



INTERPRETING CULTURAL HERITAGE TOWARDS SUSTAINABLE
TOURISM IN SI PHANOM MAT, LAPLAE, UTTARADIT, THAILAND



A Thesis Submitted in Partial Fulfillment of the Requirements
for Doctor of Philosophy Architectural Heritage Management and Tourism
(International Program)
Graduate School, Silpakorn University
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By
Mr. Suksit PETAMPAI

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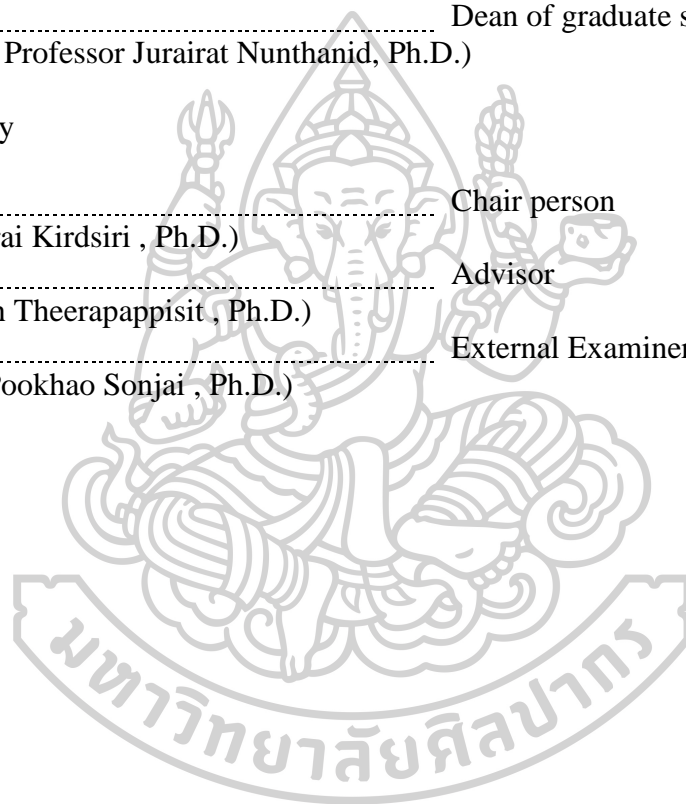
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MR. SUKSIT PETAMPAI : INTERPRETING CULTURAL HERITAGE TOWARDS SUSTAINABLE TOURISM IN SI PHANOM MAT, LAPLAE, UTTARADIT, THAILAND THESIS ADVISOR : POLLADACH THEERAPAPPISIT, Ph.D.

This dissertation seeks to interpret the values of cultural heritage and create a plan to help the town of Si Phanom Mat in Laplae, Uttaradit province in Thailand, move towards sustainable tourism. The research objectives for the dissertation were to investigate and interpret values of cultural heritages to specific groups of stakeholders and form plans for sustainable tourism that can benefit the local community, tourists, and local government, as well as create a framework for future research on community participation in sustainable tourism development.

The scope of this dissertation includes information on Si Phanom Mat related to tourism and cultural heritage. These are divided into two groups: values of cultural heritages, and cultural heritages and tourism. The research focuses on qualitative methods, with primary data collection using focus groups, in-depth interviews, participant observations, informal conversations, and surveys. The secondary data collection involves analyzing maps, journals, case studies, online resources, and documents.

The research discovered that for local people, food ranked first as the most important tangible cultural resource, followed by traditional customs and old houses. In relation to intangible cultural assets, the local story of the Widow of Laplae ranked as the most important asset, followed by local beliefs and the personalities of local people. The research also uncovered some issues and challenges in tourism development, including a lack of community participation due to the local government employing a top-down approach. In addition, local people tend to focus on a 'slow' life so some feel that involvement in tourism development may change their lifestyle which leads to a lack of participation. Some issues and challenges in heritage conservation and interpretation include having only one tour guide and lack of English translation in heritage places. To assist Si Phanom Mat move towards sustainable tourism, the proposals include establishing a local Sustainable Tourism Council and developing a living cultural heritage performance about the Widow of Laplae.

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I certainly hope this dissertation of Interpreting Cultural Heritage towards Sustainable Tourism in Si Phanom Mat, Laplae, Uttaradit, Thailand will benefit the Si Phanom Mat community. Furthermore, this thesis could not have been successfully completed without the valuable support of many people. I would therefore like to take this opportunity to express my heartfelt gratitude and appreciation for the cordial support of those people.

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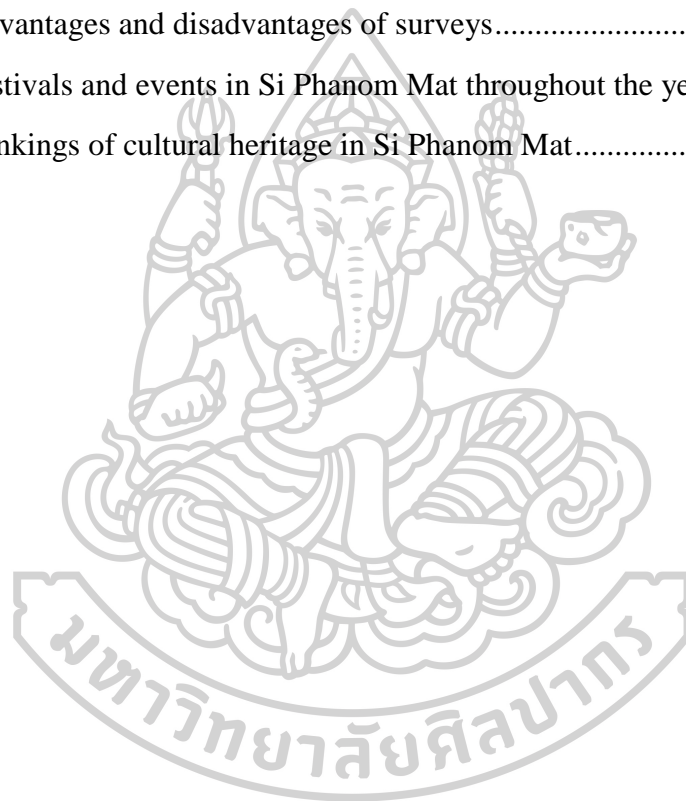
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CHAPTER 1: INTRODUCTION

1.1 Introduction: Tourism, Thailand and Cultural Heritage Assets for Sustainable Tourism

Tourism is important for many countries as it can generate revenue for their economies. It also helps promote destinations to be better known. However, tourism can be a double-edged sword because without proper planning, tourism can be harmful. Although tourism creates positive impacts to the economy, it can harm the environment as well as the host society and culture. This problem has occurred in many countries, including Thailand. Therefore, it is crucial that tourism is well-managed. To do so, sustainable tourism should be introduced to the policy and planning of a tourist destination. The focus of this research study is to investigate the introduction of sustainable tourism planning to Si Phanom Mat, a municipality in northern Thailand that is rich in cultural heritage.

This chapter starts with the problem statement and briefly reviews Thailand in general as a tourism destination, then shifts the focus to Laplae which is one of the districts of Uttaradit. Then, the chapter focuses on the research area of Si Phanom Mat, which is located in Laplae. It notes the tangible cultural heritage assets of the research area such as statues, old shophouses, a city gate, and a museum, and also outlines the intangible cultural heritage assets including the famous tale of the Widow of Laplae and traditional fabric weaving.

Next, the chapter highlights the benefits these assets can bring to Si Phanom Mat in terms of economic values, conservation, and pinpoints the importance of creating sustainable tourism development in Si Phanom Mat. It suggests that *Steps to Sustainable Tourism*, a white paper guide by the Australian Government Department of the Environment and Heritage (2004), can provide robust guidelines for long-term policy decisions for sustainable tourism development in Si Phanom Mat. In addition, it outlines the benefits of the white paper.

This chapter then provides the research questions, consisting of one main question and key sub-questions, which are further divided into two groups: values of cultural heritage and sustainable tourism planning. The chapter then reviews the research objectives, which focus on interpreting values of cultural heritage, creating the plan for sustainable tourism and its benefits, and offering a framework for future research on community participation in sustainable tourism development.

The expected outcomes from the research include the appreciation and awareness of local people toward their cultural heritage. This helps to encourage them to better protect and preserve their cultural heritage and assets. The expected outcomes also highlight improving the local economy through tourism and the benefit that the local government can promote Si Phanom Mat as a town that exemplifies a more sustainable path for tourism.

This chapter then covers the methods of analysis, which focuses on qualitative methods including primary data collection as well as secondary data collection. The scope of the study content provides general information on Si Phanom Mat and specific details related to tourism and cultural heritage. The research structure is outlined, along with a research diagram showing the flow of each chapter. Finally, the conclusion to the chapter is presented.

1.2 Problem Statement: Si Phanom Mat and Developing Sustainable Tourism

Thailand is located in Southeast Asia. The country has a land area of 513,115 square kilometers (Elliott, 2005) and the estimated population as of December 2016 is 65,931,550 million (Official Statistics, 2016). Approximately 95% of Thai people identify as Buddhists (Kheourai, 1999).

According to the Ministry of Tourism and Sports (2018), 35,381,210 million foreigners visited Thailand in 2017 and generated Bt1,824,042.35 million in total tourism revenue. Thailand is famous for its cuisine, beaches, and reputation for friendly people and a laid-back environment. Tourists generally come to Bangkok, its capital city, for shopping and nightlife, and go upcountry for outdoor activities such as diving, rock climbing, hiking and rafting.

Laplae is a small district in Uttaradit province, located roughly 500km from Bangkok. It has eight sub-districts: Si Phanom Mat, Fai Luang, Mae Phun, Na Nok Kok, Chai Chumphon, Phai Lom, Thung Yan, and Dan Mae Kham Man. Laplae offers numerous cultural and natural resources, such as the story of the Widow of Laplae, *phasin teen jok* costume (part of a wrap-around dress woven with silk), and Mae Phun Waterfall.

Si Phanom Mat is a sub-district in Laplae. Although considered a secondary destination, it features sites such as temples, statues, old shophouses, a city gate, a market, and a museum. The famous tale of the Widow of Laplae, which teaches never to lie, is an important symbol of local culture, and traditional fabric weaving and apparel continue to be passed down from one generation to the next.

With these cultural assets in mind, Si Phanom Mat would greatly benefit from the development of sustainable tourism, which would boost the economy as well as preserve local heritage. For this to happen, the right methodology needs to be implemented. *Steps to Sustainable Tourism*, a white paper guide by the Australian Government Department of the Environment and Heritage (2004), provides robust guidelines for long-term policy decisions for sustainable tourism development. These will provide the core sustainable tourism framework that will be refined through primary and secondary research and input from the tourism industry, academics, and cultural heritage managers. The resulting methodology will be used to develop a plan for sustainable tourism for Si Phanom Mat.

1.3 Research Questions

The main research question is broken down into sub-questions.

Main Question

How can relevant cultural heritages be interpreted and presented to all stakeholders in the planning processes for sustainable tourism in Si Phanom Mat?

Sub-Questions

The sub-questions are divided into two groups: Values of Cultural Heritages and Sustainable Tourism Planning.

Group 1: Values of Cultural Heritages (To match objective 1)

1. What are the tangible and intangible cultural heritage resources of Si Phanom Mat?
2. What are the key priorities for cultural heritages in the community?
3. How to interpret their cultural heritage values with universal meanings understandable for both domestic and international visitors?
4. What are conflicting values among various groups of heritage and tourism stakeholders, in both public and private sectors?

Group 2: Sustainable Tourism Planning (To match objective 2)

1. To what extent should tourism be developed in Si Phanom Mat?
2. What are the primary tourism phenomena and trends in Si Phanom Mat?
3. How could local participation and heritage conservation be promoted in the sustainable tourism planning processes in Si Phanom Mat?
4. What are proposed policies and regulations in relation to cultural heritage interpretations compatible for Si Phanom Mat?

5. What are the best practices for governance and the ethical framework for sustainable tourism planning in Si Phanom Mat?

1.4 Research Objectives

1. To interpret values of cultural heritages to specific groups of stakeholders.
2. To form the plans for sustainable tourism that can benefit tourists, the local community and local government, as well as create a framework for future research on community participation in sustainable tourism development.

1.5 Expected Outcomes

1. Local people will increase their appreciation and awareness of their cultural heritage, encouraging them to better protect and preserve that heritage.
2. More tourists will visit Si Phanom Mat, providing income to local people and improving the local economy.
3. The local government can promote Si Phanom Mat as a town that exemplifies a more sustainable path for tourism.

1.6 Methods and Scope

1.6.1 Methods of Analysis

The research methodology for this dissertation focuses on qualitative methods. Primary and secondary data will be used to identify the sites and cultural assets in Si Phanom Mat that are important to local people.

Primary Data Collection

- Focus groups
- In-depth interviews
- Participant observations
- Informal conversations
- On-site survey

Secondary Data Collection

The secondary data collection used in this dissertation will involve analyzing maps, journal articles, case studies, online resources, and documents.

Scope of Study Content

The scope of this dissertation includes general information on Si Phanom Mat and specific details related to tourism and cultural heritage. These are divided into two groups:

- **Values of Cultural Heritages**
Culture, heritage, society, local wisdom, values, environment, folktales
- **Cultural Heritages and Tourism**
Temples, statues, landscapes, a museum, tourism

Scope of the Study Area

The scope of the study area is in Si Phanom Mat, a sub-district of Laplae in Uttaradit province, Thailand. Figure 1 shows a map of the town, listing key elements of the community.



Figure 1: Map of Si Phanom Mat

Source: By the author

1.6.2 Research Structure

Chapter 1 presents the objectives of this study and the research methods that will be applied. Chapter 2 reviews key literature, focusing on different models related to sustainable tourism around the world and appropriate models to be used as the foundation to a policy planning tool for sustainable tourism. Chapter 3 focuses on reviewing tourism development and heritage conservation in relation to Thailand, and more specifically, reviewing cultural heritage in Laplae district and Si Phanom Mat sub-district in Uttaradit. Chapter 4 reviews and analyzes stakeholders and reviews primary and secondary research used in this study. Chapter 5 deals with identifying tangible and intangible cultural heritage and problems, issues and challenges in tourism development in Si Phanom Mat, and Chapter 6 includes recommendations towards sustainable tourism, the limitations of the research, lessons learned and directions for future research, along with conclusions for this dissertation. See Figure 2 for a diagram of the thesis structure.

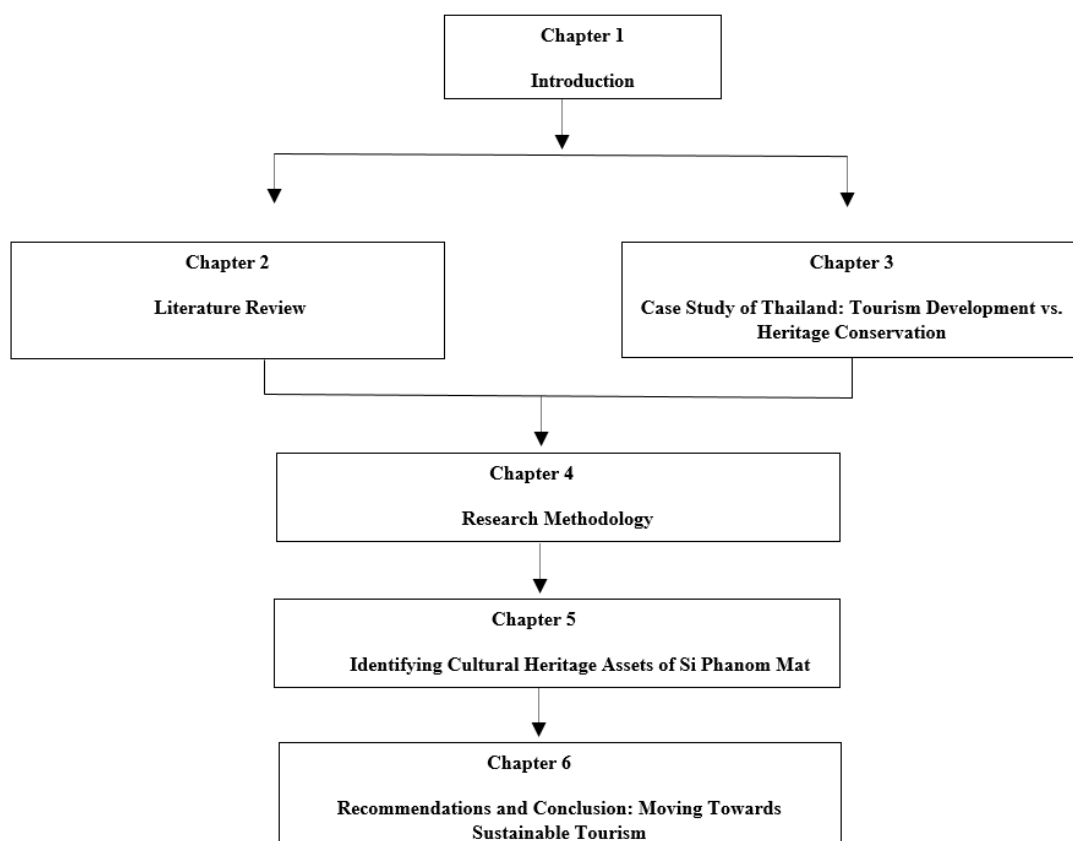


Figure 2: Thesis structure diagram

1.7 Conclusion

This study outlines and interprets the values of cultural heritage in Si Phanom Mat and offers a plan that can help move Si Phanom Mat towards sustainable tourism. Consequently, this will benefit tourists, local community, local government and future research on community participation in sustainable tourism development. However, it is challenging to move towards sustainable tourism. In order to do so, a great deal of research needs to be done. Part of the research includes reviewing key concepts, models and case studies related to sustainable tourism. The reviews related to sustainable tourism mentioned above are illustrated and further discussed in Chapter 2.



CHAPTER 2: LITERATURE REVIEW

2.1 Introduction

This chapter reviews key literature and concepts relevant to the research conducted at Si Phanom Mat, in Laplae district of Uttaradit province, Thailand. The review includes discussion and definition of concepts of sustainable tourism, focusing on three key areas: the environmental, the social and cultural, and the economic. Both negative and positive impacts are considered in relation to conservation and other issues dealing with various definitions of sustainability.

The chapter also reviews the concepts of local participation and good governance, ethics and Theravāda Buddhist philosophy, which will be key to sustainable tourism development (STD) in Si Phanom Mat. Cultural heritage resources and interpretations, in terms of both tangible and intangible values, are considered in a global context through examination of various case studies, both successful and unsuccessful. The case studies include discussion of how sustainable tourism development relates to costs, challenges, and benefits in specific cases of government policies and lesson learned. The cases demonstrate whether, and to what extent, STD can address problems caused by mass tourism. The cases include countries in the Greater Mekong Sub-region (GMS), which serve as useful comparisons to Thailand, and Thailand itself.

This chapter then examines several models suitable for sustainable tourism, namely Recreation Opportunity Spectrum (ROS) (Clark & Stankey, 1979), Visitor Impact Management (VIM), Limits of Acceptable Change (LAC) (Stankey et al., 1985), Visitor Experience and Resource Protection (VERP) (US National Park Service, 1997; Manning, 2007), Tourism Optimization Management Model (TOMM) (Miller & Twing-Ward, 2005), and Steps to Sustainable Tourism (Australian Government Department of the Environment and Heritage, 2004). Turning to Thailand, official government policies for tourism are then reviewed, including Thailand's *20-Year National Strategy (2017–2036)* (Royal Thai Government, 2017), *The Twelfth National Economic and Social Development Plan (2017-2021)* (National Economic and Social Development Board, 2017), and *The Second National Tourism Development Plan (2017-2021)* (Ministry of Tourism and Sports, 2017); these relate to subsequent discussion of Thailand's Sufficiency Economy Philosophy (SEP) (Royal Thai Government, 2017).

The review then shows how Thailand has addressed sustainable tourism issues via policy and planning to transform mass tourism to 'alternative' concepts of tourism, such as ecotourism, agri-tourism, gastronomic tourism, cultural tourism, and community-

based tourism. Finally, the chapter discusses alternative forms of tourism in various regions of Thailand and considers why and how they have succeeded or failed.

2.2 What is Sustainable Tourism?

This section reviews definitions of sustainable tourism development (STD), including its core principles, concepts and usages as employed in key literature. The concepts of sustainable tourism in this chapter serve as a foundation for the analysis of, and recommendations for, STD at the research site of Si Phanom Mat in Thailand.

2.2.1 Definitions of ‘Sustainable’

To define and evaluate concepts of sustainable tourism, it is necessary to first consider the meaning of ‘sustainable’ in this context. Academics and industry practitioners have used this term differently, emphasizing various aspects that fall under the broad concept of sustainability.

According to Swarbrooke (2005), ‘sustainable’ generally refers to development that meets current needs or goals without compromising the ability of people in the future to meet their own future needs. Therefore, sustainability requires a longer-term perspective than usual economic and other decision-making. Accordingly, plans for sustainable development require a special awareness of the future. The report of the World Commission on Environment and Development, *Our Common Future* (1987), provides a similar definition. It states that “humanity has the ability to make development sustainable to ensure that it meets the needs of the present without compromising the ability of future generations to meet their own needs” (p. 16).

Nevertheless, it is vital to look beyond the surface meaning of ‘sustainable’. Aronsson (2000), provides an interesting explanation of the term that lends deeper insight into the notion of sustainability. He states:

The concept is multiple dimensional, which makes it difficult to define. If it is interpreted in its broadest sense, it has economic, social and cultural, political, geographical and ecological aspects, which means that we must adopt an interdisciplinary approach. The economic aspect is primarily a matter of satisfying human material needs and goals. The social and political aspects relate in general to questions of equity, justice and influence, whereas the geographical ones concern, for instance, the consequences of man’s spatial behavior, and the ecological ones the problem of protecting the natural variety and preserving the natural cycle intact (p. 15).

Therefore, sustainability involves three dimensions which span economic, social and environmental concerns; furthermore, these three dimensions are independent and must be addressed separately as well as collectively. Accordingly, the United Nations Environment Programme and World Tourism Organization (UNEP, 2005) argues that the three dimensions can be seen as pillars of sustainability:

Economic sustainability, which means generating prosperity at different levels of society and addressing the cost-effectiveness of all economic activity. Crucially, it is about the viability of enterprises and activities and their ability to be maintained in the long term.

Social sustainability, which means respecting human rights and equal opportunities for all in society. It requires an equitable distribution of benefits, with a focus on alleviating poverty. There is an emphasis on local communities, maintaining and strengthening their life support systems, recognizing and respecting different cultures, and avoiding any form of exploitation.

Environmental sustainability, which means conserving and managing resources, especially those that are not renewable or are precious in terms of life support. It requires action to minimize pollution of air, land and water, and to conserve biological diversity and natural heritage (p. 9).

With the careful balance of the three dimensions above, sustainability can be advanced to benefit people, society and the environment (UNEP, 2005, p. 9).

2.2.2 Towards Sustainable Tourism Development (STD)

To apply the concept of 'sustainable' to tourism, it is first necessary to precisely define 'tourism' itself. This will allow the term 'sustainable tourism' to be better understood and further developed.

According to the OECD et al. (2001, p. 36), "Tourism comprises the activities of persons travelling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes not related to the exercise of an activity remunerated from within the place visited." UNEP and WTO (2005) further defines tourism as involving the relationship among three elements: consumers (visitors), the industry, and the local environment (including local communities).

Due to the relationships between and among these three elements and because of the dynamism and growth of the tourism sector and its contribution to the economies of many localities, tourism can greatly contribute to sustainable development. In the basic economic sense of supply and demand, tourists (consumers) purchase experiences

(goods) comprised of destinations and services provided by the tourism sector (suppliers). The relationship between tourism and sustainable development thus involves three important dimensions:

Interaction: The nature of tourism as a service industry that is based on delivering new experiences in new places, means that it involves a considerable amount of interaction, both direct and indirect, between visitors, host communities and their local environments.

Awareness: Tourism can make people (visitors and hosts) become far more conscious of environmental issues and differences between nations and cultures. This can affect social attitudes and concerns for sustainability issues – not only while people travel but throughout their lives.

Dependency: Much of tourism is based on visitors seeking to experience intact and clean environments, attractive natural areas, authentic historic and cultural traditions, and welcoming hosts with whom they have a good relationship. The industry depends on these attributes being in place (UNEP & WTO, 2005, pp. 9-10).

Regardless of the type and scale of a tourism sector in a particular location, the three dimensions above are central to sustainability (UNEP & WTO, 2005, p. 10).

‘Sustainable tourism’ can therefore be defined as tourism – interactions of people, places and products – according to the principles of sustainable development. Successful sustainable tourism therefore requires these dimensions to be carefully managed (UNEP, 2005) in the following ways:

- 1) Make optimal use of environmental resources that constitute a key element in tourism development, maintaining essential ecological processes and helping to conserve natural resources and biodiversity.
- 2) Respect the social and cultural authenticity of host communities, conserve their built and living cultural heritage and traditional values, and contribute to intercultural understanding and tolerance.
- 3) Ensure viable, long-term economic operations, providing social and economic benefits to all stakeholders that are fairly distributed, including stable employment and income-earning opportunities and social services to host communities, and contributing to poverty alleviation (UNEP, 2005, p. 11).

Therefore, sustainable tourism development requires the cooperation of all stakeholders and strong political leadership to ensure this involvement – from stakeholders of all levels – and that the process is carefully monitored and evaluated (UNEP, 2005).

The UNWTO (1994), also provides a similar understanding of sustainable tourism development. It states:

Sustainable tourism development meets the needs of present tourists and host regions while protecting and enhancing opportunity for the future. It is envisaged as leading to management of all resources in such a way that economic, social, and aesthetic needs can be fulfilled while maintaining cultural integrity, essential ecological processes, biological diversity, and life support system (p. 30).

It is noteworthy that this definition not only includes the concept of conserving or protecting future opportunities, but also 'enhancing' them. At this point, it has been made clear that sustainable tourism does not simply mean controlling development. In fact, it needs to encourage the development and promotion of suitable forms of tourism and related development. This can lead to improving the local economy as well as enhancing the environmental, social and cultural wellbeing of the destination (Ritchie & Crouch, 2005).

Therefore, in order for sustainable tourism to be successful, the negative impacts of tourism on society and the environment must be minimized, while the corresponding positive impacts must be maximized. According to the UNEP, the following twelve objectives help achieve these overarching goals (UNEP, 2005):

- 1) Economic Viability
To ensure the viability and competitiveness of tourism destinations and enterprises, so that they are able to continue to prosper and deliver benefits in the long term.
- 2) Local Prosperity
To maximize the contribution of tourism to the economic prosperity of the host destination, including the proportion of visitor spending that is retained locally.
- 3) Employment Quality
To strengthen the number and quality of local jobs created and supported by tourism, including the level of pay, conditions of service and availability to all without discrimination by gender, race, disability or in other ways.
- 4) Social Equity
To seek a widespread and fair distribution of economic and social benefits from tourism throughout the recipient community, including improving opportunities, income and services available to the poor.

- 5) Visitor Fulfillment
To provide a safe, satisfying and fulfilling experience for visitors, available to all without discrimination by gender, race, disability, or in other ways.
- 6) Local Control
To engage and empower local communities in planning and decision-making about the management and future development of tourism in their area, in consultation with other stakeholders.
- 7) Community Wellbeing
To maintain and strengthen the quality of life in local communities, including social structures and access to resources, amenities and life support systems, avoiding any form of social degradation or exploitation.
- 8) Cultural Richness
To respect and enhance the historic heritage, authentic culture, traditions and distinctiveness of host communities.
- 9) Physical Integrity
To maintain and enhance the quality of landscapes, both urban and rural, and avoid the physical and visual degradation of the environment.
- 10) Biological Diversity
To support the conservation of natural areas, habitats and wildlife, and minimize damage to them.
- 11) Resource Efficiency
To minimize the use of scarce and non-renewable resources in the development and operation of tourism facilities and services.
- 12) Environmental Purity
To minimize the pollution of air, water and land, and the generation of waste by tourism enterprises and visitors.

The order in which these twelve aims are listed does not imply any order of priority. Each one is equally important (pp. 18-19).

It is argued that for sustainable tourism to occur, all other activities such as transport, housing, retailing, health, the conservation of nature, and service provision in the host region need to be closely integrated (Harris et al., 2002, p. 6). Various groups of stakeholders across different segments of society must be involved, which requires extensive planning (Swarbrooke, 2005).

2.2.3 Sustainable Tourism Development: Concepts

This section further examines the dimensions of environmental, economic and sociocultural elements of sustainable tourism and local participation. It also defines the concepts of good governance and ethics. Following this, specific case studies are reviewed in order to understand how sustainable tourism development (STD) has been approached in different countries and tourist destinations. Successful and unsuccessful scenarios are analyzed to provide insights into the efficacy of various approaches to STD in Si Phanom Mat in Thailand.

Environmental Dimension

According to the OECD (2012), demand for natural resources is increasing at an unsustainable pace, and without a change in policy and behavior, the environment will soon be unable to replenish itself. By 2030, an additional one billion people are predicted to live in severely water-stressed areas, and terrestrial biodiversity will decrease by 10%. Therefore, integration of development with environmental protection and sustainable resource management has become a critical concern for the post-2015 agenda (OECD, 2013).

Swarbrooke (2005) noted that in order to achieve environmental sustainability, five aspects of the environment must be protected: natural resources, the natural environment, the farmed environment, wildlife, and the built environment, as shown in Figure 3.

To formulate a precise understanding of the relationship between tourism and the environment, it is necessary to look at all stakeholders involved in tourism activities. These include authorities at both local and central levels, the private sector – including local and outside contractors – non-government organizations, local communities, tourists, and visitors (Holden, 2009, p. 17). Each of these groups of actors interacts not only with every other group, but also with the natural environment. Therefore, “to determine the effect of tourism on the natural environment we should take into account the following: the price we attach to nature, cultural stereotypes about nature, and the ethical relationship of man with nature.” (Holden, 2009, p. 17). Furthermore, Swarbrooke, (2005, p. 50) shows that tourism brings many harmful effects to the environment. For example, if a new resort is built in a coastal area, it will likely pollute the sea with dirty water or destroy vegetation and disturb wildlife during construction and for decades of operation.

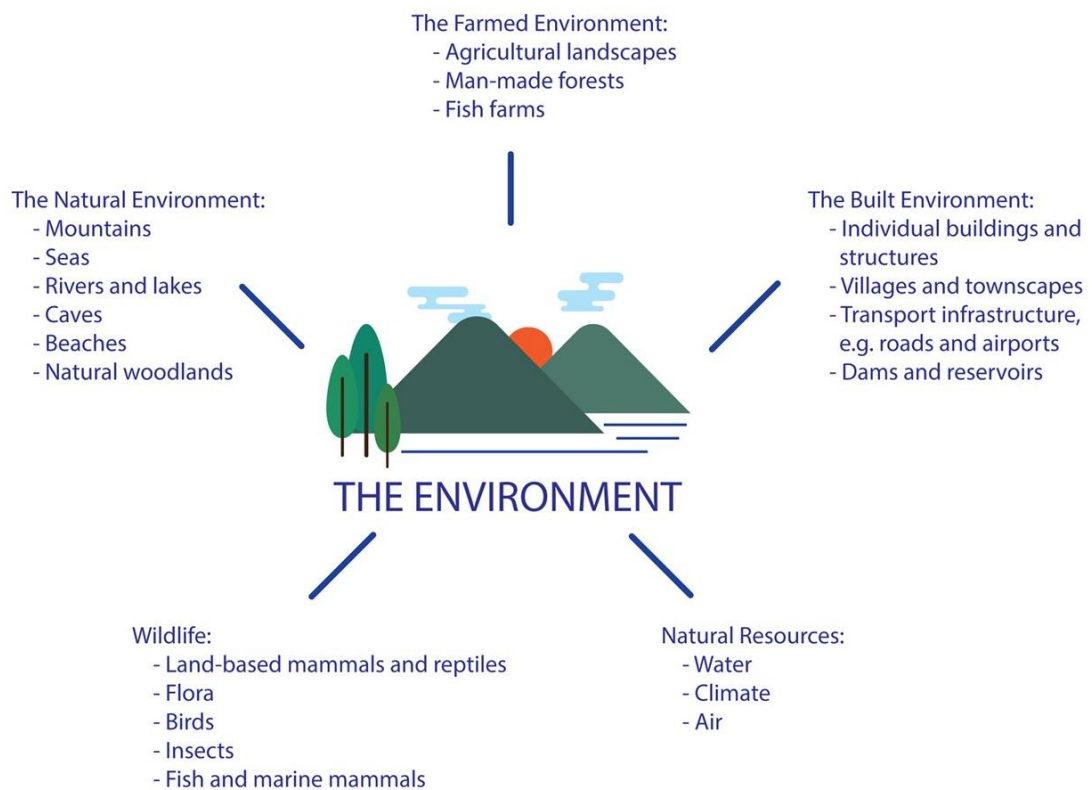


Figure 3: The scope of the concept of the environment
 Source: Adapted from Swarbrooke, 2005, p. 50

However, Sharpley (2006, p. 121) argues that it may be difficult to tell the exact damage that tourists cause to the environment due to the following reasons:

- It is not always clear if the environmental degradation is caused by tourism activities or other human activities
- The impact of tourism on the environment is rarely visible immediately
- Tourism development may cause an indirect impact that is felt in some cases in other regions, and
- Often we lack references to measure the consequences of tourism on the environment.

On the other hand, Mathieson and Wall (1982), identify positive impacts of tourism that can help create infrastructure, utilities and amenities that can be used by visitors and the local population alike, creating value for local people. Zaei and Zaei (2013) add to the idea above, arguing that tourism can foster the conservation of buildings, wildlife and ecosystems, and also generate income to maintain and preserve both the natural environment and constructed facilities.

To maximize the sustainability benefits of tourism, regulations must discourage or prohibit unsustainable behaviors by tourists, businesses and other stakeholders. At the same time, laws and policies should encourage sustainable practices. This requires the legislation of land use and construction in order to reduce negative impacts of tourism on the environment (Swarbrooke, 2005, pp. 54-55).

Economic Dimension

The second dimension is the economic, which is one of the most important features of tourism for a destination. Tourism generates revenue and creates jobs at international, national, regional, and local levels (Cooper et al., 1993). According to Holloway and Robinson (1995), one of the most crucial and unique aspects of tourism is that income earned in one place of residence is being spent in another. Tourism also works as an export in the economic sense: it is a product or service sold to international customers, and generates revenue in foreign currency.

However, previous studies have argued that both the benefits and costs produced by tourism activities should be viewed from three perspectives: that of the tourists, that of the local community, and that of authorities. Tourists pay to enjoy activities. The local community enjoys the economic benefits from these activities but at the same time suffer short-term and long-term costs that tourists leave behind. Local authorities and governments receive increased revenue from taxation, plus job creation and revenue that boosts the broader economy (Goeldner & Ritchie, 2012, p. 24; Lickorish & Jenkins, 1997, pp. 65-66; Saarinen, 2007, p. 42).

The economic impacts need to first be evaluated in terms of financial and economic costs and benefits. On the surface this is relatively simple. However, it is difficult to quantify, in economic terms, negative impacts such as environmental damage or erosion of traditional culture. Also, it is challenging to economically weigh short-term impacts against those that will be felt in the long term. In addition, a project may benefit the overall community while still harming a section of the local population or environment. Nevertheless, economic evaluation can be a valuable decision-making tool for tourism development projects (Swarbrooke, 2005, pp. 59-60).

Sociocultural Dimension

In the last dimension, society and culture must be considered. Tourism is connected with interest in the cultures, behaviors, values and traditions of people who live in other parts of the world. A host population interacts with visiting tourists, allowing host and guest alike to learn about different cultures, histories and worldviews. This interaction also generates ideas and allows the host community to learn how to better

attract and serve future tourists (Brown, 1998, pp. 237-238; Bersales, 2005, p. 239; Nyaupane et al., 2006, p. 1373). At the same time, the influence of tourists, and the tourism economy more broadly, tend to erode the unique cultural heritage of a destination and its hosts.

The concept of cultural heritage is complex, and defining the meaning of 'cultural heritage' in a tourism context can help us clarify one of the important challenges created by tourism. Tourists may perceive cultural heritage as having both tangible and intangible manifestations. Examples of tangible cultural heritage resources include historic sites, archeological sites, artifacts, monuments, and art. Intangible cultural heritage resources include folklore, storytelling, customs associated with worship, festivals, and other expressions related to cultural traditions (McKercher & du Cros, 2002, p. 48).

It is important to note that culture is constantly evolving. It is impossible to conserve all forms and manifestations of cultural heritage, even when tourism is not a significant factor. Therefore, awareness and interpretation of the values of cultural heritage assets are necessary in order to identify and protect key aspects of the cultural heritage of a community or location. When the significance of a particular form of cultural heritage is recognized, it should be preserved through legal instruments, conservation interventions, and management systems. Cultural heritage assets should also be identified for their intrinsic social values rather than their commercial values (McKercher & du Cros, 2002, p. 48).

Tourism, and the interaction between tourists and local communities specifically, has affected various societies, cultures and locations in both positive and negative ways (Mathieson & Wall, 1982). For example, according to Mason (2003, p. 43), tourism can revitalize cultural life within the community due to attractions and events offered primarily for foreign visitors. At the same time, tourism can damage a local community's way of life by replacing villages with accommodations for tourists (Hamzah, 1997). As explained by Doxley and quoted in Fennel (2007, pp. 47-48), the local community has a range of attitudes toward tourism, which can be grouped into four broad categories:

- euphoria – tourists are welcomed by the community, without control or planning
- apathy – tourists are considered a given by the community, and the tourists-locals relationship becomes formal and commercial
- discomfort – reaching saturation with the tourism industry, the community starts to change its attitude towards tourism. Decision-makers further develop infrastructure instead of limiting growth

- antagonism – locals show their irritation with tourism and tourists. Planning should be the remedy, but increased promotional activity is contracted to change the deteriorating image and reputation of the village.

Reisinger (2009) argues that it is important to understand how consumerism impacts tourism, and in turn, its effects on cultural heritage. ‘Consumerism’ can be defined as “an increase in demand for consumption in an increasing variety of products and services” (pp. 11-13). This can be seen in the attitudes of many tourists. For example, a tourist from a consumer-oriented society with a modern urban lifestyle may expect high-level services with the attitude that everything is for sale. Consumerism can not only destroy cultures but also cause environmental and social problems, such as traffic congestion at attractions and the inability for local people to access attractions in their own areas (Reisinger, 2009, p. 20).

As a result, consumerism can erode the social and cultural identity of local communities, their values, and their lifestyles (Macleod, 2004, p. 15; Reisinger, 2009, p. 21). In addition, Mason (2003, p. 46) argues that the value of authenticity has been fading in our modern world, citing the Hindu community in Bali as an example, with the length of the Balinese *kecak* dance reduced and performed outside of the religious context to cater to foreign tourist groups. In order to mitigate these kinds of problems, Swarbrooke (2005, p. 69) proposes what he calls the ‘four E’s’ of:

- equity – ensuring that all stakeholders in tourism are treated fairly
- equal opportunities – for both the employees involved in the tourism industry and the people who want to be tourists
- ethics – in other words, the tourism industry being honest with tourists and ethical in its dealings with its suppliers, and destination governments being ethical towards their host populations and tourists, and
- equal partners – namely, tourists treating those who serve them as equal partners, not as inferiors.

Swarbrooke (2005, p. 71) also suggests factors that can help measure the balance of sociocultural impacts to see whether tourism is a positive or negative influence. These are:

- the strength and coherence of the local society and culture
- the nature of tourism [in the resort]
- the level of economic and social development of the host population in relation to the tourists, and
- the measures, if any, taken by the public sector in the destination to manage tourism in ways which minimize the sociocultural costs of tourism.

Participation

Sustainable tourism is rooted in the concepts of the three dimensions of the environment, economy and society. Local people play an important role in these three factors; therefore, it is necessary to discuss the issue of host community involvement in policy planning. According to Harris et al. (2002, p. 6), “for sustainable tourism to occur, it must be closely integrated with all other activities that occur in the host region.” Participation by the local community in the local tourism industry is important because communities with high levels of participation can generate greater trust with tourists, lower crime levels (by tourists and by locals), and in general, a better sense of community (Porritt, 2007).

On the other hand, there are some negative impacts from community involvement. It can increase the length of time and costs for development planning. In some places, it may even encourage local people to discriminate against minority ethnic groups (Swarbrooke, 2005, p. 128). For example, the majority local community may not listen to local ethnic minority groups about their wishes and needs.

There is some agreement among scholars that it is not possible to define the term ‘participation’ with universal meaning (Brehony, 1989; Oakley, 1987; Cohan & Uphoff, 1980). Nevertheless, the literature provides many definitions of participation, ranging from involvement of people to autonomous decision-making (Brehony, 1989, p. 26). Brodie et al. (2009) believe the term ‘participation’ can be used interchangeably with other words such as ‘involvement’ and ‘engagement’, and that it can be categorized at different levels including individual, community, society, and public. Brehony (1989) refers to agreement among commentators, such as Oakley (1987) and Cohan and Uphoff (1980), that it is impossible to establish a universal definition of participation. However, government policy has a tendency to focus on public participation, ignoring the other levels (Green & Brock, 2005).

When planning for participation, it is important to evaluate where, or in what ways, community involvement or influence can occur. The *Ladder of Citizen Participation*, proposed by Arnstein (1969), can help frame and analyze the level of involvement and influence that people in the community can have in tourism. The ladder has eight levels and it shows the degree of influence that people in the community can have in planning (see Chapter 4 for more details). It is also important to consider the timing of participation. Involvement should begin at the early stage of planning so that it can help minimize the negative impact to destinations because the policies being made at the early stage involve ideas from local people who know many aspects of the destination well. Consequently, these local people can help create effective planning;

therefore, proper involvement can lead to reducing negative impacts from tourism because of inappropriate development (Swarbrooke, 2005, p. 127).

Good Governance

The concept of good governance is another concept that is important for tourism planning and can help a local community move towards sustainability. According to the Austrian Development Cooperation, “good governance has evolved from its original focus on economic processes and administrative efficiency to a subject with stronger links to democracy, the rule of law and participation.” (ADC, 2011, p. 4). However, good governance is required for the achievement of sustainability (Bundschuh-Rieseneder, 2008). To create successful sustainable tourism, good governance is also important and must be prioritized in sustainable tourism development (STD) planning. According to the UNDP (n.d.) as cited in Umar (2016, n.p.), governance can be defined as “the exercise of economic, political and administrative authority to manage a country’s affairs at all levels. It comprises mechanisms, processes and institutions through which citizens and groups articulate their interests, exercise their legal rights, meet their obligation and mediate their differences”.

The Commission of the European Communities (2001, p. 10) meanwhile defines basic principles of good governance as openness, participation, accountability, effectiveness, and coherence. According to Wijkman (1998), there is also international agreement on the need to promote good governance in development. This requires cooperation of citizens and governments to strengthen institutions, processes, and mechanisms. As Strandeneas (2011) notes, governance systems are needed at all levels to guide such applications.

Ethics

It is important for people to be ethical as it can strengthen local communities and policy planning and ethics is important for sustainability. Without ethics, it would not be possible to meet sustainability goals. Consequently, ethical concepts should be considered while in the planning stage. Salminen (2010) provides an interesting perspective on ethics:

The role of ethics is to provide us with guidelines for taking the ‘right route’. We can call this the positive notion of ethics given that it defines what kind of behavior should be favored. In the context of administrative and management ethics, which is the main interest of this chapter, the right route would mean trying to do everything we can to benefit citizens’ welfare and taking responsibility for our actions as managers. From a citizen view taking the right

route would also mean that citizens should be put in the middle of all activities. Ethics also has the role of stopping us from taking the ‘wrong route’, for instance from taking bribes or appointing close relatives to management positions instead of more qualified candidates. Accordingly, this can be called a negative notion of ethics since it defines what kind of behavior should be avoided. Bribery and nepotism are good examples of things public officials should always try to avoid. From a citizen view they should actually try to avoid everything which denies citizens access to government (p. 2).

According to Amundsen (2009):

Ethics refers to principles by which to evaluate behavior as right or wrong, good or bad. Ethics refers to well-based standards of right and wrong, and prescribe what humans ought to do. Ethics are continuous efforts of striving to ensure that people, and the institutions they shape, live up to the standards that are reasonable and solidly based (p. 6).

However, it is important to be aware that many people believe ethics are not sufficient as they believe that ethics is not crucial in the dirty, tough, and unprincipled world of politics (UCAN, 2009), and according to Singer (1993), some people think that ethics is not suitable in our world because these people see ethics as a system of short and simple rules such as don't lie, steal, or kill. This means that they only look at the surface of ethics but do not look deeper for the meanings underlying these rules.

Theravāda Buddhist philosophy

It is also important for policy makers to be aware of the six ethical principles by Theravāda Buddhist philosophy as they can be beneficial towards sustainable tourism development. They are important and can provide the balance between problems and benefits (Theerapappisit, 2009). The “six ethical principles of morality, wisdom, holism and dynamism, causality, non-violence and sufficiency are the ideologies of the ‘trade-off’ system, using Theravāda Buddhist philosophy as a tool to indicate the balance between problems and benefits. If these principles are to be applied to tourism development, there are three levels of the participatory learning process for policy makers and various groups of tourism stakeholders at which they can be applied” (Theerapappisit, 2003, as cited in Theerapappisit, 2009, p. 216).

These principles can help seek local sustainability (Theerapappisit, 2009). Furthermore, according to Smith (2001, as cited in Theerapappisit, 2009, p. 216), “this learning process could be applied at the individual level (self-development), at the mediation level (interactions in the social system) and finally at the interorganizational level (whole environmental system), or the three learning levels of ethics”. The three level of ethics are shown below in Figure 4.

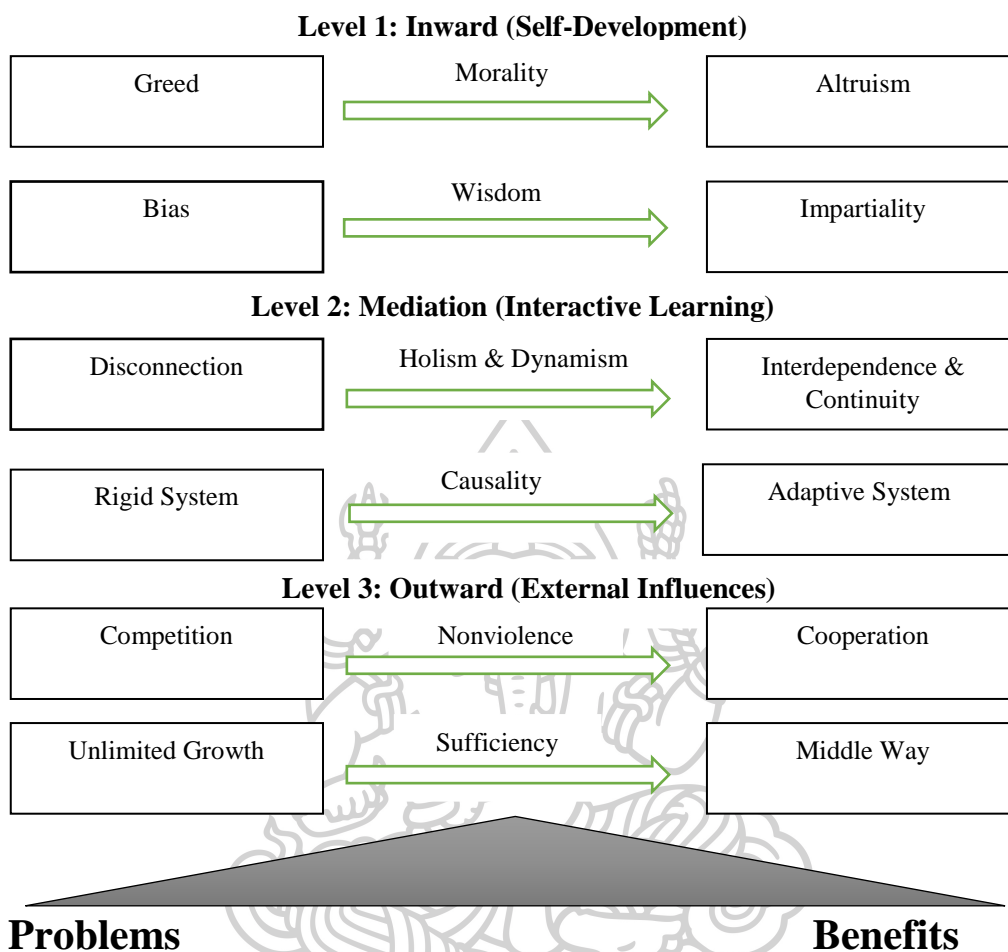


Figure 4: Buddhist ethics: Balancing problems and benefits
 Source: Adapted from Theerapappisit, 2009, p. 217

2.2.4 Failure and Success Cases for Sustainable Tourism Development

The following section will consider various cases – both successful and failed – around the globe, the costs and benefits to tourism of various government policies, and lessons learned. In later chapters, this will inform the approaches to the analysis of, and recommendations for, sustainable tourism development (STD) in Si Phanom Mat in Thailand.

Issues of Policies and Planning

Starting with examples of failure in policy planning, the case of UK Seaside Resorts demonstrates that a lack of planning for sustainable tourism can lead to a decline in the quality of experience for tourists, and in turn to reduced revenue. Over time, the attractive features of the resort townscape have either been damaged or disappeared entirely. For example, grand old hotels, Victorian piers, promenades and theaters have

often been replaced by poor quality amusement arcades and some fast food outlets. In addition, many small and medium-sized accommodations have been poorly maintained, and many others have been modified for other purposes (Cooper, 1997).

In the case of Southern Tunisia and Gao, government policies similarly lead to 'unsustainable' forms of tourism. The policy makers in these two countries focused on increasing income with little regard for long-term consequences. While people in these areas did see higher incomes as mass tourism expanded, their lifestyles were also negatively affected by the increase in tourists. For example, in Tunisia, tourists flocked to the beaches in swimwear that some locals found offensive. Also, while tourism has increased the demand for local crafts, the demand of tourists has led to modification of traditional styles, such as new colors being added to traditional woven products. In Goa, swelling numbers of tourists led to an increase in prostitution by local people (Bleasdale & Tapsell, 1996; Wilson, 1997).

The government of the Philippines has struggled to balance tourism with urban development and environmental protection. By 1990, many people in rural areas had moved to cities to find jobs, bringing an increase in air and water pollution and overcrowding that the cities were unprepared for, due to insufficient policy planning. Some cases were primarily caused by the tourism industry as large numbers of foreign tourists began to visit certain hot spots, creating new jobs that attracted local people from the surrounding rural regions (Caleon, as cited in the Siam Society, 1993, pp. 47-49).

Malaysia faced similar problems in the early stages of its tourism development. Hamzah (1997) has shown that hotels and other accommodations increased by up to 2,000% between 1970 and 1990 in places such as picturesque fishing villages near beaches and islands. Without proper planning, this rapid development led to conflicts over limited land, water and fishing resources, and depletion of marine habitats and ecosystems. Construction also resulted in severe deforestation.

Examples of Some Good Lessons Learned

However, with proper policy planning, the above problems can be minimized if policy makers consider environmental, social, and economic dimensions. One such case can be found in Finland. The Finnish Tourist Board (1993) sets guidelines that tourism should protect the natural and cultural environment, generate economic preconditions for restoration and preservation work, promote regional development, and keep local traditions alive. Furthermore, the Finish Tourist Board argues that with cooperation of a number of different actors, the tourism industry will increase its competitiveness and earn higher income, not only through increased demand but also reduced energy

consumption and a healthy environment that benefits the economy in the long run. The board later conducted a study on tourism businesses to understand the impacts of its recommendations. It found that the companies that had followed the board's guidelines achieved improvement in resources management and energy usage (Finish Tourist Board et al., 1995).

Famous tourist destinations in rural areas present some of the greatest challenges. By 1998, Kaikoura in New Zealand was receiving 873,000 visitors a year compared to a local population of just 3,483 people. The location was overwhelmed, and industry stakeholders feared that visitors' experiences, and in turn the resulting income generation, would diminish because visitors' expectations did not match reality. Local people were also concerned about the environmental impact, especially the waste generated by so many tourists. As Kaikoura reached its capacity, there was a chemical spill in the sea, caused by a lack of environmental planning and enforcement. This sparked a movement to shift toward sustainable tourism development. The industry began to address the seasonality of the tourism offerings, the length of stay, and the economic return to the local community by targeting a wider variety of customers from different places. These strategies were integrated in a recent policy statement on environmental and social sustainability. As for the waste issue, Kaikoura develops a partnership with community activists and a district council to form a company called Innovative Waste Kaikoura (IWK), a nonprofit joint venture company. A recycling service was introduced and the community aims towards a zero-waste policy from 2015 (UNEP, 2005, pp. 157-159).

Con Dao National Park (CDNP) in Vietnam is a good ecotourism case. According to Ringer and Robinson (1999), due to rapid growth in development, CDNP faced major problems including serious environmental degradation, particularly in mangroves where soil erosion and sedimentation were damaging trees and endangering an important wildlife habitat. This was complicated by political challenges. For example, all development related to CDNP had to be approved by the government (Ringer & Robinson, 1999). To make sure that the socioeconomic, political, and environmental challenges faced by the park would be addressed, ecotourism-related facilities were constructed. Importantly, outside experts were brought in – the Asian Development Bank (ADB), in partnership with World Wildlife Foundation (WWF)-Indochina worked together to come up with a development plan and training program for local people (CDNP, 1999; Ringer & Robinson, 1999). The community received education about the sustainable use of natural resources and a demonstration site was built to teach local residents about conservation activities and biodiversity (Huong, 2001).

Another training program, developed by CDNP and the provincial tourism department with cooperation of the Vietnam Border Defence Force, is now under way to license

local boat operations for ecotourism. They will be allowed to ferry tourists to islands so that tourists can engage in sustainable activities including camping, wildlife viewing, snorkeling, and swimming. This can provide new economic development and educational benefits to local people and show them that conservation is beneficial to opportunities for jobs and higher incomes (Ringer & Robinson, 1999). To minimize unintended ecological impacts, zoning restrictions were put in place to control new developments (Robinson, 2000). Interestingly, due to initial results and international support, the national government uses CDNP as a model for tourism development in other places in the country other than national parks (Matoba, 1997, p. 88).

In many cases, policies have already been implemented for some time and it is possible to evaluate their effectiveness. In the Greater Mekong Sub-region (GMS) countries – Cambodia, Laos, Myanmar, Thailand, Vietnam and in China in the southern Yunnan region – there is an ongoing debate over whether the current sustainable tourism development (STD) policies can really boost the economy and help local people (Harris et al., 2002, p. 140). For instance, could policies for tourism really improve the living standard of people in the areas of disadvantaged social groups and indigenous people? Also, uneven distribution of wealth, social inequalities and destruction of natural resources makes tourism in the Mekong countries a very insecure industry.

Tourism development in the GMS countries has incorporated the ideal of ‘sustainable tourism’ into policies and plans. The *Greater Mekong Sub-region 1999-2018 Development Plan* (AMTA, 1998) includes a goal of consolidating Mekong cultural tourism, ecotourism and having adventure tourism networks by connecting destinations. By 2018, its goal was that the GMS region would be safe, accessible, good value for money, and become one of the world’s most important ecotourism and cultural tourism destinations (AMTA, 1998). The plan complements the Asian Development Bank’s (ADB) GMS mega-infrastructure program (Pleumarom, as cited in Harris et al., 2002, p. 143).

However, there is criticism in the policies of GMS. According to Wall (1998), policies pursued by governments, national tourism authorities and supranational bodies, such as the ADB, have been favoring industry rather than protecting the environment and benefiting local peoples. In addition, Harris et. al. (2002, p. 151) also argue in support of Wall (1998) that there is little monitoring and development controls in terms of managing environmental damage, cultural depletion, and economic marginalization of the poor.

More recently, according to the ADB (2017), the GMS program helps implement high priority sub-regional projects in achievement of substantial progress in terms of

implementing GMS projects since 1992. This can be seen by identifying priority infrastructure projects, worth around \$11 billion, having either been completed or are underway. Among these are the upgrading of the Phnom Penh-Ho Chi Minh City highway and the East-West Economic Corridor that will eventually extend from the Andaman Sea to Da Nang. Moreover, Mr. Andrew Head, Deputy Country Director, ADB Viet Nam Resident Mission, commended the Tourism Working Group for its many accomplishments and good progress toward achieving the shared objectives of increased and more equitable distribution of tourism benefits in the sub-region, and better social and environmental sustainability. He also notes that in 2014, the GMS welcomed close to 52 million tourist arrivals, a slight increase compared to 2013, and generated about \$60 billion in tourism receipts that sustained about six million jobs. The strong commitment to sub-regional tourism cooperation has contributed greatly to the countries' shared vision of an integrated, prosperous, and equitable sub-region (Head, 2015).

In conclusion, the above reviews elucidate the concepts of sustainability and tourism, and the related dimensions of the environment, the economic, and the social as they relate to tourism. Balancing these dimensions, and understanding the relationships between them, are critical to sustainable tourism development. Therefore, these three dimensions should be planned for using an integrated method that considers the dimensions both separately and holistically. The connection among each dimension is shown in Figure 5, referring to the balance of sustainable tourism.

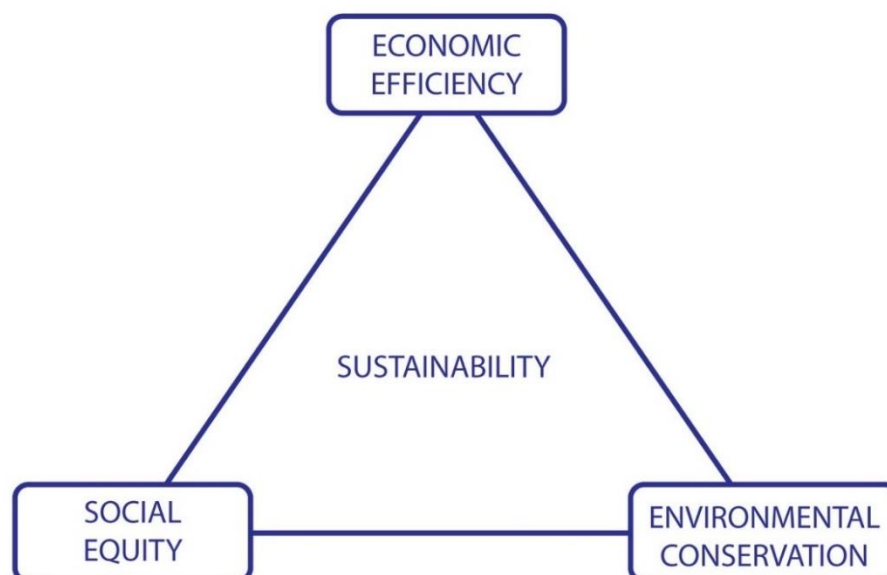


Figure 5: Balance of sustainable tourism
Source: Adapted from Swarbrooke, 2005, p. 83

2.3 Reviews of Different Sustainable Tourism Development Models

This section reviews different management concepts for sustainable tourism development (STD). The frameworks confront the challenges of the degradation of natural, socio-cultural and economic resources, with the primary aim to provide the right balance among environmental, economic and social dimensions. In addition, the reviews of STD models provide a foundation to understand the practical application of concepts central to this dissertation. Specifically, they inform the objectives of interpreting values of cultural heritage resources to specific groups of stakeholders, and creating future plans for sustainable tourism that can benefit tourists who visit Si Phanom Mat in Thailand, as well as create an effective framework for community participation that can be beneficial for all stakeholders.

2.3.1 Comparing Sustainable Tourism Development Models

Several sustainable tourism development (STD) frameworks have been developed by organizations in North America over the last 30 years. They include the Recreation Opportunity Spectrum (ROS), Visitor Impact Management (VIM), Limits of Acceptable Change (LAC), and the Visitor Experience and Resource Protection (VERP) (Graefe et al., 1990; Stankey, 1973; US National Park Service, 1997). Among these frameworks, ROS, LAC and VERP are the most commonly used.

Although these frameworks are useful, their limitations must be understood. LAC was created in 1985 by the US Forest Service (Stankey et al., 1985). This framework assumes that changes in visitor/tourist numbers and in their habits are predictable. It compromises between protecting resources and allowing recreational use. LAC is designed to access and manage impacts from recreation rather than focusing on capacity determinations. Similarly, VERP was created in 1993 by the US National Park Service (1997; Manning, 2007). It is an adaptation of LAC that places a stronger emphasis on social aspects such as visitor behavior, use levels, types of use, location, and timing of use. The framework was designed to identify and protect what is important about national parks and not to inherently limit visitor use (Manning, 2007, p. 1).

ROS was the first US framework and was established in 1979 by the US Forest Service (Clark & Stankey, 1979). Simply, it is a zoning tool connecting supply and demand for recreation planning and area management. It is often combined with LAC or VERP. This framework helps to make sure that a range of recreation opportunities are provided to the public creating specific visitor experiences.

However, in contrast to the models above where the focus is on setting limits to manage impacts, and creating zoning to prevent environmental damage, the Tourism

Optimization Management Model (TOMM) avoids the use of the terms ‘impact’ and ‘limit’, which can be seen as discouraging growth. It emphasizes a holistic view of the entire tourism system rather than ecological and market components. It also integrates partnerships with people in the community in making decisions (Twyford, 2001). Specifically, TOMM involves community participation to improve the outcomes for sustainable tourism and help to ensure that outcomes are accepted by all tourism stakeholders. It also utilizes a monitoring system to help check the expected outcomes (Miller & Twing-Ward, 2005).

Similarly, the *Steps to Sustainable Tourism* (Steps) framework emphasizes inclusive decision-making that involves all stakeholders. Within the Steps framework, the goal of 10 steps, as described in Section 2.3.3 below, is to make sure that all views of all actors are being incorporated. As a result, conflicts between stakeholders are avoided and sustainable tourism goals are more easily achieved and maintained in the long term (Australian Government Department of the Environment and Heritage, 2004).

Both TOMM and Steps offer effective tools to achieve sustainable tourism. TOMM provides a more theoretical approach to sustainable tourism management at the destination level, where it emphasizes integrating the social, environmental and economic values of the destination, which should be the focus of accessing both positive and negative aspects of these dimensions (Miller & Twing-Ward, 2005). This is also similar to the concept of Steps.

However, when it comes to accessing and measuring outcomes, the TOMM model can be overly rigid. It focuses on optimal conditions for the destination, indicators for these conditions, the acceptable range of these conditions to meet sustainable tourism goals, and the resulting outcomes based on these conditions (Miller & Twing-Ward, 2005). Steps, on the other hand, is more flexible because it requires development of monitoring and evaluation methods from a more open-ended perspective, rather than in terms of a set of optimal conditions and outcomes (Australian Government Department of the Environment and Heritage, 2004).

2.3.2 Tourism Optimization Management Model (TOMM)

To develop and implement a sustainable tourism plan, key STD models need to be analyzed. This section will examine the Tourism Optimization Management Model (TOMM) in detail, in terms of its components and effectiveness towards sustainable tourism.

TOMM was developed in Australia by Kangaroo Island Tourism Policy. According to Miller and Twing-Ward (2005, p. 204), its original purpose was monitoring and evaluation of programs based on the indications below:

- the health of the economy
- the number and types of tourists visiting
- the health of the environment
- the types of experience visitors are having, and
- the health of the community.

However, the project has evolved beyond these initial goals. Today, it aims to move the tourism sector, communities and individuals towards more sustainable behavior. Under the TOMM guidelines, the local community helps set the acceptable ranges for each indicator. This emphasizes community participation to help achieve results acceptable to local people.

Specifically, the process includes consultation with the local community to identify key issues and questions. This consists of three stages: context analysis, a monitoring program, and a management response system, as can be seen in Figure 6 and outlined in further detail in the following paragraphs.

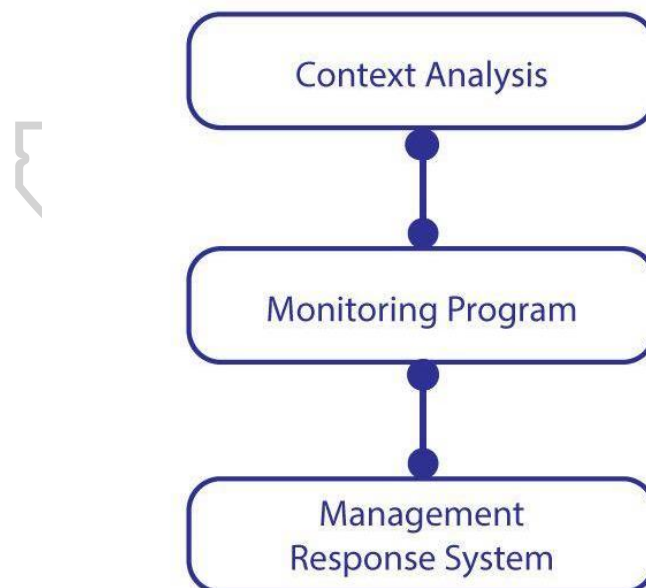


Figure 6: Three-stage process of the Tourism Optimization Management Model (TOMM)

Source: Adapted from Miller and Twing-Ward (2005)

Context analysis

In this initiating step, the current situation of tourism is identified. This includes activities at the destination, key trends, tourism growth, tourism products, market opportunities, and community values. Next, alternative scenarios are identified for the future of tourism at the destination. As needed, information is gathered in order to help the government and other stakeholders make informed decisions. For instance, this could include surveys of tourists and local people.

This allows the impact of policy options to be weighed under a range of situations, and for both positive and negative impacts to be considered. Examples of scenarios to consider include a significant increase (or decrease) in tourism demand, a significant increase in interest from international markets, or a decrease in overnight stays and increase in day visits (Manidis Roberts Consultants, 1997).

Based on the analysis above, along with the results of community consultation, a series of draft optimal conditions can be established. Then, these conditions can be integrated into the TOMM model, resulting in a framework for a monitoring program (Miller & Twing-Ward, 2005).

Monitoring Program

This stage is fundamental to the success of TOMM. It helps to identify optimal conditions based on the indicators established in the first stage of context analysis, enabling measurement of how close the current situation is to the optimal or desired conditions. The acceptable range of conditions is defined for each indicator. For example, one optimal condition for Kangaroo Island is that visitors stay longer than 3 nights, so the indicator would be looking at the annual average of nights tourists spend on Kangaroo Island. The acceptable range would be an average stay of 3-5 nights. The system of setting acceptable ranges for issues can reduce the effectiveness of TOMM because these targets may become unrealistic or irrelevant over time. To mitigate this, indicators can be refined as a market evolves and as more information can be gathered (Manidis Roberts Consultants, 1997). This may require a survey or other data collection (Miller & Twing-Ward, 2005).

Management Response System

In the third stage, the TOMM Management Response System evaluates the information that has been obtained in the monitoring program and compares it with optimal conditions. This allows stakeholders to identify problems, areas of opportunities and how to address both. They can then provide recommendations to the relevant authorities, who in turn implement the appropriate policies. Overall, the TOMM model provides a strong checking system which can help to achieve sustainability and can be

adapted to any type of tourist destination. Figure 7 outlines the TOMM approach demonstrating its overall structure.

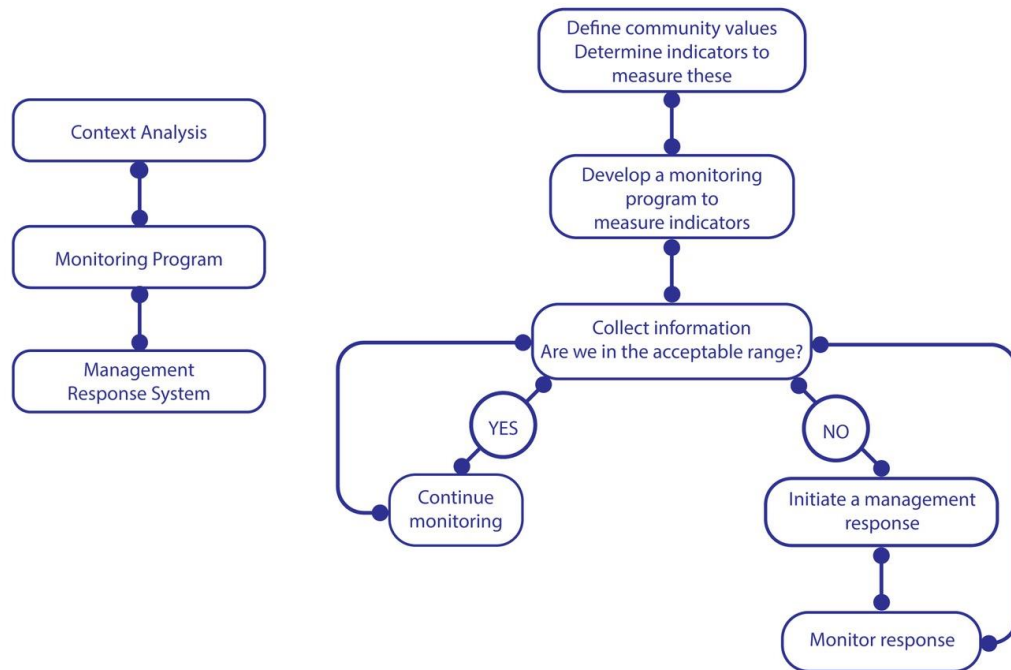


Figure 7: The TOMM approach
Source: Adapted from Miller and Twing-Ward (2005)

2.3.3 Steps to Sustainable Tourism

Another model that should be analyzed in detail is *Steps to Sustainable Tourism* (Steps), which was created by the Australian Government Department of the Environment and Heritage (2004). The framework, named for the 10 'steps' it is divided into, serves as a robust guide to planning a sustainable future for the tourism industry. It can be effectively applied to managing and developing regions, destinations and specific tourism products. Each of the 10 steps is summarized below.

Step 1: What do we want to do?

This step identifies the aims and the context of the research being conducted. Both short and long term goals are considered, and along with the timeframe of the plan. The context of the destination is written in a brief overview statement.

Step 2: Who is, could be, or needs to be involved?

This step focuses on people who will participate on the project. Ideally, the participants should include all stakeholders, i.e. all those who are significantly affected by tourism at the destination. At this point, it would be appropriate to list the names or titles of people who could be stakeholders. There are no specific criteria for

determining who stakeholders are, but generally knowledgeable local people should be consulted, including tourist officers, local leaders, and local officials.

Ensuring the genuine participation of stakeholders can be difficult and time consuming. There are many techniques to identify, consult, and gain the participation of stakeholders, such as interviews, focus groups, open days, conferences and workshops.

Involvement

Convincing people to get involved can be difficult. Steps identifies some of the many ways to convince stakeholders to participate in the planning process. One way to gain participation is to ask local leaders such as the village headman to arrange a meeting with local people impacted by tourism.

Step 3: What is known?

This step focuses on seeking information about the destination. This information can include current and potential markets for tourism, cultural heritage assets that are both tangible and intangible, and their values and themes related to festivals.

Where to find this information?

- Talking to experts and knowledgeable local people
- Talking to tour operators
- The national or local tourist department
- Relevant tourism-related websites, such as reviews by tourists
- Interviews, observation, questionnaires and focus groups
- Published research

Step 4: What makes this region, place or product special?

This step identifies what makes the selected destination special, including how well its social values are recognized and currently communicated to others (tourists as well as local people). Importantly, this step helps to answer whether future potential in tourism and interpretations for the destination exists to use these special values. This step focuses on the three areas of natural and cultural heritage values, tourist perspectives, and environment and heritage perspectives.

For each of these themes, relevant stakeholders, experts and others should be consulted. For example, local people are central to determining natural and cultural heritage values, but their perspective alone might fail to identify elements important for national (as opposed to local) or historical reasons.

Step 5: What are the issues?

The primary issues affecting tourism and the sustainability of tourism at a destination – including challenges, goals, and assets – need to be identified. This can be done by meeting with local stakeholders and conducting workshops and other exercises with them to identify issues that may cause conflicts. These steps should not be rushed; it is important to give everyone enough time to consider the issues.

Step 6: Analyzing the issues

After key issues have been identified in Step 5, the next step is to analyze them in greater depth. By doing so, issues can be prioritized and desired outcomes can be considered.

Step 7: Principles or objectives to guide action

After the key issues of the destination have been analyzed, it is time to develop a clear written statement that can be used to guide future actions. Formalizing priorities and objectives in writing helps to ensure that all stakeholders understand and are satisfied with the principles that will guide policy choices.

Step 8: What are your ideas and options?

This step helps with developing policy and actionable options for the locals. This can be done through working with local stakeholders and decision makers, such as local authorities, community leaders, and village headmen.

Developing ideas

By this stage, many ideas will have been generated for how to support the planning for a sustainable future for the destination, including methods of community engagement, visitor experience, and stakeholder communication. Ideas should be discussed in detail, and related ones grouped into categories or themes. Maximizing opportunities and managing threats are crucial at this point.

Presenting the ideas

Once all ideas are being grouped together, they can be presented to stakeholders to solicit their feedback. Even if ideas have merit according to, for example, expert opinion or tourism industry best practices, local people must also approve of them in order for development plans to be successful. This becomes a particularly important step for Si Phanom Mat in Thailand. Steps 5 and 6 should be repeated if ideas remain unclear or stakeholder consensus is lacking.

Recommending options and seeking agreement for the plan

After the ideas have been sufficiently explored and tested with local stakeholders, a set of preferred options can be developed. This should be refined and delivered in the form of a strategic plan. Once the strategic plan is completed, it will be shown to all stakeholders – they must feel involved in creating the final plan, and their approval and support is critical at this point.

Step 9: How to do it?

With a finalized set of policy options determined, an action plan can now be developed. The options will be presented in the form of a visual presentation (for example, PowerPoint slides) to all stakeholders. The names of people who need to be responsible for the action plan must be listed. Key actions/steps, timing and relevant resources will also be presented. Importantly, the plan must include a detailed scheme for monitoring and evaluation.

Step 10: Statement of directions

Finally, a brief statement summarizing the outcomes of the proposals of the plan should be written. Overall, the model of Steps to Sustainable Tourism can be an effective tool for the application of sustainable development in certain destinations. It is highly flexible, which is important for managing STD plans for diverse tourism sites and situations.

In conclusion, there are many useful models that can guide sustainable tourism development, including the Recreation Opportunity Spectrum (ROS), Visitor Impact Management (VIM), Limits of Acceptable Change (LAC), and the Visitor Experience and Resource Protection (VERP). However, the flexibility and clear directions produced by Steps and the effective monitoring system in the TOMM models are the most robust for STD.

The Ten Steps Towards Planning a Sustainable Future for Tourism

Figure 8 shows the framework in a visual format, adapted from the original framework Steps to Sustainable Tourism and making it appropriate for application in this dissertation. It is a part of the literature review related to research methodology.

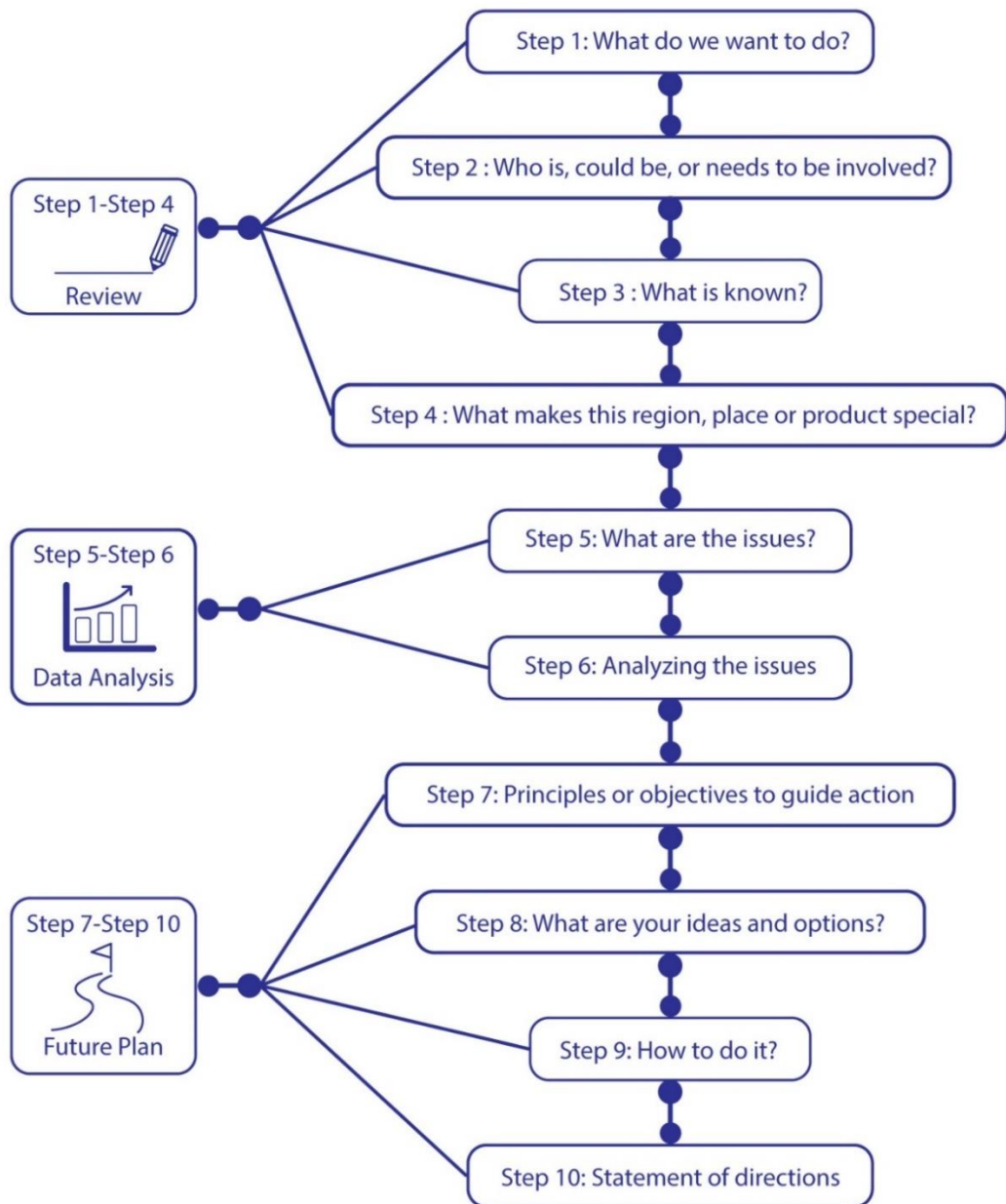


Figure 8: The ten steps towards planning sustainable tourism

Source: Adapted from Steps to Sustainable Tourism (Australian Government Department of the Environment and Heritage, 2004)

2.4 Core Concepts of Sustainable Tourism Development

This section links concepts of sustainability and sustainable tourism development discussed above to application in Thailand. The review justifies the value of the integrated approach and shows that sustainable tourism is critical to the long-term success of the tourism industry. Specifically, this section reviews case studies related to sustainable tourism in Thailand, focusing on the three dimensions introduced in Section 2.1 of the environmental, the social and cultural, and the economic. Cases at both the national and the local level will be examined. The review also incorporates the concepts of the sufficiency economy as detailed by the Office of the National Economic and Social Development Board (NESDB) and the Community-Based Tourism Institute (CBT-Institute), linking the Sufficiency Economy Philosophy (SEP) to sustainable development and other relevant policies.

2.4.1 Sustainable Tourism in Thailand and the Sufficiency Economy Philosophy

The studies above show that tourism can bring environmental, economic and social problems and that these can be mitigated by sustainable tourism initiatives. An integrated approach that incorporates the three dimensions of the environmental, the economic and the social is best positioned to address the multifaceted challenges posed by unchecked tourism. Turning to Thailand, this section will examine case studies and policies that can inform the research at Si Phanom Mat. Specifically, this section will analyze policies related to tourism in Thailand, concepts of alternative tourism, and the philosophy of sufficiency economy; this will be followed by cases related to sustainable tourism in Thailand.

Tourism is a major industry in Thailand, and the sector has been a primary driver of growth for the Thai economy in recent years. *The Second National Tourism Development Plan (2017-2021)* (Ministry of Tourism and Sports, 2017) outlined the following information regarding tourism in Thailand:

- Thailand ranked ninth in the world for tourist arrivals in 2016 according to the World Trade Organization, with arrivals more than doubling in the last decade.
- The World Economic Forum (WEF) ranked Thailand number 46 among 146 countries in its 2015 rankings of competitiveness in tourism.
- For 2015, Mastercard ranked Bangkok as the number one best city in the Asia Pacific, and World Travel Awards ranked Thailand as having the best beaches in Asia.
- However, the WEF ranked Thailand just 116 among 141 countries in terms of sustainability in environment.

- For safety, the WEF ranked Thailand at 132 among 141 countries due to dangers such as injury while traveling (especially road accidents) and criminal incidents.

Thailand's weak ranking in sustainability in environment is due to environmental damage caused by tourism. With the above issues in mind, the Ministry of Tourism and Sports Thailand developed the ideas in *The Second National Tourism Development Plan (2017-2021)*, building on Thailand's *20-Year National Strategy (2017–2036)* (Royal Thai Government, 2017) and *The Twelfth National Economic and Social Development Plan (2017-2021)* (National Economic and Social Development Board, 2017). These rely on the philosophy of sufficiency economy, developed by the late King Bhumibol Adulyadej, as their foundation. This is illustrated in Figure 9.



Figure 9: Plan towards sustainability incorporating key Thailand national policies
Source: By the author

The Sufficiency Economy Philosophy (SEP) was proposed by King Bhumibol in December 1997 and has influenced both government policy and the economic decision making of individuals in Thailand. At its core, the philosophy guides people to live according to what is called a ‘middle path’. This means that people should live their lives without extremes nor excess (Mongsawad, 2010). Similarly, according to The Government Public Relations Department (2015), “the Sufficiency Economy philosophy, initiated by His Majesty the King, begins with moderation, which reflects the ‘middle path’ in Buddhism”.

Specifically, Theerapappisit (2003, p. 5), states that this concept “applies to conduct at the level of the individuals, families and communities, as well as to the choice of a balanced development strategy for the nation. This provides modernization in line with the forces of globalization, while providing a shield against the inevitable shocks and excesses that arise”.

SEP consists of four statements (see Figure 10). The first statement states that the philosophy can be applied to all levels of society. The second refers to the concept of the ‘middle path’, avoiding extreme thoughts, behaviors and actions. The third asserts the three core elements of the philosophy: moderation, reasonableness, and resilience. The final statement explains that the philosophy will work best under two conditions. The first is moral behaviors, which include valuing knowledge, integrity, and honesty, while the second encourages people to live their lives with perseverance, tolerance, and wisdom. SEP is summarized in the circle chart in Figure 11 (Wibulswasdi et al., 2012).



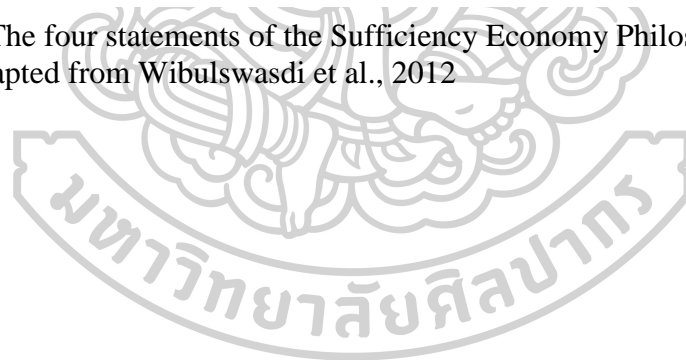
"Sufficiency Economy is an approach to life and conduct which is applicable at every level from the individual through the family and community to the management and development of the nation."

"It stresses a middle path, especially in developing the economy to keep up with the world in the era of globalization."

"Sufficiency has three components: moderation; reasonableness; and the need for built-in resilience against the risks which arise from internal or external change. In addition, the application of theories in planning and implementation requires great care and good judgment at every step."

"At the same time, all members of the nation – especially public officials, academics, and business people – need to develop their commitment to the importance of knowledge, integrity, and honesty, and to conduct their lives with perseverance, tolerance, wisdom, and insight, so that the country has the strength and balance to respond to the rapid and widespread changes in economy, society, environment, and culture in the world."

Figure 10: The four statements of the Sufficiency Economy Philosophy (SEP)
Source: Adapted from Wibulswasdi et al., 2012



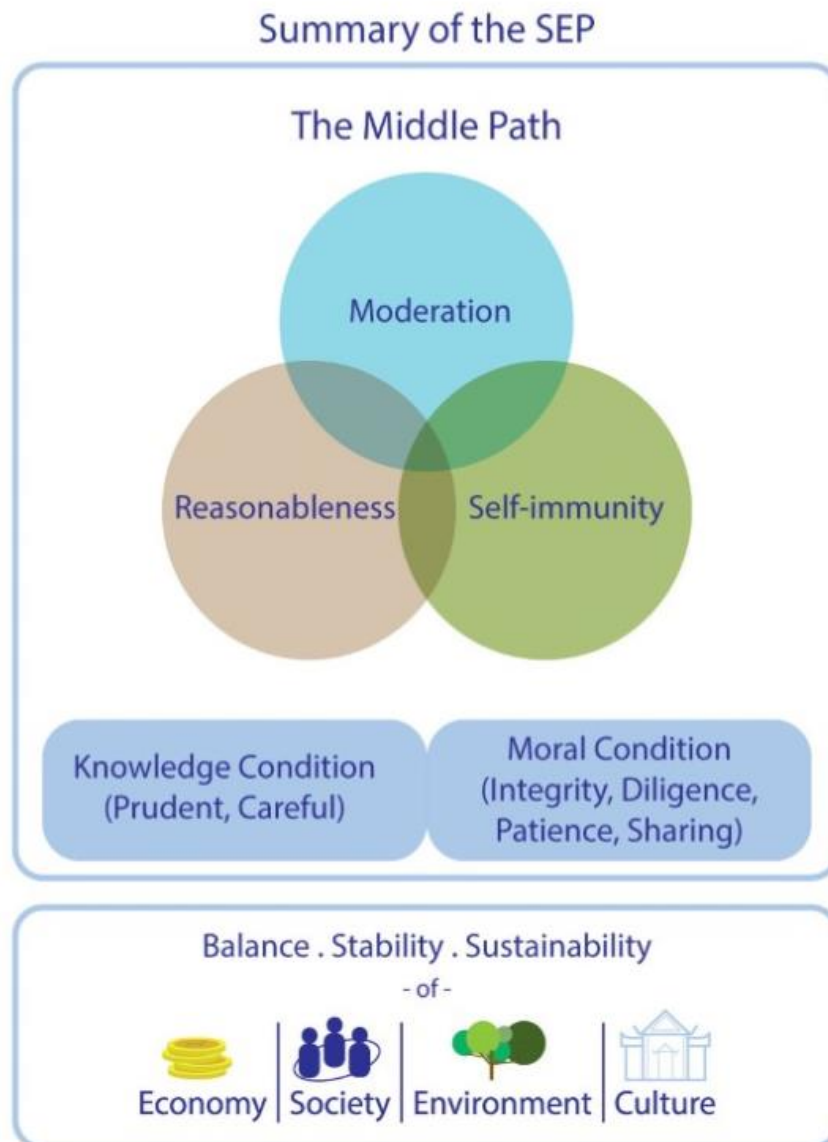


Figure 11: Summary of the middle path of the Sufficiency Economy Philosophy (SEP)

Source: Adapted from Wibulswasdi et al., 2012

Therefore, SEP addresses economic, social and cultural issues, and the environment – much like the concept of sustainability developed above. Mongsawad (2010) agrees that the concept of SEP can be applied to the individual, community and the national levels. He stresses by practicing these principles with the two conditions, people can live in harmony in a sustainable society and environment.

2.4.2 Alternative Tourism

Alternative tourism is named as such because it represents an ‘alternative’ to mass tourism. Regarding sustainable tourism development, alternative tourism should be environmentally and socially sustainable as outlined below (WTO, 1992; WWF-UK, 1992; Komilis, 1993; Lindberg & Enriquez, 1994; Middleton & Hawkins, 1998; Scheyens, 1999):

- **Non-massive tourism:** When offering an alternative (non-massive) tourism product, a much higher percentage of value added can be locally produced and spread: local ownership of capital, local production of consumables and local offering of labor. A unique area-specific tourist product can be sculpted, which in turn can be better marketed with ‘product branding’ strategies.
- **Environmentally sustainable tourism:** Tourism is of course adapted to the local natural resources everywhere. Mass-tourism has in so many cases led to exploitation of social and natural resources. Alternative tourism as a principle employs the sensible use of local natural resources, which should also be considered as economic resources. Thus, the heritage of the local communities is protected for the present time and for the generations to follow.
- **Better integration to social structure:** Social structure includes community and economy. Alternative types of tourism in most of the cases are better adapted to the local social resources, like local knowledge, skills, arts, traditions, and production base. Local products are marketed and consumed, local skills valued and used, while local traditions are followed and/or revived. In such a harmonic cooperation a better development potential can be more secure not only for the present but for the future.

Based on the above, alternative tourism requires the long-term interest and commitment of all stakeholders to the quality of tourism, to the local communities and to the natural environment and resources (Gartner, 1996). It can provide an alternative that generates less negative impact on destinations, environments, and population without diminishing positive economic effects (Smith & Eadington, 1992).

It is argued that sustainable tourism goals have served as a primary driver of alternative tourism (Moscardo, 2001), sparking the development of, for example, community-based tourism, ecotourism, agri-tourism, and cultural tourism. These and other forms of alternative tourism do not have a significant negative impact on the environment or local societies, and can help bring important economic benefits. All of this echoes the thinking of the Sufficiency Economy Philosophy.

In Thailand there are observable examples of many kinds of alternative tourism, such as agri-tourism, cultural tourism, ecotourism, gastronomic tourism, and community-based tourism. These tourism types tend to be relatively sustainable and can be brought closer in line to the ideals of sustainable tourism with policies that incorporate the integrated environmental-economic-social STD approach.

Definitions vary for different types of alternative tourism (see examples in Table 1). However, central themes can be observed across the focus on sustainability.

Table 1: Definitions of different forms of alternative tourism

Sources: As indicated in the table

Type of alternative tourism	Definition	Source
Agri-tourism:	The act of visiting a working farm or any agricultural, horticultural, or agribusiness operations for the purpose of enjoyment, education or active involvement in the activities of the farm or operation (n. pag.).	Kentucky Department of Agriculture (n.d.)
	A commercial enterprise at a working farm, ranch, or agricultural plant conducted for the enjoyment of visitors that generates supplemental income for the owner (n. pag.).	University of California Small Farm Program (n.d.)
Cultural Tourism:	The movement of persons to cultural attractions away from normal place of residence, with the intention to gather new information and experiences to satisfy their cultural needs (p. 24).	Richards (1996)
	Visits by persons from outside the host community motivated wholly or in part by interest in the historical, artistic, scientific or lifestyle/heritage offerings of a community, region, group or institution (p. 361).	Silberberg (1995)
Ecotourism:	A form of tourism inspired primarily by the natural history of an area, including its indigenous cultures. The ecotourist visits relatively undeveloped areas in the spirit of appreciation, participation and sensitivity. The ecotourist practices a non-consumptive use of wildlife and natural resources and contributes to the visited areas through labor or financial means aimed at directly benefiting the conservation of the site and the economic wellbeing of the local residents (p. 6).	Ziffer (1989)

Type of alternative tourism	Definition	Source
Gastronomic Tourism:	Gastronomic tourism is based on the concept of getting to know and learning about the gastronomic culture identified with a given territory by eating, tasting and enjoying its food (p. 58).	WTO (2012)
Community-Based Tourism:	Tourism that takes environmental, social and cultural sustainability into account. It is managed and owned by the community, for the community, with the purpose of enabling visitors to increase their awareness and learn about the community and local ways of life (n. pag.).	Community-Based Tourism Institute (2013)

2.4.3 Case Studies in Thailand

One interesting case can be seen in the Yaha district in the southern province of Yala in Thailand, where the government has introduced the Labu mine as a natural attraction for cultural tourism and ecotourism. On 18 February 2017, a promotional event titled *Unseen Labu 2017* was held with hopes to increase local tourism (The Government Public Relations Department, 2018). Tourists were invited to look at beautiful scenery of the Labu mine, waterfall and forest. There is also an interesting village near the mine where Buddhist and Muslim families live together.

Many tourists enjoy gastronomic tourism in various destinations in Thailand. In the former capital of Ayutthaya, Thai, Chinese and Muslim cultures have resulted in a diverse and interesting culinary culture. In this location, people can eat unique local products such as Thai style rice noodle soup with vegetables and meat (*kouy tiew rue*), charcoal grilled river prawns (*krung mae naam pao*) and dessert such as candy floss wrapped with roti flour (*sai mai*) (Pullphothong, 2012).

People can also enjoy agro-tourism in many regions of Thailand. However, the term ‘agro-tourism’ is very broad and can lead to misunderstanding. The Tourism Authority of Thailand (TAT) also uses the term agro-tourism to describe activities in farm areas, which seem very broad. This can lead to confusion, as Knowd (2001, as cited in Theerapappisit, 2003, p. 4) pinpoints that agro-tourism represents a “tourism industry that incorporates tourism activities, both on-farm (rice field, orchard, fishery, ect.) and off-farm (e.g. local museum, art galleries, local restaurants, accommodations, on-the-way cultural landscape sight-seeing/activities) and includes the areas of both urban and non-urban landforms”. Consequently, “agri-tourism characteristics could be developed as a wider ecotourism niche than ‘agro-tourism’ in which its products may limit the focus to only on-farm activities in rural areas”

(Theerapappisit, 2003, p. 4). In many cases, the term agri-tourism may be preferred since it is more specific.

In northern Thailand, tourists can visit Ban Mae Klang Luang Agro-tourism Centre, Doi Inthanon, Chiang Mai, where they can participate in and observe activities such as the terrace farming process, cotton weaving, fresh coffee brewing, and experience local cooking and food tasting.

In Thailand's east, the Tambon Phlio Agro-tourism Centre in Chanthaburi offers orchard tours in which visitors see a variety of local fruits ripening on the trees and can enjoy a buffet of fruits freshly picked from the trees. In the south, tourists can visit Ban Khiri Wong in Nakhon Si Thammarat province to see how some local fruits such as durians, stink beans (parkia), and betel nuts are grown and harvested, and visit a tie-dye fabric maker. In the northeast, known as Isan, tourists can visit Suan Lung Chok, Nakhon Ratchasima. There, they can take an agro-forestry walk to learn about human impacts on nature. They can also view natural grown herbs and learn about their benefits and how to cultivate them.

In the central plains, tourists can visit Bang Chao Cha Weaving Village in Ang Thong. The village is known for the cultivation of sweet santol and marian plums but the fruits are only grown once a year. This allows villagers to have time for bamboo weaving, a local specialty. Also, during February and March, visitors can take a bike tour around the orchards full of golden colored marian plums and from May to July, experience sweet and juicy santols, freshly picked from the trees (TAT, 2016).

Some alternative tourism includes community-based tourism, where, according to the Community-Based Tourism Institute (2013), while living with local villagers and learning about their way of life, tourists can experience a different style of tourism and make connections with local people. In Nam Chieo in Trat province, tourists can enjoy learning how Buddhism and Muslim cultures mix and coexist and see how people in the community conserve their resources. Near the Lahu mine in Yala province, tourists can visit a village to experience special dances, food and some original handmade clothing, collect tea leaves along with villagers and make tea, and cook rice in bamboo. In addition, tourists in Sa Som in Ubon Ratchathani province can learn how to make spicy and authentic Isan food, experience an Isan welcoming ceremony, or travel to the jungle and caves. In the south in Krabi province, tourists can go to Baan Na Teen to observe local people make handicrafts from coconut shells.

Moreover, with proper planning of community-based tourism, communities can meet sustainability goals with tourism that takes environmental, social and cultural sustainability into account. It is managed and owned by the community, for the

community, with the purpose of enabling visitors to increase their awareness and learn about the community and local ways of life.

With the partnership of tour operators, Prom Lok community in Nakhon Si Thammarat applies CBT concepts and has become successful (CBT-N-CC, n.d.-a). The concept takes environmental social and cultural sustainability into account. The location of the community is a biodiversity destination where farmers grow fruits such as rambutan, durian, and mangosteen. The nearby rainforest is important for the community and needs to be conserved. The community manages 13 groups, 12 homestays, 15 guides and 5 car drivers. Dutch families stay with Thai families to experience their ways of life and learn about the community together. Thai families take guests to orchards and the jungle to learn about the relationship between local people and nature. Guests also join cultural and artistic activities with the locals. This multidimensional community tourism creates benefits for the society, culture, environment, and economics of the destination. CBT groups and youth groups conduct waste collection 2-3 times per year and CBT groups also arrange environmental campaigns such as arranging a bike rally to stop global warming. Income from guests is not only distributed to tourism businesses, but also used to support the community such as paying for waste collection and providing gifts to local children (CBT-N-CC, n.d.-b).

Similarly, another success case can be seen in the case of Pha Mon community located in Doi Inthanon National Park (CBT-N-CC, n.d.-c). In order to develop the CBT program here, research has been done on community including culture, livelihoods and indigenous knowledge related to sustainability. Then, the knowledge was used to develop CBT programs and a blueprint for a CBT management suitable for this culture and location. A French tour operator committed to sustainable tourism development was partnered with the community. The partnership was successful because of the well-matched expectations of the stakeholders, and consistent meetings and communication among stakeholders and the tour partner. The target customers are French families who seek a comfortable experience in a local community that is authentic and a learning experience. The money generated by this tourism supports local environmental activities, garbage clean ups, and scholarships for local students. The community now also welcomes other groups of tourists including cultural tourists, students, and study tours.

These two cases are good examples of integrated approaches where environment, social and cultural, and economic issues are considered in the planning process. The success is due to the right balance of these three elements and with the support of local people, good planning and interesting products to offer to tourists.

However, there are some unsuccessful cases because of a lack of a sustainable approach. One such example is the research work by Kesmanee and Charoensri (1995) in three villages in Tambon Kud Chang, Amphoe Mae Taeng, in Chiang Mai province. The three sample sites for this study are located along Amphoe Mae Taeng, one of the most famous trekking locations. The researchers called these three areas Villages A, B and C. Village A is Karen of the Skaw subgroup. Village B is Red Lahu and Village C is a combination of Lahu Bala and Lo Me Akha and has two lowland Thai households. The research shows that the impact from trekking tourism varies from location to location. It also found that tourism allows two different cultures to meet but it does not mean that the two cultures will learn from each other because the contact between the tourists and the hosts was mediated by the tour guides who are seen as cultural brokers. When comparing these three villages, the income distribution to local people from tourism in these three areas are not distributed fairly. It costs Bt20 to pay for an overnight stay plus a meal. In Village A, the income was distributed only to three houses since only three houses were used and other houses would not receive income. In Village C, sleeping places belong to the village headman. However, Village B was tasked mainly to serve trekking tours. Therefore, tourists can be placed in any house in Village B. The research also shows that these three areas face economic problems due to lack of land resources. In addition, the trekking tours also threaten the environment because local people took elephants to the land to entertain tourists, destroying wild banana trees and damaging other jungle flora. Also, local people cut down bamboo to make rafts for tourism, without regard for replanting or other sustainability issues.



2.5 Conclusion

In summary, the integrated approach including the right balance of environment, social and cultural, and economic aspects is recommended for policy makers to solve problems of unsustainable tourism. Specifically, models including the Tourism Optimization Management Model (TOMM) and *Steps to Sustainable Tourism* (Steps) provide robust guides for long-term policy decisions for sustainable tourism development. Meanwhile, the Sufficiency Economy Philosophy (SEP) serves as an additional foundation for all policies and planning in Thailand and is the basis for Thailand's *20-Year National Strategy (2017-2036)* (Royal Thai Government, 2017). It can also lead to sustainable development which is one of the important features for policy planning in Thailand.

Furthermore, there are many interesting types of alternative tourism in Thailand and the right implementation of alternative tourism concepts can help Thailand meet its goals of sustainable tourism, which is an important part of broader national policy. Figure 12 illustrates how the SEP is connected to sustainability and how it is used as a backbone to support policy planning in Thailand.



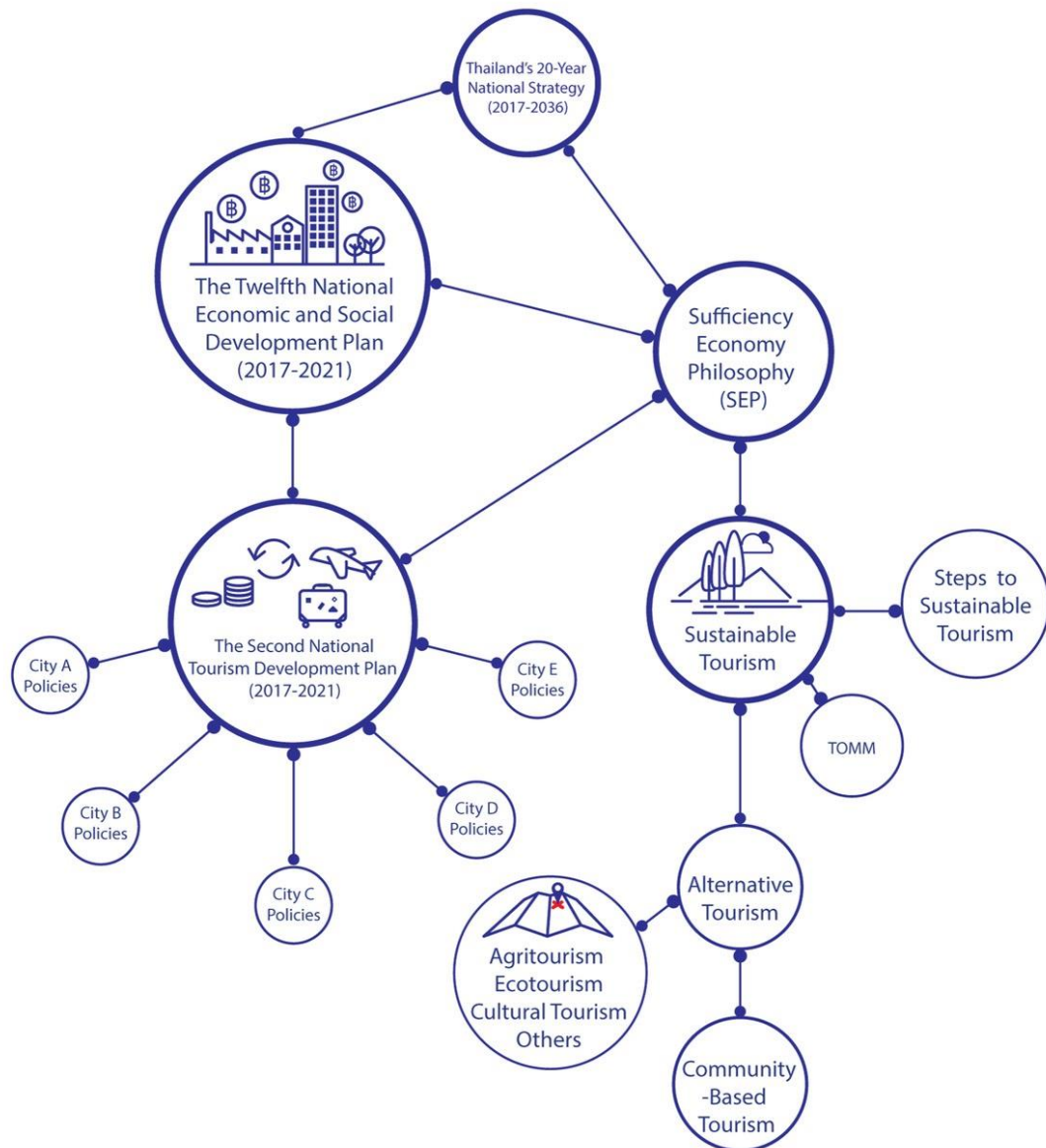


Figure 12: Connection among policy planning, SEP and sustainability in tourism in Thailand

Source: By the author

CHAPTER 3:
CASE STUDY OF THAILAND:
TOURISM DEVELOPMENT VS. HERITAGE CONSERVATION

3.1 Introduction

This chapter focuses on key aspects of tourism development in Thailand. First, it examines the Thai government's *The Second National Tourism Development Plan 2017-2021* (Ministry of Tourism and Sports, 2017) and Thailand's *20-Year National Strategy (2017-2036)* (Royal Thai Government, 2017) as well as other policies and government actions related to tourism planning. The goal of this review is to determine whether, and to what extent, the tourism sector is moving toward sustainability with focus on the three major dimensions: environmental, economic, and sociocultural. This chapter then analyzes the factors that determine the success of these policies, with a focus on the areas of the economy, trends of Thai society, natural resources and environment, and importantly, government management as identified by *The Twelfth National Economic and Social Development Plan (2017-2021)* (NESDB, 2017).

Second, the chapter compares and contrasts the four major regions of Thailand regarding tourism. This includes similarities and differences of natural and physical features, constructed landmarks and icons, and cultural values including ways of life, food cultures, languages, customs, and religion. In this way, the chapter considers the common themes linking tourism across the country. Next, this paper highlights the important world heritage sites in Thailand including Sukhothai, Ayutthaya, and Ban Chiang, and examines their histories and resulting cultural heritage resources, both tangible and intangible.

Third, the chapter shifts its focus to major cities and UNESCO World Heritage sites in Thailand. It discusses the problems facing destination communities in different cities, namely conflicts between conservation (both environmental and sociocultural) and development (economic benefits of tourism growth and revenue) in various case studies. Specifically, Ayutthaya provides an example of a protected UNESCO World Heritage site, while Chiang Mai and Phuket offer examples of locations popular with tourists. This section then examines why these conflicts occur and how they relate to different groups of stakeholders.

Finally, this chapter turns to the challenges of interpreting cultural heritage concepts specific to the study areas of Sukhothai and Uttaradit provinces, and Laplae district and Si Phanom Mat sub-district. Mapping analysis is used to examine the heritage

assets across the different locations of Sukhothai, Uttaradit, Laplae, and Si Phanom Mat.

3.2 Analysis of Tourism Development in Thailand: Towards Sustainability?

This section will first analyze three dimensions – the environmental, economic and sociocultural – in policy planning of the Thai government. Currently, *The Second National Tourism Development Plan (2017-2021)*, produced by the Ministry of Tourism and Sports in 2017, is the primary official guideline provided by the government for the development of the tourism sector, including issues related to sustainability. The plan is consistent with *The Twelfth National Economic and Social Development Plan (2017-2021)* and Thailand's *20-Year National Strategy (2017-2036)*, which use the Sufficiency Economy Philosophy (SEP) as a foundation.

The Second National Tourism Development Plan (2017-2021) states:

Thailand's tourism vision towards 2036 depicts the ideal Thailand as a tourism destination. The vision set an inspiring, yet achievable target for all the stakeholders to align on the development direction, which will best realize the potential of Thailand tourism. By 2036, Thailand will be a World's leading quality destination, through balanced development while leveraging Thainess to contribute significantly to the country's socio-economic development and wealth distribution inclusively and sustainably. (Ministry of Tourism and Sports, 2017, p. 1)

The Second National Tourism Development Plan (2017-2021) (Ministry of Tourism and Sports, 2017, p. 14) also states:

The essences of Thailand's tourism vision towards 2036

1. Leading quality destination

- Develop the quality and diversity of tourism products and services
- Enhance Thailand tourism competitiveness
- Grow tourism receipts through increases in spending per trip and extend the length of stay

2. Have a balanced development

- Balance development between tourist segments, i.e. among domestic/international tourists, among countries of origin, and among mass/niche segments
- Balance development among tourism areas by focusing on improving tourism in second-tier locations and local areas
- Balance development among the time and season of tourism

3. Leveraging Thainess

- Develop tourism offerings that are organized around Thai uniqueness, culture and heritage
- Raise awareness and understanding of Thainess among tourists and Thai citizens
- Nurture appreciation of Thainess and the value of a good host

4. Contribute to the country's socioeconomic development and wealth distribution inclusively

- Develop tourism industry as one of the nation's main sources of income generation and wealth distribution
- Develop tourism as one of the key drivers in developing infrastructure and creating opportunity for socioeconomic development for Thailand
- Develop regional tourism and create diversity of attractions, especially in second-tier cities and local community areas
- Generate benefits to businesses in tourism industry and other related industries

5. Contribute sustainably

- Promote environmental sustainability and preserve fragile attractions
- Promote cultural sustainability, uniqueness, and local heritage

According to *The Second National Tourism Development Plan (2017-2021)* (Ministry of Tourism and Sports, 2017, p. 17):

In realizing the vision of Thailand tourism 2036, the nation needs to devise stepping stones to lay out the development path to reach the ambitious goal. 5-year objectives and targets have been set to portray what Thailand could realistically achieve in the next 5 years. The overarching strategic objectives and targets over the next 5 years focus on improving the overall quality and capabilities of Thailand's tourism industry and to support sustainable growth that leverages the great value of Thainess. Thailand tourism has seen a great increase in number of tourists as well as the tourism receipts over the past few years. The challenges now lie in the ability to create greater economic benefits from the industry, while ensuring the sustainability of the nation's tourism assets. A set of KPIs is defined, each targeting a different aspect of 5-year tourism development objectives.

The first objective is for Thailand tourism to become a quality tourism destination and, as a result, increase the tourism competitiveness. Quality tourism destination encompasses a destination with high standard and value-added tourism offerings. Currently, there are several quality marks in Thailand,

yet none have been able to become the quality assurance trusted by international tourists. The targets over the next 5 years are to encourage more standardization of tourist attractions, tourism business, products and services, which in turn, reinforce higher tourism competitiveness.

The second objective is for Thailand tourism to be able to increase economic value with balance and sustainability. It aims to create balance between international and domestic tourism, as well as a balance of tourist origins. A balanced growth will ensure resilience of Thailand's tourism industry, which is essential to sustain the growth throughout dynamic global landscape. The target over the next 5 years is to sustain reasonable international tourism receipts growth, while encouraging more domestic tourism.

The third objective is for Thailand tourism to be able to distribute incomes and benefits inclusively throughout the nation. The aim is to spread out the tourists in terms of visiting destinations and visiting time in order to smooth out the deviation and better support tourism income generation in second-tier provinces.

The last objective is for Thailand tourism to be able to sustainably develop on the principle of Thainess and environmental sustainability. This objective aims to foster the sustainable growth, in terms of cultural sustainability and environmental sustainability. It leverages Thainess to add value to the existing tourism offerings. At the same time, it reinforces tourism growth that does not compromise sustainability of nature. Therefore, the targets set a quantitative goal to effectively measure the increase in awareness of Thainess and the level of environmental sustainability.

The Thai government's vision was reaffirmed by the National Tourism Policy Committee, which approved the designation to promote tourism in 2018 under a special campaign called *Amazing Thailand Tourism Year 2018*. This program follows the broader strategy of this ministry to make Thailand a top global tourist attraction that will promote both economic development and distribute income to people in all sectors (TAT, 2017).

Moreover, the campaign will promote sustainable tourism, with a special focus on themes and activities that link to the unique cultural values of Thailand (Travel and Tour World, 2017). The proposal aims to achieve increased visits and spending by quality tourists while maintaining the country's traditional tourism markets. It also aims to create greater economic returns and distribute tourism income across the country and population (TAT, 2017).

Amazing Thailand Tourism Year 2018 targets increases in domestic tourism by both Thais and international tourists. It places special emphasis on markets with high growth potential, including China, India, and ASEAN. The event began in November 2017, and continues to the end of 2018. In order to achieve a growth rate of at least 8% in tourism revenue for 2018, the minister has asked for the cooperation of both private and public sectors in hosting and promoting various activities, which include sports, gastronomic, marine, medical, and wedding and honeymoon tourism (TAT, 2017).

The 2018 campaign is supported by the Tourism Authority of Thailand's (TAT) marketing plan, which is designed to help increase tourism revenue and visitors to Thailand broadly as well as to key tourist destinations specifically. Furthermore, TAT will advertise *ASEAN Connect*, which promotes the region as a single destination for world travelers (The Government Public Relations Department, 2017a). *ASEAN Connect* is a strategy created by the Ministry of Tourism and Sports that promotes Thailand as a hub for ASEAN tourism, and encourages tourists to visit multiple ASEAN countries. The promotion is marketed as "Think of ASEAN... Think of Thailand" (Thansettakij, 2016).

Ms. Korpikarn Wathanavarangkul, the Minister of Tourism and Sports at the time, stated that a critical strategic policy to drive tourism in Thailand is the distribution of tourists from main cities to other areas of the country (IndoThaitrade, 2017). She explained that income needs to be redirected from the most popular cities and locations to other areas. This will bring revenue to parts of the country that historically have seen little tourism, as well as provide different offerings, such as community-based tourism, to attract new tourists and expand the overall market.

Minister Korpikarn highlighted a world heritage tourism plan for four lower northern provinces of Sukhothai, Phitsanulok, Kamphaeng Phet, and Tak, that promotes local identity to stimulate spending through community-based tourism. She notes that both Thai and foreign tourists were interested in taking routes through the three historical parks from Sukhothai to Kamphaeng Phet and Si Satchanalai (IndoThaitrade, 2017). Official statistics show that the tourism revenue of these provinces in 2016 was Bt18.1 million and Bt9.7 million baht in the first half of 2017. The numbers show an increase of more than 5% over the same period of 2016, and the revenue is likely to accelerate in the second half of 2018 as tourists stay longer and increase their expenses at world heritage sites and communities. Minister Korpikarn also delivered a policy to promote the development of local identities and the local ways of life (IndoThaitrade, 2017).

In addition to these plans, Thailand is joining other ASEAN nations in partnership to move toward sustainable tourism development across the region. In January 2016, the Thai Cabinet met and approved the *ASEAN Tourism Strategic Plan: 2016-2025* (ASEAN, 2015). The plan targets that by 2025, the ASEAN region will not only be a higher-quality tourism destination, but will also be committed to responsible, sustainable, and inclusive tourism development, which will contribute significantly to the socioeconomic wellbeing of its citizens. Sustainable tourism growth can be accomplished through the participation of local communities with the support of the public and private sectors. The focus must be placed on maintaining safety and preserving natural and cultural attractions as well as the entire natural environment (The Government Public Relations Department, 2016).

Although the outlook for the tourism industry is promising, Thailand faces a number of challenges that can hinder growth for the sector as well as movement toward sustainable tourism development. One obstacle is the government itself (NESDB, 2017). One area of concern is Thailand's police force, which has a reputation for unethical practices. This negative image hurts the tourism industry. Some tourists fear harassment or solicitation of bribes from police, and others may avoid turning to the police when they need help. For example, negative international headlines were made when four police robbed two Lao business travelers of Bt3.5 million (Fernquest, 2012).

Another incident that impacted the reputation of the tourism industry in Thailand is the case of the former TAT governor. This case has raised serious questions on government ethics and transparency. As reported in *The Nation* newspaper (29 March 2017):

The Central Criminal Court for Corruption and Misconduct Cases on Wednesday sentenced former Tourism Authority of Thailand governor Juthamas Siriwan to 50 years in prison for demanding and receiving a bribe of more than Bt60 million so an American business couple could manage the Bangkok International Film Festival. Juthamas' daughter, Jittisopha, was sentenced to 44 years in jail on the same charge. The court also ruled to confiscate the Bt62 million from them.

Another major issue that greatly harms the image of the tourism industry in Thailand is the terrible level of road safety. Motor vehicle accidents are a leading cause of death in Thailand. According to the World Health Organization (2015, as cited in Thai PBS, 2015) Thailand is the second-worst in the world for road accident deaths. Data from WHO shows that 14,059 people were killed on Thai roads and highways in 2012, making a road-death rate of 36.2 people for every 100,000 people. Research done by Sivak and Schoette from the University of Michigan (2014), reached a

similar conclusion, finding that Thailand has the second highest rate of fatalities from road crashes, with on average 44 per 100,000 of the population per year. This embarrassing level of road safety means that tourists regularly die and get injured in vehicle accidents in Thailand, resulting in a regular stream of negative international headlines. Similar problems exist for water transport, such as speedboats and ferries that tourists use to travel to beaches and islands. Many high-profile water accidents have occurred in recent years.

In conclusion, the Ministry of Tourism and Sports is actively working toward sustainability. Its official plan includes measures to balance concerns related to environmental, sociocultural, and economic dimensions. However, the government itself needs to address unethical and corrupt behavior by the police and bureaucracies if tourism is to reach its full economic potential.

3.3 Conflicting Values of Tourist Attractions and Cultural Heritage

This section examines a sample of tangible and intangible cultural heritage resources in different regions of Thailand. It focuses on the UNESCO World Heritage sites in Thailand and conflicting values in destination communities, namely the balance between positive impacts of tourism, especially economic, and the harmful effects such as pollution, disruptions to local ways of life, and increased crime.

3.3.1 An Overall Review of Thailand's Regions and Linkages

Thailand is the leading tourist destination in Southeast Asia. It boasts many beautiful destinations and is famous for its cuisine, history, and culture. Traditionally, the country is divided into four geographic regions. The central region, where Bangkok is located, includes the basin of the Chao Phraya River. The river flows from north to south and passes through Bangkok into the Gulf of Thailand. The northern part of the central region, including provinces such as Nakhon Sawan and Suphanburi, is the most fertile area of the country and sometimes called the 'rice bowl' of Thailand. The Bangkok Metropolitan Region has by far the highest per capita income in the country (UN, 2017).



Figure 13: Map of different regions in Thailand and its neighbors
Source: By the author

The northern region, the country's highlands, borders both Myanmar and Laos. The landscape is dominated by vast mountain ranges (TAT, n.d.-a). However, in recent decades an aggressive timber industry has caused deforestation and a loss of forest resources (UN, 2017).

The southern region extends down the Malay peninsula towards the northern border of Malaysia. It has the country's most beautiful beaches and islands (TAT, n.d.-a). The region receives the highest rainfall of the country and is its primary rubber-growing area, producing about three quarters of all Thailand's natural rubber. However, as elsewhere in the country, the forests of the south have been seriously overcut. In recent years, the region has suffered from severe floods, which has been worsened by deforestation and subsequent soil erosion (UN, 2017).

The northeastern region, also known as Isan, borders Cambodia and Laos. It is the largest of Thailand's four major regions, constituting approximately one third of the area of the country. Much of the Isan economy is agricultural, although the region generally has poorer soil than other parts of Thailand. Isan has the lowest per capita income in the country (UN, 2017).

According to the 2010 census, 94% of the Thai population identifies as Buddhist, 5% as Muslim, and the remainder mostly as animist, Christian, Confucian, Hindu, Jewish, Sikh, and Taoist (U.S. Government, 2010). The Muslim population is predominantly concentrated in the southernmost provinces.

Although Thai education and media are almost entirely in the central Thai language, the northern, northeastern, and southern regions each have a distinct regional dialect. According to Chumbia and Wongpolgan (2012), the dialects can be divided into four groups: central Thai (Standard Thai or Siamese Thai, incorporating the '*Thai klang*' dialect), Northern Thai (Lanna or Kam Mueang), Southern Thai, and Northeastern Thai (Isan). Approximately 25 million Thais speak standard Thai as their primary language, mainly in central Thailand, while the remainder speak a regional dialect as their primary day-to-day language.

Northern Thai is also known as Lanna, Lannathai, Kam Mueang or 'Thai Yuan.' It comprises the group of related languages and dialects spoken in the regions in the north of Thailand. The northern provinces include what was formerly the kingdom of Lanna (Chiang Mai), north of Tak, Sukhothai, and Uttaradit provinces. The northern Thai language is spoken by approximately 5-6 million people in Northern Thailand and northwestern Laos. This is almost 10% of Thailand's population.

Southern Thai is spoken in the former kingdom of Ligor (Nakhon Si Thammarat), in the region south of Prachuap Khiri Khan province. There are 4-5 million speakers of the dialect in southern Thailand, making up about 8% of the Thai population, as well as some in northern Malaysia.

The languages spoken in the northeast of Thailand, often called northeastern Thai or Isan, are actually dialects or varieties of the Lao language that use the Thai script. There are 12-15 million native speakers of Isan, comprising almost 25% of the Thai population. It serves as the main lingua franca in the region and surrounding provinces, as well as for a large migrant worker community of Isan speakers living in Bangkok.

Likewise, traditional dress and costumes vary across the four regions. Each region has traditional clothing, and within each region, there are many tribes and groups that have varying traditional dress. Because of fluid borders between the regions and a long history of mixing cultures, it can be difficult to say one type of dress represents or is originally from one region. Nevertheless, there are identifiable features of traditional dress and costumes associated with each region.

Chuanchoey (2016) discusses the hallmark characteristics of styles from each region. These include:

Northern Thailand:

- For men, trouser-style pants are made from cotton and dyed blue or black; cotton, short sleeve shirts with round necks, in blue or black color.
- For women, a long sarong is worn almost to the ankles. Many sarongs have exquisite, colorful patterns. Women's shirts also have colorful patterns.

Northeastern Thailand (Isan):

- Woven textile fabrics are traditional for both men and women. Those used for everyday life require durability, so they have no pattern, but are dyed with color.
- For special occasions such as weddings and festivals, women traditionally weave textiles with exquisite patterns, using different colored threads.

Central Thailand (Rattanakosin Era)

- For men, ordinary people have short haircuts called 'mahadthai' and do not wear shirts.
- For women, a cloth covering the breasts and a 'jong kraben', a traditional skirt.

Southern Thailand

- For Chinese of Hokkien descent intermarried with ethnic Malays, the woman wears floral patterns around the neck, waist, and sleeves. Men still dress in batik shirts.
- Ethnic Malay Muslims wear Malay-style attire, such as lace skirts, long skirts, and woven batik.
- Ethnic Thai Buddhists tend to dress like the Thais in the central region. Most women wear a loincloth or a sarong and wear a light-colored shirt sleeve top. Figure 14 shows the costumes from four different regions as discussed above.

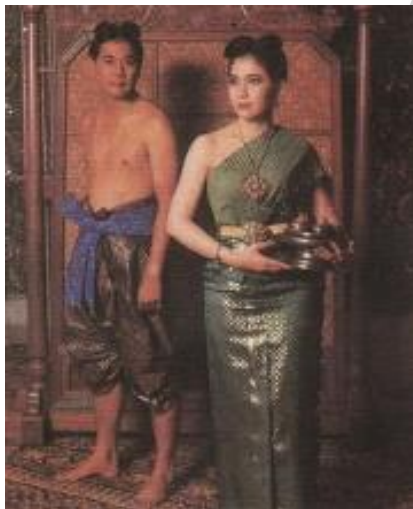
Northern Thailand*Northeastern Thailand (Isan)**Central Thailand**Southern Thailand*

Figure 14: Costumes from four different regions in Thailand
Source: Chuanchoe, 2016

Turning to food, Thai cuisine has similarities across the four regions, but each of them has many distinct dishes traditionally associated with the respective part of the country. The ecological environment (such as indigenous herbs, vegetables, and fish) and the tastes of local people in previous time periods have helped to shape these regional cuisines.

People in central Thailand prepare their cuisine based primarily on four tastes including sour, salty, sweet, and spicy. This is because the resources with these flavors are easy to find in this region. Many dishes in the north are spicy and oily, tastes that locals believe keep them warm in cold weather. In the northeast, the food

has very robust flavors, with a focus on salty and spicy tastes. Most of the salty taste comes from fish sauce. In the south, since it is located near the sea, the cuisine is rich in seafood, and since the weather is hot and humid all year, people prefer spicy and salty tastes (Ministry of Culture, 2016).

Although each region above has different geography and climate, people in all regions eat rice. In the central and south, jasmine rice is almost always eaten, whereas in the north and northeast, it is also common to see sticky rice. Architecture, such as the style of traditional Thai houses, also varies across the regions. Local beliefs, arts, culture, and socioeconomic conditions are among the main factors that have influenced regional architecture. For example, traditional homes in the central region are usually located near water. They have gable roofs to deflect rain. The space under the house is high to keep out floodwater (Ministry of Culture, 2016). See Figure 15 for pictures of different traditional homes across the four regions of Thailand.

One important cultural traditional that is deeply embedded in Thai society is the ‘*wai*’. It is the predominant traditional Thai mode of greeting, and is practiced across the four regions. To *wai* is to join the palms of the hands and bow the head; the arms form an inverted ‘V’ with the hands pointing straight up, and the body faces toward the person being greeted. The *wai* shows respect, and younger people are supposed to *wai* older people when they meet (MORU Tropical Health Network, n.d.).

Regional and local festivals and performances represent one of the most distinct features of the four parts of the country. The Yi Peng festival in Northern Thailand happens at the same time as the Loi Krathong festival (Alpert, 2017), which is celebrated in Chiang Mai on the full moon of the twelfth lunar month. Tourists can see illuminated lanterns, which are carried, displayed in houses and temples, or even launched into the night sky (Cavanagh, 2011).

Manohra is a performance in southern Thailand that involves making a votive offering in order to reverse one's bad luck (Sumrongthong, 2008). Similar examples include ‘*Tak Bat Dok Mai*’ in Central Thailand, which is a festival that takes place in Saraburi, in which participants offer flowers to monks during Buddhist lent. People gather handfuls of the ‘*dok khao Phansa*’ flower and offer them to the monks as a way of making merit (TATNEWS, 2015). In Isan, there is *Bon Bang Fai* or Rocket Festival. *Bon Bang Fai* is a longstanding local festival associated with Thai traditional beliefs in supernatural powers that help provide rain for cultivation and a good harvest (TAT, 2013).

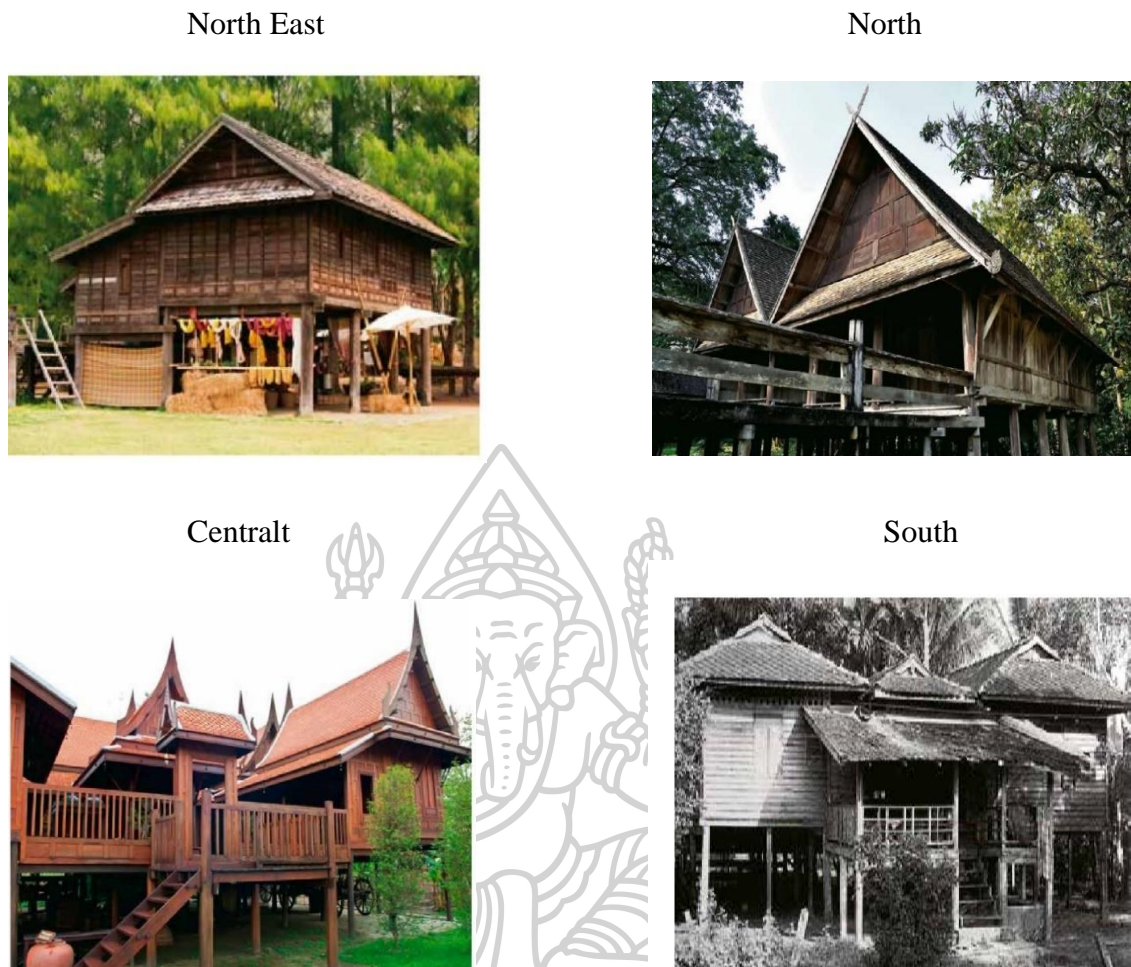


Figure 15: Traditional Thai houses in four different regions
Source: Ministry of Culture, 2016

However, some festivals are common across Thailand. The most famous is Songkran, the traditional Thai New Year celebration. Respect is paid to elders through pouring water onto their hands by younger family members. There are also workshops on making scented water and flowers. Another tradition of Songkran is the pouring of scented water onto sacred Buddha images – a ritual called ‘*Song Nam Phra*’ (TATNEWS, 2017). Loi Krathong is another important traditional festival, which is held on the full moon night of the twelfth lunar month. In rivers and natural waters, people place small lotus-shaped boats called ‘*krathong*’ to pay respect to Phra Mae Khongkha (The River Goddess). The event also involves community participation in making *krathong*. Moreover, a variety of activities, such as the Noppamas beauty-pageant contest and traditional performances, showcase Thai culture (TAT, n.d.-b). See Figure 16 for examples of Thai festivals.



Figure 16: Examples of festivals in Thailand
Source: Minister of Culture, 2016

3.3.2 UNESCO World Heritage Sites in Thailand

Since 1972, the UNESCO World Heritage Committee has named three cultural World Heritage sites in Thailand: the historic city of Ayutthaya, the historic town of Sukhothai and associated historic towns, and Ban Chiang archeological site (UNESCO, n.d.-a). Study of these sites helps to inform the understanding of significant tangible and intangible cultural heritage sites in Thailand, and Thai cultural heritage more broadly. Figure 17 shows the locations of Thailand's three cultural World Heritage sites: Ayutthaya, Sukhothai and Ban Chiang.

Formally designated Phra Nakhon Si Ayutthaya, Ayutthaya province is one of the smallest in Thailand at 2,557 square kilometers. The city of Ayutthaya is 76 kilometers north of Bangkok and it was the Siamese capital for four centuries (TAT, 2010a). The city is surrounded by three major rivers: the Lopburi on the north, the Pa Sak on the east and the Chao Phraya on the south and the west (Ongkhluap, 2012).

Ayutthaya is considered one of Thailand's major tourist attractions. The city was founded in 1350 by King U-Thong when the Thais were forced to move southwards by northern neighbors. There were a total of 33 kings and several dynasties that ruled the kingdom while Ayutthaya was its capital. Eventually, the city was sacked by Burmese invaders in 1767, leaving it ruined and abandoned. Interestingly, the extensive ruins and the historical records show that Ayutthaya was one of Southeast Asia's most prosperous and developed cities. In recognition of its historical and cultural significance, Phra Nakhon Si Ayutthaya Historical Park, the location of the ruins of the ancient city, was declared a World Heritage site in 1991 by UNESCO (TAT, 2010a, p. 9).

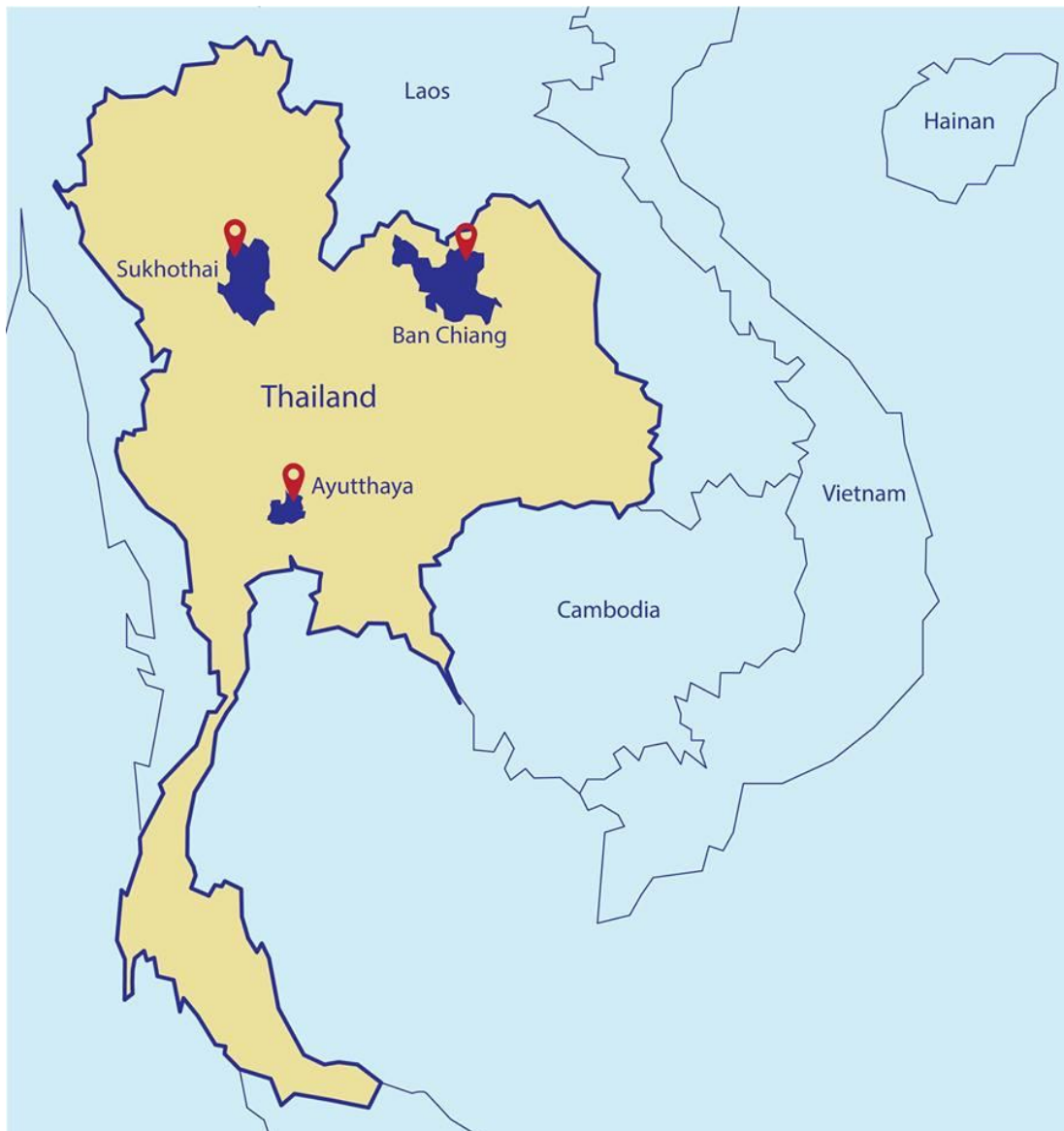


Figure 17: Thailand's three cultural World Heritage sites: Ayutthaya, Sukhothai and Ban Chiang

Source: By the author

Now Ayutthaya is an archaeological ruin with the remains of tall *prang* (reliquary towers) and Buddhist monasteries of monumental proportions. These give an idea of the city's past size and the splendor of its architecture. The large palaces and the Buddhist monasteries constructed in the capital, for example at Wat Mahathat and Wat Phra Si Sanphet, are evidence to both the economic vitality and technological prowess of their builders, as well as to the appeal of the intellectual tradition they embodied.

Currently, UNESCO categorizes Ayutthaya Historical Park as Criterion (iii) in its rating system because it shows excellent witness to the period of development of a true national Thai art (UNESCO, n.d.-b). According to UNESCO, Criterion (i) means “to represent a masterpiece of human creative genius.” Criterion (ii) means “to exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design” and Criterion (iii) means “to bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared” (UNESCO, n.d.-c).

An equally important World Heritage site is located in Sukhothai province, which is named for the first kingdom of Thailand, established some 700 years ago. It is located on the lower edge of the northern region and about 427 kilometers north of Bangkok. It was established around 1237-1257. Sukhothai literally means ‘Dawn of Happiness’ (TAT, 2010b). Additionally, it was the capital city between the thirteenth and fifteenth centuries and the Sukhothai era is considered to mark the beginning of the Thai nation. The kingdom of Sukhothai’s first dynasty was called the Phra Ruang dynasty and was founded by Pho Khun Si Intharathit. The most important monarch of the Sukhothai period was King Ramkhamhaeng the Great, who oversaw the creation of the Thai alphabet and played a major role in the spread of Buddhism in Thailand, and greatly expanded the kingdom’s influence (TAT, 2010b).

Today, the historic town of Sukhothai and associated historic towns of Si Satchanalai and Kamphaeng Phet, are physically and closely-related ancient places. Si Satchanalai was the spiritual center of the kingdom and the site contains numerous temples and Buddhist monasteries, as well as an important ceramic export industry. The third town, Kamphaeng Phet, was located at the kingdom’s southern frontier and served as a boundary to protect the kingdom (UNESCO, n.d.-d). According to UNESCO, Sukhothai historical town and the other two associated towns are categorized as Criterion (i) and (iii). This is because they represent masterpieces of the first distinctive Siamese architectural style, evident in the impressive civic and religious buildings, urban infrastructure, and a sophisticated hydraulic (water management) system. Also, they represent 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 (UNESCO, n.d.-d).

The last important World Heritage site is Ban Chiang. It is a modern village located in Udon Thani province, in northeastern Thailand. The village is located on a large mound where three streams meet at approximately 170 meters above sea level. It is about 50 kilometers south of the Mekong River, which forms the border between modern-day Thailand and Laos. In the late 1960s and early 1970s, excavation

revealed a previously unknown cultural tradition which is located beneath the village. Evidence of bronze and iron metallurgy and elaborate burials were found (Pietruszewsky, 2016).

The dating of the earliest bronze metallurgy at Ban Chiang and in Thailand inspired great interest among both archaeologists working in Southeast and other parts of Asia, and scholars of ancient metallurgy generally (Chernykh, 1992; Craddock, 1995; Mair, 1998; Muhly, 1981, 1988; Tylecote, 1992; Wertime, 1973). The finding in Ban Chiang also revealed unexpectedly sophisticated technological and artistic development, challenging prevailing ideas about the prehistory of Southeast Asia (Metcalf, 2016).

Scholars consider Ban Chiang to be the most important prehistoric settlement so far discovered in Southeast Asia. The site has been dated by chronometric means (C-14 and thermoluminescence), finding that the site was continuously occupied from 1495 BC until c. 900 BC, and distinct from settlements before it. UNESCO categorizes Ban Chiang to Criterion (iii) because its “archaeological site was the center of a remarkable phenomenon of human cultural, social, and technological evolution which occurred independently in this area of Southeast Asia and began at Ban Chiang around 1500 BC and spread widely over the whole region” (UNESCO, n.d.-e).

In conclusion, these three heritage sites are very important for Thailand. This can be seen by looking at history and many important ancient ruins and art works at Sukhothai Historical Park and its associated towns, and Ayutthaya Historical Park. Ban Chiang is considered by scholars to be the most important prehistoric settlement so far discovered in Southeast Asia. For these and other important cultural heritage sites, preservation is critical and sometimes creates conflict with business and economic interests that promote such locations as tourist attractions.

3.3.3 Conflicting Values in Destination Communities

This part focuses on reviewing conflicting values in destination communities in Thailand. The review focuses on conflicts related to conservation: environmental and sociocultural impacts that adversely affect the community, and the benefits that communities can get from tourism development. Case studies of three locations – Ayutthaya, Chiang Mai, and Phuket – will be examined to attempt to understand why conflict occurs, and how to address it. This section provides an important foundation to the debate of conservation-versus-tourism development that will be applied to the research at Si Phanom Mat.

Ayutthaya Historical Park is considered one of the major tourist destinations in Thailand (TAT, 2010), attracting around 7.2 million tourists in 2016 (Department of Tourism, 2017). It is particularly popular among European visitors (Thanvisitthpon, 2016). The tourism industry has brought major economic benefits to Ayutthaya (see Section 2.2.3 for details). A survey of the local community indicates that approximately 60% of respondents believe that tourism benefits the economy. Also, 80% responded that tourism generates income and employment for the local community. However, close to 47% of respondents say that the relationship between tourism and society is positive. The largest concerns relate to nightlife and entertainment, with nearly 60% of respondents expressing negativity toward bars and discos, believing that they are linked to dangerous and illegal behavior related to alcohol, illegal drugs and other criminality, and lax sexual morality. Some respondents view this sort of nightlife industry an affront to family values and responsibilities, and therefore endangers younger people (Staiff & Ongkhluap, 2012).

Interestingly, nearly 80% of respondents believe that tourism fosters the recovery and preservation of local folk wisdom, culture, traditions, and way of life. Nevertheless, respondents express concerns about tourism development as it relates to a fair and ethical impact on the community. Many believe that income generated from tourism has not been spread evenly in the community. In addition, nearly a third of respondents say they are disturbed by the way tourists were being exploited by local vendors and tuk-tuk drivers. Meanwhile, 40% complain about issues such as traffic congestion, safety, and parking within the archaeological zone, and nearly 50% note concerns about poor air quality and pollution resulting from heavy traffic. However, 80% say that tourism helps promote a good image of their community, increases local awareness and understanding of UNESCO World Heritage, and produces a sense of pride that facilitates the conservation of historical buildings (Staiff & Ongkhluap, 2012).

While the rapid growth of tourism in Ayutthaya has led to growth in the economy, the environment and livability of the city has been compromised by clogged road

infrastructure and pollution. The exhaust fumes, vibration, and sound of constant heavy traffic can also damage the monuments and archeological ruins over time (Charassri, 2004).

Turning to Chiang Mai, further examples of the conflicts faced by destinations and local communities can be seen. Chiang Mai is one of the fastest growing cities in Thailand and serves as a regional economic and cultural hub in the northern part of the country. Its rich cultural heritage and pristine natural resources draw millions of tourists each year (CDKN, 2014). In 2016, there were around 9.6 million tourists who visited Chiang Mai (Department of Tourism, 2017).

Chiang Mai is also called ‘Nop Buri Nakorn Pink’, the former capital of the Lanna kingdom, and is famous for its nature, cool weather, and diverse cultural and historical landscape. As a hub of several ancient realms, Chiang Mai has been a center for exchanging knowledge, religions, architecture, and commerce for centuries, giving the kingdom of Lanna unique characteristics. Early settlers to Chiang Mai brought with them handicrafts such as umbrella making, silverware, and woodcraft. Cultural traditions such as the traditional New Year celebration, the Lanna Songkran festival, and the ceremony of worshipping the Inthakin pillar were also imported (TAT, n.d.-f). After more than 700 years of growth and expansion, the physical and intangible evidence of the city as a masterpiece of creative and visionary urban planning are still evident: the moats, the walls, the gates and the corners, the 40 ancient temples within the city walls and hundreds more outside, the marketplaces, and the different communities of diverse ethnic groups and cultures (UNESCO, n.d.-f).

In 2016, Baedcharoen conducted research related to tourism in Chiang Mai, including an interview of residents and stakeholders and a review of historical and academic documents. The research shows that only 40% of respondents saw a positive relationship between tourism activities and the economy. However, over 50% perceive a neutral relationship or no relationship between tourism activities and the heritage values of the city, and less than 10% perceived any impact of tourism on the sociocultural values of the community. This indicates that residents perceived tourism development as a largely neutral force with regard to their social and cultural values. This raises a number of questions. Has the area’s cultural heritage lost its original purpose and meaning? In other words, do the ancient walls and the moat have historical value for many of Chiang Mai’s inhabitants, or do they just form an aesthetic distinctiveness within the urban environment, like a symbol of the city? Or are they simply ‘there’ as part of the everyday and without any other significance?

This study indicates that Chiang Mai residents have seen tourism partially as a tool for preserving, maintaining, and promoting their cultural heritage to themselves and to

visitors. To this extent, the research supports one of the most important views of recent heritage theory and practice: the centrality of community engagement if cultural heritage sustainability is to be achieved (UNESCO, 2012).

According to the same study (Baedcharoen, 2016), attitudes toward the environment were surprising. Asked about the impacts of tourism on environmental values, 57% of respondents claimed no association between the two variables. Most respondents agreed that tourism had positive impacts on infrastructure development such as roads, power, water, and telecommunications. This means that residents may be unaware of, or lack any concern for, the environmental impacts of tourism activities. Interestingly, this is roughly similar to the results of an identical survey undertaken at Ayutthaya (Staiff & Ongkhluap, 2012).

The lack of an understanding of the relationship between human activities and environmental effects has critical implications for both tourism and heritage. For tourism it means development can proceed without community concern for their environment, and therefore there are no checks against development. For heritage, it suggests no understanding that heritage conservation and environmental sustainability are profoundly linked to tourism. Pragmatically, it is not surprising to find that residents overwhelmingly support tourism, primarily on the basis of income generation from tourism activity.

However, residents did indicate that tourism has negative impacts upon their wellbeing and generates congestion during busy times such as festivals. Respondents felt that the government was not strict enough with regard to zoning or business hours with tourist-oriented businesses. Residents also noted that the government did not limit the number of such businesses in fragile areas such as heritage sites. In fact, there are few controls on heritage management from the Thai government (Baedcharoen, 2016).

The conflict between conservation and tourism development is also very significant in Phuket, a province in Southern Thailand most famous for its beaches. It is the biggest island of Thailand and sits on the Andaman Sea, between Phang Nga and Krabi provinces. The island has a large Chinese influence, so visitors can see many Chinese shrines and a famous Chinese vegetarian festival is held there every year (TAT, n.d.). Figure 18 shows Phuket on the map in relation to the other provinces.



Figure 18: Map of Phuket among other nearby provinces

Source: By the author

There were around 13.3 million tourists to Phuket in 2016 (Department of Tourism, 2017) and in the same year, the tourism industry generated over 300 billion baht in revenue in the province (Na Ayutthaya, 2017). In part because its economic impact is so large, tourism development has come into major conflicts with environmental and sociocultural values of people in Phuket. Mass tourism has severely degraded the natural environment due to high visitor traffic and a lack of enforcement of environmental regulations (Boonchai et al., 2015). For example, in the case of Laem Singh, an area in Phuket, the construction of land development and building of resorts in coastal areas affected coral reefs and seagrass by releasing sediment, including sand and cement into the sea (Sarnsamak, 2012).

Also, the increase in tourism has led to an increase in crime, especially by illegal laborers who have often come to Phuket for work directly or indirectly related to the tourism sector (Na Sakolnakorn et al., 2013). In addition, the waste management system in Phuket was not ready for such a rapid increase in visitors, leading to health hazards and pollution, and tourism development has led to traffic jams, which significantly affect both residents and tourists (Na Sakolnakorn et al., 2013). Additionally, rapid tourism development has also affected the lifestyle of many local people. Many Phuket residents have shifted to nighttime employment, such as taxi

drivers, night workers, hotel staff, spa and massage employees, and others. This can disrupt family life, education, and other aspects of life. The need to earn revenue from tourism has come to define the way of thinking for many locals (Nobuto, 2010).

The lessons learned from the cases above indicate that there are issues related to conservation and tourism development. While tourism development has a positive impact on the economy of destinations, it can also harm the environment, society, and culture. From the problems outlined above, it can be inferred that the government, as the main sector responsible for tourism policy, has not done enough to fix issues. This has raised the question of government ethics and conflicts of interest, which are addressed by *The Twelfth National Economic and Social Development Plan (2017-2021)* (NESDB, 2017).

It seems that the issues and conflicts above mainly occur from prioritizing one's personal economic interest over negative externalities to the environment and community. There are ways that this can be addressed. First, the government should provide education for all levels of people in both private and public sectors, including individuals, family, and corporations (including government officers) to practice the Sufficiency Economy Philosophy (SEP) along with sustainability thinking. SEP encourages people to look beyond their self-interest and to place value on the greater community and natural environment. SEP also supports sustainability thinking and, therefore, with the awareness of sustainability thinking in mind, local stakeholders can learn to balance the three dimensions: economic, social and cultural, and environmental. People are more likely to appreciate their environment if they value their heritage resources. The next section discusses the concept of heritage resources.

3.4 Interpretation Issues and Challenges of Cultural Heritage

Tourism has always been associated with heritage. Visitors are drawn to historical and cultural elements of locations and attractions, and likewise the tourism industry uses such heritage elements as selling points. At the same time, tourists, local people, and even those involved in the tourism industry do not always fully appreciate the heritage value of a destination. By doing so, tourists can better enjoy their time at a destination, and the industry can become more profitable. In addition, awareness of heritage encourages all involved in the industry to take better care of the community and environment.

3.4.1 Concepts of Heritage Interpretations

Before discussing the interpretation of heritage, it is important to understand the meaning of the term ‘heritage’ itself. Most researchers believe that heritage is linked to the past and represents some kind of inheritance to be passed down to the current generation and future generations. Heritage can be passed down in two forms: cultural traditions and physical artifacts (Hardy, 1998).

Heritage can be classified as tangible immovable resources, tangible moveable resources, and intangible resources. Immovable resources include buildings, rivers, and natural areas. On the other hand, tangible movable resources include objects in museums and documents in archives. Also, there are intangible resources such as values, customs, ceremonies, and lifestyles. In addition, experiences such as festivals, arts, and cultural events are also intangible resources (Timothy & Boyd, 2003).

Therefore, it can be concluded that heritage is the modern-day use and importance of the elements of the past, especially relating to identity. Furthermore, both tangible and intangible, and both cultural and natural, can be a part of heritage (Timothy & Boyd, 2003). This also means that culture is associated with heritage and is embedded within it. This can be seen by identifying the association between culture and heritage stated by Zeppel and Hall (1992), who note that it is clear that heritage is part of the cultural landscapes of the past and present. In addition, Tahana and Opperman (1998, p. 23) argue that the link between culture and heritage can be perceived in cultural attractions which can range from historical monuments to handicrafts or artifacts, festivals to music and dance presentations, and the bustling street life of different cultures and different ways of life of indigenous people.

Consequently, by connecting the three elements together – history, culture, and the land where people live – a range of heritage sites can be combined, leading to a mix of tangible and intangible elements including:

- historic buildings and monuments
- sites of important past events like battles
- traditional landscapes and indigenous wildlife
- language, literature, music and art
- traditional events and folklore practices, and
- traditional elements of lifestyle including food, drink and sport (Swarbrooke, 1994, p. 222).

With this understanding of ‘heritage,’ it is possible to consider the interpretation of heritage values. According to various scholars, the term ‘interpretation’ is essentially a process of communicating or explaining to visitors the significance of the place that

they are visiting (Alderson & Low 1985; Barrow, 1994; Machlis & Field, 1984; Moscardo & Woods, 1998; Sharpe, 1982a; Stansfield, 1983).

As it relates to tourism, heritage supports tourists and other visitors so that they can experience a resource or event in a more meaningful way that they might not otherwise (Hammit, 1984, p. 13). According to Tilden (1977), interpretation is an educational activity that discloses meaning and relationships through the use of objects – by direct experience, and by instructive media – rather than simply to communicate facts and figures. Nearly always, interpretation is seen in a positive light as it not only educates and entertains visitors, but also causes them to reflect on environmental and cultural values.

Most interpretative media fall into one of two, or both, categories: personal and non-personal (Ham, 1992; Regnier et al., 1994; Sharpe, 1982b). According to Timothy and Boyd (2003, p. 218), “Personal media are those that utilize a living person as the actual medium for disseminating information. Non-personal media are mechanisms and set-ups that require no intervention on the part of staff for visitors to obtain the information they need.”

There are several forms of personal media that have proven successful at heritage sites throughout the world. Conducted activity is one of the most common forms. This form of activity includes guided walking and vehicle (such as bus) tours. These methods are used to show large and small groups around historic sites and museums, and they are considered one of the most rewarding approaches to personal-based interpretation. In addition, this could also include lectures, group talks, and similar, which can take place anywhere from amphitheaters to campfires to conference rooms. With small groups, it is possible to have two-way communication; however, a lecture format is more common (Sharpe, 1982b).

Information attendants are considered an important part of interpretation. For example, the staff member is stationed in a location, such as an information booth, and visitors can seek out him or her to ask directions, questions, and inquire about additional information. Museums sometimes have guides stationed at entrances in order to orient visitors before they begin a guided or self-guided tour (Butcher-Youngmans, 1993). Similarly, stationary guides can be placed strategically throughout museums and other sites to help answer questions (Timothy & Boyd, 2003).

Perhaps living characters and cultural demonstrations are the most rapidly growing forms of personal interpretation, and certainly among the most common at heritage theme parks and outdoor village museums (Light, 1991; Walsh, 1992). Often interpreters portray non-specific characters dressed in period costumes while speaking

with period dialects, and taking on a first-person approach to providing information. Another important form of living character interpretation is role-playing. In role playing, the staff members present a real person in history who might have been associated with the place or theme. It is essential that the person who has been portrayed has been well researched and thoroughly rehearsed (Butcher-Youngmans, 1993).

A third form of living heritage is living history performances, which are in the form of reenactments or performance by actors. Examples include civil war battles, cowboy shootouts, bank robberies, cultural ceremonies, and rituals (Butcher-Youngmans, 1993). McAndrew (1995) argues that one of the strengths of the living interpretation is that it has a tendency to be less formal; therefore, it allows visitors to feel more comfortable asking questions, and it offers visitors a visit “rich in novelty” (Light, 1991, p. 8).

There are also non-personal media, which are common at famous heritage locations and include both visual and audio devices. Examples include written material, which is arguably the most common interpretative medium throughout the world and includes brochures, guidebooks, labels, and maps. Sometimes these media are offered to visitors as part of the entrance fee, or at other locations a nominal fee is charged, but most visitors are willing to pay (Timothy & Boyd, 2003).

Signs are another visual medium, and are probably the most common form of interpretation. Interpretive signs are important because they allow a great deal of material to be included at each display, feature, or stop in a museum or along a trail or path. In addition, visual images on signs are also important because they can catch and keep people’s attention and can assist in articulating important messages. It is crucial that signs are made of durable materials so that they can withstand harsh weather and visitors leaning on and touching them (Sharpe, 1982b). In historic urban areas, it is important to provide signs in different areas so that visitors can find their way around (Timothy & Boyd, 2003).

Related to signs are exhibitions, which are used most commonly at outdoor sites such as indigenous ruins, and are essentially panels containing text on a neutral background together with maps, photographs, graphics, and similar. They sometimes also include artifacts recovered from the site. Their primary objective is to provide a general introduction, orientation, and overview of the attraction (Light, 1995b, p. 135). Exhibitions are usually distinct from museums, according to Light (1995b), because in museums the objects themselves are the principle means of communication, while the purpose of an exhibition is to interpret a historic monument.

Self-guided audio tours are considered a useful non-visual medium, which involve audio devices being used by visitors to describe the objects in view, and often incorporate sound effects as well. Normally, the objects or displays are numbered, and a number in the audio guide corresponds to what tourists are viewing (Sharpe, 1982b). This method is very important because it allows foreign visitors to experience the site in their own language. These interpretation tools are effective because they allow visitors to set their own pace, spend more time in areas that interest them, and spend less time in areas that do not interest them (Butcher-Youngmans, 1993; Light, 1995).

3.4.2 Issues and Challenges in Heritage Interpretations

Criticism of interpretation in heritage places has arisen over the years. It is known that the most common concern in interpretation is that it interferes with visitors' own experience of a heritage place. According to O'Toole (1992, p. 14), "the whole notion of the interpretative center can be seen as the product of an overactive mind, a mind that must always substitute meaning for experience." The focus of this argument lies in the belief that places seen by managers as needing interpretation can stand on their own without any kinds of interpretation because once an individual experiences someone else's interpretation, he or she will never be able to have his or her own direct experience (Moscardo, 2000, p. 12).

However, the flawed assumptions in this argument are that it is assumed that visitors have sufficient background and understanding to comprehend the significance of the places that they visit on their own and that they come without their own biased interpretations already established. However, Moscardo (2000, p. 13) points out that it is possible that interpretation might interfere with a visitor experience when an overzealous interpreter provides propaganda instead of presentation.

Bramwell and Lane (1993) identified a number of additional problems. First, when interpretation is propelled by economic motives there is a danger that it is done for the wrong purposes, such as profit-making. Second, heritage events and places are sometimes simplified in order to meet the hurried needs of visitors. Third, there is some danger in over-interpretation, which can lead to trivialization of historic events and places which diminishes the personal excitement in visiting places (Urry, 1990). Finally, it is problematic when interpretation turns into a show where significant places are being modified into quaint tourist landscapes, where the show itself becomes more important than the information it is aiming to convey to visitors in order for them to learn (Timothy & Boyd, 2003, p. 196).

Traditionally, interpretation has treated heritage visitors as one homogenous audience in terms of education level, ethnic background, mental and physical capability, language, age, place of origin, and reason for travel (Timothy & Boyd, 2003, p. 223). This can be a challenge since people are not the same due to different experiences.

However, as Uzzell (1994, p. 299) suggests, there is no such thing as the general public. In fact, the so-called general public is actually made up of diverse audiences with different needs and different expectations. These differences need to be recognized and planned for to ensure effective interpretation and to avoid conflicts (Field & Wagar, 1982). In addition, different groups such as the elderly and children will be looking for different experiences as compared to other groups.

Likewise, managers should know that not all visitors can understand the site in the same way they do; therefore, visitors need orientation, direction, and instructions. They need to be led to understand from their own life experiences about what is being presented. In essence, visitors need to be told about what is unique about the place that they are visiting (Uzzell 1994, p. 298). Generally, heritage visitors are limited in the amount of information they can comprehend, therefore, interpretation should be provided at different levels to reflect the interest and abilities among different groups. It is usually better if fewer features are being interpreted and understood by visitors well rather than many features being interpreted but not being understood (Uzzell, 1994).

Another important aspect of interpretation is the nature of the resource itself because it can be a major determining factor in deciding what types of media to use. For example, self-guided audio tours might be important to consider in noise-sensitive places whereas films and live guides might be useful before entering a sensitive cave, so that people will know how to behave based on what they learned in the presentation (Sharpe, 1982b). Underwater attractions, such as sunken ships, are probably best interpreted by using waterproof signs rather than by using any form of electronic media (Tabata, 1989). Interpreters are an important part of the heritage experience, and therefore they must possess people-related skills and content knowledge. Consequently, interpreters need to have excellent communication skills because the job of interpreter is to communicate meanings and experiences to visitors. They must also have a friendly character and a dynamic personality (Timothy & Boyd, 2003, p. 225).

New technologies have been developed and used in recent years in the area of heritage interpretation (Velarde & Allen, 1994). In the words of Uzzell (1994, p. 25), traditionally, “interpretation meant leaflets and exhibition panels and maybe an audio-visual program. The range of interpretive media now used is not only considerably

more varied but increasingly technical: computer simulation, personal stereo guided tours, rides augmented with sounds and smells.” While modernizing interpretive programs is important, managers need to be cautious not to allow the medium to dominate the resource. Too many high-tech mechanisms and gimmicks can detract from the real experience, causing some people to want to stay away (Timothy & Boyd, 2003, p. 227).

As tourism increases globally and more people from developing countries can afford to travel, the tourism sector must be more sensitive to the different cultural and language backgrounds of travelers. Also, people with special needs are now traveling more than ever. Due to these changes, as part of good management, interpretative programs must address the challenges and issues of multilingual interpretation, cross-cultural understanding, and special-needs visitors (Timothy & Boyd, 2003, p. 213). The concepts and examples of heritage interpretation above provide tools to help analyze various heritage sites, which are explored in the next section.

3.4.3 Study Areas: Sukhothai and Uttaradit Provinces

This section discusses issues and challenges in heritage interpretations of two areas: Sukhothai and Uttaradit, neighboring provinces in the northern region of Thailand. Both provinces are rich in tangible and intangible heritage resources, and each has unique local destinations and attractions. Figure 19 shows the location of Sukhothai and Uttaradit provinces on the map.

Sukhothai was the capital of the kingdom of the same name, which is considered to be the first Thai kingdom. Phra Mae Ya is a symbol of Sukhothai, and the Phra Mae Ya Shrine, which is situated in front of the City Hall, is one of Sukhothai’s famous landmarks. At the shrine, tourists can see a statue of Phra Mae Ya wearing an ancient queen’s dress. It is said that this place was made by King Ramkhamhaeng as a dedication to his late mother Nang Sueang. Tourists can also visit Sangkhalok Museum, where ancient ceramics dating to the Sukhothai kingdom are displayed on the shelves. The museum also displays ceramics produced in the old Lanna Kingdom of northern Thailand (TAT, 2010b, p. 11).



Figure 19: Location of Sukhothai and Uttaradit provinces on the map
Source: By the author

Sukhothai's two UNESCO World Heritage sites are its most important heritage attractions: Si Satchanalai and Sukhothai Historical Park. The ancient city of Si Satchanalai was the second largest city after Sukhothai, with 13th-15th century ruins of Sukhothai-era structures still standing. Sukhothai Historical Park contains the remnants of the ancient capital, which was founded in the 13th century and represents the first truly independent Thai kingdom. Exhibits displaying historical information on remaining structures, such as ancient temples, are shown on the sites for visitors to learn about them (TAT, 2010b).

Tourists can also experience many interesting festivals in Sukhothai. The Si Satchanalai ordination celebration, which local people call *Buat Chang Hat Siao*, is held in April. This event is held at Hat Siao, Si Satchanalai, and is arranged by the local Thai Phuan people. In the event, tourists can see a spectacular procession of

ordination candidates, men who are about to become Buddhist monks, wearing colorful costumes on the backs of decorated elephants (TAT, 2010b, p. 27).

The Songkran Festival is held in Sukhothai during 13-15 April. This is the traditional Thai New Year celebration, also known as the Water Festival (TAT, 2010b, p. 28). It is one of the most important Thai festivals, and is celebrated not only in Thailand but also in neighboring countries. The festival is believed to wash away all bad omens during this time (TAT, 2014, p. 26) and during the event, tourists can see people splashing and playing with water to celebrate Thai New Year.

Loi Krathong and Candle Festival is held in Sukhothai Historical Park in October or November, depending on the lunar calendar. The festival is held over five days to celebrate Loi Krathong, which falls on the full moon night of the twelfth lunar month (TAT, 2010, p. 28). 'Loi', in Thai, means 'to float' and 'krathong' is a boat made of banana leaves or other materials. This floating-leaf cup is decorated with items including flowers, incense, candles, and often a small coin. Participants place these into rivers, ponds, and other bodies of water for good luck and to give thanks to the water (AETA, 2015, p. 100).

The following section discusses issues and challenges in heritage interpretations in the destinations of Sukhothai and Uttaradit. Apart from signs inside the UNESCO World Heritage sites in Sukhothai, most displays with descriptions used for interpretation in these two areas are in the Thai language only, which could be challenging for foreigners to understand. The technique of displaying items, such as artifacts, is used in most places.

Uttaradit has a long history tracing back to pre-historic times, and continuing to the Ayutthaya and Thonburi periods of modern Thai history (TAT, 2011). Uttaradit was known as the 'Port of the North' before it became a provincial capital. Unlike Sukhothai, Uttaradit does not have world class heritage sites. However, similar to Sukhothai, where Phra Mae Ya is a local symbol, Uttaradit also has a local figure called Phraya Phichai Dap Hak, who is honored by a memorial site. A statue commemorates the governor Phaya Phichai Dap Hak, who in 1772 valiantly fought the Burmese invaders until one of his swords broke into two pieces, and he is remembered as *Phichai of the Broken Sword* (TAT, 2010b, p. 32).

Uttaradit Provincial Cultural Hall was the official residence of the provincial governor in the late 19th century. Here, tourists can learn about traditional wooden houses with important historical relics. The most famous is the 'Yan Mat', a carved wooden carrying pole made by late Ayutthaya period craftsmen. Tourists can also visit Laplae, a town dating from the Ayutthaya period, where they can find old-fashioned wooden

houses, hand-woven textiles and other craft specialties. It is also a major producer of langsat which is known as the province's famous fruit (TAT, 2010b).

In Uttaradit, a giant teak tree was found in 1927 that is around 1,500 years old. It is 37 meters tall and has a circumference of 9.58 meters. Although its topmost part was broken by a storm, the trunk is still intact (TAT, 2011, p. 20). Tourists can visit Bo Lek Nam Phi to find the source of the best quality steel used to make swords and weapons in ancient times, and the remains of ore extraction sites can be seen (TAT, 2011, p. 24).

Tourists can also visit Wat Phrataan Sila-at, a temple in the Thung Yang sub-district. The outstanding feature of the temple is an ancient altar (*'phrataan'*), with its base decorated in a pattern that looks like a lotus petal. Inside the main assembly hall (*'vihara'*), tourists can see many Sukhothai period Buddha images, and the door of the vihara is made of carved wood. It is believed to have been built in the Sukhothai period (Athena, n.d.).

The tradition of Buddha's cremation can be seen in Uttaradit. It is a unique religious ritual performed at Wat Phra Boromathat Thung Yang after Visakha Bucha Day in May. Tourists can learn about it through performance shows of a reenactment of the Buddha's funeral ceremony. Another interesting festival is Langsat Day Fair, which is held in late September. Langsat-growing has long been an occupation of the local people. The fair features exhibitions, contests, and parades of floats decorated with fruits and flowers, as well as entertainment (TAT, 2010b).

In conclusion, Sukhothai and Uttaradit each contain important cultural heritage assets, both tangible and intangible. The heritage of both cities has significant value to local and Thai people as a whole. Cultural heritage in these two areas shares connected roots. This can be seen by looking at architecture in Phrataan Sila-at temple, which is presumed to have been built during the Sukhothai period. Figure 20 shows a mapping analysis of Sukhothai and Uttaradit, with the locations of some interesting attractions in both cities. Some of these attractions in the map include Phra Mae Ya, Sangkhalok Museum, Sukhothai Historical Park, the ancient Si Satchanalai City, and Laplae Ancient Community. Sites numbered 1-7 are located in Sukhothai province and sites numbered 8-15 in Uttaradit province. The next section looks more closely at the interpretation of cultural heritage assets in one district of Uttaradit.



Figure 20: Mapping analysis of Sukhothai and Uttaradit provinces
Source: By the author

3.4.4 Study Areas: Laplae District and Si Phanom Mat Sub-District

This section reviews cultural heritage in Laplae district and Si Phanom Mat sub-district in Uttaradit. Si Phanom Mat is the primary study area of this dissertation. The section then analyzes issues and challenges related to the interpretation of heritage assets in the two areas. Interpretation features include statues used to represent well-known historical figures, and signs with descriptions to guide tourists. Item-display techniques are commonly used. However, English language resources have not been commonly used for interpretation resources and this can be a great challenge for foreign visitors.

Laplae has several points of interest that can attract tourists. Laplae has long been famous for its fertile land for farming. The district is a major producer of langsat, which is the province's most famous fruit (TAT, 2010b). Other fruits are grown, such as durian (TAT Phrae, 2015, p. 9). 'Long Laplae' durian is reputable for having thick, smooth, and sweet flesh with smaller seeds. Also, it has a fainter smell than other kinds of durian. This makes them the most expensive among durians available in Thailand (Athena, n.d.).

The name 'Laplae' is believed to have originated from the use of the area as a haven during times of war, due to its thick rainforest terrain (Cultural Office of Uttaradit, 2015). In Thai, '*lap*' can mean 'hide' and '*lae*' can mean 'looking'. So, Laplae can mean a place that is hidden from sight.

Mae Phun Waterfall runs through man-made cataracts of different levels down a high mountain. It offers serene surroundings near a langsat orchard (TAT, 2011, p. 15). In Laplae, tourists can visit Wat Don Sak temple to learn about Chiang Saen and Sukhothai architecture styles. It was built around the end of the Ayutthaya period. The old vihara has three-level roofs made of baked clay tiles. The door is comprised of intricate wood fretwork showing *kanok*, *theppanom* and other Thai-style patterns. In addition, the eaves are woodcarvings showing a naga (mythological serpent) motif (Athena, n.d.).

While in Laplae, tourists can attend the Durian and Fruit Festival. This festival is held annually around early June in the sub-district of Hua Dong (Athena, n.d.), which is the largest fruit market in Laplae (TAT Phrae, 2015, p. 14). The event provides visitors, especially durian lovers, with an opportunity to taste and buy many kinds of fresh durian and other local fruits. Highlights in the festival include the durian contest, fruit procession contest, and the Miss Durian beauty pageant. Tourists can also taste different kinds of food made of durian, such as durian in syrup, durian cake, and durian somtam, a spicy salad (Athena, n.d.). Durians are famous in Laplae, especially long and lin variety durians. According to the interview with Bancha Arunkate (President of the Farmers Council of Uttaradit) in Komchatluek Media (2015), durian trees are grown in the forest. They are grown spreading among the area on the peak of various mountains. The farmers don't water the trees and may add fertilizer sometimes. Also, the soil of Laplae is rich in nutrients. This makes long and lin durians taste different from those same kinds in other areas of Thailand such as Chanthaburi.

Tourists can also experience the taste of unique food in Laplae. One dish is called *khao khaep*, which used to be the main food for Laplae people (Cultural Office of Uttaradit, 2015, p. 23). It is made of rice flour mixed with water, salt, sesame seeds and other ingredients and made into thin sheets and dried (Cultural Office of Uttaradit, 2015, p. 24). *Khao khaep* can be used to make a variety of delicious food such as *khao khaep mi phan*, which is cooked rice noodles stuffed in *khao khaep*, and *khao phan phak*, which is cooked *khao khaep* flour stuffed with mixed vegetables (Cultural Office of Uttaradit, 2015, p. 24).

In Si Phanom Mat, there are many heritage sites. When tourists come to the area, they will see the gigantic city gate of Laplae, which displays Sukhothai architecture style. In addition, nearby the gate, tourists can see a sculpture of the Widow of Laplae. The sculpture represents a traditional story that teaches never to lie. According to Jassadra Suthisut, Mayor of Si Phanom Mat, the story is about a father who lies to his child that the child's mother has come back from work, in order to stop the child from crying. The wife learns of this lie and tells him to leave the house for a while, sending

him off with a bag she packs. While the husband is walking with the bag, he feels that the bag is heavy and sees turmeric inside, so he decides to throw most of it away. When the husband gets home he opens the bag and realizes that the turmeric has become gold, so he goes back to find what he dropped, but cannot (MGR Online, 2015). The story above teaches some moral principles, as it teaches people not to lie by showing the consequences of lying.

Tourists can visit the Laplae Museum, which contains exhibits about Muang Laplae, culture, tradition, local wisdom, and the lifestyle from the past until the present day. It is situated at the Gate of Laplae (TAT Phrae, 2015, p. 10). Tourists can also visit Ban Kru Kasem Museum to see the displays of ancient collections, including brassware and steel such as swords, gong woodcrafts such as weaving tools, and earthenware examples like ancient bowls (Si Phanom Mat Municipality, n.d.).

Phra Si Phanommat Memorial was built to commemorate a community leader who was highly respected by the townspeople during the reign of King Rama V. The statue of Phra Si Phanommat stands elegantly at Laplae intersection near the market. Phra Si Phanommat Memorial was formerly named for Thong-in, who was the Chinese-descended tax collector of alcohol products who contributed tremendously to the development of the community. He was rewarded with the honorary rank of Khun Phisanchinakit and promoted to Phra Si Phanommat in 1908 (TAT, 2011, p. 11).

There are also traditional houses near the statue that are over 120 years old (Si Phanom Mat Municipality, n.d.). *Khao khaep*, the famous traditional dish of Laplae, has been widely produced in every house in Tambon Si Phanom Mat. Khao Khaeb Street offers visitors a chance to enjoy its pleasant taste as well as to buy it as a souvenir (Si Phanom Mat Municipality, n.d.).

All in all, Laplae and Si Phanom Mat contain valuable cultural heritage. Tourists can enjoy experiencing cultural heritage resources there, especially long durian and *khao khaep* which are important for the local economy. The map below shows a mapping analysis of Laplae. The map shows the locations of attractions in Laplae such as Mae Phun Waterfall, Wat Donsak and *khao khaep*. The mapping analysis of Si Phanom Mat along with other heritage resources is shown in Chapter 5. Figure 21 shows a mapping analysis of Laplae.

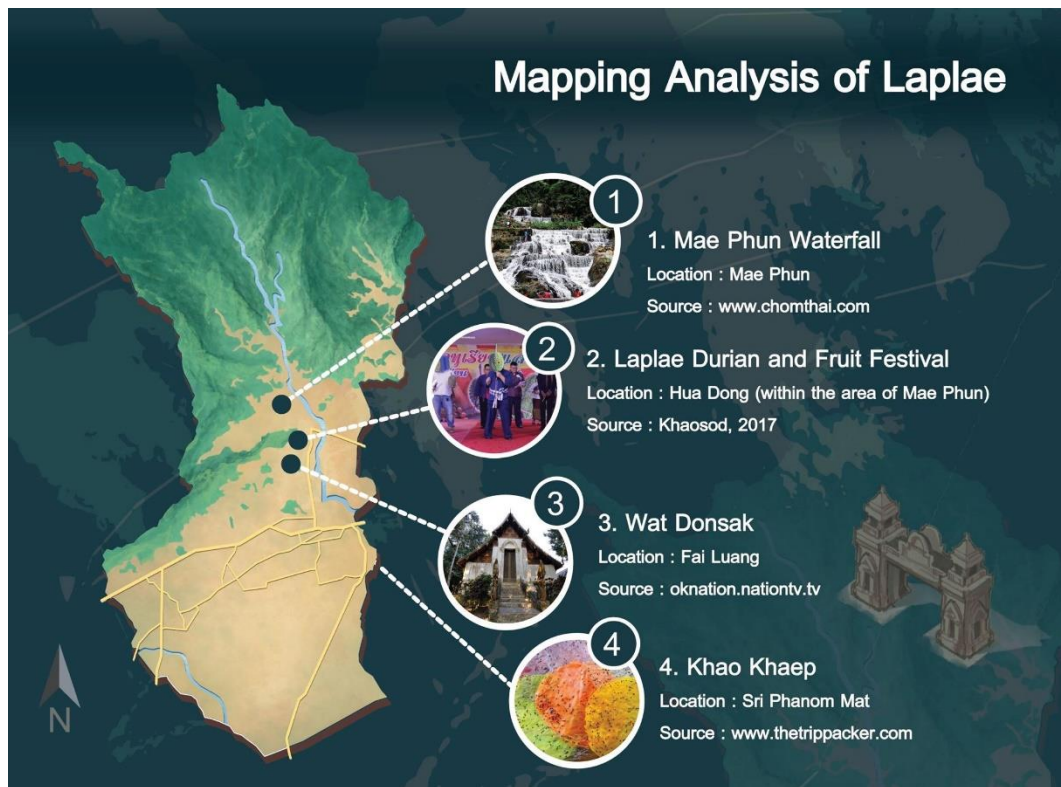


Figure 21: Mapping analysis of Laplae
Source: By the author

3.5 Conclusion

Overall, this chapter shows the review of tourism development in Thailand, focusing on government papers including Thailand's *20-Year National Strategy (2017-2036)*, *The Twelfth National Economic and Social Development Plan (2017-2021)*, *The Second National Tourism Development Plan (2017-2021)*, other related policies, and government actions. All of these have demonstrated that for tourism planning, the integration of the three important dimensions of the environmental, social and cultural, and the economic can help create sustainability in the country. In the other words, all of the policies are connected and they support tourism development in Thailand. However, this direction can be accomplished only if the government works effectively and transparently in an ethical way.

Furthermore, the chapter reviewed regions of Thailand and linkages by showing some similarities that are common in different regions. For example, the *wai* has been practiced throughout Thailand and rice has been used as a source of food throughout the country. It also discussed tourism issues at important UNESCO World Heritage sites in Thailand including Sukhothai and associated historic towns, Ayutthaya, and the Ban Chiang archeological site, as well as at Chang Mai and Phuket. The chapter

reviewed conflicting values in destination communities in different cities as they relate to tourism development, especially the conflict between economic benefits and negative impacts on the community and natural environment.

Finally, the chapter examined interpretation issues and challenges of cultural heritage concepts and looked at the study areas with the use of mapping analysis. Sukhothai and Uttaradit provinces are discussed to provide the geographic and heritage context for the study area. A detailed examination of the Laplae district provides further context to understand the study site of this dissertation, Si Phanom Mat sub-district, and the primary research conducted there, will be discussed in Chapter 4.



CHAPTER 4: RESEARCH METHODOLOGY

4.1 Introduction

This chapter firstly details the geographical location of Si Phanom Mat and how the town is linked with regional infrastructure and transport systems, and uses multi-scale maps to highlight important heritage resources. Next, it analyzes key contextual factors for the study, such as population size, local occupations and industries, existing tourism management structures in Si Phanom Mat, as well as other dimensions relevant to tourism that will help to identify stakeholders and understand their positions in subsequent analysis.

This chapter identifies the key concepts of stakeholders, community participation, empowerment, informing and involving participants, and forming partnerships. Further, it discusses important research concepts used in this study, including focus groups, in-depth interviews, observations, informal conversations, historical photographs, document reviews, cultural mapping, and a survey.

4.2 Aims and Contexts of the Study Area

Located in Laplae district, Uttaradit province, Si Phanom Mat sits about six kilometers from Uttaradit city and 491 km north of Bangkok. Uttaradit is considered part of Thailand's northern region. There are three seasons in this area: summer or 'hot season' from late-March to June, rainy season from June to October, and winter or 'cool season' from November to mid-March. Si Phanom Mat covers 1.48 square kilometers, or 925 *rai* (the standard Thai measurement of area, equal to 1,600 square meters). The town is mostly flat but is surrounded by small mountains. Its population as of June 2018 is 3,006 people, the majority of whom identify as Buddhist. Most families primarily work as self-employed (Si Phanom Mat Municipality, 2018).

There are four temples in the area, one school, one hospital, and two clinics. Si Phanom Mat includes six districts: Chum Chon Talad Laplae, Chum Chon Kokchang, Chum Chon Bannong, Chum Chon Yang Kar Dai Tai, Chum Chon Yang Ka Dai Ner, Chum Chon Fak Tar Hag Long Par Yang.

Important cities nearby include Sukhothai (105 km away), Phitsanulok (115 km), Prae (85 km) and Lampang (140 km). There are 111 roads with a total length of over 20 kilometers within Si Phanom Mat. Most houses are connected to public water and power: 1,115 houses use water from the government and 1,131 connect to the electrical grid. Within the town, 190 *rai* is allotted for residential use, 30 *rai* for commerce, 16 *rai* for government

offices, 30 rai for parks, 8 rai for education, 632 rai for agriculture, and 19 rai for other purposes. Major commercial facilities in the town include one gas station, two markets, one slaughterhouse, 19 shops, and one car wash (Si Phanom Mat Municipality, 2017).

In terms of management and political structure, there is a mayor elected every four years. The mayor's office is responsible for policy planning and implementation, including for areas related to conservation and tourism. In terms of tourism, some highlights of Si Phanom Mat include the Gate of Laplae, the Statue of the Widow of Laplae, traditional dress, food, and a local folk tale that teaches not to lie.

The short-term aim of this research is to help the local community at Si Phanom Mat become more aware of important local heritage assets through a process of developing sustainable tourism. In the long run, the goal is both to preserve Laplae's identity and to improve the local economy through a sustainable tourism industry.

4.2.1 The Research Design Matrix

To achieve the research targets, three research objectives are implemented along with the research design matrix in Table 2. The matrix includes key statements of problems, research questions, methods of analysis, and research methods. Specifically, the matrix helps to show the research methods being applied to collect data in Si Phanom Mat.

Additionally, the research design matrix will help readers to understand how the author comprehensively integrated various techniques and methods being conducted in Si Phanom Mat to answer each research question and objective. This matrix shows one main question, which is broken down into two groups of sub-questions; therefore, methods of analysis, research methods and field work related to sub-questions will answer the main question. The objectives and the matrix are shown in the following sections.

Objectives:

1. To create the plans for a sustainable future for tourism that can benefit both the local community and the local government in Si Phanom Mat.
2. To create the plans for a sustainable future for tourism that can benefit the tourists who visit Si Phanom Mat.
3. To create a framework that can inform future research about the effectiveness of community participation in sustainable tourism more broadly.

Table 2: Research design elements of developing sustainable tourism in Si Phanom Mat

Potential problem:	To preserve Si Phanom Mat's identity, it should be developed towards sustainable tourism			
Main question:	How can cultural heritages in the planning processes for sustainable tourism in Si Phanom Mat be best interpreted and presented to all stakeholders?			
Group 1 sub-questions: Values of cultural heritage	Method of analysis	Research method	Fieldwork*	
			First round	Second round
1. What are the tangible and intangible cultural heritage resources of Si Phanom Mat?	Content analysis of culture and heritage resources	<ul style="list-style-type: none"> • Focus group • Participant observation • Informal conversations • Photographs • On-site survey 	Yes	Yes
2. What are the key priorities for cultural heritages in the community?	Content analysis of culture and heritage resources	<ul style="list-style-type: none"> • Focus group • Document review • Participant observation 	Yes	Yes
3. How to interpret their cultural heritage values with universal meanings understandable for both domestic and international visitors?	Content analysis of cultural heritage values	<ul style="list-style-type: none"> • In-depth interviews • Document review • Participant observation • Informal conversations 	Yes	Yes
4. What are conflicting values among various groups of heritage and tourism stakeholders, in both public and private sectors?	Content analysis of cultural heritage values from different sectors	<ul style="list-style-type: none"> • Focus group • Document review • Participant observation • Informal conversations 	Yes	Yes
Group 2 sub-questions: Sustainable tourism planning	Method of analysis	Research method	Fieldwork*	
			First round	Second round
1. To what extent should tourism be developed in Si Phanom Mat?	Content analysis of policies and regulations	<ul style="list-style-type: none"> • In-depth interviews • Document review 	Yes	Yes

2. What are the primary tourism phenomena and trends in Si Phanom Mat?	Content analysis of trends in tourism	<ul style="list-style-type: none"> • Focus group • Document review • Participant observation 	Yes	Yes
3. How could local participation and heritage conservation be promoted in the sustainable tourism planning processes in Si Phanom Mat?	Content analysis of policies and regulations	<ul style="list-style-type: none"> • In-depth interviews • Document review • Informal conversations 	No	No
4. What are proposed policies and regulations in relation to cultural heritage interpretations compatible for Si Phanom Mat?	Content analysis of policies and regulations	<ul style="list-style-type: none"> • Document review • In-depth interviews 	Yes	Yes
5. What are the best practices for governance and the ethical framework for sustainable tourism planning in Si Phanom Mat?	Content analysis of policies and regulations and sustainable tourism	<ul style="list-style-type: none"> • Document review • In-depth interviews 	Yes	Yes

* First round of fieldwork conducted between 16 January 2017-18 January 2017

Second round of fieldwork conducted from 11 December 2017-13 December 2017

4.3 Stakeholder Analysis: Identifying Key Stakeholders

The meaning of ‘stakeholder’ has various interpretations. Freeman (1984, p. 3) provides a general definition of the word as “any group or individual who can affect or is affected by the achievement of the organization’s objectives.” Turning to tourism, stakeholders can be split into the categories of supply and demand. A local community and geography provide a supply to meet the demand of tourists (Pavlovich, 2003). Stakeholders may also include the business, non-profit, and public sectors, even when not directly impacted by tourism (Gunn, 1994).

Moreover, when focusing on sustainable tourism development, stakeholders can be divided into three areas according to the World Trade Organization (WTO, 1993): the tourism industry, environmental support, and the local community and government. The WTO outlines the rules of these three areas, indicating that the tourism industry’s role should create opportunities for business, employment, income and foreign currency exchange through the provision of tourism services including transportation, accommodation, food and beverages. The environment’s role is to attract tourists to participate in activities based on local culture, nature, and architecture (man-made),

and lastly, the local community and government (which includes residents and local businesses, organizations and associations) functions to make decisions.

The above shows that all three categories of stakeholders have roles in developing sustainable tourism and that they are interconnected (Perić et al., 2014). However, simply understanding stakeholders within the community is insufficient for creating an effective planning and strategy process. For this, the community must be empowered and actively participate, and different stakeholders within the community must work together effectively.

4.3.1 Community Participation

In the past 50 years, community participation has emerged as a constant theme in development. It became central to development projects as a means to seek sustainability and equity, particularly for the poor (Rifkin & Kangere, 2001). However, participation can take different forms and achieve varying degrees of inclusiveness.

Rogoff (2011) argues that participation in communities should be based on social interaction that can benefit the whole community rather than just a few individuals. According to Mugenda (2009), community participation is important in tourism management because it empowers local members to be involved and participate in the planning of the whole tourism development process.

Muganda et al. (2013) further argue that community participation in decision-making inspires people to have confidence in the tourism industry. This helps to improve planning and products (i.e. hospitality and other services) and also brings people together through shared goals. Furthermore, community participation is often perceived as one of the most fundamental tools to help tourism become a major contributor to national development (Sebele, 2010). In addition, Yu et al. (2009) support the idea that the participation of locals at a destination is crucial for successful tourism planning, adding that they should be clear about the expected impacts from such development.

Also, it is important to be aware that host community perceptions and attitudes can significantly impact the tourism development process, either positively or negatively (Stronza & Gordillo, 2008). Importantly, community participation concerns the participation of both individuals and their communities of varying sizes in making decisions about things that affect their lives (Burns et al., 2004).

According to the World Bank (1996), community participation has great benefits. For example, local people can see things that outsiders miss because they understand the area. Also, they are the ‘experts’ on their own wants and needs. Therefore, having local participation can increase the effectiveness of the project. However, to achieve the above goals, as advocated by many scholars and the World Bank, it is important to understand levels of participation. A ‘ladder of citizen participation’ proposed by Arnstein (1969) provides a framework for analyzing power distribution and is important for participation. According to Arnstein (1969) as cited in Mak (2012, p. 2), the ladder indicates that in terms of a typology of citizen participation, there are eight rungs, namely: manipulation, therapy, informing, consultation, placation, partnership, delegated power, and citizen control.

However, these rungs are further categorized into top, middle, and bottom levels of participation as detailed in the following passage and visually presented in Figure 23:

The bottom rungs of the ladder, (1) manipulation and (2) therapy, represent levels of nonparticipation because the authority holds the real power to avoid allowing local community participation in decision-making about development. The middle rungs of the ladder, (3) informing, (4) consultation, and (5) placation – describe levels of tokenism that allow the local community to know and offer opinions on projects. It is not ensured that their views will be taken into consideration in the decision-making process. The top rungs of the ladder are (6) partnership, (7) delegated power, and (8) citizen control.

(Arnstein, 1969, as cited in Mak, 2012, p. 2)

Real participation starts when negotiation among various stakeholders is included and the local community takes part of the responsibility for decision-making. At levels 7 and 8, participants’ perceptions have been included in the decision-making arena, and they are empowered to make decisions about development (Mak et al., 2017).

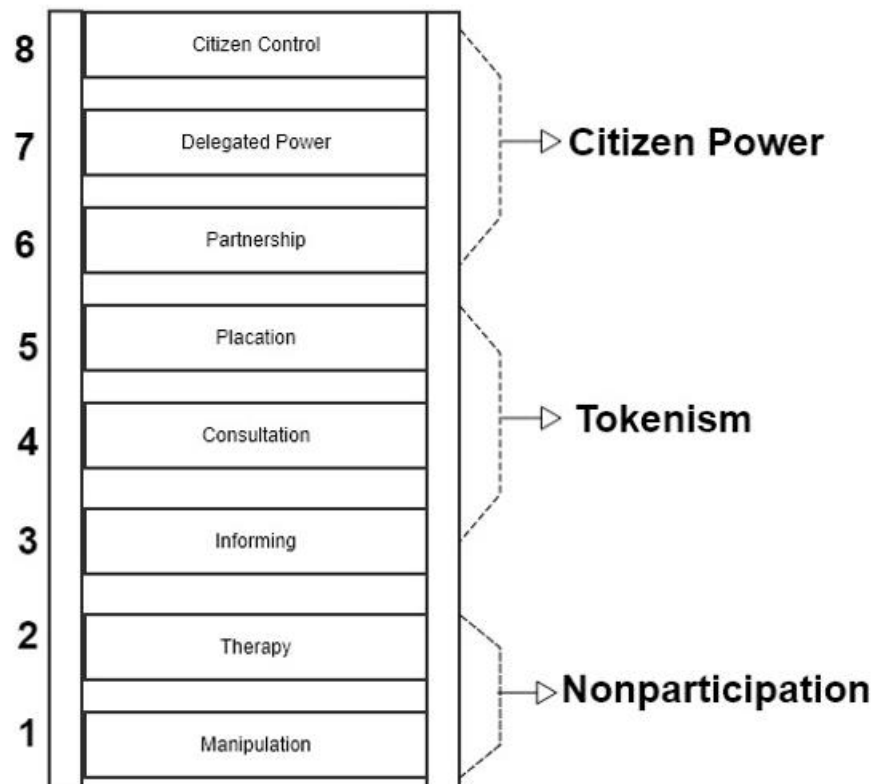


Figure 22: The Arnstein ladder of citizen participation
Source: Mak et al., 2017

Although the above model is widely used to analyze stakeholders, there is some criticism of it in development literature. Triter and McCallum (2006, p. 163) argue that the Arnstein model and related approaches are limiting:

Arnstein's definition of user involvement is one-dimensional, based on user's power to act in formal decision-making processes. Such an approach... takes little account of the distinct but overlapping theoretical justifications or types of user involvement. Involvement may be a governance mechanism, a method of releasing or enhancing social capital, or a feature of service delivery. Within these categories, user roles vary from participation in decisions about treatment or care, service development, evaluation and research, and teaching.

Similarly, Collins and Ison (2006) have criticized the model above and argued that the hierarchical 'participation as power' in the Arnstein approach is not useful in complex circumstances in which both the nature of a particular problem and the possible solutions are uncertain. The next section discusses the concept of empowerment, which is integral to community involvement.

4.3.2 Empowerment

The term ‘empowerment’ is applied widely across different fields, creating variations in definitions and interpretations. The concept is frequently used in terms of individual, family, and community-level development (Rappaport, 1984). Furthermore, it is possible to say that:

The meaning of the term empowerment varies and it depends on the political, cultural and socioeconomic context in which it is represented. Empowerment is a multifaceted social process that assists people to have control over their own lives, communities, and societies.

(European Parliament Report, 2016, as cited in Lawal et al., 2016, p. 356)

According to the World Bank (2001, p. 12), empowerment is defined as “the expansion of freedom of choice and actions and increasing one’s authority and control over the resources and decisions that affect one’s life.”

In the context of tourism development, it is suggested that empowerment be perceived as:

A multi-dimensional process that provides communities with a consultative process often characterized by the input of outside expertise; the opportunity to learn and to choose; the ability to make decisions; the capacity to implement/apply those decisions; acceptance of responsibility for those decisions and actions and their consequences; and outcomes directly benefiting the community and its members, or diverted or channeled into other communities and/or their members.

(Sofield, 2003, p. 112)

Furthermore, it is vital to be aware that empowerment for tourism-oriented communities will usually concern both social and institutional change. The result should allow a reallocation of power that ensures appropriate development (Petrić, 2007). However, when located within the discourse of community development, the concept of empowerment tends to be focused on certain areas. These include the concepts of self-help, equity, cooperation, participation, and networking. Therefore, particularly in the process of decision-making, participation is an important part of empowerment because it inspires people to become more confident, strengthens their self-esteem, widens their knowledge, and enables them to develop new skills. Nevertheless, Murphy (1985, p. 153) argues that tourism “relies on the goodwill and cooperation of local people because they are part of its product. Where development and planning does not fit in with local aspirations and capacity, resistance and hostility can... destroy the industry’s potential altogether.” The concept of empowerment by and of communities is at once a process and an outcome whose

benefits become evident in the economic, psychological, social and political sphere (Petrić, 2007).

To encourage more comprehensive empowerment, it is important to involve people in all stages, including early brainstorming and eventual policy-making. The next section reviews top-down and bottom-up approaches for policy development.

4.3.3 Informing and Involving Participants

Informing and involving participants is critical to the success of tourism development. This can take two broad forms: a top-down approach and a bottom-up approach. A purely top-down model utilizes external (i.e. from outside the community) leadership and resources to plan, implement, and evaluate development programs (Macdonald, 1995). Carey et al. (2015, p. 167) state “top-down refers to initiatives that are directed from an ‘authoritative core’ at strategic levels of government.” This approach typically employs known best practices, or other developmental or industry guidelines, without directly consulting the community. By implanting an outside plan from the top down, changes can quickly be made that alter community residents’ viewpoints, behaviors, and finally their standard of living (Larrison, 1999).

It is important to note that descriptions such as ‘authoritative,’ ‘emanate’ and ‘flow down,’ as used by Carey et al. (2015) and Keast (2011), indicate that the top-down approach is inherently undemocratic and can represent a violation of rights and individual or community authority. Therefore, the top-down approach can be criticized for ignoring, or at least underestimating, the value of input from the local community and other local stakeholders (Sabatier, 1986, p. 30). However, for complex or scientific and innovative technological developments, such as a vaccine program, the top-down approach has demonstrated high levels of effectiveness (Khadka & Vacik, 2011).

Conversely, the bottom-up model underpins much of social development theory (Rubin & Babbie, 1993; Midgley, 1993; David, 1993; Billups, 1990) and according to Theerapappisit (2012, p. 270), “in a tourism context, the ‘bottom-up’ policy approach indicates challenges and opportunities for destination communities to work with the public and private sectors”. This approach sees pressure applied by the collective community (the ‘bottom’) to improve their wellbeing and secure freedom from the dominant class, as the community attempts to secure improvements in their lives and their general dispositions (Isidiho & Sabran, 2016). Practitioners use the bottom-up model to establish participation in community-wide discussions, improve opportunities for participants to learn, and increase the sense of empowerment fostered by such

involvement. These are central to achieving the stated and implied goals of community development (Larrison, 1999).

However, it is vital to acknowledge that in some cases the bottom-up approach can involve those of higher status in the community and the community leaders in the project design, planning, implementation, and evaluation. These individuals can create problems by trying to hijack certain issues in a bid for personal gains (Isidiho & Sabran, 2016).

Despite the differences in approach, both models, when applied to create the structure of community development programs, share a common set of both stated and implied goals. These include: to have an effect on changes in community residents' point of view regarding how to improve their personal standard of living; to help establish community-oriented behaviors that are based upon the changes in community residents' point of view; and finally, to improve the living standard among a majority of community residents (Ewalt, 1997; Garza et al., 1988; Navarro, 1994).

In addition, to achieve the goals above, programs using either the top-down or the bottom-up approach require community stakeholders to cooperate (Macdonald, 1995). For programs using the bottom-up approach, this process involves creating partnerships between community residents and professionals who offer technical support rather than leadership. For programs using the top-down model, this process is about community residents accepting the leadership of outside professionals or authorities and cooperating with the development plan (Larrison, 1999).

4.3.4 Forming Partnerships

Partnerships between the public and the private sectors have recently become more prominent as strategic tools for developing tourism. Partnerships can address the fragmented nature of tourism supply at destinations, as tourists require services from many different suppliers. For example, even on a short holiday, a single tourist may use all of the following: a government-run train, a government tourism promotion agency, a large corporate hotel, a guesthouse, small shops and restaurants, and a local tour guide. Partnerships can help to offer more complete tourism products that better satisfy visitors (Lacy et al., 2002).

Many elements of basic tourism products are public enterprises that provide facilities and essential services, such as: accommodation, transport, restaurants, retail, various attractions, and even experiences. At the same time, private enterprise offers many other basic tourism products and facilities and essential services, such as accommodation, transport, restaurants, retail, various attractions, and experiences. Therefore, the private

sector plays an important role in the development and management of tourism and must be equally involved with national, regional, and local government in the management and sustainable development of tourism (Tonge & Associates, 1996).

Consequently, the synergy between the public sector and private sector is central to tourism competitiveness at national, state, and local levels. The comprehensive development of tourism is best possible if it is created jointly by the government, private sector, and local communities. Public–private partnership (PPP) allows the public sector to tap into private sector funding, innovation, and capabilities. In addition, the introduction of private sector investors can bring valuable skills and experience (Ezreth, 2014). More specifically, the benefits of the PPP model in the sphere of tourism development are identified by Ezreth (2014, p. 12) as follows:

1. Acceleration of infrastructure provision
2. Access to new sources of capital
3. Faster implementation
4. Provision of innovations and efficiencies
5. Value for money
6. Partnership building
7. Enhanced public management
8. Training and capacity-building of personnel
9. Genuine risk transfer
10. Performance-related reward
11. Promotion of private investment
12. Professionalism in management and commercial dynamism
13. Provision of support service and equipment
14. Information dissemination and marketing
15. Improved quality of service etc.

In short, the PPP model enables greater integration of policies and practices relating to tourism planning by the public and private sectors.

The above techniques related to stakeholder participation will help to achieve sustainable tourism in Si Phanom Mat. The next section reviews the primary and secondary research techniques that will be applied to the study.

4.4 Research Fieldwork and Secondary Sources

This part of the chapter reviews research methodology from various academic sources, which can be applied to Si Phanom Mat. The focus is on reviewing both primary and secondary research methodology and their benefits and disadvantages towards fieldwork.

4.4.1 Primary Research

The following sections focus on reviewing primary research which includes focus groups, in-depth interviews, observations, informal conversations, and surveys.

4.4.1.1 Focus Groups

A focus group (FG), or focus group interview, is a qualitative technique used to collect data. FGs are “a group comprised of individuals with certain characteristics who focus discussions on a given issue or topic” (Anderson, 1990, p. 241). According to Denscombe (2007, p. 115), “a focus group consists of a small group of people, usually between six and nine in number, who are brought together by a trained moderator (the researcher) to explore attitudes and perceptions, feelings and ideas about a topic.” FGs provide a setting for a group, usually of relatively homogenous subjects, to reflect on the questions asked by the interviewer by sharing opinions.

Similarly, Freitas et al. (1998) describe FGs as a type of in-depth interview accomplished in a group, whose meetings present characteristics defined with respect to the proposal, size, composition, and interview procedures. The focus or object of analysis is the interaction inside the group. The participants influence each other through their answers to the ideas and contributions during the discussion. The moderator stimulates discussion with comments or subjects. The fundamental data produced by this technique are the transcripts of the group discussions and the moderator's reflections and annotations.

The research in the field of management, especially in marketing, frequently considers FGs and other qualitative methods as exploratory tools; therefore, the results need to be verified by a quantitative study in a representative sample. However, from the point of view of a researcher in the social sciences, FGs are valid by themselves and therefore usable alone or as a complement to quantitative research methods. (Freitas et al. 1998). In addition, according to Casey and Krueger (2000, p. 11), FGs provide “a more natural environment than that of individual interview because participants are influencing and influenced by others – just as they are in real life.”

There are three distinctive characteristics of FGs, identified by Denscombe (2007), as follows:

1. Prompt/Stimulus: The sessions usually revolve around a prompt, a trigger, or some stimulus introduced by the moderator in order to focus the discussion.

2. Moderator is not a neutral person: There is less emphasis on the moderator to adopt a neutral role in the proceedings than is normally the case with other interview techniques.
3. Interaction within the group: Interaction among group members is given a particular value rather than just gathering opinions of people. The collective view is given more importance than the aggregate view.

Overall, FGs can help with data collection in research and are one of the most important qualitative tools for situations relating to participation and empowerment. The next section discusses another data collection method, the in-depth interview, which is also important for researchers in such contexts.

4.4.1.2 In-depth Interviews

According to Kvale (1996, p. 174), an interview is “a conversation, whose purpose is to gather descriptions [of the life-world] of the interviewee.” The interviewing process involves not only basic facts but the interpretation of the meanings of the described phenomena. Understanding such meanings can be accomplished in many ways, of which one-on-one interviews are the most common (Marshall & Rossman, 2006). According to Brown (2001) as cited in Alshenqeeti (2014, p. 43), there are both advantages and disadvantages of interviews as a research method. They are listed in Table 3.

Table 3: Advantages and disadvantages of interviews

Source: Brown (2001) as cited in Alshenqeeti (2014, p. 43)

Advantages	Disadvantages
high return rate	time-consuming
fewer incomplete answers	small-scale study
can involve reality	never 100% anonymous
controlled answering order	potential for subconscious bias
relatively flexible	potential inconsistencies

Interviews allow researchers the opportunity to discover information that is “probably not accessible using techniques such as questionnaires and observations,” according to Blaxter et al. (2006, p. 172). Additionally, Dörnyei (2007, p. 143) argues that the process can be very flexible since, with the presence of the interviewer, mutual understanding can be ensured, as the interviewer may rephrase or simplify questions that were not understood by his/her interviewees. As a result, this leads to more appropriate answers and, consequently, more accurate data will be accomplished.

Additionally, this data can be recorded and reviewed by the researcher as needed to help produce an accurate interview report (Berg, 2007).

4.4.1.3 Observations

Participant observation is a qualitative research method with roots in traditional ethnographic research, which aims to learn the perspectives held by study populations. Broadly speaking, observation entails gathering data by watching certain aspects including behavior and events, or noting physical characteristics in their natural setting.

On one hand, observations can be overt, which means subjects know they are being observed. On the other hand, covert observations are those for which the subjects do not know they are being observed and the observer is concealed. Covert observation is normally preferred as a research method because people are more likely to behave naturally if they do not know they are being observed (Mack et al., 2005).

Similarly, Marshall and Rossman (1989) define observation as “the systematic description of events, behaviors, and artifacts in the social setting chosen for study” (p. 79). Observation allows the researcher to describe existing situations using the five senses, which provide a ‘written photograph’ of the situation under study (Erlandson et al., 1993).

De Munck and Sobo (1998) describe participant observation as the primary method used by anthropologists doing fieldwork. In this understanding the word ‘fieldwork’ relates to “active looking, improving memory, informal interviewing, writing detailed field notes, and perhaps most importantly, patience” (DeWalt & DeWalt, 2002, p. vii).

Moreover, it can be argued that participant observation is a process that allows researchers to learn about the activities of the people under study in a natural setting. It can provide context and basis for development of sampling guidelines and interview guides for use in other methods (DeWalt & DeWalt, 2002). Similarly, Schensul et al. (1999, p. 91) define the meaning of participant observation as “the process of learning through exposure to or involvement in the day-to-day or routine activities of participants in the researcher setting.”

DeWalt and DeWalt (2002, p. 8) also add that it not only helps to improve the quality of data collection and interpretation but also to facilitate the development of new research questions or hypotheses. However, DeMunck and Sobo (1998) also discuss the significant disadvantages of using observation as a method. Problems related to representation of events and the subsequent interpretations can occur during the

selection process. This may be the case when researchers select key informants who are similar to them. Therefore, the information being obtained may not be sufficient. To alleviate this potential bias problem, Bernard (1994) suggests 'pre-testing' informants, or selecting participants who are culturally competent in the topic being studied.

Lastly, it is important to be aware that observations can also be either direct or indirect. Direct observation refers to when people watch interactions, processes, or behaviors as they occur. An example of direct observation would be observing a teacher giving a lesson from a written curriculum to evaluate the delivery of subject matter. Indirect observation refers to watching only the results of interactions, processes, or behaviors. An example of indirect observation would be measuring the amount of plate waste left by students in a school cafeteria to determine whether a new food is acceptable to them (CDC, 2008).

4.4.1.4 Informal Conversations

This type of interview resembles a chat. By maintaining an informal structure, subjects sometimes forget that they are being interviewed and speak more freely. Also, most of the questions asked will flow from the immediate context of the conversation, making this method useful for exploring interesting topic/s for investigation, and typical of 'ongoing' participant observation fieldwork (Berry, 1999).

However, this type of information gathering also has weaknesses. According to Cohen and Crabtree (2006), since informal interviews occur spontaneously, it can be hard to audio-record this type of interaction. Moreover, it is likely that informal interviews will occur during the process of observing a setting. Therefore, the researcher should take notes of the conversation as soon as possible. These jottings should be developed into a more complete account of the informal interview. This type of account would tend to be included in the researcher's field notes.

Nevertheless, according to Cohen and Crabtree (2006, n. pag.):

Interviews can be done informally, and 'on the fly' and, therefore, do not require scheduling time with respondents. In fact, respondents may just see this as 'conversation.' Informal interviews may, therefore create low pressure interactions and enable respondents to speak more freely and openly. Also, informal interviewing can be helpful in building a bridge with respondents and in gaining their trust as well as their understanding of a topic, situation, setting, etc.

4.4.1.5 Surveys

This type of data gathering is helpful as, according to the Office for National Statistics (UK) (2010), surveys add to data collecting methods through questions and answers, including items such as socioeconomic status and personal opinions. It is important to acknowledge that survey methods covering human involvement include person to person, using telephones or questionnaires (Mathers et al., 2007), and now online surveys are a popular method of data collection (Shah, 2017). However, surveys have their advantages and disadvantages as listed in Table 4.

Table 4: Advantages and disadvantages of surveys

Source: Mathers et al., 2007, p. 6

Advantages	Disadvantages
internal and external validity	dependent upon the chosen sampling frame
efficient and cost-effective	limited at explaining with people think and act the way they do
cover geographically dispersed samples	interview surveys can be biased by interviewer error and bias
may have ethical advantages, such as no exposure or direct intervention	
flexible and easily combined with other methods	

4.4.2 Secondary Research

This part of the chapter focuses on reviewing secondary research which includes historical photographs, document reviews, and cultural mapping.

4.4.2.1 Historical Photographs

Historical photographs are important in many research contexts. Some discussions related to photography in the emergent traditions of visual sociology and anthropology have been connected with two principal areas: the use of still photographs as a methodological tool in social research, and the use of photographs as a means of presenting social research. The use of still photography as a research method has been mentioned by a number of scholars (see in particular Bateson & Mead, 1942; Becker, 1974; Byers, 1964; Caldarola, 1985; Collier, 1967; Wagner, 1979).

In order to use photographs either as data or as data generators a notion of how viewers – both informants and researchers – treat and understand photographic images is required (Schwartz, 1989). Ruby (1973) has drawn attention to the pitfalls awaiting people who take up photography as a research tool with too little awareness of the social practices surrounding photographic production and use.

Barthes (1964) characterizes photographs as ‘polysemic’, capable of generating multiple meanings in the viewing process. Byers (1966, p. 31) describes photography similarly:

...the photograph is not a ‘message’ in the usual sense. It is, instead, the raw material for an infinite number of messages which each viewer can construct for himself.

Consequently, using photographs as a research tool can help identify data in research, but its limitations must be understood. This means the need to understand the values of people in the photograph need to be considered. For example, the cultures of people in the photograph needs to be taken into consideration so that the person can be understood better.

4.4.2.2 Document Reviews

Document review is a way of obtaining data by reviewing written materials. In this context, ‘documents’ may be hard copy or electronic. They may include reports, program logs, performance ratings, funding proposals, meeting minutes, newsletters, marketing materials, and more.

For example, in Si Phanom Mat, people can learn about the place through leaflets. In the leaflet titled *The Way of Life Tourism in Laplae* (Si Phanom Mat Municipality, n.d.), visitors can learn about cultural heritage such as its unique food called *khaop khaep* and built environment such as the 120-year-old houses.

Atkinson and Coffey (1997, p. 47) see documents as ‘social facts,’ which are produced, shared, and used in socially organized ways. They note that the methods for and reasons why a document is produced should be understood in order to evaluate potential biases. Like other analytical methods in qualitative research, document analysis requires data to be examined and interpreted in order to elicit meaning, gain understanding, and develop empirical knowledge (Corbin & Strauss, 2008; Rapley, 2007).

The purpose of document review can range from gathering background information, to understanding the history, philosophy, and operation of a program or the organization in which it operates. Systematic review of documents may reveal a difference between

formal statements of a program's purpose and the actual program implementation. It is crucial to judge whether such a difference exists and to clarify the program's intent before moving forward with the evaluation (CDC, 2009).

However, there are some pitfalls of document review as a research method (CDC, 2009):

- Information may be inapplicable, disorganized, unavailable, or out of date
- It could be biased because of selective survival of information
- Information may be incomplete or inaccurate
- It can be time consuming to collect, review, and analyze many documents.

4.4.2.3 Cultural Mapping

In general, cultural mapping is seen as a promising new method of describing, accounting for, and coming to terms with the cultural resources of communities and places. The Creative City Network of Canada's *Cultural Mapping Toolkit* (Stewart, 2007, p. 8) defines the term 'cultural mapping' pragmatically as "a process of collecting, recording, analyzing and synthesizing information in order to describe the cultural resources, networks, links and patterns of usage of a given community or group."

Similarly, Pillai (2013, p. 1) refers to cultural mapping as providing "an integrated picture of the cultural character, significance, and workings of a place" in order to help communities recognize, celebrate, and support cultural diversity for economic, social and regional development.

Cultural mapping can be useful as a systematic tool to incorporate communities in the identification and recording of local cultural assets, with the implication that this knowledge can be applied to inform collective strategies, planning processes, or other initiatives. These assets are both tangible (such as physical spaces, cultural organizations, public forms of promotion and self-representation, public art, cultural industries, natural and cultural heritage, architecture, people, artifacts, and other material resources) and intangible (such as values and norms, beliefs and philosophies, language, community narratives, histories and memories, relationships, rituals, traditions, identities, and shared sense of place). Together, these assets help define communities and can help communities define themselves in terms of cultural identity, vitality, sense of place, and quality of life (Duxbury et al., 2015).

Furthermore, it is also argued that cultural mapping is a practical, participatory planning and development tool, one endorsed by UNESCO and made both methodical and readily available through a growing number of resources including manuals, handbooks, guides, and toolkits (Duxbury et al., 2015). In addition, cultural mapping has also been used to create bridges of communication and has been used as a catalyst

in building research and societal relationships and collaborations, in the context of the contemporary ‘participation revolution’ in governance internationally (Benhabib, 1996; Davidoff, 1996; Elster, 1998; Fung & Wright, 2003).

Therefore, from the above, it is possible to see cultural mapping as “a process of collecting, recording, analyzing and synthesizing information in order to describe the cultural resources, networks, links and patterns of usage of a given community or group” (Stewart, 2007, p. 8).

4.5 Conclusion

To summarize, it can be concluded that this chapter has created a foundation of the concepts central to stakeholder analysis, which will be applied to the research at Si Phanom Mat. Furthermore, it examined the concepts of community participation and empowerment, and the value of partnerships such as PPP, which will inform the plan for establishing sustainable tourism development.

In addition, this chapter discussed key concepts of primary and secondary sources which are important for data gathering at Si Phanom Mat. Relevant primary research tools include focus groups, in-depth interviews, observations, informal conversations, and surveys. For secondary sources, historical photographs, document reviews, and cultural mapping are applicable to the research. The next chapter focuses on cultural heritage asset identification and challenges.



CHAPTER 5: IDENTIFYING CULTURAL HERITAGE ASSETS OF SI PHANOM MAT AND ITS CHALLENGES

5.1 Introduction

This chapter analyzes the overall assets of the destination Si Phanom Mat in Thailand in several categories as reviewed in the literature, including those that have tangible and intangible values. It provides a cultural map of the area indicating different assets, and supports recommendations made in the next chapter.

The scope of the study area is Si Phanom Mat, which is a municipality in Uttaradit province in northern Thailand. This chapter shows the analysis of all tourist attraction assets and cultural heritage assets of Si Phanom Mat with analysis by category, and discusses how attractions can be integrated or connected with different modes of transport. This is supported by cultural mapping.

It also discusses overall problems, issues, and challenges related to tourism development, identifying existing issues and future challenges in tourism development in Si Phanom Mat. The concepts of these challenges refer back to those outlined in Chapter 2. Also, it summarizes and links the previous sections to the subsequent section on tourism development in Si Phanom Mat and critically analyzes this data considering priority analysis processes in terms of rationales and criteria drawn from the literature and case study reviews presented in Chapter 3. Priority analysis shows the significant priority of cultural heritage both tangible and intangible, demonstrating the top three rankings of cultural heritage. The analysis process is based on focus group research (see Appendix A for the list of questions asked in the focus groups). This chapter also identifies issues and challenges in heritage conservation and interpretation in light of existing issues and future challenges in heritage conservation and heritage interpretations in Si Phanom Mat. It includes summaries and links from previous sections, providing the connection to priority analysis and to Chapter 3.

In addition, the research methodology in this chapter focuses on the qualitative methods outlined in Chapter 4. The research methods employed include primary and secondary data collection aimed at identifying the sites and their overall problems, issues and challenges. Primary data collection methods are in-depth interviews (see Appendix B for the list of questions asked in these interviews), focus groups, informal conversations, surveys and participant observations, while the secondary method is review of online resources, journal articles, maps, case studies, photographs and other documents. Based on these research methods conducted between January 2016

through to June 2018, problems are divided and then analyzed in terms of three dimensions: sociocultural, economic, and environmental.

5.2 Identifying Cultural Assets of Si Phanom Mat

5.2.1 Overview

Si Phanom Mat is a municipality of Laplae in Uttaradit and is rich in cultural and natural heritage. There are three canals named Klong Mae Pong, Khong Noi and Khong Mae Pong, also called Hue Mae Pong. The canal water is used for agriculture, and local people fish in the canals. Onions are grown from December to February and rice from July to October.

Si Phanom Mat boasts both tangible and intangible cultural heritage, which link to the concepts of heritage in Chapter 2. Tangible cultural heritage in terms of buildings in Si Phanom Mat includes four temples, namely Wat Pa Yang, Wat Sao Hin, Wat Mon Prang, and Wat Doi Chai. It further includes Ban Kru Kasem Museum, 120-year old houses, Laplae-style houses, Laplae Museum, Laplae Gate, and Bone of Phra Si Phanom Mat in the Hexagon pavilion. In addition, the municipality has two statues, Phra Si Phanommat Memorial and the Statue of the Widow of Laplae.

Based upon *Knowledge of Local Wisdom Mueang Laplae*, published in 2015 by the Cultural Office of Uttaradit, tangible local heritage assets include food, dress, architecture, and landmarks. In terms of food, *khao khaep* (rice flour mixed with water, salt, sesame seeds or other ingredients, and made into thin sheets), *khaep mi phan* (cooked rice noodles stuffed in *khao khaep*), *kaew pan pak* (cooked *khao khaep* flour stuffed with mixed vegetables), *lot chong kem* (short rice noodles mixed with fishmeal and pounded dried shrimps and preserved sprouts), Laplae-style *tom yam* noodles (a spicy noodle soup with ground roasted peanuts), steamed rice, sticky rice, and noodles are important in local culture. The *phasin teen jok* costume is also a noteworthy tangible heritage asset, as is the traditional local style of home. Khon Kin Street and Khao Khaep Street are notable locations.

Turning to intangible heritage assets, there are a number of beliefs related to ghosts and spirits, including *Gaan Song Pee* (curing sickness of a person by giving merit to the ghost), *Dtoop Bpoo Jao Tee* (building a house for the spirit to look after the place), *Gaan Huang Paa* (asking the spirit what it wants to leave the sick person), and *Gaan Job Pee Maa Nang Kai* (casting the ghost into an egg and negotiating with the ghost).

In terms of local arts, there are Laplae bags woven from fabric, and triangle pillows made of fabric, all of which can be seen inside the museum. The municipality also has important traditions and ceremonies that occur throughout the year. Some of them are listed in Table 5 below.

Other elements of intangible cultural heritage include the *Lanna* writing style and the *Yonok Chiang Saen* language. The most important festival of local origin takes place in December, when the municipality puts on the Widow of Laplae Festival, in which any Thai women can enter a pageant competition.

Table 5: Festivals and events in Si Phanom Mat throughout the year

Month	Events	Description
January	<i>Tam Boon Koon Larn</i>	Bringing monks to pray at the place that keeps the rice for high rice production in the future
February	<i>Sai Bart Ping Nao</i>	Giving food to monks but during this time there will be a bonfire at the temple to keep people warm
March	<i>Kor Jadee Khae Puak</i>	A belief and tradition related to taking the first rice paddy for husking and shelling on the third day of the third waxing moon. The person to do this must be born in the Chinese zodiac year of an animal that doesn't eat rice.
April	<i>Buat Pra Lae Tot Paa See Dtrai</i>	Becoming a monk and giving cloths to monks
May	<i>Songkarn</i>	Water festival (Thai new year)
June	<i>Visakha Puja</i>	Doing good merits during this day
July	<i>Sa-laak Pat</i>	Providing food to monks at the temples
August	<i>Kao Pan-saa, Asalha Puja</i>	Going to temples to listen to monks pray
September	<i>Sa-laak Cha-lom, Gaang Bu Yaa</i>	Making merit at the temples and passing the merit to ancestors
October	<i>Saat Thai</i>	Giving Thai sweets made of rice, nut, sesame seeds and sugar to monks, using rice to create pagodas for monks to review the pagodas
November	<i>Wan Ok Pan-saa</i>	Listening to monks praying
December	<i>Tot Paa Ga-tin</i>	Giving cloths to novice monks

Figure 23 below shows the overall context of Si Phanom Mat, including infrastructure such as a police station, a hospital, and a museum. Also, Figure 24 shows some general details of both tangible and intangible cultural heritage. In addition, this section provides the foundation necessary to identify local tourist attractions, which is the heart of the next section.



Figure 23: Map of Si Phanom Mat

Source: By the author





Figure 24: An overview of cultural heritage in Si Phanom Mat
Source: By the author

5.2.2 Tourist Attractions

This part of the chapter analyzes all tourist attraction assets of Si Phanom Mat by category, and critically discusses how these attractions can be integrated or connected via different modes of transport. The tourist attractions in Si Phanom Mat consist of Laplae Museum, old houses, shophouses, Laplae Gate, Phra Si Phanommat Memorial statue, and the Statue of the Widow of Laplae. Additionally, near the museum, traditional Laplae dress is on display at a shophouse.

In terms of food, on Khon Kin Street tourists can see various dishes such as *khao khaep*, *khaep mi phan*, *kaew pan pak*, *lot chong kem*, and Laplae *tom yam* noodles being made and sample them for themselves. There is also Khao Khaep Street. On-site observations confirm the names of all food places along these streets, and a survey with residents shows the ranking of the top 3 recommended food places (see Appendix C) on these two streets (this is also shown in Figures 29 and 30 later in this chapter).

In the following paragraphs, each of the tourist attraction assets are analyzed in detail, starting with Laplae Museum and followed by the Gate of Laplae, Phra Si Phanommat Memorial, the Statue of the Widow of Laplae, 120-year-old houses, Laplae shophouses, specific foods noted as part of Si Phanom Mat's cultural heritage, and *phasin teen jok* costume.

The Laplae Museum, which covers an area of five rai, represents the values of Laplae district. It promotes and preserves the valuable lifestyle and identity of the local people. It is a place for visitors to do activities, see performances, and learn about local culture, history and about the town (Si Phanom Mat Municipality, n.d.).

The museum areas consist of the museum building, a house in Laplae style, tourist information related to conservation, OTOP (a local business program aiming to support unique locally made products) building with products and souvenirs, and a herb garden with rare flowers and trees. Inside the museum, tourists will experience the Laplae Museum Alive Learning Center, which has exhibits on local fabric weaving, basketry, sculpture, and *khon* (Thai art performance with masks) mask-making, and local herbal experts give presentations regarding local herbal wisdom and knowledge. The museum also provides local curriculum for students with learning and teaching activities by local experts. There will be displays of different types of artworks by students and people.

A staff member trains students to be tourist guides in order to promote the community. The space is also used to provide areas for children and villagers to display traditional and cultural items and events for every community in Uttaradit. The museum provides tram tours for visitors to enjoy Laplae scenery and lifestyle, and arranges homestay accommodations for visitors (see Figure 25 for details of the museum and surrounding area).



Figure 25: Laplae Museum and surrounding area
Source: By the author

Apart from the museum, there are other interesting attractions. Laplae Gate is the symbol of the city of Laplae, and was built in the Sukhothai architectural style. According to the Cultural Office of Uttaradit (2015), the gate represents the sense of entering Laplae where lies are prohibited, linked to the story of the Widow of Laplae. Tourists come to take pictures at the gate. It is near the center of attractions, which is Laplae Museum. There is also Phra Si Phanommat Memorial, a statue of a prominent leader at the beginning of the 20th century. In addition to information outlined already in Chapter 3, the statue is located at Laplae market intersection. Phra Si Phanommat developed Laplae by building roads, the first school in Si Phanom Mat, and the water system. Consequently, the Statue of Phra Si Phanommat was built to commemorate his honorable actions. There is also a statue of the Widow of Laplae. The story is about a husband who lies to his wife and is therefore cast out of the village. The story teaches people not to tell lies. More details concerning the story may be found under the intangible heritage asset about the Widow of Laplae below.

Moreover, there are old houses, which are about 120 years old. These old houses reflect an old building style of Laplae. They are located near the market and Phra Si

Phanommat Memorial. Lastly, there is an important traditional style of costume called *phasin teen jok*, a symbol of culture in Laplae that has been passed on from one generation to the next. For generations, women in Laplae have woven *teen jok* styles in many different patterns, which can be used as clothing in both ceremonies and daily life (Cultural Office of Uttaradit, 2015). It can be seen at the OTOP shop near the museum.

All of the tourist attractions in this section are important for Si Phanom Mat and help bring tourism revenue into the municipality. However, without knowledge of a recommended travel route and transportation, it would be difficult for visitors to access and appreciate these cultural assets. Furthermore, without understanding the historical and social context of the assets, tourists will find Si Phanom Mat less interesting.

5.2.3 Cultural Heritage

Si Phanom Mat has interesting cultural heritage and its attractions contain important local values. Its cultural heritage attractions include the story of the Widow of Laplae, the Widow of Laplae pageant competition, and Songkran Festival. This section analyzes these cultural heritage assets, and then discusses travel routes that will help tourists to access and appreciate them. The story of the Widow of Laplae is the most well-known local legend, and its moral teaches people not to lie.

According to Jassadra Suthisut, Mayor of Si Phanom Mat, the story is about a man who loses his way on a road, and happens to meet a young woman from Laplae. They fall in love and have a baby, and go to live together in the town. There, the man is asked to follow one simple rule: never tell a lie. One day, the man accidentally tells a white lie to his child, in order to stop the child from crying. The wife learns of this lie and tells him to leave the house, sending him off with a bag she packs. While the husband is walking with the bag, he feels that the bag is heavy and sees turmeric inside, so he decides to throw most of it away. When the husband gets home he opens the bag and realizes that the turmeric has become gold, so he goes back to find what he dropped, but cannot (MGR Online, 2015).

The Songkran Festival attracts tourists to Si Phanom Mat, generally held between 13-16 April each year. It is the traditional Thai New Year celebration and activities are held all over Thailand. Respect is paid to elders through pouring water onto their hands by younger family members. There are also workshops on making scented water and flowers. Another tradition of Songkran is the pouring of scented water onto sacred Buddha images – a ritual called ‘*Song Nam Phra*’ (TATNEWS, 2017).

In Si Phanom Mat, there is a parade from Laplae Gate to Phra Si Phanommat Memorial. In the parade, there is music and people dance and splash water. Tourists from nearby areas come to see the parade and enjoy the festival. There is also a Songkran beauty contest competition for people who are overweight. The basic requirements in 2018 included being a female Thai citizen, 30 years old or over, and also weighing more than 70 kilograms, with cash prizes between Bt1,000-3,000 for placeholders. The event was held in front of the Phra Si Phanommat statue on 13 April. However, the theme and the concept of the event changes depending on the mayor and the voice of the community (see Appendix D for more detail about the Songkran beauty contest competition).

Another important event is the Widow of Laplae contest. In 2017, the event was held on 21 December in the area around the museum. For the event, visitors can see women wear *teen jok* costumes with their hair rolled up. The requirements to participate in this contest include being a female Thai citizen, 30 years old or over, and to have ethics and to tell no lies. Participants can receive a maximum of 100 points and there were two rounds. There are also several other honorable mention awards. Tourists can enjoy the activities along with local people, while learning about the heritage of Si Phanom Mat. The travel route featuring both tangible and intangible heritage attractions is detailed below. See Appendix E for more detail about the Widow of Laplae contest. Figure 26 summarizes tangible and intangible attractions in Si Phanom Mat.





Figure 26: Tangible and intangible tourist attractions in Si Phanom Mat
Source: By the author

5.2.4 Travel Routes

This section describes a recommended travel route for tourists who want to experience the cultural heritage attractions of Si Phanom Mat. All of the tangible tourist attractions above can be connected via different modes of transport by way of different routes. Tourists can use the trams provided by the tourism office, private cars, or free bicycles provided by the tourist office of Laplae. Walking is also possible as the area is fairly small.

Starting with the museum, tourists can park their cars nearby and visit the place to learn about the way of life of people in Laplae. These include models of all sorts of food, dress, and equipment. They can also watch a video about the Widow of Laplae there. Very close to the museum is the Statue of the Widow of Laplae and the Gate of

Laplae. Tourists can walk to the Statue of the Widow of Laplae to read her story and take pictures with the gate (see Figure 27 for this suggested travel route).



Figure 27: Travel route of attractions in Si Phanom Mat
Source: By the author

Additionally, there are shophouses selling OTOP products and traditional clothing. Tourists can then travel about 200 meters west along In Jai Mee Road, and turn right to Pracha U Thad Road. This street is nicknamed 'Khon Kin Street', which means Food Street. Along this 400-meter long street, tourists can eat a wide variety of food, including *khao khaep*, *mi phan*, *kaew pan pak*, *lot chong kem*, and Laplae *tom yam* noodles. In this area, tourists can visit 25 shops and restaurants and experience many delicious local dishes (see Figure 28 for this specific travel route and details). At the end of the street, tourists can turn left to the west, proceed 200 meters and then turn left again to the south, and they will reach a street known as Khao Khaep Street or Khao Nam Tok Road. The traditional dish *khao khaep* is sold along the side of this road, which has 12 shops and restaurants (see Figure 29 for this specific travel route and details). Further along in 500 meters, tourists will see the statue of Phra Si Phanommat and the 120-year-old houses. Tourists can then travel east around 250 meters to go back to the museum.

During the April Songkran holiday period, tourists can join the parade where it starts at the Laplae Gate and follow it about 250 meters west along Jai Mee road to Phra Si Phanommat Statue where the parade ends. While walking, tourists can see people dance and take part in water splashing along both sides of the roads. During this time, tourists can also go to see the Songkarn Beauty Pageant. In December, tourists can see the Widow of Laplae contest take place near the Gate of Laplae, near the museum, with parking available nearby. The event starts at 8pm.

With the knowledge of a well-prepared travel route, tourists can enjoy traveling and experience cultural heritage attractions in Si Phanom Mat easily, and feel that they have a clear direction of where to go. All the attractions mentioned above are shown in the maps.

In summary, this section identifies tangible and intangible heritage attractions in Si Phanom Mat with travel routes and suggested appropriate transportation. This section also provides further ideas about Si Phanom Mat in term of attractions, which is important for a global understanding of the site. The next section concerns problems, issues and challenges in developing tourism in Si Phanom Mat.



Figure 28: Travel route of Food Street (Khon Kin Street)
Source: By the author



Figure 29: Travel route of Food Street (Khao Khaep Street)
Source: By the author

5.3 Problems, Issues, and Challenges in Tourism Development: An Overview

Problems, issues, and challenges regarding local tourism may be analyzed in three dimensions: sociocultural, economic, and environmental. The concepts of these challenges have been previously emphasized in Chapter 2. Si Phanom Mat has many problems. The municipality is only six kilometers from the city of Uttaradit. Although it may seem beneficial that the city is nearby and people in the area can travel to the city easily, this raises several problems. One is that many people seek work in the city, rather than investing in and developing the local area. This leaves the local area relatively underdeveloped.

In addition, this also leads to a weaker community in Si Phanom Mat. For example, the head of a household may have to work in the city, and would therefore spend less time with their family. Consequently, children are less connected to the head of the household. There are also reports of thieves in the area, who steal objects on display at the museum. Moreover, nowadays people also report that some have a tendency to focus on capitalism and care less about their cultural heritage. This can be seen in the case of a traditional Laplae house, which was over 100 years old, being taken apart and sold to a buyer for Bt2 million.

Also, there is only one tour guide working in the municipality. This leads to problems during national holidays because the single tour guide cannot supervise all the tourists, and this leads to a lack of understanding among tourists. Moreover, the tour guide feels stressed and under pressure due to high demand doing her job (Sukumaporn Noisri, personal communication, 19 March 2018). In terms of policy management, the management team creates policies on tourism but does not have local people involved.



Figure 30: Analyzing problems during the focus group
Source: Photos taken by the author, 17 January 2017

There are a few major problems related to lack of an efficient infrastructure such as schools and hospitals. There is only one school in Si Phanom Mat. The school only teaches up to Mor 3 (Grade 9) and if students want to continue their studies, they have no options in Si Phanom Mat. Consequently, many parents send their children to the city instead, because in the city students can study until Mor 6 (Grade 12). This also diverts economic resources from the municipality, as children buy snacks and other goods in the city, rather than in Si Phanom Mat. Another issue is that when children go to school outside Si Phanom Mat at a young age they may absorb the city life and values, rather than the local wisdom and local life. There is no university or college in Si Phanom Mat.

There is only one university in the city, so some people who prefer other universities move to Phitsanulok, and after graduation many decide to stay there or go to Bangkok rather than returning to Si Phanom Mat. This leads to the same problems as above, the consequence of which local people work in the city and do not return to Si Phanom Mat. This means that local wisdom and knowledge may disappear from the area.

Another big problem is that there is only one hospital in Si Phanom Mat. The hospital does not have advanced equipment and local people do not feel that they receive sufficient treatment. This leads to a lower standard of health. Consequently, many people travel to Uttaradit to receive better treatment.

Additionally, the economy of Laplae is not good. There are not enough jobs so people have to go to other cities to work. There has also been an increase in loan sharks in the area and some people have to escape to other cities.

In terms of transportation, there is no airport and no train to Si Phanom Mat. Tourists can either hire taxis from the city of Uttaradit or use public buses. However, taxis do not have meters and there is no standard fare to Si Phanom Mat. It is up to negotiation. The only public transport that will take people to Si Phanom Mat is minibus, but the waiting time is long and only a few buses are in service.

Overall, the problems and issues mentioned above present challenges to the development of tourism in Si Phanom Mat. It is necessary to create jobs with reasonable compensation so that people stay and work locally, and to improve the infrastructure so that people will be happy to invest their time and resources in the local area. Other challenges include how to be able to share vision with the management team so that the level of participation in policy making is shared, and how to better manage tourism in Si Phanom Mat. The next section concerns the tourism development of Si Phanom Mat.



Figure 31: The author interviewing the Provincial Governor of Uttaradit (August 2017)

5.3.1 Issues and Challenges in Tourism Development

Development of sustainable tourism requires that sociocultural, environmental, and economic factors be balanced. This research has discovered some important areas in Si Phanom Mat that are important for tourism development. Apart from reviewing important resources and conducting participant observation, the researcher conducted two focus groups with key local stakeholders and also interviewed many in the local community (see Appendix F for a list of focus group participants, and Appendix G for the list of interviewees). The foundation of some concepts of the research link to the research methodology presented in Chapter 4. Also, some data considering priority analysis processes in terms of rationales and criteria was drawn from the literature reviews in Chapter 3.

The present research indicates that for local people, food is the most important tangible cultural resource, followed by dress and old houses. On the other hand, the story of the Widow of Laplae ranks as the most important intangible asset, followed by local beliefs and the personalities of local people.

Table 6: Rankings of cultural heritage in Si Phanom Mat (both tangible and intangible)

Source: Focus group research conducted on 17 January and 12 December 2018)

Tangible Heritage Resources	Intangible Heritage Resources
Rank 1: Food	Rank 1: Story of the Widow of Laplae
Rank 2: Dress	Rank 2: Beliefs related to spirits and ghosts
Rank 3: Old houses	Rank 3: Personalities of Laplae locals

Specifically, foods include *khao khaep*, which used to be a staple food for Laplae people. It is made of rice flour mixed with water, salt, sesame seeds or other ingredients, and is made into thin sheets. *Khao khaep* can be used to make a variety of delicious food such as *mi phan*, which is cooked rice noodles stuffed in *khao khaep*, *khao phan phak*, which is cooked *khao khaep* flour stuffed with mixed vegetables and *lot chong kem*, short rice noodles mixed with fishmeal and pounded dried shrimps and preserved sprouts (Cultural Office of Uttaradit, 2015). Although it is not as famous as the foods above, Laplae *tom yam* noodles is a spicy noodle soup with ground roasted peanuts. In some places, the chefs also add cilantro. See Figure 32 for pictures of these edible tangible assets.



Figure 32: Popular local dishes and tangible cultural heritage assets (from left): *khao khaep*, *khaep mi phan*, *kaew pan pak*, *lot chong kem*, Laplae *tom yam* noodles
Source: All photos taken by the author, 16 April 2017, except for Laplae *tom yam* noodles, taken by Likhit Inthanin, 20 October 2017

Focus group research discovered that the local population ranks *phasin teen jok* costume as their second most important cultural heritage resource. It is a cultural symbol in Laplae that has been passed on from one generation to the next. For generations, women in Laplae have woven *teen jok* styles with many different patterns, which can be worn as clothing in ceremonies and daily life (Cultural Office of Uttaradit, 2015). The old houses are ranked third, as they reflect the feeling and culture of old Si Phanom Mat and there are only around 20 left. Pictures of these tangible resources are below.



Figure 33 (from left): Teen jok-style fabric, equipment to weave teen jok fabric, 120-year-old houses
Sources (from left): Cultural Office of Uttaradit (2015), photos taken by the author, 16 April 2017

In terms of intangible cultural heritage, the research found that the story of the Widow of Laplae is an intangible heritage resource that is equally important. The locals think that the story teaches good moral principles, which is not to lie, and this concept helps improve the morals in the community. The legend of the Widow of Laplae is also represented in tangible heritage with a statue and with text describing the story in brief. The figure of the statue is shown in Figure 34 (see Section 5.2.3 for details about the story).



Figure 34: Statue of the Widow of Laplae
Source: Photo taken by the author, 17 March 2018

Research found that local beliefs related to ghosts are ranked second in terms of intangible heritage. The Cultural Office of Uttaradit (2015, pp. 92-94) gives extensive information on these subjects. According to the Cultural Office, when a family member is sick local people perform a ceremony called *Gaan Song Pee* because they believe that the sickness is caused by ghosts and the ghosts want merit from the sick person, so this ceremony is performed to send the ghosts away. The ingredients are uncooked rice, steamed rice, dried chilli, cane juice, ripe banana, uncooked preserved fish, and betel nut. These items are placed on the spathe of a betel palm (Cultural Office of Uttaradit, 2015, p. 92). Moreover, Laplae people believe that spirits look after the land, the house, and the household area to make sure there is harmony. This is called *Dtoop Bpoo Jao Tee*.

Laplae people build spirit houses and provide offerings of food such as pigs' heads, chicken, eggs, and vegetables (Cultural Office, 2015, pp. 92-93). A person who can talk to the spirit will ask for a sick person's shirt and tighten it to make a knot and then will ask what the spirit wants in order to leave that person. This ceremony is

called *Gaan Huang Paa*. After the ghosts leave the person, the sickness disappears (Cultural Office of Uttaradit, 2015, pp. 93-94).

Similarly, another ritual is called *Gaan Job Pee Maa Nang Kai*. If a person gets sick, he can go to see a person who can communicate with ghosts and this spirit medium can cast the ghost into an egg and can negotiate with the ghost, to convince the ghost to stop harming the person (Cultural Office of Uttaradit, 2015, p. 94). Figures 35 and 36 show pictures of these rituals and ceremonies.



Figure 35: Intangible cultural assets (from left): Gaan Song Pee offerings, Dtoop Bpoo Jao Tee ceremony (looking after the spirits and ghosts), Gaan Job Pee Maa Nang Kai ritual (communicating with ghosts and spirits)

Sources: All photos from The Cultural Office of Uttaradit, 2015



Figure 36: Gaan Huang Pa ceremony

Sources: All photos from The Cultural Office of Uttaradit, 2015

Furthermore, the focus groups indicate that the personalities of people in Laplae ranked third. This is because Laplae people are friendly and kind, and are willing to share with others and look after their guests well. These aspects also combine with the lifestyle focusing on a 'slow' life.

By understanding the findings above, local people should be able to better appreciate their heritage resources, and harness these resources to improve the local tourism industry. However, there are some issues and challenges related to tourism

development. These areas of concern include issues related to policy makers and the community.

First, based on observation, informal talks and in-depth interviews, although the mayor has positive attitudes towards sustainable tourism development, the local government tends to employ a top-down approach. This means that they generally do not involve the local community in making policies related to tourism development and activities, so the decisions do not reflect the voice of the community. In Si Phanom Mat, this creates problems because the local community feels that the policies do not always benefit the community as a whole or may negatively impact the wellbeing of the community. However, the authority feels that what they do is best for the community. Si Phanom Mat tourism policies are connected to Thailand's *20-Year National Strategy (2017-2036)* (Royal Thai Government, 2017), which uses the sufficiency economy principle (SEP) as its foundation (Royal Thai Government, 2017).

Another major point is that the local attitudes mentioned above can have both advantages and disadvantages. Since local people tend to focus on a 'slow' life, some feel that involvement in tourism development may change their lifestyle, so they don't want to get involved. Also, the level of willingness to participate in the activities of the community is low. This can be seen by giving Bt30 coupons to those who ride their bicycles to an event every Saturday in front of the museum. The street at the museum is turned into a walking street every Saturday. In the event, there are food and live music performances, plays, and dances. The coupons worth Bt30 can then be used as cash at the event. This reflects the low level of local participation and need to incentivize community members to help increase the overall level of participation.

It can be seen that the location and the weakness of the community creates problems for tourism development. As mentioned in Section 5.2.1, there is a lack of job availability in Si Phanom Mat, so people have to travel to other areas to work and some settle in the new areas. Some of these people have local wisdom which has been taught from elders and their knowledge can add value to tourism development. However, when they go to get jobs in new places they take this local wisdom with them. Consequently, the cultural heritage of Si Phanom Mat is fading.

Given the poor transportation infrastructure, it is hard to increase the number of tourists. Unless the tourists have their own cars or come with a group in private vans or buses, it is hard to travel around the local area because there is only one kind of public bus. Therefore some tourists have to pay high prices for taxis. Also, the marketing of Si Phanom Mat is not efficient. Although people may know about

Laplae, they may not know what the legends and culture are or how they are connected to the municipality of Si Phanom Mat.

Furthermore, the fact that there is only one tour guide creates a lot of problems for tourism development. In many cases the tour guide is assigned to do tasks outside the office. For example, the tour guide may be assigned to be on the tram. As a result, when people visit the tourist information office, they may feel lost and feel that nobody is there to receive them. As a result, they visit Si Phanom Mat without gaining cultural heritage knowledge, and they may not return or recommend this spot to their friends or families. This obviously presents a problem that must be overcome.

In summary, based on research completed in this study, tourism development is important for Si Phanom Mat because development of sustainable tourism would boost the economy as well as preserve local heritage. However, there are some areas that need to be considered, as the existing issues and challenges may lead to problems that directly affect tourism in Si Phanom Mat. Many areas need to be improved, such as the leadership style of the local authority, transportation, and lack of local jobs. Importantly, without local participation to help with policy making, it would be hard for tourism development to be successful. The next section moves to existing issues and future challenges in heritage conservation and heritage interpretations in Si Phanom Mat which are important for the success of tourism development.

5.3.2 Issues and Challenges in Heritage Conservation and Interpretation

This part of the chapter deals with existing issues and future challenges in heritage conservation and interpretation in Si Phanom Mat, which seem to be major problems in Si Phanom Mat and can impact the perception of tourism in the area. The focus of this part is on the interpretation of overall issues related to Si Phanom Mat and the interpretation issues related to the priority tangible and intangible heritage assets in Si Phanom Mat. These concepts of interpretation have been emphasized in Chapter 3.

In general, there are many issues related to heritage interpretation which are important for their conservation. Without recognizing the importance of local heritage, people would not understand their value and may think there is no point in conservation of heritage assets; however, if people truly understand the importance of heritage assets in terms of their value both to local life and to sustainable tourism, it becomes clear that there is great need to conserve these heritage assets for the next generations. However, the challenges due to lack of interpretation can lead to problems. The problems related to heritage interpretation are discussed below, including those regarding lack of physical and human resource infrastructure, and limited language options.

Firstly, as mentioned above, the single tour guide cannot effectively support growing tourist numbers. Tourists need a tour guide to offer interpretation, suggest options, and answer questions related to tourism in Si Phanom Mat. Especially on special days such as national holidays and local festivals, there are many tourists. The tour guide cannot support all tourists. Consequently, some tourists don't receive sufficient information about tourism and heritage in Si Phanom Mat.

Also, there are many nationalities of people visiting Si Phanom Mat as tourists. Some visitors are from countries including Italy, France, Sweden, and Australia. However, the tour guide cannot speak languages other than Thai and some limited English. Consequently, many foreigners cannot ask questions or receive adequate support. Even worse, there is no proper English-language training for the tour guide so the guide needs to rely heavily on self-study.

Moreover, in the museum tourists can watch videos about the Widow of Laplae. However, the language is only Thai with English subtitles. This cannot benefit tourists who cannot understand Thai and cannot read English subtitles, such as some Chinese tourists. Also, around tourist locations of Si Phanom Mat, there are QR codes attached to objects for tourists to scan. When the QR code is scanned, it links to the Facebook profile of tourism in Si Phanom Mat. However, this profile is not updated frequently, and the language used is only Thai, so foreigners cannot understand what is going on.

Inside the museum, there are many items and pictures related to local cultural heritage and assets. Nevertheless, the same problem also occurs: the language is only Thai. Again, it is hard for foreigners to understand the meaning of the assets. Although there are some signs at the tourist office, the museum, and nearby areas, these signs only appear in Thai, English, and Chinese. The use of language on signs in certain places is also ineffective. As can be seen in both male and female toilets, there is already a picture logo indicating a male or female toilet, which is universally understandable, but they appear in Thai, English and Chinese, which is unnecessary.

Moreover, some tourist attractions in Si Phanom Mat have leaflets. Across the total of seven leaflets, only one leaflet is in Thai, English, and Chinese. There is also one leaflet that uses English for its headings but the description under each heading is in Thai. The Thai language in the leaflets does not help foreigners to understand cultural heritage assets mentioned in the information provided. See Figure 37 for an example sign in multiple languages and sample leaflets from Laplae Museum, and Appendix H for a further sample of leaflets and a postcard of tourism-related material for Si Phanom Mat.



Figure 37: (from left): Sign in Thai, English and Chinese languages, leaflets at the Laplae Museum

Source: Photos taken by the author, 7 March 2018

In addition, there are two famous food streets which are rich in cultural heritage. Si Phanom Mat does promote these streets, however the interpretation along these two streets related to food is poor. Only shop and restaurants names appear, but there is no description or details regarding the food that they specialize in. For this reason, only local people know which restaurant is famous for what type of food but visitors would not know. Some shops use real food such as *kaew kaep* as display items, and if the dishes are interesting the salesperson can sell the food being shown. However, again, there is no language other than Thai.

There are also problems with other important elements of tangible heritage. *Teen jok* costume is shown in the museum and a shophouse nearby. However, in the museum, there is description only in Thai, and at the shophouse nearby the dress is displayed without any descriptions about heritage. For the old houses in Si Phanom Mat (see Figure 38), it is hard for people to know about associated heritage values since only one leaflet mentions them.

Similarly, the legendary story of the Widow of Laplae, with its moral concerning truthfulness is written on the Statue of the Widow of Laplae near the museum; however, again it is only in Thai, so foreigners would not understand the legend nor benefit from its wisdom. This is a crucial omission as this element is ranked first as the most important local intangible heritage asset.



Figure 38: Old houses in Si Phanom Mat without description of heritage values
Source: Photo taken by the author, 17 March 2018

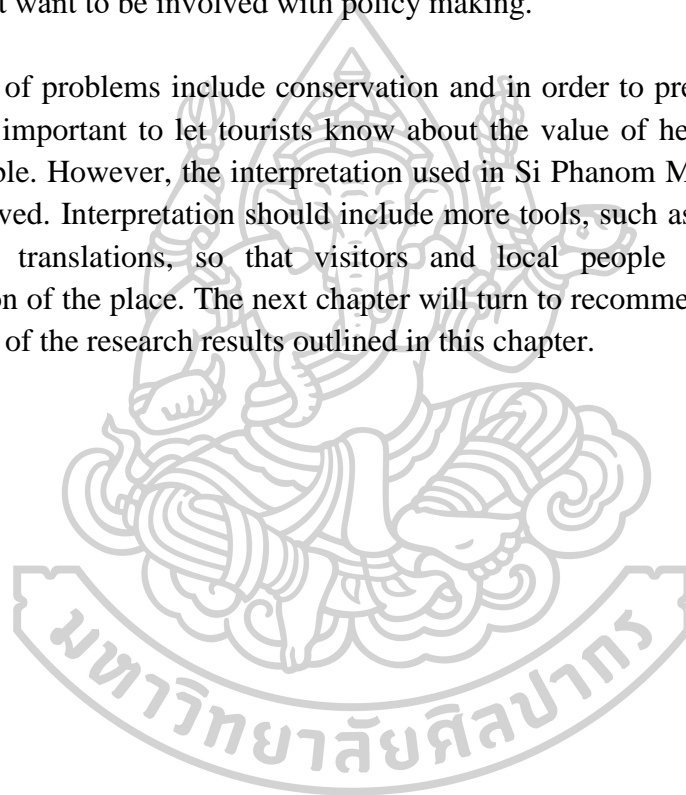
Another major point is that local beliefs related to ghosts and spirits, ranked second in importance by local residents, are only mentioned in a book (*Knowledge of Local Wisdom in Mueang Laplae*) provided at the tourism office and in a sign board at the museum but have not been interpreted, detailed, or explained anywhere else. Moreover, the personalities of people in Laplae, ranked third, have not been interpreted at any of the tourist attractions in Si Phanom Mat.

In general, the analysis above demonstrates that there are many problems in terms of the interpretation of both tangible and intangible assets of Si Phanom Mat. It is impossible to support tourists with only one tour guide, and without proper translation of all leaflets, documents, and signs into English and Chinese at a minimum, as it will be hard for foreigners to appreciate the unique cultural value of this heritage. There are only a few heritage interpretation techniques being used here. QR codes have not been used effectively since all of them link only to a Facebook site that is not up to date. Furthermore, most tourist attractions do not provide translations, which are necessary for foreign tourists to understand the attractions. Only a few signs are used. Even though food and the story of the Widow of Laplae are ranked the most important, the interpretation is still poor. There is no live performance or advanced digital media. Without upgrading the interpretation techniques, conservation would be challenging because people may not understand important values of this heritage. The next chapter moves on to recommendations connected to all chapters.

5.4 Conclusion

After analyzing the overall context of Si Phanom Mat in terms of its tourist attractions and cultural heritage, certain problems related to tourist attractions and cultural heritages of Si Phanom Mat have been identified. There are many problems that would need to be addressed in order to accomplish sustainable tourism development in this area. One major problem is that the top-down approach by the authorities seems to create problems in tourism because the management style does not empower local people by way of participation. The personalities of people of Laplae could also impact development of tourism since they tend to focus on a 'slow' life, and many people don't want to be involved with policy making.

Other areas of problems include conservation and in order to preserve some heritage assets, it is important to let tourists know about the value of heritage, both tangible and intangible. However, the interpretation used in Si Phanom Mat is poor and needs to be improved. Interpretation should include more tools, such as modern technology and proper translations, so that visitors and local people can understand the interpretation of the place. The next chapter will turn to recommendations built on the foundations of the research results outlined in this chapter.



CHAPTER 6: RECOMMENDATIONS AND CONCLUSION: MOVING TOWARDS SUSTAINABLE TOURISM

6.1 Introduction

First, this chapter briefly reviews concepts of sustainable tourism development (STD) relevant to the research area, Si Phanom Mat in Uttaradit province, Thailand. Specifically, it returns to the three key dimensions of sustainability – the environmental, the economic, and the sociocultural – and evaluates the current situation of sustainable tourism in the research area regarding this framework. Then, the chapter discusses challenges for STD in Si Phanom Mat, building on case studies discussed in Chapters 2 and 3.

Next, the chapter provides an initial plan for STD in Si Phanom Mat. The primary recommendations are ‘Creating a Local Sustainable Tourism Council’ and ‘Unique Storytelling: Living Cultural Heritage’. The chapter also considers which issues and challenges the council should prioritize, and identifies the three most important.

Lastly, the chapter discusses the limitations of the research, namely challenges caused by social hierarchies and lack of academic knowledge related to the key concepts, and goes on to consider solutions to address these problems. In the final conclusion of this work, the chapter closes with discussion of lessons learned and implications for further research.

6.2 Critiques of Sustainable Tourism Development Goals and Priorities

This section focuses on discussing concepts of STD, based on analyzing three dimensions including the environmental, economic, and social and cultural aspects. It pinpoints the current practices in these dimensions in Si Phanom Mat.

6.2.1 Concepts versus Practical Realities

This section first focuses on the core definitions and concepts of STD that were examined in Chapter 2. Next, it reviews the use of tourism management frameworks in Si Phanom Mat. This section will also analyze and link the broad concepts of STD to the current situation in Si Phanom Mat, i.e. to the practical realities on the ground. It juxtaposes the key concepts discussed in Chapters 2 and 3 with the primary research findings, and addresses the gaps between abstract theories and practical research findings, using case studies from the literature review for additional insight. The goal of this analysis is to identify how much Si Phanom Mat has already moved, and can move in the future, towards sustainable tourism development.

According to UNEP and the World Tourism Organization (2005, p. 9), environmental sustainability involves “conserving and managing resources, especially those that are not renewable or are precious in terms of life support. It requires action to minimize pollution of air, land and water, and to conserve biological diversity and natural heritage”. Accordingly, it is not possible to reach environmental sustainability without environmental protection and conservation. To achieve environmental sustainability, five aspects of the environment must be protected: natural resources, the natural environment, the farmed environment, wildlife, and the built environment (Swarbrooke, 2005).

Based on a physical survey of Si Phanom Mat and other research, environmental issues relevant to sustainable tourism development mainly concern the built environment and some minor areas of natural resources and the farmed environment, as mentioned in Chapter 5. The area of Si Phanom Mat itself (as opposed to the surrounding rural areas) largely does not include noteworthy natural features.

As discussed in Chapter 5, important built environment assets in Si Phanom Mat include the Phra Si Phanommat Memorial, the Gate of Laplae, the Statue of the Widow of Laplae, Laplae Museum, buildings near the museum, and 120-year-old houses near the market. There are also rice and onion farms in a small section of the sub-district. There are three canals named Klong Mae Pong, Khong Noi and Khong Mae Pong (also called Hue Mae Pong). The canals supply water for agriculture, and local people fish from them.

The municipality owns the Phra Si Phanommat Memorial, the Gate of Laplae, Statue of the Widow of Laplae, Laplae Museum and other buildings near the museum. The municipality is also responsible for the canals. The 120-year-old houses and rice and onion farms belong to private individuals, and there are no special laws or other regulations to protect them. Owners are free to demolish the houses or develop industrial projects on the farmland.

Based on field research, there is currently little or no harmful interaction between tourism and the environment in Si Phanom Mat. This is due partially to the low numbers of visitors. According to data provided by the Tourism Office of Si Phanom Mat, the average monthly volume of visitors in 2017 reached 2,217 per month, up from 1,845 per month in 2016 (Tourism Office of Si Phanom Mat, 2018, see Appendix I for further details).

The museum, arguably the most important built environment asset, is vulnerable only to normal wear and tear from visitor traffic, as are the Gate of Laplae and the Statue of the Widow of Laplae. However, there is a plan to build an artificial cave near the

museum for use as a tourism attraction. According to the plan, the cave will be 1.5 meters wide and 5 meters long. Inside the cave, there will be visual and audio interpretation related to the story of the Widow of Laplae. It is hoped this will attract more tourism to Si Phanom Mat (see Appendix J for more details).

However, very few tourists spend the night in Si Phanom Mat. Generally, they find accommodations in Uttaradit city or continue to further destinations after a stop in Si Phanom Mat. Accordingly, there is no proper hotel, just three main home stays or guest houses: Bankruching, Naphat Homestay, and Na Laplae Resort. There is no nightlife in Si Phanom Mat, making it very unlikely that issues such as drugs or prostitution would become a problem even with higher volumes of visitors.

Turning to the second dimension of economics, tourism helps generate revenue and create jobs at international, national, regional, and local levels (Cooper et al., 1993) and therefore can have significant impact on people's lives in Si Phanom Mat. Currently, tourism generates income mainly because tourists spend money on food, such as *khao khaep*, both for immediate consumption and for gifts. Currently, there also does not appear to be negative economic impacts from tourism.

The last dimension consists of societal and cultural elements. Tourism has often been linked with interest in the cultures, behaviors, values, and traditions of people who live in other parts of the world. Interaction between host populations and visitors allows hosts and guests to learn about different cultures, histories, and worldviews. This interaction also creates ideas and allows the host community to learn how to better attract and serve future tourists (Brown 1998, pp. 237-238; Bersales, 2005, p. 239; Nyaupane et al., 2006, p. 1373). At the same time, the impact of tourism tends to erode the unique cultural heritage of a destination and its hosts.

Based on observations and informal conversations, society and culture have not been negatively impacted by tourism in Si Phanom Mat. Also, local residents see tourism as a way of sharing and thereby protecting their cultural heritage. This recalls the study of Chiang Mai, reviewed in Chapter 3, where residents viewed tourism partially as a tool for preserving, maintaining and promoting their cultural heritage to themselves and to visitors (Baedcharoen, 2016).

6.2.2 Sustainable Tourism Development Issues and Challenges in Si Phanom Mat

Si Phanom Mat nevertheless faces certain challenges as it moves toward sustainable tourism. The following section will examine three obstacles related to the environmental, economic, and sociocultural dimensions.

As Si Phanom Mat aims to expand its tourism sector, some houses and buildings with classic architecture may be modified to serve purposes of tourism. This could erase some of Si Phanom Mat's important built environment. There might also be more pollution, such as dust from new construction and garbage left by tourists, as well as noise pollution caused by construction and vehicle traffic.

Such challenges above are similar to those examined in the case study of Ayutthaya, where the private sector tourism industry has developed significantly. While rapid expansion of tourism has led to a better economy, the environment and livability of the city has been negatively affected by clogged roads and pollution, among other problems (Charassri, 2004; see Chapter 3 for more details). This shows that a large influx of tourists and resulting development could eventually degrade the built environment and quality of life.

Also, Si Phanom Mat needs to protect tourist attractions such as the museum, the city gate and the Statue of the Widow of Laplae because in the long run, if such cultural heritage assets are damaged or improperly maintained, there will be fewer visitors and in turn less revenue. This happened in the case of UK seaside resorts, which shows the effect of a failure to protect the built environment and related cultural heritage assets. This caused a decline in the quality of experience for tourists, and in turn reduced revenue in the resort town (Cooper, 1997; see Chapter 2 for more details.)

At the moment, Si Phanom Mat does not face the challenges above because tourism is at a very small scale compared to Ayutthaya or popular UK seaside towns. There are not many visitors staying in or passing through Si Phanom Mat. As mentioned above, the average monthly visitor volume in 2017 was 2,217 per month and in 2016 1,845 per month (Tourism Office of Si Phanom Mat, 2018).

Si Phanom Mat also needs to be aware of the risk of increased crime as tourism increases. This has happened in Phuket. According to Na Sakolnakor et al. (2013), the increase in tourism on the island has led to an increase in crime (see Chapter 3 for details).

Turning to food, Si Phanom Mat is known for *khao khaep* and the eponymous Khao Khaep Street is a popular stop for tourists driving through Uttaradit. However, each shop sells extremely similar products, resulting in a long row of shops competing for a limited number of sales. This leads to unfair income distribution, as the larger shops dominate sales, and a missed opportunity to boost revenue by offering different goods or experiences.

As tourism in Si Phanom Mat grows, these potential challenges could start to become problematic for the environment, economy, and local culture and society. Consequently, a sustainable tourism development (STD) plan needs to consider how to address and mitigate them in the future. The next section provides recommendations that can help Si Phanom Mat move in this direction.

6.3 Recommendations: Integrated Approaches

This section provides some integrated approaches to help Si Phanom Mat move towards sustainable tourism. The approaches are based on in-depth analysis and knowledge obtained from research. This section also discusses the priority of future recommendations, which is based on the research findings of this study.

6.3.1 Governance: Creating a Local Sustainable Tourism Council

This section makes the first key recommendation for STD in Si Phanom Mat: the creation of a local Sustainable Tourism Council (see Figure 40). It critically examines the current approach of the local government of Si Phanom Mat in the area of tourism development, including relevant ethical issues and concerns. Finally, it suggests a suitable model for the council based on the principles of good governance, a bottom-up approach, empowerment, Buddhist ethics, and the Sufficiency Economy Philosophy (SEP), and stresses how a tourism council can help achieve these aims.

Good governance can be defined as “the exercise of economic, political and administrative authority to manage a country’s affairs at all levels. It comprises mechanisms, processes and institutions through which citizens and groups articulate their interests, exercise their legal rights, meet their obligation and mediate their differences” (UNPOG, n.d.). Furthermore, good governance involves openness, participation, accountability, effectiveness and coherence (Commission of the European Communities, 2001). This makes planning transparent and ethical. Consequently, the concept of good governance will provide a foundation for the planning process to create a local Sustainable Tourism Council at Si Phanom Mat.

Field and secondary research presented in Chapter 5 shows that a big challenge for STD in Si Phanom Mat is the lack of stakeholder participation in the process for creating tourism policy. In short, the Office of the Municipality of Si Phanom Mat employs a top-down management style to determine all local policies related to tourism. This leads to unsustainable tourism development because the local community are not involved in decision making, and the voice of local people is not heard. As a result, plans made by the mayor’s office may not reflect what the community wants. Furthermore, because

their input is not valued, some locals feel that they are not accountable for tourism in Si Phanom Mat.

To ensure Si Phanom Mat is moving towards sustainable tourism development, the local authorities should implement good governance practices that take a bottom-up approach. According to Isidiho and Sabran (2016), the bottom-up approach expresses the concerns of the collective community, giving them influence in planning processes that impact their quality of life. In the context of tourism, this is effective for building cooperation between the destination community and the public and private sectors (Theerapappisit, 2012). So, the Office of the Municipality of Si Phanom Mat should inform and involve participants (stakeholders) at all levels including the public sector, non-governmental organizations, the private sector, and the local community.

However, Si Phanom Mat needs to be aware that a bottom-up approach can also be problematic, particularly if there is a lack of ultimate oversight. This can permit misconduct, such as misappropriation of public funds, or a flawed bottom-up process that in fact involves just a few elites or investors rather than representatives of all stakeholder groups in designing, planning, implementing, and evaluating STD. In addition, to achieve the goals above using the bottom-up approach will require community stakeholders in Si Phanom Mat to work together, share their thoughts and, as already mentioned in Chapter 4 in the context of STD, empowerment should focus on five areas including self-help, equity, cooperation, participation, and networking (Petrić, 2007).

Convincing people to get involved can be difficult. One good way to build local participation, as recommended by *Steps to Sustainable Tourism* (2004; see Chapter 2 for details), is to hold meetings of stakeholders. The Office of the Municipality should ask local leaders or well-respected people, such as Pinyo Sangjai (the chairman of the community at Laplae Market) or Somchai Pongsrichai, (a scholar of textiles) to arrange a ‘townhall-style’ meeting related to tourism. The participants should include all stakeholders who are significantly affected by tourism at the destination. There should be a mediator at the meeting whom local residents and authorities respect, and a moderator to ensure that all attendants have fair opportunity to share their ideas. The Council should also incorporate the concepts of Buddhist ethics in balancing problems and benefits (as outlined in Chapter 2 and Figure 4). These concepts show the six ethical principles in Theravāda Buddhist philosophy and are crucial for the Council because it can provide a guide to working on issues that arise in STD.

The Sustainable Tourism Council should also adopt a framework for ethics and morals that can oversee all the aspects above in order to move towards STD in Si

Phanom Mat. The Sufficiency Economy Philosophy (SEP), developed by the late King Bhumibol Adulyadej provides an appropriate ethical foundation for this (Ministry of Tourism and Sports, 2017). SEP is particularly important because it is the foundation of *The Second National Tourism Development Plan 2017-2021*. By training local participants to understand the concepts of SEP (discussed in Chapter 2), stakeholder participation can be improved in the STD planning process for Si Phanom Mat.

In conclusion, the Sustainable Tourism Council can mitigate potential problems that could hinder sustainable tourism development in Si Phanom Mat. Going forward, the council should monitor the future impacts of tourism on the three dimensions of the environmental, the economic and the sociocultural, and set policies for STD accordingly. The next section discusses a specific set of recommendations about the importance of cultural heritage assets for STD in Si Phanom Mat.

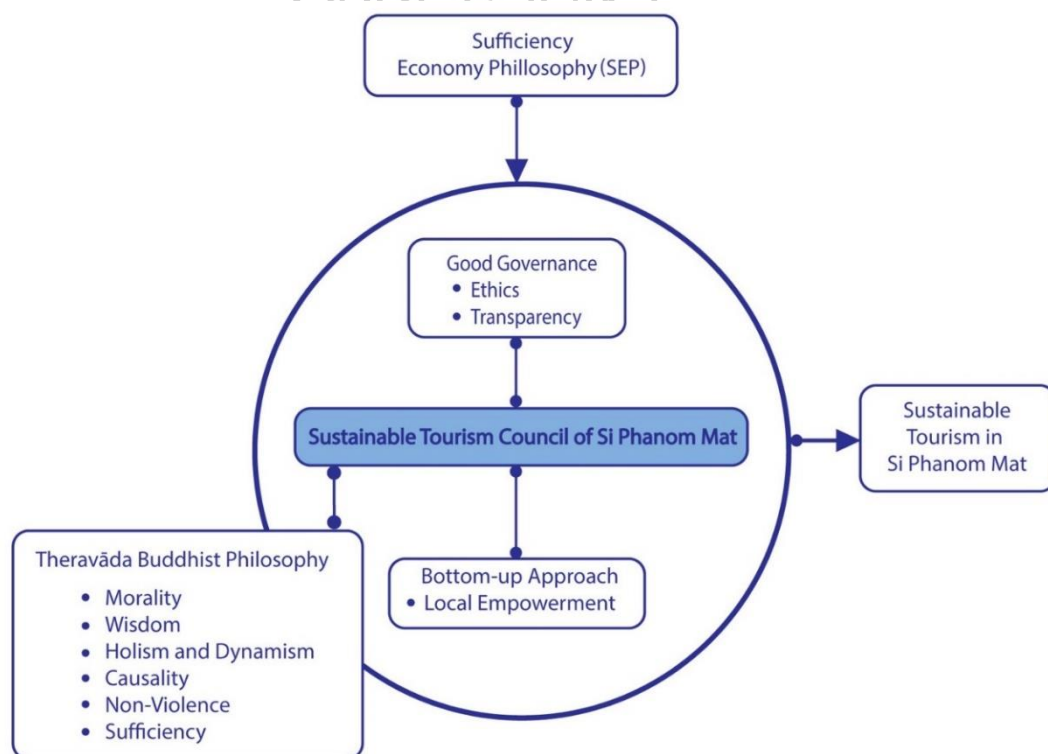


Figure 39: Sustainable Tourism Council Model

Source: By the author

6.3.2 Unique Storytelling: Living Cultural Heritage

This section provides a detailed sustainable tourism development (STD) recommendation for the most important intangible heritage asset of Si Phanom Mat: the story of the Widow of Laplae (see Chapter 5 for details). This folktale can be developed as a highlight of local tourism through interpretation as authentic living cultural heritage for both domestic and international visitors in Si Phanom Mat. The analysis below examines the issue of authenticity and explores how the concept of a living museum can allow locals to communicate the unique story of the Widow of Laplae.

Authenticity reflects the uniqueness of cultural assets and the extent to which they have remained the same despite the evolving world around them. Broadly speaking, in the age of globalization, many believe that authenticity is rapidly fading. This is exemplified by the case of Bali (discussed in Chapter 2), where the length of Balinese *kecak* dance was shortened and performed outside of the religious context for foreign tourist groups (Mason, 2003, p. 46). In order for Si Phanom Mat to promote a living heritage of storytelling about the Widow of Laplae, it needs to make sure that the story and its interpretation remains authentic.

Currently, there is only limited local interpretation and promotion of the story of the Widow of Laplae. The folktale is described in a signboard using Thai language inside the Si Phanom Mat museum. Visitors to this museum can also watch a video retelling the story in Thai language with English subtitles – but there is only one computer screen and one pair of headphones, and the display is hidden in a corner of the museum. Worse, there is a sign in Thai only stating that visitors need to call for a museum officer in order to watch the video (see Figure 40).



Figure 40: Machine for playing video with sign in Thai
Source: Photo taken by the author, 17 March 2018

Just outside the museum, there is a statue representing the folktale (see Figure 41). It depicts the mother holding a child and the despondent father sitting on the ground. A description in Thai at the base of the statue summarizes the story but does not tell it in its entirety (see Chapter 5 for details about the story). It is important to note that neither the statue nor the museum signboard display have English or other languages. Adding at least English, and if possible, Chinese, would make the interpretations accessible to most foreign tourists.



Figure 41: Folktale about the Widow of Laplae in Thai
Source: Photo taken by the author, 17 March 2018

The Widow of Laplae folktale, Si Phanom Mat's most important intangible cultural heritage asset, can be much better promoted through the concept of living heritage. This will make Si Phanom Mat more attractive and authentic for tourists. As discussed in Chapter 3, living heritage interpretations can take various forms that involve reenactments or performances by actors, such as role-playing or live performances (Light, 1991; Walsh, 1992, Butcher-Youngans, 1993).

To help Si Phanom Mat meet achieve STD goals, the concept of live interpretation should be applied to the story of the Widow of Laplae in ways that are as authentic as possible. A physical survey of Si Phanom Mat strongly indicates that the museum is the best place for this. The Widow of Laplae story contains four important characters, who should be performed by actors and actresses in the roles of the husband, the wife, the mother-in-law, and the child. The recommended methodology for the living

heritage performance is as follows: while the actors silently perform, a story teller voices the story in Thai followed by English language. The actors could be local people, and the story teller could also be a local person who can speak English or a student from Rajabhat University in Uttaradit. The performance can be offered at fixed times each day, with additional shows on weekends and holidays, when more tourists visit.

There should also be a soundtrack changing along with the story. For example, as the story moves from happy to sad, the soundtrack should reflect the appropriate mood. To simplify the re-enactments, the soundtrack could also have spoken words that take the place of the storyteller, which would be recorded by professional Thai- and English-speaking voice actors. The costumes are also very important and all actors should dress according to the look of the statues and using authentic local, traditional garb. The woman wears pants with some cloth wrapped around her chest and the man wears short pants without a shirt and carries a bag. The child also wears short pants.

After the performance, the performers can hand out a leaflet about the story and Si Phanom Mat so that visitors can have a reminder of the performance and visit to the area. As interpreters, the actors need to have excellent communication skills and friendly and dynamic personalities (Timothy & Boyd, 2003, p. 225).

The living heritage performance (see Figure 43) will bring numerous benefits to Si Phanom Mat tourism. This type of show tends to be relatively informal, encouraging visitors to feel more comfortable asking questions (McAndrew, 1995). It also offers visitors a visit “rich in novelty” (Light, 1991, p. 8) because such a performance is uncommon. It does not occur often in heritage places in Thailand. However, the museum should be aware of future problems of authenticity. As mentioned above, the length of the Balinese *kecak* dance was shortened and performed outside of the religious context in order to please tourists. Something similar could also happen with the story of the Widow of Laplae. This could be the case if the living heritage performance about the Widow of Laplae becomes famous, leading to more tourism. The museum staff may value money highly and this may lead to shortening the performance so that it can be performed more often.

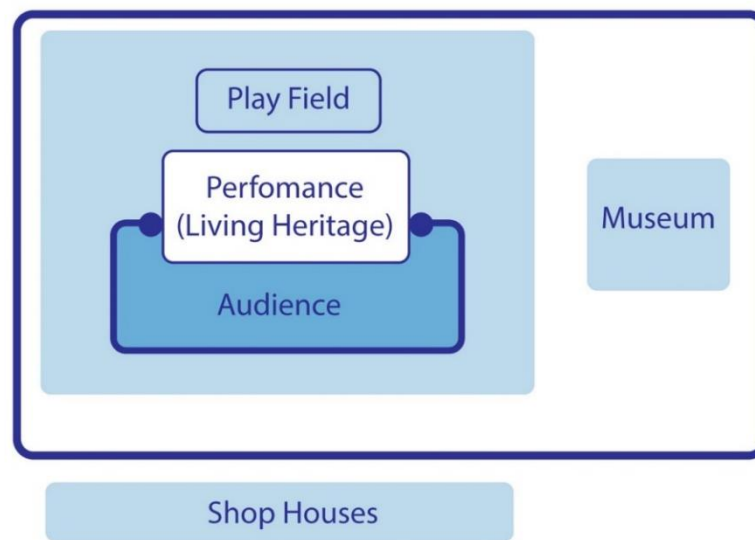


Figure 42: Living heritage performance set-up for Si Phanom Mat
Source: By the author

To implement the live interpretation plan, the Si Phanom Mat government and newly created local Sustainable Tourism Council should work with stakeholder representatives to set up the stage, pick appropriate costumes and decorative themes, select performers, choose the interpreter, and other needed details. To better ensure authenticity and equity in the living heritage interpretation, the stakeholders and government should implement the 'Four E's' of equity, equal opportunities, ethics, and equal partners as reviewed in Chapter 2 (Swarbrooke, 2005, p. 69). In particular, there should be benefits for both employees in the museum and tourists. Figure 43 summarizes the living heritage interpretation plan for Si Phanom Mat.

In conclusion, the folktale of the Widow of Laplae is important for Si Phanom Mat as it is a part of the area's identity. The primary challenge is how to present this cultural heritage resource in a way that is interesting and relevant to tourists, and also promotes sustainability of the local Si Phanom Mat culture and identity. A living heritage interpretation along with the 'Four E's' can allow both domestic and international tourists to appreciate and understand Si Phanom Mat better, fostering STD, and improving the lives of local people.

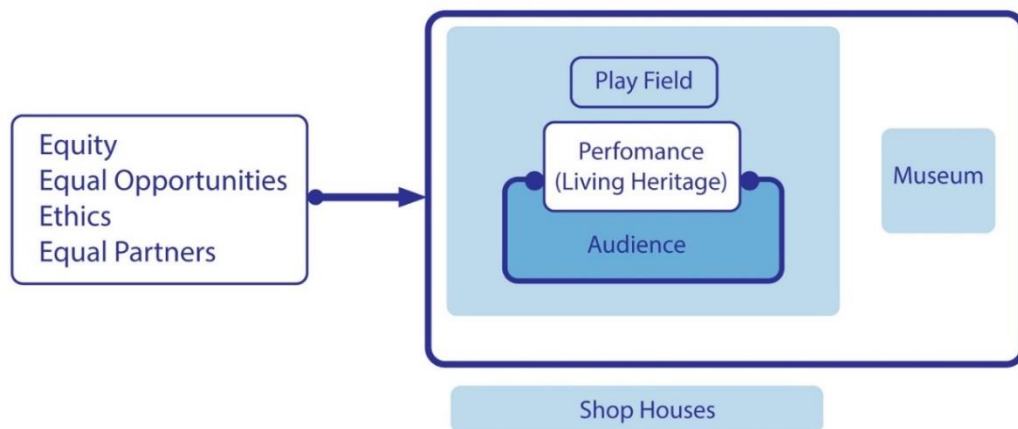


Figure 43: Interpreting living heritage for Si Phanom Mat model
Source: By the author

6.3.3 Priorities of Future Recommendations

Apart from the recommendations in 6.3.1 and 6.3.2, there are other issues that the local Sustainable Tourism Council should consider. The following recommendations are based on the research findings and are ranked from most to least important.

1. Promote the Widow of Laplae at national level
2. Improve management in the museum
3. Improve interpretation of heritage assets

Firstly, the story of the Widow of Laplae is the highest priority for Si Phanom Mat because it was ranked as the most important intangible cultural heritage asset in the research (see Chapter 5 for detail). It also teaches the important moral principle not to lie. As discussed above, the tale is the focus of the top recommendation for STD in Si Phanom Mat, the living heritage interpretation.

People should visit Si Phanom Mat to fully appreciate the folktale of the Widow of Laplae. A primary responsibility of the council is to attract tourists. This can be done through both online and offline marketing. The former would involve promotion through social media and internet platforms, such as Facebook and Line applications, and the latter could include print advertising in well-known magazines or newspapers. Along with promoting the Window of Laplae, the council can advise the local government to promote other cultural heritage attractions including food streets, old houses, the Gate of Laplae, and Phra Si Phanommat Memorial statue.

The second highest priority for the council is the improvement of museum management, which is currently ineffective. As mentioned in Chapter 5, a single museum employee is responsible for many tasks including acting as a tour guide, taking tourists out on the tram, and answering questions at the information office. When this guide works outside the front office, it is left empty, creating a bad impression for some visitors. The council should find ways for the local government to improve management of the museum, including the addition of more staff (or volunteers).

The third priority for the council should be improving the interpretation of tourist attractions. Field research of this study showed that the interpretation at the museum is almost exclusively in Thai and offers little reasons for foreigners to visit; even if they do, they will miss out on understanding the cultural heritage context (see Chapter 5 for more detail). Accordingly, the council should consider having English and Chinese interpretations at key tourist attractions, not only at the museum but also other sites such as the food streets and at the old houses, so that foreigners can better appreciate cultural heritage in Si Phanom Mat.

6.4 Limitations of the Research

This part of the chapter deals with the causes of the problems that occurred during research in Si Phanom Mat. However, it provides solutions to solve these problems so that research data can be obtained.

6.4.1 Dealing with Social Hierarchies

Thai culture places a high value on social hierarchy (Pongsapich, 1976). This creates both positive and negative effects for Thai society and in Si Phanom Mat in particular. On the one hand, local people generally respect the mayor and local officials. When the mayor attended the first focus group meeting, no other participants spoke up or disagreed with him. On the other hand, the social hierarchy in this situation caused people not to challenge the mayor and share their own ideas. Therefore, diversity in opinions disappeared.

To address this problem, the focus group moderator tried to encourage other participants to get involved in the debate, but participants remained hesitant. Individual interviews following the focus group were needed to elicit the opinions of key local stakeholders, and eventually a second focus group was required to confirm research findings.

6.4.2 Dealing with Lack of Academic Knowledge Related to Key Concepts

The concept of sustainable development is not commonly known in Thailand, especially among average Thai people in less developed parts of the country. This is readily apparent in Si Phanom Mat. Local villagers there do not fully understand concepts of sustainable tourism development, and indeed have little experience with the tourism industry in general. This lack of understanding of this important concept can lead to a lack of participation in planning. To deal with the lack of knowledge during the interview, the researcher needs to simplify the concepts by breaking it down into series of simple questions and then use those questions for in-depth interviews.

6.5 Lessons Learned and Directions for Future Research

This part of the chapter explains the strategic statement of Si Phanom Mat which provides the direction that Si Phanom Mat should move towards in order to meet sustainable tourism development (STD). Also, it deals with important learnings in interpreting cultural heritage towards sustainable tourism in Si Phanom Mat.

6.5.1 Strategic Direction Statement for Si Phanom Mat Government Towards STD

The sustainable tourism development (STD) plan includes a strategic direction statement for the Si Phanom Mat government and local Sustainable Tourism Council. The statement aims to clarify the goals of STD initiatives for Si Phanom Mat and remind local officials of the purpose of any related plans. The statement reads as follows:

Si Phanom Mat can achieve STD by understanding the three dimensions of the environmental, the economic, and the socio-cultural, and integrating them into all plans related to tourism; these plans should also reflect and build upon the existing knowledge base of STD, including international and domestic cases, in order to apply successful practices and avoid mistakes made elsewhere.

6.5.2 Lessons Learned in Interpreting Cultural Heritage towards Sustainable Tourism Development in Si Phanom Mat, Laplae

Throughout this research, there have been many lessons learned regarding interpreting cultural heritage towards sustainable tourism. The importance of, and the relationships among, the three dimensions of the environmental, the economic, and the socio-cultural has been highlighted. The cultural heritage assets, both tangible and intangible, of Si Phanom Mat have been studied in detail. For example, visits to Si Phanom Mat and focus group surveys have discovered that local people value a ‘slow life’ free from stress. They value sharing, kindness, and hospitality toward their guests. Moreover, the relative values, as viewed by local people, of cultural heritage assets were analyzed. The story about the Widow of Laplae is the most important intangible cultural heritage asset, and food is the most important tangible heritage asset (see Chapter 5 for more details).

Furthermore, the research findings confirm the author’s assumption that cultural heritage in Si Phanom Mat is linked to STD. As the research has shown, local people can sell traditional food such as *khao khaeb* to improve the local economy and increase their income, improving the quality of their lives. The research also confirms that the local government plays a critical role in sustainable development in Si Phanom Mat and with proper support from the government such as funding and use of government facilities, the area can move one step closer to sustainable tourism. Finally, the research based on informal conversations and participants’ comments also discovered that as people come to see that their heritage assets can help them build up the local economy, they will increase their appreciation and awareness of their cultural heritage, encouraging them in turn to better protect and preserve that heritage – a core feature of STD.

6.5.3 Implications for Further Research

This part of the chapter focuses on possible future research, which could lead to a more sustainable form of tourism development. It suggests an integrated approach that researchers can look into in order to help improve sustainable development in research.

6.5.3.1 Developing Food Tourism Themes and Activities

The Si Phanom Mat sub-district itself can be described as a semi-urban town or small city, and its attractiveness to tourists centers around the built environment and food. However, the surrounding areas feature a variety of landscapes and environments, such as small mountains and rural farming areas.

Accordingly, the local Sustainable Tourism Council should find ways to partner and link with other nearby towns and districts in order to offer a wider variety of experiences. Specifically, further research should consider building sustainable tourism development (STD) links with the adjacent area of Hua Don, which is famous for *long* and *lin* durians to create a food tourism route, for example, on a map of the region marked with food attractions. Later, this route could be expanded to other areas with different famous foods, restaurants, or themes related to food. In addition, to make the fruit theme interesting for tourists, the council should study the links of Si Phanom Mat to the Hua Dong district, and the link between durian and Laplae's cultural heritage and food culture.

The council could entice tourists with fruit-themed events, shops, and activities. One such offering could be an 'all-you-can-eat' fruit buffet. For this to happen, the council should study the capacity of tourists visiting Hua Don and how local fruit, including durians can be used to generate interest in tourism. The council should research similar cases of destinations that have built tourism around famous fruits or other foods. For example, in Rayong province, people can pay Bt400 each and eat as much durian as they want (Thairath, 2018). Also, the council can analyze the interests of foreigners and Thai tourists so that they can customize the route for different target markets. This could be the case since foreigners may have different interests than Thai tourists.

However, the success of food tourism in Laplae will depend on making sufficient fruit available for tourists, especially the famous *long* and *lin* durians. Recently, 80,000 *monthong* durians were sold on the online platform T-mall within one minute of the online sale opening, and in total, the website claims that more than 2 million durians have been sold on the platform (Tao, 2018).

The rising demand for durians could be a sign of future challenges for food tourism in Thailand and Laplae itself. Apart from conducting future research on issues mentioned above, the council should look into the past, current, and future impacts of e-commerce on food tourism and analyze how seriously the incident above impacts food tourism routes and STD in Laplae.

Furthermore, there are other dimensions that the Sustainable Tourism Council should look at, especially negative impacts of tourism on the local community. Some questions that the council should consider include the following: What would other tourists feel about Laplae if no durians were available because, for example, a large group from China buys all durians available in local markets? Would this impact on the perception of Chinese tourists in the eyes of the local community or other tourists?

Also, the Sustainable Tourism Council needs to be aware – and ensure that tourists understand – that the famous *long* and *lin* durians are only available from May to August. This means that the council needs to research and promote other local foods and special activities during the rest of the year. For example, the *langsats*, which is also popular in Laplae and is mentioned in the motto of Uttaradit city, is in season from September to December. It would make sense for the Sustainable Tourism Council to consider promoting *langsats* during these months or the council could seek places that grow orchards and bring tourists there.

In addition, the council should also consider the legal and ethical issues of *long* and *lin* durian production and sale. Some questions the council should consider include whether it is legal to grow the durians in the mountains, and how laborers are treated, if it is in accordance with the law.

6.5.3.2 Social Labs towards Sustainable Tourism in Si Phanom Mat

Another concept that should be considered for future research is the possibility of integrating the concept of the ‘social labs’ to future Sustainable Tourism Council planning. Social labs can reveal ways to expand the tourism sector and make it more sustainable, helping to achieve and maintain STD. Therefore, the council should study applications of social lab concepts in various cases, such as best practice cases and fail cases around the world.

According to Hassan (2014, p. 3), social labs are platforms for addressing complex social challenges and have three core characteristics:

1. *They are social.* Social labs start by bringing together diverse participants to work in a team that acts collectively. They are ideally drawn from different sectors of society, such as government, civil society, and the business community. The participation of diverse stakeholders beyond consultation, as opposed to teams of experts or technocrats, represents the *social* nature of social labs.
2. *They are experimental.* Social labs are not one-off experiences. They are ongoing and sustained efforts. The team doing the work takes an iterative approach to the challenges it wants to address, prototyping interventions and managing a portfolio of promising solutions. This reflects the *experimental* nature of social labs, as opposed to the project-based nature of many social interventions.
3. *They are systemic.* The ideas and initiatives developing in social labs, released as prototypes, aspire to be *systemic* in nature. This means trying to come up with solutions that go beyond dealing with a part of the whole or symptoms and address the root cause of why things are not working in the first place.

With sufficient research and planning, the application of the social lab concept towards STD can help to find potential sources of problems and address them before negative situations start or worsen. The below model is named Sustainable Tourism Council Model B. It shows the integration of the social lab concept into the Sustainable Tourism Council Model.

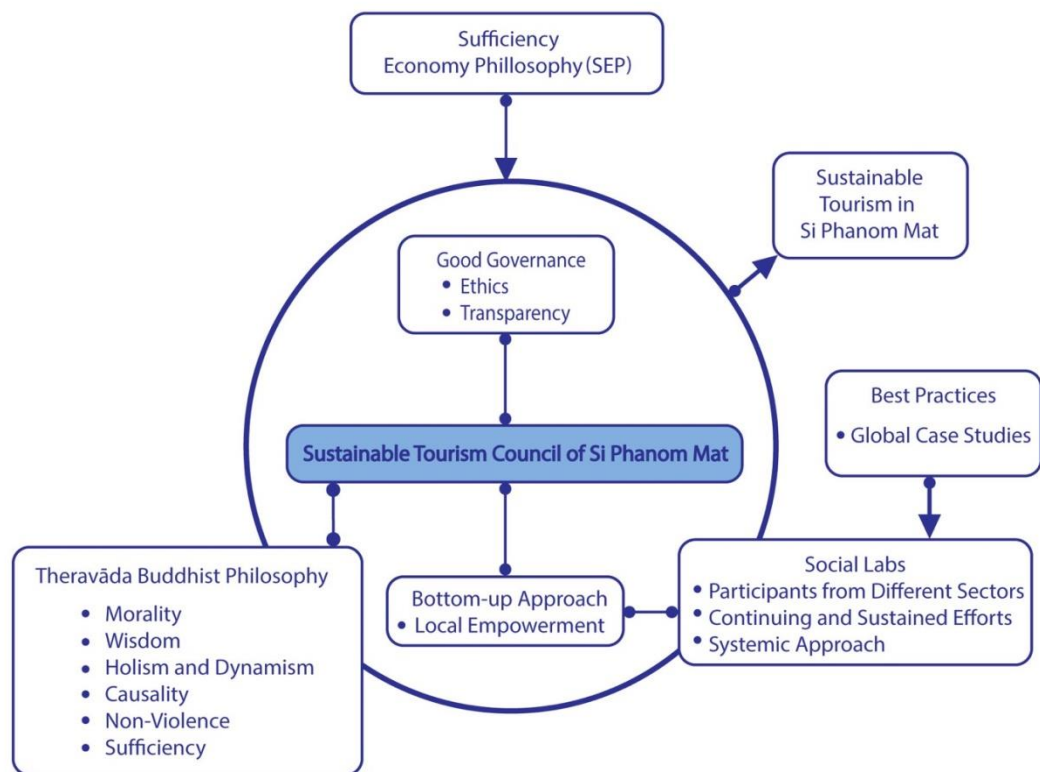


Figure 44: Sustainable Tourism Council Model B
Source: By the author

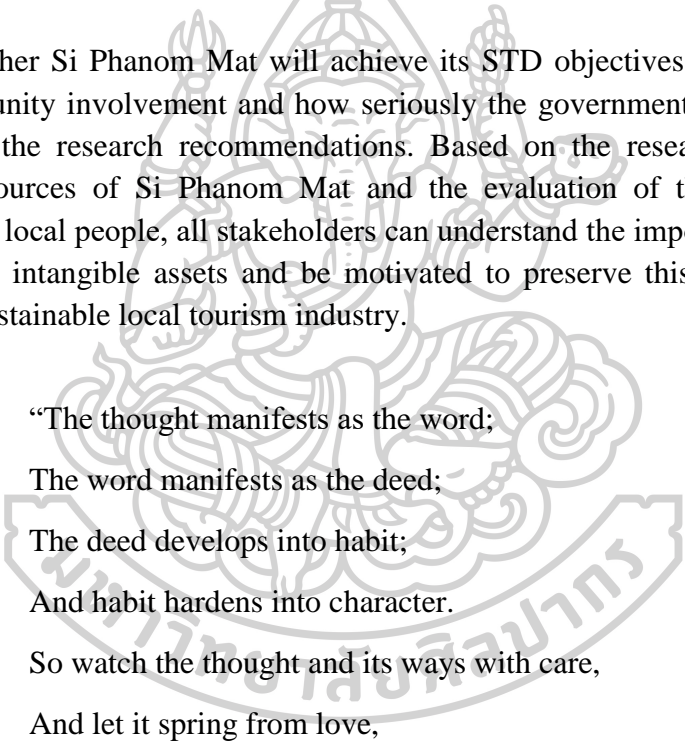
6.6 Conclusion

This research has conducted an in-depth analysis of sustainable tourism development (STD) at the theoretical level, as well as in terms of practical application to the research site of Si Phanom Mat. An integrated approach to STD is recommended: this involves the three dimensions of the environmental, the economic, and the sociocultural. The research closely examined the importance of cultural heritage regarding STD, and how specific groups of stakeholders can benefit (or be harmed) by the cultural heritage impacts of tourism. Furthermore, the research recommended plans for STD in Si Phanom Mat that can benefit tourists, the local community and the government as well as create a framework for further research into or implementation of STD plans in other locations, or for improving community participation in other ways. The plan includes the Sustainable Tourism Council model

and interpreting living heritage for Si Phanom Mat model. The chapter also outlined the issues the local Sustainable Tourism Council should consider in terms of the most important to the least important, starting from promoting the Widow of Laplae story at national level, followed by improving management in the museum and improving interpretation of cultural heritage assets.

Additionally, the chapter showed the limitations of the research due to social hierarchies in Thai society and lack of academic knowledge about the key concepts among community members, with suggested solutions to solve these problems. This chapter has discussed lessons learned in Si Phanom Mat related to STD, and proposed future research on food tourism and integrating the social labs concept. This further research can help Si Phanom Mat with sustainable tourism.

Lastly, whether Si Phanom Mat will achieve its STD objectives depends largely on local community involvement and how seriously the government of Si Phanom Mat will follow the research recommendations. Based on the research of the cultural heritage resources of Si Phanom Mat and the evaluation of their relative values according to local people, all stakeholders can understand the importance of the area's tangible and intangible assets and be motivated to preserve this legacy, as well as develop a sustainable local tourism industry.



“The thought manifests as the word;
The word manifests as the deed;
The deed develops into habit;
And habit hardens into character.
So watch the thought and its ways with care,
And let it spring from love,
Born out of compassion for all human beings.
As the shadow follows the body,
As we think, so we become.”

Sayings of the Buddha, as cited by Das, 1997 (p. 130)

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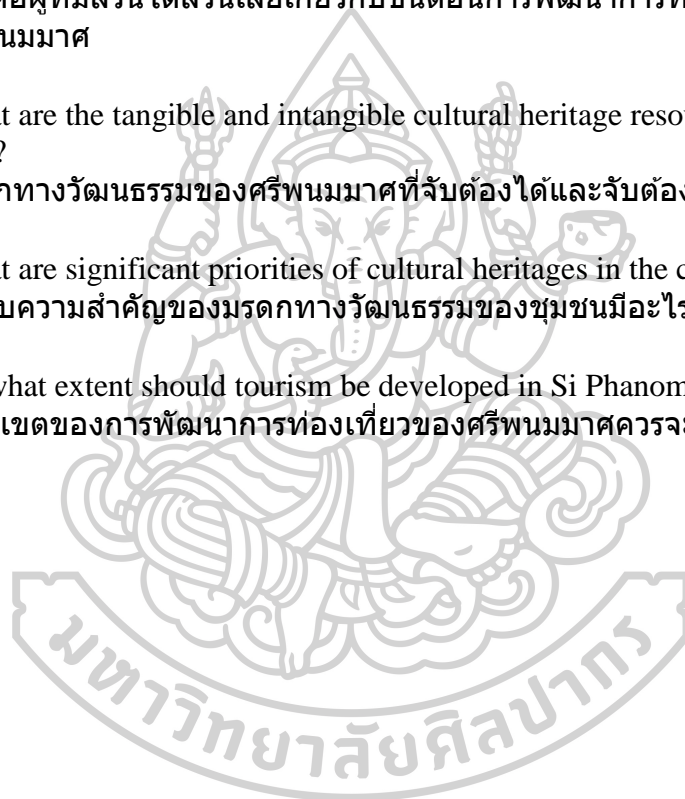
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APPENDIX A
Questions for Focus Group Research Participants

1. What are tourism phenomena and trends in Si Phanom Mat?
สิ่งพิเศษสำหรับการท่องเที่ยวและแนวโน้มของการท่องเที่ยวที่ ศรีพนมมาศ คืออะไร
2. Who are the stakeholders involved in the sustainable tourism development process for Si Phanom Mat?
ใครคือผู้ที่มีส่วนได้ส่วนเสียเกี่ยวกับขั้นตอนการพัฒนาการท่องเที่ยวที่ยั่งยืน ของศรีพนมมาศ
3. What are the tangible and intangible cultural heritage resources of Si Phanom Mat?
มรดกทางวัฒนธรรมของศรีพนมมาศที่จับต้องได้และจับต้องไม่ได้มีอะไรบ้าง
4. What are significant priorities of cultural heritages in the community?
ลำดับความสำคัญของมรดกทางวัฒนธรรมของชุมชนมีอะไรบ้าง
5. To what extent should tourism be developed in Si Phanom Mat?
ขอบเขตของการพัฒนาการท่องเที่ยวของศรีพนมมาศควรจะไปได้ขนาดไหน



APPENDIX B

Questions for In-depth Interview Participants

1. How could local participation and heritage conservation be promoted in the planning processes in Si Phanom Mat?
ในการวางแผน (เกี่ยวกับการท่องเที่ยวที่ยั่งยืน) ทำอย่างไรที่จะส่งเสริมเพื่อให้คนพื้นที่มีส่วนร่วมและทำอย่างไรที่จะอนุรักษ์มรดกของพื้นที่
2. What proposed policies and regulations in relation to cultural heritage interpretations are compatible for Si Phanom Mat?
นโยบายและกฎข้อบังคับใดที่นำเสนอไปแล้ว ที่เกี่ยวกับการตีความหมายทางมรดกทางวัฒนธรรมที่เหมาะสมกับศรีพนมมาศ
3. What is the best governance ethical framework for sustainable tourism planning in Si Phanom Mat?
แผนการที่ดีที่สุดสำหรับกรอบจริยธรรมสำหรับการปกครองเพื่อการท่องเที่ยวที่ยั่งยืนคืออะไร
4. What is the SWOT (Strengths, Weakness, Opportunities, Threats) of the destination?
จุดแข็งจุดอ่อนโอกาสและภัยคุกคามของสถานที่คืออะไร
5. What are conflicting values among various groups of heritage and tourism stakeholders, in the private sector?
ความเห็นที่แตกต่างทางด้านคุณค่าของกลุ่มผู้ที่มีส่วนได้ส่วนเสียที่เกี่ยวกับมรดกและการท่องเที่ยวคืออะไร (ถามภาคเอกชน)
6. What are conflicting values among various groups of heritage and tourism stakeholders, in the public sector?
ความเห็นที่แตกต่างทางด้านคุณค่าของกลุ่มผู้ที่มีส่วนได้ส่วนเสียที่เกี่ยวกับมรดกและการท่องเที่ยวคืออะไร (ถามภาครัฐ)

APPENDIX C

Survey Results for Top 3 Ranking Restaurants in Laplae

Survey results were used for the analysis of the top three shops and restaurants in Khon Kin Street and Khao Khaep Street. The far-left column is the number of the person completing the survey (starting from number one), followed by first name and last name, and their top three restaurant choices on Khon Kin Street and Khao Khaep Street. The results are based on price, quality of food, and taste of food.

Source: By the author

ลำดับ	ชื่อ-สกุล	ถนนคนกิน	ถนนข้าวแคบ
1	นายทวีศักดิ์ แดงอ่อน	1. ร้านของทอด เจินี่ย์ 2. หมี่พันลับแล 3. ก๋วยเตี๋ยวไทย ยายเบิ้ม	1. ร้านป้าอ้วน 2. ร้านคุณสาว 3. ร้านป้าจุก
2	นางสาวปิยวรา อรรคเดโช	1. ร้านหมี่พันลับแล 2. ร้านหมี่พันป้าหว่าง 3. ร้านของทอด เจินี่ย์	1. ร้านป้าป้อม 2. ร้านป้าอ้วน 3. ร้านคุณเที่ยง
3	นางสุทธนา ดันเจริญ	1. ร้านข้าวพันอินดี 2. ร้านป้าน้อย ผัดไท 3. ร้านหมี่พัน ป้าหว่าง	1. ร้านคุณเที่ยง 2. ร้านคุณสาว 3. ร้านป้าแฉี
4	นางศิริพร มาดี	1. ร้านของทอดเจินี่ย์ 2. ร้านข้าวพันอินดี 3. ก๋วยเตี๋ยวไทย ยายเบิ้ม	1. ร้านป้าอ้วน 2. ร้านคุณเที่ยง 3. ร้านป้าจุก
5	นางมาลี เดชกำจร	1. ร้านผัดไท ป้าน้อย 2. ร้านข้าวพันอินดี 3. ร้านของทอด เจินี่ย์	1. ร้านป้าอ้วน 2. ร้านป้าจุก 3. ร้านคุณเที่ยง
6	นายพัฒนพงษ์ เดชกำจร	1. ร้านของทอด เจินี่ย์ 2. ร้านก๋วยเตี๋ยว ป้ามี 3. ร้านหมี่พัน ป้าหว่าง	1. ร้านป้าอ้วน 2. ร้านคุณเที่ยง 3. ร้านป้าแฉี
7	นางเยาวลักษณ์ ศรีสิทธิ์	1. ร้านข้าวพันอินดี 2. ร้านของทอด เจินี่ย์ 3. ร้านก๋วยเตี๋ยว ป้ามี	1. ร้านคุณเที่ยง 2. ร้านป้าแฉี 3. ร้านป้าอ้วน
8	นายใหม่ เทพทอง	1. ร้านของทอด เจินี่ย์ 2. ร้านผัดไท ป้าน้อย 3. ร้านหมี่พันลับแล	1. ร้านป้าอ้วน 2. ร้านป้าจุก 3. ร้านป้าเที่ยง
9	นางขัน โคนบาง	1. ร้านก๋วยเตี๋ยวไทย ยายเบิ้ม 2. ร้านของทอด เจินี่ย์ 3. ร้านก๋วยเตี๋ยวไทย ยายเบิ้ม	1. ร้านป้าแฉี 2. ร้านป้าจุก 3. ร้านป้าเที่ยง
10	นางสมัย ติมูล	1. ร้านก๋วยเตี๋ยวไทย ยายเบิ้ม 2. ร้านหมี่พันลับแล 3. ร้านก๋วยเตี๋ยว ป้ามี	1. ร้านป้าแฉี 2. ร้านป้าจุก 3. ร้านป้าอ้วน
11	นางธราพร บัวศรี	1. ร้านข้าวพันอินดี 2. ร้านของทอด เจินี่ย์ 3. ร้านหมี่พัน ป้าหว่าง	1. ร้านป้าอ้วน 2. ร้านป้าจุก 3. ร้านคุณเที่ยง

12	นางสว่าง ท่าทอง	1. ข้าวพันผักป่าหว่าง	1. ร้านยายแก้ว
		2. ร้านข้าวพันอินดี	2. ร้านป้าอ้วน
		3. ร้านของทอด เจ๊นีย์	3. ร้านป้าจุก
13	นางสาวอุทัยรัตน์ พันเปี่ยม	1. ร้านหมี่พันป่าหว่าง	1. ร้านป้าหว่าง
		2. ร้านข้าวพันอินดี	2. ร้านคุณเที่ยง
		3. ร้านก๋วยเตี๋ยวป้ามี	3. ร้านป้าจุกเจ้าเก่า
14	นายใส ทองเลิศ	1. ร้านข้าวมันไก่ กิมหงวน	1. ร้านป้าอ้วน
		2. ร้านข้าวมันไถ่ห้องแก้ม	2. ร้านป้าจุก
		3. ก๋วยเตี๋ยวป้าเบิ้ม	3. ร้านคุณสาว
15	นางสาวดาว ศรีวิไลสมอุดม	1. ก๋วยเตี๋ยวยายเบิ้ม	1. ร้านคุณสาว
		2. ของทอด เจ๊นีย์	2. ร้านป้าจุก
		3. ร้านป้าน้อย	3. ร้านป้าหว่าง
16	นางวรรณภา กุลศิริ	1. ร้านป้าน้อย	1. ร้านป้าอ้วน
		2. ร้านของทอด เจ๊นีย์	2. ร้านป้าจุก
		3. ร้านก๋วยเตี๋ยวป้ามี	3. ร้านป้าแอ้
17	นางคนอง แก้วเป็ย	1. ร้านก๋วยเตี๋ยวป้ามี	1. ร้านป้าอ้วน
		2. ร้านข้าวพันอินดี	2. ร้านป้าจุก
		3. ร้านของทอด เจ๊นีย์	3. ร้านป้าแอ้
18	นางชานิตา เชื้อดาพลอย	1. ร้านข้าวพันอินดี	1. ร้านป้าจุก
		2. ร้านข้าวพันป่าหว่าง	2. ร้านป้าอ้วน
		3. ร้านป้าน้อย	3. ร้านคุณสาว
19	นางสุศรี ดีโพธิ์	1. ร้านข้าวพันป่าหว่าง	1. ร้านป้าจุก
		2. ก๋วยเตี๋ยวป้าเบิ้ม	2. ร้านป้าเที่ยง
		3. ร้านของทอด เจ๊นีย์	3. ร้านคุณสาว



APPENDIX D

Songkran Beauty Contest Information

The Songkran beauty contest competition is for women who are overweight. They need to wear Thai dress. The event is to help promote and continue Songkran (the Thai New Year celebrations held in April), conserve Thai dress, and encourage community participation.

Source: Si Phanom Mat Municipality

ใบสมัครเข้าร่วมการประกวดเทพีสงกรานต์ "อิตาอเจ้า(เนื้อ)"
 "งานสืบสานงานประเพณีสงกรานต์ ประจำปี ๒๕๖๑"
 เทศบาลตำบลศรีพนมมาศ
 วันที่ ๑๓ เมษายน ๒๕๖๑
 ณ บริเวณหน้าอนุสาวรีย์พระศรีพนมมาศ

ข้าพเจ้า.....นามสกุล.....ชื่อเล่น.....
 อายุ.....ปี สูง.....ซม. หน้า.....ก.ก. ออก.....นิ้ว เอว.....นิ้ว สะโพก.....นิ้ว
 อยู่บ้านเลขที่.....หมู่ที่.....ถนน.....ตำบล.....
 อำเภอ.....จังหวัด.....ขอสมัครเข้าร่วมการประกวด สวางามสงกรานต์
 เมืองสลับแล เนื่องในงาน "งานสืบสานงานประเพณีสงกรานต์" ประจำปี ๒๕๖๑
 ในวันที่ ๑๓ เมษายน ๒๕๖๑ และข้าพเจ้าได้ทราบหลักเกณฑ์ ในการประกวดแล้วพร้อมนี้ ได้แนบ

๑. สำเนาบัตรประจำตัวประชาชน

ลงชื่อ.....ผู้สมัคร
(.....)

หน่วยงานสนับสนุน / ชุมชน

***หมายเหตุรางวัลในการประกวด มีดังนี้**

๑. รางวัลชนะเลิศ เงินรางวัล ๓,๐๐๐ บาท
๒. รางวัลรองชนะเลิศ อันดับที่ ๑ เงินรางวัล ๒,๐๐๐ บาท
๓. รางวัลรองชนะเลิศ อันดับที่ ๒ เงินรางวัล ๑,๐๐๐ บาท
๔. รางวัลรองชนะเลิศ อันดับที่ ๓ เงินรางวัล ๑,๐๐๐ บาท
๕. รางวัล (ชมเชย) เงินรางวัล ๕๐๐ บาท (๕ รางวัล)
๖. ผู้เข้าร่วมประกวดทุกคนจะได้รับเกียรติบัตรจากเทศบาลตำบลศรีพนมมาศ

ดำเนินการโดย เทศบาลตำบลศรีพนมมาศ (เมืองสลับแล)

APPENDIX E

Widow of Laplae Contest Information

This event helps to promote and continue the cultural heritage of Laplae as candidates wear *teen jok* costume.

Source: Tourist Information Office of Si Phanom Mat

หลักเกณฑ์การประกวดเทพีแม่ย่าเมืองลับแล
 “ลานวัฒนธรรม ๘ วิถี พิพิธภัณฑสถานเมืองลับแล”
 วันที่ ๒๑ ธันวาคม ๒๕๖๐
 ณ พิพิธภัณฑสถานเมืองลับแล

- *****
๑. คุณสมบัติผู้เข้าประกวด
 - ๑.๑ ต้องมีสัญชาติไทย
 - ๑.๒ ต้องมีอายุ ๓๐ ปี ขึ้นไป
 - ๑.๓ ต้องเป็นผู้มีวาจาสุคายชื่อ มีคุณธรรมความดี สมกับการเป็นแม่ย่าเมืองลับแล
 ๒. หลักฐานการสมัคร
 - ๒.๑ ใบสมัครพร้อมรูปถ่าย ๓ รูป
 - ๒.๒ สำเนาบัตรประจำตัวประชาชน
 - ๒.๓ สำเนาทะเบียนบ้าน
 - ๒.๔ ใบรณรงค์ของคูสมรส หรือใบสำคัญการหย่า
 ๓. หลักเกณฑ์การประกวดและการแต่งกาย

รอบแรก ผู้เข้าประกวดแต่งกายด้วยชุดผ้าทอ เสื้อแขนกระบอกสีขาวหรือสีครีม ผ้าขึ้นลับแล (ไม่กำหนดสี) ตามรูปที่แนบมาท้ายนี้

รอบที่ ๒ ผู้เข้าประกวดที่ถูกคัดเลือกเข้ารอบ ๓๐ คน ชุดท้าย เปลี่ยนชุดเป็นเสื้ออก นุ่งขึ้นตีนจกเท่านั้น

***โดยชุดทั้ง ๒ รอบ ผู้เข้าประกวดต้องเป็นผู้เตรียมมาเอง
 ๔. หลักเกณฑ์การให้คะแนนการประกวดเทพีแม่ย่าเมืองลับแล

๔.๑ รอบที่ ๑ คัดผู้เข้าประกวดเข้ารอบ ๑๐ คน	
๔.๑.๑ รูปร่าง-หน้าตา	๒๐ คะแนน
๔.๑.๒ การแต่งกาย	๒๐ คะแนน
๔.๑.๓ บุคลิกภาพ	๒๐ คะแนน
๔.๑.๔ ความเป็นกันเอง	๒๐ คะแนน
๔.๑.๕ การแนะนำตัว (น้ำเสียง)	๒๐ คะแนน
รวม	๑๐๐ คะแนน
๔.๒ รอบที่ ๒ การตอบคำถาม ๓๐ วินาที	
๔.๒.๑ การแต่งกาย	๓๐ คะแนน
๔.๒.๒ บุคลิกภาพ	๓๐ คะแนน
๔.๒.๓ ไหวพริบปฏิภาณ	๓๐ คะแนน
๔.๒.๔ ความคิดริเริ่มสร้างสรรค์	๒๐ คะแนน
๔.๒.๕ การสื่อสารในการตอบคำถาม	๓๐ คะแนน
รวม	๑๐๐ คะแนน

-๒-

๕. รางวัลในการประกวด

รางวัลชนะเลิศ	เงินรางวัล ๓๐,๐๐๐ บาท พร้อม มงกุฎ ถ้วยรางวัลและสายสะพาย
รางวัลรองชนะเลิศ อันดับที่ ๑	เงินรางวัล ๕,๐๐๐ บาท พร้อมถ้วยรางวัล
รางวัลรองชนะเลิศ อันดับที่ ๒	เงินรางวัล ๓,๐๐๐ บาท พร้อมถ้วยรางวัล
รางวัลชมเชย	เงินรางวัล ๒,๐๐๐ บาท
รางวัลชมเชย	เงินรางวัล ๒,๐๐๐ บาท

รางวัลพิเศษ

๓. รางวัลขวัญใจสายพราง	เงินรางวัล ๓,๐๐๐ บาท พร้อมสายสะพาย
๒. รางวัลแต่งกายงาม By Over Fantasy ๒๐๑๗	เงินรางวัล ๓,๐๐๐ บาท พร้อมสายสะพาย
๓. รางวัลขวัญใจเรือนอาภรณ์ ณ ลี้นแล ปี ๒๕๖๐	เงินรางวัล ๓,๐๐๐ บาท พร้อมสายสะพาย

๖. สถานที่ประกวด

เวที “ลานวัฒนธรรม ๘ วิถี พิพิธภัณฑสถานเมืองลี้แล” ณ บริเวณหน้าซุ้มประตูเมืองลี้แล
ในวันที่ ๒๑ ธันวาคม ๒๕๖๐ เวลา ๒๐.๐๐ น. เป็นต้นไป เริ่มรายงานตัว เวลา ๑๘.๐๐ น.
ที่จุดรายงานตัวด้านข้างเวที

๗. สถานที่รับสมัคร

กองการศึกษา เทศบาลตำบลศรีพนมมาศ โทร ๐ - ๕๖๕๓ - ๓๐๓๖ คือ ๓๐๕
คุณพิมพ์ใจ อ่อนวงษ์ ๐๘๓-๒๘๕๗๕๗๗
คุณชลดา จันทร์ศรี ๐๘๐-๖๘๕๐๓๘๘
สมัครได้ตั้งแต่บัดนี้จนถึงวันที่ ๑๕ ธันวาคม ๒๕๖๐

โบสถ์เข้าร่วมการประกวดเทพีแม่ย่าเมืองลับแล

“ลานวัฒนธรรม ๘ วิถี พิพิธภัณฑสถานเมืองลับแล”

วันที่ ๒๑ ธันวาคม ๒๕๖๐

ณ พิพิธภัณฑสถานเมืองลับแล

ข้าพเจ้า.....นามสกุล.....ชื่อเล่น.....
 อายุ.....ปี สูง.....ซม. หน้า.....ก.ก. อก.....นิ้ว เอว.....นิ้ว สะโพก.....นิ้ว
 อยู่บ้านเลขที่.....หมู่ที่.....ถนน.....ตำบล.....
 อำเภอ.....จังหวัด.....ขอสมัครเข้าร่วมการประกวดเทพีแม่ย่าเมืองลับแล

เนื่องในงาน “ลานวัฒนธรรม ๘ วิถี พิพิธภัณฑสถานเมืองลับแล”

ในวันที่ ๒๑ ธันวาคม ๒๕๖๐ และข้าพเจ้าได้ทราบหลักเกณฑ์ ในการประกวดแล้วพร้อมนี้ ได้ แบบ

๑. สำเนาบัตรประจำตัวประชาชน
๒. สำเนาทะเบียนบ้าน
 ในรณบัตรของคู่สมรส หรือใบสำคัญการหย่า หรือหนังสือรับรองจากผู้ใหญ่บ้าน กำนัน
 หรือผู้นำชุมชน (กรณีที่ไม่ได้จดทะเบียนสมรส) และต้องนำสำเนาบัตรข้าราชการของผู้รับรอง
 พร้อมเบอร์โทรศัพท์
๓.

ลงชื่อ.....ผู้สมัคร

(.....)

หน่วยงานสนับสนุน / ชุมชน.....

*หมายเหตุรางวัลในการประกวด มีดังนี้

รางวัลชนะเลิศ	เงินรางวัล ๑๐,๐๐๐ บาท พร้อม มงกุฎ ถ้วยรางวัลและสายสะพาย
รางวัลรองชนะเลิศ อันดับที่ ๑	เงินรางวัล ๕,๐๐๐ บาท พร้อมถ้วยรางวัล
รางวัลรองชนะเลิศ อันดับที่ ๒	เงินรางวัล ๓,๐๐๐ บาท พร้อมถ้วยรางวัล
รางวัลชมเชย	เงินรางวัล ๒,๐๐๐ บาท
รางวัลชมเชย	เงินรางวัล ๒,๐๐๐ บาท

ดำเนินการโดย เทศบาลตำบลศรีพนมมาศ (เมืองลับแล)

APPENDIX F
List of Focus Group Research Participants

First Focus Group conducted in January 2017

Name	Occupation
Mr. Jedsada Sarutisut	Mayor of Si Phanom Mat Municipality
Mr. Suphakhom Lalee	Director of Research and Planning of Si Phanom Mat
Mr. Panpaporn Monyuan	Advisor to the Mayor of Si Phanom Mat
Ms. Sukkumaporn Noisri	Tourism Officer at Si Phanom Mat Municipality
Mr. Ponapun Juntakean	Elder of Si Phanom Mat
Mr. Kasem Jiraarephapong	School Director
Mr. Somchai Pongsrichai	Scholar of Textiles
Mr. Jongjaron Manokum	Scholar of Textiles
Mr. Supob Kanthima	Municipal Clerk of Si Phanom Mat
Mr. Pinyo Sangjan	Chairman of the Community of Laplae Market

Second Focus Group conducted in December 2017

Name	Occupation
Sub Lieutenant. Suban Chaibu	Former Deputy Mayor of Si Phanom Mat
Mrs. Panpaporn Monyuan	Assistant to Mayor of Si Phanom Mat
Mr. Nattapong Srijankard	Assistant to PR of Si Phanom Mat Municipality
Mr. Khomson Pongsrichai	Assistant to PR of Si Phanom Mat Municipality
Mr. Watcharakorn Kamhom	Driver of Si Phanom Mat Municipality
Mr. Roume Seithong	Tour Officer
Mrs. Sripaiwan Phanuwanchakon	Street Vendor
Miss. Ampon Sankom	Street Vendor
Miss. Chanokphat Intanin	Street Vendor
Mrs. Punyanuch Thongohan	Sub-district Administration Organization Officer at Mae Phun

APPENDIX G
List of In-depth Interview Participants

Interviews with the following participants took place across 2017–2018.

Name	Occupation
Mr. Pipat Ekpapan	Provincial Governor of Uttaradit
Mr. Jedsada Sarutisut	Mayor of Si Phanom Mat Municipality
Ms. Sukkumaporn Noisri	Tourism Officer at Si Phanom Mat Municipality
Ms. Sukanya Kanparn	Planning and Policy Analyst, Practitioner Level
Ms. Pattaraporn Panna	Planning and Policy Analysis
Mr. Somchai Pongsrichai	Scholar of Textiles
Ms. Dokmai Wangnarn	Business Owner
Sergeant Kroekrit Philata	Restaurant Owner
Ms. Kanokon Moraraksri	Mi Phan Food Vendor
Ms. Rattanada Kamgaroen	Volunteer at Ban Kum Village
Ms. Baulai Promsuwan	Volunteer at Ban Kum Village
Mr. Kasem Jiraarephapong	School Director
Mr. Pinyo Sangjan	Chairman of the Community of Laplae Market
Ms. Kunthirapussorn Rankanthapus	Academic Officer for Agriculture for Uttaradit
Mr. Suttichai Sookna	Assistant Clerical Officer at Provincial Electrical Authority for Uttaradit
Ms. A	Anonymous (declined to reveal name)
Ms. B	Anonymous (declined to reveal name)
Ms. C	Anonymous (declined to reveal name)

APPENDIX H

Sample of Leaflets and Postcard – Si Phanom Mat Tourism

The following is a sample of leaflets and a postcard that mention tourist attractions related to Si Phanom Mat.

แผนที่แสดงเส้นทางท่องเที่ยวเมืองลับแล

Map showing the route Mueang Lublæ



- 1.** ร้านกาแฟลับแล (Lublæ Club Wi-Fi Cafe)
ร้านกาแฟที่สวยที่สุด ดึงดูดนักท่องเที่ยว เป็นที่นิยมที่สุดในเมืองลับแล
บริการอาหารอร่อย มีจุดเช็คอิน Instagram
เปิดบริการ วันจันทร์-เสาร์ 08.00-02.00 น.
โทร 088-000-9700
- 2.** สวนน้ำเมืองลับแล Lublæ Water Park
กิจกรรมทำน้ำจืดเพลิดเพลินในสวน
เปิดให้บริการ วันเสาร์ - อาทิตย์ 08.00-04.00 น.
เวลา 08.00 - 04.00 น.
- 3.** ศูนย์บริการนักท่องเที่ยวเมืองลับแล-พิพิธภัณฑ์เมืองลับแล
Mueang Lublæ Tourist Service Center and Mueang Lublæ Museum
เป็นสถานที่ให้บริการข้อมูลนักท่องเที่ยวเมืองลับแล เช่น สถานที่ท่องเที่ยว ที่พัก
ร้านอาหาร ร้านขายของที่ระลึก-ของที่ระลึก สินค้าเมืองลับแล
เปิดบริการทุกวัน เวลา 08.00-05.00 น. โทร 082-280-0200
พิพิธภัณฑ์เมืองลับแล เป็นแหล่งเรียนรู้เกี่ยวกับวิถีชีวิตและวัฒนธรรม
วิถีชีวิตของเมืองลับแล พิพิธภัณฑ์ 500 ปี กับ 50
ของมรดกเมืองลับแล พิพิธภัณฑ์บ้านพระศรีพนมมาศ
๑. ลานกิจกรรม วันธรรมดา ปะหลิว
๒. อาคารพิพิธภัณฑ์บ้านพระศรีพนมมาศ
๓. อาคารพิพิธภัณฑ์เมืองลับแล
๔. อาคารจำหน่ายสินค้า
- 4.** ประตูเมืองลับแล Mueang Lublæ Gate
เป็นสัญลักษณ์สำคัญของเมืองลับแล สันถนอมสถาปัตยกรรม เป็นศิลปะประยุกต์
ผสมผสาน สันถนอมประเพณีการบูรณะโบราณสถาน มีจุดถ่ายรูปสวย มีบ้านที่สร้างด้วย
จำพวก ไม้ตามต้นไม้น้อยต้นอย่างไม้สัก ไม้พยุงไม้ยางพาราจากเมืองลับแล
ตามตำนาน
- 5.** จุดชมวิววัดกุดกุดตองน้อย Hong Noi Canal
จากจุดชมวิวสามารถมองเห็นวิวของลำน้ำตามต้นที่คล้ายกันตามต้นน้ำ มีจุดชมวิว
กิจกรรมทำขนมจากธัญพืชและผลไม้ท้องถิ่น ผลิตภัณฑ์ 08-28-0000
กิจกรรมของอำเภอเมืองลับแลมีดังนี้
- 6.** ณ ลานรีสอร์ท @ Lublæ Resort
ณ ลานรีสอร์ท ที่มีความน่ารัก และบรรยากาศที่สวยงาม
โทร 082-280-0000 โทร 088-000-0000
- 7.** ร้านกาแฟลับแล ๑๐ บาทโบราณ 10-Baht Ancient Noodle
มีจุดเช็คอิน Wi-Fi Free : GARFIL โทร 088-000-0000
- 19.** วัดป่าบ้าน Wat Noi Buddha Payang Temple
บรรจุพระพุทธรูปองค์ใหญ่ที่สุดในเมืองลับแล
ท่านเป็นเจ้าอาวาสและภรรยา "กวดาห์เมืองพระมหา" ก็คือแม่ และแม่เป็น
พระคุณของท่านได้ถ่ายทอดเรื่องราวของพระศรีพนมมาศ
- 20.** บ้านพี่นางน้อย ศรีภมา (ฮง โสภ ๓) Noi Kaew San's Home
๑๓๓ ๒.๓๓ ถนนราษฎร์ ๓. ศรีพนมมาศ ๔. ลาน ๕. จุดเช็คอิน
เป็นบ้านที่เก็บรวบรวมของสิ่งต่างๆ ในเมืองโบราณ เช่น หิน พาน วัฒนธรรม ล้อ ส้อม
ปืนไม้ ภาชนะดินเผา เป็นเมืองลับแลทุกวิถีทางเมืองลับแลมี ๔ ส่วนด้วยกัน คือ ลานของ
ศิลปะ หอศิลป์และพิพิธภัณฑ์
- 21.** บ้านเรือนชาวนาบ้านหนองนาถ Huen Khao Phun Phak Rim Khlong Diner
คืออยู่ชุมชนชาวนา มีการเกษตรพื้นเมือง เช่น ไร่สวนผักสวนผลไม้
เปิดบริการเวลา ๐๘.๐๐-๑๕.๐๐ น. ทุกวันวันเสาร์
ผลิตภัณฑ์ของที่ระลึก ๐๘๘-๒๘๐-๙๙๙๙
- 22.** เรือนโบราณน้อย ไร่ไม้ Noi Sai-ying's Antique Home
ถนนราษฎร์ ๓๓๓ เป็นบ้านไม้โบราณของชาวจีน
สร้างเมื่อปี ๑๙๓๐ มีอายุมากกว่า ๘๐ ปี ลักษณะเด่นของเรือนคือ เป็นบ้านไม้สัก
การปลูกสร้างเป็นไม้เก่าเรือนไม้บ้านชาวจีนสูงใหญ่โปร่ง มีลายไม้แกะสลัก
ทรงภาคกลาง มีลักษณะที่แตกต่างคือ เรือนไม้สัก ฝาฉาบปูนขาวใหญ่ ฝาฉาบปูน
๕-๑๑ เมตร ฝาฉาบปูนเป็นไม้แกะสลักแบบใหญ่ ฝาฉาบปูนเป็นปูนฉาบเรียบ ไม้ฉาบ
ฝาฉาบปูนเป็นปูนฉาบเรียบ ไม้ฉาบปูนเป็นปูนฉาบเรียบ ไม้ฉาบปูนเป็นปูนฉาบเรียบ
เปิดเวลา ๐๘.๓๐-๑๑.๓๐ น.
- 23.** ร้านกาแฟลับแลบ้านแม่ Auntie Beem Noodle
เมนูเด็ดของร้าน คือเส้นลัดดาโบราณ ผัดเผ็ด ลัดดาฟัก ผัดเผ็ด
อาหารอร่อย ราคาไม่แพง บริการดีเยี่ยม



โทร ๐๘๘-๐๐๐-๙๗๐๐
 โทร ๐๘๒-๒๘๐-๐๒๐๐
 โทร ๐๘๘-๐๐๐-๙๗๐๐

โทร ๐๘๘-๐๐๐-๙๗๐๐
 โทร ๐๘๒-๒๘๐-๐๒๐๐
 โทร ๐๘๘-๐๐๐-๙๗๐๐

ตลาดนัดชุมชน
ไทยช้อยไทย คนไทยยิ้มได้
(งานวันวาน เมืองลับแล)

พบกับ... •สินค้า **OTOP** อาหารพื้นบ้านลับแล และสินค้าทางการเกษตร มากมาย
 •กิจกรรมการเล่นพื้นบ้าน ลานดนตรี การประกวดทำอาหารพื้นบ้าน
 ศูนย์เรียนรู้วัฒนธรรม 8 วิถีชาวลับแล สวนน้ำลับแล

พบกับ...ทุกวันเสาร์ ตั้งแต่เวลา 15.00 – 21.00 น.

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Tel. 055-411342
ทุบอบามัย สดจากฟาร์ม
จำหน่าย : ผลิตภัณฑ์จากทุบอบามัย
จากฟาร์มมาตรฐาน ปลอดภัยไร้เชื้อโรค
บ.เอ็ม.พี สาขาภาคกลาง
สำนักงานใหญ่ เลขที่ 81 หมู่ 7 ต.วังจันทน์ อ.เมือง จ.อุตรดิตถ์ 53000

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อำเภอลำปาง
Amphoe Laplae
บ้านเขวสอย

เล่าเรื่องพิพิธภัณฑ์มีชีวิต (Story of Lablao Museum)

พิพิธภัณฑ์เมืองลับแล เป็นจุดเริ่มต้นที่ให้คุณตระหนักถึงคุณค่าของเมืองลับแลในการส่งเสริมให้เห็นถึงวิถีชีวิตที่มีคุณค่าเชิงอัตลักษณ์ที่มุ่งเน้นการอนุรักษ์วิถีชีวิต ซึ่งเกิดจากการหลอมรวมหลายสิ่งหลายอย่างที่สั่งสมมาเป็นเวลานานจนเกิดเป็นอัตลักษณ์เฉพาะท้องถิ่น พื้นที่นี้จะเน้นให้เยาวชนและชาวบ้านทำกิจกรรมร่วมกันโดยจะมีการจัดแสดงให้นักท่องเที่ยวสามารถเข้าชม และเรียนรู้เกี่ยวกับวัฒนธรรมท้องถิ่นและประวัติศาสตร์ผ่านประสาทสัมผัสทางกายภาพโดยมีปราชญ์ชาวบ้านเป็นผู้ถ่ายทอดองค์ความรู้ต่างๆ อีกทั้งยังมีเป็นศูนย์กลางการรองรับนักท่องเที่ยวที่ผ่านเข้ามาเยี่ยมชมอีกด้วย



นายกองยศ สรสิต
นายกเทศมนตรีตำบลลับแล
ประธานศูนย์นิทรรศการมีชีวิตวิถีชีวิต

พิพิธภัณฑ์เมืองลับแล แหล่งการเรียนรู้วิถีชีวิต (Lablao Museum Alive Learning Center)

1. จัดแสดงวิธีการทอผ้าพื้นเมือง การจักสาน การขึ้น การทำหัวโขนการถ่ายทอดวิชาความรู้จากหมอยาสมุนไพรพื้นบ้าน ภูมิปัญญาท้องถิ่น
2. จัดให้มีการเรียนการสอนสำหรับนักเรียนในหลักสูตรท้องถิ่น 8 วิถี โดยปราชญ์ชาวบ้าน
3. จัดแสดงผลงานทางศิลปะแขนงต่างๆ ของเด็กเยาวชน นักเรียน นักศึกษาและประชาชนทั่วไป
4. ฝึกอบรมมีคุณเทคนิคขั้นน้อย เพื่อการประชาสัมพันธ์ การท่องเที่ยว เชิงวิถีชีวิตชุมชน
5. จัดให้มีลานแสดงทางประเพณีวัฒนธรรมสำหรับเด็กเยาวชน และประชาชนทั่วไป
6. จัดให้มีลานกิจกรรมทางประเพณีวัฒนธรรมของแต่ละท้องถิ่น ในจังหวัดอุตรดิตถ์ตลอดทั้งปี
7. จัดให้มีถนนคนเดิน ลานมหรหรรษาอาหารพื้นบ้าน
8. นักรวดรำนำเที่ยวและชี้จักรยานชมทัศนียภาพและวิถีชีวิตของชุมชน
9. มีบ้านพักโฮมสเตย์เพื่อรองรับนักท่องเที่ยวที่มาเยือนลับแลและพิพิธภัณฑ์เมืองลับแล

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พิพิธภัณฑ์มีชีวิต (LABLAE LIVING MUSEUM NEVER DIE)

แหล่งการเรียนรู้วิถีชีวิต ด้วยวิถีชีวิตที่สืบทอด

อาหาร Foods 食物

ข้าวเหนียว : อาหารพื้นบ้านของชุมชนชาวอีสานดั้งเดิมที่ปรุงขึ้นโดยเฉพาะในเขตภาคตะวันออกเฉียงเหนือและภาคใต้ของลาว มีการทำข้าวเหนียวที่อร่อยจนกลายเป็น "ข้าวเหนียว" ซึ่งสามารถซื้อเป็นปริมาณหรือซื้อฝากไปส่งตามเมืองต่าง ๆ ได้ การพัฒนาชุมชนเมืองลับแลที่หลายสาย นำข้าวเหนียวหมกหมวน แดงจากข้าวเหนียวที่หลายสาย มาใส่ในหมกที่ "หมกของหนุ" ที่ขึ้นชื่อได้แก่ รันนังหรือทอด รันนังเป็นอาหารโบราณว่า ๕๐ ปี และรันนัง ธิมาบาย

Kaw Kaeb, the famous traditional of Lab Lao, has been widely produced in every house in Tambon Sri Panommas and Tambon Fai Luang. The "Kaw Kaeb Street" has been well-known for this. Visitors can easily enjoy its pleasant taste as well as get it for a good souvenir. The Kaw Kaeb has been transformed into many products. Apart from this, visitors can find a variety of foods in a famous "Food Street" where they can try some good fried food in Jay Nee Restaurant, famous fried menus which lasts over 30 years and many other restaurants to enjoy.

玉米花糕受欢迎的本地特色食品。至少，玉米花糕在江区和那拉区，家家户户都会做。所以变成了玉米花街。另外还可以当街品尝和做为礼品。如今也改进了调味味道，使得口感更加美味。如：增加菜、米线，除了小吃以外，还有很多本地有老的小吃店。比如油炸小吃店。本店已开设了30多年。另外还有很多有名的店。

ศิลปะพื้นถิ่น Local Arts 本地艺术

ย่าน : ยานหรือยานโบราณ อ้ากอกันและ จัดวางประดับกันเป็นอันที่งดงาม เป็นลักษณะพิเศษ ที่มีการทอเป็นรูปสัตว์ เรืองเรืองกันขึ้นไป รวมถึการใช้ สลึง สีทองและสีลือ

Yan, a traditional local bag, is decorated in a unique swan pattern with outstanding colours.

布包袋: 布包袋和腊黎非常美独特花包的布包, 且花纹是由凤凰排列向上, 还有着鲜艳的颜色。

หมอนผ้าไหม : เป็นหมอนสามเหลี่ยมโบราณที่สานหรือทอขึ้นจากเส้นไหมที่แข็งแรง หมอนสามเหลี่ยมนี้ถูกใช้กันมาตั้งแต่สมัยโบราณ และเป็นที่นิยมกันมาจวบจนปัจจุบัน

Lab Lao Pillow : the ancient triangle-shaped pillow embroidered in many different beautiful patterns

靠枕: 古代靠枕是三角形, 枕面小千两边, 靠枕前绣有精美发亮的纹样, 有着浓郁的民族风格。

ไม้กวาดดอก : เป็นงานศิลปกรรมที่มีชื่อเสียงของเมืองลับแล มีถิ่นกำเนิดที่ อ.พระพรหมเมธา อ.ความเข้มแข็งของหมอนเป็นที่ยอมรับกันโดยทั่วไปว่ามีความทนทานและสวยงาม

Tong Kong Broom: a very famous handicraft of Lab Lao, originated from Phra Sripanommas. It is very strong and durable. It is one of the products of Lab Lao city.

伞扫帚: 腊黎市非常有名的扫帚, 是由麻草捆扎制作的, 产品结实耐用, 成为腊黎市的一个重要产业。

ท่องเที่ยววิถีชีวิตลับแล

Lab Lao 腊黎





ข้าวพันผัก



หมกหมวน



ของทอด

เส้นทางจักรยานท่องเที่ยวเชิงวัฒนธรรมเมืองลับแล



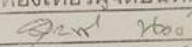
APPENDIX I
Si Phanom Mat Tourism Statistics (June 2014–April 2018)

The statistics shows the number of visitors visiting Laplae Museum between June 2014 to April 2018

Source: The Tourism Office of Si Phanom Mat

สถิติผู้เยี่ยมชมพิพิธภัณฑ์เมืองลับแล
ปี 2557- 2561

เดือน/ปี	จำนวนผู้เยี่ยมชม	รวม	หมายเหตุ
มิ.ย.-57	1,233		
ก.ค.-57	923		
ส.ค.-57	3,430		
ก.ย.-57	2,923		
ต.ค.-57	2,221		
พ.ย.-57	1,151		
ธ.ค.-57	3,295	15,176	มิ.ย 57- ธ.ค 57
ม.ค.-58	3,667		
ก.พ.-58	2,529		
มี.ค.-58	1,931		
เม.ย.-58	3,898		
พ.ค.-58	987		
มิ.ย.-58	2,241		
ก.ค.-58	3,118		
ส.ค.-58	4,374		
ก.ย.-58	1,210		
ต.ค.-58	685		
พ.ย.-58	5,125		
ธ.ค.-58	2,356	32,121	ม.ค. 58- ธ.ค.58
ม.ค.-59	2,100		
ก.พ.-59	625		
มี.ค.-59	897		
เม.ย.59	1,286		
พ.ค.59	698		
มิ.ย 59	960		
ก.ค.-59	1,120		
ส.ค.-59	3,430		
ก.ย.-59	3,779		
ต.ค.-59	1,489		
พ.ย.-59	2,273		
ธ.ค.-59	7,259	22,137	ม.ค. 59- ธ.ค.59
ม.ค.-60	1,791		
ก.พ.-60	747		
มี.ค.-60	615		
เม.ย.60	1,263		
พ.ค.60	649		
มิ.ย 60	2,318		
ก.ค.-60	2,569		
ส.ค.-60	1,954		
ก.ย.-60	2,166		
ต.ค.-60	1,633		
พ.ย.-60	1,046		
ธ.ค.-60	9,856		
		รวม	
		26,607	มค.60 - ธ.ค.60

ม.ค.-61	6,793		
ก.พ.-61	2,785		
มี.ค.-61	2,499		
เม.ย.-61	1,644	13,721	ม.ค 61 - เม.ย.61
	รวม	109,762	มิ.ย 57 - เม.ย.61
หมายเหตุ สกิดิจะดูจากตัวเลขจากสมุดเขียนเยี่ยม ทำรจัดบันทึกและการประมาณการ			
น.ส.สุขุมภรณ์ น้อยศรี ผู้ช่วยพนักงานส่งเสริมการท่องเที่ยวผู้จัดบันทึกและรายงาน			
 (นางสาวสุขุมภรณ์ น้อยศรี) พนักงานส่งเสริมการท่องเที่ยว			

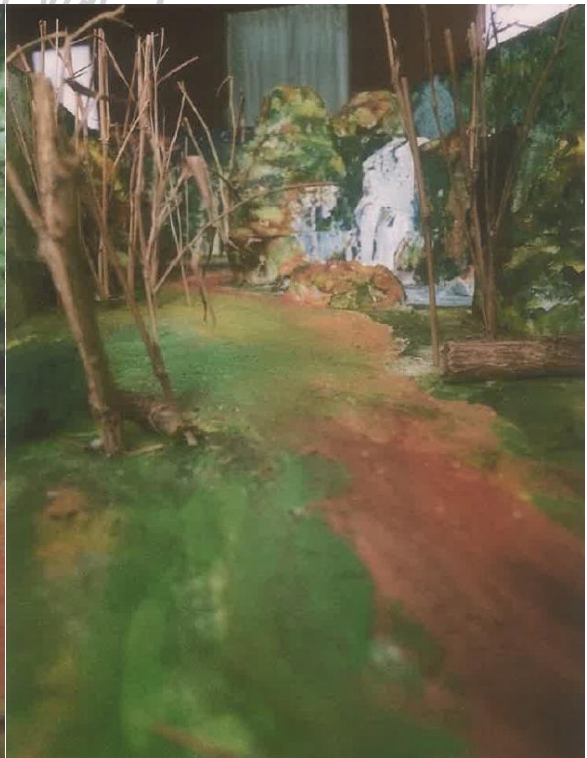
APPENDIX J

Proposed Cave Tourism Attraction

The model of the cave gives an overall understanding of what the cave will look like after construction.

Source: Photos taken by the author





VITA

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PLACE OF BIRTH Sukhothai

INSTITUTIONS ATTENDED Year Completed

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