourism can flourish more and more in the future.

It is not that tourism in Thailand does not have its significance in socio-cultural development. There are lots such example where tourism has played an eminent role in enhancing the social and cultural aspects of the country but it has also brought some negative aspects along with it. Following is the list of impact of tourism on social and cultural development with both the positive and negative features.

<table>
<thead>
<tr>
<th>Social and Cultural Impacts of Tourism</th>
</tr>
</thead>
<tbody>
<tr>
<td>Positive Impacts</td>
</tr>
<tr>
<td>• Improves quality of life</td>
</tr>
<tr>
<td>• Facilities meeting visitors (educational experience)</td>
</tr>
<tr>
<td>• Positive changes in values and customs</td>
</tr>
<tr>
<td>• Promote cultural exchange</td>
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<td></td>
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</tbody>
</table>
The above table clearly demarcates the positive and negative impacts of tourism on the socio-cultural aspects of the country. It expresses that with the increase of economy the standard of living, lifestyle and quality of life all improves. There comes positive changes in values and customs, cultural exchange is been promoted and tolerance to bear the social differences has been also developed etc. But with the modernization process in the country the level of displacement can be seen. Family disruption is also the result of this which can go to any extent like crime, drugs, prostitution, smuggling and any type of public relations calamities.

The focus of the study is based on the problems as well as prospects of tourism in social and cultural development of Thailand. Here it is mentioned in detail the positive and the negative impacts of tourism on social and cultural aspects of Thailand.

(1) Quality of life

Tourist spending in destinations often helps to support local facilities and services in Thailand which are also used by the resident community. Often it is the additional income earned from tourism which helps keep some shops and services in business, which in turn:

<table>
<thead>
<tr>
<th>Positive Impacts</th>
<th>Negative Impacts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Improve understanding of different communities</td>
<td>Unwanted lifestyle changes</td>
</tr>
<tr>
<td>Preserve cultural identity of host population</td>
<td>Displacement of residents for tourism development</td>
</tr>
<tr>
<td>Increase demand for historical and cultural exhibits</td>
<td>Negative changes in values and customs</td>
</tr>
<tr>
<td>Greater tolerance of social differences</td>
<td>Family disruption</td>
</tr>
<tr>
<td>Satisfaction of psychological needs.</td>
<td>Exclusion of locals from natural resources</td>
</tr>
<tr>
<td></td>
<td>New cliques modify social structure</td>
</tr>
<tr>
<td></td>
<td>Natural, political and public relations calamities.</td>
</tr>
</tbody>
</table>

Source: www.seagrant.umn.edu
Positive

- affects personal income of the local community of Thailand,
- helps to improve living standards for those more directly involved in the industry and can make the difference between a business closing down in the winter or staying open throughout the year,
- supports the diversity of restaurants, theatre and other cultural entertainment,
- influence the assortment of goods for sale in many local shops that would not be available in the same amount if tourism did not exist to support them (Godfrey Kerry and Jackie Clarke, 2000: 22-23).

Tourist spending can also help a destination improve its facilities through tourist revenues. Visitor spending contributes to community income through taxes and admission fees, which in turn can be used to provide an enhanced local environment, where:

- park areas are often improved, street furniture and design criteria introduced;
- greater care and attention placed on overall environmental quality;
- new opportunities for recreation and other leisure pursuits which might not otherwise be realized without the additional or initial patronage generated from visitors to the area (Godfrey Kerry and Jackie Clarke, 2000: 23).

All of these aspects tend to enhance the local quality of life, by providing further opportunity and choice which might not otherwise exist, at least at the equivalent level or complexity.

Negative

Travel can also be personally rewarding as it can expose people to other cultures and language, expand personal horizons and enhance one's understanding of society. However, not everyone loves a tourist. Like anyone else, tourists can be loud and obnoxious, carefree in their attitude, overly demanding, damage the environment or be inconsiderate of property. (Godfrey Kerry and Jackie Clarke, 2000: 24)

They can lead to:

- increased traffic congestion;
- crowding of public places;
- longer queues in local shops and facilities.
They are not life threatening, but these all represent points of potential irritation, affecting quality of life, which can be further aggravated by seasonal strain. Crime may also increase, not necessarily caused by visitors but by others preying on their unfamiliarity with an area and their leisured, albeit temporary, lifestyle. This can happen with:

- local shops overcharging;
- petty theft from cars and accommodations;
- pickpockets; or
- the more serious personal assault. (Godfrey Kerry and Jackie Clarke, 2000: 25).

These social problems can further affect local quality of life, in particular when crimes spill over into the resident community and if the image of a local destination declines with consequent fewer numbers and fewer services.

Large numbers of foreign visitors, with their different social habits are seen by some to be a threat to local traditions, bringing unwanted change:

- resentment and in the extreme, xenophobia can develop which means, original environment is totally changed in which tourism is to blame and residents may become hostile to the cause of that change. (Godfrey Kerry and Jackie Clarke, 2000: 26).

However, this is not always the case in Thailand. Indeed the socio- cultural impact of tourism is often very different groups or individuals in a destination. Some will be very much in favour of tourism, while others may be negative. This attitude is usually determined by a person’s level of involvement or association with tourism activity in the destination area. Whatever, the case, it is important to remember, that most people have or will at some point in time be a visitor themselves, either in other parts of their own country or overseas. Acknowledging our own actions and behaviour is relevant to understanding the socio- cultural implications of visitors elsewhere.

(2) Sense of Place

Tourists are often attracted to features of a destination which its residents may take for granted. Tourism can play a role in:

**Positive**

- revitalizing local culture and traditions;
• establishing or enhancing a sense of pride in local heritage;
• enriching local understanding and interest in history and culture.

Each of these can further help to strengthen civic pride and a sense of community. This is particularly important culturally and economically as it can help a community focus on a direction for future development and growth in addition, what may attract tourists, such as recreations and leisure opportunities, a clean environment, local friendliness and sense of place, can also:

• influence industries and business to relocate or expand in the area. (Godfrey Kerry and Jackie Clarke, 2000: 27)

Tourism can also lead to the preservation of culture, with past traditions reinvigorated. It often creates an audience for local arts and therefore:

• celebrations and festivals can become tourist attractions;
• crafts, folklore, dance and music can be given a new lease of life when they are seen to be of interest to visitors. (Godfrey Kerry and Jackie Clarke, 2000: 27)

All of this can help improve the image of a community to the outside world, which when experienced by the visitor tends to encourage them to stay longer, spend more, return again and recommend the destination to others. This can further lead to a more positive outlook on tourism, particularly when it can be seen that cultural preservation brings an economic benefit to the destination.

Negative

However, while travel does, in most cases, help to widen a person’s perspective and understanding, it can also lead to the commercialization of local culture and tradition. Many aspects of Thailand culture have become universal and one consequence of this has been the development of tourism which neglects a destination’s sense of place, where:

• festivals, activities and traditions which were perhaps core elements of a community may be transformed to better suit a growing tourist market;
• once authentic events may be restaged to make them more attractive;
• crafts may be modified and mass produced to make them more saleable and other features of culture broken down and packaged in a fashion attractive to the foreign visitor. (Godfrey Kerry and Jackie Clarke, 2000: 27)
This has lead to a similarity in destinations, where a once distinguishing feature has been modified, becoming just like any other and widely available in the ubiquitous tourism marketplace.

(3) Employment

One of the most ubiquitously noted effects of tourism is its impact on the division of labour, particularly between the sexes. By creating new kinds of employment, tourism draws into the labour force parts of the local population previously outside it—specially, young women who now find employment either in tourist services, such as hotels (Noronha, R., 1977: 65); in the production of crafts and souvenirs for the market (Boissevain, J., 1978: 83-84), or in tourism-oriented prostitution (Cohen, E., 1984: 386). Tourism, therefore, is a multifaceted industry that directs affects sectors in the economy and indirectly affects many others.

Positive

Another economic factor in tourism employment is its

- seasonal nature, causing fluctuating employment levels and short-term employment as well as long-term jobs;
- rural workers whose work is seasonal may also find additional supplementary work in the tourism industry;
- upgrading of public facilities, parks and recreation areas, contact with other cultures and improved entertainment. (Kunwar, Ramesh Raj, 2002: 97)

Finally tourism is a decentralized industry that can be undertaken on a regional basis throughout a country. As stated before regional tourism is responsible for many social benefits by supporting family and village units and bringing economic activity to an area (Jackson, Ian, 1989: 123-124)

Employment ranges from the manpower working for the lodges/resorts to those working in the Wildlife Park and others engaged directly or indirectly in the tourist sector. The industries have been employing local youths. In aggregate it is obvious that tourism in Thailand plays a vital role for employment opportunities for:

- local people;
- market for local products;
• permanent source of foreign currencies earning for the country.

The tourism sector is created with opening up new job avenues for women in the country. Tourism gives employment to a large number of women, in hotels, airlines services, travel agencies, art and craft and cultural activities. Therefore, women have an equal role in the economic development of the country. A number of standard resorts have given permanent jobs to the women of Thailand on the daily basis.

**Negative**

Employment in the lodges ranges from guide work to cooking, taking care of the dinning rooms and working as room boys and girls. It was reported that the literacy level till high school is high but after that most of the students leave their studies and try to get employment in tourism business like naturalists, managers, cooks, housekeepers, shopowners etc because in Thailand, tourism is known as an easy way of earning for them, contrary to the hardship that they would have to go through while farming with no exposure.

**Gender aspects of Employment patterns in Tourism Industry**

It is found from the sources that there are significant gender differences in several job-related areas in Thailand. Men and women were not equally represented in each category. Women were overrepresented in hotel services, whereas men were found more in management and self-employment. A good deal of "emotional work" is demanded from the workers, it means that they must always be pleasant, smiling, and helpful. In this respect, women's work in tourism at the lowest levels resembles an extension of domestic service and household work. Men benefited more than women from formal training in the tourism industry.

Tourism developers promise that employment in the industry promotes upward mobility. Even though many of the respondents were currently in low-level tourism jobs, some had experienced upward mobility in their careers, and the gender differences were non significant. In general, women came to the tourism industry from clerical or sales jobs or other service jobs outside tourism, while men were more likely to start out in manufacturing. A common pattern for women was the shift from private household domestic work to hotel-maid work, a better job because hotels provided higher pay,
regular hours, and less paternalistic work relationships. However, hotel work could also be more uncertain, because workers are hired and fired as the tourist market fluctuates. The men in our sample were much more likely to hold the upper-level managerial positions. (Diane E. Levy and Patricia B. Lerch, 1991: 67-85)

It is important here to discuss the economic and social role of women in the wake of the strong economic growth experienced by Thailand due to tourism industry over the last few decades. The importance of this issue came forward in respect of tourism because tourism has indulged Thai women to earn quick money, i.e. sex tourism. Why Thai women and especially poor Thai women opted this field to earn money? The answer of this question will be cleared down after knowing Thai women’s history.

Education and social conditioning generally resulted in women being ranked lower than men in Thai society. Their traditional role encompasses domestic tasks, bringing up children, and satisfying the needs of the husband when he returns home from work. The woman is a docile individual who manages the family budget. As women are conditioned to this idea of inferiority, they are more easily exposed to all kinds of exploitation. The mass media has generally encouraged this passive role of women. (Pichavet, Michel, 2005: 29-52)

Women in rural areas have limited options for employment and as a result many have to leave their families to find work in cities. Many women especially, from the northeastern region of Thailand, find themselves in the sex industry, while others end up working in low wage factory jobs.

However, it is common knowledge that women play a pivotal role in linking industries of tourism, including hotels, restaurants, nightlife entertainment in all forms, etc. Better known than recorded though is the sex industry. Thailand and the Sex Industry in Thailand a web of cultural, historical and economic factors has served to make the sex industry a blooming sector of capitalist growth. For centuries, brothels, and the practice of concubine age have existed in Thailand, but over the past few decades the sex industry has expanded rapidly and has become an integral part of the Thai economy and society.
Sex Tourism in Thailand

It has been found that developing countries like Thailand, India etc. are more likely to use sex in their tourism promotion materials and the developed countries are least likely. This inequitable relationship between developed and developing countries has fueled the sex tourism industry, which has had a major impact on the lives of women throughout the world and especially in Thailand.

The sexual objectification of women in tourism industry has had such a strong influence on the international portrayal of Thai women. The image of rural Thai women as sex workers has come to represent the deterioration of Thailand’s image and culture. The pressures to provide enough income for their families because of the lack of viable alternatives, has coerced women into the sex industry. Though prostitution is illegal in Thailand, yet the country is notorious for its provocative sex tourism industry. It was during the Vietnam War, where American troops spent their time in Thailand for ‘rest and recreation’. This, in turn, led to a boom in a sex industry that would later continue through sex tourism.

The idea of creating designated areas for sex tourism in Asia dates back at least for as pre-communist China, where brothel trains, given the euphemism of ‘comfort wagons’ were a long accepted part of social life (Raymond Lamont-Brown, 1993: 80). But it was to be the Japanese who set up the most comprehensive network of “comfort wagons” staffed by forced prostitutes, or “comfort women”. Many women lived as captives of the military beginning in 1932, when Japan invaded China, to the end of the war in 1945. Forced to have sex with Japanese soldiers, the women were drawn from the Asian countries conquered by Japan and included “Japanese, Chinese, Koreans, Filipinos, as well as Dutch women captured in Indonesia then a Dutch colony. (Sterngold, James, 1993: 2)

While the Japanese had fostered prostitution on a limited scale to serve their own needs, “the boom in Southeast Asia started with the U.S. preserve in Vietnam; there were 20,000 prostitutes in Thailand in 1957, by 1964, after the United States established seven bases in the country, that number had sky rocketed to 400,000.” It was this boom and the resulting slaves after the war that was taken up by tourism, which introduced prostitution as a large-scale business to the regions. (www.links.net/vita/swat/course/pros-thai.html)
The sex industry developed along with US military bases in Thailand during the Indo-China war, expanding rapidly after a treaty, signed in 1967, allowing the US soldiers in Vietnam to come on ‘rest and recreation’ leave to Thailand. By 1974, there were over 20,000 entertainment places including bars, nightclubs, teahouses and brothels. (Thanh-Dam Truong, 1990: 159) In 1975, a World Bank report highlighted the growth potential of tourism as part of its ‘export strategy’ with full knowledge of its links to prostitution. A National Plan of Tourist Development commissioned by the Thai government in 1975 was explicitly designed to support the sex industry in the name of tourism. As a result, the sex industry turned to new markets: the growth of tourism with the ‘sex package’. Its ‘success’ resulted in a rapidly rising demand of new prostitutes, which led to large-scale recruitment of child prostitutes (World Bank Report, 1984). In the late of 1980s, prostitutes became lucrative export-earners. The sex industry became global. The Thai godfathers, generals and entrepreneurs who run the industry have expanded their networks into Burma, Cambodia, Laos and China, recruiting new prostitutes, including children, to meet the growing demand from Japanese, German and English ‘tourists’. (Petras, James and Tienchai Wongchaisuwan: 441)

A beautiful country, beautiful women, and inexpensive living enable the sex industry to annually earn ever more money. There are two parts to the Thai policy of promoting tourism:

• One is to sell the physical and cultural beauty of the country;
• Second is to promote the Thai people, which of course include sex-related services.

“Amazing Thailand,” the tourism campaign from 1998-99, promoted to foreign men to come and see Thailand’s beautiful women…and to enjoy the thriving sex industry. (www.siriratp@ksc.th.com)

Tourism has had a particularly influence on making the sex industry a common economic option for poor women in Thailand. Even though foreign men are a small portion of sex industry’s total clientele, they generally pay more for commercial sex services. Thus sex tourists help fuel the fire by making sex work more profitable and glamorous. The Thai government has promoted tourism to become a major income-
earning industry include hotels, restaurants, nightclubs, food and beverage stalls, and entertainment – all places where sex is sold. (www.hangoverguide.com)

As is the experience of developing economies around the world, prostitution is one of the manifestations of a range of social ills brought on by unbalanced economic and social development. Poverty is the principle reason why women in rural communities in Thailand are driven into the sex trade. For survival, children from impoverished families are forced to drop out of school in order to help their parents earn a living. When children enter the 'labour pool' early in life, their fate is sealed and they are likely to remain the cycle of poverty and illiteracy. This leads to an ever-ready supply of child labour, a situation that fuels the child sex trade. The growing demand for child sex tourism is another contributing factor. (www.world-tourism.org)

Because prostitution is not legalized, the health situation of these women is not accounted for and they are easily susceptible to sexual transmitted disease including fatal AIDS. Certainly, this vulnerability is not limited to only these unfortunate women but can and quickly spread to larger communities with sexual contact.

The quantitative and qualitative dimensions of issues related to gender balance in employment in the tourism industry require more analysis on both, especially if tourism is expected to give women more and better employment opportunities and improve their well-being. There is a general lack of available quantitative data that disaggregates tourism employment, wage levels, types of jobs, etc. by gender. In 2003, the International Labour Organisation (ILO) reported some general impressions, information from other sources and a few results from a limited survey of hotels in the Asia and Pacific region. (ILO, 2003) According to UNDP's 2006 Human Development Report, it has been found that Thailand ranks a medium human development country. On a more positive note, women in Thailand have made considerable progress in terms of life expectancy, maternal health, education and literacy standards. Life expectancy for females is higher than men. On average women live for 74 years and men 66.7 years. Women almost equal men in literacy rates with 90.05 percent literate female compared to 94.9 percent literate males (UNDP, 2006)

As primarily a male dominated society, until recently no females were permitted to enter important positions in business, trade, government, science and many other
fields. Moreover, at present there are no female members in the national parliament to influence the legislative process. (Kapur-Fic, Alexandra R, 1998: 46) Social dislocation has brought about a continuing decline of rural social structures, tradition, and culture, and has created the problem of overpopulation in the big cities. Most of the young male migrants have become low-wage laborers in construction, factories, and service businesses; since the 1980s, many have left to work in the Middle East, Taiwan, Brunei, and Singapore. Many young women from the countryside, particularly from the north, have become prostitutes in Bangkok and other cities. More recently some have traveled to Japan and elsewhere to work in prostitution (www.sino-sv3.sino.uni-heidelberg.de)

The sale of sexual services by women illustrates the interplay between women's difficult economic situation, their economic dependence on men, their sexual subjugation and the social definition of women's sexuality. Almost all women in the slum were economically and socially dependent on men and on the sexual services they provided for men. The difficult economic conditions drove women to prostitution. Other reason can be that many women or girls come under pressure because parents want material goods. Some parents often pressurize their daughter to bring money and this led them to become a prostitute.

This problem is not related to women only but also faced by the children of Thai society. As is the experience of developing economies around the world, child prostitution is one of the manifestations of a range of social ills brought on by unbalanced economic and social development. Poverty is the principle reason why children in rural communities in Thailand are driven into the sex trade. For survival, children from impoverished families are forced to drop out of school in order to help their parents earn a living. When children enter the 'labour pool' early in life, their fate is sealed and they are likely to remain the cycle of poverty and illiteracy. This leads to an ever-ready supply of child labour, a situation that fuels the child sex trade. The growing demand for child sex tourism is another contributing (www.world-tourism.org).

Social pressures, parental expectations, poverty, and a lack of educational and employment opportunities can put girls at risk of economic and sexual exploitation. Each year thousands of young women flock to Bangkok and other urban areas in search of work. Many young women without appropriate skills end up working for bars massage
parlours, and brothels. Some girls are even sold into prostitution by parents and relatives. Research conducted by the Office of the National Commission on Women's Affairs in 2000 indicates that there are between 22,500 and 40,000 girls under the age of 18 are engaged in commercial sex work (www.world-tourism.org). (See, Fig: 3.1)

Figure 3.1

<table>
<thead>
<tr>
<th>Children &amp; Women are Subjected to Commercial Sexual Exploitation:</th>
</tr>
</thead>
<tbody>
<tr>
<td>• India 400,000</td>
</tr>
<tr>
<td>• Taiwan 100,000</td>
</tr>
<tr>
<td>• Thailand 200,000</td>
</tr>
<tr>
<td>• Philippines 100,000</td>
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<tr>
<td>• United States 244,000 - 325,000</td>
</tr>
<tr>
<td>• Eastern &amp; Central Europe 175,000</td>
</tr>
<tr>
<td>• Brazil 100,000</td>
</tr>
<tr>
<td>• West Africa 35,000</td>
</tr>
</tbody>
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Source: UNICEF calls for eradication of commercial sexual exploitation of children New Report Says Millions of Children are Sexually Exploited.

From the figure it can stated that most of the women and children involved in prostitution are from India then comes US, Thailand, Europe etc. The fact says that reason behind this is basically a low level of education and lack of skills to seek employment in the good sectors force women and children to get into sex tourism.

(4) Role of Tourism in Poverty reduction
Traditionally the impact of tourism has been measured in terms of its contribution to Gross National Product and employment created. Often tourism's overall impact on the economy is estimated by looking at the effect of tourism expenditures through direct, indirect and induced spending using a multiplier effect approach. Tourism growth is most often measured through increases in international arrivals, length of stay, bed occupancy, tourism expenditures and the value of tourism spending.

To use tourism as an effective tool for poverty reduction it is important to understand the root causes of poverty and determine an appropriate point of intervention
in the vicious circle of poverty. The World Development Report 2000/2001 (2001) identifies the primary causes of poverty as:

- Lack of income and assets to attain basic necessities – food, shelter, clothing and acceptable levels of health and education. The lack of assets are described as lack of good health, skills necessary for employment, land/housing, access to basic infrastructure, savings or access to credit, social assets such as network of contacts and reciprocal obligations, which can be called on in time of need.

- A sense of being powerless and unheard in the various social institutions. These concerns include unfair sociological conditions where the poor are faced with inhuman treatment, lack of protection against violence, intimidation and lack of civility and predictability in their interactions with public officials.

- Vulnerability to adverse shocks, linked to an inability to cope with them. The poor are susceptible to various risks of health, natural or human made hazards and are incapable of recovering speedily from these shocks economically, socially, physically and emotionally.

While these are the immediate causes of poverty, there are more global causes of poverty as well, which encompass issues such as national and regional economic growth, inequality of income distribution and instability in governance. The common understanding is that with overall economic growth incomes increase and poverty is reduced. However conclusions should not be made to extrapolate that the economic impacts accruing to the larger society make their way to the poor. (Jamieson,Walter, Harold Goodwin and Christopher Edmunds, 2004: 4-5)

To bring about a change in the conditions of poverty it is essential to attack it at both the local, national and global levels. At the local level poverty manifests itself in the form of ill health and poor access to good medical facilities, illiteracy, irregular income, informal employment, lack of freedom to choose a desired quality of life, lack of land tenure for housing, lack of basic infrastructure, etc. while at the national level it can be measured in terms of GDP. The framework for poverty reduction put forward by the World Bank in the World Development Report 2000/2001 (2001) emphasizes economic development along with promoting opportunities, facilitating empowerment and enhancing security. As a tool for poverty reduction the challenge that remains is to see
how and where tourism can intervene in providing better opportunities, empowerment and security to the poor at the local level and boost economic growth at national and regional levels. (Jamieson, Walter, Harold Goodwin and Christopher Edmunds, 2004: 5)

Positive

- Tourism can increase opportunities for the rural poor in their own communities.
- It has the potential to help to reduce out-migration to urban areas;
- Increase employment opportunities for the urban poor due to tourism and
- give people additional income to provide for their families in rural areas. (ESCAP, 2005: 8).
- Creation of SME business opportunities, which provide employment and earnings from the sales of goods and services
- The creation of direct employment in formal sector businesses by the poor.
- The development of collective benefits where a community gains from concession or lease agreements with formal sector enterprises or from user fees for passing through a village or visiting a community forest.
- Charitable donations from tourism businesses or from tourists.
- Opportunities for capacity building, education and training.
- Improvements in health, education and other forms of well-being.
- Net positive environmental impacts which benefit the poor, for example by improved access for grazing for their livestock.
- Improved socio-cultural status through community recognition and increased pride and self confidence which can be defined and reported in concrete terms.
- Reduced vulnerability through for example livelihood diversification which can be reported at the household level. (Jamieson, Walter, Harold Goodwin and Christopher Edmunds, 2004: 6)

Tourism is thus an appropriate mechanism for poverty reduction. It contributes to economic growth and can also have social, environmental and cultural benefits and costs. Tourism provides employment opportunities by diversifying and increasing income, which reduces the vulnerability of poor people. As a result of increased national income, additional funds can be diverted to poverty reduction programmes (ESCAP, 2005: 8).
Tourism directly responds to poverty reduction objectives because WTO has argued that it:

- unlocks opportunities for pro-poor economic growth by providing formal and informal employment
- creates profit and collective income from locally owned enterprises
- facilitates social development by increasing access tourism infrastructure
- helps increase participation of the local communities in decision-making as tourism products are often assets owned by the poor
- reduces vulnerability by helping to diversify income opportunities
- promotes environmental protection as the natural and human environment are the life lines of tourism development (WTO, 2002)

Thus, tourism is known to be a source of foreign exchange earnings, which contribute to economic growth and improve social and cultural standards of the country. Services of tourism are labour-intensive, so expansion of this industry will create jobs and improve income distribution among the unemployed population, which enhance directly or indirectly their social status. So, the promotion of tourism in Thailand advance broader societal goals, which are seen as ‘pro-poor’ in that they are supposed to create disproportionately more jobs for less skilled workers and this has direct poverty alleviation impact. But with this income distribution may worsen and low-skill jobs in other sectors may be destroyed from which the poor derive a considerable share of their income, which may fall as tourism expands.

**Negative**

Tourism could impose high non-economic costs on poor people, such as:

- Pressure on services and facilities necessitating increased investment
- Increased cost of living for local people
- Culture becomes a commodity
- Local traditions & ways of life are negatively impacted
- Traditional residents are displaced
- Increases in crime
- Increases in pollution
• Degradation of the environment. (Jamieson, Walter, Harold Goodwin and Christopher Edmunds, 2004: 6)

• displacement from agriculture and housing land.

Tourism creates new employment opportunities in the host area and hence influences migration pattern in two principal directions:

• it helps the community to retain members who would otherwise migrate away, particularly unemployed or underemployed youths in economically marginal areas

• it also attracts outsiders who are searching for work or economic opportunity and who often come from other branches of the economy, particularly agriculture (Kunwar, Ramesh Raj, 2002: 103)

In primitive and isolated areas, arrival of too many visitors can even cause local people to leave their settlements and move to new areas. As a result many local people of Thailand lost their homes and lands. As Thailand became very popular for tourism, many people are attracted to run a hotel and to take interest in buying land. Consequently, the land has become quite expensive. This reveals that the outsiders are getting direct benefit from tourism and local people are becoming more a village of heterogeneous groups. In this regard it is clear that due to concentration and continuous flow of tourism industry in Thailand, the land price of Thailand has been increasing. This increase in land price is encouraging the local people to sell their land. The result of this is that the locals are being dislodged. This could be harmful to the tourist industry, as they and their culture is one of the main attractions for the tourists. Displacement of people from their ancestral lands through market mechanisms is something of a global concern related with the protection of indigenous cultures and livelihoods.

While in the literature there are references to the importance of tourism in the Least Developed Countries (LDCs), developing countries, rural and marginalized areas there is very little consideration of the impact of tourism on the poor. The case for tourism development as a way of bringing about economic development in a region or country has generally been made in general terms with a focus on economic modernization and economic growth. There can be no doubt that tourism development does employ those in the lower social and economic classes but there is a growing body
of evidence that tourism development enriches local elites, international and expatriate companies and generates low paying and low status employment. In addition, poorly planned and managed tourism can destroy ecological systems, raise the cost of living for local people and damage social and cultural traditions and lifestyles. (Jamieson, Walter, Harold Goodwin and Christopher Edmunds, 2004: 2)

So, therefore, proper policy and planning is required for the poverty reduction through tourism in Thailand. As a tool for poverty reduction, the challenge for tourism is how and where to intervene in order to provide better opportunities, empowerment and security to poor people at the local level, in addition to stimulating economic growth at national and regional levels. Pro-poor tourism can be introduced simultaneously in rural and urban areas and thus open various opportunities and increase access not only for tourists but for local residents. The influential role of policy making is an important first step towards ensuring the role of tourism in reducing poverty.

(5) Social Modernization and Culture Diffusion
Tourists not only bring money to region, they also carry along with them a strong and visible life-style. Their dress, food habits and merry-making style all bring some newness and uniqueness to the area of their visit. By nature, human adopts new things or manners in which they feel comfortable. Sometimes, new habits are acquired from strangers just to get new taste (Kunwar, Ramesh Raj, 2002: 104-105).

Positive
Tourism represents a form of the process of social modernization which can be interpreted as diffusion or as a form of social change because the structure and function of the social system can be modified through the invention, expansion and adoption of new ideas, values, norms, behavioural patterns etc. external factors are usually the main force driving cultural change, renewal and innovation. Within the society the process of passing on a culture implies conservation and continuity, while the expansion of a culture into other societies—the intercultural process—brings cultural change and discontinuity (Larkey, E., 1994: 92)
Negative

The dominant perspective of consequences of tourism for culture is that it is harmful. The tourists' superior economic wealth rapidly erodes the sensuous and aesthetic wealth of cultures that have developed in isolation from the western world. Tourism of the present has already begun the work of obliterating cultures. A limited number of studies stress the positive effects of tourism on culture. If support for conservation is regarded as a desirable cultural trait, then the comments can be brought to work together to mutual benefit. Tourism and conservation are interdependent and both stand to gain from close and effective collaboration. Thus, tourism can be viewed as a source of or remedy for problems. (Turner, L., and J. Ash, 1975: 110)

The local people of the country are imitating tourists' lifestyle, high living-standard and spending money in beer and drugs which is actually not good for their family and society. The youth is indulging in what they cannot afford. They are suffering from the inferiority complex. The outsiders are spoiling their life because of taking hashes, drugs and drinks. Many local traditions and habits have come under the influence of tourists in Thailand. Influence of old customs and traditions has diminished in many areas.

Accept all the above positive and negative impact of tourism on social and cultural development of Thailand, there are few socio-cultural disadvantages involve which comes from the tourism itself and if not checked properly then it can harm the country in a big way. They are as follows:

- Cultural deterioration, damage to cultural heritage may arise from vandalism, littering, pilferage and illegal removal of cultural heritage items or by changing the historical landscape that surrounds it.
- Resource use conflicts, such as competition between tourism and local populations for the use of prime resources like water and energy because of scarce supply.
- Conflicts with traditional land-uses may also arise in coastal areas, when the construction of shoreline hotels and tourist faculties cuts off access for the locals to traditional fishing grounds and even recreational use of the areas.
• Crime rates typically increase with the growth and urbanisation of an area. Growth of mass tourism is often accompanied by increased crime. The presence of a large number of tourists with a lot of money to spend and often carrying valuables such as cameras and jewellery increases the attraction for criminals and brings with it activities like robbery and drug dealing. Although tourism is not the cause of sexual exploitation, it provides easy access to it.

• Displacement of local people from their own land due to urbanisation and expansion of tourism industry is inevitable in Thailand. Urbanisation and displacement are correlated in the sense that whenever there is an improvement in the facilities of the country in cost of tourism there we will find displacement of local communities too. Tourism demands for the expansion of infrastructure and facilities such as construction of hotels, resorts, golf courses, airports, road transportation in public spaces and tourism-related infrastructure. Territories have to be cleared off before construction can start there, and although jobs and community infrastructures are promised to locals, which are the potentially (forced) displaced people. Due to these development people have been uprooted from their communities and their traditional skills lost to a destination as it has been developed for the benefit of the tourist trade. For example, hill tribe people of Thailand like Musers, Yao, E- Kaw etc. are under constant threat to make way for facilities to support tourists who come from outside. Such concerns persist as many natural and rural areas have been newly earmarked for ambitious tourism projects. The plan to develop a huge golf resort at the junction of the Thai, Laotian and Cambodian border has provoked another protest. Local conservation groups argue the project in the so-called ‘Emerald Triangle’ area should be rejected as the Thai land is located in a 1A watershed area, which is part of Ubon Ratchathani’s Phu Chong Na Yoi National Park. Yet, officials maintain that not even an Environmental Impact Assessment (EIA) is required for the construction of the controversial golf course. Due this people residing in these areas will be displaced.

One of the other ways that tourism can displace locals is when tourism in a region increases the land values there. For examples, waterfront property or properties with beautiful views capes can sometimes entice affluent visitors to buy land. When the number of people who want to do this rises, the cost of land is no longer tied to local
wages but wages from out of town or even out of country. This can squeeze locals out of the market. In effect, local people who work in these communities are often forced to live elsewhere. Children who grow up in these communities are forced to move away, not necessarily to find work, but to find a place to live.

There is a clear division of reasons for migration into two factors: push and pull. Displacement is often seen mostly from the former perspective (push factors): rising land prices, forced removals, constraints or rules or prohibition on traditional land use etc. (several mentioned above), yet the pull factor to search a better life (following examples of tourists) is an interesting one mentioned in the discussion. When we take pull factors as an example that causes displacement then we find that poor people of the region migrate to find good earning jobs in tourism but these workers often have no jobs security, low pay and times little pride or even interest in their jobs.

Where large numbers of tourists, arrive in a country, reaction is inevitable. Reaction may take two forms: either a rejection of foreign visitors by locals, or an adoption of the foreigner’s behavioural patterns to constitute a social ‘demonstration effect’, where local people copy what foreigners wear and do. In both cases, problems will arise. So, it is for government and other concern organisation to be alert and to provide full-fledged security for the local communities who the most suffer from tourism industry.

Findings
Nowadays the level of awareness is quite high that tourism has a general impact on the destination. Many times it is talked about the economical impact which is mainly considered positive as it creates jobs in that area and brings people to the destination that spend money there. The environmental impact is a popular topic as well that is covered continuously in the news mainly by claiming the airplanes for their carbon emissions but also stating the destroying impact of mass tourism because of littering, over visitation of natural sights etc. However, tourism also has another impact, namely the socio-cultural, which definitely deserves more attention. It has been noted that the economic impacts of tourism are often observed in the short-term if not immediately. Tourists can be seen arriving at airports and spending money. The social and cultural impacts take very much longer to appear and, as qualitative changes, may be subtle and difficult to measure.
Tourism has the potential to promote social development through employment creation, income redistribution and poverty alleviation. It has been observed that tourism has created socio-cultural benefits for Thailand as an industry. For example: tourism has become as a force for peace. Traveling brings people into contact with each other. As sustainable tourism has an educational element it can foster understanding between people and cultures and provide cultural exchange between hosts and guests. This has increased the chances for people to develop mutual sympathy and understanding and to reduce prejudices. It has also strengthened communities. Tourism has added to the vitality of communities in many ways. Examples are events and festivals of the local residents where they have been the primary participants and spectators. Often these are refreshed and developed in response to tourists' interests.

The jobs created by tourism have acted as a very important motivation to reduce emigration from rural areas. Local people have also increased their influence on tourism development, as well as improved their jobs and earnings prospects through tourism-related professional training and development of business and organisational skills. Development of facilities through tourism has become beneficial for residents of Thailand. The tourism industry supports the creation of community facilities and services that otherwise might not have been developed can bring higher well-being standards to a destination. Benefits can include upgraded infrastructures, health and transport improvements, new sport and recreational facilities, restaurants and public spaces as well as an influx of better-quality commodities and food, which has also expanded employment in hotels restaurant etc. but with it displacement of local people have increased.

Tourism can come to a community with the dark social and cultural side too. Illegal activities tend to increase in the relaxed atmosphere of tourists areas. That is why findings indicated that local residents viewed tourism as creating more negative impacts than positive ones. The economic impacts are direct in nature but social and cultural impacts are indirect and cause negative effects. The residents perceived the positive tourism impacts on economic situations in terms of greater local employment opportunity, more income as foreign exchange but the negative impacts of tourism on
society and culture were recognized in the nature of crimes, violation of social values, displacement, prostitution, sex tourism, trafficking etc.

Though, tourism has been perceived to generated employment income community pride and harmony. Apart from local tourist attraction spots, the supports from local administration organisation, private sector and local residents were recognized as important factor contributing to successful and sustainable tourism development.

From the above discussion on the topic tourism in social and cultural development in Thailand is clear that there are immense facts to articulate on but for proper development of tourism in any country lies on the population residing in that area. Thus, residents need to adopt and use a tourism ethic. This means that when planning for tourism, residents must consider the social, cultural consequences of tourism.

Tourists too must adopt a tourism ethic—they must consider the social and cultural consequences of their actions. This requires knowledge and tourism education. Tourism education is necessary for the tourists and the residents alike. Both need to become more sensitive to each other’s needs and culture and to the consequences of being insensitive and unaware. (Kunwar, Ramesh Raj, 2002: 140) Cultural and environmental pollution are regarded as the unwelcome accompanying features of modern tourism in Thailand. Nearly every travel report includes sentences like destruction of nature caused by tourists from the rich western countries goes hand in hand with destruction of traditional culture. (Muller- Boker, Ulrike, 2000: 105) Everyday acquaintances with the foreigners and outsiders have made it easier to be familiar with the life style of the others. They are able to comprehend the similarities and differences among the people representing various nations around their courtyard. Interaction and observation of this kind have lifted their level of thinking resulting in a positive mind-set toward others and themselves. People have accepted some new favourable cultural traits regarding the diversification of menu or costumes without cutting down their social values constituting their identity. Familiarity with different languages has not only made the communication easier and better but also has added a new and useful skill in their life. Tourism has facilitated the development of the sense of place among the people. They are conscious about the heritage that has been preserved from many years. The locales have slowly but surely come to be aware of the secret which is of interest for the
people around the world. Consequently more care and protection is supplied to the cultural heritage collectively by them. Such a joint effort not only improves the attraction of the destination but also unites people together.

Tourism can both improve as well as detract from the socio-cultural fabric of the destination. If the problems are left behind then it will develop one day and overweigh the benefits. This will lead to a poor visitor experience, social agitation and possibly serious market decline. So, there is a need for a high degree of public participation in tourism planning and management process. It is important for the community to be aware of the positive and negative impacts from tourism. There is a requirement that government plans and policies support tourism community development projects. Thus, it is every one’s responsibility to maintain tourism destination as a unique identity and sense of place for its residents and as well as for its visitors.