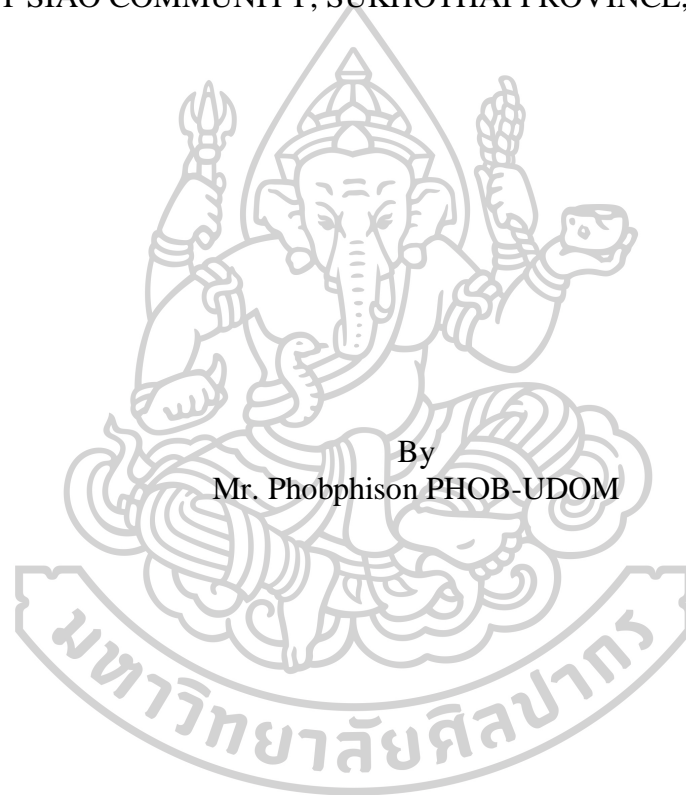INTERPRETING CULTURAL HERITAGE FOR NON-THAI VISITORS IN THE
HAT SIAO COMMUNITY, SUKHOTHAI PROVINCE, THAILAND

By

Mr. Phobphison PHOB-UDOM

A Thesis Submitted in Partial Fulfillment of the Requirements
for Doctor of Philosophy Architectural Heritage Management and Tourism
(International Program)
Graduate School, Silpakorn University
Academic Year 2017
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Interpreting Cultural Heritage for Non-Thai Visitors in the Hat Siao
Community, Sukhothai Province, Thailand

โดย
Mr.Phobphison PHOB-UDOM

วิทยานิพนธ์นี้เป็นส่วนหนึ่งของการศึกษาตามหลักสูตรปรัชญาดุษฎีบัณฑิต
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ลิขสิทธิ์ของบัณฑิตวิทยาลัย มหาวิทยาลัยศิลปากร

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Title	Interpreting Cultural Heritage for Non-Thai Visitors in the Hat Siao Community, Sukhothai Province, Thailand
By	Phobphison PHOB-UDOM
Field of Study	Architectural Heritage Management and Tourism (International Program)
Advisor	Polladach Theerapappisit

Graduate School Silpakorn University in Partial Fulfillment of the Requirements for the Doctor of Philosophy

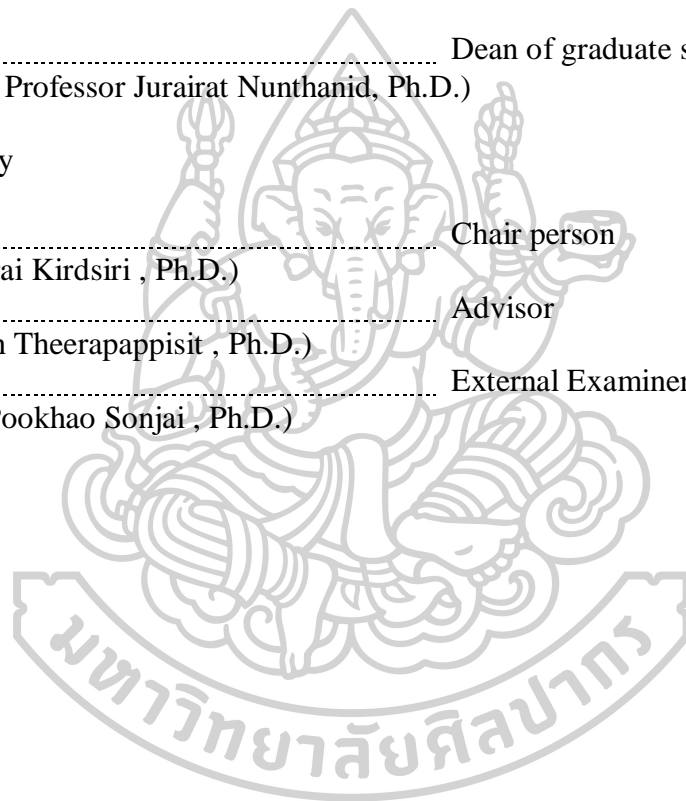.. Dean of graduate school
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The Hat Siao community is a small community in Sukhothai province. It is located beside the Yom River which is the main resource for agriculture and for traditions and ceremonies. The local residents in the community are Thai-Phuan people. They have created a mixed and rich culture and heritage with both tangible and intangible features. Unfortunately, without appropriate interpretation, 1) some examples of the cultural identity of the community are likely to fade away or disappear from the community. Furthermore, 2) the great potential to promote this community to international visitors is absent due to the lack of community cross-cultural interpretation. This research is aimed to 1) verify the cultural identity and evaluate the existing heritage resources of the community, 2) identify non-Thai visitors' characteristics, expectations and acquired experiences in the community and 3) examine the issues and challenges of cultural heritage interpretation for cross-cultural visitors to the Hat Siao community. Both primary and secondary data were collected with a combination of research methods. The literature review, documentation research and comparative research were conducted to collect secondary data while field observations, questionnaires, in-depth interviews and a focus group meeting were conducted to collect primary data. The study was conducted from December, 2014 to June, 2018.

The results revealed that even though the cultural heritage resources of the Hat Siao community embraces all aspects of the Burra Charter, the evaluation which was conducted in terms of the dimensions of authenticity from the Hoi An Protocols revealed that the authenticity of the community heritage resources has been changed in various ways. Thus, controlled commodification should be employed in the community to balance conservation and commercialization. Heritage interpretation is recognized as the crucial tool to conserve community identity to acquire long-term benefits, raise public awareness and encourage the locals to be proud of their value.

For the analysis of foreign visitors, the results indicated that non-Thai visitors in the community had different characteristics; however, their expectations were largely to learn ratherthan to have leisure experiences. Unfortunately, their desire cannot be fulfilled by the available heritage interpretation. Hence, the community need to develop the effective interpretation for cross-cultural visitors from improving the key messages for cross-cultural visitors and find channels to transmit the messages to foreign visitors through off-site and on-site interpretation techniques via both digital and traditional ways. Besides, the community heritage interpretation should include local messages or local voices and requires local involvement in presenting their heritage to visitors.

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CHAPTER 1
INTRODUCTION

1. Statement of the problems

Cultural heritage tourism as a specific market segment has only recently been identified in the last two decades; nevertheless, travelling to historic sites has occurred for centuries (Confer et al, 2002). During the 20th century, the culture and heritage field has witnessed continuous growth beyond expectations (Mason, 1993). Cultural tourism is a kind of conservation and sustainable tourism which includes local community involvement and cultural preservation.

Conservation issues have been acknowledged since 1931 through the Athens Charter, which established the basic principles of conservation (ICOMOS, 1931). Thirty years later, the Venice Charter was agreed to develop the primary principle of safeguarding conservation and preservation; however, it focused solely on the tangible fabric, rather than the intangible soul (Jokilehto, 1998). In 1994, the issues of tangible and intangible heritage were endorsed in the Nara Conference on Authenticity (ICOMOS, 1994). It announced that "All cultures and societies are rooted in the particular forms and means of tangible and intangible expression which constitute their heritage, and should be respected".

In Thailand, the tourism industry is one of the strongest economic drivers that results from having rich natural resources and cultural heritage with both tangible and intangible value. It contributed direct GDP growth of 3.1% and has provided 6 million additional jobs in the sector (World Travel & Tourism Council, 2017). Diversified cultural heritage resources hold considerable appeal in every region of Thailand. Some have been realized and valued; however, some are still hidden and may gradually fade away.

Hat Siao community is a small heritage community in Thailand which could devalue and fade away in terms of its significance. It is in the northern part of Sukhothai province with the total area of 44 square kilometers. The tangible and intangible cultural heritage of Hat Siao community reflects the integration of local

residents and Phuan people who migrated from Xiang Khoang in Laos PDR over two hundred years ago (Panirf, 2010). Due to its long historical background and its composition of various different ethnic groups, Hat Siao community has created its own culture, traditions and identity.

The identity and sense of place of this community are recognized by Thai-Phuan culture, which retains various examples of tangible and intangible heritage inherited from ancestors, such as community history, local language, architecture, dress, tradition and religious rituals. Unfortunately, the first problem of this community is promoting only on the Elephant Back Ordination Procession and traditional textile weaving, and ignoring other evolving tangible and intangible heritage in this community such as the annual merit-making ceremony in which new yellow robes are presented to monks using boats as transportation, the Thai-Phuan ancestor worship ceremony, and the Thai-Phuan architectural style and dialect. They have been gradually degraded in terms of their significance due to low levels of awareness, involvement and participation by local residents.

Secondly, the great potential to promote this community for international visitors is absent. Up to the present time, there has been no heritage interpretation for non-Thai visitors in the Hat Siao community that fulfills international visitors' satisfaction and appreciation. The World Tourism Barometer (UNWTO, 2013) indicated that Thailand registered 26.5 million visitor arrivals in 2013 and 24.7 million in 2014. Considering 2013, the increase in the number of visitors to Thailand was 18.8% over the previous year and Thailand was the 10th most visited destination in the world by international tourists. It came in second place as the most visited destination in Asia after China. Statistics further indicated that more than 32.4% of the overall number of tourists travelling across the global wanted to visit heritage sites in the group of ASEAN countries; moreover, many of these tourists are in the high spending group of tourists (Arsasappakit, 2013). With this potential, the Director of the Tourism Authority of Thailand or TAT at the Sukhothai Office (Arsasappakit, 2013) established a marketing plan to promote Sukhothai as a World heritage hub in ASEAN under the campaign "HUB Thailand and Beyond in the form of Tourism Business Networking by presenting the Angkor Wat route together with Sukhothai-

Sisatchanalai- Kamphaeng Phet" in order to penetrate the European market by designating areas as historical sites in the group of CLMV (Cambodia, Laos, Myanmar, and Vietnam). Although there was great potential to promote the community for non-Thai visitors, this potential has not been achieved.

Figure 1 Thailand and Group of CLMV
Source: Journalism108, 2017, accessed April 28, 2017, available from http://jr-rsu.net/article/2399

Consequently, the significant problems of this cultural heritage community were there was little concern for other valued community features and international visitors who are overwhelmingly western. They were not provided with any heritage interpretation. The opportunities are clear; however, they are not being effectively exploited. These two problems in Hat Siao community reflect the lack of heritage interpretation.

In regard to the promotion, marketing, protection and conservation of Hat Siao community, heritage interpretation is recognized as one of the crucial tools to inform people about the community's value, encouraging them to value, protect and conserve (ICOMOS, 2008).

Moreover, high quality heritage interpretation is also enhances visitors' understanding of the significant community characteristics, bridging cultural boundaries through tourists-host interaction (Reisinger & Turner 2003). Thus, heritage interpretation for non- Thai visitors of Hat Siao community is not only a

conservation management tool to convince locals to conserve community heritage appropriately to acquire long- term benefits, encourage the locals to be proud of their own cultural identity but also to generate economic benefits for the community and bridging cultural boundaries to enhance cross-cultural visitors' appreciation.

2. Aims and Objectives

This dissertation; "Interpreting Cultural Heritage for Non-Thai Visitors in Hat Siao Community; Sukhothai Province", is focused on cultural identities and the evaluation of existing tangible and intangible heritage resources, identifying visitor characteristics, expectations, and experiences, and finally to examine issues and challenges in providing cultural heritage interpretation for cross-cultural visitors to Hat Siao community. The research objectives are as follows;

1) To verify the cultural identity (both tangible and intangible) and existing heritage resources of the Hat Siao community

2) To identify non-Thai visitors' characteristics, expectations and acquired experiences in the Hat Siao community

3) To examine issues and challenges in providing cultural heritage interpretation for cross-cultural visitors to the Hat Siao community.

3. Research Questions

1) What are the cultural identities and existing heritage resources of the Hat Siao community?

2) What are the characteristics, expectations and acquired experiences of non-Thai visitors to the Hat Siao community?

3) What are the issues and challenges in providing cultural heritage interpretation for cross-cultural visitors to the Hat Siao community?

4. Scope of Study

4.1 Geographical Location

This research focuses on the area of the Hat Siao community. It is the sub-district of Sisatchanalai District which is located in the northern part of Sukhothai province. It is positioned 67 kilometers away from Sisatchanalai Historical Park. The population of Hat Siao is 7,011 with a total area of 44 square kilometers. Hat Siao is lowland topography with the Yom River passing through the centre (Hadsiew, 2017).

4.2 Scope of Study Contents

To answer the three research questions, the study is conducted with both qualitative and quantitative approaches. It can be summarized as follows;

- A critical review of the literature on the concepts of cultural heritage significance, identity, tourism impacts and cross-cultural interpretation
- A study of community background, cultural heritage resources of the community and the existing condition of both tangible and intangible heritage resources
- Non-Thai visitors or cross-cultural tourists characteristics, expectations and acquired experiences
- The responses of stakeholders in the Hat Siao community in term of authenticity or commodification on their cultural heritage resources and local messages and global interpretation from local informants, government officials, private agencies, non-Thai visitors and heritage tourism and interpretation specialists from in-depth interviews and a focus group meeting.

5. **Research Methodology**

Based on comprehensive data collection, both quantitative and qualitative research methods were intensively employed in this research. The applied methodology in this research was divided into three steps as follows.

5.1 Preliminary Step: Desk Studies

The preliminary step or desk study of this research was conducted by literature review, documentation research and comparative research to acquire general ideas and concepts about cultural significance, heritage interpretation, and cross-cultural interpretation. Although the preliminary step was carried out as a crucial tool to identify the research problems in the earlier stages of this research, it was also utilized in other steps of this research to answer the three research questions.

- **Literature Review**

The review of relevant literature was the initial step to view the big picture of this research. The dissertation starts by critiquing the main concepts of cultural heritage significance, cross-cultural visitors and heriatge interpretation.

- **Documentation Research**

In order to understand the current situation of the Hat Siao community, the documentation data related to the general background of the community, the cultural heritage, the identity of the community, and the available heritage interpretation were collected.

- **Comparative Research**

Comparative research on the wide range of local and global heritage interpretations for international tourists was conducted to establish better understanding of the in-depth information.

5.2 Secondary Step: Fieldworks

Concerning the validity of the results or research findings, in the secondary step, this research employed four instruments to acquire more depth information and to test the accuracy of the results through both qualitative and quantitative approaches as presented below.

- **Field Observations**

To expand the site investigation, field observations were conducted which also provided the researcher with actual data which might differ from the documents.

- **Questionnaires**

Questionnaires with open-ended questions were created and distributed to non-Thai site visitors. They were questioned about the basic characteristics, expectations and acquired experiences of heritage significance and identity, the available heritage interpretations and issues and challenges for cultural heritage interpretation for cross-cultural visitors in the community on their site visits.

- **In-Depth Interviews**

The in-depth interviews were conducted with various concerned people in the community; community philosophers, key stakeholders in the community and members of government and private agencies.

- **Focus Group**

The focus group was launched as a one day workshop to share and discuss the different perspectives of various concerned people such as key community philosophers, key stakeholders, members of government and private agencies and heritage tourism and interpretation specialists.

5.3 Tertiary Step: Integrating Data and Analysis

Lastly, the "Tertiary Step: Integrating Data and Analysis" was applied by using the information gained from the "Preliminary Step" and the "Secondary Step", which was integrated and analyzed with information from the literature review, documentation research, comparative research, field observations, questionnaires, in-depth interviews and the focus group meeting. Moreover, this step also allows the researcher to examine the issues and challenges in providing cultural heritage interpretation for cross-cultural visitors to the Hat Siao community.

6. Processes and Methods of Study

There are six processes in this research. The processes start with problem discovery; followed by research design, research instruments, identifying stakeholders, data processes and analysis, and the conclusion and report.

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│  2. Research Design          │
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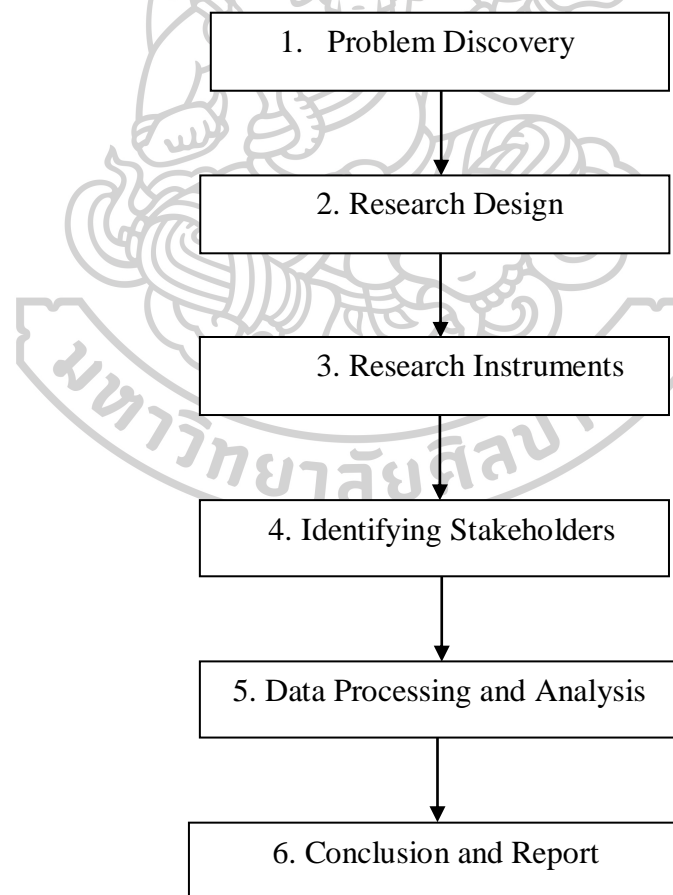
Figure 2 Processes of Study

In regard to the methods used in this research, some of the research instruments were employed to meet the objectives:

The objectives of this research are as follows;

Objective 1: To verify the cultural identity (both tangible and intangible) and existing heritage resources of the Hat Siao community

Processes and Methods used: Literature Review, Documentation Research, Field Observations, In-Depth Interviews and Focus Group Meeting

Objective 2: To identify non-Thai visitors' characteristics, expectations and acquired experiences in the Hat Siao community

Processes and Methods used: Literature Review, Field Observations and Questionnaires

Objective 3: To examine the issues and challenges in providing cultural heritage interpretation for cross-cultural visitors in the Hat Siao community

Processes and Methods used: Literature Review, Documentation Research, Comparative Research, Field Observations, Questionnaires, In-Depth Interviews, Focus Group Meeting (See Figure 3)

Objectives   Methods   Outcomes

Objectives	Methods	Outcomes
O1. To verify cultural identities and existing heritage resources of Hat Siao community	Methods: Literature Review, Documentation Research, Field Observations, In-Depth Interviews and Focus Group Meeting	Integrated Data and Analysis
O2. To identify non-Thai visitors' characteristics, expectations & acquired experiences in Hat Siao community	Methods: Literature Review, Field Observations and Questionnaires	
O3. To examine issues and challenges for cultural heritage interpretation for cross-cultural visitors in Hat Siao community		Conclusion and Recommendations

Figure 3 Methods of Study

7. Thesis Contents

Chapter 1 – Introduction

This chapter presents the problem statement, the research questions, the goals and objectives, the research design and the processes of the study. The conceptual framework of the research and the research methods are also presented.

Chapter 2 - Literature Review

This chapter presents a critical review of literature on the relevant issues starting with general research related to the issues of cultural significance and identity, cultural tourism snd heritage tourism and heritage interpretation. Attention is then shifted to more specific research on re-imaging heritage interpretation, principles and techniques of interpretation, interpretation themes and presentations, interpretation planning, local involvement and interpretation for cross-cultural visitors, impacts of tourism, tourism trends and a wide range of case studies.

Chapter 3 - Research Methodology

This chapter presents the research method in detail on how the research is conducted. The research design is divided into three steps; the preliminary step or desk studies; the secondary step or fieldwork, and the tertiary step or issues and challenges for cultural heritage interpretation for cross-cultural visitors to Hat Siao community.

For the preliminary step, a literature review, documentation research and comparative research were conducted. In the secondary step, field observations, questionnaires, in-depth interviews and focus groups were employed. Lastly, to examine the issues and challenges for cultural heritage interpretation for cross-cultural visitors to Hat Siao community, the information acquired in the preliminary and secondary steps, the information from the literature review, comparative research, field observations, questionnaires, in-depth interviews and focus group are analyzed and interpreted to answer the last research question.

Chapter 4 – Research Findings

This chapter is divided into three parts. The first part is the general background on the Hat Siao community to provide basic information about the site. Hat Siao community's cultural identity and existing heritage resources are mentioned. Lastly, non-Thai visitor's information and the characteristics, expectations and acquired experiences derived from using statistical analyses are presented in greater detail.

Chapter 5 – Analysis and Discussions

This chapter presents the analysis and discussion of the findings of Hat Siao community's cultural identity and existing heritage resources and non-Thai visitors' information. Furthermore, the issues and challenges for cultural heritage interpretation for cross-cultural visitors at the Hat Siao community are also indicated, analyzed and discussed.

Chapter 6 – Conclusion and Recommendations

In this chapter, the research findings, analysis and discussions are summarized and interpreted to answer the three research questions. The

recommendations for the community interpretation and further research studies are also suggested.

8. Research Outcome

1) The significance of this research is that it is the first research to concentrate on interpretation for non-Thai visitors to the Hat Siao community. Moreover, the results of this research contribute a body of knowledge for non-Thai interpretation for other heritage communities in Thailand and other regions.

2) This research could increase the awareness to conserve the community for long–term benefit, as well as to encourage local pride in their cultural identity.

3) Cultural heritage interpretation for non-Thai visitors encouraged more international tourists to visit the site, stay in the community, meet the local people, and learn more about the regional community identity, which can eventually generate economic benefits for local communities.

4) As interpretation is considered as a core conservation management tool, the results of this dissertation can assisted and encourage policy-making to preserve and maintain the identities of small communities sustainably.

9. Terminology

Thai-Phuan: The Phuan ethnic group of people migrated from Xiangkhouang province in Lao PDR to Thailand. They spread out in small groups over most of the northeaster and center of Thailand. The ethnology report mentioned that the 204,704 Phuan are split evenly between populations in Laos and Thailand.

Hae Chang/ Elephant Back Ordination Procession: The annual group ordination on Elephant back at the Hat Siao community is arranged annually on 7 April. The monks-to-be get dressed in colorful traditional outfits adorned with ornaments. The soon-to-become monks ride elephants, parade around the community, bathe in the Yom River and go to Hat Siao temple. The participants also get dressed in beautiful traditional outfits and dance with music from a band while parading with the procession.

Sin-Teen-Chok Textiles: The traditional tube skirt is weaved into the shape of a sack. They consist of three parts; the top, the body and the foot. The foot

part, which is called teen or foot in Thai, is woven with a unique technique called 'pick and pull', or chok in Thai. They are created by inserting wefts at particular points. Bamboo needles or porcupine spines are used to pick and pull up the weft thread to create the characteristic pattern of Sin-Teen-Chok textiles.

Kam Khieng Traditional Ceremony: It is the Thai-Phuan traditional ceremony which commemorates the virtue of ancestral and other spirits. It takes three days of celebration which are the 9th day of the 9th waning moon, the 10th day of the 9th waning moon, and the 11th day of the 9th waning moon. During this period, Thai-Phuan people stop working.

Lam Phuan: The traditional singing of Phuan people has been handed down through many generations. It includes an interactive chorus between men and women using the traditional reed mouth-organ as the music instruments. Lam Phuan is usually played on special occasion such as Khathin ceremony, Kam Fah Festoval and Songkran festival.

Nang Kwak: It is a traditional Phuan entertainment activity which reflects the belief in ghosts and spirits that are invited to possess the effigy that is similar to a doll in order to predict the future.

Kam Fah Festival: The two words "Kam" and "Fah" mean forbidden and gods or ancestral spirit in Thai. Thai-Phuan people do not work but worship their gods and ancestral spirit at this festival in order to avoid accidents from thunderbolts and to live comfortably. This festival is for three days in February.

Heed Sib Song Kong Sib See: The Thai-Phuan traditionally practice this activity in each month during the year. It is also referred to as the fourteen guidelines for all Thai-Phuan people

Kathin Thang Nam Ceremony: At this annual merit-making ceremony, new robes are presented to monks by using boat as transportation

Kathin is a religious ceremony for presenting new robes to the Buddhist monks at the end of Buddhist Lent

Buddhist Lent: It refers to a special period of time during the three months of the rainy season when Buddhist monks have to stay in the temple. The major reason is to not to walk over the rice fields of farmers; nevertheless, it also allows the monks to study, meditate and teach new monks in this period of time.

Kathin Samakki: It refers to the co-sponsoring of the Kathin ceremony. Since a sponsor of the Kathin ceremony requires a lot of time, manpower and money, Buddhists who are unable to be the sole sponsor of Kathin can take part in this ceremony by making a small donation in an envelope given by friends or relatives

Khmer Empire: It has the official name of the Angkor Empire which was a powerful Hindu-Buddhist Empire in Southeast Asia. Khmer Empire grew out of the former kingdoms of Funan and Chenla.

The Khao Luang Mountain Range: This mountain range includes the great four main mountain peaks within the Ramkhamhaeng National Park which include Khao Phu Kha, Khao Phra Mae Ya, Khao Chedi, and Pha Narai, which is a historic place. Many ancient remains are displayed at this place.

The Ramkhamhaeng National Park: It is one of national parks in Thailand. It lies in the Ban Dan Lan Hoi, Khiri Mat and Mueang Sukhothai districts of Sukhothai province. The Ramkhamhaeng National Park offers wonderful waterfalls and varied fauna and flora. In addition, the waters of the mountain are important for the agricultural lands below.

Sukhothai Kingdom: It was an ancient kingdom in Sukhothai province. This kingdom existed from 1238 to 1438. The first king of Sukhothai Kingdom was Pho Khun Sri Indraditya who drove out the Khmer Empire. The evidence can be found on an inscribed stone at Wat Mahathat temple.

Si Satchanalai Historical Park: Si Satchanalai means the city of good people in Thai. It was founded in 1250 as the second center of the Sukhothai Kingdom. It includes the ruins of an ancient town which has been declared as a UNESCO World Heritage Site together with the associated historical parks; Sukhothai and Kamphaeng Phet.

The Phi Pan Nam Range: It is a 400 kilometer (or a 249 mile) long system of mountain ranges in the Thai highlands. Even though it is mostly in Thailand, some parts of the Phi Pan Nam Range are within the Sainyabuli and Bokeo provinces of Laos.

Chiang Tung: It is a city of Tai and Tai Yuan people which is located in the Shan State of Burma. It is also known as Keng Tung. In the past, Chiang Tung could be considered as a city of prosperity like Chiang Mai or Chiang Rung (Jinghong).

Ubosot: Ubosot is the main prayer room in Buddhist temples. It can be called Bot in short and is where monks get ordained. In addition, Ubosot also refers to a hall used for rituals. It is rectangular shaped with the main entrance usually facing East. It stands within a boundary formed by boundary stones (Sema) which separates the sacred place from the profane.

Pagoda: A pagoda is a sacred Buddhist building which is usually a pyramid-like tower and made of stone, brick or wood. It usually found in East and Southeast Asia. It built in traditions originating as stupa. Pagoda structures symbolized sacred mountains which were used to house relics of saints and kings.

Hor Tri: It is the library of Thai Buddhist temples. In the past, Buddhist scriptures were written on palm leaves. Hor Tri was built in order to preserve the scriptures from humidity and termites; thus, it was built on columns to raise the storage from the ground.

Lan Chang: Lan Chang (or Lan Xang) was a former Kingdom of Thailand. Lan Chang means a million elephants in Thai. It encompassed the Luang Prabang Range, and Sainyabuli was its administrative headquarters.

Sema: It is the heart-shaped stone marking the limits of Buddhist temples. It is the boundary stone which designates the area of the ordination hall or the place where monks perform their sacred ceremonies.

Heuan Kaw: It is a closet space with an earthenware roof, cement tiles, or a zinc roof and is usually used to protect rice and other agricultural products from insects and other animals.

Chan Thong: The open area in the middle hall on the second floor that is used for drying agricultural products and clothes.

Xiangkhouang: Xiangkhouang was originally known as the Principality of Muang Phuan. It is currently a province in Laos which covers an area of 15,880 square kilometers (or 6,130 square miles) on the border of Vietnam.

Ban Na Ton Chan: This small village is in the countryside next to Hat Siao community. The charming attractions of this village are mud-soaked textiles, beautiful scenery with a sea of fog from the mountains, villager's daily activities and lifestyle and traditional handicrafts such as baskets, dolls, chopsticks and furniture.

Kaw Khong: The traditional Thai-Phuan snack which is available only in the Hat Siao community. It is a curved rice snack and consists of sweet potatoes or bananas, glutinous rice flour, sugar, coconut, and salt. It tastes slightly salty and sweet.

Kaw Tho Thae: The traditional Thai-Phuan snack which is available only at the Hat Siao community. It made of rice and comes in a flatted shape. Kaw Tho Thae is usually eaten with curry rice noodles on special occasions. The taste is quite salty. The ingredients are only rice flour and glutinous rice flour.

Pali language: The original Buddhist language

Ko Chai Pha Lueang Khuen Sawan: Clinging to the edge of the yellow robe to heaven

Vessantara: The story of an incarnation of Lord Buddha who gives away everything he owns, including his children.

Tai- Kadai languages: Tai-Kadai languages are a highly tonal language family. They are found in southern China, northeast India and Southeast Asia such as Lao PDR, the Socialist Republic of Vietnam, the Union of Myanmar, the Republic of India, the People's Republic of China (Guanxi, Yunnan, Hainan, and Guizhou) and Thailand.

Haw: Haw is an ethnic group of Chinese hill farmers who live in the southern area of the People's Republic of China and the borders of Thailand and Laos.

Yom River: It is one of the most significant rivers in Thailand and is the main tributary of the Nan River. The Phi Pan Nam Range in Prayao province is the source of the Yom River. It flows through Phrae and Sukhothai as the main water resource and joins the Nan River in Nakhon Sawan province.

Sang Khan Phu Tao Festival: It is the Thai-Phuan traditional festival which means Songkran Festival for elderly people. It is held on April 22 every year in the Hat Siao community. The major purpose of this festival is to express good wishes and to wish for good health for the elders; moreover, youngsters take the opportunity to ask to be forgiven for being physically, verbally or mentally offensive to the elders.

Boon Bang Fai Festival: Boon Bang Fai Festival (or the rocket festival) is a merit-making ceremony which is usually celebrated in the northeastern part in several cities. It is normally held at the beginning of the rainy season in May. The celebrations of this festival include music and dance performances and competitions for firing home-made rockets. The purpose of this festival is to show respect to the God of rain and to ask for plentiful rains during the rice planting season.
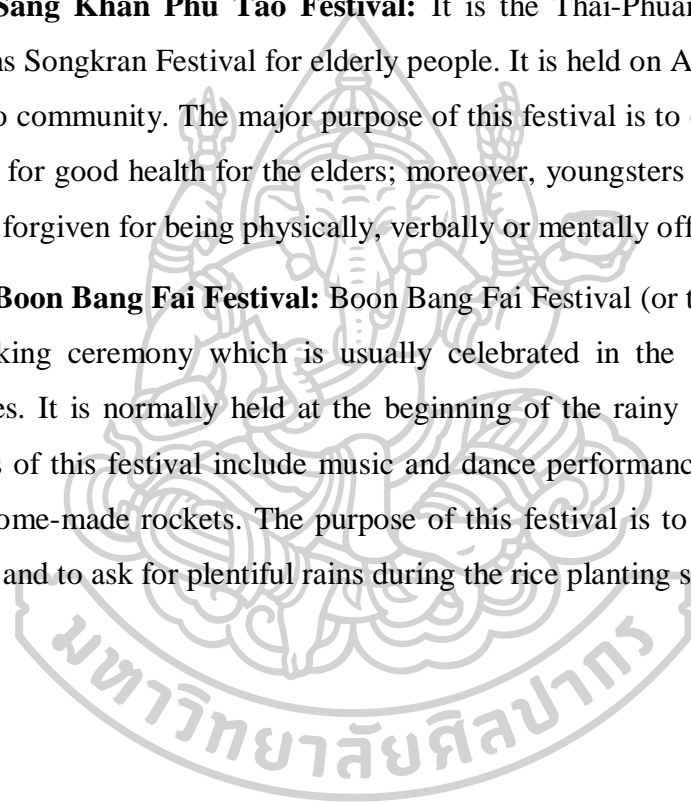
CHAPTER 2
LITERATURE REVIEW

1. Cultural Significance and Identity

Cultural significance is an essential tool, which helps in estimating the value of a site as well as allowing a better understanding of the site in the past to enrich the present, and will be of value to future generations (Australia ICOMOS, 2013).

Conservation issues have been acknowledged for long time through the many charters such as Athens and Venice Charters; however, there were difficulties in adopting these Charters, which was created in 1964 with Asian countries, because these Charters were more focused on the European context (Jokilehto, 1998). Then, the Nara Document on Authenticity (ICOMOS, 1994) has been recognized. It aims to embrace both the tangible and intangible significance and to assure that cultural diversity is respected by the authenticity concepts. The scope of cultural significance has been expanded from tangible to intangible customs, beliefs, and values. Regarding Asia, the Hoi An Protocols established the best conservation practice in Asia and provided professional guidelines for assuring and preserving the authenticity of heritage sites in the context of the culture of Asia (UNESCO Bangkok, 2009). The agreement referred to the need to recognize and determine authenticity in the cultural context of Asia as a way to protect the diverse cultures. Hence, in Asia, the integrity of heritage sites and continuing authenticity are fundamental concerns (Taylor, 2004).

"Authenticity" is defined as the characteristics that most truthfully reflect and embody the cultural heritage value of the place (ICOMOS, 1994) or the ability of the place to be represented accurately/ truthfully (China ICOMOS, 2004). The China principles provided a set of guidelines for conservation and management in China, which meet the needs of Asian culture. Authenticity means truth or factual accuracy. It has been used to connect the Asian approach to the renewal of physical fabric. The replacement of the fabric is acceptable since the significance of the place still continues the spiritual meaning and symbolic value related to everyday use. Furthermore, an Asian perspective, which also focuses on the spirit of the place as

much as the meaning and symbolism, together with intangible value, authenticity and integrity, play important roles in determining heritage value, significance, and protection.

"Integrity" refers to a measure of the wholeness and intactness of the cultural heritage feature and its attributes. Integrity requires the assessment of the property, including all of the elements necessary to express its OUV (Outstanding Universal Value). It is sufficient to ensure the complete representation of the features and the property's significance but may also suffer from the adverse effects of development and/or neglect. In addition, integrity also depends on how integrity is able to be understood and interpreted as a part of the overall sense of continuity (Taylor, 2010).

In parallel, Australia ICOMOS, the Burra Charter: a 'Charter for Places of Cultural Significance' (1999) also pointed out that the tangibles can be seen as physical objects, for instance, buildings, structures, plantings, open spaces, and land-use patterns. Intangibles refer to the traditions, beliefs, and ideologies which created the patterns and components and which give them meaning. Taylor (2013) argued that both tangibles and intangibles should be considered together since the identity is the sense of place where tangibles and intangibles coalesce.

Relph (1979) indicated that the identity of a place comprise three components, which are physical features or appearance, activities and functions, and symbols or meaning (See Figure 5). Thus, it is clear that both tangible and intangible facets are inextricably interlaced with place meaning. The processes of interpretation and presentation inevitably involve the evaluation of significance.
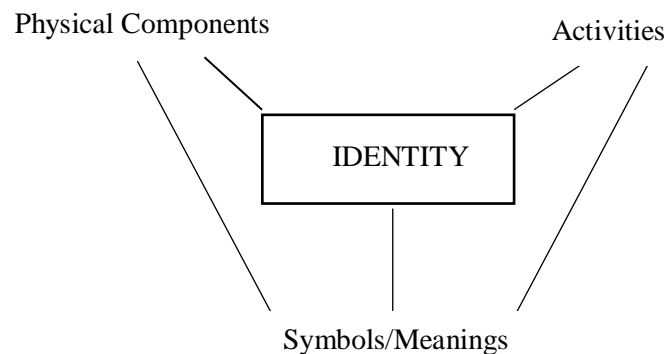
Figure 4 Three Components of the Identity of Place
Source: Relph (1979)

Furthermore, to evaluate the site value and cultural significance, Australia ICOMOS (2013) also mentioned in the Burra Charter that cultural significance was classified as aesthetic, historic, scientific, social, or spiritual values.

- Aesthetic value refers to sensory and perception experience of place from tourists via both tangible and intangible aspects; for instance, form, scale, color, textile, material and also smell and sound associations.

- Historic value refers to all aspects of history; for instance, the history of aesthetics, science, art and architecture, spirituality and society. Some associations or events might be significant in that places retain the importance of history regardless of treatment.

- Scientific value refers to the importance of information, rarity, quality or representativeness and the opportunity to contribute further significant information.

- Social value refers to the qualities that a place has, in particular, in terms of the social or cultural meaning of local markers or symbols, community identity, from long use and association for a specific community or cultural group.

- Spiritual value, which was separated from social value in 2013 as a result of the Burra charter in 1999, refers to the spiritual identity or belief system, repository of knowledge, traditional art or lore, the importance of maintaining spiritual health and wellbeing, recalling or awakening an understanding, the expression of cultural practices or human-made structures or by inspiring creating work.

ICOMOS (2011) also proposed checklists to explain the impacts of proposed developments or changes to heritage significance and the authenticity of the place or Heritage Impact Assessment (HIA) by following recognized criteria such as the Burra Charter and Hoi An Protocols for Conservation Practice in Asia. Focusing on the assessment process, the checklists indicate that there are five questions to be answered as presented below;

Has the cultural heritage significance of the place been established in all its dimensions?

- There is an existing, authoritative assessment. The methodology is used to provide a thorough, comprehensive and credible analysis of the cultural significance.

Has the historical significance been established?

- A wide range of credible sources including reports, photographs, and plan will be examined and established.

Has the aesthetic significance been established?

- The design or sensory nature of a particular place is reviewed including comparisons with the other relevant places

Has the scientific significance been established?

- The potential of the site to yield information in the future is reviewed with reference to known information, and to the intactness and integrity of the place.

Has the social and spiritual significance been established?

- The importance of the place to people is reviewed through consultation with people who have a relationship with or have direct knowledge on the site.

The cultural significance of heritage sites has been defined by the Burra Charter as the "aesthetic, historic, scientific, social or spiritual value for past, present

or future generations" which is "embodied in the place itself, its setting, use, associations, meanings, records, related places and related objects". The goal of conservation is to preserve this significance by ensuring that all interventions and actions meet the test of authenticity in all respects. Understanding the relative degree of significance of heritage resources is essential if we are to rationally determine which elements must be preserved under any circumstance, which should be preserved under some circumstances and which, under exceptional circumstances, will be sacrificed. Degree of significance can be assessed on the basis of the representativeness, rarity, condition, completeness and integrity and interpretive potential of a resource (ICOMOS, 2011).

Assessment of the significance of a place, site or monument should be carried out as a necessary preliminary to any conservation action. Significance assessment is the process of studying and understanding the meanings and values of places, objects and collections. It involves three main steps; firstly, analyzing the object or resource; secondly, understanding its history and context and thirdly, identifying its value for the communities which created and/or care for it.

The key to the process is the concept of authenticity which has become the universal concern of the conservation profession since the adoption of the 1972 UNESCO World Heritage Convention, which defines authenticity as the primary and essential condition of the heritage. The 1994 Nara Document on Authenticity reaffirms this by stating that authenticity "appears as the essential qualifying factor concerning values."

ICOMOS (1994) stated that "Authenticity" means the characteristics that most truthfully reflect and embody the cultural value of the site. Furthermore, the authenticity can likewise refer to means truth or factual accuracy. It can be found in various forms; artifacts, events or tourist experiences (Bougot, 2011).

Lastly, UNESCO Bangkok (2009) stated in Hoi An Protocols for Conservation Practice in Asia that authenticity is usually evaluation in terms of a matrix of dimensions of authenticity: of location and setting; form; materials and design; use and function; and "immaterial" or essential qualities. Together these form

the composite authenticity from which significance derives. The retention of authenticity is the aim of good conservation practice (See Figure 5).

Figure 5 Dimension of Authenticity
Source: UNESCO, 2009, accessed October 20, 2016, available from http://unesdoc.unesco.org/images/0018/001826/182617e.pdf

"Cultural Commodity" is one of the major reasons leading to inauthentic condition. The concept of cultural commodity refers to turning cultural identities to the products or assets for selling and attracting visitors to the cultural destinations. It has been debated in many tourism academic literatures in term of providing the community positive or negative impacts. Cultural commodification can damage the local culture identities and lead to "endangered culture" (Taylor, 2001) while Medina (2003) stated that cultural commodity can create local interest in their own cultural identities.

Furthermore, the key assessments of the heritage area were also mentioned by Hargrove (2017). It was pointed out that there are five aspects to evaluate the area's potential which are Attractions, Organizational Capabilities, Marketing, Visitor Services and Protection.

In addition, the number of attractions and the quality of facilities and services might be considered as the area's potential to persuade visitors to stay longer and to spend more money. They are also likely to return to the area where the events are held throughout the year.

2. Cultural Tourism and Heritage Tourism

Apostolakis (2003) pointed out that numerous researches in the area of cultural tourism have investigated the issues of terminology and definition. In regard to the definition of cultural tourism, the United Nations Word Tourism Organization, United Nations World Tourism Organization (UNWTO) indicated that cultural tourism is defined as the movement of people driven by cultural intentions, for instance, study tours, performing arts, festivals, cultural events, visit to sites and monuments, and travel for pilgrimage. It was also stated that cultural tourism also concerns immersion in the enjoyment of the lifestyle of the local residents, the local community, and what constitutes its identities and characteristics. UNESCO (n.d.) also defined cultural tourism as a discerning type of tourism which takes account other persons' cultures. Furthermore, cultural tourism has been identified as a specific type of tourism that is also associated with the expansion of a new class of leisure tourists (MacCannell, 1999).

While Sharpley (1996) stated that heritage tourism could be seen as everything associated with the nations' past inherited history, culture, wildlife, and landscape. Besides, National Association of Tribal Historic Preservation Officers (2002) indicated that heritage tourism is focused on the stories of people and places told through interpretations of cultural landscapes and the preservation or restoration of historic structures. In addition, Richards (1996) defined heritage tourism as searching for something lining the past and the present which is integrally tied to nostalgia and private emotional experiences. Poria et al. (2001) argued that heritage tourism is based on the relationship between the individual and the heritage rather than on specific site attributes. They also announced that the reasons for travel to heritage sites can be classified as heritage experience, learning history, and recreational experience (Poria et al., 2004).

Considering the gaps between cultural and heritage tourism, the Heritage Council of Western Australia & Tourism Western Australia (2006) stated that cultural and heritage tourism are inter-related but different. Firstly, heritage tourism is based on the place while cultural tourism concentrates on social history and human experience. Moreover, cultural tourism is sometimes considered more mobile as result

of travel experience. On the other hand, the National Trust of Australia, Museums Australia, & Lottery West (2007) argued that it is impossible to define cultural tourism and heritage tourism as two entirely different kinds of tourism. It would make more sense to work together to establish appealing and well-rounded cultural experiences.

Hence, the study of cultural and heritage tourism should not only focus on their definition since they cannot be separated from one another. The place (or heritage) can reflect and interpret the history and human experience (culture) on the particular place.

The benefits of cultural tourism are extensive. Cultural tourism provides tourists the opportunity to sample remnants, examplars, replicas or facsimiles of cultural life from the past and/or present (Douglas et al, 2001). As a result, tourists could return home enriched with knowledge, experience, and a better understanding of their position in the world. He also pointed out the cultural tourism provides benefits in that many countries use this kind of tourism as a way to conserve heritage sites. In Taiwan, Altenburger (2002) stated that cultural tourism is considered as "an important industry for national strategic development by government" by building Taiwan into a green silicon island.

On the other hand, there are also negative impacts of both tangible and intangible forms of cultural tourism. For the tangibles, the number of tourists to the heritage sites causes significant damage from excessive wear, vibration and erosion, exhaust fumes, vandalism, and graffiti (Douglas et al., 2001). For the intangibles, many cultural shows or traditional performances have become 'Disneyfied' (unreal or fake performances) and simulated as few tourists seek total immersion in a different culture, and only a few host communities do not seek to adapt to the needs of tourists (Robinson, 2001).

Thus, in order to acquire extensive benefits as well as control the negative impacts of cultural tourism, a well-management plan with community involvement is required. The very first step in establishing a good management plan based on community involvement is in creating the awareness and understanding about the community identity and significance value. However, in this dynamic world, the

community identity and significance must be evaluated to reveal the existing heritage resources.

3. Heritage Interpretation

After World War II, heritage interpretation shifted to concentrate more on common audiences due to the growing significance of heritage conservation for tourism. Both cultural and natural heritage sites have become tourism attractions (Timothy, 2011). In the early models of interpretation from a western perspective, interpretation refers to an informal aspect of middle-class travel with pre-packaged tours from the UK to Europe by Thomas Cook or in the form of guide books, such as Baedeker and Blue Guides, for literature travelers. This was based on the idea that the readers of guidebooks were highly educated tourists. The readers were assumed to have a great deal of historical and cultural knowledge. Interpretation for visitors to heritage sites has become a crucial part of educational endeavor. Furthermore, the visitors to the heritage sites should be educated about the heritage rather than assuming that they already know about the place.

Focusing on the principles of heritage interpretation, Tilden (1977) announced Freeman Tilden's six principles of interpretation for communities. These were developed from his observations of park interpretation to introduce the significant elements of communicating to different audiences as follows;

"1. Any interpretation that does not somehow relate what is being displayed or being described to something within the personality or experience of the visitor will be sterile.

2. Information, as such, is not interpretation. Interpretation is revelation based upon information. But they are entirely different things. However, all interpretation includes information.

3. Interpretation is an art which combines many arts as to whether the materials presented are scientific, historical or architectural. Any art is to some degree teachable.

4. The chief aim of interpretation is not instruction, but provocation. Interpretation should aim to present a whole rather than a part and must address itself to the whole rather than any phase.

5. Interpretation should attempt to preserve a whole rather than a part and must indicate itself to the whole rather than any phase.

6. Interpretation addressed to children (say up to the age of twelve) should not be a dilution of the presentation to adults, but should follow a fundamentally different approach. To be at its best, it will require a separate program."

Tilden (1977) also indicated that interpretation is an educational activity which brings out meaning and relationship through the use of original objects by using first-hand experience and illustrative media rather than factual information. Uzzell (1989) announced that interpretation has become part of the process of cultural transference and is a part of the age-old practice of storytelling and passing on history, traditions, folklore, and culture to subsequent generations. Interpretation should focus on community involvement in any heritage. In addition, he also argued that interpretation for conservation may shift to interpretation to meet visitor expectations and consequences or visitor experiences. Hall and McArthur (1996) stated that interpretation could also help visitors to develop a deeper awareness, appreciation, and understanding of heritage sites. Furthermore, Beck and Cable (1998) also stated that interpretation is an education activity which enhances our understanding and appreciation and leads to the protection of heritage sites through various media tools. Interpretation is about informational and inspirational processes.

There has also been a wide range of academic organizations who updated the standard definition of interpretation. For instance, the Australian Heritage Commission, the Department of Industry, Science and Resources and the Cooperative Research Centre for Sustainable Tourism (2001) mentioned in 'Successful Tourism at Heritage Places' that interpretation is about the process of allowing people to explore and appreciate their natural and cultural heritage. Successful interpretation requires a combination of information, education, entertainment and inspiration. These will enrich the visitors' experience, minimize human impacts and promote better public perceptions. Lancaster County Planning Commission (2001) announced that

interpretation refers to the art of telling good stories, which assist the visitors in connecting with what they are experiencing. It is not only teaching what something is, but presenting the essence of the stories. Interpretation also refers to "the full range of potential activities intended to heighten public awareness and enhance understanding of cultural sites. This can include prints and electronic publications, public lectures, on-site and directly related off-site installations, educational programs, community activities and ongoing research, training, and evaluation of the interpretation process itself" (ICOMOS, 2008).

Hence, the standard definition of heritage interpretation indicates that the focus of interpretation is on the visitors, whether at a place (on site) or not (off site). Successful interpretation should allow visitors to participate or be involved in activities and also allow them to connect with what they expect and what they are experiencing. Moreover, heritage interpretation must be communicated through various media sources and should allow the visitors to make sense and meaning of a particular site.

Staiff (2014) mentioned that the effective interpretation should have four inter-related parts which are the object and/ or site, the interpretation environment, interpretation and the visitors or the tourist and the interconnecting arrows in the diagram flow both ways. The object and/ or site refer to the material object or the site attraction that being visited and or viewed from tourists.

The interpretation environment consists of two dimensions which are viewed or experienced by visitors; the socio-cultural context of interpretation and the specific visual context. The socio-cultural context of interpretation includes the media, education, guidebooks, research (or knowledge formative) and memory/ myth/ history/ story and so forth while the specific visual context encompasses the visual environment which the tourist experiences the object or site (layout, design, ambience and atmosphere of the site). For the interpretation, it refers to a distinct entity or activity within environment or context. Interpretation for tourist is made up of two parts; knowledge/ content (what is being communicated to visitor; Semiotic Theory) and communication (how the content is being transmitted to visitor; Cognitive Learning Theory and Media Theory). The visitor or the tourist in the diagram will

look at the object or site and experience them as formal interpretation. If the material object has meaning attached to it, the interpretation environment has a symbiotic relationship. And visitor can be both producers and consumer of meaning or knowledge. This situation can explain the reason why the interconnecting arrows in the diagram flow both ways (See figure 06).

A Model of Interpretation
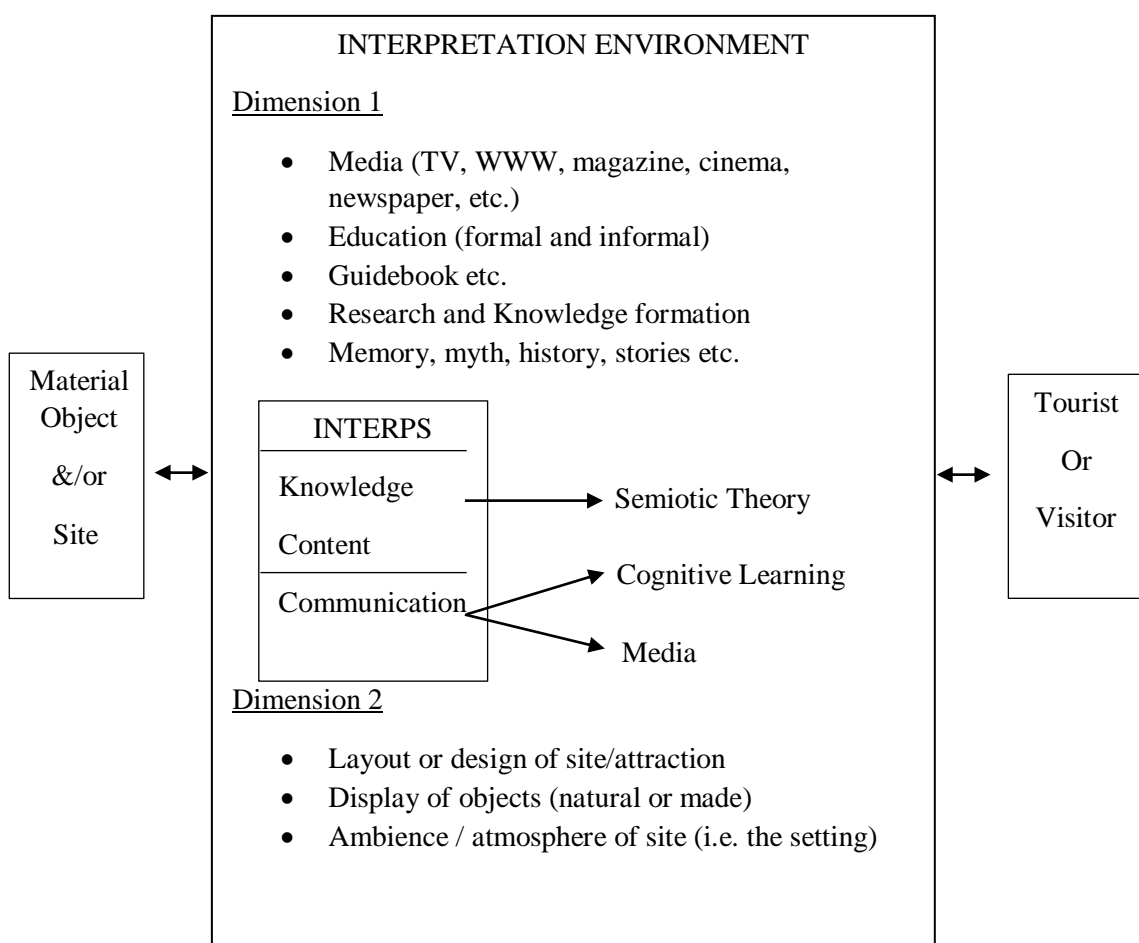
Figure 6 A Model of Interpretation
Source: Staiff 2014

4. Re-Imaging Heritage Interpretation

Since the standard definition of heritage interpretation was introduced almost 60 years ago (in 1957), digital technology has become a part of human life (Maushart, 2010), leading to participatory cultural convergence, which impacts their living style and changes many theories and definitions. In providing a standard

definition of heritage interpretation, which has completely changed with the emergence of digital media, Staiff (2014) indicated that it is "an education activity that communicates the heritage significance of places, sites, monuments, and objects to visitors in order to increase awareness, deepen appreciation and understanding of themselves and the world they live in". He indicated that heritage interpretation has to be re-thought or re-considered in regard to its concepts and details as a result of the impacts of digital technology.

Firstly, educational activities in regard to heritage interpretation in the age of digital technology should shift from on-site learning toward off-site learning. In the past, educational activities occurred during site visits (Staiff, 2014), but, currently, digital technology allows educational activities to happen in various forms and patterns anywhere and anytime, such as via smart phones, Wikipedia, Google images and web 2.0. Visitors can access, learn or even participate anywhere and at any time. Hence, educational activities have shifted to off-site as well as on-site learning experiences. It should be more than just "educational activities". According to the various dimensions of heritage, "experience" could also involve more complex issues in interpretation (for instance; personal perspectives, ideology and feelings). It should be considered as equal to or even above "education". In contrast, Carter (2001) also indicated that heritage interpretation is not only learning (education) from facts but also involves provoking, relating and revealing new insightful ideas and understanding.

Secondly, Staiff (2014) suggested that the visitor is not considered as a passive receiver anymore. A wide range of new technology has been created to enhance human life, and visitors have become co-authors. Visitors in the past with less innovative technology received messages or content from the senders of authorized information in only one way and were merely passive receivers. Nowadays, they can be senders as well via digital technology; Web 2.0, Wikipedia, blogs, Google images, or social networking.

On the other hand, visitors can now add their own ideas, emotions and/or experiences on the sites or objects and even create new stories after visiting and

seeing the sites, places, monuments or objects. They can share information with their friends and other people as co-authors.

Thirdly, Staiff (2014) stated that digital technology could increase the awareness and understanding of visitors and the world they live in since digital technology allows visitors or users to access and communicate the significance of sites or to engage with objects faster, more easily, and more deeply. Digital technology via smart phones or various kinds of electronic device allow heritage interpretation as follows:

- Before the visit or pre-visit (faster);

- Anywhere and anytime (more easily);

- Though websites, blogs, social networks and so forth from both authorized and unauthorized persons (wider);

- Interactively or two-way communication (deeper engagement).

Visitors can increase understanding of themselves and the world they live in. In addition, digital technology also increases awareness. In addition to understanding themselves better as well as the significance of places, sites, monuments or objects, visitors understand the value of those places or objects and wish to preserve then. Consequently, the use of digital technology may lead to better conservation.

The standard definition of heritage interpretation has changed in the age of digital technology. "Educational activity" still fits with the definition of heritage interpretation, but the details and concepts have to be re-thought. A visitor can be more than a passive receiver and can sometimes be considered as a "co-author". Digital technology may also enhance appreciation.

Hence, to establish an effective interpretation program, the concept of re-imaging heritage interpretation needs to be reviewed in order to reflect the global impacts. Furthermore, global change has become a significant factor in establishing effective techniques, themes, and presentations for heritage interpretation.

5. Principles and Techniques of Interpretation

ICOMOS (2008), Charter for the Interpretation and Presentation of Cultural Heritage Sites, stated that there are seven key principles which "heritage guides" should consider in heritage interpretation as follows;

Access and understanding; humans have the right to appreciate cultural heritage sites as a universal right. Discussions on significance must be facilitated by effective and sustainable interpretation, involving a variety of associated communities, as well as visitors and stakeholders.

Information sources; heritage sites interpretation should be based on evidence gathered through accepted scientific and scholar methods as well as from existing cultural traditions.

Context and setting; heritage site interpretation should relate to broader social, cultural, historical and natural setting contexts.

Authenticity; heritage site interpretation should respect authenticity; the Nora document.

Sustainability; heritage site interpretative planning must concentrate on social, financial, and environmental sustainably in the long term as the central goal. It must also be sensitive to the natural and cultural environment.

Inclusiveness; associated communities and stakeholders must be actively involved in cultural heritage site interpretation.

Research, evaluation and training; heritage site interpretation is an ongoing, evolving process of explanation and understanding which includes continuing research, training and evaluation.

It is also noted that, at best, interpretation should relate to the lives of visitors, reveal something new, and finally provoke different thoughts. Furthermore, interpretation should provoke thought related to one's experience and reveal new ideas.

Lancaster County Planning Commission (2001) mentioned that information in regard to interpretation is communicated to visitors, audiences, or tourists. It includes brochures, maps, signs, audio-visual presentations, audio tours, computer generated materials, guides, and interpretation centers. Communication

technique selection depends on the aims of the interpretation for a particular site, the budget, layout/ scale/topography of the sites, the contents, the types of visitor, and the length of stay of visitors. At present, some techniques (brochures and signs) and didacticism are going to decline in importance as visual communication rather than verbal communication is employed. Modern techniques have become significant in allowing visitors to link the form and content of information. Moreover, visitors currently prefer involvement rather than passive learning. They want to be involved and engage. Du Cros (2002) stated that only a small number of visitors prefer a deep learning experience on their trips while most prefer a pleasure or escapist reason. Thus, a balance between education and entertainment, or edutainment, is needed. Interpretation should start with a good understanding of the site and its heritage value. Although different visitors might perceive the heritage value differently, understanding heritage value should involve the views of others. Consequently, digital technology has become a powerful interpretation tool and cannot be ignored.

6. **Interpretation Themes and Presentation**

ICOMOS (2008), Charter for the Interpretation and Presentation of Cultural Heritage Sites, stated that the best way to select an interpretation program is to organize it around a theme. A clear understanding of the site and its target visitors helps to develop a good interpretation program package and theme. It also indicated that a theme might help to keep the interpretation focused and to present different interpretation components. All heritage places may have many stories to tell; however, it is impossible to tell everything about the site. Focusing on something that the visitors would like to take away with them is needed. There are four basic guidelines for the development of thematic interpretation which are as follows;

- Know your site; knowing about the significance of the site as well as knowing about what different community members know and think about the site is important in developing interesting interpretation.

- Know your audience; different types of visitors might have different characteristics, interests, and expectations. Understanding your audience could help in developing effective interpretation.

- Know the community; where the interpreter comes from a different part of the region or country, the values and traditions of the host community need to be known to avoid any negative impact on the community's social structure and cultural integrity. It would help to show the ways in which communities can be a part of interpretive activities.

- Identify constraints and resources; considering the size of the site, the length of the tour, accessible visitor facilities, comfortable movement space, and budget limitation would help to determine an appropriate theme.

Larsen (n.d.) indicated that an interpretative theme is a tool that assists interpreters to affect their audience. There are two purposes, which are to provide a focus for the audiences' personal connections that articulates a reason or reasons for caring about and caring for the resource, and to provoke the audience to understand the meaningful resource which may lead to preservation.

Furthermore, HDC International (n.d.) stated that the interpretative theme is the major concept or key idea of any interpretative experience, or interpretative presentation. It not only provides a clear organizational structure, purpose of exhibition, and presentation, but also affects the whole business planning process.

In the Charleston Declaration on Heritage Interpretation, the US ICOMOS (2005), focused on the difference between presentation and interpretation as follows. Presentation refers to the carefully planned arrangement of information and physical access to a cultural heritage site from scholars, design firms and heritage professionals as a one-way mode of study. In other words, interpretation denotes the various activities, reflection, research and creativity inspired by cultural heritage sites. The essential interpretation concerns the input and involvement of visitors, locals and associated community groups and stakeholders of various age and educational background.

On the other hand, the ICOMOS (2008) stated that "interpretation" refers to the full range of potential activities intended to heighten public awareness and enhance cultural heritage site understanding. It might include print and electronic publications, lectures, on-site and off-site installations, educational programs,

community activities, ongoing research, training, and evaluation processes. "Presentation" denotes carefully planned interpretive content communication through interpretive information arrangement, physical access and interpretive infrastructure at heritage sites.

Aplin (2002) suggested that presentation is about selecting media and techniques to communicate (which channels for which audiences). He also demonstrated the pros and cons of several interpretation techniques as follows;

The use of signs is considered as appropriate in an introductory role; however, an overwhelming sign may negatively impact visitors.

Guides allow visitors to acquire knowledge to meet their different needs and to answer their questions; however, the quality of the guide is also an issue.

Printed materials balance detail and brevity, but the quality of printed material and its maintenance are questioned.

Audio and visual guides can help visitors to experience the site interpretation by individual selections of information although at peak visiting times, there may be shortages of equipment.

Web sites and other channels allow visitors to access information and interpretation anywhere and at any time; however, inappropriate user behavior is considered as a disadvantage of this technique.

Visitor center can provide knowledge, basic information and interpretation in a relaxing atmosphere, but the high cost of buildings, operation and maintenance are the cons.

To sum up, in the tourism industry, interpretation was evident before the concept of interpretation was first introduced. For instance, tourists collect stories while they are traveling, making stories, telling stories, taking photos, sharing their stories, keeping brochures, reflecting and comparing, learning both formally and informally, evaluating their experiences and determining their significant experiences. Thus, the process of individual tourists making meaning from their experiences occurred before any definition was established. Interpretation is more than just information, but is information that has already been shaped and sculptured. It can be used to raise public awareness and understanding of the heritage value, which can

lead to protection. It encourages visitors to visit the site to fulfill their expectations and stimulate social interaction (learning) with local participation with the use of appropriate interpretation themes, techniques, and presentations. In contrast, heritage interpretation is often used as a political tool to reinforce the beliefs and stances of the hegemonic group. Although interpretation can be considered as the central part (or the heart) of conservation, interpretation in tourism industry also indicates the intercultural risks of cross-cultural visitors and digital media.

7. Interpretation Planning

A wide range of researches concerning heritage interpretation mentioned that interpretation planning is a critical tool for any heritage and tourism site because the heritage or tourism attractions operate in a dynamic world which is constantly changing. To respond to this dynamism, interpretation requires effective planning. Unfortunately, at many heritage sites, interpretation was found to be poor and ineffective, with no links or connections between form and content. Interpretation also lacked imagination, was redundant, was not connected with the target audience, was not connected with the visions and goals of the site, and focused on object presentations rather than interpretation processes. Thus, the way to enhance ineffective interpretation is by reviewing the interpretation planning.

There are five stages in interpretation planning which are the dynamic processes of consultation, negotiation, integration and the review of Western models; Policy and Planning, Aims and Objectives, Development of the Program, Implementation of the Program, and Evaluation of the Program (Staiff and Bushell, 2004, Adapted from McArthur and Hall 1996). They also mentioned that each stage of the planning process should allow the whole process to loop back on itself through the evaluation mechanism (See figure 7).

1. **Policy & Planning**

2. **Aims + Objectives**

3. **Development of the Program**

4. **Implementation of the Program**

5. **Evaluation of the Program**
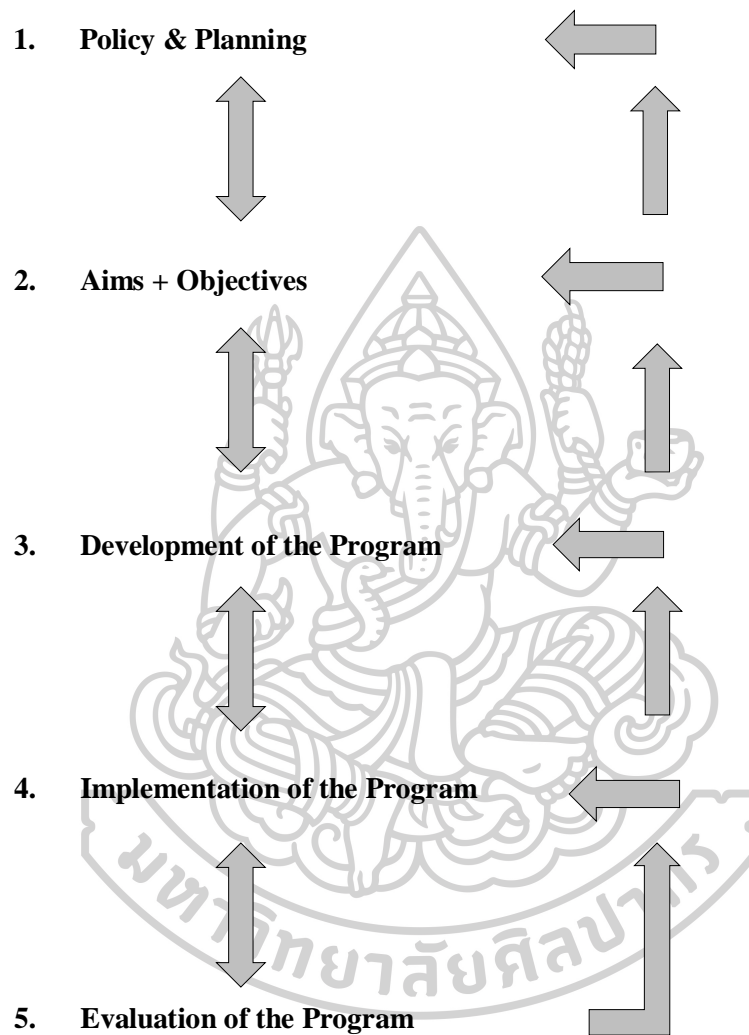
Figure 7 The Five Stages of Interpretation Planning
Source: Staiff and Bushell, 2004 Adapted from McArthur and Hall, 1996

       The National Trust of Australia Museums Australia & Lottery West (2007) stated that an interpretation plan is a long-term strategy and management tool to ensure that the heritage significance of the places can be communicated in a specific program. It mentioned that there are three steps of developing interpretation plan. The first step is to write an interpretation plan background. This should grow out of the general principles outlined in the policy from the steering committee. In addition, a

brief should be written, consultants should be appointed (if necessary), and grant applications should be prepared (if necessary). The second step is the writing of an interpretation, In this step, there should be a set of measureable objectives; research and analysis on the background information; analysis of the site, visitors and issues; consultation with stakeholders, audience profiles, the identification of stories (with supporting material), interpretation strategies, a prioritized list of projects, an implementation timetable, further research, and an evaluation of costs. The last step is writing an interpretation implementation plan. The last step is the design, preparation and evaluation of the process."

The National Trust of Australia, Museums Australia & Lottery West (2007) also indicated that interpretation plans should not be too long and too detailed since the knowledge and needs change over time.

Furthermore, Division of Interpretive Planning Harpers Ferry Center (1998) stated that interpretive planning could help ensure meaningful thematic interpretation. It mentioned the four steps for guideline interpretation planning as presented below;

Prepare for planning; review legislation and guidelines, resources, and audience;

Identify the scope of plans by understanding the goals, visitor experiences, themes, resources and management goals;

Collect information and assess existing conditions; review cultural and natural resources, visitor information, media, visitor activities and issues Be prepared for the unexpected; to keep the unexpected impact situations to a minimum, make your plan flexible;

Determine the best ways to reach the goals; provide desired experiences through interpretive media, facilities, activities and contact resources.

In regard to the key successes of interpretation planning, the very first step is the local residents' awareness of their own identity/cultural significance and, in terms of participation, they should be encouraged to have a sense of ownership. All stakeholders and everyone in the community should be allowed to participate and

make decisions via meetings or debate since any conservation plan or tourism development would not be successful without community support (Sutunyarak, 2008).

8. Local Involvement and Interpretation for Cross-Cultural Visitors

Du Cros (2002) indicated that the best interpretation should concern the value of the site and also share the local identity. This could help to emphasize local distinctiveness and identify the reasons for visiting and the unique selling point of the place. It also reflects hospitality and draws the stranger or visitor closer to the community. Interpretation could be extended by encouraging the community to be unique, understandable and approachable. Distinctive interpretation is facilitated by local conditions and the use of local voices and talents.

Saipradist (2005) mentioned that interpretation would not be effective if it comes only from outsiders with less or no local involvement as it is less likely to extend the local sense of place to visitors. In other words, Sutunyarak (2008) stated that heritage interpretation needs local involvement and collaboration in order to send the right message to visitors. ICOMOS (2008) stated that the involvement of associated communities and stakeholders in planning might make the interpretation interesting and real. However, it was also argued that heritage interpretation should be considered the view of others, not the view of only locals since different people might perceive heritage value differently.

Cross-cultural interpretation has been a topic of debate in many academic fields such as tourism, law, and medicine. Generally, cross-cultural interpretation is not simply switching from one language to another language because language and culture are intertwined and basic translation alone is not enough. It is sometimes the case that the problem of dealing with cross-cultural differences in interpretation goes beyond language and communication. Poria et al. (2006) mentioned that visitors from different cultures may experience heritage sites differently based on their own systems of meaning, ideals, myths, beliefs, and understanding. Thus, understanding the visitors or the target audience is essential in any interpretation experience to meet the educational and experiential needs of different kinds of audience.

One of the keys to successful cross-cultural interpretation is the profiling of visitors or target audience, which either directly or indirectly involves the planning

design of interpretation. Direct involvement could be demonstrated through content development while indirect involvement refers to visitor comments and feedback. Moreover, the understanding the particular visitors could help in predicting their behaviors may influence interpretation to match visitor experience and needs.

Wilson (2009) stated that understanding the target market plays a significant role for every company. Hence, the types of visitor need to be explored in order to understand the characteristics of visitors. Leiper (2004) stated that there are three segments to classify tourists, which are demographic segmentation (age, gender, income, social class, education, occupation, and lifestyle), geographic segmentation (where the visitors come from), and psychographic segmentation (what they do during their stay at the site including the attitudes and behaviors of visitors). In addition, Plog (1974) indicated that there were two main types of visitor personality; allocentric and psychometric types. The allocentric type refers to tourists who prefer unfamiliar places and enjoy adventure while the psychometric type refers to visitors who prefer less change from their normal life, safe places, and well-known destinations

The different age, gender, place of origin, i.e. the demographics of visitors, could be useful in developing effective interpretation. Even though visitors could receive formal education about the site, they might not be knowledgeable about the site. Site information can be acquired from many other sources, not only from formal education.

Mayer (2010) indicated that the psychographic characteristics of visitors such as their interests, motivations, attitudes, knowledge, and expectations are also essential information which provides further insight to develop effective interpretation. The various kinds of visitor psychographic characteristics could help to forecast their behaviors which can be linked to the plan so that appropriate content and form of interpretation can be prepared.

Thus, the combination of both demographic and psychographic visitor characteristics will provide a better and deeper understanding for visitors. Then the information (content) and how it is offered (form) can be planned more effectively.

Moreover, there are both formal and informal approaches to identify visitors. The formal approach refers to survey or questionnaire. This approach allows the interpretative planner to gain a deeper understanding of individual visitor needs. However, a formal approach takes more time and costs more money. On the other hand, the informal approach refers to comment books or the staff at the sites (face-to-face communication). The informal approach also provides the chance to know visitors' age, gender, origin and motivation. Through interaction with the audience, the staff can adapt their interpretation program appropriately.

It has been noted that visitor data is very important in designing effective interpretation tools. From the acquired data, the audience can be classified into categories based on their motivations and activities. Successful interpretation should meet the needs of all individuals according to Ballantyne et al. (1998). In addition, the information from visitors or visitors themselves may represent a considerable part of interpretative content decision-making (Moscardo et al., 1998). The combination of formal and informal approaches will also offer rich data and the ability to connect with the audience. However, acquiring visitor information is not only affected by the limiting factors of time and budget, but also visitor surveys sometimes annoy the visitors and ruin their interpretive experiences. To overcome the limits of time and budget, under-graduate and post-graduate students could be employed; however, the annoying and ruining visitors' experiences should be avoided. Nevertheless, approaching visitors and conducting surveys should be done ethically and respectfully.

To regard the interpretation as holistic, understanding the visitor aspect is insufficient. It has to be linked with many other aspects such as the object being interpreted, the political and social environment, the physical and social setting, and management. Thus, successful interpretation at one site may not be appropriate at other sites as a result of there being a different identity. To determine the most effective method of interpretation, the holistic integrity of the particular aspects of a site is required.

Division of Interpretive Planning Harpers Ferry Center (1998) stated that it is not necessary for visitors to learn facts or just marvel at the vista; the interpreter can

identify the important experiences that are available. The visitor experiences might be based on emotions, impressions, relationships, or other subjective elements. Two ways are recommended to describe key visitor experiences as presented below;

- Visitor Experience Goals list the important experiences, knowledge, attitude, behavior, and sensory experiences that should be available to visitors. Visitor experiences goals describe opportunities for visitors to deduce the meaning and values from the resources and their experiences.

- A Visitor Experience Statement is another approach is to denote visitor experiences. It allows the inclusion of shades and nuances as opposed to listing goals as above.

It was also mentioned that combining these two approaches might provide an effective way to describe desired visitor experiences in both specific and evocative ways. Larsen (n.d.) found that there are countless ways visitors may find meaning, value, and experience at a site. It is important to respect the variety of experiences visitors seek as long as they do not adversely affect the experience of other visitors.

Meethan (2001) stated that understanding cross-cultural differences in terms of people's behavior can reduce intercultural risks especially in interpretation for international tourism. Tourists have different cultural backgrounds and perceptions. They are not empty vessels, but they bring their own perspectives, stories, and experiences to the site. Therefore, the interpretation for multi-culture visitors in the context of international tourism is not simply translating into other languages, but the interpretation content must be thought through from the cultural logic of both owner and viewer.

In contrast, Byrne (2014) stated that popular beliefs and practices in Asian societies provide the context for human-object relationships but often depart from Western expectations. He pointed out that there are two major reasons for this westward gaze. The first reason is "the baggage of cultural-historical influence that people bring to Asian societies". Thinking in the west owes nothing to the Protestant reformation and the disenchantment of the European mind. The second reason is "the West has had a profound influence on the way heritage has been represented as a field

of ideology and practice in Asia over the last century or so". He also argued that the standard approach of heritage professionals is inadequate to comprehend old objects and places that, in the eyes of religious devotees, are alive with supernatural potency.

It is notable that cross-cultural interpretation is about the attempt to bridge the gap between form and content with culturally specific and/or culturally determined knowledge. The key to cross-cultural interpretation is recognizing the interests of the environment, cultural education, and content development with cultural respect for both the owners and the viewers.

The increasing extent of intangible heritage has been emphasized since the Nara Document on Authenticity (ICOMOS, 1994) endorsed intangible heritage which incorporates the spiritual and mythic dimensions which should be respected as much as tangible heritage. For western visitors, the perception of intangible heritage is quite unfamiliar. Translation of the objects into western contexts and using western stories to explain them are considered as inappropriate for cross-cultural interpretation. Assigning different meanings to objects and displays in Asian cultural ways cannot fulfill western visitors.

In regard to the concept of cross-cultural translation and interpretation, a well- known philosopher, Appiah (2006), indicated that cross-cultural interpretation should stress similarities by using common things that all humans share and understand in the interpretation rather than more limited forms of communication. He also stated that cross-cultural interpretation requires immense contextual knowledge. Staiff and Bushell (2003) identified limitations in heritage interpretation as some things are untranslatable and/or purposefully mistranslated to avoid offence.

Thus, to apply these concepts in cross-cultural interpretation, concentrating on the things that are common across cultures for instance, sacred places, religious buildings, birth and death, kingship and kingdom, monasteries and monks, or gender and sexuality should be presented. However, in cross-cultural interpretation, sometimes, there are some things that should remain unspoken (Staiff, 2014).

Maclachlan (2010) mentioned that there are six stages on the path to developing intercultural competence in understanding your own culture as being equal in value and complexity to any other cultures as follows;

Denial: In this stage, individuals refuse all interaction with other cultures and are not interested in discovering a different culture. They may also act aggressively in a cross-cultural situation.

Defense: When in this stage, individuals may feel that other cultures are inferior their own culture and they may criticize the other culture.

Minimization: When this stage is reached, individuals start believing that all cultures share common values and that there are minimal differences.

Acceptance: At this stage, other cultures are still judged negatively; however, individuals tend to accept that cultures are different.

Adaptation: During this stage, individuals acquire the ability to adapt their behavior through intentional changes in their own behavior or community style.

Integration: In this stage, individuals change their behavior and communication style when interacting with other cultures by joining in.

It also stated that although each stage may take time, the final stage, or integration, is seldom reached.

Focusing on cross-culture in the tourism field, although the tourism industry is an essential part of economic growth as people travel to experience culture that is different from their own, there are some cultural misunderstandings that still result from cultural differences. Reisinger and Turner (2003) stated that cross-cultural tourists bring their own set of perceptions and expectations as well as their own cultural preferences and their own forms of indigenous knowledge. They also indicated that not only is there a language limitation, but there is also a variety of human interactions between international visitors and local hosts; for instance, non-verbal behavior, religious beliefs, time, orientation, attitude to privacy, manners, customs, forms of address, body language and gestures. These can be considered as grounds for potential cultural misunderstanding or conflict between international

visitors and local people. On the other hand, it can also create fear and generate visitor dissatisfaction.

At present, there are many impacts and various issues in regard to heritage interpretation development, such as the increasing number of visitors from different cultural backgrounds, the impact on intangible heritage, questions of ownership, digital media, more visual interpretation and less language-based interpretation, and community involvement in heritage interpretation. In conclusion, there is no universal experience match for all visitors at all times. So, identifying and understanding the cultural gaps and finding ways to bridge the differences between multi-cultures by sharing common perceptions is necessary in providing interpretation for cross-cultural visitors.

9. Impacts of Tourism

It is notable that the tourism industry in Thailand is continually growing and has been a major economic contributor. It can generate huge benefits, both directly and indirectly, for the destination. The direct benefit is measured in terms of Gross Domestic Product (GDP); in addition, it also creates jobs, infrastructure, and opportunities for related businesses in both small and large communities as indirect advantages. In contrast, there is also evidence of negative impacts as a result of bad management in the tourism industry. Pollution and litter from tourists at attractions cause cultural commodification and loss of heritage identity in some communities are examples of the negative impacts of the tourism industry. Charles and Brent (2006) stated that the interaction between tourists and residents may be beneficial or harmful, or both. In order to minimize the detrimental outcomes and to maximize the benefits of the tourism industry, reviewing the tourism impacts, tourism trends, and the tourism market is necessary.

Tourism Impacts

Considering the definition of tourism impact, Mason (2003) mentioned that tourism impacts include both beneficial and detrimental effects, which can affect to economic, socio-cultural, environmental and physical aspects of the town depending on the value position and judgment of the observer (Timothy, 2011). Similarly, Kreag (2001) stated that tourism impacts mean both the positive and

negative impacts of tourism. These can be divided into seven general categories which are economic, environmental, social and cultural, crowding and congestion, services, taxes, and community attitudes. Furthermore, different communities experience different impacts from tourism.

Thus, to provide a clear understanding of tourism impacts, a review of the impacts of tourism on culture, society, the economy, the environment, and the physical features is required.

Impacts on Culture

Timothy (2011) stated that since tourists from different parts of the world bring their own values, perceptions, and behaviors to the tourist destinations, which influence local people's values, perceptions, and behaviors. Local residents at tourism destinations observe tourist lifestyles and the materialism of the tourists and then emulate it, becoming materialistic like the tourists. Furthermore, traditional values; for instance, traditional dancing, ceremonies, music, and handicrafts are modified and some have lost their original values as they have been changed to match tourists' taste rather than continuing the traditional way. 'Cultural theft' can occur when the cultural identity of the host destination is stolen by the tourists. At historical tourist destinations, tourists may find or dig up artifacts and take them home as souvenirs.

In contrast, Kreag (2001) indicated the following positive impacts of tourism on culture; the growth of the tourism industry can promote cultural exchange, preserve the cultural identity of the host population, increase demand for historical and cultural exhibits since tourism offers residents the opportunity to reawaken cultural heritage, experience different cultural practices enrich experiences, and increase insight and appreciation of different cultures.

Impacts on Society

The impact on society of tourism refers to three issues which are conflicting use of social space, forced displacement, and disharmonious resident-tourist or destination-tourism related issues (Timothy, 2011). The evidence of conflicting use of social space refers to the reduced access to the host destinations' public spaces especially during peak time as a large number of visitors arrive in the small communities, villages, or historical sites at the same time. This leads to

overcrowding problems, and it degrades the social environment. Secondly, there are social impacts resulting from the boom in tourism, which forces local residents to move as a result of tourism development such as building infrastructure. Lastly, host residents and tourists can experience disharmonious relations from all of the above negative social impacts.

Kreag (2001) found that tourism impacts can also improve the quality of life in host communities; can facilitate meeting visitors (educational experience); can improve understanding about different communities; can bring greater tolerance about social differences, and satisfy psychological needs. The number of tourists can improve the quality of life for residents by increasing the number of attractions, recreational opportunities, and services. It can also offer the host the opportunity to meet interesting people, make friendships, and learn about the world. By learning more about outsiders, the differences between one another become less threatening and more interesting. Finally, tourism usually promotes a better level of psychological satisfaction from tourism development and interaction with travelers.

Economic Impacts

Kreag (2001) stated that there are negative impacts for local residents generated by tourism which can be divided into four aspects as follows;

Increasing price of goods, services, land and houses since there is greater demand for goods, services, land, and housing

Increasing cost of living for the hosts because they have to pay the same prices as visitors

Increasing cost for additional infrastructure, road maintenance, and transportation systems from additional taxes and funds from the hosts

Creating unemployment issues for the hosts from seasonal tourism as jobs related to tourism businesses are high-risk and there is unemployment during off-season

Profit may be exported by non-local owners as jobs related to tourism business may be filled by imported labor especially if a specific skill or expertise is required.

However, Kreag (2001) also indicated the positive economic impacts of tourism for the communities. The economic benefits are demonstrated through the improvement of the local economy, increased employment opportunities, higher income and standard of living, improved investment, increased tax revenues, improved public utilities and transportation infrastructure, increased opportunities for shopping, and new business opportunities in the host communities. Mason (2003) stated the positive economic impacts of the tourism industry for host communities include the contribution to foreign exchange earnings, the generation of employment, the contribution to government revenues, and the contribution to regional development.

Impacts on the Environment

Kreag (2001) stated that tourism can impact the environment and this stimulates the protection of selected natural environments and the preservation of historic buildings and monuments. People living amongst beautiful and attractive resources or natural environments value them and wish to preserve, protect, and keep from further ecological decline.

Mason (2003) also indicated that there are both positive and negative impacts on the environment from the tourism industry; however, there has been much growth in the evidence of negative impacts. The protection and maintenance of the quality of the environment is a must in order to gain long-term benefits from the tourism industry. Mason (2003) also found that, on the one hand, the positive impacts on the environment include measures to protect the environment, to promote and establish national parks or wildlife reserve, to promote the preservation of monuments, and to provide funding from tourist visits to maintain historical sites and wildlife habitats. On the other hand, the negative impacts on the environment were litter, overcrowding and traffic congestion, water pollution, beach and footpath erosion, the creation of unsightly structures, and disturbance to wildlife habitats.

Physical Impacts

Timothy (2011) mentioned that heritage tourism has an effect on the physical fabric of the environment in various ways; for instance, wear and tear, erosion and soil compaction, vandalism, pollution and litter. Wear and tear relates to

the evidence of a number of tourists clambering on or probing fingers into monuments while erosion and soil compaction is associated with the large number of visitors at the historic monuments. Vandalism is a negative impact on the physical monuments as these people need to leave their mark in the historic environment. Furthermore, litter from the large number of tourists may make the monuments become unsightly; pollution is also created at places of spiritual significance resulting from rituals involving candles, incense, dyes, and flowers.

Kreag (2001), however, stated that tourism can improve the area's appearance (aesthetic) with a "clean" industry (no smokestacks) for the residents. Tourist income may allow the host to preserve and restore historical buildings and monuments. In order to benefit the residents and tourists, the improvement of the murals, water fountains, and monuments is needed, which can positively affect the host environment. Moreover, tourism is considered as a "clean" industry in contrast with manufacturing.

Upon reviewing literatures regarding the topic of tourism impacts, it can be summarized that there are both positive and negative effects for the host communities. In order to minimize the negative impacts and maximize the positive impacts, reviewing tourism trends and conducting marketing and management plans may help to set the direction.

10. Tourism Trends

Analyzing tourism trends is a significant tool in determining the direction of tourism and in creating marketing plans for national government, local stakeholders, site managers, and also tour operators; however, tourism trends can change rapidly. Thus, the review of up-to-date tourism trends at the global level down to the regional and national levels is required to identify its direction.

UNTWO (2015) found that the tourism industry had shown virtually uninterrupted growth. It pointed out that international tourist arrivals reached 1,133 million in 2014; furthermore, tourism industry destinations earned about US$ 1,245 billion in 2014.

In 2015, it was indicated that a number of destinations had invested in tourism and were turning into key drivers of socio-economic progress. The globally increasing rate of international tourist arrivals was up to 1,186 million in 2015. Moreover, international tourism receipts at destinations surged from US$ 2 billion in 1950 to 1,260 billion in 2015. It also represents 7% of the world's exports in goods and services, up from 6% the previous year (UNWTO, 2016).

UNWTO (2017) announced and recorded that continued expansion is expected and that tourism has become one of the largest and fastest-growing economic sectors in the world over the past six decades. International tourists increased from 25 million globally in 1950 to 1,220 million in 2016. It also recorded that international tourist arrivals in 2016 grew by 3.9%, an increase of 46 million over the previous year.

From the records for the last three years, international tourist arrivals have gradually increased from 2014-2016 at 1,133 million, 1,186 million, and 1,235 million, respectively. In addition, international tourism receipts earned by destinations were US$ 1,245 billion in 2014, US$ 1,260 billion in 2015, and US$ 1,220 billion in 2016.

In 2016, the UNWTO (2015), World Tourism Barometer, revealed that the tourism trend in 2016 could be heavily distorted by exchanged rate fluctuations; nevertheless, global outbound travel from China after double-digit growth in tourism expenditure every year was a huge benefit for Asian destinations such as Japan and Thailand. In 2017, the UNWTO (2016) also mentioned that the United Nations General Assembly declared 2017 as the International Year of Sustainable Tourism for Development, which aimed to support a change in policy, business practices, and consumer behavior in regard to the sustainable tourism sector. It promoted tourism's role in Madrid on the occasion of the Spanish Tourism Fair and identified the following five key areas:

Inclusive and sustainable economic growth

Social inclusiveness, employment and poverty reduction

Resource efficiency, environmental protection and climate change

Cultural values, diversity and heritage

Mutual understanding, peace and security

On the other hand, Fuggle (2015) announced "six travel trends for 2017 that will drive the global tourism industry" as follows;

Continued strength of the Chinese market; the Chinese market is the fastest growing tourism source in the last decade.

Travellers wanting to unplug: there is a rising trend of tourists wanting to unplug and completely sign-off from work on their holiday.

Discovering untouched and unique places: tourists are looking to experience lesser-known places

Fewer barriers to travel: the low price of air ticket fare presenting make the tourists breaks in foreign destinations easier.

Millennials are looking for adventure: participation and adventure tourism is required for the younger generation.

Staycations, or travelling closer to home: not only are international tourists important targets but also domestic visitors.

In 2017, Burkhard (2016) identified seven tourism trends that all tourism stakeholders need to take into account as follows:

Millennials: the largest generation with disposal income who prefer to book and research their trip online.

Active and Adventure trips: more people prefer more participation in their experience

Female Solo Travel: 80% of travel decisions are made by females.

Food Tourism: it has become an emerging trend among travelers.

Responsible Tourism: more tourists are aware of the impact their experiences have on the earth.

Mobile Photography: more tourists are using their devices to capture notable moments on the trip.

Business and Leisure Travel: it is a very lucrative trend for tour and activity providers in 2017.

In 2018, Kow (2017) also predicted tourism trends for 2018; "nine travel trends for 2017 that will drive the global tourism industry" as follows;

Experiences are still at the heart of it all: tourists are still looking for new experiences that are unique and authentic

Mobile booking will be the new default: more bookings are made online and on mobiles, and this is expected to grow in 2018.

Online reviews have the greatest impact on bookings: the reviews and comments of tourists from online sources have become more powerful.

Generation differences are blurring: each generation is looking for a life-changing experience while they travel.

Shift your focus away from Millennials to their parents: multi-generation travel is the norm.

The rise of Eastern outbound markets: there will be a huge increase from the east especially the Arabic and Indian market.

The maturing Chinese market is growing in their travel preferences: these tourists represent a destination opportunity for the tourism industry.

Solo female travelling and LGBTQ are growing rapidly under the radar: when travelling is safe, solo female, lesbian, gay, bisexual, transgender, and queer travel is growing.

Sustainability is more than protecting the environment, but it is about the local communities: sustainability has become the front and center of the tourism industry.

Tourism trends in Asia

In 2015, UNTWO (2016) stated that Asia-Pacific is the world's largest region. The gross domestic product (GDP) came in second place at USD 24.3 trillion close to the Americas (USD 24.7 trillion). Japan, Australia and the Republic of Korea are industrialized countries with high GDP per capita, but China and India are positioned for strong economic growth. Furthermore, Asia-Pacific is the second most visited region after Europe with 279 million international tourists in 2015. China is the leading country with USD 114 billion from international tourism arrivals followed by Thailand (USD 45 billion) and Hong Kong (USD 36 billion).

Later in 2016, UNTWO (2017) pointed out that Asian tourism accounted for one-third of the world's economy (34%). Between 2000 and 2016, Asia experienced the fastest economic growth across world regions, which was driven

largely by China and India. The region's GDP practically doubled from USD 3,170 in 2005 to USD 6,240 in 2016. The international arrivals increased on average by 7% per year compared to the world average of 4%. China and Thailand were the top destinations in Asia. The expansion was fuelled by creating market openness, travel facilitation, and rising numbers of middle class.

To sum up, Asian tourism during the last two years illustrated was the dynamic economic driver as GDP (24.3 trillion) in 2015 for this region was positioned in second place after the Americas (24.7 trillion). In 2016, Asian GDP practically doubled from USD 3,170 in 2005 to USD 6,240. China and Thailand were ranked as the most and the second-most popular destinations, respectively, based on the number of international arrivals

Rifai, Secretary- General, UNWTO (2017) stated that the tourism trends in Asia Pacific are affected by technology and the digital economy. The innovation in technology has had a significant impact on transportation; furthermore, the digital economy is the most influential factor shaping regional trends. Technological advances in aviation mean aircraft are capable of flying non-stop over long distances, offering better connectivity. For digital technologies, the trend of using the internet and the adoption of digital technologies make special reference to China and key online markets. Moreover, the trend of responsible tourism is also indicated in Asian countries. Julie (2017) mentioned that there are five responsible tourism trends in 2017 as follows:

Orphanage Tourism and Child Exploitation Awareness

Reducing Plastic waste

Volunteering Abroad

Removing an Elephant Ride from your Bucket List

Social Media for a Good Cause

In 2018, CatheyPacific (2018) stated that the travel trend focuses more on the Asian heritage. The rise of Asian heritage projects is significant as it as though this heritage were paying back to destinations. TravelWireAsia (2017) also predicted the top ten emerging trends impacting Asian travel and tourism in 2018 as follows;

The dominance of China: The Chinese market is becoming a honeypot for many tourism destinations as the fastest growing outbound tourists.

Emerging India: India is the planet second's fastest growing country, which cannot be ignored.

The rise of the 'staycation': The domestic tourist is also promoting many tourism destinations.

Traditional destinations: people are wanting and getting more diversity in their choice of tourism destination.

Up-and-coming Africa: with the improvement of infrastructure and connectivity, Africa has become a travel market for Asians.

New generation of Muslim travellers: the new generation of Muslim travellers looks for travel that is more than just a vacation.

Changing the nature of niche: more travellers look for unique experiences with an extra 'pazazz'

Technology changing the way of travel: It is not only changing the way of booking but also shaping the kind of information.

Advantageous Alliances: the advantage of partnering with other tourism-related industries is becoming popular.

Over-tourism: the situation of unwelcome re-occurrence throughout the peak period will be present at many tourism destinations.

Tourism Trends in Thailand

World travel & Tourism Council (2017) stated that travel and tourism contributed THB 1,292.5 billion (USD 36.7 billion), 9.2% of Thailand's total GDP in 2016. Tourism industry directly supported 2,313,500 jobs or 6.1% of total employment. The total contribution of employment which includes indirect jobs from tourism in 2016 was 15.1% of total employment at 5,739,000 jobs. Furthermore, Bangkok was ranked to be the 1st in the world's most visited city in 2016 from the Master Card Global Destination Index (MasterCard, 2016). In 2017, Chiang Mai, Thailand was placed 3rd at the 2017 The World's Best Cities (Kelso, 2017). Moreover, Thailand was ranked as 1st in the best countries to start a business category (USNews, 2017).

Svetarundra, Permanent Secretary of the Ministry of Tourism and Sports (Ross, 2017) stated that the Thai tourism trend in 2017 ended positively. International arrivals to Thailand in July increased 4.81% and reached 3,088,042. The largest number of tourists by region came from East Asia followed by Europe, South Asia, Americas and the Middle East. Tourist spending generated revenue of THB 156,403.03 during July which was 6.16% up from the same period the previous year. He also indicated that, for seven months (January to July), the number of international tourists reached 20,411,682 which was an increase 4.47% over the same period in 2016. The positive drivers included the increase in airline services from India; although the strength of the Thai baht was the major problem for the tourism industry. Fortunately, the process of visa-on-arrival at Phuket International Airport as more airlines link to various Chinese destinations is a significant advantage for Thailand's tourism in the future.

Tourism Authority of Thailand Newsroom (2017a) launched "Amazing Thailand Tourism Year 2018" which focused on inclusive tourism based on the government's 12th National Economic and Social Development Plan and 2nd national Tourism Development Plan. It maintains the balance between the economy, the environment and benefits for Thai society. In addition, MGR Online (2018) announced the campaign of "Amazing Thailand Go Local" and a tax deduction for domestic tourists who travel in Thailand to lessen-known places with the following concepts;

- Enjoy Local
- SET in the Local
- Local Link
- Eat Local
- Our Local
- Local Heroes
- Local Strength

With the number of visitors and first time visitors increasing significantly, Tourism Authority of Thailand (2017b) decided to continue with the same concepts as the previous year. The concepts still highlight the uniqueness of Thai localities which

offer various kinds of activities, such as Village to the World, Creative Thailand, and The Link. Moreover, Tourism Authority of Thailand (2017b) has also focused more on "Gastronomy Tourism", "Discovery Amazing Stories in Amazing Thailand", "Open a New Shade of Thailand", and "Unique Thai Local Experience".

Considering the National Economic and Social Development Plan in Thailand, Thailand has launched a five-year development plan to set out the development direction and strategies to achieve the objectives of "security", "prosperity", and "sustainability". The Twelfth National Economic and Social Development Plan from 2017-2021 (the National Economic and Social Development Board, 2017): The plan paid attention to developing the need for a public administration system at every level to pursue good governance, to be free from corruption, and to adjust laws and regulations accordingly. Thai people's attitudes must also be changed to be virtuous, disciplined, accountable, and protecting the common interest.

11. Case Studies
11.1 A study of cross-cultural interpretation at Ayutthaya World Heritage Site, Thailand

Ayutthaya, which was the capital of Siam, was founded by King U-Thong in 1351. Saipradist (2005) indicated that, during this period, Ayutthaya became a huge cosmopolitan city for European merchants, missionaries, and embassies to courts. Buddhism arts and culture flourished. Temples were ornate with gold, and golden pagodas were omnipresent at the apex of prosperity. In this regard, it also drew enemies from neighboring countries which wanted to take these treasures by force. Ayutthaya finally fell twice. The first time was in 1569 and the second time was in 1767 which led Ayutthaya to be completely sacked, burnt, and abandoned.

At present, the remaining ruins of ancient structures and clustered royal palaces are remnants of past glory. Surviving monuments are mainly brick construction covered with decorative lime stucco. Fortunately, Ayutthaya Historic Park was rewarded with World Heritage Site status by UNESCO in 1991 based on the following criterion (iii); The Historic City of Ayutthaya, as a former capital city, is

distinctive and unique, and there is no historic city anywhere in Asia or any other parts of the world of its like.

Ayutthaya is visited by a large number of tourists from around the world every year. Although high quality cross-cultural interpretation should be presented to optimize the visitors' understanding of the significant heritage characteristics, the available heritage interpretation for cross-cultural visitors at Ayutthaya Historic Park lacks appropriate content. Moreover, the heritage interpretation for non-Thai tourists does not take into account the audience's knowledge background. The direct translation of the Thai text cannot reach the visitors and usually fails to provide an enjoyable learning environment.

The survey result mentioned that there were nine categories of visitor experience discovered from the survey at Ayutthaya Historic Park which can be utilized to plan the interpretation program to enhance their experience. For example, interpretation which aims to accentuate the contrasts of different arts and culture is well-suited for the visitors who seek new insight and experience. For visitors who seek sensations or emotions, the historical stories can stir emotions that can be communicated well for this type of visitor. Interpretation which allows visitors to touch or feel, or interact is suited for visitors who like to take action. For visitors who come for new experiences, the interpretation should challenge them with new thoughts. Visitors who feel a sense of patriotism appreciate stories about war and heroes, so the interpretation can include a model of the original monuments and drawings of the parts in detail.

Saipradist (2005) stated that visitors are very diverse in terms of cultural background and language. The importance of knowing the visitors at a specific heritage site is critical to achieving the aims of heritage interpretation. Their diverse backgrounds, values, attitudes, and perceptions cannot be ignored. The interpretation management should not assume that each visitor can receive the same message in the same way. The interpretation planner needs to know what is interesting to visitors.

11.2 A study of heritage interpretation analysis at the Hellfire Pass Memorial Museum; Kanchanaburi, Thailand

Kongsasana (2013) indicated in his research that the existing heritage interpretation techniques at the Hellfire Pass Memorial Museum, which has been ranked as top 10 museums in Asia, are listed as follows;

Booklets: the museum provides A5 booklets in four languages which are English, Thai, Dutch, and Japanese

Outdoor interpretation: along the walking trails, there are several bilingual interpretation signs (Thai and English)

Indoor interpretation: a short audio-visual presentation is presented to visitors before entering the main exhibition; moreover, in the main exhibition, the stories related to the history of World War II in Asia are presented in chronological and thematic order. The model figures, seven minutes of silent film, personal objects from the past, and paintings and sculptures are utilized to interpret the stories of World War II.

There is also an analysis of the strengths and weaknesses of existing interpretation of the Hellfire Pass Memorial Museum which are summarized below;

The strengths of this site interpretation are that the available information does not include too many technical terms in the interpretation; it is well-integrated with its surroundings; it is well-maintained and in good condition, and the strategies from visitors' feedback are monitored. On the other hand, the weaknesses of the existing interpretation of this site are the limitations of audio tour equipment when several groups visit at the same time, the desecration of the grave of Dunlop with its incompatible materials/form/ location, and the site is supervised by the Australian Government but located in Thai territory.

Kongsasana (2013) stated that the interpretation on sensitive issues should be cautious in selecting authentic evidence; however, it must not focus on the conflicts. For cross-cultural visitors, the interpretation should facilitate multi-cultural visitors in various ways such as visual, (a variety of) spoken language modes and activities. Lastly, creating a new official website which is maintained by local staff is needed in order to update information with local involvement.

11.3 A study of cross-cultural heritage interpretation in New Zealand National Park; Aoraki/Mount Cook; New Zealand

Hara (2012) found that heritage interpretation, when delivered appropriately, can contribute to conservation objectives and meaningful recreation for visitors to protect the site. While the merits of heritage interpretation in mono-culture are widely present in academic principles, the extent to which such benefits are evident in cross-culture has been presented in the absence of appropriate documents. The heritage interpretation for this kind of cross-cultural visitor in this specific area is often delivered by commercial tour guides. Considering both the message delivery process and the meaning-making process, the quality of cross-cultural communication between cross-cultural visitors, resource management agencies, and tour guides in a heritage interpretation setting must be critically investigated. There were three problems identified in this case study. The first problem was unclear heritage interpretation guidelines for international visitors. The guidelines which are set and encouraged by international and national organizations such as the International Council of Monument and Sites (ICOMOS) and the Ministry of Tourism in New Zealand have not been applied. Secondly, the management plans for protected areas at the regional level seem to be limited in the approach to investigate how interpretation is provided by tour guides to cross-cultural visitors. Lastly, the interpretation for cross-cultural visitors has rarely been explored from a theoretical stance. Little attention has been paid to the communication process involving cultural differences.

This case study focused on heritage interpretation for Japanese visitors to Aoaki/Mount Cook National Park. The discussion focused on heritage interpretation for cross-cultural visitors on how heritage interpretation can best be delivered to cross-cultural tourists so that it achieves the interpretation goals of resource managers and tourism operators in the protection of the areas. The results indicated that management is lacking in the area of Japanese speaking for cross-cultural interpretation; furthermore, communication between the site authority and tour guide operators involving the requirement of interpretation for concessionaires appeared to be insufficient or overlooked sometimes. Lastly, the management of the site also

appeared to lack interpretative facilities and displays for other non-English speaking visitors.

       Hara (2012) mentioned that interpretation management should reevaluate the communication channels, content, and monitoring of interpretation. In addition, management should develop clear and direct communications with tour guides, such as workshops. This could be beneficial not only to share the key message, but also to share questions and issues about the interpretation. Heritage interpretation for non-English speaking visitors should be carefully designed and implemented in regard to visitor characteristics and in acknowledging the situation and competences of interpretation providers, which can be a significant element for heritage interpretation for cross-cultural visitors.
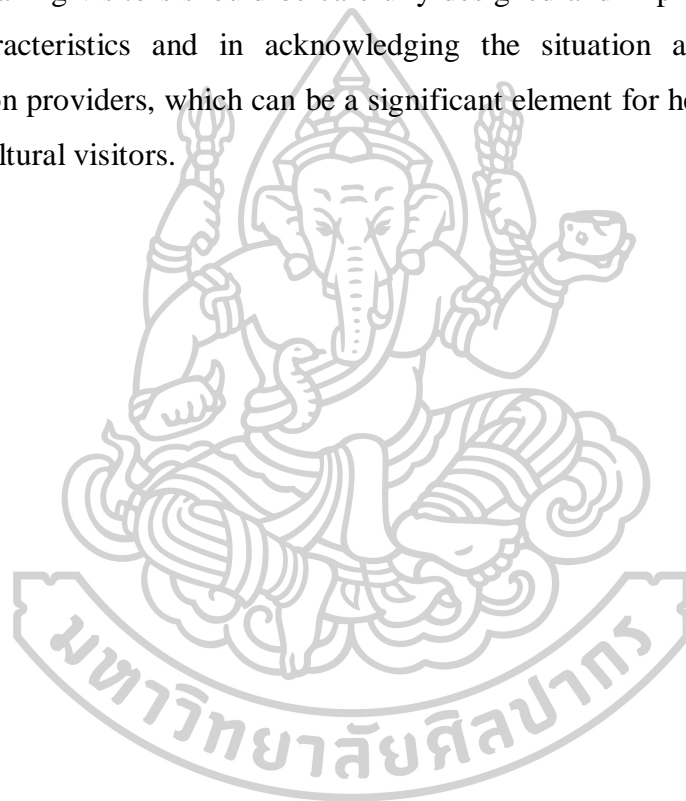
CHAPTER 3
RESEARCH METHODS

This chapter discusses the methods employed in this research. Based on a comprehensive data collection, both quantitative and qualitative research methods were used in this research. It begins with problem discovery followed by research design, research instruments, identifying stakeholders, data collection, data processing and analysis, conclusions and a report. The figures for data analysis, data processes and the data collection timetable are also presented.

1. Problem Discovery

Heritage interpretation is recognized as a significant tool for the promotion, marketing, protection and conservation of cultural identity at heritage sites. It can convince and encourage people to protect and conserve the identity (ICOMOS, 2008). Furthermore, it can also optimize the visitors' understanding, and bridge the gap in tourist-host interactions (Reisinger and Turner, 2003). Hat Siao community is a small heritage community in Thailand. The tangible and intangible cultural heritage of this community reflects the integration of local residents and Thai-Phuan people who migrated from Laos PDR over a century ago.

The famous examples of the cultural heritage identity of Hat Saio community include the elephant back ordination procession and the traditional weaving of textiles which are not only well-known by domestic tourists, but also international tourists. Although they have been promoted intensively by the government, the other aspects of cultural heritage identity in this community, such as the annual merit-making ceremony in which new yellow robes are presented to monks by using boats as transportation, the Thai-Phuan ancestor worship ceremony and Thai-Phuan festivals, the Thai-Phuan housing style and the dialect have been ignored and gradually degraded in terms of their significance. Furthermore, the promotion of cultural heritage identity at Hat Siao community for non-Thai visitors is absent. There is no heritage interpretation for cross-cultural visitors in the community. The tourism potential has been disregarded.

These two significant problems reflect the improper interpretation of cultural heritage identity in the Hat Siao community. Without appropriate interpretation,

some examples of cultural identity in the Hat Siao community are likely to fade away or disappear from the community. In addition, the lack of cross-cultural interpretation or interpretation that does not acknowledge the understanding and/or background knowledge of cross-cultural visitors can make their trips less enjoyable than that provided at other small communities in Thailand. Hence, this dissertation; "Interpreting Cultural Heritage for Non-Thai Visitors in Hat Siao Community; Sukhothai Province", is focused on cultural identity and evaluates existing heritage resources (both tangible and intangible); identifies visitor characteristics, expectations, and acquired experiences, and finally examines the issues and challenges of cultural heritage interpretation for cross-cultural visitors to the Hat Siao community.

2. Research Design

The research design was divided into three major steps which include the Preliminary Step: Desk Studies, the Secondary Step: Fieldwork and the Tertiary Step: Integrating Data and Analysis. The details of each step of this research are presented as follows;

2.1 Preliminary Step: Desk Studies

In this step, the literature review, documentation research and comparative research are conducted in order to acquire the general ideas and concepts, previous ideas and current thinking, future trends and relevant issues concerning cultural significance and identity, cultural tourism and heritage tourism, heritage interpretation, re-imaging heritage interpretation, principle and technique of interpretation, interpretation themes and presentation, interpretation planning, local involvement and interpretation for cross-cultural visitors, impacts of tourism, tourism trends and case studies.

Literature Review

The purpose of reviewing related literature is to explore and summarize the issues of concern in order to acquire the big picture of this research. The review was managed by subject, starting with general research related to the issues of cultural significance and identity, cultural tourism and heritage tourism and heritage interpretation. The specific researches on re-imaging heritage interpretation, interpretation, principles and techniques, interpretation themes and presentations,

interpretation planning, local involvement and interpretation for cross-cultural visitors, the impacts of tourism, tourism trends and a wide range of case studies were also presented.

Documentation Research

    The documentation research related to the Hat Siao community's general background, history, heritage significance and available interpretation was conducted to allow the researcher to acquire a better understanding of the current situation in the community. In addition, relevant information and case studies on cultural heritage interpretation for international visitors from other communities were also collected, searched, and documented for analysis to determine the most effective procedure in the subsequent steps of this research.

Comparative Research

    As a crucial tool to establish better understanding of the information, comparative research was conducted. This step allowed the researcher to acquire a better understanding of the current trends, best practices, policies on heritage interpretation for international tourists through successful implementation. Ineffective ideas were also assessed. In this dissertation, a wide range of local and global views were compared on various issues to better understand the interpretation practices in heritage communities in different areas. In addition, comparative research also revealed the similarities and differences of approaches and techniques for community heritage interpretation.

2.2 Secondary Step: Fieldwork

    In order to collect deeper and more accurate data, the "Secondary Step: Fieldwork" was conducted. The results from this step are presented in the form of both qualitative and quantitative data. Four instruments, which are field observations, questionnaires, in-depth interviews and a focus group meeting were conducted in order to ensure the validity of the results.

2.3 Tertiary step: Integrating Data and Analysis

    In this step, both the information acquired from "Preliminary Step: Desk Studies" (literature review, documentation research, and comparative research) and "Secondary Steps: Fieldwork" (direct observation, in-depth interviews and informal

interviews, questionnaires, and focus group meeting) were integrated and analyzed. Furthermore, the findings on the issues and challenges for cultural heritage interpretation for cross-cultural visitors in Hat Siao community were also integrated and analyzed to respond to the three research questions.

3. Research Instruments

To collect the research results, four major instruments were applied as follows;

3.1 Field Observations

Field observations were conducted to expand the investigation and record information when observing the behaviors or attributes of individuals in a specific situation (O'Dwyer and Bernauer, 2014)). A physical survey of the community allowed the researcher to verify and correct the actual data, which were different from the documents, and also helped the researcher to investigate the existing conditions and initiate an evaluation of the current key obstacles. These included both the tangible and intangible significance and identity of the site, the behaviors and interaction of non-Thai visitors through existing interpretation, and the issues and challenges for cultural heritage interpretation for cross-cultural visitors to the Hat Siao community.

3.2 Questionnaires

O'Dwyer and Bernauer (2014) stated that questionnaire is a tool on that research participants self-report about particular attributes. In order to employ an appropriate approach to heritage interpretation for particular non-Thai visitors, open-ended questionnaires were designed and distributed to the non-Thai visitors in order to acquire information about their basic characteristics, expectations and acquired experiences on Hat Siao heritage significance and identity, the purposes of visit, and how they felt about present interpretation, their level of satisfaction, which examples of heritage significance and identity interested them, whether they had gained new knowledge or experiences from their site visit, and what interpretation techniques they preferred.

3.3 In-depth interviews

To obtain more detailed information and rich understanding of the research, in-depth interview is a useful instrument (Morgan, 2016). The in-depth interviews gathered detailed data by conducting group of interviews with community philosophers, key stakeholders in the community and members of government and private agencies. They were questioned about the Hat Siao cultural heritage significance and identity, the existing conditions, the available interpretation for cross-cultural visitors and issues and challenges for cultural heritage interpretation for cross-cultural visitors to Hat Siao community. To expand the research data, informal interviews were also conducted employing a "snow-ball technique" to gather small pieces of information to obtain the big picture and stories related to the research topic.

3.4 Focus group Meeting

Focus group meeting can help the researcher to capture the interaction between the participants based on topics and to evoke a level of respondents' attitudes, feelings, beliefs, experiences and reactions (Morgan, 2016). A focus group meeting of community philosophers, key stakeholders in the community, members of government and private agencies and heritage tourism and interpretation specialists was arranged as a one-day workshop to share and discuss different perspectives. In the focus group meeting, people shared information about and discussed the significance and identity of Hat Siao's cultural heritage and the existing conditions, the available interpretation for cross-cultural visitors and issues and challenges for cultural heritage interpretation for cross-cultural visitors to Hat Siao community in greater detail.

4. Identifying Stakeholders

The stakeholders of this research were taken from five groups of people which were "non-Thai visitors", "community philosophers", "key stakeholders in the community", "members of private and government agencies" and "heritage tourism and interpretation specialists".

4.1 Non-Thai Visitors

The different ages, genders, nationalities and backgrounds of visitors who travelled to Hat Siao community were collected. Forty-two non-Thai visitors were

distributed questionnaires which were then completed and collected. The limitation of the number of non-Thai visitors was presented since they extensively visited the site only on the special occasion such as elephant back ordination procession. Lincoln and Guba (1985) stated that a minimum sampling size of 12 to a maximum of 20 should reach the saturation point. These visitors could not communicate in Thai. They were able to communicate in English, Japanese, Korean, Chinese or other languages; however, visitors who could not understand English were not included in this research. The open-ended questionnaires were distributed to obtain the necessary data.

4.2 Community Philosophers

The community philosophers are key persons to tell the story of the community, and they encourage local residents to understand the value of their heritage and to appreciate their identity. Thus, in-depth interviews and a focus group meeting were conducted with the community philosophers to allow the researcher to access deeper information. They were asked about the significance and identity of community heritage, the existing conditions and issues and challenges for cultural heritage interpretation for cross-cultural visitors to the Hat Siao community.

4.3 Key Stakeholders in the Community

To examine the significance of the community, the existing conditions of heritage identity, the policies from the government and the issues and challenges of cultural heritage interpretation for cross-cultural visitors to the Hat Siao community were obtained from key stakeholders in the community. In addition, they would gain directly from a rapid or slow increase in the number of visitors. The in-depth interviews and focus group meeting were conducted to obtain data.

4.4 Members of Private and Government Agencies

The members of both private and government agencies in Hat Siao community were considered as local representatives and officially authorized representatives. They directly involved in community policies and management. Moreover, they are also responsible for tourism and the conservation of the value and identity of the heritage site. Thus, in-depth interviews and the focus group meeting were employed to investigate the current situation, policies on how to conserve cultural

significance and identity, and collaboration with other agencies in order to improve the interpretation for non-Thai visitors. In addition, they were also asked about the issues and challenges of cultural heritage interpretation for cross-cultural visitors to the Hat Siao community.

4.4 Heritage Tourism and Interpretation Specialists

A wide range of academic heritage tourism and interpretation specialists attended the focus group meeting in order to share and discuss the research topic. Their valuable recommendations were collected, analyzed and interpreted in this research.

5. Data Processing and Analysis

After gathering the related data from the stakeholders with four instruments (See Table 1), the results were critically processed and analyzed in order to answer the three questions and objectives of this research. The concerned data were gathered from both primary and secondary data sources. The secondary data from 2014 to 2018 were collected and reviewed in the preliminary step: desk studies. The secondary data were collected in the secondary step: fieldwork. Since a large number of non-Thai visitors were present at the Hat Siao community for the elephant back ordination processes ceremony, the questionnaires for non- Thai visitors were mostly collected on April, 7 in the years 2015-2017.

O 1: The first research objective was to verify the cultural identity and existing heritage resources. The methods used to complete this objective were both primary and secondary data in a combination of research methods. The secondary data were collected in the literature review, and the documentation research. Then, the primary data were collected through field observations, in-depth interviews and a focus group meeting.

O 2: The second objective of this research was to identify non-Thai visitors' characteristics, expectations and acquired experiences. The methods used in this objective were a combination of research methods. The secondary data were gathered from the literature review. The primary data were collected from field observations and questionnaires in the secondary step: fieldwork.

O 3: The third objective of this research was to examine the issues and challenges in cultural heritage interpretation for cross-cultural visitors to Hat Siao. Both primary and secondary data were collected. The methods used to collect secondary data were the literature review, documentation research and comparative research. Moreover, the methods used to gather primary data were field observations, questionnaires, in-depth interviews and a focus group meeting.

In regard to data analysis, all results were critically and systematically analyzed. "The Burra Charter" was employed as the main tool to verify the cultural identity of the Hat Siao community. "Hoi An Protocols" and "Content Analysis" were also applied to the qualitative data to evaluate the existing cultural heritage resources of the Hat Siao community and to examine the issues and challenges in cultural heritage interpretation for cross cultural visitors respectively. Furthermore, Statistical Analysis was employed for the quantitative data to analyze the results from the questionnaires as descriptive statistics (See Figure 8).

6. Conclusion and Report

All the results of this research were critically summarized regarding the research questions and objectives; besides, the data procession of this research dissertation was systematically gathered (See Figure 9). The contents were then submitted and reported to the graduate program committee of Silpakorn University. Both domestic and international organizations and researchers could benefit from the findings on interpreting cultural heritage in the community for cross-cultural visitors.

Preliminary Step: Desk Studies | Objectives

D1: Literature Review
D2: Document Research
D3: Comparative Research

O1: To verify cultural identity and existing heritage resources
O2: To identify non-Thai visitors' characteristics, expectations & acquired experiences
O3: Issues and challenges in cultural heritage interpretation for cross-cultural visitors to the Hat Siao community

Secondary Step: Fieldwork
F1: Field Observations
F2: Questionnaires
F3: In-Depth Interviews
F4: Focus Group Meeting

Objectives | Methods | Outcomes

O1. To verify cultural identity and existing heritage resources of Hat Siao community → D1, D2, F1, F3, F4

O2. To identify non-Thai visitors' characteristics, expectations & acquired experiences in Hat Siao → D1, F1, F2

O3. To examine issues and challenges in cultural heritage interpretation for cross-cultural visitors to the Hat Siao community → D1, D2, D3, F1, F2, F3, F4 → Tertiary Step: Integrated Data and Analysis

Conclusion and Recommendations

Figure 8 Data Analysis
Source: Summarized by Mr. Phobphison Phob-udom

| 1. Problem Discovery | → | Problem Identification
- Literature Review
- Documentation Research
- Comparative Research | → | Statement of Problems |

| 2. Research Design | → | Three Steps of Research Design
- Preliminary Step: Desk Studies
- Secondary Step: Fieldwork
- Tertiary Step: Integrating Data and Analysis |

| 3. Research Instruments | → | Collection of Data
- Field Observations
- Questionnaires
- In-Depth Interviews
- Focus Group |

| 4. Identifying Stakeholders | → | Stakeholders
- Non-Thai Visitors
- Community Philosophers
- Key Stakeholders
- Members of Private and Government Agencies
- Heritage Tourism and Interpretation Specialists |

5. Data Processing and Analysis → Integrating Data and Analysis
- To verify cultural identity and existing heritage resources
- To identify non-Thai visitors' characteristics, expectations, experiences
- To examine issues and challenges in cultural heritage interpretation for cross-cultural visitors to Hat Siao

→ Data Processing

Data Analysis
- Burra Charter
- Hoi An Protocols
- Content Analysis
- Statistical Analysis

6. Conclusion & Reports → Interpretation of Findings → Reports

Figure 9 Data Processes

Source: Adapted from
http://xa.yimg.com/kq/groups/19237362/1705472895/name/FLOW+CHART+OF+THE+RES

Table 1 Data Collection Timetable

Year	Methodology	Data Collection
2014	1. Secondary Data Collection; Desk Studies	- Collect data from desk studies; literature review, document research, and comparative research on the related topic and/or area study.
	2. Primary Data Collection: Fieldwork	- Expand the site information and identify the problems of the site
2015	1. Secondary Data Collection; Desk Studies	- Review the literature and documentation research on the related research of the site problems - Verify the cultural identity and existing condition of the site from the Burra Charter and Hoi An Protocols
	2. Primary Data Collection; 2.1 Field Observations	- Identify the existing heritage resources and existing condition of the community from field observations and photographs
	2.2 In-depth Interviews	- Mr. Sathorn Sorajprasopsanti (Community Philosopher) - Ms. Wanna Wattanawongsukho (The Director of Education in Hat Siao Municipality) - Mr. Tachapat Makwa (Hat Siao Municipality Officer) The identification of cultural identity and existing conditions, the basic information of non-Thai visitors and their behaviors and issues and challenges in cultural heritage interpretation for cross-cultural visitors to the Hat Siao community
	2.3 Questionnaire Interview	- Distribute the questionnaires and interview non-Thai visitors in the community to find out basic characteristics, expectations and acquired experiences on the heritage significance and identity of Hat Siao, the purposes of visit, and how they feel about present interpretation, level of satisfaction, what heritage significance and identity interest them, do they gain the new knowledge or experience from site visits, what interpretation techniques they prefer.

Table 1 Data Collection Timetable (Continued)

Year	Methodology	Data Collection
2016	1. Secondary Data Collection; Desk Studies 2. Primary Data Collection; 2.1 Questionnaire Interviews 2.2 In-depth Interviews	- Review the literature on the related research of cross-cultural interpretation and tourism issues - Expand the sample size of non-Thai visitors in the community to find out basic characteristics, expectations and acquired experiences on Hat Siao heritage significance and identity, the purposes of visit, and how they feel about present interpretation, level of satisfaction, what heritage significance and identity interest them, do they gain new knowledge or new experience from a site visit, what interpretation techniques they prefer. - Ms. Rung-Arun Kammong (The Mayor of Hat Siao Municipality) - Ms. Wanna Wattanawongsukho (The Director of Education in Hat Siao Municipality) - Mr. Tachapat Makwa (Hat Siao Municipality Officer) - Ms. Patsarin Sawerrarat (The Director of Tourism Authority of Thailand, Sukhothai Province) - Mr. Sathorn Sorajprasopsanti (Community Philosopher) - Phra Khun Anusartsanachaiyaphisut (The Former Abbot of Hat Siao temple) - Mr. Chana Khemmuk (Community Phisolopher) - Ms. Suntaree Wichinart (The Owner of Suntaree Thai textile Shop) - Ms. Raweewan Kanardnid (the Daughter of Suntaree Thai textile Shop Owner) The identification of cultural identity and existing conditions, the basic information of non-Thai visitors and their behaviors and issues and challenges in cultural heritage interpretation for cross-cultural visitors to the Hat Siao community

Table 1 Data Collection Timetable (Continued)

Year	Methodology	Data Collection
2017	1. Secondary Data Collection; Desk Studies	- Review the literature and the comparative research on the related research of cross-cultural interpretation and tourism issues
	2. Primary Data Collection; 2.1 Questionnaire Interviews	- Finally collect the data from the sample size of non-Thai visitors in the community.
	2.2 In-depth Interviews	- Mr. Chaliangpol Duenpen (Thai-Phuan Young Community Philosopher) - Mr. Sathorn Sorajprasobsanti (Community Philosopher) The identification of cultural identity and existing conditions, the basic information of non-Thai visitors and their behaviors and issues and challenges in cultural heritage interpretation for cross-cultural visitors to the Hat Siao community
	2.2 Focus Group Meeting	- Explore cultural identity and existing community heritage resources, and the issues and challenges in cultural heritage interpretation for cross-cultural visitors to the Hat Siao community (See Appendix C)

Table 2 Overall Timetable Research

Research Activities	Date	Place
1. Site Inspections	13-15 December 2014	Sukhothai
2. Preliminary Step: Desk Studies Literature Review Documentation Research Comparative Research	Several times from 2014-2018	Bangkok
3. Research Planning and Design	1 April 2015	Bangkok

4. Secondary Step: Fieldwork
  - Field Observations
 	
  - In-depth Interviews
 	
  - Questionnaire Distributions
 	
  - Focus Group Meeting
	
	1st Time 10-12 January 2015
	2nd Time 7-9 August 2015
	
	1st Time 11-13 November 2015
	2nd Time 6-9 January 2016
	3rd Time 7-8 April 2017
	
	1st Time 07 April 2015
	2nd Time 07 April 2016
	3rd Time 10-12 December 2016
	4th Time 07 April 2017
	5th Time 12-13 July 2017
	
	13-15 December 2017
		Sukhothai

5. Data Processing and Analysis	Several times from 2015-2018	Bangkok
6. Tertiary Step: Integrated Results and Drafting Reports Chapter 1: Introduction Chapter 2: Literature Review Chapter 3: Research Design Chapter 4: Research Findings Chapter 5: Analysis and Discussions Chapter 6: Conclusion and Recommendations	Several times from 2015-2018	Bangkok
7. Submit Dissertation to Review Panel	May 2018	Bangkok
8. Oral Defense Dissertation	July 2018	Bangkok
9. Submission of the Final Dissertation to the Graduate School of Silpakorn University	July- August 2018	Bangkok

CHAPTER 4
BACKGROUND AND RESEARCH FINDINDS

This chapter reports the community background and research findings. The primary and secondary data are in the form of both qualitative and quantitative information. The literature review and documentation research, which are considered as secondary data were interpreted as qualitative information. For the primary data, field observations, in-depth interviews and focus groups were reported as qualitative information while the questionnaires yielded quantitative information. This chapter starts with the general background of the Hat Siao community followed by the cultural identity and the existing heritage resources in the community and non-Thai visitor information.

1. General Background: Hat Siao Community

The objective is to document and review the background and history of the Hat Siao community. To obtain holistic information about the Hat Siao community, basic information about Sukhothai province and also Si Satchanalai sub-district is required, general information about Sukhothai province, Si Satchanalai district and Hat Siao sub district is presented.

General Information on Sukhothai Province

Sukhothai province was known as "the dawn of happiness" (Thaiways, 2002). It was a town founded in the 13th century on the fringe of the "Khmer Empire". It is located in the lower northern region of Thailand.. There are various ethnic groups scattered throughout Sukhothai province. Sukhothai province also has a number of fine monuments which represent the beginning of Thai architecture (UNESCO, 2017). The outstanding significance of this previous kingdom is demonstrated in an enormous area covering the historic town of Sukhothai, Si Satchanalai Historical Park, and Kamphaeng Phet Historical Park. They are included in the World Heritage List (UNESCO, 2017). Tourism Authority of Thailand (2010) stated that Sukhothai is divided into nine administrative districts or Amphoe (See Figure 10) as follows;

- Mueang Sukhothai

- Ban Dan Lan Hoi

- Khiri Mat

- Kong Krailat

- Si Satchanalai

- Si Samrong

- Sawankhalok

- Si Nakhon

- Thung Salium

Figure 10 Nine Districts of Sukhothai
Source: holidaythai, 2017, accessed April 18, 2017, available from

http://holidaythai.com/Thailand-Province-497.htm

Geography of Sukhothai Province

Sukhothai province is located in the lower northern region of Thailand and is 427 kilometers from Bangkok (Tourism Authority of Thailand, 2010). It is situated in the valley of the Yom River and it has lowland topography. Sukhothai province is bordered by Phrae province to the north, Uttaradit province to the east, Lampang and

Tak provinces to the west, and Phitsanulok and Kamphaeng Phet to the south (See Figure 11). It occupies an area of 6,596 square kilometers. It includes the Khao Luang mountain range which has four main peaks; Khao Phu Kha, Khao Phra Mae Ya, Khao Chedi, and Pha Narai, and lies within the Ramkhamhaeng National Park.
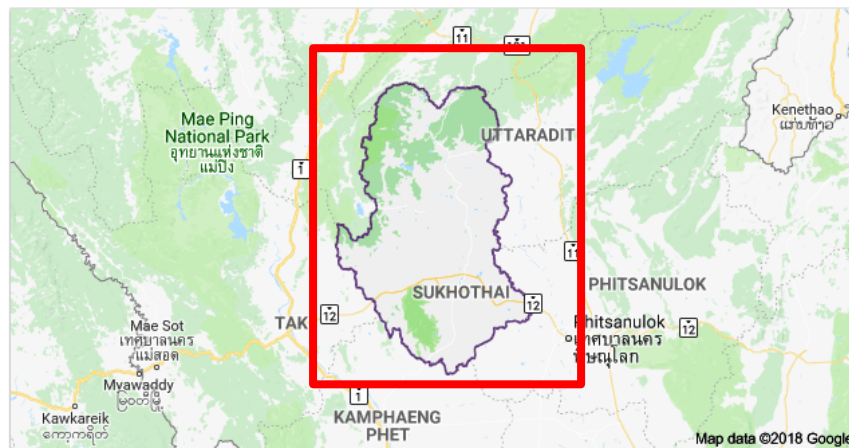
Figure 11 Sukhothai Map
Source: Adapted from Googlemap, 2018

List of Attractions in Sukhothai Province

There are fourteen main attractions in Sukhothai province as follows;

- Sukhothai Old City (See Figure 12)
- Wat Mahathat (See Figure 13)
- Wat Traphang Ngoen (See Figure 14)
- Wat Sra Si (See Figure 15)
- Wat Sorasak (See Figure 16)
- Wat Si Chum (See Figure 17)
- Wat Phra Pai Luang (See Figure 18)
- Wat Traphang Thong Lang (See Figure 19)
- Wat Chetuphon (See Figure 20)
- Wat Sapan Hin (See Figure 21)
- Wat Phra Bat Noi (See Figure 22)
- Ramkhamhaeng Museum (See Figure 23)
- Ramkhamhaeng National Park (See Figure 24)
- Sangkhalok Museum (See Figure 25)

Figure 12 Sukhothai Old City
Source: Hynes, (n.d.), accessed May 1, 2017, available from
https://www.planetware.com/tourist-attractions-/sukhothai-tha-su-sus.htm

Figure 13 Wat Mahathat
Source: Hynes, (n.d.), accessed May 1, 2017, available from
https://www.planetware.com/tourist-attractions-/sukhothai-tha-su-sus.htm

Figure 14 Wat Traphang Ngoen
Source: Hynes, (n.d.), accessed May 1, 2017, available from
https://www.planetware.com/tourist-attractions-/sukhothai-tha-su-sus.htm

Figure 15 Wat Sra Si
Source: Hynes, (n.d.), accessed May 1, 2017, available from
https://www.planetware.com/tourist-attractions-/sukhothai-tha-su-sus.htm

Figure 16 Wat Sorasak
Source: Hynes, (n.d.), accessed May 1, 2017, available from
https://www.planetware.com/tourist-attractions-/sukhothai-tha-su-sus.htm
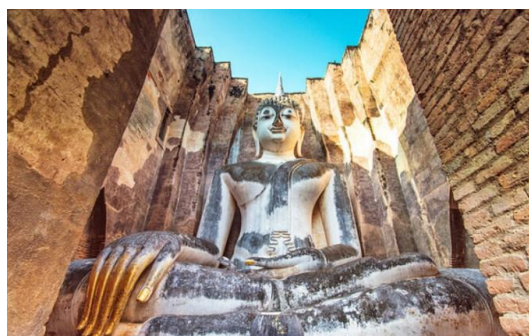
Figure 17 Wat Si Chum
Source: Hynes, (n.d.), accessed May 1, 2017, available from
https://www.planetware.com/tourist-attractions-/sukhothai-tha-su-sus.htm

Figure 18 Wat Phra Pai Luang
Source: Hynes, (n.d.), accessed May 1, 2017, available from
https://www.planetware.com/tourist-attractions-/sukhothai-tha-su-sus.htm

Figure 19 Wat Traphang Thong Lang
Source: Hynes, (n.d.), accessed May 1, 2017, available from
https://www.planetware.com/tourist-attractions-/sukhothai-tha-su-sus.htm

Figure 20 Wat Chetuphon
Source: Hynes, (n.d.), accessed May 1, 2017, available from
https://www.planetware.com/tourist-attractions-/sukhothai-tha-su-sus.htm

Figure 21 Wat Sapan Hin
Source: Hynes, (n.d.), accessed May 1, 2017, available from
https://www.planetware.com/tourist-attractions-/sukhothai-tha-su-sus.htm
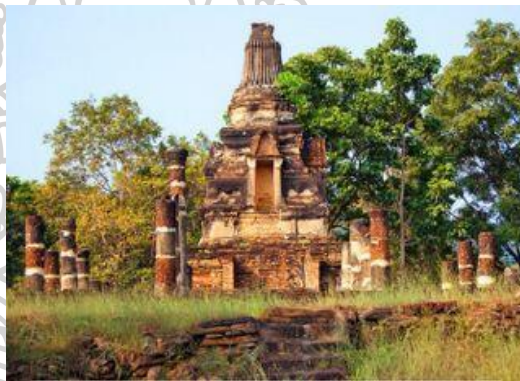
Figure 22 Wat Phra Bat Noi
Source: Hynes, (n.d.), accessed May 1, 2017, available from
https://www.planetware.com/tourist-attractions-/sukhothai-tha-su-sus.htm

Figure 23 Ramkhamhaeng Museum
Source: Hynes, (n.d.), accessed May 1, 2017, available from
https://www.planetware.com/tourist-attractions-/sukhothai-tha-su-sus.htm

Figure 24 Ramkhamhaeng National Park (Khao Luang)
Source: Minge, 2013, accessed May 16, 2017, available from
http://photographictourthailand.blogspot.com/2013/01/khao-luang-mountain-tour-ramkhamhaeng.html

Figure 25 Sangkhalok Museum
(Photo Taken by Phobphison Phob-udom on December 15, 2017)

General Information on Si Satchanalai District

Si Satchanalai used to be the second town of the Sukhothai Kingdom (Bangkokair, 2017). The ruins of temples are currently part of Si Satchanalai Historical Park (See Figure 26). Si Satchanalai Historical Park is located 550 kilometers from Bangkok and 55 kilometers from the town of Sukhothai province (Thaiways, 2017). Thaiways (2017) also announced that, with a total area of 45.14 square kilometers with 278 surveyed ancient monuments, it is not surprising that this city used to be the second royal residence in the Sukhothai period. It is well-known

for its ceramics industry, as well as for gold, jewelry, Sin Teen Chok textiles and the ruins of Si Satchanalai Historical Park, which have been included in the World Heritage List from UNESCO since 1991(UNESCO, 2017). UNESCO (2017) also announced that the Outstanding Universal Value (OUV) of Si Satchanalai Historical Park with associated historical towns could be illustrated in criteria (i) and (iii) as below;

Criterion (i): Si Satchanalai Historical Park and associated historic towns represent a masterpiece of the first distinctive Siamese architectural style, reflected in the planning of the towns, the many impressive civic and religious buildings, their urban infrastructure, and a sophisticated hydraulic (water management) system.

- Criterion (iii): The historic town of Sukhothai and associated towns are representative of the first period of Siamese art and architecture, language and literature, religion, and the codification of law, from which was created the first Thai state.

Figure 26 Si Satchanalai Historical Park
Source: Minge, 2013, accessed May 16, 2017, available from
http://photographictourthailand.blogspot.com/2013/06/sri-satchanalai-historical-park.html

Si Satchanalai district is subdivided into eleven sub districts or Tambon as follows;

- Hat Siao (See Figure 27)

- Pa Ngio

- Mae Sam

- Mae Sin

- Ban Tuek

- Nang O

- Tha Chai

- Si Satchanalai

- Dong Khu

- Ban Kaeng

- San Chit

Figure 27 Map of Hat Siao Sub-District in Si Satchanalai District
Source: Weather-forcast, (n.d.), accessed June 3, 2017, available at
https://www.weather-forecast.com/locations/Si-Satchanalai/forecasts/latest

Geography of Si Satchanalai District

Si Satchanalai district is located in the northern part of Sukhothai province. It is situated 60 kilometers from Sukhothai province (Thailandee, 2016) and 550 kilometers from Bangkok. It has lowland topography and occupies an area of 2,050 square kilometers. The border to the north connects to Wang Chin district of Phrae province. Laplae and Tron districts join to the east. The south is Si Nakhon, Sawankhalok, and Thung Saliam districts of Sukhothai province and to the west is

Thoen district of Lampang province. The landscape of the Si Satchanalai district is dominated by the Phi Pan Nam range.

List of attractions in Si Satchanalai District

The following are interesting attractive places to visit in Si Satchanalai district.

- Si Satchanalai National Park (See Figure 28)
- Phra Si Rattana Mahathat Rajworawihan (See Figure 29)
- Wat Chang Lom (See Figure 30)
- Wat Nang Phaya (See Figure 31)
- Wat Chom Chuen (See Figure 32)
- Wat Chedi Jet Taew (See Figure 33)
- Celadon Kiln Site Study and Conservation Center; Thuriang kiln (See Figure 34)

Figure 28 Si Satchanalai National Park
Source: discoverythailand, (n.d.), accessed May 18, 2017 available from
http://www.discoverythailand.com/Sukhothai_Si_Satchanalai_National_Park.asp

Figure 29 Phra Si Rattana Mahathat Rajworawihan
Source: Vanhaleweyk, (n.d.), accessed May 18, 2017, available from
http://sukhothai.thaiwebsites.com/watphrasirattanamahathat-sisatchanalai.asp

Figure 30 Wat Chang Lom
Source: Jules, 2005, accessed May 18, 2017, available from
https://www.trekearth.com/gallery/Asia/Thailand/North/Sukhothai/Sukhothai/photo293743.htm

Figure 31 Wat Nang Phaya
Source: Holland, (n.d.), accessed May 18, 2017, available from
http://thailandforvisitors.com/north/sukhothai/si-satchanalai/wat-nang-phaya.php

Figure 32 Wat Chedi Jet Thaew
Source: Vanhaleweyk, (n.d.), accessed May 18, 2017, available from
http://sukhothai.thaiwebsites.com/watchedijetthaew-sisatchanalai.asp

Figure 33 Wat Chem Chuen
Source: Holland, (n.d.), accessed May 18, 2017, available from
http://thailandforvisitors.com/north/sukhothai/si-satchanalai/wat-chom-chuen.php

Figure 34 Celadon Kiln Site Study and Conservation Center; Thuriang kiln
Source: Trawtourthai, (n.d.), accessed May 18, 2017, available from
http://www.teawtourthai.com/sukhothai/?id=2339

General Information about the Hat Siao Community

Hat Siao is a sub district of Si Satchanalai district in the northern part of Sukhothai province. Hat Siao community is located beside the Yom River. Government officers, merchants, and agriculturists are the major occupations in the Hat Siao community (Duenpen, 2016). Yom River is considered as the major source for agriculture and as place of tradition and ceremony. After Phuan people migrated from Laos to Hat Siao community, the integration between local residents and Phuan people created the mixed and rich cultural and heritage (Fernquest, 2011). ThaiTambon.com (2017) mentioned that Hat Siao sub district is administratively divided into five villages (Muban) as follows:

- Ban Hat Siao (South)
- Ban Hat Siao (North)
- Ban Hat Sung
- Ban Mai
- Ban Pa Pai

The Geography of the Hat Siao Community

Hat Siao community is one of the eleven sub districts in Si Satchanalai district (See Figure 35). It is 67 kilometers from Si Satchanalai Historical Park (See Figure 36) and is 540 kilometers from Bangkok (Hadsiew, 2012). The total area is 44

square kilometers (data as of April 11, 2017). It has lowland topography and is located besides the Yom River.

Figure 35 Hat Siao Community and Yom River
Source: Adapted from Google Earth, 2017
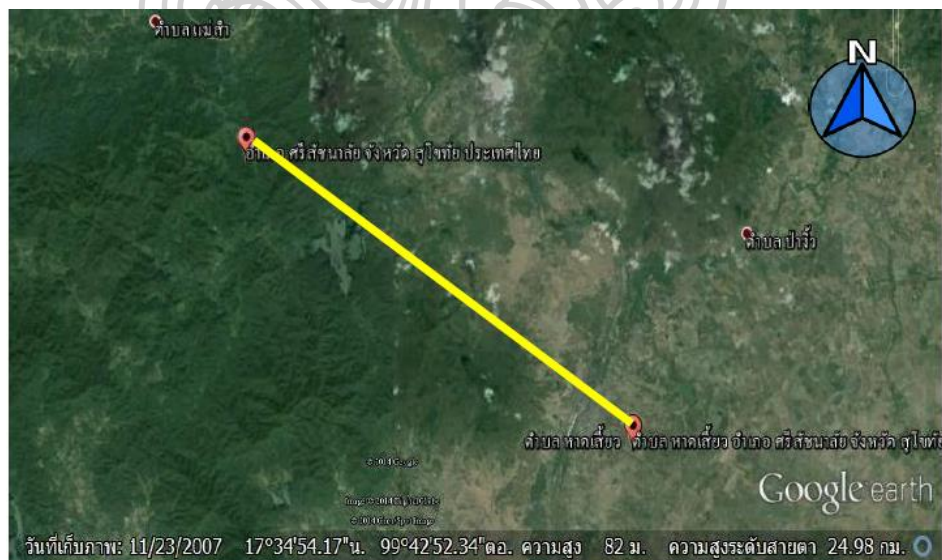
Figure 36 Distance between Hat Siao Community and Si Satchanalai District
Source: Adapted from Google Earth, 2017

Climate

The Siao community is located in a tropical part of the northern hemisphere. Hadsiew (2012) indicated that the climate is divided into three seasons influenced by depression storms as follows;

- Summer: from March to June

- Rainy: from July to October

- Winter: from November to February

Borders

- North connects to Pa Ngio sub district, Si Satchanalai district, Sukhothai province

- South connects to Nong O sub district, Si Satchanalai district, Sukhothai province

- East connects to Dong Khu and Tha Chai sub district, Si Satchanalai district, Sukhothai province

- West connects to Mae Sam sub district, Si Satchanalai district, Sukhothai province (Hadsiew, 2017)

Population

The Official Statistics Registration System (2017) revealed the population of Hat Siao Community from 2014-2016 as shown in the table below:

Table 3 Population of Hat Siao Community

Year	Male	Female	Total	No. of Households
2016	3,073	3,447	6,520	3,307
2015	3,052	3,427	6,479	3,275
2014	3,076	3,445	6,521	3,204

Infrastructure

Electricity

Every house in Hat Siao community has electricity supply. The Local Electric Department of Si Satchanalai District has authority to control and distribute electricity to local people in the Hat Siao community; however, some remote houses still have no electricity provision (Srisaeng, 1995).

Water Supply

Tap water supply is available at all houses in the community. The water supply system of Hat Siao community is directly administered by the local department of Si Satchanalai district; on the other hand, some houses in remote areas still consume underground water for daily life (Srisaeng, 1995).

Drainage System

Hat Siao community has a water and waste treatment system (Hadsiew, 2017). The water treatment system processes the water before it runs into the river; unfortunately, some local residents who live by the Yom River still throw waste water directly into the river.

Garbage Treatment

There are yellow garbage pails available around Hat Siao community, which were provided by the municipality. In addition, a garbage track also provides daily services to the community to remove garbage (Hadsiew, 2017).

Transportation

Hat Siao community is the center of public transportation. The available transportation is currently provided within Sukhothai province and to other provinces; Uttaradit, Phitsanulok, Chaing Rai, and Bangkok. Moreover, there are also bus services on local routes to other; Hat Siao - Ban Tuek, Hat Siao - Sa Ra Chit, Hat Siao – Si Satchanalai Historical Park, Hat Siao – Ban Kaeng, Hat Siao – Sawankhalok using National Highway numbers 101, 102, and 1333 (Srisaeng, 1995).

Public Assistance

Market

There are two markets in the Hat Siao community. The first one is situated in the center of the community. This market is open all day and has a variety of products including fresh food, fruits, vegetables, clothes, ready to eat foods and groceries. The second market iws situated at Mu 2 or village number 2 opposite the Satorn Museum. It provides the same products as the first market; however, the operation hours are 14.30 – 19.00 pm (Hadsiew, 2017).   .

Education

Hadsiew (2017) indicated that, within Hat Siao community, educational institutes range from kindergarten to higher education as follows:

Nursery;

- Child Development Center; Hat Siao sub district,

Primary schools;

- Hat Siao Wittaya School
- Anuban Si satchanalai School

High Schools;

- Muangchaliang School
- Non-Formal and Informal Education School

2. Public Health

Si Satchanalai Hospital is a public hospital which is located in Hat Siao community to serve the local residents and other people near the Hat Siao community. Many critical condition patients from other communities are sent to Si Satchanalai Hospital. Furthermore, in the Hat Siao community, there are also private clinics and pharmacy stores.

Economy

Local residents earn their living from agricultural occupations; for instance, planting rice and paddy farming or agricultural farming (Yamkoolwong, 2010). Some own their land; nevertheless, others work as employees at farms. On the western side of the Hat Siao community, local people prefer to grow ordinary rice rather than glutinous, or sticky, rice. Although, people usually eat sticky rice in the northern part of Thailand,

ordinary rice is more popular for local residents in the Hat Siao community. In the eastern and northern sides of the community, the growing and selling of corn, soybean, peanuts, onions and garlic are the major sources of income for these local residents.

Most local people have their own livestock or domestic animals. Poultry, cows and buffalo are raised to be eaten and for domestic use rather than to sell for additional income. Even though Hat Siao community is the center of inland fisheries in the Sukhothai province, the fishery in this community aims to support life rather than for commercial purposes.

From the past until the present, the textile industry has been one of the major sources of income in the Hat Siao community. The handmade textile, or Sin-Teen-Chok, of this community is an outstanding product which has won awards as a great product from the northern part of Thailand. Moreover, the other main occupations are government officers and factory employees.

Religion

In Hat Siao community, 95% of local residents are Buddhist. There are five Buddhist temples in this community which are as follows;

- Wat Hat Siao
- Wat Bot Maniram
- Wat Hat Sung
- Wat Ban Mai
- Phu Thard Chedi House of Priest

Furthermore, local residents also blend the belief in ghost and spirits with the Buddhist religion. The mixing of their beliefs is reflected though various kinds of cultural heritage identity.

3. **Community Cultural Identity and Existing Heritage Resources**

In this part, the objective is to review the cultural identity of Hat Siao and the existing condition of heritage resources. Both tangible and intangible forms of identity are investigated. The community cultural identity has been evaluated from the literature review and documentation researches as secondary data; furthermore, physical evidence (Field Observations), interviewing community key stakeholders (In-Depth

Interviews) and discussion about the different perspectives of various concerned people (Focus Groups) are collected as the primary data.

Figure 37 View of Hat Siao Community
(Photo Taken by Phobphison Phob-udom on December 15, 2017)

Figure 38 Hat Siao Residents Way of Life in the Past
Source: Klang Thung University, 2014, accessed May 23, 2017, available from https://www.facebook.com/ktu.in.th/photos/a.131366020275121.31984.10528084288 3639/668776863200698/?type=3&theater

From the results, Hat Siao community demonstrated thirteen examples of tangible and intangible cultural heritage. There are five tangible examples which are Sin-Teen-Chok textiles, the Hat Siao Temple, the Thai-Phuan housing style, the Community Museum and traditional local food. On the other hand, community history, the Elephant Back Ordination Procession, the Thai-Phuan Dialect, the Sang Khan Phu

Tao Festival, the Boon Bang Fai Festival, the Kathin Thang Nam Ceremony, the Kam Khieng Traditional Ceremony and the Kam Fah Festival are classified as intangible example of cultural heritage in the Hat Saio community.

Tangible Identity

Sin-Teen-Chok Textiles

Sin-Teen-Chok textiles have a rich and extensive history in Thailand. They have been discovered at many archaeological sites in Thailand such as Ban Chiang, an archeological site in Udorn Thani province. "Sin" means the central panel of a woman's skirt or a kind of cloth that was weaved into the shape of a sack. "Teen-Chok" refers to the hem border of a woman's skirt. Sin is woven with a discontinuous supplementary weft (Stone, 2009). The high levels of skill and knowledge required to produce Sin-Teen-Chok have also been handed down through the generations. The processes of producing the thread, creating the patterns, and weaving the cloth are intricate and need great skill. In Thailand, Sin-Teen-Chok textiles have demonstrated the identity of every region due to the different natural materials, knowledge and skills, ways of life, techniques used and cultural influence. Sin-Teen-Chok textiles are one of the most famous ancient textile patterns in Thailand and reflect the unique characteristics of each community.

In Hat Siao sub-district, Sin-Teen-Chok textiles are considered as an example of the cultural heritage of the community. The traditional idea of "women weave, men forge" is still active in Hat Siao community. Looms are available and preserved in most local families. They embroider the identity patterns on the textile during weekdays after school or work and in their free time on the weekend. Moreover, Thai-Phuan residents in Hat Siao community still wear Sin-Teen-Chok textiles and parade around the village at special religious festivals (Tourism Authority of Thailand, n.d.). The intricate and unique Sin-Teen-Chok textiles of Hat Siao community give this community a good reputation for both domestic and international visitors. Sathorngoldentextilemuseum (2017) stated that, in the Hat Siao community, there are nine patterns or nine Nuay (units) which are as follows;

Lai Kreua Noi (Small Nest): It is the easier pattern of Hat Siao Sin-Teen-Chok. This pattern is usually for basic practice (See Figure 39).

Lai Kreua Klang (Medium Nest): It is similar to Lai Kreua Noi; however, greater skill is required for this pattern (See Figure 40).

Lai Kreua Yai (Large Nest): It is basically adapted from Lai Kreau Noi and Lai Kreua Klang. The identity of this pattern is the flowers in the center (See Figure 41).

Lai See Khor (Four Chains): It is a small pattern with tiny details of Sin-Teen-Chok which is usually produced for the clothes of little girls (See Figure 42).

Lai Pad Khor (Eight Chains): It is similar to Lai Mon Sib Hok; however, this pattern is smaller in scale (See Figure 43).

Lai Nam Ang (Two Swans and Water Bath): The most popular Sin-Teen-Chok pattern for women in the Hat Saio community. There are two swans carrying flowers in a bath (See Figure 44).

Lai Mon Sib Hok (The Main Pattern with the 16 Corners): This main pattern has 16 corners. This pattern is popular in Hat Siao Sin-Teen-Chok (See Figure 45).

Lai Sib Song Nuay Tat (The Main Pattern with 12 Chains): This pattern has 12 chains linked to each other in a triangular shape (See Figure 46).

Lai Song Thong (The Main Pattern with Black and Red Colors): This pattern is quite different from the others, and also requires more skill. It iss half black and the other half is red (See Figure 47).
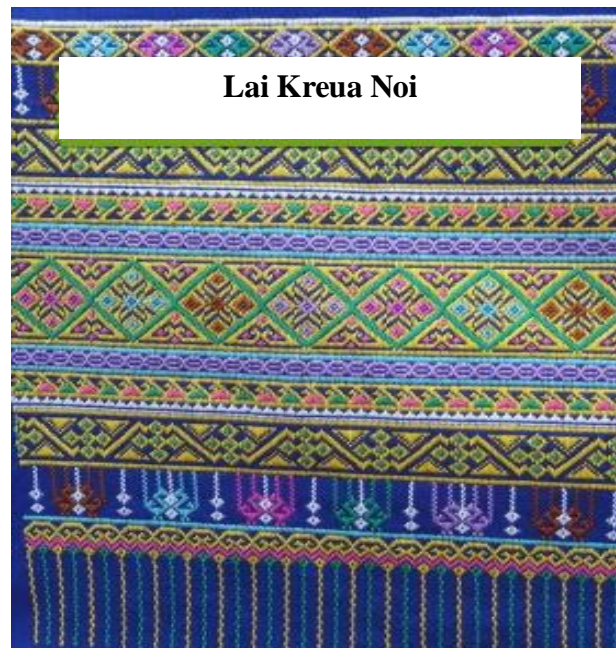
Figure 39 Lai Kreua Noi (Small Nest)
(Photo Taken by Thachapat Makhwa on 20 February 2018)
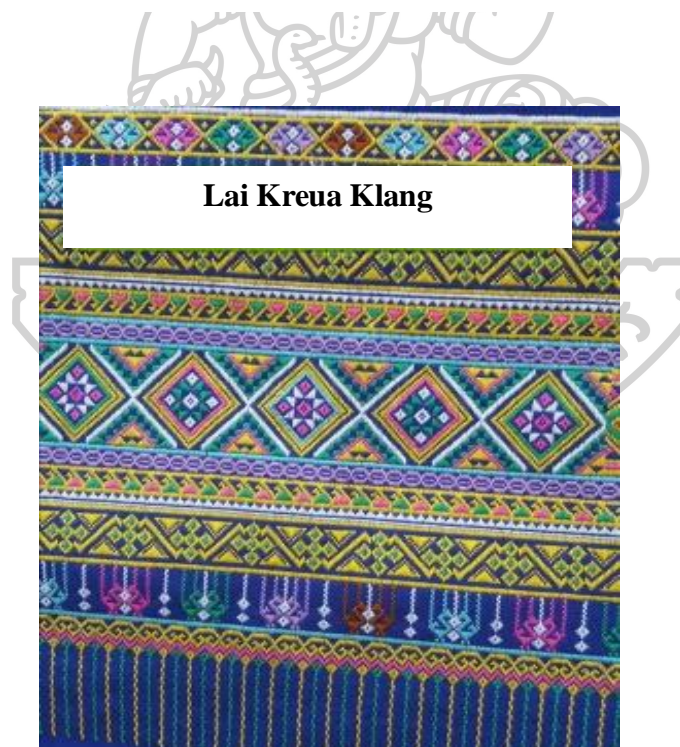
Figure 40 Lai Kreua Klang (Medium Nest)
(Photo Taken by Thachapat Makhwa on 20 February 2018)
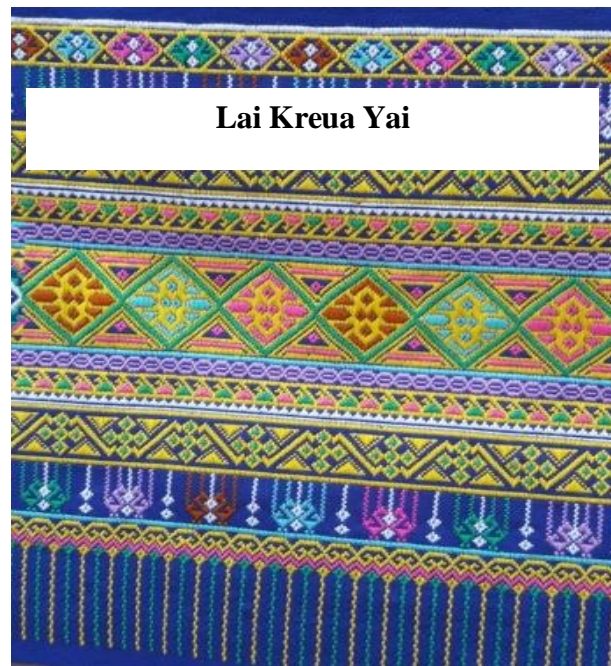
Figure 41 Lai Kreua Yai (Large Nest)
(Photo Taken by Thachapat Makhwa on 20 February 2018)
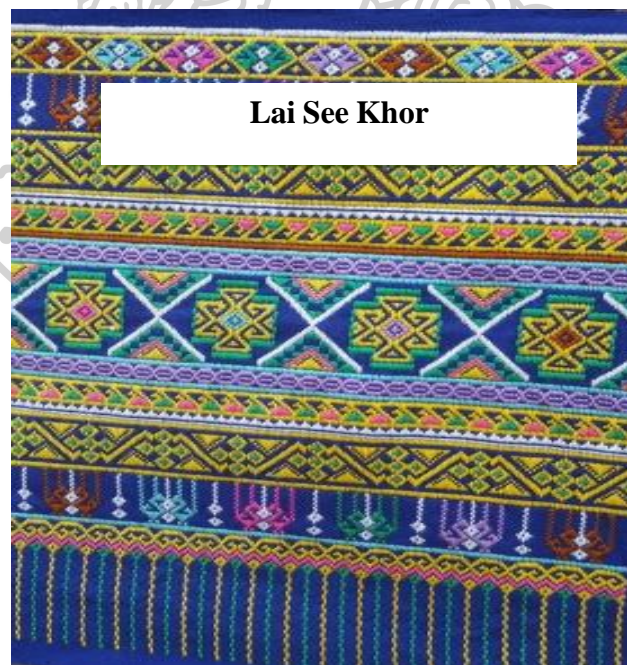
Figure 42 Lai See Khor (Four Chains)
(Photo Taken by Thachapat Makhwa on 20 February 2018)
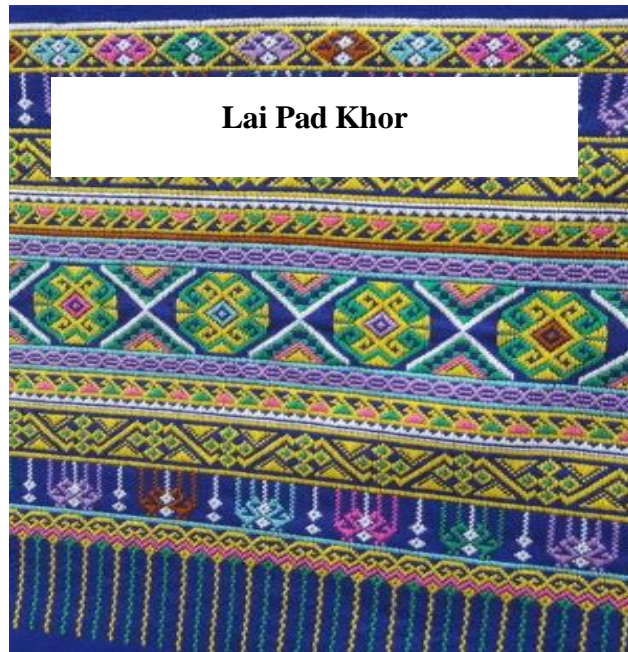
Figure 43 Lai Pad Khor (Eight Chains)
(Photo Taken by Thachapat Makhwa on 20 February 2018)
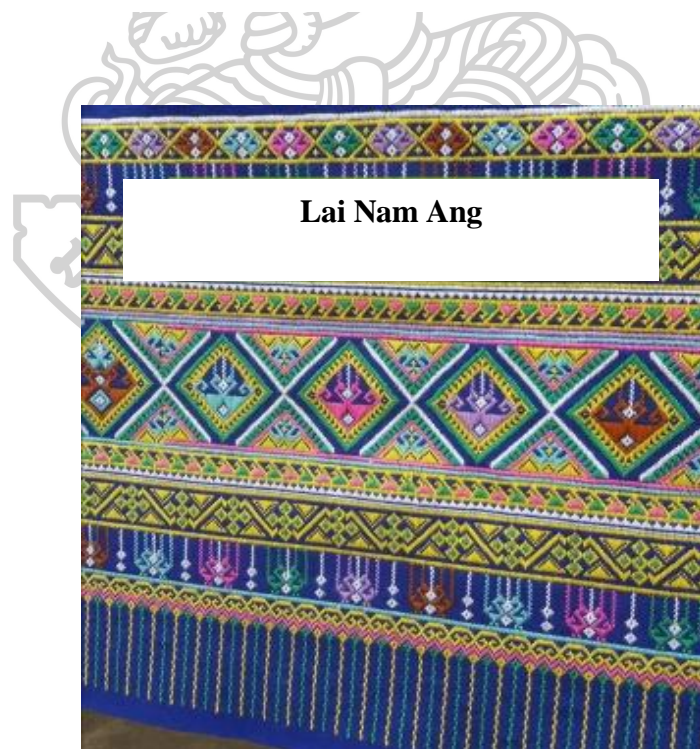
Figure 44 Lai Nam Ang (Two Swans and Water Bath)
(Photo Taken by Thachapat Makhwa on 20 February 2018)
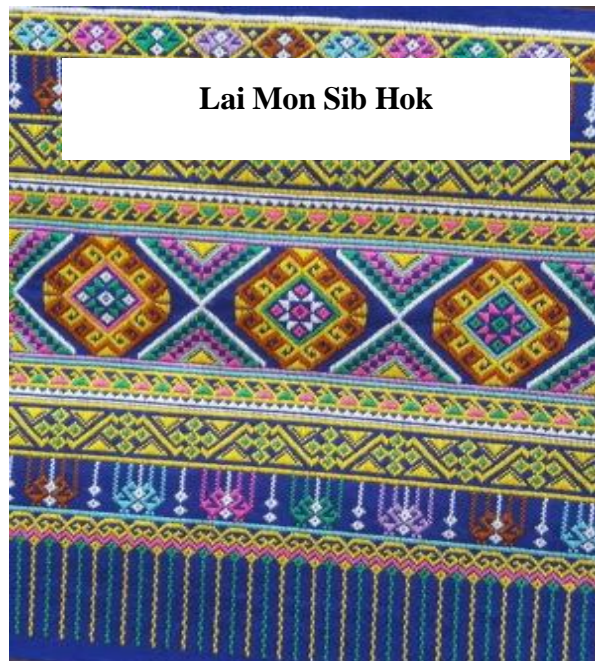
Figure 45 Lai Mon Sib Hok (The Main Pattern with 6 Corners)
(Photo Taken by Thachapat Makhwa on 20 February 2018
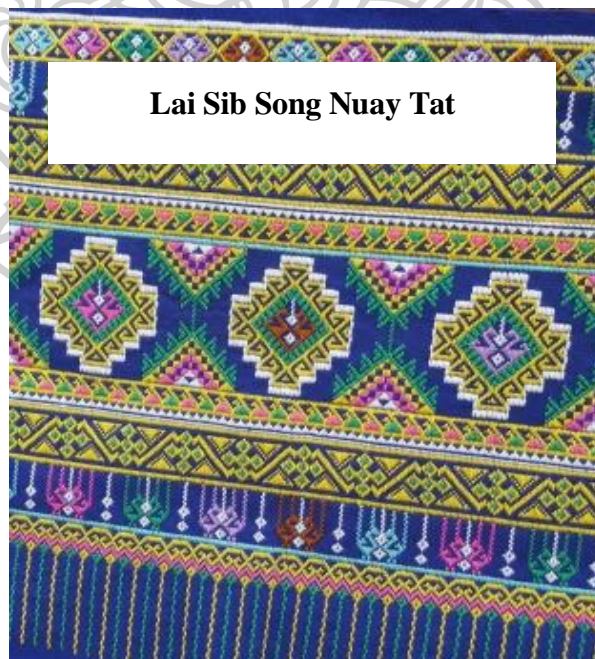
Figure 46 Lai Sib Song Nuay Tat (The Main Pattern with 12 Chains)
(Photo Taken by Thachapat Makhwa on 20 February 2018)
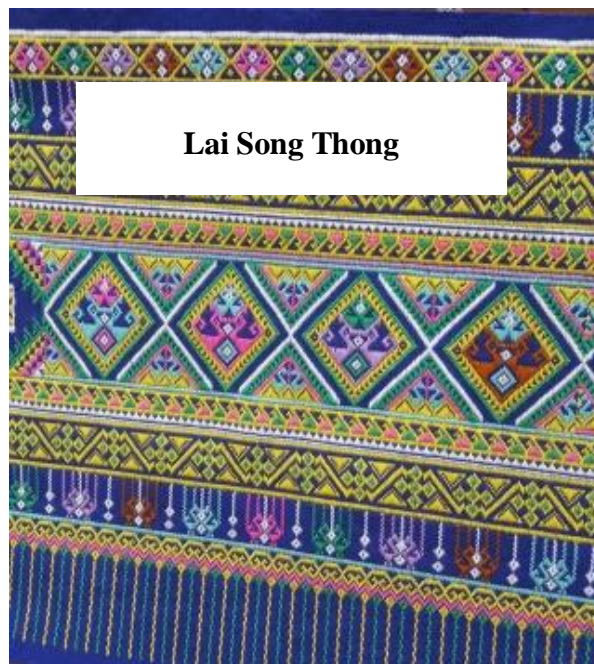
Figure 47 Lai Song Thong (The Main Pattern with Black and Red Colors)
(Photo Taken by Thachapat Makhwa on 20 February 2018)

Makhwa (personal communication, November 11, 2015), a Hat Siao municipality officer, stated in an interview that Sin-Teen-Chok textiles have been related to his life since he was a child. His mother wears them. He weaves them and he currently sells them for extra income. From the interview, Watthanawongsukho (personal communication, November 11, 2015), the director of education in Hat Siao Municipality, mentioned that local residents still dress in Sin-Teen-Chok textiles on special occasions; moreover, the campaign "Dressing Sin-Teen-Chok textiles on Friday" which was launched by Hat Siao municipality has had good feedback from the local residents. They like to wear beautiful Sin-Teen-Chok textiles and talk about the stories of their Sin-Teen-Chok textiles. She also indicated that all unique Sin-Teen-Chok textiles in this community have been collected by the community philosopher, Mr. Sorajprasopsanti.

Sorajprasopsanti (personal communication, November 13, 2015), community philosopher, indicated in the interview that Sin-Teen-Chok textiles were unexpectedly known to public. They were first known as the traditional clothes of the local residents and were produced by the female local residents only for the household. As time went on, they were recognized by word of mouth. Many domestic

and international visitors were encouraged to visit Hat Siao community in order to purchase them as souvenirs. Although the Sin-Teen-Chok textiles in the Hat Siao community were originally from Xiangkhouang in Lao PDR, they cannot be seen any more in Xiangkhouang. The communities were all destroyed during the war. The price of Sin-Teen-Chok textiles in Hat Siao community is quite high compared to other communities; however, the quality, the reputation and the identity of them are significant factors in attracting a wide range of customers. He also mentioned that he was the first person to collect all nine patterns of Sin-Teen-Chok textiles. They were accidentally collected when he was a salesman 50 years ago.

With his passion, he currently has over ten thousand examples of Sin-Teen-Chok textile from the Hat Siao community, neighboring communities and neighboring countries. His most favorite Sin-Teen-Chok is the woven Sin-Teen-Chok with 80% gold threads which was used at his beloved daughter's wedding ceremony. Another masterpiece of Sin-Teen-Chok that he always presents to visitors is the ancient Sin-Teen-Chok which was woven with 50% gold thread from Chiang Tung royalty. Furthermore, he said that he can remember the origin of all Sin-Teen-Chok textiles in his museum since every single piece tells a story and is beautiful.

Concentrating on the future of Sin-Teen-Chok Textile in Hat Siao community, the director of the Tourism Authority of Thailand, Sukhothai province), in-depth interview date January 7, 2016 at Tourism Authority of Thailand, Sukhothai province mentioned in the interview that Sin-Teen-Chok textiles are not only the highlight of the Hat Siao community but also represent the identity of Thailand. The Tourism Authority of Thailand plans to promote the "Silk Road" project together with other neighbor countries in the Asia Pacific zone. Hat Siao community is one of the significant destinations in the Silk Road project. It has extensive potential for the Hat Siao community (Sawettarat, 2016).

Ms. Anchan Phinitchareanphon, a community key stakeholder, (focus group meeting, December 14, 2017) pointed out that Sin-Teen-Chok textiles represent community pride. A lot of local residents in Hat Siao community still produce Sin-Teen-Chok textiles for extra income.

The Existing Situation of Sin-Teen-Chok Textiles

All nine identity patterns of Sin-Teen-Chok textiles by Hat Siao community have been officially recorded by several academic institutes to maintain their significant value. All of them have been kept in a community museum, the Sathorn Gold Textile Museum. Some local residents who attended the "Creative Tourism Program" by DASTA (Designated Areas for Sustainable Tourism Administration) have tried to innovate and improve their traditional ways to match global changes in taste and style.

From the interview, Wichitnark (personal communication, January 9, 2016), the owner of Suntaree Thai textile shop, stated that products have been created with new materials and designs but the same processes are still used. They are currently produced using 100% cotton to save money, are more 'green' (less environment impact) and yield high profits. A new pattern of Sin-Teen-Chok textiles has been created (Jasmine pattern); however, the old nine patterns are also available in the shop to maintain the identity of Thai-Phuan Sin-Teen-Chok textiles. Furthermore, these nine patterns have been transformed into other kinds of souvenirs such as bags, shoes, handkerchiefs, key chains, and hats. In addition, Kanardnid (personal communication, January 9, 2016), the daughter of the Suntaree Thai textile Shop owner, stated that she initiated a project called "Work at Hometown" in order to persuade the young generation to work in the Hat Siao community instead of working in bigger cities. The feedback from this project is good. A lot of young local generation residents prefer to receive a reasonable salary while enjoying lower expenses for rental houses, transportation and food. This also helps Hat Siao community to preserve the identity and hand on the local wisdom to the new generation.

In contrast, Kanardnid (personal communication, January 9, 2016) pointed out all nine identity patterns of Sin-Teen-Chok textiles are now produced in other communities and transferred back to be sold in the Hat Siao community. This might result in economic prosperity for outsiders or money leaking out while thes local wisdom heritage might gradually diminish in terms of quality as a result of inexperienced outsiders. It is noticeable that the Sin-Teen-Chok textile industry in the

Hat Siao community has tended to place an emphasis on the number or quantity, rather than quality and innovation. People pay attention only to the traditionally ways in order to produce as much as possible without any innovation. They compete with each other in terms of price rather than quality. When there is a seminar to improve skills and knowledge and attract more visitors, very few local residents willingly participate as they are concerned more about the number or quantity. As time goes on, the new generation of Hat Siao community also gradually disregards this value. They ignore the opportunities and prefer to work outside the community.

Furthermore, Mr. Chaliangpol Duenpen, Thai-Phuan young community philosopher, (focus group meeting, December 14, 2017) mentioned that the number of local residents who still weave Sin-Teen-Chok; textiles has gradually decreased. There are two major reasons for the lack of interest: there is little support from their parents and many leave the province to study or work elsewhere. Watthanawongsukho (personal communication, November 11, 2015) indicated that the community philosophy; Mr. Sathorn Sorajprasopsanti who is an expert about Sin-Teen-Chok textiles has no successor. He has a daughter, but she cannot convey the story of Sin-Teen-Chok textiles in the museum. Her focus is on selling Sin-Teen-Chok textiles in the shop. She also pointed out that the other famous Sin-Teen-Chok Textile Learning Center, the Suntaree Thai textile shop, is not under the Hat Siao Municipality's control. Although the centre is located about five kilometers away from the Hat Siao Municipality, it falls under the Si Satchanalai sub-district, which focuses more on promoting ancient gold and the Si Satchanalai Historical Park rather than Sin-Teen-Chok textiles. In addition, there is no plan or action to support the upcoming project from the Tourism Authority of Thailand, "Silk Road" in terms of the presentation of the significance of Sin-Teen-Chok textiles for international visitors.

Hat Siao Temple

This place is an old Buddhist temple which reflects Thai-Phuan ethnic cultural identity. Hadsiew (2017) pointed out that Hat Siao temple, which was previously called Pho Sai temple, was constructed in 1844. The highlight of Hat Siao temple is presented by the ancient stone inscription inside the old ordination hall, the

ancient Ubosot (or Buddhist chapel), the ancient pagoda (a Buddhist sacred building which is usually a pyramid-shaped tower) and Hor Tri (a scripture hall where Buddhist texts are kept).

The ancient Ubosot of Hat Siao temple was registered under the supervision of the Fine Arts Department of Thailand in 1987 after the roof of the Ubosot was damaged by fire (Boonchannong, 2016). The front of the brick built ancient Ubosot demonstrates the unique style of Lan Chang architecture (See Figure 48). The roof of this old ordination hall is decorated with traditional ornaments. The front porch is open. The eaves are supported by brackets which extend down to the base of the building (See Figure 49). It also demonstrates the identity by facing south while the other Ubosots in Thailand face north.

Moreover, Sema (a heart-shaped stone marking the limits of the Buddhist temple) which is normally located outside the Ubosots, are located inside the ancient ordination hall (See Figures 51 and 52). Moreover, inside this Ubosot are ancient manuscripts and pictures (See Figure 53) which illustrate the history of the Thai-Phuan migration. These can reflect the high value not only of the Hat Siao community but also of the nation.

Figure 48 The Old Ordination Hall of Hat Siao Temple
(Photo Taken by Phobphison Phob-udom on January 10, 2015)

Figure 49 The Old Ordination Hall of Hat Siao Temple
(Photo Taken by Phobphison Phob-udom on January 10, 2015)

Figure 50 Reward of Old Ordination Hall in Hat Siao Temple
(Photo Taken by Phobphison Phob-udom on January 10, 2015)

Figure 51 Sema inside the Ubosot 1
 (Photo Taken by Phobphison Phob-udom on January 10, 2015)

Figure 52 Sema inside the Ubosot 1
(Photo Taken by Phobphison Phob-udom on January 10, 2015)

Figure 53 Ancient picture inside Ubosot
Source: Princess Maha Chakri Sirindhorn Anthropology Center, (n.d.), accessed July 3, 2017, available from https://goo.gl/A2WC25

In Hat Siao temple, there is also an ancient pagoda (a Buddhist sacred building which is usually a pyramid-shaped tower) and the Hor Tri (a scripture hall) which reflects the traditional Thai-Phuan architecture of the local community (See Figures 54 and 55). The detailed information on these two examples of ancient architecture is not recorded; however, these beautiful monuments have been positioned in Hat Siao temple for over a hundred years.

Figure 54 Hor Tri of Hat Siao Temple
(Photo Taken by Phobphison Phob-udom on January 10, 2015)

Figure 55 The Ancient pagoda of Hat Siao Temple
(Photo Taken by Phobphison Phob-udom on January 10, 2015)

From the interview, Khemmuk (personal communication, January 8, 2016) indicated that although the history of both ancient types of architecture is not officially recorded, the local residents still demonstrate great respect and deep appreciation through them. He also mentioned that Hat Siao temple is the community center for local Thai-Phuan residents in the past. The role of the Hat Siao temple is not only for Buddhist people to perform merit-making on special occasions, but also for all local residents to meet and discuss any changes in the community.

Mr. Vinyu Rangsiwutaporn who is the President of the Hat Saio Cultural Council (focus group meeting, December 14, 2017) stated that there are many stories on Thai-Phuan cultural identity hidden behind the old ordination hall, the ancient pagoda and Hor Tri at Hat Siao temple that are waiting for us to discover. He also said that the reason that the Semas are located inside the ordination hall is that the Thai-Phuan ancestors did not want anyone to crossover or step on them. In addition, Mr. Chaliangpol Duenpen (focus group meeting, December 14, 2017) also mentioned that there are only twelve buildings like the old ordination hall of Hat Siao temple which reflect the Thai-Phuan architectural style remaining in Thailand. The rarity of this building is apparent to all local and global visitors.

Existing Situation of Hat Siao Temple

Concentrating on the Existing situation of Hat Siao temple, the old ordination hall, the ancient pagoda and Hor Tri have fallen into bad condition. The old ordination hall which has been registered under the supervision of the Fine Arts Department got the reward from the Association of Siamese Architects under Royal Patronage as a well-preserved building with a high level of integrity and authenticity (See Figure 51). Presently, it looks ironic to the sign in front of it. It is full of bird droppings, dust and dirt; moreover, electric cables also block the magnificent view of this ancient hall.

Khemmuk (personal communication, January 8, 2016) mentioned that this old ordination hall was once planned to be demolished and for a new one to be built by the provincial government without any awareness of the community's history and identity. Hor Tri and the ancient pagoda have also gradually been neglected. The old Buddhist texts with incalculable value have been destroyed by termites (See Figures 56 and 57). The beautiful view of the ancient pagoda is also blocked by electrical cable and is full of dust and dirt like the old ordination hall. Furthermore, the ancient stone inscription inside the old ordination hall is kept in improper condition.

Figure 56 The Condition of Hor Tri and Old Buddhist Text 1
(Photo Taken by Phobphison Phob-udom on January 10, 2015)

Figure 57 The Condition of Hor Tri and Old Buddhist Text 2
(Photo Taken by Phobphison Phob-udom on January 10, 2015)

Kammong (personal communication, 2016), the Mayor of Hat Siao Municipality, explained that the old ordination hall has not been active since the new ordination hall was built. Thus, with the inactivity of the old ordination hall, it is not easy to eliminate or control the bird dropping, dust and dirt problems. She personally thinks the new one is more beautiful and elegant, but it was built with less concern for the other ancient architecture surrounding it, and there are no links to Thai-Phuan history (See Figure 58).

Figure 58 New Ubosot of Hat Siao Temple
(Photo Taken by Phobphison Phob-udom on January 10, 2015)

Mr. Vinyu Rangsiwutaporn who is the President of the Hat Saio Cultural Council (focus group meeting, December 14, 2017) stated that there is another beautiful example of architecture located in Hat Siao temple. It is the school where Buddhist monks study the Dharma (Buddhist religious teaching). The age of this building is different to the other architecture in this temple; however, it needs to be conserved as a part of the community's identity. Unfortunately, it has been ignored (See Figure 59). At Hat Saio temple, a new community museum was built in order to conserve objects and local Thai-Phuan wisdom in the temple; yet, the new architectural design of the museum is not linked to the story of the community at all (See Figure 60).
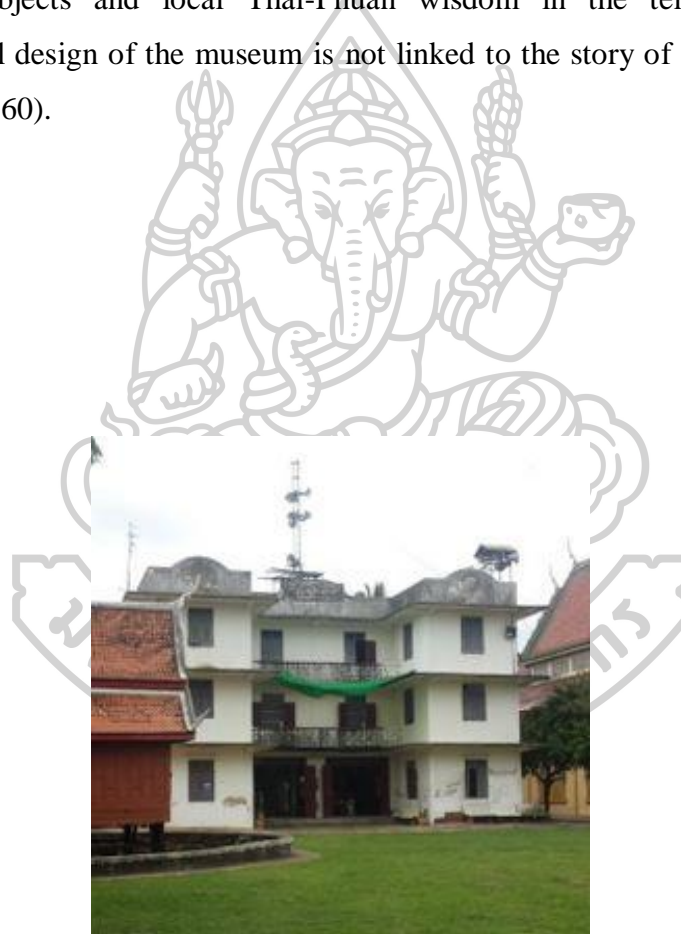
Figure 59 The School of Buddhist Monks
(Photo Taken by Phobphison Phob-udom on January 10, 2015)

Figure 60 New Museum of Hat Siao Temple
(Photo Taken by Phobphison Phob-udom on January 10, 2015)

Thai-Phuan Housing Style

The Thai-Phuan houses in the Hat Siao community are a wise arrangement of the usable area and are appropriate for their way of life (Yamkoolwong, 2010). This arrangement is an expression of the creativity of the community itself, which demonstrates the intention to preserve their cultural heritage. To reduce the impact of hot weather during the day time, their houses are built near the river (Yom River). In addition, their bedrooms are located on the east side to avoid heat in the afternoon with an appropriate number of windows for better ventilation. On the other hand, to benefit from the sunlight in the day time, there is an open area for drying agricultural products or doing laundry on the second floor.

Yamkoolwong (2010) also mentioned that, in regard to the Thai-Phuan housing style, the Heuan Kaw (or granary) is located on the second floor close to the Chan Thong (or middle hall). It is a closet space with the earthenware roof, cement tiles, or a zinc roof and is usually used to store rice and other agricultural products to protect it from insects and other animals. Thai-Phuan housing style in Hat Siao also reflects their original housing style in Xiangkhouang in Laos PDR, where the houses were built very close to each other with extensive basement space. The reason that they built their houses close to each other is because of their 'Stem Families'. After

Thai-Phuan people marry, they move to set up a new family home very close to the relatives of the bride so that they can take care of the bride's family (Srisaeng, 1995).

Yamkoolwong (2010) also indicated that the large space in the basement is sometimes used as animal stables or for looms or weaving apparatus. Although agriculture is the major occupation for Thai-Phuan people, raising animals and weaving textiles are also considered as significant extra sources of income.

All of these functions can still be seen in the Hat Siao community and are examples of the local wisdom and architecture style of the Thai-Phuan people (See Figure 61).

Figure 61 Thai-Phuan Housing Style
(Photo Taken by Phobphison Phob-udom on 7 August, 2015)

Makhwa (personal communication, January 6, 2016) stated that the Thai-Phuan housing style includes large basements mainly for looms but also as elephant stables. In the past, local residents treated elephants as their sons and daughters. They lived together under the same roof. Thai-Phuan people in the past believed that when they had daughters, the daughters' rooms must be located at the front of the house. Like other communities in Thailand, they do not allow men to get into their daughter rooms, otherwise those men have to marry their daughters.

Khemmuk (personal communication, January 8, 2016), a community philosopher, said that Thai-Phuan houses usually has a small hole under the daughter's rooms for ventilation. This small hole has been used as a communication channel for young men and women in the past. When Thai-Phuan young men and

women are in love, they cannot talk to each other privately before getting married. The young men inserted a small bamboo tube into the hole. Once the young women saw that bamboo tube, she moved closer to the wall and talked through the wall with the young men. He also indicated that this story is mentioned in many Thai-Phuan ancient poems.

Furthermore, Duenpen (personal communication, April 7, 2017), a Thai-Phuan Young Community Philosopher, mentioned that, like other ethnic groups in Thailand, Thai-Phuan people in the Hat Saio community believe that ancestor spirits are still with them in the house. Hence, they need to leave a little space in the house to place some food, drinks and flowers to show respect to their ancestors.

Existing Situation of the Thai-Phuan Housing Style

The Thai-Phuan housing style in the Hat Siao community has been modified to become more residential than before (Yamkoolwong, 2010). Some of them have been modified so that they still maintain their identity and combine traditional culture with more modern features. However, some have been changed completely into more modern styles. Moreover, it has been noted that many local residents who modernized their houses are confronted with the problem of unsuitable area for their basic way of life. For instance, the kitchen cannot be ventilated easily because they still use stoves as their ancestors did. So, they need to change their houses back to benefit from their ancestors' wisdom.

In regard to the integrity (or the wholeness) of the Thai-Phuan housing style at the Hat Siao community, it is currently at a low level since some functions of the house have been significantly transformed. Moreover, the two-storey houses with large basements from the past have often been replaced to become one floor houses (Yamkoolwong, 2010). At present, the houses of Thai-Phuan people are mainly used for rest rather than social areas and cultural ceremonies. As a result of the transformation of culture, the current economy and social activities have impacted the community. The Thai-Phuan housing style has been changed to respond to the situation. Yamkoolwong (2010) also announced that the social and cultural ceremony

area which used to be an open space that was easy to access from outside and was used for relaxing or meetings, became smaller or disappeared. The kitchen and bedrooms (service area) have been moved. As the new Thai-Phuan housing style in the Hat Siao community changed to be one floor houses, the large space in the basement, which used to be animal stables and was also used for looms, has been converted into another bedroom. Moreover, the kitchen, animal stables, and loom area has been relocated outside the house.

In terms of authenticity, the Thai-Phuan housing style is also at a low level since the design, materials and functions have almost completely changed. The current design of Thai-Phuan housing is as a one floor house to benefit the old family members as opposed to the two-storey house with a large basement in the past. In addition, the material used in their houses used to be wood but is now cement or half-cement and half-wood to save money and to offer durability. The function has also reduced the level of authenticity in regard to the following six indicators (Yamkoolwong, 2010).

Basement: The large basement that used to be used for relaxing and (social) meetings has been removed and replaced by other types of room.

Chan Thong (or middle hall): The open area on the second floor in the past was used for drying agricultural products and clothes. It has been modified to be a closed area by adding a roof to reduce the damage from sun and rain.

Heuan Kaw (or granary): Due to the transformation of local careers, Thai-Phuan people stopped using the Heuan Kaw and converted it into a relaxation area or another bedroom.

Kitchen: From its position on the south side on the second-floor in the past, it has been relocated to the ground floor outside the house for ventilation reasons.

Toilet: In the past, Thai-Phuan people had no toilet in their houses. Now toilets have been built next to the entrance. In addition, some houses also added toilets to the bedrooms.

Bedrooms: Previously, Thai-Phuan people had only one bedroom for their single daughters as a private zone and did not allow any other guests to go in. More recently,, they have added more bedrooms not only for daughters but also for older family members.

Furthermore, some of old wooden houses have been modified in a modern style thereby diminishing their traditional value. Some houses were demolished to be replaced by more modern buildings seemingly without much awareness of the identity of the community (See Figure 62). These problems came from the deficiency of local education, knowledge to conserve, and religious place.

Figure 62 Changing of Thai-Phuan Housing Style
(Photo Taken by Phobphison Phob-udom on 7 August, 2015)

Makhwa (personal communication, January 6, 2016) pointed out that it is not easy to find authentic Thai-Phuan housing in Hat Siao community anymore; however, across the Yom River, Had Sung community, which used to be considered as the same community, still has much authentic Thai-Phuan housing. In Hat Siao community, some traditional houses have been changed into a modern style. He also mentioned that, with the low level of local awareness on the value of tradition, Thai-Phuan housing in the near future may disappear from the community and remain only in the form of replica houses at Sathorn Gold Textile Museum.

Mr. Chaliangpol Duenpen (focus group meeting, December 14, 2017) also stated that there are no Thai-Phuan houses in Hat Siao community that have been

changed into homestays since the local residents still believe that their ancestors' ghosts are in their houses. Moreover, the nature of Thai-Phuan people is reclusive. The homestay concept which works very well in Ban Na Ton Chan, the neighboring community, does not fit with the nature of Hat Siao local residents.

Community Museum

In Hat Siao community, there is one significant museum. It is the Sathorn Gold Textile Museum which is privately operated by Mr. Sathorn Sorojprasobsanti. It is located on the Sawankalok - Si Satchanalai highway. He is a well-known collector of old fabric. He established the museum in 1988. The operating hours of this museum are 7am − 6.30 pm (Tourism Authority of Thailand, 2017). The museum started from his appreciation of the value of old woven textiles since he had been an ancient fabrics broker. Mr. Sathorn Sorojprasobsanti decided to establish this museum in order to save rare pieces and conserve the local wisdom that was handed down through many generations (Princess Maha Chakri Sirindhorn Anthropology Center, 2014).

The museum is located at the back of his textile shop. It demonstrates several exquisite ancient Sin-Teen-Chok textile displays which have been collected by Mr. Sathorn Sorojprasobsanti for over 50 years. With northern style furniture such as bamboo baskets and lacquerware decorated with yellow lights, it allows visitors to feel a warm and welcoming atmosphere. This museum maintains the golden Sin-Teen-Chok textiles (See Figure 63) and nine ancient designs of Sin-Teen-Chok, which requires much skill and patience. It presents the identity of Hat Siao community. Furthermore, many fabrics of simple styles with the delicate pattern of Sin-Teen-Chok textiles that were in daily use by the surrounding communities are on display in this museum (See Figure 64).

In addition, many ancient objects associated with the traditional culture of Thai-Phuan in Hat Siao community such as equipment for cooking, farming, harvesting, ancient looms, sugar cane squeezers, fishing gear, a bridegroom's sword knife, and garments used in the elephant back ordination ceremony (See Figure 65) are also exhibited in this museum (Lim, 2014). At the rear of this museum, it offers visitors first-hand experience of using traditional looms from the guiding of local

weavers (Princess Maha Chakri Sirindhorn Anthropology Center, 2014). Lastly, at this museum, a replica of the Thai-Phuan housing style which reflects the local traditional way of life is presented to visitors and fulfills their experience (See Figure 66).

Mr. Sathorn Sorojprasobsanti always welcomes visitors to his museum himself. He loves to explain his collections to the visitors and add amusing stories. The charm of this museum is the style of presentation by Mr. Sathorn Sorojprasobsanti who presents the visitors intensive learning opportunities during their visits.

Figure 63 Two golden Sin-Teen-Chok Textiles
(Photo Taken by Phobphison Phob-udom on December 15, 2017)

Figure 64 Sin-Teen-Chok Textiles Collection
(Photo Taken by Phobphison Phob-udom on December 15, 2017)

Figure 65 Sathorn Gold Textiles Museum 1
(Photo Taken by Phobphison Phob-udom on December 15, 2017)

Figure 66 Sathorn Gold Textiles Museum 2
(Photo Taken by Phobphison Phob-udom on December 15, 2017)

Kammong (personal communication, January 6, 2016) stated that Sathorn Gold Textile Museum represents the community in telling the story of the Hat Siao community in all aspects. This museum is different from other museums since the owner of the museum has a charming style of presentation and offers friendly hospitality to welcome all visitors. He is a valuable community member and a community philosopher. All local residents feel really proud of this museum. She also announced that Sathorn Gold Textile Museum had the great honor to receive Her Royal Highness Princess Maha Chakri Sirindhorn and Her Royal Highness Princess Bajrakitiyabha.

Dr. Chan Koson, community philosopher, (focus group meeting, December 14, 2017) indicated that although this museum is privately managed by local residents, it goes beyond the government museums of some communities. It is also the only local museum in Hat Siao community. Nevertheless, a large number of tourists stop at Hat Siao community to visit the well-known museum.

Existing Situation of the Sathorn Gold Textile Museum

Mr. Sathorn Sorojprasobsanti manages everything at the museum very well. The ancient objects have been classified and displayed properly in appropriate conditions. All on-site presentation to visitors is solely run by him; thus, the quality of the message is standardized. He has a plan to expand his museum to demonstrate his other valuable collections to the public. He is also an expert in the Thai-Phuan language. A wooden-board displays Thai-Phuan vocabulary at the museum. The vocabulary is changed daily to educate both local and other visitors (See Figure 67).

Figure 67 Sathorn Gold Textiles Museum 3
(Photo Taken by Phobphison Phob-udom on 7 August, 2015)

Unfortunately, his charming style of storytelling cannot be witnessed by non-Thai visitors since he cannot communicate in English. Moreover, the museum is run privately. Less reliable and more commercial information for visitors may reduce the value of information. From the interview, Watthanawongsukho (personal communication, January 6, 2016) stated that the rear part of the museum which exhibits ancient objects and the housing style associated with the Thai-Phuan traditional culture has been abandoned. Mr. Sorojprasobsanti cannot present these values to visitors. The interpretation available for this area is inadequate. His daughter also cannot present the significance of them. She focuses more on the shop.

In regard to the interpretation for foreign visitors, there are English explanations on some objects at the museum. When foreign visitors need more specific information, the available English explanations of this museum cannot fulfill their expectations and experiences. The only on-site guide at this museum is Mr. Sorojprasobsanti who cannot communicate with non-Thai visitors. Lastly, no universal language or interpretation has been established at this museum to provide more information to cross-cultural visitors.

Traditional Local Food

The traditional local food which is available only in Hat Siao community is Kaw Khong (curved rice snack) and Kaw Tho Thae (flatted rice snack). They are Thai-Phuan traditional snacks which have been handed down from generation to generation; however, only a few of local young people recognize them (Thairath, 2016). In the past, these snacks were produced on special occasions and ceremonies. Currently, a 77 year old woman, Ms. Aonsri Kakating, is the only person who produces and sells them in the community. She has done so for more than 40 years but has no successor. She mentioned that she is acquired the recipe from her mother. Their recipes are very easy to cook, but the taste is pretty good (INNNews, 2016).

INNNews (2016) stated that to produce Kaw Khong (curved rice snack), it is necessary to use sweet potato or banana, glutinous rice flour, sugar, coconut, and salt. It tastes slightly salted and sweet (See Figure 68). The process is as follows;

- Stream the sweet potato or banana
- Pound in a wooden mortar while adding glutinous rice flour
- Add desiccated coconut and some sugar
- Pound the ingredients together
- Form them into a small circle
- Deep fry them until they become light brown in color

Kaw Tho Thae (flatted rice snack) is normally eaten together with curry rice noodles on special occasions. The taste is quite salty. The ingredients are rice flour and glutinous rice flour (See Figure 69). The process is as presented below;

- Mix the rice flour and the glutinous rice flour together
- Shape them into a ball

- Make them flat

- Deep fry or grill them

Figure 68 Ms. Aonsri Kakating and Kaw Khong
(Photo Taken by Phobphison Phob-udom on December 15, 2017)

Figure 69 Ms. Aonsri Kakating and Kaw Tho Thae
(Photo Taken by Phobphison Phob-udom on December 15, 2017)

These traditional foods of the Hat Siao community, Kaw Khong and Kaw Tho Thae, are currently promoted as one of the traditional foods of Thailand (See Figure 70). They were selected to be in the "Thailand Tourism Festival 2017-Lumpini Park" in Bangkok and received very good feedback from pedestrians (Dplusguide, 2017).

Figure 70 Thailand Tourism Festival 2017- Lumpini Park
(Photo Taken by Phobphison Phob-udom on January 25, 2017)

Makhwa (personal communication, January 6, 2016) said that he has seen them since he was a little boy and he loves to eat and cook them. It seems like an ordinary snack for him. They are also recognized by outsiders. A lot of visitors from communities in Sukhothai and other provinces ask for the recipes since they are unique and rare.

Existing Situation of Traditional Local Food

From the interview, Makhwa (personal communication, January 6, 2016) indicated that the traditional local food, Kaw Khong (curved rice snack) and Kaw Tho Thae (flatted rice snack), have been changed in two ways. The first one is that sweet potato has become the major ingredient instead of banana. It creates a different taste to banana, but it can be kept for longer. Another change is that local Thai-Phuan people normally make them only on special occasions. However, locals and visitors can buy and eat them every day from Ms. Aonsri Kakating in the Hat Siao community. He also announced that these two changes are not a worry at all. The changes are acceptable as they help the conservation of traditional skills. His worry is about the young local residents. They do not appreciate the value of the heritage on the other hand, other communities are eager to learn and are willing to buy these recipes. They want to produce and sell Kaw Khong and Kaw Tho Thae in their communities to attract tourists to their community.

Intangible Identity

Elephant Back Ordination Procession

    Thai-Phuan people are very strict Buddhists. They have been brought up to respect Buddhism from when they are born until the last day of their life. There are various kinds of cultural activity that reflect the relationship between Buddhism and the Thai-Phuan people. The elephant back ordination procession (or Hae Chang) is an example (Srisaeng, 1995).

    In general, when a Buddhist man reaches the age of twenty, he is eligible to become a monk for at least one period of his life. He also requires permission from his parents. The parents or candidate's sponsor may present the monk's robe and bowl to him. At this time, the candidate also takes the opportunity to show his gratitude to the parents by asking them to forgive any mistakes he has made intentionally or unintentionally in body, speech or mind. In the ordination ceremony, at least five monks are needed. One of them must be knowledgeable as a monk with at least ten years' experience. All monks must agree to accept him as a monk otherwise the ordination is invalid. Since the time of the Lord Buddha, the ceremony has been conducted in the Pali language (the original Buddhist language) to give the rite formality. It is often translated into Thai in order to provide a better understanding to the relatives, friends and well-wishers in attendance (Brahmavamso, 1998).

    The main purpose of the ordination is to show gratitude to parents, to allow the ordained candidate the opportunity to study Buddhist scriptures and disciplines and apply them to his secular life when he is not in the monkhood. This also prevents Buddhism from extinction. Moreover, Thai people believe that being ordained as a monk is a significant way to gain great merit not only individually, but also for his parents. The evidence of this belief is demonstrated in the Thai idiom "Ko Chai Pha Lueang Khuen Sawan" which means "clinging to the edge of the yellow robe to heaven" (Thaiways, 2015).

    In the Hat Siao community, the relationship between local people, elephants and the Yom River has been established and developed for a long time. Mr. Chaliangpol Duenpen (focus group meeting, December 14, 2017) stated that the relationship between Thai-Phuan people in the Hat Siao community, elephants and the

Yom River allows not only the elephant back ordination procession as an example of community identity, but also inspired the award-winning writer from the S.E.A. Write (Southeast Asian Writers Award), Nikhom Raiyawa to write "Taling Sung, Sung Nhak" or, High Banks, Heavy Logs. The setting of this story is in this community, and it describes the relationship between elephants, humans and nature in the Hat Siao community.

In regard to the elephant back ordination procession in the Hat Saio community, in the past, Thai-Phuan people's lives involved working with elephants. Elephants were raised and trained to be used in harvesting; hence, elephants are considered as their tools to earn a living. They treated their elephants as their sons (Srisaeng, 1995). On special occasions, elephants are thus involved as one of the family members. The elephant back ordination procession which is held on 7 April, also allows the elephants to rest from harvesting timber and logs.

The elephant back ordination procession is the way that Thai-Phuan people celebrate the people who are going to become monks by walking around the community and across the Yom River using painted and decorated elephants in their best finery. The ordained candidates are attired colorfully in traditional Phuan clothing and carry large colorful parasols to protect themselves from the sunlight. The parade is led by the friends, relatives and well-wishers of the ordained candidates along with musicians and mobile stereo systems which add more color to the rite ceremony (Srisaeng, 1995).

Intrarapraphan (1997) mentioned that there are three steps in this fairly unique ceremony. The first step is the step of ceremony preparation. It takes about one year to gather the necessary equipment, calculate the budget and self-preparation for the soon-to-be monks. The second step is the most important step. It is on April 7. The soon-to-be monks dress colorfully and sit on the painted and decorated elephants and parade around the community and across the river.The last step is on April 8. The ordained candidates go to the Ubosot without using elephants as transportation. The process of this step is the same as the ordination processes in any other community in Thailand.

The elephant back ordination procession in Hat Siao community is mailny based on the story of Vessantara (The story of an incarnation of Lord Buddha) who is presented as a role model, showing generosity and religious merit. It is uncertain when this ceremony first took place; however, it has been assumed that it could have been in 1844 from the evidence in the ancient Ubosot (or Buddhist chapel) in the Hat Siao temple. Thus, this old tradition has occurred in this community for over a century (AsiaBackpackers.com, 2015). Time and globalization cannot detract from the spiritual and glorious ceremony which reflects the Thai-Phuan way of life in the Hat Siao community.

From the interview, the former Abbot of Hat Siao temple mentioned that the elephant back ordination procession is the most significant Thai-Phuan traditional ceremony. It links the local residents to the Buddhist temple. An extensive number of Thai-Phuan local residents return to their hometown in order to attend this ceremony. A lot of people from other communities also come to Hat Siao temple to see it (Phra Khun Anusartsanachaiyaphisut, personal communication, January 8, 2016).

Wattanawongsukho (personal communication, January 6, 2016) indicated that she can classify the local residents and the outsiders easily from using the word "Bud Chang" or "Hae Chang". All local residents normally call the elephant back ordination procession as "Hae Chang" in short; nevertheless, the outsiders usually call as "Bud Chang" in short. He also stated that the outsiders heard "Bud Chang" from the former government, which is incorrect since the elephant cannot "Bud" (or become a monk in Thai). The local residents try to change the perceptions of outsiders to call this ceremony "Hae Chang" like the local residents; however, it may take much time to change their perceptions (See Figure 71).

Figure 71 Elephant Back Ordination Procession
(Photo Taken by Phobphison Phob-udom on April 7, 2016)

Existing Situation of the Elephant Back Ordination Procession

To comply with the social situation, the period of the elephant back ordination procession has been modified. This ceremony previously relied on the lunar calendar. It currently is set to the same date and month every year which is April 7 in order to match the end of the semester for students and the cessation of harvest time for elephants. Furthermore, in the past, people were familiar with elephants. Elephants are tame, easy to be taught and can be found commonly in this area. Therefore, on special occasions, elephant are usually involved. Local residents have changed their lives as a result of globalization. Technology has replaced elephants. Watthanawongsukho (personal communication, January 6, 2016) stated that there are no elephants available in this community. When the elephant back ordination procession takes place, local residents need to rent them from other communities. She also indicated that the number of Buddhist people using the elephant back ordination

procession to become monks is currently lower than before since it costs a lot of money. Hat Siao community used to obtain government support of around 500,000 Baht, but it has been reduced to 200,000 Baht. The provincial government claims that to conserve the cultural identity of this small community, it has to spend too much money. At present, the local government and local officers have re-thought the Hae Chang budget as it spends a lot of government funds and seems to promote only the Hat Siao community. They prefer to serve other communities in other forms of development rather than tourism promotion. Consequently, the current support comes from the private sector such as Nesle and Singha Beer.

Although a lower number of people performing the Hae Chang ceremony to become monks is evident, community collaboration is still present. Local residents still believe in the Buddhist concept and work voluntarily to run this ceremony to get great merit. Many houses along the walk way provide and support free food and beverages for the attendees. This presents a high level of community collaboration.

Sawettarat (personal communication, January 7, 2016), the Director of the Tourism Authority of Thailand, Sukhothai Province, announced that the elephant back ordination procession encourages a large number of both domestic and international visitors to visit Sukhothai Province. This tradition has become a tool to attract visitors to the community. But the more tourists come, the more impact they have. Hat Siao local residents appreciate more the material lives of the visitors rather than their own normal way of life. Technology and globalization have become their basic needs. Furthermore, their attitudes and perspectives have changed to be more materialistic. This can have a negative effect on to this magnificent tradition. In addition, from this tourism impact, the young generation of Thai-Phuan people pays less attention to the traditionally purpose of this ceremony (Sawettarat, 2016).

Mr. Sathorn Sorajprasopsanti (focus group meeting, April 8, 2017) pointed out that he believed that this traditional ceremony will remain at the Hat Siao community. He indicated that he still sees the local residents supporting each other for free without asking for anything. However, there is some conflict between the commercial side and the traditional side in last few years in serving more tourists while maintaining authenticity.

Focusing on the foreign visitor interpretations, there has been an English translator for the last few years, who provides information about the elephant back ordination procession to non-Thai visitors; however, it is an ineffective interpretation for them. The word-by-word translation without providing background information about this special event for foreign visitors cannot fulfill visitors' expectations and experiences. Most foreign visitors come with their friends or relatives or with their personal guide. Some of them travel by themselves. All of them are eager to learn and understand more about this fascinating ceremony, but the official message cannot be provided to them.

Thai-Phuan Dialect

The Thai-Phuan dialect is classified in the Tai-Kadai language family. The ethnic groups in regions of Southeast Asia such as Lao PDR, the Socialist Republic of Vietnam, Union of Myanmar, the Republic of India, the People's Republic of China (Guanxi, Yunnan, Hainan, and Guizhou) and Thailand also categorized as the Tai-Kadai language family.

In regard to the Thai-Phuan language in the Hat Siao community, local residents commonly communicate with each other in the Thai-Phuan dialect. It is similar to the Thai-Phuan language in other communities in Thailand. However, they are different in terms of intonation. It is similar to the dialect of the northern part of Thailand. Even though the Thai-Phuan language currently does not have its own alphabet, they have had their own spoken language for a long time (Sorajprasopsanti, 2017). This demonstrates the community identity which has developed for a long time but is still present.

Duenpen (2017) stated that Thai-Phuan local residents prefer to talk in the Thai-Phuan dialect to each other rather than talking official Thai. He also stated that "When they are talking to each other in the Thai-Phuan language, they feel they are from the same family and are willing to help with any problem. On the other hand, if you are a Thai-Phuan local resident but prefer to talk with others in the official Thai language, the local residents would think you are outsider and there was no need to offer special help". For the local residents, the Thai-Phuan language is not the

alternative way of Thai-Phuan communication. Nevertheless, it is an indicator of how individual perceptions of heritage are inherited from ancestors.

Mr. Vinyu Rangsiwutaporn (focus group meeting, December 14, 2017) mentioned that the Thai-Phuan language was registered by the Department of Culture Promotion in 1985. Furthermore, there is a Thai-Phuan society in Arun Amarin temple in Bangkok which collects records of Thai-Phuan cultural identity including the Thai-Phuan language in order to conserve the identity.

Existing Situation of the Thai-Phuan Dialect

Although the Thai-Phuan language at the Hat Siao community has been officially published in the textbooks of several academic institutes to conserve the community value, it does not guarantee that the Thai-Phuan local residents are going to use it. Watthanawongsukho (personal communication, November 11, 2015) indicated that the proportion of children in Hat Siao community who can speak Thai-Phuan is gradually decreasing. There are two major reasons which are the lack of parental support, and the migration of local Thai-Phuan residents to other communities. New parents who are both Thai-Phuan think the Thai-Phuan dialect could make their kids have an inferiority complex when they grow up. In addition, the new generation parents in Hat Siao community prefer to send their kids to study in other big cities. They think bigger cities can provide better education for their kids. Hence, their kids have no chance to study the Thai-Phuan language.

Dr. Chan Koson (focus group meeting, December 14, 2017) agreed that only a few children in the Hat Siao community can communicate in the Thai-Phuan language. A lot of Thai-Phuan families moved out while numerous outsiders have come to the Hat Siao community. The newcomers who are not originally Thai-Phuan do not care whether their kids can communicate in the Thai-Phuan language or not. From the interview, Duenpen (personal communication, April 7, 2017) noticed that there is a generation gap in the Hat Siao community. The older generation can and is proud to communicate in the Thai-Phuan language. The middle generation can but are not proud to communicate in the Thai-Phuan language. The new generation cannot communicate in Thai-Phuan, but they need to communicate in the Thai-Phuan language like their grandparents. He also pointed out that Hat Siao community is

currently a dominant polynomial society. To solve this problem, local government launches an annual competition, the "Thai-Phuan Speech Contest" for local high school students from Muangchaliang School. In addition, Kammong (personal communication, January 6, 2016) stated that the feedback was very good and beyond expectations. It is a good start; however, she understood that there are many steps to conserve the Thai-Phuan dialect in the Hat Siao community.

Community History

The history of Hat Siao community referred to the migration of the Phuan ethnic group from Lao PDR. Wongwiset (1982) mentioned that Phuan people have one of the longest histories in the Asia Pacific region. They used to have their own territory, population and civilization. From many reasons, a large number of Thai-Phuan ethnic people migrated to Thailand over two centuries (Panirf, 2010). Aneksuk & Ruangkamnerd (2017) stated that the historical evidence of Phuan migration to Thailand has been indicated at three significant times. Before the 11th century, Phuan State or Xiangkhouang province in Lao PDR was an independent principality in the Lan Chang Kingdom. Later on, in 1751, Xiangkhoang was colonized by Vien Tiane (or Vien Tiane province in Lao PDR today). In 1773, King Ong Bun (1767-1778) of Xiangkhouang devoted his allegiance to King Taksin (1734-1782) of Siam (or Thailand today) to seize Vien Tiane. Siam finally won and resettled Laotian and Phuan people within Siamese borders. This was the first evidence of Phuan migration to Thailand.

In 1792, Xiangkhouang tried unsuccessfully to separate itself from Siam, during the reign of King Rama I (1736-1809). With the help of King Nanthasen (1781-1850) of Vien Tiane, which at that time was still under Siam control, the Siamese government raised an army to suppress the attempt. As a result of that war, a large number of Laotians and especially Phuan were resettled in Bangkok. This is considered as the second resettlement of Phuan people.

There is much evidence of the resettlement of Phuan people in different provinces of Thailand from time to time during the reigns of King Rama III (1787-1850) and King Rama IV (1804-1868) of Siam; however, the most important resettlement evidence was indicated in the reign of King Rama V (1853-1910). He

sent an army to re-seize Xiangkhouang from the Haw (or Chinese hill farmers) in 1885. The latest migration of the Phuan ethnic group scattered into northern, central, and northeastern parts of Thailand. There were nineteen provinces have been recorded as sites of Phuan ethnic group migration; Lop buri, Sing Buri, Suphan Buri, Sara Buri, Uthai Thani, Kanchana Buri, Prae, Phitsanulok, Phichit, Sukhothai, Nakorn Sawan, Uttaradit, Chiang Rai, Nakorn Nayok, Prachin Buri, Cha Choeng Sao, Phetcha Buri, Nong Khai, and Udon Thani. Although the Phuan ethnic group resettled in Thailand, at various destinations, the Phuan ethnic group has an ethnic culture which distinguishes it from other ethnic groups in Thailand.

In regard to Hat Siao community history, this community has a lot of cultural influence from Phuan ethnicity. The name of "Ban Hat Siao" or "Hat Siao Community" in Thai means 'crescent beach village', which refers to its geography and topography (Hadsiew, 2017). In detail, "Ban" means village, "Hat" stands for beach, and "Siao" signifies crescent in Thai. The Chronicle North mentioned that the princess of Chiang Rai cruised in a fast dugout along the Yom River from Phrae to meet her friend, the princess of Tak (Northern Province in Thailand). However, the dugout has a leak. They needed to stop to fix it at the waterfront of one village. This village had a large beach in the middle of the Yom River which caused the river to split into two streams. Furthermore, there was a large "Som Siao" tree (or snowy orchid tree.) on that large beach. The princess asked the leader of the village about the name of this community and the village chief said "Ban Hat Siao". The princess liked the name of this community. This village has never changed its name "Ban Hat Siao" because of auspiciousness (Kanchanapiset, n.d.).

In contrast, Wongwiset (1982) indicated that the Phuan ethnic group always gave new settlements the same name as their motherland village in Xiangkhouang in Lao PDR. In Xiangkhouang, there were villages called Ban Hat Siao, Ban Fan Thong, Ban Tarn Piao, Ban Hat Suan. Once they migrated to Thailand in the reign of King Rama III (1787-1850), they gave their new destinations the name of their original home village. Thus the Phuan people in the Hat Siao community in Sukhothai migrated from Ban Hat Siao in Xiangkhouang in Lao PDR. Moreover, the

name of Ban Hat Siao also appears in a small village in Sara Buri province which has been mentioned as a new settlement of the Phuan ethnic group in Thailand.

Wongwiset (1982) also indicated that there is significant evidence of Phuan people migrating to Hat Siao community dating back to the period of King Rama III on the ancient stone inscription inside the old ordination hall of Hat Siao temple. It reveals that the migration of Phuan people to Hat Siao community was led by Samsand (three brothers; Sandjan, Sandbancha, and Sandphon) and Khu Ba (or respectful monk). Furthermore, the Thai-Phuan people usually named their settlement after their home village in their motherland. In addition, he also indicated that there is also some evidence in the name 'Hat Siao' as a result of geography since the location of Hat Siao is curving inward (the meaning of Hat Siao in Thai) from the tides of the Yom River. The relationship between Thai-Phuan residents in the Hat Siao community and the Yom River has existed for a long time (See Figure 72).

Figure 72 Yom River and Hat Siao Residents in the Past
Source: Jung, (n.d.), accessed May 20, 2017, available from
https://www.pinterest.com/pin/304626362267244584/

Another piece of evidence reflecting the significance and importance of Ban Hat Siao or Tambol Ban Hat Siao (Ban Hat Siao sub-district) is that it once had been appointed to be Ampher Ban Hat Siao (or Ban Hat Siao district), in 1916, in the reign of the King Rama VI (1880-1925). After that, in 1939, Hat Siao district was renamed Ampher Sisatchanalai. Although Ban Hat Siao currently is a sub-district again, the cultural significance of this area is still presented to domestic and overseas visitors (Had Siew, 2012).

From the interview, Khemmuk (personal communication, January 8, 2016) stated that Thai-Phuan ethnic people initially migrated to Hat Siao community in the period of King Taksin (1767-1773). Thus, the history of Thai-Phuan in the Hat Siao community is longer than Bangkok, the capital city of Thailand. Even though there are no official records about this information, the ancestors of the local Thai-Phuan residents in the Hat Siao community handed on this story through their descendants for many generations. Thai-Phuan local residents also believe that their ancestors, Samsand and Khu Ba Hat Siao, who led Thai-Phuan ethnic migration to Hat Siao community in the past, were Thai-Phuan nobility in Xiangkhouang in Lao PDR.

Existing Situation of Community History

The historical evidence of the Thai-Phuan people can be found in two places in Hat Siao temple which are in the stone inscription with ancient texts inside the old ordination hall and the information board at the center of Hat Siao temple. The stone inscription inside the old ordination hall is hanging on the wall in poor condition. It might be damaged easily by bird droppings, rain and humidity. It is available for people to appreciate only on very special occasions. The information board at the center of Hat Siao temple is currently positioned on an open-air small board with white Thai text on a light-blue background. It does not provide an opportunity to appreciate the historical value of the community for non-Thai visitors but is also hard to read for Thai visitors due to the sunlight during the day time. In the open air, it can also be destroyed easily by sun, rain, and humidity.
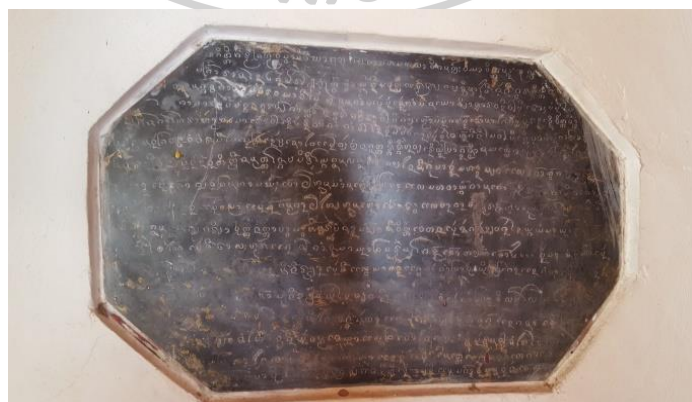
Figure 73 The Ancient Stone Manuscript
(Photo Taken by Phobphison Phob-udom on December 15, 2017)

Figure 74 Community History Board 1
(Photo Taken by Phobphison Phob-udom on December 15, 2017)

Figure 75 Community History Board 2
(Photo Taken by Phobphison Phob-udom on December 15, 2017)

Furthermore, there is some academic research that officially records the historical information of the Hat Siao community. The significant community history value is indicated clearly in Thai texts; unfortunately, very little evidence has been presented in English in terms of interpretation for foreign visitors.

Kammong (personal communication, January 6, 2016) explained that Hat Siao community has no English signboards for non-Thai visitors to appreciate the community history. The available evidence of the community history is not maintained in good condition. She mentioned that there is no plan to better manage the available historical information as there is no supporting budget for it. Moreover, there is no plan to move the ancient stone inscription or to maintain it.

Sang Khan Phu Tao Festival

Sang Khan Phu Tao in the Thai-Phuan language means Songkran Festival for elderly people. "Songkran" is Traditional Thai New Year festival and an occasion for family reunions. Many family members, who have moved from the area to work in cities, return to their hometown. Songkran festival is always held between April 13 an 15 very year throughout the Thai kingdom. It is also recognized as the "Splashing Water Festival" of Thailand which originally meant throwing bad luck away with the water. During this auspicious occasion, people make merit, offer food the Buddhist monks and pay their respects to the elders. To show respect to elders, the youngsters pour scented water over the hands of the elders and then the elders wish the youngsters good luck and prosperity in return. After the official ceremony, the celebrants both, youngsters and elders, splash water on each other joyfully in the afternoon (Chadchaidee, 1994).

In the Hat Siao community, Songkran festival also falls on April 13-15 of every year like in all other communities in Thailand. On these three days, the local residents do not work. They stop farming, harvesting and weaving. It is the time for relaxing, making merit, baking and cooking "Kaw Khong" and "Kaw Tho Thae". In the early morning of April 13, local people take a bath to wash away the bad luck at the Yom River. They call this tradition "Bath before Birds". The Sang Khan Phu Tao Festival is an authentic Thai-Phuan festival. This festival is always held on April 22 (for seven days after the last day of the Songkran festival). The major purpose of this festival is give blessings and wish for the good health of the elders. Moreover, the youngsters take this opportunity to ask for forgiveness for being physically, verbally and mentally offensive to the elders. All local elders in the Hat Siao community are asked to attend the "Bai Sri Su Kwan Ceremony" (a traditional ritual ceremony encouraging good mental strength). Youngsters have an opportunity to show their respect to all elders in the community, not only the elderly people in their family since they are Thai-Phuan family (Sathorngoldentextilemuseum 2012).

Figure 76 Elderly People in Hat Siao Community
Source: Osotho, (n.d.), accessed May 8, 2018, available from https://goo.gl/RsnF3Y

Khemmuk (personal communication, January 8, 2016) indicated in the interview that Thai-Phuan people always show respect to elders not only on special occasions; however, the Sang Khan Phu Tao Festival only happens at the Hat Saio community. The youngsters not only show respect to their family elders, but also to elders in other families. All houses that have elders in the family set out food, drinks and souvenirs for guests who come to show their respect to the elders. Furthermore, Watthanawongsukho (personal communication, November 11, 2015) also stated that this festival has been handed down for many generations. This festival is part of the community identity that she would never let go.

Existing Situation of the Sang Khan Phu Tao Festival

Makhwa (personal communication, November 11, 2015) stated that the proportion of elderly people in Hat Siao community increases every year. It is 22% of the total community population. The increasing number of elderly people is evidence that Sang Khan Phu Tao Festival has gradually been recognized and participation has become wider while the festival remains authentic. This festival has not changed as a result of social changes. Although the Hat Siao community accepts the single family concept like other communities in Thailand, the boundaries between each family has no impact on this festival. All local Thai-Phuan residents still visit other neighboring families to show respect to elders as in the past. In addition, serious support from local government also helps this festival to be maintained in the Hat Siao community.

Boon Bang Fai Festival

In Thailand, the Boon Bang Fai Festival (Rocket Festival) is a merit-making ceremony which is usually celebrated in several cities in the northeastern part of Thailand. It is normally held at the beginning of the rainy season in May. In the past, the major purpose of the Boon Bang Fai Festival was to show respect to the God of rain and to ask for plentiful rain during rice planting season. In order to receive plentiful rain, the farmers send rockets to the heavens where the gods reside. At present, this festival is still evident; however, the purpose of this festival is not only for worship, but also for sharing joy, happiness and recreation. The local residents dress in colorful traditional costumes, and sing and dance to celebrate the festival. The highlight of this festival is the firing of homemade rockets. The owner of the rocket that reaches the greatest height is the winner oand gets a prize. On the other hand, the owners of exploding rockets are thrown into the mud (Ashirawit, 2007).

In Hat Siao community, like in other communities in Thailand, the Boon Bang Fai Festival is usually held in May to give respect to the God of rain (See Figure 77). Sathorngoldentextilemuseum (2012) mentioned that the process of making, launching and decorating homemade rockets runs from April to May under the guidance of Buddhist monks. After that, all homemade rockets are carried around the community and stop at several sacred shrines in the village to be blessed. There are four sizes of homemade rocket in the Hat Siao community which are categorized by size; Bang Fai Hoi (the smallest size), Bang Fai Phan (a smaller-medium size), Bang Fai Meun (bigger medium size), and Bang Fai Sand (the biggest size of home-made rocket).

Figure 77 Boon Bang Fai Festival
Source: Dasta, 2015, accessed May 19, 2017, available from
http://dasta.or.th/dastaarea4/th/511/item/283-news283

Watthanawongsukho (personal communication, November 11, 2015) stated in the interview that the major occupation of people in Hat Siao is agriculture, which depends on the rain; moreover, Thai-Phuan local residents also believe in ghosts and ancestral spirits. Boon Bang Fai Festival has taken place in the Hat Siao community for a long time; however, this festival disappeared from Hat Siao community for many years as there is no suitable place to ignite the homemade rockets in the community. However, the Boon Bang Fai Festival has been revived by provincial and local government to maintain the inherited community cultural significance.

Existing Situation of the Boon Bang Fai Festival

Makhwa (personal communication, November 11, 2015) pointed out that after the Boon Bang Fai Festival was revived, the feedback from the locals was quite good in the first year. However, there was less enthusiasm the following year. He also explained that nowadays the local residents face radical change in their way of life from various factors including the economy. The number of local residents who still grow rice is lower than in the past since they receive more education at a higher level and prefer to work in other occupations. They understand that the Boon Bang Fai Festival could bring them joy, happiness and recreation but cannot guarantee plentiful rains. They prefer to concentrate more on their routine work. On the other hand, some

Thai-Phuan local residents still enjoy this festival. They want to conserve their community identity. They claim that this festival could lead to community unity. It is an enjoyable competition, and the process of making, launching and decorating homemade rockets brings harmony.

Kathin Thang Nam Ceremony

Kathin Thang Nam is a traditional ceremony for local people that reflects the Thai-Phuan way of life in the Hat Siao community. The Kathin ceremony is a religious ceremony for presenting new robes to the Buddhist monks at the end of Buddhist Lent. It is held in every part of Thailand from about July to September of every year. "Kathin" literary means an embroidery frame that is used in sewing saffron robes for Buddhist monks. In the past, Buddhist monks collected the clothes from the rags on dead bodies in the jungle since clothes were not widely available at this moment. Buddhist people believe that offering new robes, Buddhist literature, and kitchen equipment to monks is the most significant form of merit-making. Buddhist people are looking forward to be the sponsor of this ceremony once in their lifetime; nevertheless, it required more time and expense. Those who cannot be a sole sponsor of this ceremony can be a co-sponsor; or "Kathin Samakki" or united Kathin, of this ceremony in order to gain great merit. Moreover, any Buddhist people can take part in this ceremony by donating a small amount of money in an envelope (Essays, 2013).

Kathin Thang Nam (the ceremony of presenting new robes by boat to Buddhist monks at the end of Buddhist Lent) is one of the traditional ceremonies of the Hat Siao community. The difference of this is traditional ceremony is the process of bringing new robes, Buddhist literature and kitchen equipment to the monks. Local residents parade together with the offerings to the temple using boats on the Yom River instead of walking on the road (See Figure78). This ceremony starts at 08.00 in the morning. There is a boat for women and a boat for men on the Yom River that travel together to the temple. During the cruise, in the past, they had some food so that thay could proceed without stopping. After mooring at the temple pier, they do merit-making together. The highlight of this ceremony is on the way back to the houses from the temple. They sail their boats beside one another and sing, dance and flirt with each other which is enjoyable. Even though Kathin Thang Nam unfortunately disappeared

from the community for thirty years ago due to many reasons, it has recently been revived by the local people (Sathorngoldentextilemuseum, 2012).

Figure 78 Kathin Thang Nam
Source: HadsiewMunicipality, 2012, accessed April 19, 2017, available from https://goo.gl/TUvbc5

Khemmuk (personal communication, January 8, 2016), in the interview, mentioned that Kathin Thang Nam Ceremony depicts the Thai-Phuan way of life very well since the Thai-Phuan way of life relies on the Yom River. In the past, there was no road. Boat transportation plays the significant role in the community. It is not surprising that for such an important merit-making for Buddhist people, boat transportation is used for Hat Siao local residents. He also announced that there are three new boats in Hat Siao temple that were built for this ceremony.

Exiting Situation of the Kathin Thang Nam Ceremony

Sorajprasopsanti (personal communication, April 8, 2017) explained that local government has tried very hard and spent much money to revive this ceremony in the Hat Siao community. He also stated that "the world is spinning around, and many things have changed. Road have been built, and boats are no longer popular. The kids are addicted to mobile phones and are less concerned about their surroundings. They do not care much about what their ancestors handed on. Awareness is not easy to create. Support and guidelines from their parents are necessary". He is afraid that this ceremony would only temporarily come back in the Hat Siao community since the awareness of people is not established.

Kam Khieng Traditional Ceremony

The Traditional Kam Khieng Ceremony is one of the traditional Thai-Phuan ceremonies. This ceremony was mentioned in the "Heed Sib Song Kong Sib See" tradition (the twelve month tradition about the fourteen ways of life). Thai-Phuan people believe that their current prosperity results from the influence of ancestral spirits. In the Thai-Phuan language, "Kam" or "Khalam" means forbidden, and "Khieng" refers to a ghost or ancestral spirit. Thus, Kam Khieng is a traditional ceremony to show respect to ancestral spirits Yah Khieng or grandmother Khieng for the commemoration of virtue. This ceremony involves three days of celebration which are the 9th day of the 9th waning moon, the 10th day of the 9th waning moon, and the 11th day of the 9th waning moon. Thai-Phuan people stop working during this period (Sathorngoldentextilemuseum, 2012).

In Hat Siao community, the Kam Khieng ceremony also takes three days period of celebration. Thai-Phuan people at the Hat Siao community are known for being strict and traditional compared to other Thai-Phuan villages in Thailand. During this ceremony, there are no special activities for Thai-Phuan residents in the Hat Siao community such as singing and dancing.

On the 11th day of the 9th waning moon, they individually place some of their food on a leaf of a banana tree or an old basket. It also includes clay sculptures of humans and animals for each family member, a pot of black/ red cooked rice, Thai chewing gum, chili and raw banana. Then it is placed in an individual house (See Figure 79). In the early morning of the next day, one of each family members must take them to float on the Yom River since they believe that doing this will protect their family members from illness or death. In addition, their ancestral spirits will make them healthy and wealthy (Sathorngoldentextilemuseum, 2012).

Figure 79 Kam Khieng Traditional Ceremony
Source: Krataytong, 2008, accessed May 20, 2017, available from
http://www.thaigoodview.com/library/contest1/social03/25/duangjinda_lithai/page08.3.
htm

Existing Situation of the Kam Khieng Traditional Ceremony

Watthanawongsukho (personal communication, November 11, 2015) stated that this traditional ceremony is in danger since many Thai-Phuan local residents think the process of preparing this ceremony is too complex for each individual family. It is not the same as other Thai-Phuan ceremonies which allow the people in community to collaborate. It also does not include any joyful activities such as dancing and singing like other Thai-Phuan ceremonies. Furthermore, there are numerous Thai-Phuan local residents who have migrated to other cities.

Kam Fah Festival

Kam Fah Festival is also announced in the "Heed Sib Song Kong Sib See" tradition (the twelve month tradition and fourteen ways of life). In the Thai-Phuan language, the meaning of the word Kam refers to "Khalam" which means forbidden; "Fah" means Gods or ancestral spirits who can bestow benefits or punishments, so the Kam Fah tradition means that it is forbidden by the gods or ancestral spirits to work during this tradition. Thai-Phuan people believe that they have to worship the gods and their ancestral spirits to live comfortably. They also believe that gods and their ancestral spirits can protect them from thunderbolts if they follow the instruction not to work during this festival period. The Kam Fah tradition takes three days in the third month of

the lunar calendar, or February in the Gregorian calendar, (Aneksuk & Ruangkamnerd, 2017).

In the Hat Siao community, Aneksuk & Ruangkamnerd (2017) found that the Kam Fah tradition is also three days. The first day of the Kam Fah tradition starts from the evening of the second waxing moon in the third month of the lunar Buddhist calendar until the sunrise of the next day.

The second day of the Kam Fah tradition starts from the evening of the ninth waxing moon on the third month of the lunar Buddhist calendar until the afternoon of the next day (before midday).

Lastly, the third day of the Kam Fah tradition starts from the evening of the fourteenth waxing moon on the third month of the lunar Buddhist calendar until the morning of the next day.

The local Thai-Phuan people normally show their respect to the gods and ancestral spirits, dress beautifully, and offer food to monks at the temple. Furthermore, in the Kam Fah tradition, there are many activities including Lam Phuan (Traditional Phuan Singing) (See Figure 80), Nang Kwak (Traditional Phuan Amusement) (See Figure 81) and making Kaw Khong and Kaw Tho Thae (Traditional Phuan Desserts).

Figure 80 Lam Phuan (Traditional Phuan Singing)
Source: Manate, 2013, accessed May 18, 2017, available from
https://www.youtube.com/watch?v=Cvn8ecNXfOU

Figure 81 Nang Kwak (Traditional Phuan Amusement)
Source: Thongvieang, 2015, accessed May 22, 2017, available from
https://www.youtube.com/watch?v=fT6ZZVsA68o

Existing Situation of the Kam Fah Festival

Khemmuk (personal communication, January 8, 2016) stated that the Kam Fah festival is an extensive festival in the Hat Siao community. Many people from neighboring communities come to Hat Siao in order to attend this festival. The festival lasts for three days. The local residents show their respect to the gods and ancestor spirits, dress beautifully and offer food to monks as in the past; however, the enjoyable Lam Phuan (Phuan singing) activity currently has no successor. He mentioned that there is only one old man and one old woman aged over 70 years old in Hat Siao community who can perform the beautiful Lam Phuan. It could not be taught to everyone since it requires the skill of singing, dancing and fluently speaking the Thai-Phuan language.

Furthermore, it must maintain the spiritual values, literature and moral precepts (Santawee, 1977). Although there is an official VDO recording of Lam Phuan made by local government, it could not be compared to the live performance in the appropriate surroundings. Next year, the Kam Fah Festival will probably not include Lam Phuan (Khemmuk, personal communication, January 8, 2016).

4. **Non-Thai Visitors' Information in the Hat Siao Community**

In this part, the results of the non-Thai visitor's survey in Hat Siao community are indicated in terms of foreign visitor characteristics, expectations and acquired experiences. The purpose of this analysis is to classify the target groups of non-Thai visitors in Hat Siao community, their expectations before coming to the

community and their perceived experience of the community interpretation. This section starts with the findings on visitor gender, age, nationality, education level, the length of stay, with whom they travel, visitor expectations, community interpretation for non-Thai visitors, and visitor experiences.

Gender

From the total of forty-two non-Thai visitor respondents at the Hat Siao community, the results indicated that the majority of respondents were male (59.52%) and female (40.48%). The results demonstrated that the proportion of male tourists was greater than female tourists. However, there is no significant distinction between the genders of non-Thai visitors travelling to Hat Siao community (See Table 4).

Table 4 Frequency and Percentage of Non-Thai Visitors: Gender

Gender	Frequency	Percent
Male	25	59.52
Female	17	40.48
Total	42	100.00

Age

The results by age group of non-Thai visitors at the Hat Siao community revealed that the largest groups belonged to the age groups 26-35 and 36-45 years old (23.81%) followed by 46-55 years old (21.43%), 56 years old and above (19.05%) and 16-25 years old (11.90%). Comparing the largest to the smallest age groups of non-Thai visitors in Hat Siao community, it was revealed that the volume of tourists aged between 26-45 years old are double the number of tourists aged between 16-25 years old (See Table 5).

Table 5 Frequency and Percentage of Non-Thai Visitors: Age

Age (Years Old)	Frequency	Percent
16-25	5	11.90
26-35	10	23.81
36-45	10	23.81
46-55	9	21.43
56 and above	8	19.05
Total	42	100.00

Nationality

The findings revealed that the largest nationality group of non-Thai visitors to the Hat Siao community was Americans (28.57%) followed by Australians and British (19.05%), Canadian (9.53%), French and German (7.14%), Swedish and South African (4.76%) (See Table 6).

Table 6 Frequency and Percentage of Non-Thai Visitors: Country of Origin

Country of Origin	Frequency	Percent
USA	12	28.57
Australia	8	19.05
United Kingdom	8	19.05
Canada	4	9.53
France	3	7.14
Germany	3	7.14
Sweden	2	4.76
South Africa	2	4.76
Total	42	100

Education Level

More than half of the non-Thai visitors to Hat Siao community indicated their education levels at bachelor degree (64.29%). Some of them were below bachelor degree (16.67%) while the rest of them were higher than bachelor degree (19.05%). The results indicated that the education level of non-Thai tourists to Hat Siao community was quite high (See Table 7).

Table 7 Frequency and Percentage of Non-Thai Visitors: Education Level

Education Level	Frequency	Percent
Below Bachelor Degree	7	16.67
Bachelor Degree	27	64.29
Higher than Bachelor Degree	8	19.04
Total	42	100.00

Length of Stay

In regard to the non-Thai visitors in Hat Siao community, the respondents demonstrated that the most common length of stay in Thailand was 1-15 days (45.24%) followed by 16-30 days (40.48%) while only 14.29% of non-Thai visitors stay in Thailand more than 30 days (See Table 8). For the length of stay in Sukhothai province, most respondents stayed in Sukhothai province for 1-3 days (90.48%) while only 9.52% of them stayed in Sukhothai province for 4-7 days. The results also revealed that no respondents stayed in Sukhothai province for more than 7 days (See Table 9). In regard to staying in the Hat Siao community, the results also revealed that more than half of them stayed in Hat Siao community for less than 1 day (69.05%) followed by staying for 1 day (26.19%) and only 4.76% of them stayed in the community for more than 1 day (See Table 10).

Table 8 Frequency and Percentage of Non-Thai Visitors: Stay in Thailand

Stay in Thailand	Frequency	Percent
1-15 Days	19	45.24
16-30 Days	17	40.48
More than 30 Days	6	14.29
Total	42	100.00

Table 9 Frequency and Percentage of Non-Thai Visitors: Stay in Sukhothai Province

Stay in Sukhothai	Frequency	Percent
1-3 days	38	90.48
4-7 days	4	9.52
More than 7 Days	0	0
Total	42	100.00

Table 10 Frequency and Percentage of Non-Thai Visitors: Stay in Hat Siao Community

Stay in Hat Siao Community	Frequency	Percent
Less than 1 Day	29	69.05
1 Day	11	26.19
More than 1 Day	2	4.76
Total	42	100.00

Travelling with

The findings demonstrated that the largest group of respondents belonged to traveling with spouse (28.57%) followed by family (23.81%), friends (19.05%), alone (14.29%), travel agent (11.90%) and co-worker (2.38%) (See Table 11).

Table 11 Frequency and Percentage of Non-Thai Visitors: Travelling With

Travelling With	Frequency	Percent
Spouse	12	28.57
Family	10	23.81
Friends	8	19.05
Travel Agent	5	11.90
Alone	6	14.29
Others (co-worker)	1	2.38
Total	42	100.00

Visitor Expectations

The result by expectation groups of non-Thai visitors who visited the Hat Siao community indicated that the biggest group prefer to learn about Thai culture (26.19%) followed by to gain a new experiences (19.05%), to learn Thai history (16.67), to see something different and to spend time with friends and family (14.29%) and to relax (9.51%) (See Table 12).

It is notable that, after grouping non-Thai visitors' expectations into learn (to learn about Thai culture, to learn Thai history and to gain a new experiences) or leisure (to relax, to see something different and to spend time with friends and family), the results revealed that the bigger group for expectation was to learn (64.29%) while 35.71% of non-Thai tourists expected to visit Hat Siao community for leisure (See Table 13)

Furthermore, it is noteworthy that two-thirds of non-Thai respondents indicated that the real experiences differed from their expectations (66.67%) while 33.33% of them mentioned that there is no distinction between their real experiences and expectations (See Table 14). The results also revealed that 96.43% of non-Thai respondents who claimed that their on-site experiences differed from their expectations were still satisfied with their community visit experiences while only 3.57% indicated that their community visit was dissatisfying (See Table 15).

Table 12 Frequency and Percentage of Non-Thai Visitors: Expectations

Expectations	Frequency	Percent
To Gain a New Experience	8	19.05
To Learn about Thai Culture	11	26.19
To Relax	4	9.51
To See Something Different	6	14.29
To Spend Time with Friends and Family	6	14.29
To Learn Thai History	7	16.67
Total	42	100.00

Table 13 Frequency and Percentage of Non-Thai Visitors: Expectations (To Learn or To Leisure)

Expectations (To Learn or To Leisure)	Frequency	Percent
To Learn	27	64.29
For Leisure	15	35.71
Total	42	100

Table 14 Frequency and Percentage of Non-Thai Visitors: Does the Reality Differ From Prior Expectations?

Does the Reality Differ from Prior Expectations?	Frequency	Percent
Yes	28	66.67
No	14	33.33
Total	42	100.00

Table 15 Frequency and Percentage of Non-Thai Visitors: Differ from Expectation But Still A Satisfying Community Visit Experiences

Differ from Expectations but still a satisfying community visit experience	Frequency	Percent
Yes	27	96.43
No	1	3.57
Total	28	100

Community Interpretation for Non-Thai Visitors

The respondents mentioned the sources of information concerning Hat Siao community that they acquired before visiting Hat Siao were largely from family/friends/relatives (35.71%) while 26.20% of them acquired information from media/TV/radio/internet. The findings also revealed other sources of information which were printed materials/books/newspapers/brochures (16.67%) followed by travel agents (11.90%) and word of mouth (9.52%) (See Table 16).

Table 16 Frequency and Percentage of Non-Thai Visitors: Sources of Information Before Visiting

Source of Learning (information)	Frequency	Percent
Family/ Friends/ Relatives	15	35.71
Media/ TV/ Radio/ Internet	11	26.20
Printing Materials/ Books/ Newspapers/ Brochures	7	16.67
Travel Agent	5	11.90
Word of Mouth	4	9.52
Others	0	0
Total	42	100.00

From the total of forty two respondents, the findings demonstrated that most non-Thai visitors better understood about the community after spending time in the community (92.86%) while 7.14% indicated that their understanding was not improved (See Table 17). The 39 non-Thai visitors who better understood about the community stated that they have learnt more information from family/friends/relatives (33.33%) followed by internet/ applications (28.21%), travel agents (25.64%) and travel magazines/ books (12.82%) (See Table 18).

It is notable that no one mentioned the community's signs, the audio/visual guides or the visitor center. In addition, the 39 non-Thai visitors in regard to how helpful the source of information was during their visit rated it as follows: so so (33.33%) followed by not much (30.77%), quite helpful (23.08%), very helpful (7.69%) and not at all (5.13%) (See Table 19).

Table 17 Frequency and Percentage of Non-Thai Visitors: Understanding More About the Community

Understand More about Community	Frequency	Percent
No	3	7.14
Yes	39	92.86
Total	42	100.00

Table 18 Frequency and Percentage of Non-Thai Visitors: Source of Information During Visitation

Source of Information During Visitation	Frequency	Percent
Family/ Friends/ Relatives	13	33.33
Internet/ Application	11	28.21
Travel Agent	10	25.64
Travel Magazines/ Books	5	12.82
Total	39	100.00

Table 19 Frequency and Percentage of Non-Thai Visitors: How Helpful Were the Sources of Information During the Visit?

How helpful were the sources of information during the visit?	Frequency	Percent
Very Helpful	3	7.69
Quite Helpful	9	23.08
So So	13	33.33
Not Much	12	30.77
Not at All	2	5.13
Total	39	100.00

Visitor Experiences

The results also demonstrated the topics that non-Thai visitors in Hat Siao community needed to understand about the community identity. The highest was Hat Siao temple/ Thai-Phuan housing style/ community history (29.05%) followed by

elephant back ordination procession/ Thai-Phuan dialect (22.54%), Sin-Teen-Chok textiles (18.89%), local religious rituals (14.92%) and the Sathorn Gold textile Museum (14.60%) (See Table 20). Moreover, the non-Thai respondents reported the most effective interpretation technique of the Hat Siao community which can fulfill their experiences were as follows: on signs (25.28%) followed by website/ applications/ other media (22.11%), printed materials (20.98%), guide (15.53%), audio/visual guide (9.07%) and visitor center (7.03%) (See Table 21).

The major reason of the respondents who selected signs as the most effective technique for Hat Siao community was that they could read them by themselves at the actual places. For the respondents who selected internet and applications, they claimed that it could help them to access information any time they preferred. The respondents who chose printed material stated that they prefered to read ready-to-hand-on information and on paper. The non-Thai visitors to the community also indicted that they prefered guides as the most effective interpretation technique as they needed two-way communication. They could acquire specific information that they needed for a better understanding. For the respondents who selected audio/ visual guide, they explained that they could learn and repeat what they really needed to know at any time. Furthermore, the respondents who chose the visitor center as the most effective technique pointed out that they could acquire official information and broader information about the community from the visitor center.

Table 20 Percentage of Non-Thai Visitors: Need to Know the Most

Needed to Understand the Most	Percent
Hat Siao Temple/ Thai-Phuan Housing Style/ Community History	29.05
Elephant Back Ordination Procession/ Thai-Phuan Dialect	22.54
Sin-Teen-Chok textiles	18.89
Local Religious Rituals	14.92
Sathorn Gold Textile Museum	14.60
Other	0
Total	100

Table 21 Percentage of Non-Thai Visitors: The Most Effective Interpretation Technique to Fulfill Experience

The Most Effective Interpretation Technique to Fulfill Experience	Percent
Sign	25.28
Website/ Application/ Other Media	22.11
Printed Materials	20.98
Guide	15.53
Audio/ Visual Guide	9.07
Visitor Center	7.03
Other……………………………………………..	0
Total	100

From all forty two non-Thai respondents in Hat Siao community, the finding indicated that there is 78.57% of them response with no answer regarding to the question "What do you dislike about this community" while 4.76% reported as nothing. Furthermore, 11.91% of them pointed out the issue about hot weather while only 2.38% of them reported as spicy food as equal as pity elephant (See Table 22).

Table 22 Frequency and Percentage of Non-Thai Visitors: Dislike About Community

Dislike about Community	Frequency	Percent
No Answer	33	78.57
Hot Weather	5	11.91
Nothing	2	4.76
Spicy Food	1	2.38
Pity Elephant	1	2.38
Total	42	100.00

In regard to the acquired experience of non-Thai visitors at the Hat Siao community, the results revealed that more than half of the respondents enjoyed leisure experiences from their visit to Hat Siao community (66.67%) while 26.19% of them had learning experiences from their visit. In addition, the results also indicated that

7.14% of non-Thai tourists returned the questionnaires with no answer in this part (See Table 23). The frequent expressions used by respondents who enjoyed leisure experience were "I saw many beautiful textiles in the museum", "It was my first time to see a lot of elephants parading on the street", and "My wife and I enjoyed this small community so much". On the other hand, the respondents who had learning experiences expressed their feeling in phrases like "I have learnt about the local traditions and way of life", "It was more fantastic than I expected" or "I enjoyed dancing in front of the parade with them".

Table 23 Frequency and Percentage of Non-Thai Visitors: Acquired Experience

Acquired Experience	Frequency	Percent
Learn	11	26.19
Leisure	28	66.67
No Answer	3	7.14
Total	42	100.00

For the comments and suggestions, the results indicated that about two-thirds of non-Thai respondents returned the questionnaires with no answer in this question (76.19%). The rest of them reported on the need for non-Thai interpretation at the Hat Siao community such as "I wish I could read and understand Thai", "Any sign or information in English would be great" and "Thank you for starting your research to help us".

To sum up, Hat Siao community is a small community in Si Satchanalai district in the northern part of Sukhothai province. It has lowland topography and is located beside the Yom River, which is a resource for agriculture and traditions and ceremonies. The major occupations of local people are government officers, merchants and farmers. The local residents in the Hat Siao community are Thai-Phuan people who migrated from Laos. They have created a mixed and rich cultural heritage identity which is both tangible and intangible. From the literature reviews and documentation research, field observations, interviews, questionnaires and focus group meeting, the results indicated that the cultural heritage identity of Hat Siao community are evidenced in thirteen examples of tangible and intangible identity. There are five

examples of tangible heritage identity and eight examples of intangible heritage identity. Sin-Teen-Chok textiles, the Hat Siao temple, the Thai-Phuan Housing Style, the Community Museum and traditional local food represent the tangible heritage identity of the Hat Siao community and Community History, the Elephant Back Ordination Procession, the Thai-Phuan Dialect, the Sang Khan Phu Tao Festival, the Boon Bang Fai Festival, the Kathin Thang Nam Ceremony, the Kam Khieng Traditional Ceremony and the Kam Fah Festival are classified as examples of the intangible identity of the Hat Saio community. From the combined influence of economic development, tourism impacts and socio-cultural forces, the heritage identity has been commoditized. The poor condition of authentic aspects was a common feature. Nevertheless, some of them have been improved. Furthermore, the research findings also revealed the basic characteristics of non-Thai visitors to the Hat Siao community, and their expectations and experience which focuses on community interpretation. The majority of respondents were male (59.52%), the largest age groups belonged equally to the age groups 26-35 and 36-45 years old (23.81%), the largest nationality group of non-Thai visitors in Hat Siao community was American (28.57%), the education level was mainly bachelor degree (64.29%), their expectations were to learn about Thai culture, Thai history and acquire new experiences (61.90%) while more than half of respondents gained only leisure experiences from their visit to the Hat Siao community (66.67%). This suggests that there is a problem about community heritage interpretation for foreign visitors. In the next chapter, all of the research background and findings are analyzed and critically discussed.

CHAPTER 5
ANALYSIS AND DISCUSSIONS

In this chapter, the research findings are analyzed and discussed in regard to the three research questions. The first research question refers to the analysis and discussion of the cultural identity and existing heritage resources of the Hat Siao community. The second research question focuses on the characteristics, expectations and acquired experiences of non-Thai visitors to the community, and the last research question addresses the issues and challenges in managing the community identity and providing cultural heritage interpretation for cross-cultural visitors to the community.

1. Cultural Identity and Existing Heritage Resources

The Australian ICOMOS (1999) indicated that understanding the significance of cultural identity can help to evaluate the site and allow better information about the past to enrich the present, which will be of value to future generations. In the case of the Hat Siao community, the results indicate that the mix and richness of the cultural identity reflect the combination of both the tangible and intangible aspects of the culture of the Thai and Phuan ethic groups.

All thirteen examples of heritage identity from the findings, which include the Sin-Teen-Chok textiles, the Hat Siao temple, the Thai-Phuan housing style, the community museum and traditional local food are examples of the tangible heritage identity of the Hat Siao community, while the intangible heritage identity includes community history, the elephant back ordination procession, the Thai-Phuan dialect, the Sang Khan Phu Tao festival, the Boon Bang Fai festival, the Kathin Thang Nam ceremony, the Kam Khieng traditional ceremony and the Kam Fah festival. All thirteen examples of heritage identity can be grouped into four categories as follows.

Firstly, "community wisdom" refers to the Sin-Teen-Chok textiles and the Thai-Phuan housing style. Sin-Teen-Chok textiles are the main product of the Hat Siao community for both domestic and international visitors. Great skill and knowledge, the unique characteristics, the materials, the traditional techniques and the cultural influence of Sin-Teen-Chok textiles have been handed down through

generations. Thus, Sin-Teen-Chok textiles are an example of the heritage inherited from their ancestors, and reflect to the local wisdom of the Hat Siao community. In addition, the Thai-Phuan housing style in the Hat Siao community demonstrates the wise arrangement of usable area for their houses. The style is appropriate for the weather, provides ventilation and suits their way of life. It also provides an open area on the second floor for drying agricultural products or doing laundry. Furthermore, the large space in the basement is used as animal stables and for weaving equipment to produce Sin-Teen-Chok textiles for household purposes. Hence, the Thai-Phuan housing style of the Thai-Phuan people at the Hat Siao community demonstrates the functions and wisdom of the people.

Secondly, the local dialect and food of the Hat Siao community are aspects of the local "way of life". The Thai-Phuan language is considered as the Hat Siao community dialect. It was registered for conservation by the Department of Cultural Promotion in 1985. As the majority of local residents in the Hat Saio community are Thai-Phuan people, the Thai-Phuan dialect is still used in the community. They still speak Thai-Phuan language in their everyday lives. Although the Thai-Phuan language does not have its own alphabet, it has been in use for a long time. In addition, local food, such as Kaw Khong (curved rice snack) and Kaw Tho Thae (flatted rice snack), which are examples of traditional local food in the Hat Siao community, also represents the local way of life and have been handed down from generation to generation. They are produced only in the Hat Siao community from local materials for special occasions and ceremonies which are connected to the local way of life.

Thirdly, the "ceremonies and festivals" of Hat Siao community include the elephant back ordination procession, the Sang Khan Phu Tao festival, the Boon Bang Fai festival, the Kathin Thang Nam ceremony, the Kam Khieng traditional ceremony and the Kam Fah festival. All of these ceremonies and festivals are related to the mix and richness of Thai-Phuan culture in the Hat Siao community.

Lastly, the Hat Siao temple, the community history and the Sathorn Gold Textiles Museum are grouped as "community history". Hat Siao temple has been the center for community history, the ceremonies and festivals and the local way of life

from the past until the present while the community history and Sathorn Gold Textiles Museum also reflect the community history through various objects and equipment. Thus, these three examples of community heritage identity are in the same group as community history. In order to analyze and assess the cultural heritage resources of Hat Siao community, the Burra Charter was applied to find and understand the values. In 2013, the Burra Charter identified social and spiritual value as intangible value and aesthetic, historic and scientific value as tangible value (Australia ICOMOS Incorporated, (2013).

After analyzing the concept of heritage assessment under the Burra Charter framework with four categories of cultural heritage resources in the Hat Siao community, it was revealed that all four categories of community cultural identity have value in terms of the Burra Charter which are aesthetic, historic, scientific value as tangible resources and social and spiritual value as intangible cultural heritage resources (see Table 24).

Table 24 Community Cultural Identity and The Burra Charter

Community Cultural Identity	The Burra Charter				
	Aesthetic	Historic	Scientific	Social	Spiritual
Community Wisdom	Sin-Teen-Chok	Sin-Teen-Chok	Thai-Phuan housing style and Sin-Teen-Chok	Thai-Phuan housing style and Sin-Teen-Chok	Sin-Teen-Chok and Thai-Phuan housing style
Way of Life	Local food	Local food	Dialect	Local food	Local food and Dialect
Ceremonies and Festivals	Elephant back ordination procession	Elephant back ordination procession	Elephant back ordination procession	Elephant back ordination procession	Elephant back ordination procession
Community History	Hat Siao temple and Museum	Ancient Stone manuscript	Ancient Stone manuscript and Museum	Museum	Hat Siao temple and Museum

Source: Summarized by Mr. Phobphison Phob-udom

Community Wisdom

'Community wisdom' embraces all assessments of the Burra Charter. The great skill and knowledge of the nine identity patterns of Sin-Teen-Chok in the Hat Siao community have been handed down through the generations (aesthetic and historic value). The wise arrangement of housing in the Hat Siao community which has been developed and used for many generations also demonstrates rarity and quality through the Thai-Phuan housing style (social and scientific value). Both the Sin-Teen-Chok textiles and the Thai-Phuan housing style reflect the spiritual identity and repository of knowledge for both locals and foreign visitors (spiritual value).

The summarized research confirms the study of Duenpen (2016) which stated that "Tai Phuan textiles in Hat Siao village are outstanding in many ways such as pattern, color, and design. Tai Phuan textile producers in Hat Siao village have developed patterns that follow trends, but they also preserve the old patterns and blend them together. That makes Tai Phuan textiles in Hat Siao village different from Tai Phuan textile weaving in other communities".

Furthermore, this result also affirms the study of Yamkoolwong (2010) which revealed that Thai-Phuan housing style is expressed by the creativity of the community itself which demonstrates the desire to preserve their cultural heritage. His study also pointed out the importance of recording rare information about the Thai-Phuan housing style. Thus, Sin-Teen-Chok textiles and the Thai-Phuan housing style, or the local wisdom, illustrates value in all aspects of the Burra Charter.

The Local Way of Life

Intentionally or unintentionally, "the local way of life" of people in the Hat Siao community has created community heritage value. The local food skills are handed down for generation to generation and are available only in this community. Consequently, Kaw Khong and Kaw Tho Thae have become community symbols (historic and social value). The food has distinctive flavours and smells (aesthetic value), so a large number of visitors to try these local food items in the Hat Siao community.

In addition, the Thai-Phuan dialect, which is the preferred mode of communication among local residents, is a rarity (scientific value). Both the local food and dialect allow the visitors to make spiritual connections (spiritual value).

Thongmee (2015) stated that the local food with its characteristic beauty, flavours, history and identity reflects both community value and national value and affects the national economy. Her study revealed that the local food represents aesthetic, historic and social value.

Moreover, the study of Jirananthanaporn et al. (2008) affirmed that the local dialects of the lower northern part of Thailand could be classified into four groups which are Thai-Song, Thai- Krung, Thai-Phuan and Law Ngaw. Every local dialect in Thailand has its own value and is preserved to maintain uniqueness and to understand and respect the different cultures living together in the same society. Hence, the local way of life covers all aspects in the Burra Charter and conforms to other research studies.

Community Ceremonies and Festival

Community ceremonies and festivals in the Hat Siao community which include the elephant back ordination procession, the Sang Khan Phu Tao festival, the Boon Bang Fai festival, the Kathin Thang Nam ceremony, the Kam Khieng traditional ceremony and the Kam Fah festival reflect all aspects of the Burra Chater.

The elephant back ordination procession is the most famous community ceremony and has become a community symbol (social value). The history of this ceremony is over a century old (historical value). Furthermore, this ceremony also provides important information about the cultural heritage of the small community (scientific value). With its extraordinary components, the elephant back ordination procession presents several interesting forms and colors which attract a lot of visitors to this ceremony (aesthetic value). This ceremony also embraces the spiritual identity or beliefs, and is an expression of cultural practices and inspires many creative works (spiritual value).

The result is consistent with the study of Akintan (2013) who found that the ceremonies and traditional festivals are examples of social value, cultural value,

religious life and the beliefs of people and that the community's ceremonies and festivals present the historic, social and spiritual value. Moreover, they also represent aesthetic and scientific value as expressed in the Burra Charter.

Community History

'Community history' refers to the Hat Siao temple, the community history and the Sathorn Gold Textiles Museum and comprise all of the types of value indicted in the Burra Charter. The long history of the ancient Ubosot, Hor-Tri and pagoda in the Hat Siao temple represent historical value while the ancient stone inscriptions, which record community history, is considered as scientific value.

The magnificent form, scale, color and layout of the Sathorn Gold Textiles Museum reflect aesthetic value. Moreover, the wide range of rare items in the museum also represents scientific value. They are also considered as community symbols for both domestic and international visitors (social value).

Lastly, the community history of the Hat Siao community from both the Hat Siao temple and the Sathorn Gold Textiles Museum relate to spiritual value since they facilitate the recall or awakening of understanding.

Boonchannong (2016) also pointed out that the ancient Ubosot was registered under the supervision of the Fine Arts Department of Thailand in 1987. This charming Ubosot represents the identity by facing south while the other Ubosots in Thailand face north. Inside the Ubosot, there is an ancient manuscript and picture about the history of Thai-Phuan migration.

In addition, Lim (2014) also reaffirmed that examples of equipment for cooking, farming, harvesting, weaving, sugar cane squeezing, and fishing, and the bridegroom's sword and the garments used in the elephant back ordination ceremony in the Sathorn Gold Textiles Museum allow visitors to visualize the past (or recalling, awakening an understanding more community and themselves).

Hence, all supporting references agree that the 'community history' of the Hat Siao community represent all of the types of value in the Burra Charter.

In conclusion, all thirteen examples of cultural identity of the Hat Siao community are grouped into four categories which are community wisdom, the local way of life, community ceremonies and festival and community history. After that, all four categories are analyzed and their value is assessed in regard to the Burra Charter in order to determine and understand the cultural significance of the community. The results indicate that all four categories represent all five aspects of the Burra Charter which are aesthetic, historic, scientific, social and spiritual value. It demonstrates that the cultural heritage resources of the Hat Siao community have value in various ways.

Thus, the great potential to develop the community as a cultural heritage destination is presented. On the other hand, attention on the heritage conservation of the Hat Siao community is also required. The purpose of heritage conservation is to preserve the significance by ensuring all interventions and actions meet the tests of authenticity in all respects, which is mentioned in the Hoi An Protocols for Best Conservation Practice in Asia (UNESCO Bangkok, 2009).

Hence, the analysis of the Hat Siao community's existing heritage resources by using a matrix of the dimensions of the authenticity concept from the Hoi An Protocols is addressed in the next part.

Hat Siao Community's Existing Heritage Resources

To analyze the Hat Siao community's existing heritage resources, the dimensions of authenticity from the Hoi An Protocols are employed through four groups of community cultural identitiy. The aim of the Hoi An protocols is the application of good conservation practices and the acknowledgement of safeguarding techniques for both tangible and intangible types of heritage.

Hence, the dimensions of authenticity, which cover both the tangible and intangible forms of value, are employed in this research. Although the intangible authenticity is not easy to evaluate, it can be achieved through observation and by understanding the creation of physical objects (Kwanda, 2008). It comprises location and setting, form and design, use and function and immaterial qualities (UNESCO Bangkok, 2009).

The results reveal that the existing heritage resources representing the community's cultural identity have significantly changed. The authenticity of 'community wisdom' is represented by the dimension of 'immaterial qualities' while the authenticity of the community 'way of life' is represented by 'location and setting' and 'use and function'. For the 'ceremonies and festivals', the authenticity is indicated in 'form and design' and 'immaterial qualities'. Lastly, the authenticity of 'community history' is represented by only the 'location and setting' (See table 25).

Table 25 Community Cultural Identity and the Dimensions of Authenticity

Community Cultural Identity	Dimensions of Authenticity			
	Location and Setting	Form and Design	Use and Function	Immaterial Qualities
Community Wisdom				√
Way of Life	√		√	
Ceremonies and Festivals		√		√
Community History	√			

Source: Summarized by Mr. Phobphison Phob-udom

Community Wisdom

The authenticity from both primary and secondary sources of information on 'community wisdom' indicates that it is represented in only in dimension of 'immaterial qualities'. Even though the Sin-Teen-Chok textiles are OTOP (One Tambon or Village, One Product) products of the Hat Siao community, the process of producing and weaving Sin-Teen-Chok textiles has spread from the Hat Siao community to neighboring communities. Then, the products are transferred back to the Hat Siao community for sale or use. Consequently, the authenticity dimension of 'location and setting' of Sin-Teen-Chok textiles has changed.

The 'form and design' and 'use and function' of Sin-Teen-Chok textiles which were originally present in nine identity patterns and used for woman's skirt shave been changed with the introduction of new materials and designs. They are currently produced from 100% cotton to save money, to be more 'green' (less

environmental impact) and to enhance profits. Moreover, they have been transformed into other kinds of souvenir such as bags, shoes, handkerchiefs, key chains, and hats.

In regard to the Thai-Phuan housing style, the authenticity of 'location and setting' has changed because the moving of the local administrative district. The remaining Thai-Phuan housing style in the Hat Saio community is currently under the administration of Ban Hat Sung village, a neighboring village. The 'form and design' of the available Thai-Phuan housing style in the Hat Siao community is currently one-floor houses to facilitate the older family members rather than two-storey houses with a large space in the basement for animal stables and loom apparatus as in the past.

The 'use and function' has also been modified toward residence rather than social areas and cultural ceremonies as in the past. However, the authenticity of 'local wisdom', in the dimension of 'immaterial qualities', is still evident in both the Sin-Teen-Chok textiles and the Thai-Phuan housing style. They still maintain a high quality of the artistic expression, value and historical association. As time passes, the artistic expression of Sin-Teen-Chok textiles and Thai-Phuan housing style have not reduced; however, they still maintain their high value and links to the historical associations of the past.

Community Way of Life

The results indicated that the authenticity of local food and dialect still remain in the dimension of 'location and setting' and 'use and function'. Kaw Khong and Kaw Tho Thae are still available in Hat Siao community with no change in 'location and setting'. However, the 'form and design' has changed in terms of materials. Sweet potatoes have become the main ingredient instead of banana. It has a different taste compared to banana but can be kept longer.

For the authenticity of 'use and function', local residents in the Hat Saio community, up to the present, communicate with each other in the Thai-Phaun dialect. Even though the number of local residents who can communicate in the Thai-Phuan dialect has gradually decreased, the local residents speak the Thai-Phuan dialect in their daily lives and in informal siuations. Hence, the authenticity of 'use and function' is still present.

On the other hand, the community way of life for both the local food and dialect in the immaterial quality dimension is not authentic. The different generations in the Hat Siao community value the local food and dialect differently. Some members of the younger generation (parents) feel less concerned about the cultural identity while the older generation still values them greatly.

Community Ceremonies and Festivals

'Community ceremonies and festivals' retain authenticity in the dimension of 'form and design' and 'immaterial qualities' while the 'location and setting' and 'use and function' dimensions have clearly been changed. The authenticity dimension of 'form and design' is still present in the Hat Siao community because all the patterns of each community ceremony and festival are conducted with the same materials and crafts as in the past. Although some ceremonies and festivals such as the elephant back ordination procession and the Kathin Thang Nam ceremony have at times disappeared from the community, they have been revived as a result of the awareness of local residents in the same form and pattern.

In regard to the elephant ordination procession, time and globalization cannot devalue this spiritual and glorious ceremony. Community collaboration is still present. Local residents still help to run this ceremony without payment to obtain great merit. Thus, the authenticity of 'immaterial qualities' still remain in the Hat Siao community. On the other hand, the other dimensions of authenticity in regard to Hat Siao community ceremonies and festivals have changed for various reasons.

The 'location and setting' of the Boon Bang Fai festival, which was originally held in the city, has been transferred to be held in a rice field in order to avoid noise pollution and the danger from the falling homemade rockets. The 'use and function' of the Boon Bang Fai festival have also changed. The main purpose of this festival was originally to show respect to the god of rain and to ask for plentiful rain during the rice planting season; however, it has been changed to put a greater focus on joy, happiness and recreation.

Community History

The authenticity of the community history is in only the dimension of 'location and setting' while the authenticity dimensions of 'form and design', 'use and function' and 'immaterial qualities' have changed. The authenticity of 'location and setting' has not changed because the location of the Hat Siao temple, the signboard on community history and the Sathorn Gold Textiles Museum is situated in the same place as in the past.

Nevertheless, the 'form and design' have changed. The new Ubosot and the community museum in the Hat Siao temple have been built with less concern and linkage with the old buildings in the temple. The design of the new Ubosot and the new community museum do not reflect the Thai-Phuan cultural identity. New materials have been introduced with less concern about the Hat Siao community. In addition, the ancient Ubosot is not active anymore since the new Ubosot was built while the Sathorn Gold Textiles Museum also extends the rear part of the museum as a community learning center by offering the visitors first-hand experience of using traditional looms with the guidance of local weavers and with the replica of the Thai-Phuan housing style. Hence, the authenticity of the 'use and function' of community history has changed in both positive and negative ways.

For the authenticity of 'immaterial qualities', Hat Siao temple, which used to be the community center, has been devalued by local residents. Most local residents go to the temple only for special ceremonies and festivals. On ordinary days, only a few people are go to the temple for merit making. Furthermore, the stone inscription which describes the community history is hanging on the wall inside the old ordination hall in poor condition. Furthermore, it is only available for people to appreciate on very special occasions. These factors unintentionally devalue the community history. In contrast, a number of visitors to the Sathorn Gold Textiles Museum has gradually increased. It has become the new community landmark. Thus, the value of Sathorn Gold Textiles Museum has increased.

Reasons for Inauthenticity

The major reason that the authenticity of Hat Siao cultural identity has changed in various ways to become inauthentic is the influence of economic development, tourism and socio-cultural forces. The study of Taylor (2001) stated that the local culture and its authenticity can be endangered by the increasing force of tourism while Martin (2010) pointed out that the heritage value of local communities can become inauthentic as a result of attaching economic value. In addition, social and culture changes also inevitably lead a local culture to inauthenticity (George, 2005). In the case of Hat Siao community, the evidence of the influence of the economic development, tourism and socio-cultural forces are as follows;

In terms of economic development, new patterns, and new materials and products using Sin-Teen-Chok textiles have been created, which support economic development. Government supported projects such as the "Creative Tourism Program" of DASTA and the "Silk road" also aim to bring benefits from economic prosperity. However, focusing only on economic development negatively affects Sin-Teen-Chok textiles. Sin-Teen-Chok textiles, which were originally made only in the Hat Siao community, are now produced in other communities and transferred back for sale in the Hat Siao community. This may result in economic prosperity to outsiders while the local wisdom and heritage might gradually diminish in terms of quality.

In regard to tourism, the community needs to rent elephants from other communities and spend a lot of community money to promote the elephant ceremony to maximize tourism benefits. This tradition has become a tool to attract visitors. But the more tourists come, the more impact they have on the authenticity of the community identity. In addition, Hat Siao local residents are attracted to the material possessions of the visitors rather than their traditional way of life. Technology and globalization have become a part of their lives. Furthermore, their traditional attitudes and perspectives have changed to become more materialistic.

Another factor that has changed the authenticity of the Hat Siao community is socio-cultural forces. The wise arrangement of housing with its good basic functions in the Thai-Phuan housing style has changed to new styles. Without much

regard to the community's identity, some houses have been altered or built in a modern style thereby diminishing their traditional value. Furthermore, local parents do not want their kids to speak the Thai-Phuan dialect since they believe that their kids will be disadvantaged when they grow up. The authenticity of the community identity of local residents will definitely change or even disappear in the near future.

In the real world, heritage destinations commonly present their identity to attract tourists. Thus, cultural identity has become a product or commodity which can have positive and negative effects on the destination. On the one hand, commodification can lead to inauthenticity and destroy the cultural identity of the local community. On the other hand, commodification can also be considered as a local benefit. The issue about 'Authenticity or Cultural Commodity' is also relevant to the Hat Siao community. The discussion on this issue is in the last part of this chapter since it is a component of the research questions.

To sum up, the analysis of the existing heritage resources of the Hat Siao community was conducted by employing the Hoi An Protocols for Best Conservation Practice in Asia (UNESCO, 2009), and indicated that the authenticity of Hat Siao community in terms of 'community wisdom' is evident only in the dimension of 'immaterial qualities' while the authenticity of 'way of life' is evident in the dimensions of 'location and setting' and 'use and function'.

The authenticity of the 'community ceremonies and festivals' is only evident in the dimensions of 'form and design' and 'immaterial qualities'. 'Community history" remains only in the dimension of 'location and setting'.

There are various tools to maintain the community identity and to promote sustainable tourism. Heritage interpretation is considered as one of the crucial tools. It can be used to raise public awareness and understanding of the heritage value, which can lead to protection (Hall and McArthur, 1996). The concept of heritage interpretation is applied in this research. To develop the appropriate interpretation, not only understanding the existing condition of the community's cultural identity but also understanding the audience is necessary. Non-Thai visitors, who are the target audience of this research, are reviewed in the next part.

2. The Characteristics, Expectations and acquired Experiences of Non-Thai Visitors to the Community

In this part, the purpose is to identify and describe the characteristics, expectations and acquired experiences while focusing on the interpretation of international visitors to the Hat Siao community.

ICOMOS (2008), Charter for the Interpretation and Presentation of Cultural Sites, stated that a clear understanding of the site and its target visitors helps to develop good interpretation. It can be used to raise public awareness and understanding of the heritage value, which can lead to protection. Consequently, this part suggests how the findings can be used to develop appropriate interpretation for international visitors to appreciate the significance of the Hat Siao community. It starts from community visitor profiles, their expectations and their acquired experiences.

Community Visitor Profiles

Gender

The findings indicated that the majority of respondents were male; however, there is no significant distinction between genders. Focusing on the world population, this research finding is supported by the United Nations Population Division of Department of Economic and Social Affairs (2013) which pointed out that the current largest group by gender of the world population is male at 50.4%.

The research findings also revealed that some tourists travel with their Thai wives. Furthermore, it also revealed that the community's transportation, facilities and security are still not good enough to encourage female visitors to visit the community. There is no public transportation available to the community attractions. Visitors normally rent private motorcycles, cars, vans or buses to get the community.

Only two choices of hotel are available in the community. In addition, deserted paths and roads in the community represent a danger, especially for single females, at this cultural heritage destination. This finding is affirmed in the study of

Meng & Uysal (2008) who stated that the different genders have different motivations to visit sites. Females are more concerned about the surroundings and security issues.

To attract more male and female international visitors to the Hat Siao community, the community should develop better transportation, facilities, and sanitary and security conditions, which would be beneficial, directly and indirectly, for both local and tourists since the quality of facilities and services can encourage visitors to stay longer, spend more money and revisit the site (Hargrove, 2017).

Moreover, Kreag (2001) stated that improving the quality of life in host communities can help facilitate educational experience, improve understanding about different communities, bring greater tolerance about social differences and satisfy psychological needs.

Age

The results demonstrated that the largest group was the age group 26-45 years old followed by 46-55 years old and 56 years old and above, respectively while 16-25 year olds were the smallest proportion of foreign visitors to the Hat Siao community. This result indicates that age affects the decision to visit cultural heritage destinations. This result is supported the study of Josson and Devonish (2008) which mentioned that age significantly affected the motivation to visit destinations.

Moreover, they also pointed out that the visitors age group over 55 years had the strongest motivation to visit cultural attractions followed by the age groups 36-55 and 18-35, respectively.

According to the research findings, the Hat Siao community should create more activities in the community to attract more visitors from the smallest group (16-25 years old). Maoz (2006) pointed out that the majority of young travellers prefer to travel on a strict budget; however, they spend their money on a wide range of activities including nature, culture and adventure.

Consequently, the Hat Siao community can also use this finding to promote the destination to the main target groups or non-Thai visitors in the age groups 26-45 years old as well from better understanding what this age group needs.

Nationality

The top five nationalities of non-Thai visitors to the Hat Siao community were Americans followed by Australians/ British, Canadians, and French respectively while Ministry of Tourism and Sports (2016) revealed that the top five nationalities of Non-Thai visitors to Sukhothai province were French, German, Spanish, Chinese and English.

Three out of five nationalities of non-Thai visitors to the Hat Siao community match the information from the survey of the Ministry of Tourism and Sports. The above information clearly identifies which nationalities should be considered as Hat Siao community target groups to promote, attract and motivate effectively.

Level of Education

It is noteworthy that the education level of non-Thai tourists in Hat Siao community is quite high. More than half of the non-Thai visitors to the Hat Siao community indicated their education levels at bachelor degree (64.29%) followed by below bachelor degree (16.67) and higher than bachelor degree (19.05%).

These findings are consistent with the study of Richards (2001) which stated that cultural heritage visitors had high education levels and high income; however, they also were found to have high expectations.

In order to increase the volume of this group of visitors, the Hat Siao community should establish high quality cultural heritage interpretation and presentation to fulfill visitors' expectations and experience.

The findings on the characteristics of non-Thai visitors to the Hat Siao community demonstrated that different genders, ages, nationalities and people with different levels of education require different approaches to attract and motivate them to visit the community. Moreover, the critical analysis and discussion of their expectations also help to better understand them.

Visitor Characteristics and Expectations

In order to develop effective interpretation for non-Thai visitors to make visitor experiences more meaningful and pleasurable in the Hat Siao community, clearly defining and analyzing their demographic, geographic and psychographic profiles and their expectations (to learn or to leisure) are significant tools.

Mayer (2010) stated that understanding visitors can help to predict their behaviors, which can be linked to the plan so that appropriate content and form of interpretation can be prepared. In addition, successful interpretation at one site may not be appropriate at other sites as a result of there being a different identity. Hence this research grouped the characteristics of non-Thai visitors to the Hat Siao community into four categories which are gender, age, nationality and education level which were then compared with their expectations (to learn or to leisure). The results are as follows.

Gender and Expectations

From all of the non-Thai respondents at the Hat Siao community, the results of the study revealed that the majority who expected to learn from the community was male with their expectation to learn indicated at 33.33%, followed by females who presented a similar figure for their expectation to learn at the Hat Siao community at 30.95%.

On the other hand, the results indicated that the smallest proportion was females who expected to have a leisure experience only at 9.52% at the Hat Siao community (See table 26).

Table 26 Genders and Expectations

Gender	Expected to Learn		Expected to Leisure	
	No. of Non-Thai Tourists	Percentage	No. of Non-Thai Tourists	Percentage
Male	14	33.33	11	26.19
Female	13	30.95	4	9.52
Total	**27**	**64.29**	**15**	**35.71**

It can be surmised that there is no significant difference between genders in regard to their expectations to have learning experiences in the Hat Siao community. However, only one-third from all of female visitors in the Hat Siao community expected to have leisure experiences during their visits.

This means fewer females have the expectation to have leisure experiences during their visits. The reasons may because of inadequate transportation, facilities and security in the community. In regard to the overall picture for both male and female non-Thai visitors, they pointed out the significant distinctions between their expectations. The majority wanted to learn about the Hat Saio community from their visits. Thus, the Hat Siao community needs to focus more on how they can enhance the learning experiences of non-Thai visitors to the community.

Age and Expectations

In regard to the age groups of non-Thai respondents and their expectations at the Hat Siao community, the results indicate that the largest group with the expectation to learn was 26-35 year olds, who expected to learn at 16.67% while the smallest age group was 16-25 year olds, who expected to have leisure experiences from community visits.

From all of the information of foreign visitors to the Hat Siao community, the findings showed that more than half of them expected to have learning experiences from their community visits, at 64.29%, rather than leisure experiences (35.71%) (See table 27).

Table 27 Age and Expectations

Age groups	Expected to Learn		Expected to Leisure	
	No. of Non-Thai Tourists	Percentage	No. of Non-Thai Tourists	Percentage
16-25	5	11.90	0	0.00
26-35	7	16.67	3	7.14
36-45	6	14.29	4	9.52
46-55	5	11.90	4	9.52
56 up	4	9.52	4	9.52
Total	**27**	**64.29**	**15**	**35.71**

The reasons that the age group of 26-35 years old reported a high rate are as follows. Firstly, this age group comprises working age people who are physically and financially capable. Secondly, this age group still wants to see new things, have new experiences and explore the world in which they are living. These results are consistent with the study of Du Cros and Jingya (2013) which mentioned that young visitors are mostly keen to participate in tourism for several purposes such as cultural learning and participating in tourism activities more than other age groups.

Although the findings clearly attest to the fact that non-Thai visitors to the Hat Siao community come from various age groups, all age groups of foreigners at the Hat Siao community agreed that they expect to have learning experiences rather than, or at least in equal proportions to leisure experiences during their visits.

Country Groups and Expectations

The findings on the nationality of all non-Thai respondents at the Hat Siao community revealed that the European country group expected to have learning experiences from their visits at 33.33% followed by North Americans who expected to learn from the community at 19.05%.

The smallest country groups was Africans who expected to have both learning and leisure experiences at the same level from their visits at 2.38%. Two-thirds of non-Thai visitors to the Hat Siao community expected to have learning experiences from visiting the Hat Siao community at 64.29% (See table 28).

Table 28 Country Groups and Expectations

Country groups	Expected to Learn		Expected to Leisure	
	No. of Non-Thai Tourists	Percentage	No. of Non-Thai Tourists	Percentage
European	14	33.33	2	4.76
Oceania	4	9.52	4	9.52
North American	8	19.05	8	19.05
African	1	2.38	1	2.38
Total	**27**	**64.29**	**15**	**35.71**

Note: European countries include: France, Germany, Sweden and United Kingdom
     Oceania countries include: Australia
     North American countries include: Canada and USA
     African countries include: South Africa

After classification by country groups, it can be assumed that European and North American country groups are interested in cultural heritage destinations and expected to learn about the community. The result also revealed that visitors from the African country group had equal expectations to learn and to enjoy leisure. It can be said that they expected not only to learn about the cultural identity of the community but also to enjoy the facilities, activities and community atmosphere.

Poria et al. (2006) mentioned that visitors from different cultures may have different expectations and experience the heritage sites differently based on their own systems of meaning, ideals, myths, beliefs, and understanding. The expectations of non-Thai visitors to the Hat Siao community, grouped by country, also supported the evidence of Poria et al. (2006).

Nevertheless, more than half of overseas visitors to the Hat Siao community expected to learn about the community. Consequently, to satisfy global visitors, who have different sets of background knowledge, experience and culture, the Hat Siao community should develop interpretation related to the community's cultural identity to match the different interests, backgrounds, perceptions and culture to allow the visitors to engage in leisure activities, and enjoy the beautiful scenery and peaceful environment, which also reflect the community identity.

Education Level and Expectations

From the classifiction of education levels of all non-Thai respondents at the Hat Siao community, it is worth noting that the largest group who expected to learn from their visits had bachelor degrees (35.71%).

On the other hand, the smallest group was below bachelor degree who expected to have leisure experiences when visiting the Hat Siao community at 2.38%. All non-Thai visitors to the Hat Siao community with all levels of education reported that more than half of them expected to have learning experiences from their visits at 61.90% (See table 29).

Table 29 Education Level and Expectations

Education Level	Expected to Learn			
	No. of Non-Thai Tourists	Percentage	No. of Non-Thai Tourists	Percentage
Below Bachelor	5	11.90	1	2.38
Bachelor	15	35.71	12	28.57
Higher than Bachelor	6	14.29	2	4.76
Total	**26**	**61.90**	**15**	**35.71**

The majority of non-Thai visitors to the Hat Siao community had a bachelor degree and expected to learn about the community while only a few had an education level below bachelor degree and expected to have leisure experiences from their visits. The results show that the level of education is related to the expectations of non-Thai visitors to the Hat Siao community.

Thus, the Hat Siao community, when presenting its cultural heritage identity, should provide appropriate interpretation. Direct translation, regardless of the visitors' background knowledge and simply providing factual information are not effective methods of interpretation for the majority of Hat Siao visitors.

Meethan (2001) explained that understanding the differences can reduce intercultural risks especially in interpretation for international tourists. Tourists have different cultural backgrounds knowledge and perceptions. They bring their own perspectives, stories, and experiences to the site. Therefore, the interpretation for multi-culture visitors is not simply translating into other languages, but the interpretation content must be thought through from the cultural logic of both the owner and the viewer.

In conclusion, it can be said that the characteristics of non-Thai visitors to the Hat Siao community are represented by the different purposes of visit, language, level of background knowledge and understanding and areas of interest.

Division of Interpretive Planning Harpers Ferry Center (1998) stated that visitor experiences might be based on emotions, impressions, relationships, or other subjective elements. However, all four dimensions of the basic characteristics (gender, age, nationality and education level) of non-Thai visitors create significantly

different expectations about learning experiences in the Hat Siao community. It is an obligation of the Hat Siao community to develop effective interpretation to enrich the experience in regard to their expectations.

The initial step of developing effective interpretation is to evaluate the current situation, or the currently available community interpretation, and to find out how to provide affective interpretation for non-Thai visitors. A comparison of expectations with the experiences of non-Thai visitors is selected in this research to evaluate the available interpretation and plan more effective heritage interpretation.

Expectations and Experiences

To identify the current situation of interpretation for non-Thai visitors and to create more effective community heritage interpretation, a comparison between their expectations with the acquired experiences from their visit (learning experiences or leisure experiences) has been made.

Beck and Cable (1998) stated that interpretation is an activity which enhances our understanding and appreciation and leads to the protection of heritage sites. The acquired experiences may start from leisure, then move to learn and finally to help to protect the sites and cultural heritage value.

Moreover, Douglas et al. (2001) also pointed out that effective interpretation can allow the tourist to go home enriched with knowledge and experience and better understand their position in the world. This part will start by identifying the expectations and experiences of non-Thai visitors to the Hat Siao community followed by their "expected to learn and acquired experiences" and "expected to leisure and acquired experiences".

Expectations

The results show that more than half of non-Thai visitors to the Hat Siao community expected to learn about the cultural significance of the Hat Siao community from their visit (64.29%); however, some of them (35.71%) also expected to have leisure experiences from their visit (See figure 82).
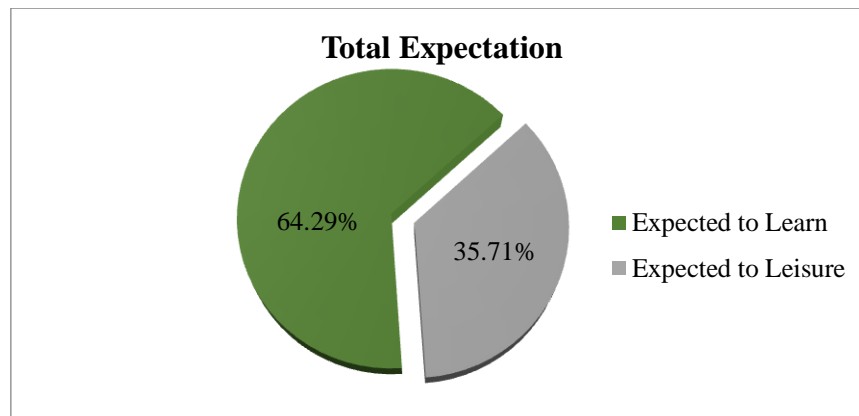
Figure 82 Total Expectation

Experiences

In regard to the acquired experiences of non-Thai visitors to the community, the results show that only a quarter of them could have learning experiences (26.19%) while the majority of foreign visitors (73.81%) had leisure experiences from their visit (See figure 83).
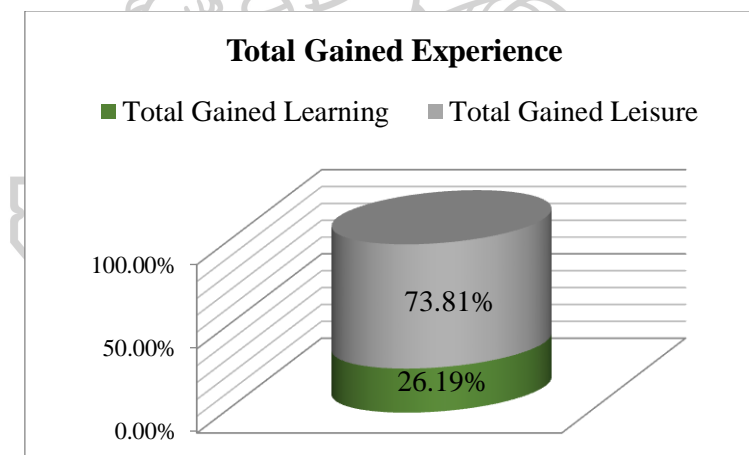
Figure 83 Total Gained Experiences

Expected to Learn and Acquired Experiences

The result clearly revealed that non-Thai tourists to the Hat Siao community who expected to learn, had learning experiences at only 33.33%, but they had leisure experiences at 66.67%. There is a significant distinction between the expectation to learn and leisure experiences at 66.67% (See figure 84).
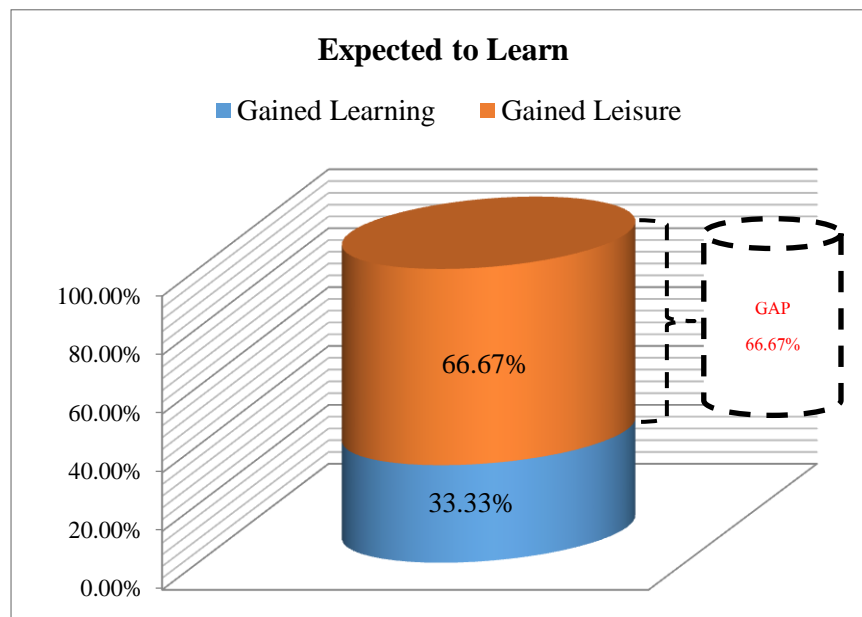
Figure 84 Expected to Learn

It can be said that more than half of non-Thai visitors to the Hat Siao community expected to learn about the community but, only one-third of them had learning experiences to meet their expectations from the available interpretations. Most of them who expected to learn about community were disappointed with the existing interpretations from their visits because the quality of the existing interpretation.

This means that the Hat Siao community failed to promote the significance of the community and the existing heritage interpretation for foreign visitors of Hat Siao community was inadequate. Most non-Thai visitors were enthusiastic and hungry to learn quality information about the community's significance; nonetheless, more than half of them could not obtain what they needed, could not acquire what they expected and felt disappointed with the quality of the available interpretation for non-Thai visitors. For instance, non-Thai visitors to the Hat Siao community expected to learn about the community cultures, but the available interpretation cannot tell them what they need. They can only see something different during their visits.

To improve the community heritage interpretation for cross-cultural visitors, Hat Siao community needs to close the gap between expectations to learn and the acquired learning experiences of non-Thai visitors. Although non-Thai visitors come from different places around the world, and have different areas of interest and levels of background knowledge, the community can use the information from this research on which examples of community identity they need to know about or which examples of cultural identity can attract their interest to develop effective themes for community heritage interpretation.

The results revealed that they need to know about the Hat Siao temple, the Thai-Phuan housing style and other community history (historic value) followed by the elephant back ordination procession, the Thai-Phuan dialect (social value), Sin-Teen-Chok textiles (aesthetic values, local religious rituals (spiritual value) and the Sathorn Gold textile Museum (scientific value) respectively.

From the data collection, more than half said that the reality was different from their expectations; nevertheless, almost all of them who answered that the reality was different still agreed that they were satisfied their community visit experiences. It can be implied that the existing interpretation for non-Thai is poor, but the significance of the community identity is rich.

Even though the community can provide leisure experiences for non-Thai visitors from owning several examples of the cultural identity, the community should also provide opportunities for visitors who are hungry to learn, curious to know more and enthusiastic to discover new knowledge from effective interpretation.

On the other hand, some can still have learning experiences as expected. Some of them feel guilty to give negative feedback; however, some claimed that their learning experiences came from their friends, relatives or personal guides. The quality of the available interpretation for cross-cultural visitors in the community is low.

In common with other heritage sites, interpretation was found to be poor and ineffective with no links or connections between form and content. Interpretation also lacked imagination, was redundant, was not connected with the target audience, was not connected with the visions and goals of the site, and focused on object

presentations rather than interpretation processes. Consequently, effective interpretation in the community is urgently required in order to gain true learning experiences and to encourage visitors to discover community meaning and significance.

Expected to Leisure and Acquired Experiences

The result has also shown that non-Thai visitors to the Hat Siao community came to the community with expectations to have leisure experiences at 86.67% while only 13.33% of them expected learning experiences from their visit. Thus, the community has a potential to fulfill visitors to have learning experiences for 86.67% (See figure 85).
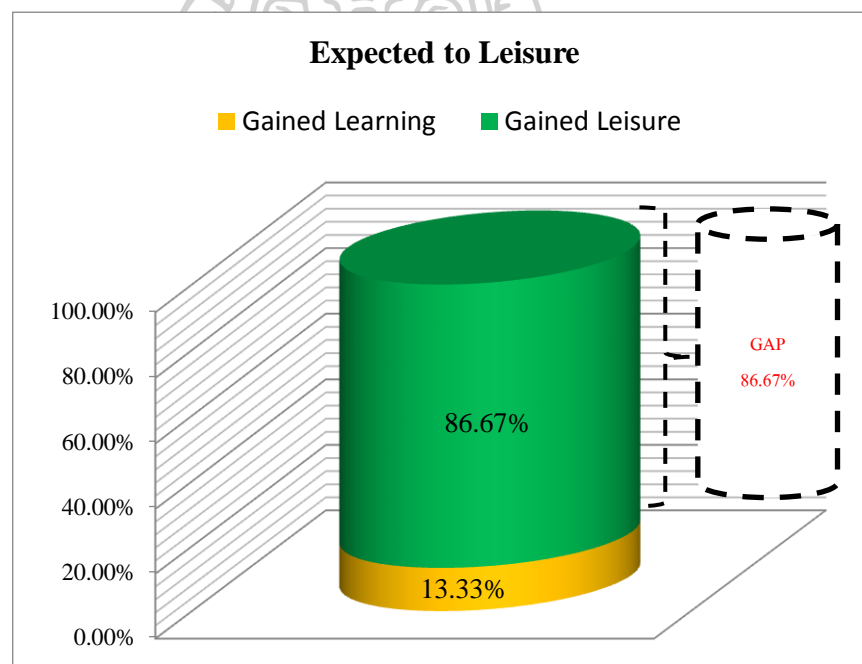
Figure 85 Expected to Leisure

From the diagram above, it can be surmised that the majority of non-Thai visitors to the Hat Siao community who expected to have leisure experiences from their visit expected to have leisure experiences; however, few of them had learning experiences.

On the one hand, few who claimed that they had learning experiences came to the community with their friends and families or personal guides who

provided additional information. They did not mention whether the existing heritage interpretations for them were good or not. The existing interpretation in the community did not allow them to better understand the community significance and it did not relate to their personal interests.

In contrast, the visitors who expected to have leisure experiences and received what they expected pointed out that they did not know the community well. They did not have any particular expectations about the community. It can also be implied that the available interpretation for foreign visitors was ineffective and inadequate. Most of them came to the community on an organized group by bus. They just wanted to see golden textiles, the elephant parade and go sightseeing around the community. Hence, they expected only leisure experiences.

This finding reaffirms that the existing interpretation for cross-cultural visitors in the community is ineffective. However, few of them had learning experiences from friends, families or personal guides. Hat Siao community needs to exploit the opportunity to provide learning activities.

With a wide variety of cultural resources, the Hat Siao community can attract cross-cultural visitors to the community. The opportunity to provide both leisure and learning opportunities should not be missed. The interpretation should aim to stimulate their interest in the cultural heritage significance of the community and to enhance their understanding, appreciation and need to protect the cultural significance. Hall and McArthur (1996) mentioned that interpretation can help visitors to develop a deeper awareness, appreciation, and understanding of heritage sites.

The internet has become a crucial tool to allow the visitors to learn more about the community before or during their visit. Lancaster County Planning Commission (2001) stated that interpretation should be available to visitors, whether at a place (on site) or not (off site). Effective interpretation should allow visitors to participate or be involved in activities and also allow them to connect with what they expected and what they are experiencing.

Moreover, heritage interpretation must be communicated through various media sources and should allow the visitors to make sense and meaning of a particular

site. Staiff (2014) also stated that technology can provide positive interpretation for visitors such as faster, easier, wider and deeper engagement.

Before their visit, the community needs to develop the interpretation for non-Thai visitors in order to paint a vivid picture of the community by presenting basic knowledge, the significance of the community and the community's sense of place. The internet which has been reported to be an important tool for non-Thai visitors to the community can spark their imagination and encourage them to experience the real site as a first-hand experience.

During their visit, the official community heritage interpretation should provide more and better information such as English version signboards, QR codes or brochures which can be handed out to them. The community can also provide local guides who can communicate in English or QR codes to provide more detail.

After their community visit, with effective community interpretation, visitors can understand the significance of the community heritage, and return home with stories based on their own experience and hopefully appreciate and understand their responsibility to protect the Hat Siao cultural heritage. Once again, direct translation from Thai to English, ignoring background knowledge, and simply providing basic factual information does not provide a deeper learning experience for non-Thai visitors.

Timothy (2011) stated that the interpretation should not assume that visitors already know about the place. Furthermore, ICOMOS (2008), Charter for the Interpretation and Presentation of Cultural Heritage Sites, also stated that, at best, interpretation should relate to the lives of visitors, reveal something new, provoke different thoughts related to one's experience and reveal new ideas.

The findings also show that the length of stay of the majority of foreign visitors to the Hat Siao community indicated that they stayed in Thailand for 1- 15 days, stayed in Sukhothai for 1-3 days but stayed in Hat Siao less than 1 day. It can be said that most non-Thai visitors spend very little time in the community. The interpretation, which can also help the community to promote the site, is lacking. It

should encourage potential visitors to recognize, come, experience, learn and be satisfied by the cultural identity of the community.

The largest group travelling in the community is families. Consequently, the community should aim to include various activities in order to provide first-hand experiences for both males and females and adults and children. The architecture of Thai-Phuan housing style and ancient buildings in Hat Siao temple can arouse the interest of male visitors while the Sin-teen-Chok textiles and community history can stimulate female interest. In addition, interpretation for children should aim to offer the fun of discovery, participation and be different to the adult version.

Two-thirds of non-Thai respondents indicated that the real experiences differed from their expectations. Nevertheless, almost all of them admitted that they were still satisfied with their community visit experiences. It can be concluded that although the interpretation for non-Thai visitors is ineffective, cross-cultural visitors still appreciated the community's cultural identity and had a pleasurable time during their visits. However, interpretation should serve this group deeper knowledge, and encourage and challenge them to connect the values of the community with their personal experiences.

The community's sources of information for foreign visitors before their visit largely depends on family, friends and relatives and is then followed by the media, TV, radio and internet. When relying largely on the interpretation from visitors' family, friends and relatives, the quality of the interpretation and the officially message from the community will never be handed on to the visitors.

Furthermore, even though Hat Siao community has various examples of cultural heritage identity, both local and foreign visitors still have no chance to obtain this message from the community. Various kinds of media need to be developed to make Hat Siao community better known by both local and foreign visitors. It is essential that local empowerment is established.

However, in this case, the community's cross-cultural interpretation should begin with top-down policy (Sutunyaruk, 2008). Uzzell (1989) stated that interpretation should not only focus on visitors' expectations and experiences but

should also focus on community involvement in any heritage. The government needs to support the community in terms of English versions and/or translations, global promotion and clear directions. Then the goals, visions and missions of local stakeholders can be established.

The available communication for international visitors in the community is always available only for the Sathorn Gold Textile Museum; however, messages are offered as one-way communication without regard to the background knowledge of cross-cultural visitors. For the elephant back ordination procession, the community has provided non-Thai interpretation with a part-time English speaking master of ceremonies for its visitors, but it is the word-by-word translation and again is done without regard to the background knowledge of visitors.

After spending time in the community, almost all foreign visitors claimed that they understood more about the community from their family, friends or relatives and internet or applications. In regard to how helpful their sources of information are during their visit, one-third of them said 'so so' followed by 'not much'.

Furthermore, no one mentioned that their understanding was enhanced by the community interpretation. It can be concluded that their better understanding came mostly from their companions who may or may not provide correct information to them. Although visitors claimed that the internet and applications came in second place, the quality and reliability of these sources is in doubt.

Not surprisingly, the replies on how helpful the sources of information were tended to be 'so so' or 'not much'. Heritage interpretation at the Hat Siao community should be established to provide official, standard content and better quality information.

The results show that non-Thai tourists in the Hat Siao community need to know about the historic value followed by the social value, the aesthetic value, the spiritual value and the scientific value, respectively. Knowing this, the community can prioritize the provision of interpretation at an appropriate length for the visitors.

Once again, the findings also indicate that the existing heritage interpretation of the community is ineffective since all of the examples of

interpretation about community identity which foreign visitors need to know are not available. Only the Sathorn Gold textile Museum, which was ranked as less important by visitors has adequate interpretation for foreign visitors. The reason that the museum was ranked last is because it provides some interpretation for foreign visitors; however, support from and collaboration with the government is required (Sutunyaruk, 2008).

Signage is the popular choice of interpretation technique for non-Thai visitors to the Hat Siao community, followed by websites, applications and other media, and printed materials, respectively. From the detailed interviews, the reason that visitors chose signage as their first choice of interpretation technique is because they need ready-to-read information as same as the officially information with no extra paid at the actual place.

Visitors also indicated that they selected websites, applications and other media in second place because it is easy to access and had broader data. Nevertheless, the available information about the Hat Siao community's cultural identity in English is limited and not very helpful. Hence, the community should consider both traditional techniques of interpretation (signs) as well as digital techniques (websites/ applications/ other media) to provide information about the community's significance and cultural characteristics to foreign visitors.

The research has also revealed that a few visitors said that they disliked the weather, the spicy food and the treatment of elephants. The reason is because the period of the data collection was in the summer when the elephant back ordination procession is held; however, this finding is uncontrollable and not related to the community heritage interpretation issue.

Only a few non-Thai visitors in the community made comments about the research. Some commented that "I wish I could read and understand Thai", "Any sign or information in English would be great" and "Thank you for starting your research to help us". It could be that they are hungry to learn, enthusiastic to discover and would appreciate the community establishing cross-cultural interpretation.

Nevertheless, this also reflects the very poor condition of existing community interpretation.

In conclusion, the biggest gender group of non-Thai visitors to the Hat Siao community was male. From the grouping by age, the largest group belonged to the age group of 26-45 years old. The top five nationalities were American followed by Australian/ United Kingdom, Canadian, and French/ German, respectively. Most indicated their education levels as bachelor degree.

Although they were from different demographic, geographic and psychographic groups, their expectations to visit Hat Siao community were largely for learning rather than having leisure experiences in the community. However, their experience to learn about the community cannot be fulfilled by the available heritage interpretation for foreign visitors. Only one-quarter could have learning experiences from other sources of information rather than from the community's existing interpretation.

To help the community to protect the heritage value and improve the learning experiences of non-Thai visitors, it is an obligation of the Hat Siao community to develop effective interpretation to match cross-cultural visitors' expectations and experience as well as to allow them to feel appreciative and engage their senses in heritage protection.

Interpretation for cross-cultural visitors is urgently required in order to provide true learning experiences. The community should provide the opportunity from visitors who are hungry to learn, curious to know more and enthusiastic to discover new knowledge by challenging them to discover the meaning of the community's cultural identity and connect the values of the community with their personal experiences.

Direct translation from Thai to English, ignoring their background knowledge, and simply providing factual information cannot provide the deeper learning experiences for non-Thai visitors. Poria et al. (2006) stated that basic translation alone is not enough and interpretation goes beyond language and

communication. Furthermore, the interpretation for children should aim to establish the fun of discovering, create participation and be different from the adult version.

Since the internet has become a crucial tool to allow the visitors to learn more about the community before or during their visits, the official, standard content and better quality information for community interpretation via media is required. However, both traditional techniques of interpretation (signage) and digital techniques (websites/ applications/ other media) to provide information about the significance and cultural characteristics of the community for foreign visitors are important.

On the other hand, interpretation for potential visitors or those with expectations for leisure experiences should be provided to arouse them to recognize, visit, experience, learn and be satisfied with their experience of the cultural identity of the community as a first-hand experience. Moreover, developing better transportation, facilities, sanitation and security and by creating more varied activities should be considered to fulfill other dimensions of visitors' satisfaction. The interpretation via media needs to be developed to make the Hat Siao community better known amongst both local and foreign visitors.

A top-down policy from the government is needed to support the community in terms of English versions and/or translation, global promotion and clear direction. Later on, the goals, visions and missions of by local stakeholders can be created. The interpretation will never be effective if it does not include local involvement, a sense of possession and the need for heritage protection for all local and foreign visitors. The issue of "Local Message and Global Interpretation", is also relevant and will be discussed in greater detail in the next part in regard to the research questions.

Consequently, having explained the cultural identity and existing heritage resources of the Hat Siao community, including the characteristics, expectations and acquired experiences of non-Thai visitors to the community, effective interpretation which aims to enhance visitors' understanding and appreciation and leads to the protection of heritage sites can be developed in regard to the relevant issues and challenges. The next part of this research will provide analysis and discussion on the

issues and challenges of "Authenticity or Cultural Commodity" and "Local Message and Global Interpretation" in managing community identity and providing cultural heritage interpretation for cross-cultural visitors to the Hat Siao community.

3. Issues and Challenges in Managing the Community Identity and Providing Cultural Heritage Interpretation for Cross-Cultural Visitors

The purpose of this part is to analyze and discuss of the issues and challenges in Hat Siao community in managing the community identity and in providing cultural heritage interpretation for cross-cultural visitors. The issues and challenges are classified into two different dimensions; "Authenticity or Cultural Commodity" in regard to how to appropriately manage the community identity and "Local Messages and Global Interpretation" in regard to how to provide effective cultural heritage interpretation for cross-cultural visitors to the Hat Siao community. Furthermore, recent trends are also identified in this part to develop effective interpretation for non-Thai visitors.

"Authenticity or Cultural Commodity"

In many cultural heritage destinations, the issue of authenticity or heritage commodity has been raised and has gained more attention in various academic literatures. The question, therefore, is about which approach the community should take as there are both positive and negative impacts on the destination. This section aims to define the concepts of authenticity and commodification in terms of tourism; to identify positive and negative effects on cultural heritage tourism destinations for both local and foreign visitors and then to consider the particular examples of the Hat Siao community identity and existing conditions, and to make recommendations.

"Authenticity", in terms of tourism, has been defined in various academic literatures. ICOMOS (1994) stated that "authenticity" refers to the characteristics that most truthfully reflect and embody the cultural value of the site while Principles for the Conservation of Heritage Sites in China (China ICOMOS, 2004) stated that authenticity means truth or factual accuracy.

Thus, the general concept of authenticity refers to something being genuine or truthful, which reflects its value. It can be found in various forms; artifacts,

events or tourist experiences (Bougot, 2011). To conserve the local cultural significance, the Hoi An protocols (UNESCO Bangkok, 2009) recommended good conservation practice and acknowledged safeguarding techniques by employing four dimensions of authenticity as the primary and essential conditions of heritage.

The issue concerning "cultural commodity" has been noted in much academic tourism literature as one of the drivers leading to inauthentic conditions. Taylor (2001) stated that commodification can damage the local cultural identity and lead to an "endangered culture" or inauthenticity.

In contrast, Medina (2003) found that cultural commodity can create local interest in the cultural identity. Consequently, the concept of cultural commodity refers to turning the cultural identity into products or assets to sell and to attract visitors to cultural destinations, which may have both positive and negative effects. It is important to note that at some destinations in which cultural attributes are presented to attract visitors, cultural commodification is inevitable (Nadin, 2010).

On the one hand, the positive side of authenticity in tourism is the conservation of local culture and authenticity in its original form and meaning. It also allows cultural tourists who expect to visit pristine and untouched areas to experience the real community culture and to have genuine satisfaction from seeing a different culture. These tourists do not need to experience "staged authenticity" or inauthenticness resulting from commodification which is set up especially for tourists but without the close contact with locals (Nadin, 2010).

Since some specific local cultures, especially in Asia, involve less commodification, such as sacred objects and places or religious ritual concerns, retaining their authenticity is the only acceptable choice. However, relying merely on authenticity can reduce the benefits to the community that result from tourism and bring economic benefits and social development. Furthermore, traditional values, for instance, traditional dancing, ceremonies, music, and handicrafts, are modified and may have lost their original value as they have been changed to match tourists' taste rather than continuing the traditional way. This is referred to as 'cultural theft' (Dallen, 2016). There is extensive academic literature that questions cultural

authenticity that is it really "static" since the culture is considered as a commodity that can be sold for consumption (Nadin, 2010) and evolves in response to changing circumstances (Steiner and Reisinger, 2006).

On the other hand, the positive impacts of cultural commodification have also been noted. It can bring social and economic benefits, foster a sense of local pride and interest in their own culture, and bring political empowerment (Cole, 2007). Better cohesion among the locals can bring social benefits by developing and making decisions about the community's direction and by sharing different perspectives about their own community.

Sutunyarak, (2008) stated that any conservation plan or tourism development would not be successful without community support, so they should be encouraged to have a sense of ownership. Economic benefits can bring out community development, which affects the comfort of both locals and guests, and can enhance public utilities, sanitary conditions and healthcare. It can generate a sense of local pride, interest and a sense of belonging in their own culture and cultural identity which has value for tourism at the local and global level.

Cultural commodification can lead to the community's political empowerment which can help in influencing government decisions. It can also be considered as a choice to preserve and ensure that the cultural identity will be handed on to future generations in a changing world. Nevertheless, cultural commodification can destroy the local culture and community value. It can also lead to the loss of original meaning for the community and may lead to inauthenticity (Nadin, 2010).

The research findings demonstrate that Hat Siao community has various examples of tangible and intangible cultural heritage. Even though authenticity can facilitate the conservation of local culture and maintain the original forms and meaning, the community's existing heritage resources have a low level of authenticity in several ways.

Nevertheless, to create income from tourism, the Hat Siao community which mainly presents its culture identity to attract visitors, has converted the culture into products and assets. Without controlled cultural commodification, it creates a

conflict between conservation and commerce for local residents. In this regard, the challenge of Hat Siao community is finding the best way to conserve the community's cultural significance.

Challenges in balancing Authenticity and Cultural Commodity

There are conflicts between the commercial side and the traditional side in serving more tourists whilst maintaining authenticity in the community. In order to conserve the cultural significance, the cultural identity of the Hat Siao community has to remain genuine (authenticity) although commodification is already evident.

The old ordination hall at the Hat Siao temple and the stone inscription inside the old ordination hall are examples of cultural identity which have remained authentic. The old ordination hall which has been rewarded by the Association of Siamese Architects under Royal Patronage as a well-preserved building has remained inactive and unmodified since they believe this is the best way to preserve its authenticity.

However, it is currently full of bird droppings, dust and dirt. The stone inscription with ancient texts inside the old ordination hall which was designed to hang on the wall is presently in poor condition. It can be further damaged by bird droppings, dust and humidity. With only occasional use, the old ordination hall is rarely seen by visitors or locals.

In contrast, the elephant back ordination procession and the Sin-Teen-Chok textiles are clear evidence of the community's cultural identity but have been commodified. The elephant back ordination procession, which is the most significant Thai-Phuan traditional ceremony and encourages a large number of both domestic and international visitors to visit the community, has been commodified. Although there are no elephants available in this community, local residents rent them from other communities to create income for the community. This can be considered as staged authenticity or inauthenticity (Nadin, 2010).

In addition, since the provincial government claims that a lot of government funds to serve other communities in other forms of development have been spent on this small community, the current support comes from the private

sector, such as Nesle and Singha Beer. These private sector companies require something in return from this traditional ceremony, for instance, asking the soon-to-be monks and the parade participants to show and promote their products or logos during the ceremony. It seems to be a common thing even though products, such as Singha Beer, are against Buddhist principles.

Moreover, the more tourists come, the greater is the impact on the community. Local residents' attitudes and perspectives have changed to be more materialistic which contrasts with the traditional way of life. It has diminished the traditionally purpose, meaning and worth of this ceremony and Lord Buddha 'skey message, let oneself on.

In addition, Sin-Teen-Chok is one of the most valuable cultural identity products which was originally produced only for households but has since become commodified. Sin-Teen-Chok textiles are not only the highlight of the Hat Siao community, but also represent the identity of Thailand. Even though this local wisdom can be conserved and will be handed on to subsequent generations in the community, focusing on financial benefit or quantity rather than quality might help to degrade the cultural identity.

At present, locals pay attention only to the traditional designs and patterns in order to produce as much as possible without any innovation. They compete with each other in terms of price rather than quality. Furthermore, Sin-Teen-Chok textiles are now produced in other communities and transferred back to be sold in the Hat Siao community. This might result in economic prosperity for outsiders or money leaking out while the heritage of local wisdom might gradually diminish in terms of quality as a result of inexperienced outsiders.

"Authenticity" does not mean good while "inauthenticity" does not mean bad. The key to conservation is not in keeping everything as it was while "cultural commodification" should not be allowed to debase the cultural significance. To conserve the cultural significance, the community should not focus on either authenticity or commodity which can create a conflict of interest among locals, but instead they should attempt to conserve the cultural significance sustainably. Finding

a balance between authenticity and commodity seems to be the best solution; however, in practice, a balanced approach cannot clearly provide a direction and rarely happens in the real world.

Thus, from the research findings and analysis, the recommendation is that the community should consider the commercial side but ensure controlled commodification. Since the process of commodification allows the community to connect traditional, authentic, and artistic aspects with modern production features, the commodification process generates positive benefits to the host as long as it is controlled (Pröschel, 2012).

In regard to tourism trends, the UNWTO (2017) stated that to promote cultural value, diversity and heritage. Kow (2018) stated that tourists are still looking for new experiences that are unique and authentic. Moreover, sustainability has become the focus of the tourism industry. In regard to domestic trends, Tourism Authority of Thailand, or TAT (2017) announced the "Amazing Thailand Tourism Year 2018" and "Amazing Thailand Go Local" campaigns which focus on inclusive tourism based on the government's 12th National Economic and Social Development Plan and 2nd National Tourism Development Plan in order to promote lesser-known places for visitors.

Particularly for Sukhothai province and the Hat Siao community, Arsasappakit (2013) established a marketing plan to promote Sukhothai as a world heritage hub in ASEAN under the campaign "HUB Thailand and Beyond in the form of Tourism Business Networking by presenting the Angkor Wat route together with Sukhothai- Sisatchanalai- Kamphaeng Phet in order to penetrate the European market while Sawettarat (2016) indicated that the Tourism Authority of Thailand plans to promote the 'Silk Road' project together with other neighboring countries in the Asia Pacific zone. The Hat Siao community is one of the significant destinations in the Silk Road project.

Furthermore, BLT online (2018) mentioned that the trend of international visitors to visit Sukhothai province is greater than last year by over 50%. The majority came from Europe.

The tourism trends mentioned above clearly demonstrate that the Hat Siao community has great potential to turn the community identity into cultural products to attract non-Thai visitors. However, it is notable that the commercial activities should not be excessive so as to preserve the community's value.

The development of the old ordination hall in the Hat Siao temple, and the stone inscription inside the old ordination hall, which have previously been neglected, should allow more engagement from locals and visitors to experience their unique value and their authenticity. The old ordination hall should not open only on special occasions but daily in order to bring it to life and become more accessible. This can also eliminate the problems of bird droppings, dust and dirt.

Furthermore, the presentation and interpretation inside should provide adequate information for visitors to allow them to learn about the community's historical value. Brochures and signboards related to the story of the hall and every significant detail which makes this hall unique and rare should be presented both Thai and English as a first step to enhance the site's interpretation.

The stone inscription with ancient texts inside the old ordination hall should not only be protected from the surrounding environment because of its incalculable value, but should also be translated to provide visitors the opportunity to connect with the heritage of the community. These can fulfill and respond to visitor trends by promoting the cultural value, diversity and heritage of lesser-known places and provide new experiences for visitors who are looking for uniqueness and authenticity.

It has also been found that Hat Siao temple lacks the involvement of people since the role of this temple has changed. People come to the temple to perform merit-making only on special occasions, but do not go there to meet and discuss changes in the community as in the past. More activities such as establishing a community learning center and renovating the recreation park inside the temple grounds could help. The community learning center may be open on Saturdays or Sundays in order to teach Buddhist principles, the Thai-Phuan dialect and Lam Phuan, which reflect the local identity and may disappear in the future. In addition, the

recreation park, which has been abandoned, should be renovated. The original theme of this recreation park was about heaven and hell or sin and morality to encourage Buddhists to avoid and be afraid of doing evil can still be used, but it needs to be renovated and made more lively and interesting to serve people on weekdays or weekends in the evening.

The result was also revealed that the elephant back ordination procession and the Sin-Teen-Chok textiles bring economic benefits from cultural commodification. Commodification needs to be kept at a reasonable level. The elephant back ordination procession attests to the fact that to continue this ceremony, the community, which has no elephants anymore, needs support from private agencies and cannot control the effects caused by visitors.

Nevertheless, the community can limit the negative impacts from excessive commodification while strengthening the positive aspects resulting from cultural commodification based on the government's 12th National Economic and Social Development Plan and the 2nd National Tourism Development Plan, thus maintaining the balance between the economy, the environment and the benefits for the community (the national Economic and Social Development Board, 2017).

When promoting sponsors' products, such as Singha Beer, the promotion should be limited only for the parade participants but should not include the soon-to-be monks. Moreover, once the parade moves into the sacred area or temple, all products and logos should be removed. Local residents, however, still believe in the Buddhist concepts and work voluntarily to run this ceremony to get great merit.

Moreover, many houses along the way provide free food and beverages for the attendees. This presents a high level of community collaboration, which the community should strengthen to maintain the authenticity of this ceremony. On the other hand, it can also reduce the negative impacts of materialistism, which can come from tourists and can make the events less inauthentic.

The nine identity patterns of Sin-Teen-Chok textiles are amongst the most popular products which reflect the local wisdom of the Hat Siao community. The tourism support from the government such as "Go Local", "Amazing Thailand

Tourism Year 2018" and "Silk Road" clearly demonstrate the opportunities for the Hat Siao community to employ local wisdom to produce commodities that bring economic benefits. However, the opportunities are not being fully exploited.

The use of traditional designs and patterns for products for which the focus is more on price than quality reduces authenticity and presents the wrong image to visitors. In addition, using traditional designs and patterns without any innovation also fails to meet the expectations of visitors and hence cultural products should be adjusted accordingly to suit demand. Some of textiles shops in the Hat Siao community have tried to add innovative ideas for Sin-Teen-Chok textiles to make products other than just women skirts; however, the success is limited only to the local level.

Thai textiles are currently booming. Her Royal Highness Princess Sirivannavari Nariratana attended the Paris Fashion Week Spring/Summer 2017 with her hand made Thai textile dress. This fantastic Thai textile dress stunned the audiences and made Thai people very proud to see the local fabric on the global stage (Sanook, 2016).

Furthermore, Intaratat (2018) stated that Cressida Bonas, Prince Harry's ex-girlfriend, wore a bohemian rainbow tribal dress from northern Thailand designed by Eponine in London at the prince's wedding. All the patterns, colors, embroidery, materials and hanging trinkets were distinctly Hmong, a hill tribe in Chiang Mai, Thailand. In addition, the trend of dressing inThai traditional clothes is growing as a result of the popular Thai series, Destiny. This trend has increased the income of the Sathorn textiles shop in the Hat Siao community by more than 300,000 Baht per day from selling Thai dresses and Sin-Teen-Chok material (Thairath, 2018).

The community should therefore contact foreign experts such as professional designers, marketing teams, web-designers, e-commerce experts, English language trainers and consultants to enhance this cultural commodification and to gain worldwide attention.

Although the mass production could help to speed up the production of products to meet the demand from consumers, the cultural value would be reduced. Thus, instead of competing in terms of quantity, the community should focus more on quality and authenticity.

In conclusion, the Hat Siao community, which mainly presents its culture identity to attract visitors, has inevitably converted the culture into products and assets. Consequently, the community needs to ensure that the economic benefits from cultural commodification are not excessive to maintain the cultural identity (controlled commodification) otherwise it may lead to inauthenticity or the loss of its heritage.

However, failing to adapt to the modern world can limit community development and innovation. In this dynamic world, people and trends change, so cultural products must be modified accordingly to protect the heritage for future generations. To make it sustainable, interpretation is considered as a crucial tool in this research to connect the cultural identity with the target groups or non-Thai visitors since interpretation can support cultural tourism as well as bring benefits from economic development.

Thus, in the next part, analysis and discussion of the issues concerning "Local Messages and Global Interpretation" is required in order to help the community send messages about the significance of their identity to provide global visitors with information, knowledge, appreciation and a sense of heritage protection.

"Local Messages and Global Interpretation"

This part presents the issue concerning the community's cultural heritage interpretation to meet the needs and expectations of non-Thai visitors to the Hat Siao community. It starts by reviewing the local messages from the research results followed by the analysis of the problems faced by cross-cultural visitors by using a model of interpretation and finally developing effective community interpretation to enrich and enhance the learning experiences of cross-cultural visitors to the Hat Siao community based on local opinions and recent tourism trends.

Local Opinions

Tantiyamas (2007) mentioned that the interpretation should involve local opinions since the key to success for interpretation depends on locals taking ownership and being involved in the preservation and explanation of their heritage to visitors. The conclusion drawn from the focus group meeting was that locals need to share their cultural values as well as extend the sense of possession to all local and foreign visitors in order to appreciate and protect the community heritage.

The results indicate that they need to present themselves as a cultural heritage destination by using religious rituals which are related to the relationship between the Thai-Phuan way of life and Buddhism (or a combination of community ceremonies and festivals with their way of life). Secondly, the community agreed to present the architectural value of the ancient ordination hall, the Hor-Tri, the pagoda and the Thai-Phuan housing style (or community history). The Sin-Teen-Chok textiles (or community wisdom) came in third place.

The results also revealed that they need to present the local way of life to their visitors. They also want their visitors to experience and enjoy the community in every season by offing the variety of festivals and ceremonies, not only the elephant back ordination procession. They understood that promoting mainly the famous festivals of the community such as the elephant back ordination procession cannot provide the community enough economic benefits from tourism. They prefer to use the Thai-Phuan way of life which created the both tangible and intangible community identity value to attract visitors to the site.

However, the locals also said that Thai-Phuan people in the Hat Siao community are reclusive and believe that their ancestors' ghosts are in their houses. The concept of homestay does not fit with the community since the homestay concept needs to visitors to stay overnight in their houses.

The need for top-down direction from the government was one of the significant points from the focus group meeting. To create interpretation for cross-cultural visitors, language is the main barrier to transmit the local messages. Moreover, budget support and advice from the government are also required.

Lastly, the result from the focus group meeting also revealed that community meetings, participation and involvement to encourage locals to share opinions on cultural heritage conservation of their own community are lacking.

Global Interpretation

Poria et al. (2006) stated that visitors come from different cultures. They have various expectations and experiences at heritage sites based on their own systems of meaning, ideals, myths, beliefs, and understanding. Thus, the community should develop interpretation regarding the community's cultural identity to match the different interests, backgrounds, perceptions and cultures since the key to success is local involvement in the preservation of their acquired heritage for visitors (Tantiyamas, 2007).

However, the local opinions and cultural identity cannot be heard or seen by cross-cultural tourists because of the inadequate of content and limited channels of communication in both the socio-cultural context and the specific visual context. These problems for cross-cultural interpretation in the Hat Siao community are presented in the following diagram (See figure 86)
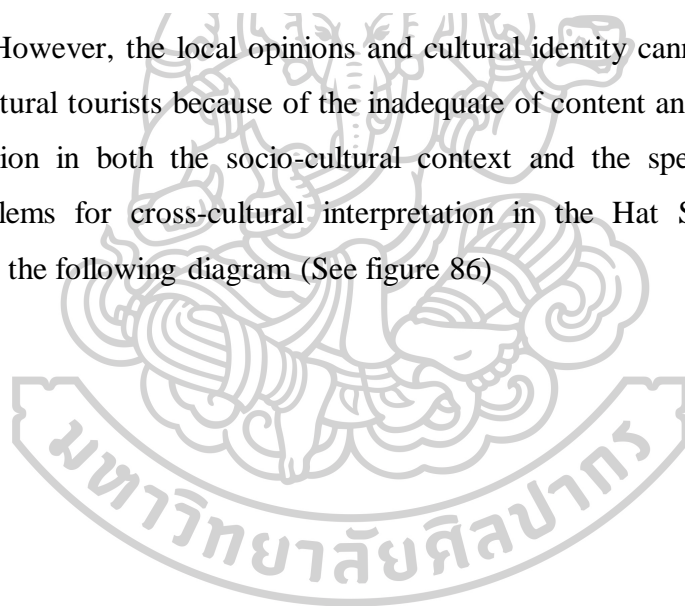
A Model of Interpretation for Non-Thai Visitors to the Hat Siao Community
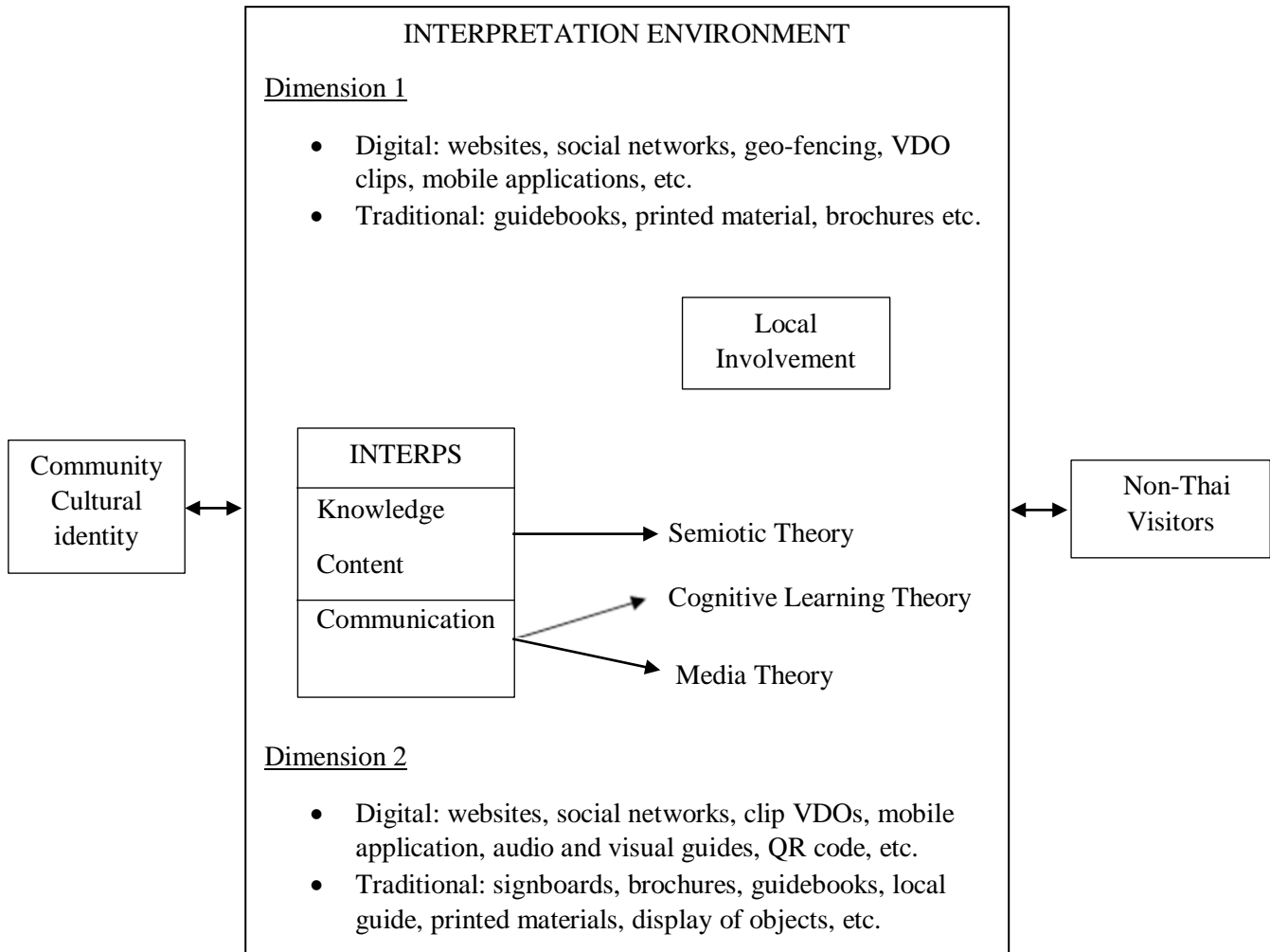
Figure 86 A Model of Interpretation for Non-Thai Visitors to the Hat Siao Community
Source: Adapted by Phobphison Phob-udom on January 26, 2018

The figure above confirms that the cultural identity of the Hat Siao community is not conveyed to cross-cultural visitors. Although the material objects or cultural identity that locals need to convey to their audience are very clear and match h what non-Thai visitors to the community need to know, the knowledge content (or what is being communicated to visitors) and the channels of communication (or how the content is being transmitted to visitors) from both off-site (or the socio-cultural context in dimension 1) and on-site (or the specific visual context in dimension 2) are

not effectively exploited, especially for foreign visitors who cannot communicate in Thai. Consequently, the challenge for community interpretation is to determine how to develop cultural heritage interpretation effectively to enrich and increase the learning experiences of cross-cultural visitors to the Hat Siao community in regard to the local messages.

Challenges of Interpretation for Non-Thai Visitors to the Hat Siao Community

From the adapted diagram, it is notable that effective interpretation should include the community identity, the interpretation environment (or the knowledge content, communication, the socio-cultural context and the specific visual context) and the visitors.

Research objective 1 has already been answered in the left side of the figure (the community identity) and research objective 2 is also addressed in the right side of the figure (non-Thai visitors to the community), the problem that stops the system from working systematically is in the middle (the interpretation environment). Hence, the community should put more focus on developing the key messages for cross-cultural visitors and find channels to transmit the messages to foreign visitors through off-site and on-site interpretation.

ICOMOS (2008), Charter for the Interpretation and Presentation of Cultural Sites, stated that the development of themes might help to keep the interpretation focused and that heritage places have many stories to tell; however, it is impossible to say everything about the site. Consequently, the interpretation themes should relate to the identity the locals want to share and the visitors want to know about.

The community interpretation themes can be the "Local way of life through ceremonies and festivals", "Hat Siao's architectural history" or "Local wisdom". Under the theme the "Local way of life through ceremonies and festivals", the interpretation should focus on the ceremonies and festivals of the community and Thai-Phuan people's way of life. To create learning experiences from the intangible heritage for cross-cultural visitors, focusing more on content or limiting forms of communication cannot fulfill cross-cultural needs (Appiah, 2006).

The community should create interpretation with various activities for cross-cultural visitors as full day or half day trips. The activities can start by allowing visitors to wear the local Sin-Teen-Chok textile clothes or and let them see and participate in the process of weaving Sin-Teen-Chok. The visitors may also be taken to see the ancient architecture in the temple and see the real Thai-Phuan housing style. After that, local guide could show them the community with its distinctive atmosphere and surroundings including the Yom River and the local way of life.

Story telling by local guides may add to the setting which inspired the award-winning writer (Southeast Asian Writers Award), Nikhom Raiyawa to write "Taling Sung, Sung Nhak" or, High Banks, Heavy Logs. It describes the relationship between elephants, humans and nature in the Hat Siao community. Story telling taking into account the visitors' backgrounds and knowledge by local guides is the key to effective interpretation.

Hara (2012) pointed out that heritage interpretation for non-English speaking visitors should be carefully designed and implemented in regard to visitor characteristics and in acknowledging the situation. The activity can also include Kaw Khong and Kaw Tho Thae making, which are examples of the local food of the Hat Siao community and are not too complex to cook. This could help to increase the participation and learning experiences for cross-cultural visitors. They can then learn the recipes and make them at home.

Furthermore, the interpretation for cross-cultural visitors should be aimed at multi-cultural visitors in various ways such as visual, (a variety of) spoken language modes and activities (Kongsasana, 2013). The interpretation via visitor activities such as cooking can be enjoyable for children who are travelling with their parents. However, the process of deep frying them should be done under the supevision of parents and local guides. Lastly, the community ceremonies and festivals which occur during the whole year can be added to the visitor activities as special events to allow them more engagement and learning opportunites about the local way of life (See figure 87).

Figure 87 Foreign Visitor at the Festival
Source: Facebook, 2018, accessed April 7, 2018, available from
https://www.facebook.com/aaaliverpool

The theme "Hat Siao architectural history" is related to the ancient ordination hall, the Hor-Tri, the pagoda and the Thai-Phuan housing style. The interpretation for non-Thai visitors to the Hat Siao temple can be developed into two types of presentation. Information signboards, brochure and guidebook (one-way communication) are the first type of community interpretation which is appropriate for short-term visitors. The other type is the local guide (two-way communication).

The community should provide learning opportunity for visitors who are hungry to learn, curious to know more and enthusiastic to discover new knowledge by developing the technique of local guides. Local guides can offer more detail about the ancient ordination hall, Hor-Tri and the pagoda which suits visitors who have more time in the community and need more detail. Thus, these buildings should be open

daily to allow more engagement and participation. Kongsasana (2013) indicated that the site or object interpretation should be integrated with its surroundings and well maintained. The community can also include the School of Buddhist Monks in community museum since it can tell the community story better than the new museum at the Hat Siao temple which is not linked to its surroundings (See figure 88).

Figure 88 The School of Buddhist Monks and the new Museum of Hat Siao Temple (Photo Taken by Phobphison Phob-udom on January 10, 2015)

Reisinger and Turner (2003) stated that cross-cultural tourists bring their own set of perceptions and expectations as well as their own cultural preferences and their own forms of indigenous knowledge. Overnight stays in a local house (homestay) can be considered as grounds for potential cultural misunderstanding or conflict between international visitors and local people.

Thus, because of the Thai-Phuan housing style, the community can apply the home host concept, which allows visitors to spend their time in local houses, experience real life in a traditional house and natural surroundings, do local activities (such as cooking, planting and farming) and eat local food. The concept of home host is different from homestay since the visitors do not stay overnight in local houses (Adulyanon, 2017). This can take into account the local opinions as well as allow visitors to stay overnight based on a choice of accommodation while allows them to experience and understand the community's architectural history.

In addition, the key to interpretation of the significance of the community through "Hat Siao architectural history" is in providing information that should not simply be basic factual information but should also provide the opportunity to make meaningful contrasts between the past and the present and help visitors to understand their position in the world and appreciate to protection of Hat Siao's cultural heritage.

The theme "Local wisdom in globalization" refers to the Sin-Teen-Chok textiles since the nine patterns of Sin-Teen-Chok textiles, which require high levels of skill and knowledge and have been handed on through many generations, are recognized by worldwide consumers. Mr. Sorajprasopsanti stated that all nine patterns have a different meaning such as protection from bad luck, being rich or long-lasting love.

The interpretation of Sin-Teen-Chok textiles can also use these stories to increase the value of commodities for non-Thai visitors. The interpretation of Sin-Teen-Chok textiles should allow visitors to touch, feel or wear the clothes. Interpretation focusing more on language than processes lacks imagination and cannot connect with the visitors. Involvement with the products can create deeper engagement for visitors as well as promote them to others.

Staiff (2014) stated that visitors are not passive receivers anymore; they can share their feelings, emotions or experiences with their friends via several media. Thus, media techniques can be significant tools to transfer information about the significance of Sin-Teen-Chok textiles to cross-cultural visitors to allow them better understanding without language barriers while also enhancing channels promoting the value of the community.

Furthermore, to benefit from the recent trend of wearing Thai traditional custom which was a result of a famous Thai series, the community should use digital techniques and media to pass on local opinions and expand local wisdom which should not be damaged by globalization, commercialization and modernization. Poria et al. (2006) mentioned that interpretation goes beyond language and communication (See figure 89)

Figure 89 Sin-Teen-Chok Textiles and the Thai TV Series
Source: Facebook, 2018, accessed May 30, 2018, available from
https://www.facebook.com/kchoosak

To transmit the local messages to global tourists, the community should consult experts to help in translation into English versions. Support from local or neighboring universities can include the help of external experts while costing spending little or no money; however, the theme or community presentation should come from local voices in order to create a local sense of ownership and involvement.

In regard to how to transmit messages to foreigner visitors, Hat Siao community should develop both traditional and digital techniques of interpretation. Furthermore, the interpretation environment should also include the socio-cultural context and the specific visual context or both on-site and off-site interpretation according to the figure above.

The traditional socio-cultural context technique for non-Thai tourists in the Hat Siao community refers to the tour operators, guidebooks, travel magazines and printed materials. Most of them are produced and authorized by the Tourism Authority of Thailand. Thus, the standard contents and quality of the information are not a problem.

However, focusing and promoting only some examples of cultural identity, such as the elephant back ordination procession and Sin-Teen-Chok textiles cannot

attract tourists to visit community for the whole year or promote the cultural significance of other aspects of the community. Government agencies such as TAT should promote the community ceremonies and festivals that occur every month in the guidebooks, travel magazines or printed materials (See figure 90).

Community Ceremonies and Festivals Calendar	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec
Long Khaek (Gathering for Growing Rice Ceremony)												■
Harvest Season Ceremony	■											
Kam Fah Festival		■										
Thai-Phuan Wedding Ceremony			■									
Thai-Phuan Songkran Festival				■								
Merit-making on Visakha Bucha / Boonslakpat Ceremony					■							
Farming Season						■						
The Buddhist Lent Day Ceremony							■					
Kam Khieng Traditional Ceremony								■				
Tan Khow Sa Ceremony (Gods Worship for plentiful rice)									■			
The End of Buddhist Lent Day Ceremony										■		
Kathin Thang Nam Ceremony											■	
Sang Khan Long Festival (Lanna Songkran Festival on 14th April)				■								
Noa Day Festival (Lanna Songkran Festival on 15th April)				■								
Sang Khan Kheun Festival/ Phaya Day (Lanna Songkran Festival on 16th April)				■								
Sang Khan Phu Tao Festival				■								
Elephen Back Ordination Procession				■								
Boon Bang Fai Festival (Rocket Festival)					■							
Tam Boon Khang Ban Ceremony (Merit-making to The Guardian Spirits)					■							
Chak Pha Lang Ceremony (Merit-making from Free Food Distribution)										■		
Kan Dood / Kan Mhong Ceremonies (Merit-making to Monks)										■		
Tak Bat Devo Festival (To Give Alms to The Monks)										■		
Long Heu Choung Festival (Boat Racing Festival)											■	
Junla Kathin Ceremony (Process of Making & Presenting Robes to The Monks in a Single Day)										■	■	
Loy Krathong Festival											■	

Figure 90 Hat Siao Community Ceremonies and Festivals Calendar
Source: Summarized by Mr. Phobphison Phob-udom

Furthermore, the interpretation in guidebooks, travel magazines and printed materials should aim to stimulate the interest of visitors and allow them to form vivid pictures, and make sense and meaning of a particular site, which encourages them to have first-hand experiences in their visit to the site. Promoting a variety of examples of community identity and activities can attract visitors who have different backgrounds, expectations and experiences.

Tour operators can also be considered as crucial tools in conveying the community identity and local messages to cross-cultural visitors. They can be considered as experts in terms of language translation. Hence, the community should contact tour operators and present them with several tourist packages and activities. Incentives should also be offered to them to motivate them to convince potential visitors to visit the community. Nevertheless, the community should develop clear and direct communications with tour guides, such as workshops before developing this interpretation technique (Hara, 2012).

In regard to the digital socio-cultural context technique, websites, social networks and mobile applications can be powerful techniques to promote the Hat Siao community. The results reveal that the community should develop these tools as soon as possible.

Consequently, local government should develop top-down policies to support and advise the locals and take immediate action to create official websites and other media for the Hat Siao community. Websites, social networks and mobile applications should come from the government to send standardized messages to cross-cultural visitors. The better the quality of off-site interpretation, the more tourists are likely to visit the site.

The use of signboards, which is a popular choice for foreign visitors to the Hat Siao community according to the questionnaire results, can be considered as a traditional on-site interpretation technique. Although Lancaster County Planning Commission (2001) mentioned that some techniques, such as brochures and signs, are in a means of visual communication, it is untrue for the Hat Siao community.

Signboards are still active in Hat Siao community because visitors need ready-to-read information as there is a lack of people who can explain it in spoken English.

Not only should signboards be available in English to communicate information to visitors, but they should also allow visitors to read the important information on short-term visits while also providing greater detail for those who have more time in the community.

The community should provide learning opportunities for visitors who are hungry to learn, curious to know more and enthusiastic to discover new knowledge by challenging them to discover the meaning of the community's cultural identity and connect the value of the community to their personal experiences.

The information on signboards should present important information in larger letters and greater detail in smaller letters for visitors who have more time or need more detail about the community. To make the signboards harmonize with the surroundings, the design and layout of the signboard should relate to the object and the environment. For instance, a signboard to tell the story of the Thai-Phuan housing style should be made and designed from wood, reflecting the Thai-Phuan way of life.

In addition, a 'young local guide' project can also be applied in the Hat Siao community at weekends since this project can help young locals to practice English skills earn extra income, extend the local sense of possession to non-Thai visitors and also allow community involvement. Furthermore, the visitor center which was abandoned and converted into a community public toilet should be revived and made more active with a relaxing atmosphere for tourists in order to provide them with basic information and more knowledge, which was its original purpose.

Furthermore, digital on-site interpretation techniques such as audio and visual guides and QR code can be benefitial to the Sathorn Gold Textile Museum to interpret the community identity in various languages for its visitors.

Although Mr. Sorajprasopsanti can explain his collections to the visitors well, he cannot communicate with non-Thai visitors in English. Hence, audio and visual guides and QR code can help visitors to experience the site interpretation by selecting information in their own language. This can also solve the problem of the

inactive area at the rear part of the museum, and to provide information when Mr. Sorajprasopsanti is not at the site.

However, the community needs to take into account the limitations of audio and visual tour equipment when several groups visit at the same time as this can be a problem (Kongsasana, 2013). For the other tourism attractions at the Hat Siao community, websites, social networking and mobile applications can help. Thus, official messages from local government should be provided.

After the analysis and discussion about the interpretation environment, it is clear that digital interpretation techniques can be beneficial to non-Thai visitors for both on-site and off-site interpretation to enrich and increase visitor learning experiences. Kow (2017) stated that the digital technology has become more powerful and is intensively used by visitors for booking their trips and for reviews and comments after their trips. TravelWireAsia (2017) also stated that digital technology is not only changing the way of booking, but also shaping the kind of information. The trend of digital interpretation techniques can provide visitors with experience and education from both on-site and off-site information, allow the visitors to become co-authors to tell the stories of the sites, whether good or bad and increase awareness and understanding about the sites (Staiff, 2014).

To benefit from this recent trend, the community should develop community interpretation via digital media to better serve visitors. To stop uncontrolled content being served to visitors, official standardized content from local government is required.

The contents should also provide non-Thai visitors vivid pictures by using historical pictures as well as current pictures or VDO clips of documented stories enacted by actors or animations to explain the community atmosphere, the various activities in the community and the local way of life. Community pictures or clips in digital media should not focus only on the elephant back ordination procession or textiles, but also on other examples of the cultural identity to promote the site in various ways.

Several activities of the community should be presented to serve the different needs and expectations of visitors. Moreover, pre-booking before visits to attend community activities should be available in such media. Furthermore, geo-fencing technique or mobile marketing which uses location-based technology with built-in GPS to promote the community to hyper-localize potential visitors should also be employed (Neighbors, 2018).

For the Hat Siao community, the geo-fencing technique can be presented to visitors at the Si Satchanalai Historical Park since they are cultural heritage tourists and potential Hat Siao community visitors. Furthermore, the geo-fencing technique can also be offered to visitors to the Na Ton Chan community which is located next to the Hat Siao community. Interpretation in the geo-fencing technique should encourage potential visitors to recognize, visit, experience, learn and be satisfied with the cultural identity of the community as a first-hand experience.

Digital interpretation techniques can encourage visitors to become co-authors and not only passive receivers. The community should treat this as an opportunity rather than a threat because every comment from visitors provides valuable feedback. Negative comments, ideas, emotions and experiences from on-site visitors can create new ideas to develop the community interpretation.

Hara (2012) stated that interpretation should be evaluated and re-evaluated in terms of the communication channel, content, and monitoring of interpretation based on the feedback. On the other hand, positive feedback from the information sharing of visitors via digital techniques can help the community to promote the site through powerful online channels.

Furthermore, digital interpretation can enhance site information and its significance. This can allow the visitors to engage, touch and reach out during their visit and then go home with enriched knowledge and experiences, better understanding of their position in the world, an enhanced sense of possession and an appreciation of the sense of protection.

To sum up, successful interpretation should include local opinions and voices and depend more on local involvement in presenting the acquired heritage to

visitors. Moreover, understanding the different visitor interests, backgrounds, perceptions and cultures is also important. By reviewing the model of interpretation by Staiff, the problem of community interpretation for non-Thai visitors to the Hat Siao community is inadequate content and limited channels of communication in regard to both the socio-cultural context and the specific visual context.

Consequently, the challenge for community interpretation is how to develop effective cultural heritage interpretation to enrich and increase the learning experiences of cross-cultural visitors to the Hat Siao community. To convey appropriate content to cross-cultural visitors in this community, the use of themes can help since it is impossible to explain everything about the site.

These three themes of the research are the "local way of life through ceremonies and festivals", "Hat Siao's architectural history" or "Local wisdom". For the theme the "local way of life through ceremonies and festivals", the community can create interpretation with various activities offered to cross-cultural visitors on full day or half day trips by using story telling techniques in regard to visitor backgrounds and knowledge from local guides to pass on a sense of ownership to visitors.

The community ceremonies and festivals which occur for the whole year can be added to the visitor activities as special events to allow them more knowledge about, and engagement with, the local way of life. The theme "Hat Siao's architectural history" should be developed into two methods of presentation. Information signboards, brochures and guidebooks (one-way communication) should be developed for short-term visitors.

Moreover, the use of local guides (two-way communication) can assist visitors who are hungry to learn, curious to know more and enthusiastic to discover new knowledge and have more time.

In addition, the home host concept, which allows visitors to spend time in local houses, experience the authentic way of life in a traditional house and enjoy the natural surroundings, while doing local activities and eating local food but not staying

overnight in the host's house is suitable for many tourists. Thus the home host concept can be applied in the Hat Siao community.

The interpretation should not simply provide factual information but should also provoke and provide tourists with meaningful contrasts between the past and the present, help them to understand their position in the world and encourage them to appreciate the significance of Hat Siao's cultural heritage and its protection.

In regard to the theme of "Local wisdom", the meaning of each of the nine patterns of Sin-Teen-Chok textiles such as protection from bad luck, being rich or long-lasting love should also be recognized by visitors to increase the value of the products.

Furthermore, Sin-Teen-Chok textiles should not be exhibited behind glass, but visitors should be allowed to touch, feel or wear them since this can facilitate experiential connection with visitors. Media techniques and external experts can be significant tools to convey the significance of Sin-Teen-Chok textiles to cross-cultural visitors and convey this local wisdom to foreign visitors.

The community should develop both traditional and digital techniques for interpretation. The traditional socio-cultural context technique for non-Thai tourists in Hat Siao community refers to tour operators, guidebooks, travel magazines and printed materials. The content in this technique should be presented in various community ceremonies and festivals which occur every month over the whole year to meet different expectations and provide more varied experiences for visitors.

Tour operators can be considered as crucial tools to convey the community identity. In regard to digital socio-cultural context techniques, websites, social networking and mobile applications can be powerful tools for the Hat Siao community. Top-down policy to support and advise locals to create official websites or other media is required to send standardized messages that serve cross-cultural visitors. Signboards, which are a popular choice from foreign visitors, can be considered as a traditional on-site interpretation technique. They allow visitors to read

important information while on short-term visits and greater detail for the one who have more time in the community.

The information on signboards can be presented on a single signboard with important information in large letters and greater detail in smaller letters for visitors who have more time or want more detail about the community. To make the signboards harmonize with the surroundings, the design and layout of the signboard should be related to the objects or environment.

Furthermore, the young local guide project can also be applied in the Hat Siao community at weekends since this project can help young locals to practice English skills earn extra income, expand the local sense of possession to non-Thai visitors and also allow community involvement. The visitor center, which was abandoned and converted into a community toilet should be revived and made more active with a relaxing atmosphere to serve tourists.

Digital on-site interpretation techniques such as audio and visual guides and QR code can be advantageous for the Sathorn Gold Textile Museum to allow visitors to experience the site interpretation by selecting information in their own language. This can also solve the problem of the inactive area at the rear part of the museum and when Mr. Sorajprasopsanti is not at the site.

In regard to the recent tourism trend of digital technology, it is clear that digital interpretation can be both on-site and off-site. It allows visitors to be co-authors, provides visitors more engagement and enhances visitor learning experiences.

Hence, the community should develop digital media. The content should provide non-Thai visitors vivid pictures by using historical pictures as well as current pictures or VDO clips of documented stories enacted by actors or animations to explain the community atmosphere, the various activities of the community and the local way of life and identity.

The presentation of various activities should also be presented to allow visitors to pre-book before visiting. The geo-fencing technique can be beneficial to

this community. The community should regard co-authorship as an opportunity rather than a threat because every comment from visitors provides opportunities to improve. Negative comments, ideas, emotions and experiences from visitors can help to generate new ideas to develop the community interpretation.

On the other hand, positive feedback from the information sharing of visitors via digital techniques can help the community to promote the site through these powerful channels. Lastly, locals should be engaged and involved in creating effective community interpretation using both digital and traditional techniques and on-site and off-site interpretation to develop broader perspectives of the community's cultural heritage for local and foreign visitors.
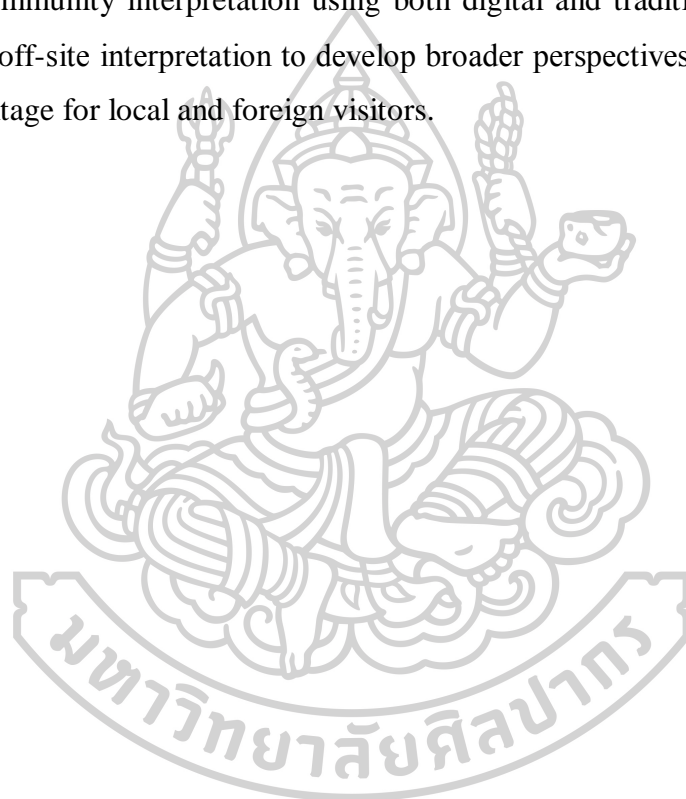
CHAPTER 6
CONCLUSION AND RECOMMENDATIONS

This chapter summarizes the research results and also offers research recommendations for an interpretation plan for the Hat Siao community and further research studies. The purposes of this research were to verify the cultural identity and evaluate existing heritage resources, to identify non-Thai visitors' characteristics, expectations and acquired experiences at the Hat Siao community and to examine the issues and challenges for cultural heritage interpretation for cross-cultural visitors to the community. This can benefit both local residents in providing conservation management and long term benefits, encourage local to be proud of their cultural identity as well as bridging cultural boundaries to discover the local messages enhancing appreciation and awareness of cultural heritage in the community for cross-cultural visitors.

The research was conducted from December 2014 to June 2018. It employed a combination of qualitative and quantitative methods. Both primary and secondary data were collected. The primary data were gathered from field observations, questionnaires, in-depth interviews and a focus group meeting. The secondary data were obtained from a review of literature, document research, and comparative research.

Conclusion

Hat Siao community is a small community in Si Satchanalai district in the northern part of Sukhothai province, Thailand. It has lowland topography and is located beside the Yom River which is a resource for agriculture, traditions and ceremonies. The local residents of the Hat Siao community are Thai-Phuan people who migrated from Laos PDR. They have a mixed and rich cultural identity and heritage including both tangible and intangible features.

Unfortunately, without appropriate interpretation, some aspects of the cultural identity of the Hat Siao community are likely to fade away or disappear from the community. Furthermore, the great potential to promote this community for

international visitors is absent due to lack of community cross-cultural interpretation, which can make their trips less enjoyable, meaningful and memorable.

The Cultural Identity and Existing Heritage Resources of Hat Siao

To verify the cultural identity and to evaluate the existing heritage resources of the community, both primary and secondary data were collected with a combination of research methods. The secondary data were collected in the literature review, and the document research, and the primary data were collected through field observations, in-depth interviews and a focus group meeting.

The results indicated that the cultural heritage identity of the Hat Siao community is evidenced by thirteen examples of cultural identity. There are five examples of tangible heritage identity and eight examples of intangible heritage identity.

Sin-Teen-Chok textiles, the Hat Siao temple, the Thai-Phuan housing style, the community museum and traditional local food are the examples of tangible cultural heritage identity in the Hat Siao community and community history, the elephant back ordination procession, the Thai-Phuan dialect, the Sang Khan Phu Tao festival, the Boon Bang Fai festival, the Kathin Thang Nam ceremony, the Kam Khieng traditional ceremony and the Kam Fah festival are classified as examples of intangible cultural identity in the Hat Saio community.

All thirteen examples of heritage identity can be grouped into four categories which are community wisdom, the way of life, ceremonies and festivals, and community history.

After analyzing the concept of heritage assessment under the Burra Charter framework with four categories of cultural heritage resource at the Hat Siao community, the findings indicated that the community's cultural identity embraces all aspects of the Burra Charter which are aesthetic, historic, scientific, social and spiritual value exemplified by community's cultural heritage resources.

The dimensions of authenticity from the Hoi An Protocols, which consist of location and setting, form and design, use and function and immaterial qualities

(UNESCO Bangkok, 2009), were also applied in the four categories of community cultural identity to analyze its existing conditions.

The results revealed that the existing heritage resources representing the community's cultural identity have significantly changed. The authenticity of "community wisdom" is the only dimension of "immaterial qualities", while the authenticity of the community's "way of life" is found in "location and setting" and "use and function". For the "ceremonies and festivals", the authenticity is found in its "form and design" and "immaterial qualities". Lastly, the authenticity of "community history" is in its "location and setting".

To sum up, even though the cultural heritage resources of the Hat Siao community embrace all aspects of the Burra Charter and were evaluated in terms of the dimensions of authenticity based on the Hoi An Protocols, it was found that the community's cultural heritage resources have changed in various ways. All of these changes in the Hat Siao community are influenced by economic development, tourism and socio-cultural forces. The Hat Siao community, which presents its cultural identity to attract tourists some of its cultural aspects have been commodified and, unfortunately, excessive commoditization of the cultural identity can lead to inauthenticity and can damage the cultural identity or block community development and innovative ideas.

Effective heritage interpretation should be applied in the Hat Siao community as a crucial tool to raise public awareness and understanding about the heritage values, encouraging the locals to be proud of their own cultural identity, generating and conserving community heritage appropriately to acquire long-term benefits. To develop effective interpretation, understanding the community's cultural identity and its existing conditions is insufficient; knowing the audience is also needed. Attracting non-Thai visitors, who are the target audience of this research, is viewed as one of the research objectives.

Non-Thai Visitors' Characteristics, Expectations and acquired Experiences

To identify non-Thai visitors' characteristics, expectations and acquired experiences in Hat Siao community, both primary and secondary data were collected.

The secondary data were collected in the literature reviews while the primary data were collected through field observations and questionnaires.

The research findings revealed that the largest group by gender of non-Thai visitors in the Hat Siao community was male. From the grouping by age, the largest group was the age group between 26-45 years old. The top five nationalities were American followed by Australian/ United Kingdom, Canadian and French respectively. Most indicated their education levels as a bachelor degree.

Although they had different demographics, country of origin and psychographics, their expectations to visit Hat Siao community were largely to learn rather than to have leisure experiences at the community. Unfortunately, their desire to learn about the community cannot be fulfilled by the available heritage interpretation for foreign visitors. Only one-quarter of them had a learning experience from other sources of information but not from the community's existing interpretation.

To help the community to protect the value of their heritage and to improve the learning experiences of non-Thai visitors, it is necessary for the Hat Siao community to develop more effective interpretation that match cross-cultural visitors' expectations and experience as well as to allow them to appreciate and engage their senses in heritage protection.

The community should provide learning opportunities for visitors who are keen to learn, curious to know more and enthusiastic to discover new knowledge by challenging them to discover the meaning of community's cultural identity and connect the values of the community with their personal experiences. On the other hand, for potential visitors with leisure expectations, the interpretation needs to recognize the cultural identity of the community as a first-hand experience.

Direct translation from Thai to English, ignoring background knowledge and simply providing factual cannot provide adequate learning experiences for non-Thai visitors according to Poria et al. (2006) mentioned that basic translation alone is not enough and interpretation goes beyond language and communication.

Furthermore, interpretation for children should aim to include the fun of discovery and participation, and be different from the adult version.

Since the internet has become a crucial tool that allows visitors to learn more about the community before or during their visits, official standardized contents and better quality information about the community interpretation via media is required. Interpretation via media needs to be developed to publicize the Hat Siao community to both local and foreign visitors.

A top-down policy from the government is needed to support the community in terms of English communication abilities with clear direction. Later on, the goals, visions and missions of local stakeholders can be established. The interpretation will not be effective unless it engages locals and extends the sense of possession and the need for heritage protection to all local and foreign visitors

However, both traditional techniques of the interpretation such as signage and information materials and digital techniques; for instant, websites/ applications/ other media that provide information about the significance of the community and the cultural characteristics to foreign visitors are reported as being important tools for cross-cultural visitors.

The community should apply both traditional and digital techniques to enhance their experiences. Moreover, developing better transportation, sanitation, security and facilities including creating more varied activities should be considered to satisfy visitors.

Consequently, having understood the cultural identity and the existing heritage resources of the Hat Siao community and the characteristics, expectations and acquired experiences of non-Thai visitors to the community, effective interpretation which aims to enhance visitors' understanding and appreciation and leads to the protection of heritage sites can be developed in regard to the issues and challenges community identity and providing cultural heritage interpretation for cross-cultural visitors to the Hat Siao community.

Issues and Challenges for Cross-Cultural Heritage Interpretation

Based on data analysis of research findings, there are two main themes of issues and challenges for cultural heritage interpretation for cross-cultural visitors to the Hat Siao community. They are i) Authenticity or Cultural Commodity and ii) Local Messages and Global Interpretation.

i) Authenticity or Cultural Commodity

The Hat Siao community presents its cultural identity to attract visitors; hence, the community could be converted its culture assets into commercial products. The community needs to ensure that the economic benefits from cultural commodification are not excessive in order to maintain the authenticity of the cultural identity or what might be called 'controlled commodification', otherwise it may lead to inauthenticity or the loss of heritage.

Nonetheless, resisting progress can limit community development and innovation. In this dynamic world, people and trends can change; hence, cultural products must be adjusted accordingly to survive as heritage for future generations. In addition, clearly understanding current trends can allow the community potential to establish a proper direction to benefit the community and also fulfill visitors' expectations.

The recommendation is that the community should consider the commodity side with "controlled commodification". Since the process of commodification allows the community to connect traditional, authentic, and artistic aspects with modern production, the commodification process generate positively benefits the host community as long as it is controlled at an adequate level (Pröschel, 2012).

To ensure that the cultural identity of the Hat Siao is developed towards controlled in terms of commodification, local government should effectively arrange meetings between community stakeholders and the representatives of local groups to establish a clear direction and to monitor them productively. This can generate economic benefits, help in conserving community heritage appropriately and avoiding conflicts of interest among stakeholders.

Interpretation is thus considered as a crucial tool in this research to connect cultural identity and products with the target groups and non-Thai visitors to provide economic benefits and enhance local pride which can help in conserving the heritage values, pass on the local message and expand the local sense of possession to visitors. Thus, analyzing and discussing the issues concerning "Local Messages and Global Interpretation" is required in order to help the local community clarifying their identity significances and heritage value appreciation.

ii) Local Message and Global Interpretation

Successful interpretation should include local messages and local voices and requires local involvement in presenting their heritage interpretation to visitors. Understanding the varied visitor interests, backgrounds, perceptions and cultures is also important. From reviewing the model of interpretation by Staiff, the problem of community interpretation for non-Thai visitors to the Hat Siao community is inadequate in terms of contents and is a limited channel of communication in terms of the socio-cultural contexts and the specific visual contexts.

Consequently, the challenge of community interpretation is in developing effective cultural heritage interpretation to enrich and increase the learning experiences of cross-cultural visitors to the Hat Siao community in regard to significant local messages. To send appropriate contents to cross-cultural visitors to this community, a theme reflexing strength of the locals' stories can help since it is impossible to explain everything about the site. Interpretation should not simply provide factual information, but present a meaningful contrast between the past and the present, help visitors to understand their position in the world and appreciate the significance of Hat Siao's cultural heritage.

Furthermore, the community can create interpretation through various activities for cross-cultural visitors on full-day or half-day trips by using story-telling by local guides that takes into account visitors' backgrounds and knowledge to pass on the sense of ownership to visitors. The community ceremonies and festivals which occur throughout the year can be added to the activities as special events to allow more engagement and to learn experiences such as about the local way of life.

Two types of presentation could be employed in community interpretation. Signboards, brochures and guidebooks (one-way communication) for short-term visitors should be developed.

Moreover, local guides (two-way communication) can inform visitors who are hungry to learn, curious to know more and enthusiastic to discover new knowledge and have more time should also be employed.

In addition, the home host concept, which allows visitors to spend their time in local houses, experience the authentic way of life in traditional houses and natural surroundings, do local activities and eat local food but not stay overnight in the host's house can also be applied in the Hat Siao community.

The meaning of the nine patterns of the Sin-Teen-Chok textiles such as protection from bad luck, being rich or long-lasting love should also be understood by visitors to increase the value of the products.

In addition, Sin-Teen-Chok textiles should not be exhibited behind glass but visitors should be allowed to touch, feel or wear some of them like the locals since this allows more involvement and facilitates making a connection with visitors. Using media techniques with the help of external experts such as media creative company can be a significant tool to transfer the significance of Sin-Teen-Chok textiles to cross-cultural visitor and present this local wisdom to foreigner visitors.

In conclusion, this research is the first study on cultural heritage interpretation for non-Thai visitors to the Hat Siao community, Sukhothai, northern Thailand. It aims to maintain the cultural identity and sense of place of the Hat Siao community whereby both the tangible and intangible heritage of Thai-Phuan culture can be presented. And effective interpretation for non-Thai visitors can be developed to promote the community's heritage to international visitors.

In regard to the promotion, marketing, protection and conservation of the Hat Siao community, heritage interpretation can help to protect and conserve the community's cultural identity while providing cross-cultural visitors' a better understanding of the significance of the cultural heritage and enhance appreciation and protection in the long run.

To develop effective interpretation for foreigner visitors, this research started by reviewing the community's cultural heritage identity and its existing condition to better understand the community's assets and current position.

According to the Burra Charter, the cultural heritage resources of Hat Siao community present various types of value; however, its existing condition which was evaluated in terms of the dimensions of authenticity embodied in the Hoi An Protocols were reported to have changed in various ways.

Thus, controlled commodification should be employed in the Hat Siao community to find a balance between conservation and commercialization. Effective interpretation is a tool that can be employed by the community to raise public awareness, encourage local pride, generate economic benefits for the community and conserve the community heritage to acquire long- term benefits.

This research also extends the investigation into cross-cultural visitors who are increasingly important in an era of global travel. Identifying the visitors' characteristics, expectations and acquired experiences enables the community to provide better understanding for visitors.

Moreover, interpretation will not be effective unless it includes local involvement and local messages and local voices since the key to success is local involvement in their acquired heritage. Consequently, effective interpretation needs to include appropriate content for visitors via various channels of communication employing both off-site and on-site interpretation in regard to the different visitors to enrich and increase their learning experiences at the Hat Siao community as well as respecting the local messages and involvement.

Lastly, although language can be communication barrier between the local residents and non-Thai visitors, the good experiences of cross-cultural visitors can be interpreted and evidenced through local strength of warm and friendly hospitality. This is one of the most valuable examples of heritage identity in the Hat Siao community since this kind of interpretation goes beyond language and communication (Poria et al., 2006).

Recommendations

As the tourism attractions are presented in a dynamic world which is constantly changing, interpretation for heritage destinations requires effective planning to respond to this dynamic. Hence, the good planning of interpretation is required. Staiff and Bushell, 2004, Adapted from McArthur and Hall 1996 stated that there are five stages in interpretation planning which are the dynamic processes of consultation, negotiation, integration and review;

i)   Policy and Planning,

ii)   ii) Aims and Objectives,

iii)   iii) Development of the Program,

iv)   iv) Implementation of the Program, and

v)   v) Evaluation of the Program (See Figure 7).

This research proposes a sample interpretation plan with three missions that correspond to the five stages of interpretation planning adapted by Staiff and Bushell.

Stage 1: The policy and planning to establish the interpretation of the cultural heritage of the Hat Siao community for non-Thai visitors requires top-down direction; however, local engagement and involvement are also needed to set the direction, goals and objectives of their practices.

The provincial government of Sukhothai province, including the Tourism Authority of Thailand of Sukhothai Province should provide a budget for the project which supports the current policy of the national government such as promoting lesser-known places or 'go local' in establishing an interpretation plan for the Hat Siao community.

The TAT of Sukhothai province also needs to brainstorm ideas with the mayor of Hat Siao district, the municipality staff, relevant staff at the district administration organization, local leaders, the village headman, the abbot of Hat Siao temple, key community stakeholders, community philosophers, local schools and external experts to set the project direction, goals and objectives, strategies and action plan together.

Active collaboration and communication between them is required from the first step to the end of the process to ensure the success of the plan. The TAT of Sukhothai province also needs to plan an annual budget and sufficient expenditure to provide conservation management in the long term and to encourage the locals and cross-cultural visitors to be proud of the cultural identity to bridge cultural differences and to encourage the acquisition of knowledge about its meaning, and to enhance appreciation and protection.

Stage 2: The aims and objectives, vision, mission and period of the sample interpretation plan could be as follows;

Aims and Objectives

1. To identify the Thai-Phuan cultural identity and encourage local pride

2. To establish effective interpretive information

3. To promote Hat Siao Community as a cultural heritage site

Vision

To promote the Hat Siao Community to be a cultural tourist attraction in Sukhothai Province, Thailand

Mission

1. To encourage community awareness and understanding about the cultural heritage resources of the Hat Siao Community

2. To provide visitors with better universal graphic information and more opportunities to experience and understand the Thai-Phuan culture

3. To evaluate the feedback from non-Thai visitors in regard to interpretation and acquired experiences

Period – Two Year Plan

This research recommended the purposed two year interpretation plan for the Hat Siao community according to the National Trust of Australia, Museums Australia, & Lottery West (2007) stated that interpretation plans should not be too long and too detailed since the knowledge and needs change over time.

Furthermore, it also announced that a prioritized list of projects or missions should be clearly set in interpretation plans, the missions of the interpretation could be prioritized in order to identify the tasks that the community needs to do in the short term, medium term and long term.

In regard to the 'urgent and important matrix' presented below, the results revealed that the community should start by encouraging community awareness and understanding about the cultural heritage resources of the Hat Siao Community. The next step is to provide visitors with better universal graphic information and interpretation with more opportunities to experience and understand the Thai-Phuan culture and to evaluate the feedback from non-Thai visitors in regard to interpretation and acquired experiences (See Figure 91).
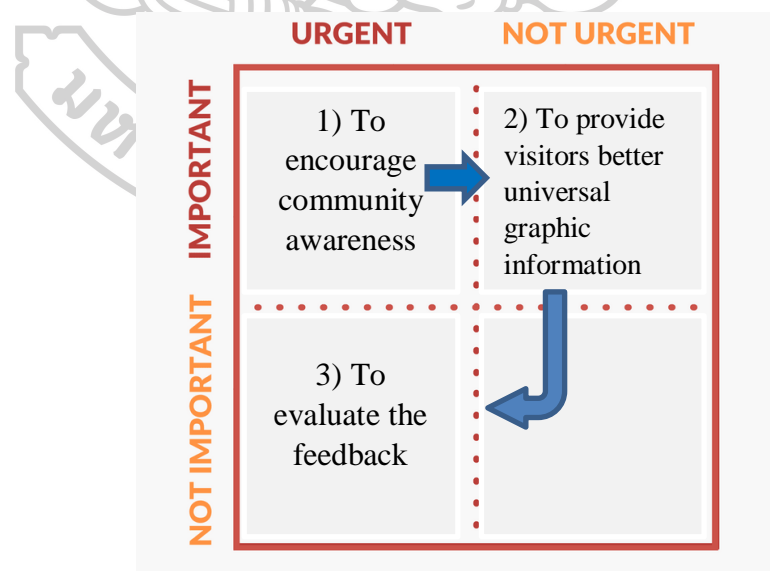
Figure 91 Urgent and Important Matrix
Source: Adapted from Scott, (n.d.), accessed May 15, 2018, available from https://www.developgoodhabits.com/eisenhower-matrix/

In the stages of iii) Development of the Program and iv) Implementation of the program, the interpretation plan is considered mission-by-mission as follows;

Mission 1: To encourage community awareness and understanding about the cultural heritage resources of the Hat Siao Community

Process and Strategy;

Arrange seminars, meetings, workshops, or conferences in the community to detrmine the identity, significance and value and to facilatate cultural mapping

Timing: 1 Month

Brainstrorm/ debate for controlled commodification initiatives

Timing: 2 – 3 Months

Improve physical access and interpretation facilities

Timing: 4 – 6 Months

Build a "Sense of Place" and present the atmosphere of Thai Phuan culture at the site.

Timing: 7 - On going

Responsible Persons;

- Local government; TAT of Sukhothai Province, the mayor of Hat Siao district, municipality staff and relevant staff from the district administration organization
- Local residents; local leaders, village headman or all local residents
- Community key stakeholders; owners of textile shops, local restaurants or owners of community accommodation
- Community Philosophers; the abbot of Hat Siao temple, Mr. Sathorn Sorajprasopsanti, Mr. Chana Khemmuk, Mr. Chaliangpol Duenpen, Mr. Vithoon Panitnanthavech and Dr. Chan Koson
- External experts; famous Thai designers (ASAVA, TIRAPAN, PICHITA or NAGARA), well-known event and festival organizers (IMAGIC, CMO Group or S2 Organizer) and heritage interpretation specialists (university academicians)

Evaluation;

Evaluate the attitudes and aspirations of local residents about their cultural heritage resources

Re – evaluate their existing cultural heritage

Outcomes;

- After all processes, the community will determine and understand their Thai-Phuan identity. They will also know the way to develop their cultural heritage resources to be "controlled cultural commodification"

Mission 1: The community could arrange seminars, meeting, workshops, or conferences in the community to establish their identity, significance and value to facilitate cultural mapping, to develop controlled cultural commodification, to improve physical access and for the interpretation sites and building a "sense of place" in regard to the atmosphere of the Thai Phuan community.

The mayor of Hat Siao district in cooperation with staff at the municipality office and relevant agencies from the district administration organization could arrange meetings by inviting the local leaders, the village headman, the abbot of Hat Siao temple, community key stakeholders, community philosophers and external experts to determine and characterize the community identity and its significance and value which would facilitate cultural mapping.

To brainstorm and debate for controlled cultural commodification initiatives, all community stakeholders and the representatives of local groups should find a clear direction together to generate economic benefits and conserve the community heritage while avoiding conflicts of interest between them. Moreover, external experts such as well-known designers of Thai textiles (ASAVA, TIRAPAN, PICHITA or NAGARA), popular event and festival organizers (IMAGIC, CMO Group or S2 Organizer) and heritage interpretation specialists (university academicians) should be invited to assist, consul and enhance the community identity and heritage.

Furthermore, local government also needs to improve physical access and interpretation facilities to attract visitors to visit and stay longer in the community. This can be beneficial for both visitors and local residents. Lastly, to build a "sense of place" and develop the Thai Phuan atmosphere at the site, all local residents should be regarded as significant players in building the community's sense of place

Mission 2: To provide visitors with better universal graphic information and more opportunities to experience and understand the Thai-Phuan culture

Process and Strategy;

Create themes and stories of the Hat Siao identity.

Timing: 4 – 6 Months

Target unique/ specific audiences especially Non–Thai visitors

Timing: 4 – 6 Months

Create interpretation media channels

Timing: 7 – 9 Months

Train professional local guides or local youth guides

Timing: 9 – 12 Months

Revive community center or visitor center

Timing: 9 – 12 Months

Promote selective/ alternative tourism with interpretation material (online and off-line)

Timing: 13 – 18 Months

Design initiative packages which are combined with cultural products, local food and local accommodation

Timing: 13 – 18 Months

Develop and launch year-round activities

Timing: 12- On going

Responsible Persons;

- Local government; TAT of Sukhothai Province, the mayor of Hat Siao district, municipality staff and relevant staff from the district administration organization
- Local residents; local leaders, village headman and local residents
- Local school; Muangchaliang School
- External experts; interpretation specialists or academic researchers, Adapter Digital, Bold Biznet, BrandBaker or CJ Worx

Evaluation;

Voting results from local residents and stakeholders

Outcomes;

- Themes such as the "Local way of life through ceremonies and festivals", "Hat Siao architectural history" or "Local wisdom"
- Contact targeted groups which include Non-Thai visitors from various countries
- Encourage longer stays and more spending from Non-Thai visitors

Mission 2: To provide visitors with better universal graphic information and more opportunities to experience and understand the Thai-Phuan culture information, the community should create themes and stories of the Hat Siao's identity, target unique and specific audiences (non–Thai visitors), create interpretation media channels, knowledge and the story of Thai-Phuan cultural heritage in the community, training professional local guides or local youth guides (in English), reviving community center or visitor center, promoting selective/ alternative tourism with interpretation/ materials (online and off-line), designing initiative packages which are combined with cultural products, and developing year-round activities.

The mayor of Hat Siao community and municipality staff could contact external experts such as interpretation specialists or academic researchers to establish the interpretation for cross-cultural visitors by creating themes and telling the story of the community identity and sharing the key messages to the target audiences.

Interpretation media using both traditional and digital techniques should be employed; thus, local government and the TAT of Sukhothai province should also develop printed materials, maps, guidebooks, brochures, signboards, and leaflets (See example of leaflet in Appendix D) in both Thai and English about the community's attraction and ensure that all information is accurate, consistent and up-to-date.

For the digital techniques, provincial government can consult external experts in digital media such as Adapter Digital, Bold Biznet, BrandBaker or CJ Worx to create community websites, VDO clips, mobile applications, social networks and geo-fencing. Moreover, the Sathorn Gold Textile museum can employ digital techniques such as audio and visual guides or QR codes in the museum.

The local school can provide training facilities or encourage the students to become local guides while the TAT of Sukhothai province and local government can provide English language training programs in local guide programs. Local government also needs to revive the community center, promote selective/ alternative tourism such as Community-Based Tourism (CBT), Creative Tourism, and Literary Tourism.

Lastly, with reasonable incentive and under supervision of the local government facilitator, local residents should brainstorm ideas to develop initiative packages which are combine with cultural products, local food and local accommodation and develop and launch year-round activities as local involvement is the key to success.

Mission 3: To evaluate the feedback from Non-Thai visitors in regard to interpretation and acquired experiences.

Process and strategy;

Review visitors' opinions from the visitor's book

Timing: 15, 18, 21, 24 Months

Conduct (online/off-line) surveys and questionnaires (Non-Thai visitors)

Timing: 12 – 24 Months

Observe visitors' behavior during visits

Timing: 12 – 24 Months

Evaluate future interpretation plans and direction

Timing: 22 – 24 Months

Responsible Persons;

- Local government; the mayor of the Hat Siao district, municipality staff and relevant staff from the district administration organization
- External experts; volunteer researchers

Evaluation

Findings and results about attitudes, opinions and satisfaction of Non-Thai visitors

Outcome;

- Effective interpretation

Mission 3: to evaluate the feedback from non-Thai visitors in regard to interpretation and acquired experiences. The community could review visitors' opinions from the visitor's book, conduct online and off-line surveys and questionnaires with Non-Thai visitors, observe visitors' behavior during visits and evaluate future interpretation plans and directions. To help the community to protect their heritage by improving the learning experiences of non-Thai visitors, it is an obligation of local government to develop effective interpretation in regard to cross-cultural visitors' expectations and experiences and to encourage them to appreciate, and engage their senses in, heritage protection.

Consequently, the mayor of Hat Siao district, municipality staff and relevant staff from the district administration organization should ask volunteers, researchers and external experts to get involved in these steps in order to create effective interpretation for visitors who are hungry to learn, curious to know more and enthusiastic to discover new knowledge by challenging them to discover the meaning of the cultural identity of the community and connect the values of the community with their personal experiences while encouraging visitors to recognize, visit,

experience, learn and be satisfied with the cultural identity of the community as a first-hand experience.

v) Evaluation of the Program: Each stage of the planning process should allow the whole process to loop back on itself through an evaluation mechanism. The mayor of Hat Siao district, municipality staff and relevant staff from the district administration organization should closely monitor and evaluate the plan in order to ensure that the interpretation plan flows systematically or needs to be repeated.

The flows of this purposed two years interpretation plan of the Hat Siao community can flexibly be adjusted its timeframe to appropriate with several factors which can change overtime. It can be shorter or longer depending on the limitation factors of the plan such as budget, human resource, policy, local participants and local leaders, trend of travel and digital trend of interpretation. The local government needs to evaluate these limitation factors. In case of the plan needs to be fixed, the staff at the municipality office should find out the solution appropriately.

Besides, the government project; Pracharath Rak Samakkee can employ in the Hat Siao community according to this project is aim to grow in community income to create happiness among people throughout 76 provinces nationwide from using community based tourism activities under the philosophy of sufficiency economy foundation (prsthailand, 2018). This project recommended the collaborating with five sectors which included public sector, private sector, academic sector, civil society sector and citizens sector. To grow income for households, stronger and happier the Hat Siao community, the good collaboration of five stakeholders is needed. The public sector or supports (The Ministry of Tourism and Sports of the Kingdom of Thailand, TAT and DASTA) can public the policies and support the financial assistance. The private sector or driver (travel agencies such as "Local Alike" and "HiveSter") can provide the management advice, linkage the marketing channels and plan business development. The local university academicians can be considered as the academic sector to support the knowledge, research and development the community products for visitors. The civil society or strengthens community (TAT Sukhothai province and the Hat Siao municipality) can build the local awareness and linkage among multiple

community. Lastly, the citizen sector or executes (local residents) can develop business, products and services learn new way of working.

This purposed plan of this research is just a snapshot for the Hat Siao community to provide the idea and concept from the research result in the particular time. The community should have a good larder. He/she needs to be the permanent residents who always live and stay in the community with locals in order to reflect the sense of ownership, local voice, send the local message and respond the situation suitably and in time.

For long-term benefits, which will be of value to future generations, the actual plan of interpretation needs all local involvement and collaboration to protect the local identity and extend the local sense of place to all domestic and international visitors according to the Royal Guidance of His Majesty the late King Bhumibol Adulyadej at the royal parade ceremony for the celebration of His Majesty's Accession to the Throne on June 8th, 1971 stated that

"…The nation is the property, flesh, blood and life of ours. To protect and to sustain our country are not anyone or any parties' responsibilities in particular, but they are the mutual committed liability of every citizen to support and to act cooperatively…"(Creator, 2017).
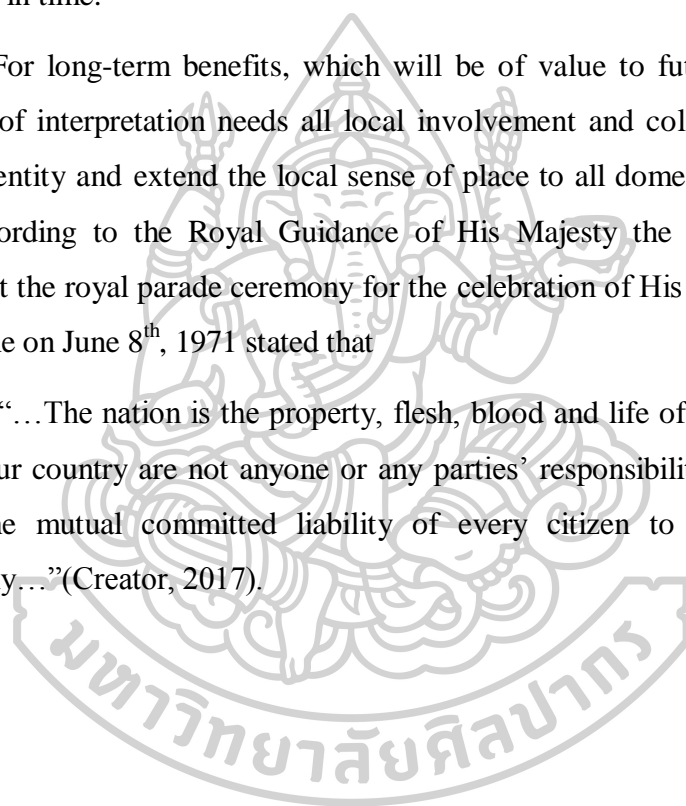
The Proposed 2- years Interpretation Plans of Hat Siao Community	1st Year												2nd Year											
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
Mission 1.																								
- Arrangement Seminars/ Meetings/ workshops	■																							
- Brainstrom/ debate for controlled cultural commodification initiatives		■	■																					
- Improve physical access & interpretation facilities					■	■																		
- Build a "Sense of Place" and present the atmosphere of Thai-Phuan culture							■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■
Mission 2.																								
- Create themes & stories of the Hat Siao identity					▣	▣																		
- Target unique/ specific audiences especially non-Thai visitors						▣	▣																	
- Create interpretation media channels								▣	▣															
- Train professional local guides and local youth guides (in English)										▣	▣													
- Revive community center or visitor center											▣	▣												
- Promote selective/ alternative tourism with interpretation														▣	▣	▣	▣							
- Design initiatives packages which are combined with cultural products													▣	▣	▣	▣	▣	▣						
- Develop & launch year-round activities																				▣	▣			
Mission 3.																								
- Review visitors' opinions from the visitor's books														▧	▧	▧		▧	▧	▧	▧	▧		
- Conduct online and off-line surveys & questionnaires (Non-Thai visitors)														▧	▧	▧	▧	▧	▧	▧	▧	▧		
- Observe visitors' behaviors during visiting														▧	▧	▧	▧	▧	▧	▧	▧	▧		
- Evaluate future interpretation plans and directions														▧		▧		▧		▧		▧		

Figure 92 The Purposed Two Years Interpretation Plans of the Hat Siao Community
Source: Summarized by Phobphison Phob-udom

Research Contributions

The results of this research contribute an interpretation for non-Thai visitors to the local government agencies such as the TAT of Sukhothai province and Hat Siao municipality. They can use this research to conduct the interpretation for non-Thai visitors in the Hat Siao community in order to encourage more international tourists to visit the site, stay in the community, meet the local people, and learn more about the regional community identity, which can eventually generate economic benefits for local communities. Moreover, this research also contributes a body of knowledge for non-Thai interpretation for other heritage communities in Thailand and other regions.

The outcomes of this research also bridge cultural differences from varied interests, backgrounds, perceptions and cultures of Non-Thai visitors in the community and can make their trips enjoyable, meaningful and memorable from their visits.

For the community stakeholders, the results and the recommendations can help to appropriate adapted their cultural products to benefit the commercialization as well as encourage them to increase the awareness of long term benefits from conservation. This can also eliminate the conflict of interest among them.

In addition, this research can increase the awareness and stimulate the participation of local residents to conserve the community for long–term benefit, hand on the community heritage identity to future generations as well as to encourage local pride in their cultural identity.

Lastly, the results of this research can assist and encourage policy-making to preserve and maintain the identities of small communities sustainably since interpretation is considered as a core conservation management tool.

Recommendations for Future Research

This research has provided information about the cultural identity of the Hat Siao community in order to create effective interpretation for non-Thai visitors.

Nonetheless, further in-depth studies are necessary about Hat Siao community. The major suggestions for future research are as follows;

- More research on local attitudes and aspirations in regard to their cultural heritage identity and how they can contribute and collaborate to enhance sustainable cultural tourism through community-based tourism development initiatives

- Re-evaluation of the existing culture heritage, trends and potential of the Hat Siao community to be a cultural tourist attraction or secondary cultural tourist destination in Sukhothai province, Thailand

- Government policies and planning strategies which can benefit the Hat Siao Community in creating cultural heritage interpretation to protect the value of the community

- Assessment of the impacts in regard to Thai Phuan cultural heritage resources in the Hat Siao community from tourism development and how to minimize the negative impacts

- Expand the ways to conserve the community's cultural heritage by developing interpretation contents and contexts which goes beyond the language and communication

- Establish an effective community learning center, visitor center, local museum, and selective tourism

- Develop in-depth interpretation and unique storytelling about the nine patterns of Sin-Teen-Chok textiles for cross-cultural visitors in order to enhance their learning experiences

- Regular review and monitoring of visitor satisfaction in regard to current heritage interpretation to continuously improve visitor experiences

- Feature contemporary theories and concepts on cultural heritage tourism such as interpretive trends and challenges and local collaboration which can be applied in the Hat Siao community

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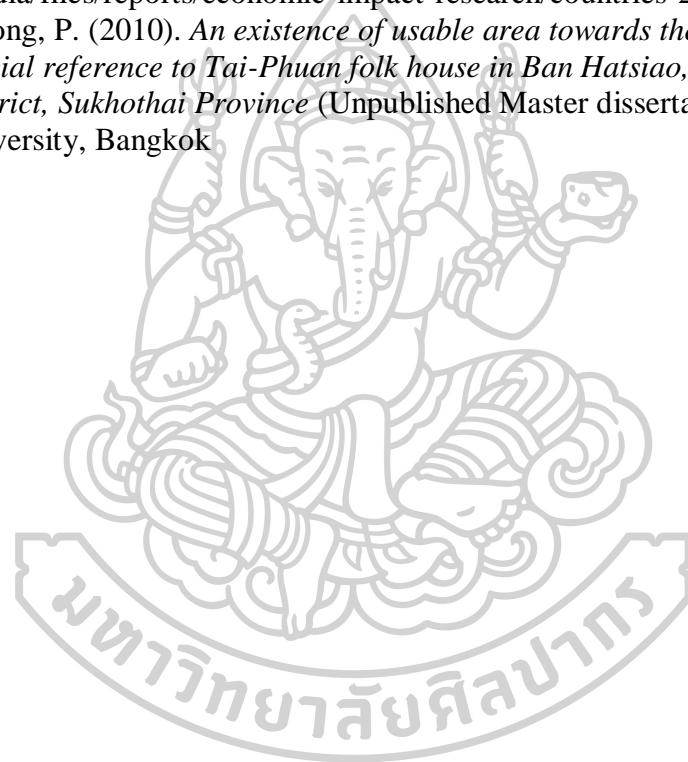
APPENDIX A

Questionnaire for non-Thai visitors at Hat Siao community

1. Gender ☐ Male ☐ Female
2. Age ☐ 16-25 ☐ 26-35 ☐ 36-45 ☐ 46-55 ☐ 56+
3. Nationality …………………………………..
4. Your highest education level
☐ Below bachelor's degree ☐ Bachelor's degree ☐ Higher than Bachelor's degree
5. You plan to stay in Thailand for
☐ 1-15 days ☐ 16-30 days ☐ More than 30 days
6. You plan to stay in Sukhothai for
☐ 1-3 days ☐ 4-7 days ☐ More than 7 days
7. You plan to stay in Hat Siao for
☐ Less than 1 day ☐ 1 day ☐ More than 1 day
8. You come here
☐ Alone ☐ With spouse ☐ With family
☐ With friends ☐ With travel agent ☐
Other……………………………………………………….
9. Your expectation to visit Hat Siao community is
☐ To see something different ☐ To learn about Thai culture ☐ To gain a new experience
☐ To relax ☐ To spend time with friends and family
☐ To learn Thai history ☐ Other……………………………...
10. Does the reality differ from your prior expectation?
☐ Yes (please go to question no. 12) ☐ No (please go to question no. 13)
11. If yes, are you still satisfied the community visitation experience?
☐ Yes ☐ No
12. You know Hat Siao community from
☐ Media/ TV/ radio/ internet ☐ Printing material/ books/ newspaper/
☐ chure ☐
☐ Family/ friends/ relatives ☐ Word by mouth
☐ Travel agent ☐
Other………………………………………………………………..

13. After spending time in Hat Siao community, do you understand more about this community?
☐ Yes, (please go to question no.14)
☐ No (please go to question no. 16)

14. What is the source of information that you have gained during your visitation?

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15. How did the source of information help you to understand the site?

☐ Not at all ☐ Not much ☐ So so ☐ Quite helpful
Very helpful

16. What is the topic that you like to see and need to understand the most about Hat Siao community? (Please rate the scale from 1 - 5 with **1 being the most** topic that you like to see and need to understand and **5 being the least** topic that you like to see and need to understand)

Rated scale	Topics
	Hat Siao Temple/ Thai-Phuan Housing Style/ Community History
	Elephant Back Ordination Procession/ Thai-Phuan Dialect
	Sin-Teen-Chok Textiles
	Local Religious Rituals
	Sathorn Gold Textile Museum
	Other………………………………………………

17. What kind of interpretation techniques in this community do you think it is the most effective technique to fulfill your experience? (Please rate the scale from 1 - 6 with **1 being the most** interpretation technique that you think it is the most effective technique to fulfill your experience and **6 being the least** interpretation technique to fulfill your experience

Rated scale	Interpretation techniques
	Sign
	Guide
	Printed Material
	Audio/ Visual Guide
	Website/ Application/ Other Media
	Visitor Center
	Other………………………………………………

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18. What do you dislike about this site?

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19. Can you give an example of acquired *experience* you had from visiting to Hat Siao community?

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20. Do you have any comment or suggestion?

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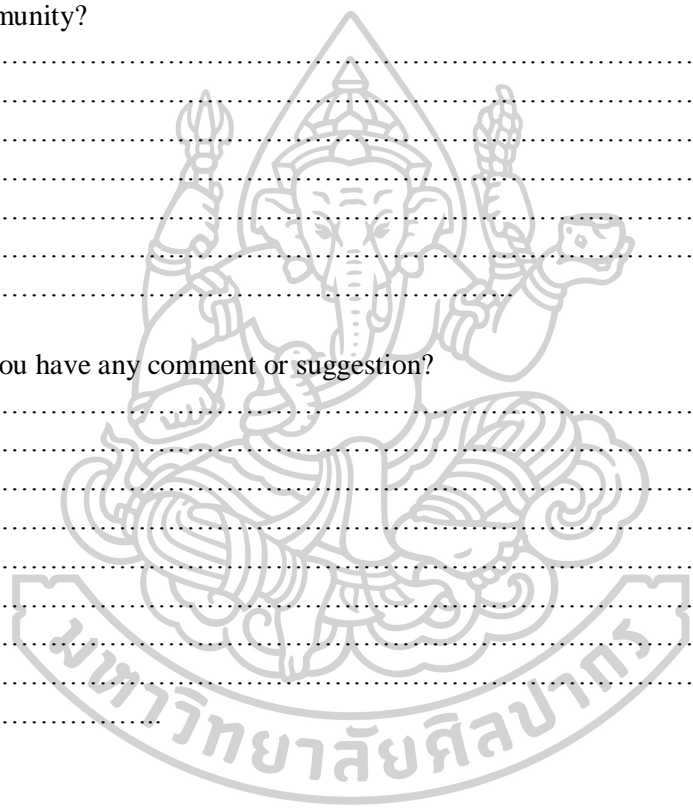
Thank You

APPENDIX B

List of Interview Questions

List of interview questions to community philosophers

1. What are the cultural identities in Hat Siao community?
2. Is there any community cultural identity has been changed/ degraded/ or disappeared?
3. What are the existing heritage resources in Hat Siao community?
4. Do the local people realize their own cultural identity?
5. Is the number of non-Thai visitors in this community increasing?
6. Are they in organized group or basically individual traveller?
7. Which attractions in Hat Siao community that non-Thai visitors have most interest and usually go?
8. What do you think about the currently interpretation for non-Thai visitors in this community?
9. Is a non-Thai visitor survey conducted?
10. Is there an interpretation or presentation plan for non-Thai visitors in Hat Siao community?
11. Do you have any suggestion about community heritage interpretation for non-Thai visitors?
12. Is there any support or collaboration in term of improvement of present interpretation for non-Thai visitors from any stakeholders

List of interview questions to community stakeholders

1. How the local residents think about your museum/ shop?
2. Is the number of non-Thai visitors in your site increasing?
3. Are they in organized group or basically individual traveller?
4. How long do they stay at the site?
5. Which object or product that non-Thai visitors have most interest and usually see or buy?

6. What do you think about the currently interpretation for non-Thai visitors in your site?

7. Is there an interpretation or presentation plan for non-Thai visitors in your site?

8. Do you have on-site interpretations for non-Thai visitors? What are they?

9. Do you have off-site interpretations for non-Thai visitors? What are they?

10. Is there a survey of visitor's opinion or suggestion beside the guestbook?

11. Is there any cooperation between government and other place's stakeholders to support non-Thai visitors? (If yes, in what way?/ if no, why not?)

List of interview questions to local government and private agencies

1. Is the number of non-Thai visitors in Sukhothai/ community growing?

2. How important do you think about the increasing number of non-Thai visitors in Sukhothai ?

3. What do you think about the present interpretation for non-Thai visitors in Sukhothai province?

4. Should there be an improved?

5. Is it necessary to make more promotion on interpretation for non-Thai visitors and how?

6. If change is necessary, what it should be?

7. Is there any support or collaboration in term of improvement of current interpretation for non-Thai visitors to small community such as Hat Siao sub-district? (If yes, how?)

APPENDIX C

บันทึกข้อความ

ส่วนงาน บัณฑิตวิทยาลัย มหาวิทยาลัยศิลปากร เบอร์ภายใน 31205

ที่ ศธ 6806/ 5175 **วันที่** 10 พฤศจิกายน 2560

เรื่อง ขอเชิญเข้าร่วมกิจกรรมสนทนากลุ่ม (focus group)

เรียน อาจารย์ ดร.พลเดช ธีรภาพไพสิฐ

    ด้วย นายภพพิศลย์ ภพอุดม นักศึกษาระดับปริญญาดุษฎีบัณฑิต สาขาวิชาการจัดการมรดกทาง
สถาปัตยกรรมกับการท่องเที่ยว (หลักสูตรนานาชาติ) บัณฑิตวิทยาลัย มหาวิทยาลัยศิลปากร กำลังทำวิทยานิพนธ์
เรื่อง "Interpreting Cultural Heritage of Had Siew Community for Non - Thai Visitors" และกำหนดจัด
กิจกรรมสนทนากลุ่ม (focus group) ในวันพฤหัสบดีที่ 14 ธันวาคม 2560 เวลา 09.00-12.00 น. ณ บ้านหาดเสี้ยว
จังหวัดสุโขทัย เพื่อรับฟังข้อเสนอแนะและความคิดเห็นต่าง ๆ อันเป็นประโยชน์ในการนำไปใช้เป็นข้อมูล
ประกอบงานวิจัยดังกล่าว

    ในการนี้ บัณฑิตวิทยาลัย จึงขอเรียนเชิญท่านเข้าร่วมการสนทนากลุ่ม ในวัน เวลา และสถานที่ดังกล่าว
ข้างต้น และหากท่านประสงค์จะสอบถามรายละเอียดเพิ่มเติม บัณฑิตวิทยาลัยขออนุญาตให้ นายภพพิศลย์ ภพอุดม
หมายเลขโทรศัพท์ 085-554-4540 เป็นผู้ประสานงานโดยตรงต่อไป

    จึงเรียนมาเพื่อโปรดพิจารณาเข้าร่วมกิจกรรมสนทนากลุ่มให้กับนักศึกษาด้วย จักขอบพระคุณยิ่ง

           (ผู้ช่วยศาสตราจารย์ ณัฐฐพล สุวรรณกุศลส่ง)

       รองคณบดีบัณฑิตวิทยาลัยฝ่ายศิลปะและการออกแบบ

         รักษาการแทนคณบดีบัณฑิตวิทยาลัย

ปณิธานบัณฑิตวิทยาลัย *"มุ่งส่งเสริม สนับสนุน เพื่อพัฒนาคุณภาพบัณฑิตศึกษา"*

ที่ ศธ 6808/3191

คณะสถาปัตยกรรมศาสตร์
มหาวิทยาลัยศิลปากร
417 ถนนจรัญสนิทวงศ์
แขวงบางบำหรุ เขตบางพลัด
กรุงเทพฯ 10700

15 พฤศจิกายน 2560

เรื่อง   ขอความอนุเคราะห์ใช้สถานที่จัดกิจกรรม Focus Group

เรียน   นายกเทศมนตรีตำบลหาดเสี้ยว จังหวัดสุโขทัย

        ด้วย นายภพพิศลย์ ภพอุดม นักศึกษาระดับปริญญาเอก หลักสูตรนานาชาติ สาขาวิชาการจัดการมรดกทางสถาปัตยกรรมกับการท่องเที่ยว คณะสถาปัตยกรรมศาสตร์ มหาวิทยาลัยศิลปากร กำลังศึกษาหาข้อมูลประกอบการทำวิทยานิพนธ์ในหัวข้อเรื่อง "การสื่อความหมายมรดกทางวัฒนธรรมชุมชนบ้านหาดเสี้ยวสำหรับนักท่องเที่ยวชาวต่างชาติ" มีความประสงค์ขอความอนุเคราะห์ใช้สถานที่เทศบาลบ้านหาดเสี้ยว จังหวัดสุโขทัย เพื่อจัดกิจกรรม Focus Group ในวันที่ 14 ธันวาคม พ.ศ.2560 ระหว่างเวลา 9.00 – 12.00 น. เพื่อใช้เป็นข้อมูลประกอบการทำวิทยานิพนธ์

        ในการนี้ คณะฯจึงใคร่ขอความอนุเคราะห์จากท่าน อนุญาตให้นักศึกษาใช้สถานที่เทศบาลตำบลหาดเสี้ยว เพื่อจัดกิจกรรมดังกล่าว ทั้งนี้ ท่านสามารถสอบถามข้อมูลเพิ่มเติมได้ที่นายภพพิศลย์ ภพอุดม หมายเลขโทรศัพท์ 085-554-4540

        จึงเรียนมาเพื่อโปรดพิจารณาให้ความอนุเคราะห์ต่อไป จักขอบคุณยิ่ง

ขอแสดงความนับถือ

(รองศาสตราจารย์ ดร.ชัยสิทธิ์ ด่านกิตติกุล)
คณบดีคณะสถาปัตยกรรมศาสตร์

สำนักงานหลักสูตรนานาชาติ สาขา AHMT
โทร. 063-734-7175

ใบลงทะเบียน
สนทนากลุ่ม focus group
วิทยานิพนธ์เรื่องการสื่อความหมายมรดกทางวัฒนธรรมชุมชนบ้านหาดเสี้ยว
สำหรับนักท่องเที่ยวชาวต่างชาติ
วันที่ 14 ธันวาคม 2560
ณ เทศบาลตำบลบ้านหาดเสี้ยว จังหวัดสุโขทัย

ลำดับที่	ชื่อ-นามสกุล	อาชีพ/ตำแหน่ง	ลงนาม	หมายเหตุ
1.	ดร. พลเดช ธีรภาพไพสิฐ Dr. Polladach Theerapappisit	อาจารย์ University of South Australia และมหาวิทยาลัยศิลปากร		
2.	นายภพพิศลย์ ภพอุดม	นักศึกษาปริญญาเอก มหาวิทยาลัยศิลปากร		
3.	นางสาวรุ่งอรุณ คำโมง	นายกเทศมนตรีตำบลบ้านหาดเสี้ยว		
4.	นางพัศรินทร์ เศวตรัตน์	ผู้อำนวยการการท่องเที่ยว แห่งประเทศไทย จังหวัดสุโขทัย		
5.	นางวรรณา วัฒนวงศ์สุโข WANNA WATTANAWONGSUKHO	ผู้อำนวยการกองการศึกษา เทศบาลตำบลบ้านหาดเสี้ยว		
6.	นายสาธร โสรัจประสพสันติ	ปราชญ์ชาวบ้าน/ เจ้าของพิพิธภัณฑ์สาธรผ้าทองคำ		
7.	นายชนะ เข็มมุกด์ CHANA KHEMMUK	ปราชญ์ชาวบ้าน/ ผู้เชี่ยวชาญวัฒนธรรมและภาษาไทยพวน		
8.	นายธชาพัฒน์ มาขวา Thachapat Makhwa	ผู้ช่วยนักวิชาการการศึกษา เทศบาลตำบลบ้านหาดเสี้ยว		
9.	นายเชลียงพล เดือนเพ็ญ choliangpol Duonpen	นักศึกษาปริญญาโทมหาวิทยาลัยเชียงใหม่		
10.	นายวิญญู รังสิวุฒาภรณ์ Winyou Rangsiwuthaporn	ประธานสภาวัฒนธรรมอำเภอและตำบล/		'
11.	นางอัญชัญ พินิจเจริญผล Anchan Phinidcharoen phol	เจ้าของธุรกิจผ้า		
12.	นายอภิวัฒน์ ขอบคุณ Apiwat Khobkhun.	ผู้ช่วยเจ้าหน้าที่ส่งเสริมการท่องเที่ยว		
13.	นายวิฑูล พณิชนันทเวช	ประธานชมรมไทยพวนจังหวัดสุโขทัย/		
14.	ดร. จันทร์ โกศล Dr. CHAN KOSON	อาจารย์ประจำวิชาภาษาอังกฤษ		

chan.koson@gmail.com.

ใบลงทะเบียน
สนทนากลุ่ม focus group
วิทยานิพนธ์เรื่องการสื่อความหมายมรดกทางวัฒนธรรมชุมชนบ้านหาดเสี้ยว
สำหรับนักท่องเที่ยวชาวต่างชาติ
วันที่ 14 ธันวาคม 2560
ณ เทศบาลตำบลบ้านหาดเสี้ยว จังหวัดสุโขทัย

ชื่อ-นามสกุล	อาชีพ/ตำแหน่ง	ลงนาม	หมายเหตุ
ดร. วลัยรุจี วิเชียรทวี	รองผู้อำนวยการโรงเรียนสมบูรณ์วิทยานุกูล	Walairojce Wichienthawee	
ดร. ฐิติพร มีศีล	Managing Director Alloy Express	Thitiporn Meesil.	
นางสาวอังคณา ใหญ่ยง	มัคคุเทศก์ นักศึกษาปริญญาเอก มหาวิทยาลัยศิลปากร	ANGKANA YAIYONG.	
ดร. พรพรรณ รูปกลม	Business Owner	PRORNPHAN ROOPKLOM.	
ดร. นิศากร บุตรงามดี	อาจารย์มหาวิทยาลัยสวนดุสิต	NISAKORN BUTRNGAMDEE	

Focus Group Meeting

08.45: Registration

09.00: Introductory stages of focus group meeting

- Thanks and welcome them for coming

- Briefly explanation the whole processes of this focus group

- Emphasis on the objectives and opportunity from this focus group

- Encourage them to participate from stress that there is no right or wrong
answers

- Ask their permission to record (audio and visual)

- Individual introduction (name and simple background information)

- Open the topic in general

Start session 1:

- Identify the collected information from non-Thai visitors about community
identity (top 5 selections from 10 cultural heritages of
community)

- Ask them to select top 5 cultural identities in their community

* using 5 post-it per person to allow them to write down one
identity per one page of post-it

- Collect all post-it and let them have a short break

09.45- 10.00: Analysis all data collection from the session 1

Start session 2:

- Conclude the finding from the session 1
- Link to session 2 from showing the visitor information about the most
effective interpretation selection
- Discussion on potential and possibility
- Ranking top 3 possibility effectively interpretation

11.45-12.00: Ending of the discussion

- Covering the idea or suggestion about the related topic

- Thanks the group for participation

APPENDIX D

Sukhothai is not only about Historical Parks but also cultural heritage

HadSiew community

The identity of Had Siew community reflexes through Thai-Phuan cultures which retain a various number of both tangible and intangible heritages inherited from the ancestors.

Phuan is one of the long historical races in Asia Pacific. The historical migrate evidence dating back to the period of King Rama III of Had Siew community has been indicated in the ancient Ubosot.
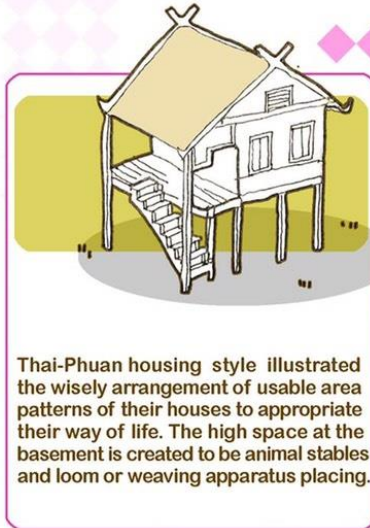
Thai-Phuan housing style illustrated the wisely arrangement of usable area patterns of their houses to appropriate their way of life. The high space at the basement is created to be animal stables and loom or weaving apparatus placing.

9 identity patterns of Sin-Teen-Chok illustrate the ancient wisdom of Thai-Phuan people (intangible); nevertheless, it has been handed on to the local people from generation to generation as an identity dressing (tangible).

Bud Chang or elephant ordaining which is the most recognized ceremony of Had Siew community. The local residents who are going to become monks ride on elephants around the community with colorful dress for both people and elephants.

Had Siew people have own dialect (Thai-Phuan language). Surprisingly, Thai-Phuan people in any other parts in Thailand (or even in Laos) could communicate to each other in the exactly same accent.

VITA

NAME   Phobphison Phob-Udom

DATE OF BIRTH   26 January 1982

PLACE OF BIRTH   Bangkok

INSTITUTIONS   2004   Bachelor of Arts in English, Naresuan University,
ATTENDED   Phisanulok Province, Thailand
                      2012   Master of Arts (International Program) in
                      International Tourism and Hotel Management Program,
                      Naresuan University, Phitsanulok Province, Thailand
                      2012   Master of International Tourism and Hotel
                      Management, Southern Cross University, NSW, Australia
                      2018   Doctor of Philosophy in Architectural Heritage
                      Management and Tourism International Program,
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